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## AMERICA AND THE PEACE CONFERENCE

By HENRY HOTCHENER

(Mr. Hotchener recently returned from Paris, where he accompanied United States Senator Robert L. Owen. In this relationship he was naturally enabled to acquire rather intimate knowledge of the vital problems confronting the American Peace Delegates. Mr. and Mrs. Hotchener were in Europe shortly before the commencement of the war, and they have since toured extensively in the Far East; thus they have obtained a comprehensive conception of the present world-situation, especially from the Theosophical point of view. The fact that Mrs. Besant has urged theosophists to familiarize themselves with the important developments of this era of reconstruction makes this article all the more timely.—Ed.)

TO a Theosophist who had recently learned from Mrs. Besant personally some of the ideals of future government of the world, and who later discussed them with political leaders in Washington, London and Paris, the privilege of being in Paris at the time of the foregathering of the Peace Conference was naturally an occasion of the greatest interest. In that great metropolis the leading statesmen and diplomats of the Allied nations that had suffered and sacrificed in order to save civilization from destruction were met to arrange the terms of peace.

In order to understand clearly the

psychology of the part which America is playing at the Peace Table, and which she will continue to play in the future, it is necessary to read beneath and between the surface lines of ordinary news reports.

The delegates of practically all the leading nations—America alone excepted—believed that the immediate, primary and all-important work of the gathering was to decide upon the terms to be imposed upon the enemy. Naturally, also, each European nation had its own ideas of what these conditions should be, interpreted in terms of its own interests and necessities.

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This is not pointed out in criticism upon our Allies; such ideas were the logical mental attitude resulting from the highly individualistic development of those nations in past centuries. Great Britain, for instance, wanted Germany's navy demolished, while her own remained unimpaired for supremacy of the seas; France wanted not only Alsace and Lorraine but much additional territory extending to the Rhine; while Italy wanted the Irredenta and more.

We are not discussing here the justice of these demands; they seem modest enough in view of the great sacrifices which these countries have made. It seemed clear that even while cherishing the highest ideals they felt that they must erect national barriers of offense and defense along the old lines until some better method were introduced. But the psychology of the situation at that time was this: Our Allies' primary concern was objective—to acquire territory and other possessions from the enemy.

America represented a different conception. Expressing it and personifying America at the Peace Table was President Wilson. Politically and occultly he was the principal channel for the new international Americanism. He had come to Europe a few weeks before the opening of the Conference with a plan that might almost be regarded as the opposite pole of that of our European Allies. It was that the immediate and primary work should be to perpetuate and broaden the co-operative agreement among the Allies which had arisen from military necessity.

The President desired this agreement to unify the Allies politically, economically and morally, so that the resultant would be a federation which should not only be strong enough to guarantee peace militarily but also to insure the orderly development of the whole world according to the highest standards of liberty, democracy, and justice to all alike.

Mr. Wilson's plan was summarized in four words, "A League of Nations," and its psychology was plain: America's primary concern was subjective—to unify the Allies by their common devotion to the best ideals of civilization. He felt

that such a League among the Allies, established on wise and proper lines, could be extended to all the rest of the world in due time and prove to be a guarantee of justice and security on earth.

To the discerning the wisdom of this plan soon became evident. Even in those first days it was clear that there were possibilities of misunderstandings among our Allies, since their demands for territory and other advantages began to conflict with each other. Indeed in some cases the differences were so serious that new wars might easily have arisen, disrupted the existing pact, divided the Allies into two or three groups, and even permitted the Teutonic powers to throw their great remaining strength on one side or another in order yet to achieve their base aim of world domination.

An interesting fact is that up to the time of the President's arrival in Europe none of the politicians had given serious support to the League of Nations idea. Viscount Grey had suggested that as it was the last of the President's fourteen points, it was clearly intended to be applied after all the others had been fulfilled. A prominent writer in one of the leading journals in England called it "A League of Dreams" in derision.

Meanwhile Lloyd George and Clemenceau thought they gave the League its quietus in their celebrated colloquy wherein they agreed that the supremacy of the British Navy ought to be maintained, and the old "balance of power" idea continued.

Undismayed President Wilson continued his travels in France, England and Italy, speaking everywhere, tactfully but none the less forcefully, about the necessity for a League of Nations. And as he spoke his inspired message the whole situation changed in a most mysterious way. The alchemy of his ideals worked. In a few short weeks the European, objective conception of an acquisitive peace treaty was pushed into the background of the Conference consciousness, and the American, subjective ideal of the League of Nations was placed in the foreground.

One uses the word "mysterious" as translating the worldly point of view, for

the worldly could not see the reason for the change. The journalist frankly reported it without pretending to understand; the politician accepted it with chagrin after trying vainly to sidetrack it, and even the psychologist, accustomed to interpret the mass-consciousness, glimpsed but a little of its significance.

Only the discerning occultist perceived the inner, impelling, reconstructive forces which wrought the miracle. Only he understood the evolutionary processes which were working from within through a divinely-chosen individual channel and moulding outer events and circumstances.

The facts were these. The war had been won, but at so terrific a cost that hardly a home in Allied Europe had been left untouched by death and deprivation. The great mass of the people everywhere were resolved that their only consolation would be some positive safeguard against future wars. They did not know how this would be done or who would do it, but they did know that the old methods had been proved futile in keeping the peace.

They knew that armies, navies, balances of power,—all these were inadequate. They knew that peace treaties which annexed territories, enslaved alien peoples, or contravened the obvious laws of justice and humanity, were only deferred declarations of war. They knew that all this was a dead language, slaughtered on the battlefields of France; they would have none of it. Yet they heard European statesmen still talking in these old terms when the President arrived.

He spoke a new language, yet the people intuitively understood him. He proposed a League of Nations as the only safeguard of the future. He showed how it would reduce armaments, settle international disputes by just arbitration instead of by military force, help backward peoples to develop politically and industrially, and how it would practically guarantee the orderly and peaceable development of the whole world. He spoke the word of service instead of exploitation, of self-sacrifice instead of self-aggrandizement, of unity and good-will in-

stead of separation and suspicion between nations.

The people not only understood his language, they realized clearly that the man who spoke it was the man of destiny to carry it into effect; he would make their sacrifices worth while, their fears groundless, their best hopes fulfillable. They trusted him.

Everywhere Mr. Wilson went (even though sometimes he could not speak the particular language of the country) the hearts and minds of the people met his heart and mind, and their force and determination were added to his force and determination to bring about this new and mighty thing, a League of Nations.

Thus it came about that at the Peace Table America voiced, with a strength and influence not to be denied, the ideal of unity and international brotherhood as a prerequisite to the promulgation of peace terms, and the other nations heard, understood and assented.

They did not know why they assented. But we Theosophists know that through the white magic possible only to the Elder Brothers assisting in the world's evolution, the preconceived ideas of the delegates as to the immediacy and the urgency of separate national demands were occultly obscured at the moment in order that the unity of the whole might first be assured.

But in noting this fact one is not to infer that our valiant Allies did not also bring to the Conference special ideas and offerings. They did. Each one brought, for the benefit of the whole, some special national quality and virtue which its entitative evolution in the past had produced. And it was because of this variety of dominant national qualities that the universality of the League—broad enough to embrace the whole world—was made possible.

Here, however, we note especially America's contribution—her practical demonstration of democracy consecrated in unselfish service and self-sacrifice to the world. Furthermore, America had proved that it was possible to bind together in amity and good will the different races and nations of Europe, and to



have many states within the one larger state.

For three centuries America had been the melting pot of these same nationalities that it now proposed should unite in a World League. She had received Spanish, English, French, Italian, German, Swiss, Russian, Dutch, Swede, Slav, Pole and all the rest. She had given them opportunity, democracy, education, justice and sanitary living conditions in a Society of States.

America had demonstrated within her own borders the practicability and enormous value of a League of Nations. The very variety of its elements, freed from the incubus of autocracy and militarism, had resulted in a cosmopolitan union, the most powerful democracy in the world, where people were the freest, happiest, wealthiest, most comfortable, and withal the most generous.

It was therefore logical to ask, If these hitherto conflicting nationals could live together amicably in one country, why not in a world-country? President Wilson had the unanswerable argument of practical experience to support his demand for a World League.

But more than that. The American fusion of European elements had not only brought out a new physical type, but also a new mental conception of national duty and ideals, which led America to demonstrate how a stronger nation should help weaker ones, and should do so *without any thought of benefit for herself*. She was unique in this respect among the larger powers.

The Spanish-American war tested America's new humanitarian ideals. She went into it to free Cuba from intolerable autocratic conditions. She spent her blood and treasure to liberate a backward people containing a very large percentage of a darker-skinned race. After her victory over the oppressor she sent administrators to train the freed people in self-government, gave them a democratic constitution, and then withdrew

entirely and left the Cuban people to work out their own destinies, in their own way, for their own benefit. All this in four short years. It marked a new epoch in national unselfishness in the world's history, for a great people had proved the altruistic character of their acquired power, even as individuals must prove it, by the test of unquestionable demonstration.

The White Lodge found that America could be relied upon to use her accumulated power to remove tyranny and oppression and to establish democracy and freedom. She had been tested at home and proved true to these ideals, so she was called abroad in the World War to justify them on a larger scale together with our noble Allies. And again she was found not wanting.

The man Woodrow Wilson, who at this crucial moment had the good karma to be the head of our nation, consequently became the channel of the White Lodge to carry forward Their progressive ideals for the new Brotherhood of Nations. His unifying plan dominated the situation because he (as America's President) was but the physical voice through which "the word" was being spoken, weighted with the mighty forces of evolution working for international justice and advancement.

These are some of the occult facts which a Theosophist may discern beneath the disconcerting issues of the Peace Conference. Is it any wonder then that the writer, who was privileged to get a rather intimate knowledge of the situation in Paris, should earnestly desire to share what he has learned with any who may have doubts as to the wisdom of a League of Nations?

The League is but the infant political form for the newly-born spirit of international unity, and its life and growth (whether it become a reality in the present today or in the future tomorrow) are largely in the hands of those who can understand its divine purpose and spring forward now to defend and justify it.



## NIGHT REVIEW

**H**OLY MASTER, what have I done today to make the world brighter and happier, more responsive to the Divine Will in Evolution?

Have I helped at least one man to a better understanding of a fellow-man? When he came to me, so full of bitterness because of some wrong suffered, either real or fancied, have I listened with soothing love, and then tactfully helped him, first to forgive, then to understand, finally to love?

Instead of being bored by the tale of woe of a sick or despondent brother, have I listened with sympathy and helped him to get a glimpse of that Inner Sunshine which alone can re-establish Nature's harmony?

How many among those who approached me today, have gone forth, standing more erect, smiling more brightly?

What have I done to help in one at least of the many movements which are ushering in the New Age? Master, I can do but little, for I am a humble worker and my talents are small and few; but I have studied what our teachers have taught us in Thy name, and I can give to a perplexed man a hint which to me almost seems a commonplace, so often have I read and heard it; but which to him may be just a flash of light that illumines the darkness. I can write a letter of protest to my Senator and Assemblyman against some inhuman and injurious bill. I think I can train myself to write some short article which a newspaper may perchance print in the People's Forum, that page of interest to those who have left the beaten track; and to prepare myself, I can daily give a few minutes to the earnest study of a page or two dealing with some weighty problem of the day. What have I done for the movement in the outer world which I have joined, knowing it to be Thy will that I mingle more amongst my brothers. Have I done *something definite* today—not a mere vague and general aspiration?

Have I shown some brother how to do those things, by example and by word of mouth?

Holy Master, I lay my humble sheaves at Thy feet, my small harvest of success. And now I gladly and peacefully lay my body to sleep. Grant that freed from its weight and clad in my lighter body, I may go forth to other labors—thus working day and night, night and day, that the world may become brighter and happier, more responsive to the Divine Will in Evolution.

M. P.

# RECENT VINDICATIONS OF "THE SECRET DOCTRINE" BY MODERN SCIENCE

By FREDERICK FINCH STRONG, M. D.

**E**ACH year, as White Lotos Day approaches, and we unite in thoughts of love, homage and gratitude to our Great Teacher, H. P. B., we recall some of the prophecies she made regarding the changes in scientific thought which would occur in the twentieth century. As the years pass and, as one by one, her prophecies are fulfilled, we are more than ever impressed by the importance of the knowledge given out thru her instrumentality.

Physics ever lags behind metaphysics, Laboratory science, crippled by its exclusive use of physical-plane methods, must, for the nonce, limp along far in the rear of Occult Science. Only when the scientist follows the trail blazed into the unknown by the occultist will his progress be hastened and will he find the path to the larger science of the New Age.

We have been told that by 1975 the Secret Doctrine will be used as a University text-book. May we not hope that the great "Theosophical University of Krotona," that we are trying to bring down from the mental plane may be the one to establish this precedent in the new education!

Each new discovery of science interests us in the confirmation which it affords of hints and prophecies given in the SECRET DOCTRINE. Not always are we able to make the proper correlations, owing to the partial and imperfect revelations of science on the one hand, and, on the other, to the difficulty which we younger students find in penetrating behind the involved language behind which—oftimes purposely, no doubt—H. P. B. has veiled many subtle and deep occult truths. Nevertheless we are constantly adding to the large list of "Scientific Corroborations of Theosophy" collected by Dr. Marques in his book by that name. We may briefly consider a few of the most recent ones.

Contributory and presumptive evidence of the former existence of the lost continent, "Atlantis" has been furnished by philologists, archeologists, geologists and ethnologists, but it is only recently that

*actual physical proof* of the fact has been demonstrated and accepted by science.

It seems that geologists have learned much from the phenomena that followed the eruption of Mont Pelee in the West Indies. It will be remembered that the lava-stream divided, part flowing into the sea and solidifying suddenly, and part congealing slowly on land and requiring weeks to cool. Microscopic studies of thin sections of the two lavas showed a marked difference in their crystalline structure and gave science the data from which a water-cooled lava could invariably be distinguished from one which cooled slowly on land. Some few years ago, in dragging the bed of the mid-Atlantic for a lost telegraphic cable, bits of rock, torn from jagged submarine prominences, were brought to the surface. Microscopic examination showed them to consist of lava. Now geologists have learned that lava exposed to sea water will disintegrate to a known extent in about fifteen thousand years. This lava from the ocean bed proved to be recent,—i. e. undecomposed, and was evidently the result of an eruption which occurred less than fifteen thousand years ago. But its microscopic structure proved *that it had cooled slowly above the surface*, exactly like the lava that flowed on the land near Mont Pelee!

The inference is obvious,—the eruption which ejected the lava must have occurred *above the surface of the ocean*, and therefore what is now the bed of the Atlantic must have been above sea level less than fifteen thousand years ago!

This was, of course, Poseidonis, the last remnant of the Atlantean continent, which was submerged, according to H. P. B., about eleven thousand years ago.

Theosophists would do well to read the details of the above discovery as given in the 1915 Report of the Smithsonian Institution. It is a translation of the original communication to the French Academy of Science by M. Termier.

One of the most serious objections on the part of scientists to the theosophical chro-

nology of Atlantis and early Man, is to the effect that geological findings prove that the appearance of the human species on this planet was of much more recent date than that given by H. P. B. That a relatively highly civilized mankind could have existed on earth at a period corresponding to the tertiary epoch seemed absolutely incompatible with the findings of paleontologists.

Mr. Scott-Lewis of Krotona Institute has recently collected data which seem to do away with this discrepancy between occult science and the geologists' views. The periods assigned by Mrs. Besant to the Atlantean and Lemurian eras were taken from contemporary geological text-books. Knowing from the writings of H. P. B. and subsequent occult investigation the approximate time when man first appeared in a dense physical body in Lemuria, the epoch assigned by geologists to a period of equal remoteness was given to this point in human evolution. The discrepancy resulted not from any incorrectness in the occult statements but from the fact that the chronology of science was wrong! Recent studies of the Radioactive elements seem to prove definitely that in a certain number of years,—three million, let us say,—one-half of a given mass of the element Uranium will disintegrate and pass thru the Radium series into Lead. These so-called "half-periods" have been determined with great accuracy by laboratory methods of wonderful precision, and are generally accepted as fairly correct. Now suppose we find in a given mineral occurring in a certain geological stratum the element Uranium mixed with Lead:—knowing the half-period of Uranium we can calculate the age of the mineral by the proportion of the weight of the Uranium to that of Lead. The results of investigations along this line have given science an entirely new method of estimating the age of the earth and its inhabitants which has pushed back some of the geological epochs by millions of years, so that the period now assigned by geologists as that in which man first appeared on earth is approximately identical with the statements made in our theosophical text books. This is another proof of the accuracy of the occult investigations of H. P. B. and her pupils.

In connection with the preparation of his courses on "Occult Chemistry" and "Electronic Chemistry" in Krotona Institute, the writer has endeavored to accumulate all available data in the hope of correlating the occult and scientific hypotheses of atomic structure. As yet, however, we have no common factor between the physical molecules described in Occult Chemistry and those built upon the Electronic Theory.

There are signs, however, which point to the early solution of the problem, among these being certain results of the investigation of the structure of elementary atoms thru the study of their "X Ray Spectra."

Students of Occult Chemistry will recall the description of the atom of the element Selenium. Selenium, it will be remembered is unique in chemistry in that its electrical resistance is altered by the action of light waves to a greater degree than any other known substance. It is this property which makes possible the transmission and reproduction of pictures by wire and also by "wireless" means. Mrs. Besant speaks of the "brilliant star which floats in the mouth of each of the funnels of the Selenium atom, which is thrown into rapid vibrations by a beam of light." (See OCCULT CHEMISTRY). This star is said to be formed of definite groups of "hyper-" and "meta-" atoms arranged "in the form of a six pointed star." Recently a careful study of the arrangements of the electrons in the selenium atom has been made by the method of X-Ray spectrum analysis. Drawings made of a reconstructed selenium atom from the results thus obtained picture the electrons as arranged in a series of *Hexagons*; in other words they form the points of *six pointed stars*! Truly the scientists are approaching the trail blazed by occultism!

There are many forces invisible to the average physical eye which may be made apparent by the process of vibratory transformation: for example, the ultra-violet rays, one octave beyond the limits of the visible spectrum may be "stepped-down" into light by the action of willemite and other fluorescent minerals. Similarly, the X-rays, ten octaves beyond violet light, may be made to yield a luminous equivalent by the action of barium-platinum cya-



nide. We have been trying at the Krotona laboratory to devise a means whereby this principle of step-down vibratory transformation may be applied to etheric matter and force and possibly also to forces generated in astral matter. This is practically what is done in the case of the physical phenomena of spiritualism. We believe that it may be possible to obtain these results by laboratory methods without the use of a human medium. During the writer's lecture tour one year ago, on four separate occasions T. S. members who had never been clairvoyant saw astral forms on the platform during the operation of the large million-volt high-frequency coil. This discharge sends out clouds of electrons and probably different grades of etheric matter which may be attracted to the astral body of a discarnate person and produce a film

sufficient to cause the ultra-violet rays from the coil to be stepped-down into light. We have had similar results in the Krotona laboratory and it seems as if we were on the track of something that might ultimately develop into a method whereby we may be able to prove to any scientist in his own laboratory the existence of discarnate human beings.

H. P. B. needs no vindication but the world sorely needs the Truth she brought. Hence we are working to accumulate data to prove to the men of science that Theosophy rests upon a basis of demonstrable fact. Let us once accomplish this and the barrier of skepticism will be broken down and mankind will become receptive to the truths of our great "Synthetic Philosophy, Science and Religion," brought to the world thru our Great Founder, Helena Petrovna Blavatsky.

## PLANETARY INFLUENCES

By C. W. LEADBEATER

(Continued from April Issue)

In our investigations into the lives of Alcyone we discovered that certain egos circled around the various Masters, coming closer and closer to Them as time went on. As they became fit for it, these egos were accepted as pupils by one or other of the Masters. To become a pupil of one of the great Masters of the Wisdom means that the pupil is taken into an association with that Master far closer than you can possibly imagine. He becomes one with his Master's consciousness in a very remarkable way, while retaining his own individuality absolutely. In this way each Master becomes a center of what may be truly described as a great organism, since His pupils are veritably members of Him. He Himself, is in the same way a member of some still greater Master, and thus we arrive at the conception of a mighty organism which is in a very real sense *one*, although built up of thousands of perfectly distinct egos. Such an organism is the Heavenly Man who emerges as the result of the evolution of each great root-race.

In Him are seven great centers, each of which is a mighty Adept; the Manu and Bodhisattva representing the brain and heart centers respectively. Each of these Heavenly Men will as the next stage of Their evolution become Ministers of some future Solar Deity. Yet each of Them contains within Himself men of all possible types, so that each is in truth a representative, not of one line or ray, but of all rays. Thus, you see, there is a wonderful intermingling of life which we cannot possibly understand in detail.

When looked at from a sufficiently high level, the whole solar system is seen to consist of these great living Centers, and the types of matter through which each is expressing himself. The influences belonging to these great types vary widely in quality, this difference showing itself in the special effect which each center produces upon the manifold varieties of elemental essence. One, for example, will be found to stimulate the activity of those

kinds of essence which specially appertain to the center through which it comes, while apparently checking and controlling others; the sway of another type will be seen to be strong over a quite different set of essences which belong to its center, while apparently not affecting the previous set in the least. There are all sorts of combinations and permutations of these mystic powers, the action of some of them being in some cases greatly intensified, and in others almost neutralized by the presence of another. Since this elemental essence is vividly active in the astral and mental bodies of men, it is clear that any unusual exitation of any of these classes of essence—any sudden increase in its activity—must undoubtedly affect, to some extent, either his emotions or his reason, or both, and it is obvious that these forces would work differently on different men, because of the variety of essence entering into their composition.

But let it be quite clear that these influences neither exist nor are exercised for the service of man, any more than the wind exists for the ship that is helped or hindered by it. They are cosmic forces of whose actual object we know nothing whatsoever. Nevertheless we may use them and learn from them, just as we may learn to some extent to forecast a strong wind, and its direction, and a sailor may govern his arrangements accordingly. We must not think of these great cosmic forces as in any sense working for us, nor as either good or evil. They may be helpful or harmful according to the use that is made of them. Any electrician will tell you that certain experiments are far more likely to succeed when the air is heavily charged with electricity than when it is not. So we may say some of our efforts are more likely to succeed when certain influences are present and would be less likely to succeed if other influences were predominating. You must understand quite clearly that these great forces in no way dominate man's will. But they may certainly make it easier or more difficult for the will to act along certain lines. The really strong man need not trouble himself about the agencies which happen to be

in the ascendant, but for the ordinary man it may sometimes be worth while to pay attention to them. He is very much as he would be in trying to swim against a strong tide. A really strong swimmer would know that he could make his way; but the ordinary swimmer would do well to consider the tide before he went into the water at all; he could easily be swept away. As has been said by a well-known astrologer, "A wise man rules his stars; the fool obeys them." Still, however, as most men must still allow themselves to be the helpless sport of the forces of desire, and have not yet developed anything worth calling a will of their own, their feebleness permits these influences to assume an importance in human life to which they have intrinsically no claim.

For instance, a certain variety of pressure may bring about a condition of affairs in which all forms of nervous excitement are intensified, and there is consequently a general sense of irritability abroad. Such a thing will not cause trouble between two reasonable people. But there is a very large number of people in the world who are always on the verge of losing their temper. This additional pressure is enough to make them lose all control of themselves. It may sometimes happen that such influences playing on the smoldering discontent of ignorant jealousy may fan it into an outburst of popular frenzy, from which widespread disaster may ensue. Even then we have no right to suppose that the influence is evil because man's passions turn it to an evil effect. The increased activity produced by its means in the astral body of a man offers him an opportunity to test his power to manage his vehicles, and whether he succeeds or fails, the lessons he gains should be distinctly helpful to him. The effect may be evil on those who are uncontrolled. You must remember the great law of Karma can never force a man to do anything. It can put him into circumstances under which he might feel a strong temptation to commit a crime, but it could never force him to do so. Always the man has power to resist temptation if he will. It is possible, therefore, for an astrologer to warn a

man of the circumstances under which at any given time he will find himself, but any definite prophecy as to his action under those circumstances can only be based upon probabilities—though we may readily recognize how nearly such prophecies become certainties in the case of the ordinary will-less man.

From the extraordinary mixture of success and failure which characterizes modern astrological predictions, it seems fairly certain that the practitioners of this art are not fully acquainted with all the

necessary factors. I can imagine that if they were fully understood it would be possible to achieve complete success in all their calculations. The wise man rules these influences, and uses them as steps in his progress; to forward that development that is leading him toward the ultimate goal. He has always within himself power which will enable him to dominate all the great forces, and to use them for his ultimate good and the good of his fellow men.

FROM THEOSOPHY IN AUSTRALASIA.

## FROM MR. ROGERS

*Melbourne, Dec. 4, 1918.*

How much Melbourne needed a course of lectures on Theosophy may be judged by the fact that this city, of more than six hundred thousand people, is so pious that no Sunday paper is printed and the street cars are not permitted to run until 1 p. m. I have never heard of a city of that size being without news from Saturday afternoon until Monday morning. If, during that period, some of the world's greatest cities should be swallowed up by earthquakes no Melbourne paper would get out an extra. The joke is all the better when it is remembered that the work on the Sunday paper is done Saturday afternoon and night, while the work on the Monday paper is the thing that keeps the whole institution busy Sunday afternoon and night! But perhaps Melbourne only wishes to suppress the clamor of the newsboys and the noise of the street cars on Sabbath mornings. It seems hardly calculated to help the churches, to compel the people in a great city to walk to them.

Melbourne seems to agree on the necessity for theosophical lectures, for the present unusual record of large audiences appears to be reaching a climax here. The committee took the Playhouse, with just ten seats less than nine hundred, for the Sunday night lectures and their own hall, with two hundred seats, for the week-night lectures, with admission at sixpence and a

shilling. The Playhouse was filled at the first lecture and people were turned away. The same thing happened at the Lodge hall, the number of the disappointed being still larger. We tried to go on with the small hall by raising the price to a shilling for all, but the protest from those who could not get in was too strong. Then the committee decided to "take a chance" on the Playhouse for all the lectures, at the rent of thirty-five dollars a night. The result was receipts of over a hundred dollars a night. Then the unexpected happened. After the next lecture had been announced for the Playhouse the manager of the theater remembered, the next morning, that he had let it to other parties. We hastily took the Masonic Temple at a day's notice, expecting the attendance to fall off; but it increased. We had to switch from that to the Athenaeum for two nights, and also shift a date, before we could get back permanently to the Playhouse. But wherever we went the crowd followed like Mary's little lamb. It seems assured, now that we are back in the Playhouse to stay, that Melbourne's month will be the biggest one in the year. I remember that Mark Twain and Archibald Forbes commented on Australia's excellence as a lecture field. Here, as elsewhere in Australia, the audiences are intellectually keen and, while there is the



usual percentage of trivial questions, they are sending up others that are searching—questions that show that they are alert for the slightest inconsistency between any two statements. They are accustomed to “heckling” political speakers and they are clever in putting a point.

Like the English, the Australians are great sticklers for personal liberty and have an almost perverted sense of fairplay. To such extremes do they carry it that a man with an opposing opinion may freely express it while a speaker has the platform. At a temperance meeting of five thousand people in the Sydney town hall a lanky Australian standing near our seats continually shouted his opinions at the various speakers; and as he was half drunk the opinions were naturally of little value. The ushers repeatedly remonstrated with him and then threatened to eject him but he held his ground till adjournment. Again at a war meeting a pacifist, sitting near the stage, interrupted the preacher-soldier who was then speaking. The parson retorted that the pacifist was a liar, and offered to escort him outside and bring the argument down to the physical plane! But the pacifist was true to his colors and decided to stick to the mental plane.

If an Australian audience dislikes a speaker they will not permit him to proceed. They set up a pandemonium of hoots and he has to retire or spend the evening listening to their jeers and jests. When I spoke on recruiting at Charters Towers a city official, in moving the customary vote of thanks, remarked: “If what you have said were not unfortunately true we would not take it, sir, even from a friend.” In another city one of the few Americans present, who has lived long over here, said to me as the big audience was departing,

“You were very close to their deadline. They would not have taken it from one of their own people.” I had said to them, “Fifty thousand of your citizens have fallen with their faces to your foes; they died that your liberties might live; and now the living in your army are calling to you for reinforcements: Is it possible that Australia will fail to respond? America could not believe it. We could not believe that a nation is half hero and half coward.” It was rubbing it in a bit but at that time they were more than fifty per cent short of their quota to fill up their ranks in France and they had to be shamed into action. The interruptions at both war and Theosophical meetings have usually been made only by the intoxicated. But at the opening lecture in this city it came from a sober fanatic. He was considerate enough to wait until I had finished. Then he shouted, “You’re a fraud. The Bible don’t sustain you. You’re going straight to hell.” He evidently got great comfort from the last thought and when he had settled my fate to his satisfaction he departed in peace! The audience had a hearty laugh and seemed to feel that he had added something to the program.

Americans are extraordinarily popular here now and I think that helps fill the house. Some of them abused us roundly before we went into the war but their praise has been loud and continuous since. I heard Prime Minister Watt apologize, in a speech, for all he had said in bitterness against America, and he added that he had said plenty! The average Australian has almost unbounded admiration for American business and professional ability and there is every reason for believing that he is genuinely glad that things turned out so that he can consistently express it.

L. W. ROGERS.

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Let me not pray to be sheltered from dangers but to be fearless in facing them.  
Let me not beg for the stilling of my pain but for the heart to conquer it. Let me not look for allies in life's battlefield but to my own strength.

Let me not crave in anxious fear to be saved but hope for the patience to win my freedom.

Grant me that I may not be a coward, feeling your mercy in my success alone; but let me find the grasp of your hand in my failure.

TAGORE

# SCHOOL OF THE OPEN GATE

By MARY GRAY

THE School of the Open Gate is now approaching the close of its first year, and all of us who have been working here together feel we have something very definite to show. Between \$6000 and \$7000 has gone into buildings and improvement of land, and we are now free from debt. Much still remains to be done but much has already been accomplished. We are drawing together a rather remarkable group of young teachers, all inspired with the vision of the New Age. Already this little school has the attention of some of the most influential educators of the country and each week visitors and teachers from the Normal School and the day schools come to see our work and always they comment upon the happy children and the lovely spirit that broods over the school. We believe that it has indeed a blessing upon it, and we only desire that all who can may share in it—the children by coming to the school, the elders by making it possible for the school to grow.

I want here to say a word of heartfelt gratitude to those who have struggled under many difficulties of influenza and illness to make this school successful. They have done the Master's work in a way that has preserved the link for themselves and for the children. Among them first and foremost, Miss Conklin, who was offered any post she wished in the public schools, but gave it all up to make a dream come true. Then Miss Jewett who gave up a kindergarten class in the city of Los Angeles to come to us, and who has at one time been the head of a kindergarten school in Berkeley. Neely Warrington, a pupil of Ruth St. Dennis, has assisted Miss Jewett with the little ones and has ably instructed the older children in dancing.

Miss Fisher has had charge of the Dalcroze Eurhythmics work which has done much to improve co-ordination in the children. Mr. Scott Lewis has opened up to the children his inexhaustible storehouse of scientific knowledge of botany, mineralogy,

geology, and astronomy, as fascinating as modern Arabian Nights stories, and Mrs. Phillips has given stenography,—how the children do enjoy it. Last in time of coming to us, Miss Press, who has given her time and genius at a nominal sum to speed on its way a school which breathed something of the ideals she sought to express. Each and all deserve the thanks, not only from those of us connected with the school, but from all who dare to demand a better system of education for the coming generation.

Let the children themselves express a little of the feeling of the school, of the atmosphere it engenders.

One day I was up in the hills by myself. I could hear the birds sing. I seemed to know just what they said. This is what they were calling: "Who are you? Who are you?" And I sang, "I am, I am. Who are you?" The birds answered, "I am the Spirit."

Dorothy Evans, aged 8.

## An Ode to the School

Nestled softly among the mighty hills,  
With heart and mind open to the beauties of nature

Lies our beloved School of the Open Gate.  
The majestic hills stand as mighty sentinels  
Keeping watch over us.

Sometime in the far far future  
We will be to the world as the mountains are to us.

Eleanor Phillips, aged 12.

My School of the Open Gate. Oh, how I love you. There you stand with your gates open to the world. The powerful hills that have been touched by the Master surround you. The Master Himself stands on the highest hill top making the golden Cross over the school, which sends a heavenly light over us all. First He gazes upon the olive grove which surrounds the school. He smiles at the power of the spirits within each tree. He looks down upon our school, then out to the other schools to help them follow the path of light that our school sends to theirs. This is my thought of you, my school.

Margaret Devereux, aged 11.

## Announcement—Summer Term

During the summer months of July and August Mr. and Mrs. Stone of San Diego have consented to open and take charge of a summer camp school for boys and girls

as boarders or day pupils. A splendid home, nestled in the Hollywood Hills is being prepared for the girls. The boys will live with their master at the present school site nearby.

In this course we hope to realize a new ideal in work and play combined; a synthetic program of music, French, arts and crafts, natural science, history and public events, manual training, eurhythmics, and physical drill.

During the warm weather there will be no routine desk work, but the children will take daily sun baths, and be much upon the hills, engaged in outdoor activities, nature studies, and gardening, so as to give them a sense of freedom from limiting walls and restrictive curriculum.

There will be special training in singing and piano under Mrs. Stone whose signal abilities as musician and music teacher are well known. For two years she studied abroad under Bruno Gortatowski; also for a time she taught in the Bishop School at La Jolla, and later established a private music school at San Diego; in addition to the class teaching, each child will receive individual musical instruction daily.

Mr. Stone, who has just returned from active service in France, will supervise all the outdoor activities, and give the boys

military drill, and Swedish exercises for body-building. Special care will be given to diet, and general rules conducive to bodily health. Two seven-day camping trips will be organized for the 3rd and 7th weeks in the summer and on these occasions we will first travel deep into the back country. The last trip will be to the sea-side. Botany and nature studies, choral training and campfire will be the joy of the expeditions. Arrangements are being made with special teachers for French, arts and crafts, natural science, and eurhythmics. History and current events will be given in informal talks.

Tuition for the boarding school—\$90 a month. (This covers all expenses including laundry and the cost of the camping trips.)

Tuition for the day school—\$20, expense of the camping trip extra.

Further information regarding the necessary equipment may be had upon request. As not more than 10 boys and 10 girls, 8 years old and over, can be accommodated in the boarding schools, applications for enrollment should be made as soon as possible.

Apply either to Mrs. Mary Gray, Krotona, Hollywood, L. A., or to Mr. Ernest Stone, Krotona.

## THE GARDEN AT NIGHT

I look from my window at night time,  
Into the duskiess, fragrant and green,  
With the star-flowers gleaming,  
And perfumes arising to me—and to you if you open your window.

The deep, deep green of the grass and the flower leaves,  
Shimmering green of the trees that enshadow and comfort,  
The vault of the deep moonless, starlit sky,  
Weave a dream of enchantment, and mystery floats in the air.

The darkness, the fragrance, the star-flowers  
Lifting their faces to speak to the flower-stars up in the infinite blue;  
The quiet that follows the day of distress;  
The peace that comes after the heartache of shattered illusions;  
The calmness that tempers the storm of the little self fighting the spirit:  
Tell of Brahm brooding ever, and granting the peoples of earth  
This sweet gift of the silence and beauty of night,  
A fragment of bliss past all knowing that waits for His children  
When they have returned to their home,  
When they have attained.

—GAIL WILSON.



## T. S. ITEMS OF INTEREST

### A COURT DECISION FAVORS INTERNATIONAL BROTHERHOOD

That Hindus are white and that they may therefore be naturalized as American citizens is the verdict rendered by the U. S. District Court, in the District of Los Angeles, California, on March 24th, Judge Benj. F. Bledsoe presiding.

This decision is of extreme interest to Theosophists, not only because of its far-reaching influence as a factor in international brotherhood, political and racial, but also because it was the testimony given on the witness stand by Theosophists that helped to make the decision a right one.

This important decision, which thus legally and scientifically links the inhabitants of India with the inhabitants of America as members of the same great white race, is another strong evidence of the psychological current of unity which is sweeping away, one after another, the barriers which have separated men.

By placing Hindus on a political equality with free Americans, the social, religious and philosophical standing of these Aryan brothers will be much improved in the eyes of the mass of Americans who have hitherto been disposed to consider them as negroes.

Theosophists, of course, being familiar with the evolutionary history of the Aryan race, knew that Hindus were Caucasian and that they were truly brothers of all white races.

Last year, when one of the Hindu naturalization cases was being tried before Judge Bledsoe, Mr. and Mrs. Hotchener and Rev. Robert Walton voluntarily went on the witness stand and testified to the fact that Hindus are Aryans and therefore of the white race. As these Theosophists had been to India and had studied ethnological principles, there is no doubt that their opinions were given considerable weight by Judge Bledsoe.

### MR. LEADBEATER'S BIRTHDAY

February 17th was Mr. Leadbeater's birthday and on that day Theosophists all over the world held their great teacher in loving thought. Very many sent greetings to him at Sydney, Australia, where he is now residing. Nowhere is Mr. Leadbeater more loved and honored than in the American Section and our members will echo in their hearts this eloquent tribute paid to him by Mrs. Besant in the last Theosophist:

The Life begun down here on February 17th has been a varied and a difficult one, from the physical tragedy of its boyhood to the cruel persecution of its late maturity. A life of singular purity—I have heard men who knew him intimately say that they had never heard from him the lightest coarseness of jest, such as most men make at times trenching on absolute cleanliness of thought; of unchanging service to all who stood in need of help; of flawless serenity and cheerfulness under the foulest accusations; of utmost patience and kindness when misunderstood; of unshaken love and faithfulness when wronged; of perfect forgiveness; of unwavering affection when met with ingratitude; of boundless compassion for the erring and the sinful; I have known on earth no spirit more Christlike than that dwelling among us as C. W. Leadbeater. "Of whom the world was not worthy."

Theosophy in Australasia, the official organ of the Australian Section, contains the following interesting item about Mr. Leadbeater:

Mr. Leadbeater is just a few months ahead of the President in age, his record now being seventy-two. It is no mere movement of the lips that records the good wishes of those who express the birthday formula, for Mr. Leadbeater has done a vast deal to lessen human pain in increasing human understanding, and many thousands would will for him a long stay in the prison house of the body could they have their way.

Friends at a distance will be glad to know that of late Mr. Leadbeater has suffered no further breakdown in health, and through modified activity is necessary, he is still able to do what from the ordinary literary man's point of view would be quite a lot of work. That there will yet be many happy returns of the day, therefore, may we trust will prove no vain hope.

# KROTONA

## A DISTINGUISHED VISITOR

Krotona enjoyed a very great privilege recently in the visit of T. H. Martyn, former General Secretary of the Australian Section. Though his stay was short—scarcely a week's duration—Mr. Martyn so endeared himself to Krotonians by his inspiring talks, his delightful approachableness and the stimulating power of his presence, that only his promise to make a very real effort to return to Australia by way of Krotona, when his business in New York is finished, compensated for the loss felt at his departure.

Mr. Martyn preaches a very virile Theosophy. His message is *demonstrate brotherhood* and that in a practical way which the world can understand. Because of humanity's absorbing concern with the bread and butter problem, Mr. Martyn believes that its ear is not attuned to a spiritual message that has not an immediate physical plane application and he calls upon Theosophists to devote their powers and the special knowledge that is theirs to the solving of the big problems of reconstruction with which the world is struggling. Especially forceful were his ideas on the subject of "private ownership of land" and his program for the restoration of the land to its true owners is so vitally interesting that we shall hope to have Mr. Martyn present it in the form of a Messenger article in the near future.

From every side we are hearing that call to active service in the world and our leaders are demonstrating its possibility and indicating lines of endeavor in which Theosophists would be particularly useful. Mr. Martyn's work for "social reconstruction" is indeed inspiring.

## MR. ROGERS RETURNS

Another arrival at Krotona that created a stir of joyous surprise was that of our good friend and brother, L. W. Rogers, who has been devoting his time and talents to the helping of the Australian Section for nearly a year. Mr. Rogers has been attracting large audiences throughout his tour of Australia and his work has greatly increased the membership of the various lodges there. Unfortunately for that Section, the influenza epidemic caused the

cancelling of all lecture engagements there before his tour was quite finished, but this enabled Mr. Rogers to return to the American Section, which has missed his efficient service greatly.

## KROTONA INSTITUTE SUMMER TERM

The summer term of Krotona Institute will open the second Monday in June, and will continue six weeks. Students planning to attend may obtain full information concerning courses, terms, etc., by writing to N. Scott Lewis, Registrar, Krotona.

## KROTONIANS STUDY WORLD PROBLEMS

Krotona is enjoying the benefit of a very special and timely series of lectures by Mr. N. Scott Lewis on "The Present Industrial Situation." Mr. Lewis, who has made a life-long study of economics, has kept his finger on the pulse of the industrial situation throughout all the startling developments of recent years and has therefore the fullest knowledge and understanding to bring to this work. The lectures are proving not only interesting, but wonderfully instructive to the large number of Theosophists and friends who attend each Tuesday evening.

The series is given under the auspices of the Order of the Star in the East.

Each month Krotona welcomes many T. S. members from all parts of the American Section as well as occasional visitors from distant Sections. These, of course, form but a small percentage of those who register, for Krotona has become recognized as one of the beautiful and interesting sights of Los Angeles and vicinity, and tourists from all parts of the world visit us in an almost constant stream. During the past month we had the pleasure of receiving the following F. T. S.:

Mrs. A. E. Wedge, Tracy, Calif.; A. W. Keech, York, Pa.; Miss Helen E. Moore, Cleveland, O.; Mrs. Diana Brinkerhoff, Chicago; Mrs. Florence Frisbie and Mr. Robert D. Frisbie, Marfa, Tex.; Mr. and Mrs. Charles Frisbie, Brooklyn, N. Y.; Mr. H. C. Little, San Diego, Cal.; Mrs. F. Usher, London, Eng.; Mr. Richard Kessell, Buffalo, N. Y.; Mrs. R. E. Emerson, Pomona, Cal.; Mr. F. L. Budlong, Vancouver, B. C.; Mr. Charles Weshke, St. Paul, Minn.; Mrs. Robert Malcolm, Liverpool, Eng.; Mrs. C. B. Lewis, Cleveland, O., and Mr. and Mrs. W. Wilkes, Nanaïmo, B. C.

# FROM THE NATIONAL PRESIDENT

## THE CHANGING WORLD

What a difficult world this is to live in just now. It is neither one thing nor another. Its old institutions and many of the people who helped to make them are being swept away like so much chaff—forms no longer useful but a hindrance. Other institutions manned by a new people must take their place and constitute a new world. But this radical change is as yet but dimly adumbrated as it will be in its completed form. Meanwhile the old order is merged into chaos and the new cosmos is not yet due save in germ.

## THE NEW ORDER

That this germ of the new order has been brought into being and bids fair to grow is no longer in doubt. It peers out from the pages of our periodicals, it is heard from pulpit and platform, it leavens the deliberations of statesmen and bubbles up from the deep well springs of those who received their baptism of shell and fire in those strange altars of the Brotherhood of Man, the trenches of the Great War.

And what is this germ that is to expand and ripen into the likeness of a more ideal civilization—that will unfold a plan of life more adapted to the needs of the humanity of the future?

The answer seems amazingly simple. This awakening ideal is none other than the ultimate coming of the daily, systematic and universal practice of that principle of life which is the parent of all the worthy principles, namely, the unity of life and the corporate kinship of all forms of life. In other words the practical recognition of the Fatherhood of God—the motherhood of nature, and the actual Brotherhood of Man despite distinctions of temperament, sex, color, race, varying stages of evolutionary growth or what not.

## THE DANGER

Inevitably there exists and will ever exist a complex variety of forms among the 1,610,000,000 souls that use this planet as their field of evolution. This variety exhibits itself in forty-nine times forty-nine

different ways and probably, multiplied by X times that. Starting at the stage of the soul least advanced and reaching up to that on the top rung of the ladder and figuring out the possible variations of development existing in this vast stretch throughout the range of our big human family fairly fatigues the imagination. But that is by the way. The fact to consider is the variety involved and the resulting danger that ever arises, among a people that have not yet learned to see beyond the forms, of losing sight of the one sea of conscious life that flows in and out of all these forms. This danger can mean but one thing, and that is the building up of institutions based on exterior separateness rather than on interior unity. The widest cosmic law, the one insuring the stablest permanency is the law of unity, and whatever individual freedom or liberty the separate forms enjoy must be exercised in the directions in which this law works, else the forms must smash.

## THE OLD MISTAKE

And that has been the trouble with our crumbling civilization. Instead of starting out with the axiomatic truth that all this complexity of forms was seated in the infinite simplicity of unity and then proceeding scientifically to establish all manner of institutions so as to subserve that unity, it has proceeded to deify the might of selfishness and to glorify the principle of separateness in a universal riot extending throughout the three worlds. Wave after wave of humanity has thus dashed itself to pieces upon the rock-bound shore of unity from the beginnings of things down to this hour. The great mass of people know nothing of the true purpose of life and have not studied history sufficiently to gain freedom from their self-made tyrannies. And one can but presume they will go on making the same ignorant and tragic blunder until the race can produce a group of souls strong enough, wise enough and numerous enough to keep the mass aware of its interior unity and of the greater joys that come when that unity is developed in all its infinite variety of ways.



## THEOSOPHY'S PLACE

This in a word is just what Theosophy is helping to do, and heaven grant that it may wield an ever increasing influence over the far-reaching generations of the future.

## THE PRESENT PROBLEM

The practical problem confronting the modern Theosophist is to discern where the currents of the future age are now beginning to flow. He knows that class distinctions are natural and inevitable; he knows that they can no more be extinguished and all people merged into a single class than the species of animal life can be merged into a single type. He knows that it is not these differences of form that matter but the use to which the differences are put. He knows that if variety or difference is emphasized and made to subserve the law of competition and struggle through the various forms of outer combat, instability and destruction will reign; but that if the differences be employed in obedience to the law of co-operation and mutual service, stability and constructive progress will happily prevail. He sees the old line of action crumbling today and he scans the horizon for signs of the new line that shall mark the pathway of civilization for the new age before us.

I shall not pause to discuss any of the movements appearing upon the horizon, old or new, from the standpoint of which, if any, promises to carry the banner of the new ideals before the new civilization, for the probability is that neither will survive in its present form solely to perform any such sublime task. Each no doubt has some element of value intermixed with much that is valueless and harmful. But all thrown into the melting pot of the present turmoil will undoubtedly be boiled down into an alembic that will serve to cure the world disease.

## POSSIBILITIES

I will only suggest that in judging where to lend a helping hand or a thought of encouragement it would seem well to consider such possibilities as:

(a) That it is impossible to compress the complex variety of human beings into

a single standardized tablet and that any attempt at destruction by one class of all other classes must inevitably end in self-destruction. While one recognizes that the murderous carnage indulged in by one of the classes in Europe is only karma manifesting its retributive reaction against the age-long oppression imposed upon that class by the classes that it seeks now to destroy, yet one can but hope that this brutal business may soon come to its legitimate end.

(b) That the fuller meaning of democracy is to be wrought out in the new life. This means that in the days to come the people will actually rule and will no longer leave their duties to the tender mercies of political oligarchies chiefly concerned with their own selfish interests.

(c) That the pole-wide chasm between capital and labor must be bridged by a mutual partnership complete in its justice and made secure by a just government, else the strain will prove too great for their present relationship to endure much longer. Some of the greater ones among the capitalists seeing this have made partnership arrangements with their employees. But that is not sufficient. Nothing short of a universal readjustment will avail. Capital needs a Moses to lead its forces out of the land of selfish exploitation and plunder into the land of co-operation and human service. It cannot afford not to produce such a man. If it succeeds in finding its Moses and should follow him faithfully, the vast wealth piled up in the hands of the few will gradually become absorbed by the many in normal process of mutual business. But if it should fail the remedy may be more speedy and less admirable. But even in this event one would fain believe that American common-sense must ever lead the American people to fight their battles at the ballot box rather than turn the hands of the clock of time back to the barbaric standards of Europe.

(d) That all life is more or less a game. Men play the game of business not wholly to possess. They soon acquire all they need. But it is the spirit of the game that urges them on to greater and greater success. If these same men could have their sentiments widely mobilized in another direction they would play that other game just as

eagerly as the present one. Suppose, for example, they could be led to see the general plan of evolution for man and could realize that the business of man-making is the only big business worthy of their genius, would they not when properly herded in that direction take as deep an interest in the effort toward success as now in the less worthy enterprise? To compete in a game for the betterment of mankind would be a legitimate use of competition. 'T would be a great and wonderful game.

(e) That the Allied Nations and America have fought a great and good fight against organized tyranny in military governments, and have won a victory that turned the entire course of evolution into happier channels for all future time. When they reached their triumph they came to believe that they had secured a stable ground upon which to negotiate the peace of the world. Could it be other than stable? Were not their enemies subdued and was not all the rest of the world eager for peace? All seemed clear. And yet ere their deliberations for peace had reached the hoped-for culmination a subtler enemy had stealthily arisen and threatened the very life of all the governments of the world. This time there was no mad war lord seeking to rule the world and to punish any who dared to disobey his bidding; but a long-suffering and oppressed proletariat quasi-organized from one end of the earth to the other by their common sufferings.

#### THE HOPE OF THE WORLD

In this situation lies the threat of the real Armageddon beside which the German war would seem mild. What will the great victors do to meet it? Will they allow the forces of oppression and despair inspired now by a hope of material salvation to accumulate and press their way in further paths of bloodshed, or will they hasten and realize what is happening before their eyes and proceed to the winning of another and a greater victory by aiming their present deliberations in the direction of an ultimate world-wide plan for the establishment of the principle of the Brotherhood of Man in the governments of the earth. If they fail, the change will doubtless come by a

less desirable method, for it is plainly coming by some route at some time in the near future. What a stupendous opportunity! Surely these are wonderful days.

#### MISS NEFF AND INDIAN EDUCATION

In December, 1917, at Calcutta, Mrs. Besant organized the Society for the Promotion of National Education in India. This is an expansion of the Theosophical Educational Trust of India. Its objects are:

(i) To establish Universities, Colleges and Schools, under National control, which shall be open on equal terms to students of every faith, and in which instruction in his or her own faith shall be an integral part of education, unless the student be withdrawn therefrom by his parent or guardian.

(ii) To establish institutions for research, and for medical, industrial, commercial, agricultural and other technical and vocational training, with dispensaries, hospitals, workshops, farms, and any other conveniences necessary for the same.

(iii) To establish Training Colleges for Teachers, Libraries, Museums, Clinics, Hostels, Gymnasias, etc.

(iv) To affiliate any educational institutions or organizations under Indian control, pursuing similar objects or any of them, on terms to be arranged between the Governing Body of the Society or its Executive and the Local Committee.

(v) To do all such things as are incidental or conducive to the carrying out of the above objects.

The aim of the Society is to give Indian youth—girls and boys—a truly Indian education, under Indian control and Indian in its purpose. The Theosophical Educational Trust has given its institutions—35 schools and 3 colleges—to the Society, and at a meeting of the Board of National Education (the Governing Body of the Society) held during National week in Calcutta, a National University was established having for its first Chancellor the Poet-Laureate of India, Rabindranath Tagore.

Miss Mary K. Neff, who recently returned to America from Adyar, is collecting funds for this latest of our President's efforts to uplift the masses of India. A few weeks' work at Krotona in October resulted in the raising of the neat sum of \$1250. Mr. G. S. Arundale, the registrar of the Society for the Promotion of National Education in India, in acknowledging the receipt of the money, says: "We are delighted to hear that you are collecting such a good sum for our National Education Work here. We are very grateful to our American friends for the interest they show in the work in India."

Those who are interested in our President's work for India and who wish to contribute to this cause will have an opportunity to do so when Miss Neff crosses

the country eastward, visiting Lodges on the way, or by correspondence with her at 501 Carroll Street, Akron, Ohio, after May. Mrs. Besant arranged a scheme for the collection of funds in India, and this scheme, so far as possible, is being carried out in this country. It is as follows:

(1) Class A. Members, who, on payment of at least \$333.50, become Life Members of the Society and receive free all the publications of the Society. The sum is, if necessary, payable in monthly instalments of \$33.

(2) Class B. Members who pay an entrance fee of \$33.50 and an annual subscription of not less than \$8.50. Members of this class shall be entitled to receive all the publications of the Society at half price.

(3) Class C. Members who pay an entrance fee of \$1.75 and an annual subscription of not less than \$5.

In addition to these subscriptions, donations for any amount are taken. The cause is one of greatest worth.

#### WAYS OF SERVICE

There are so many ways of service and where there is the will there is the way. The writer of the letter that follows had the will and she readily found the way.

One evening I sat reading our local newspaper and observed the headlines to the effect of "Rape Case—Girl Swoons in Court During Testimony." I read the account of the court's proceedings in the case, noting that the trial was several times interrupted by the swoons of the girl. It was a case of prosecution by the people. I felt intuitively that the girl was innocent but could see certain points that the defense could use to weigh heavily against her. That day it had begun in Circuit Court. My whole soul thrilled with the desire to in some way give aid to that poor distressed girl, but I retired with the feeling of helplessness of individual effort.

The next morning I arose still filled with a strong desire to do something. I soon conceived the idea that if I could influence an organization we might attend Court and by our

presence give her courage and at least have the comfort that she was among women as well as men.

I went directly to our Literary Club President who is a close friend of mine and soon found her in sympathy with my plan. We called up one of the *strong* women of the Club, told her we wanted to attend the trial as a Club. She united with us in the plan and agreed to meet us. We sent a note to the girl so she would know our motive,—called up the Court House to have arrangements made for our coming, which met with hearty response, and by 2:30 in the afternoon, 8 or 10 of the strong, prominent women of the town marched into the court room and were shown every courtesy that was possible.

The girl, a sweet, pure, innocent girl, was in the witness chair—the lawyer for the defense (an ex-judge), was fairly tearing her to pieces. Our coming was a complete surprise to him and he was forced to take intermission; he was utterly speechless. He realized, I think, from that instant that the case was lost for him. He requested the Court to have us removed from the room on the plea that it would prejudice the jury. The Court allowed us to remain. The parents who had suffered indescribably told us later that when we entered it seemed as though the heavens had opened and guardian angels were sent to them.

The trial lasted five days (we attended every session), and before it closed several organizations were represented—many women had determined to aid by their presence.

The prominent papers of the state took it up and in great headlines told of Big Rapids' women showing the spirit of service (words to that effect) and a splendid sentiment was aroused generally. The girl was proven innocent and no words could ever describe the gratitude of her parents and herself.

I felt strongly that it was the work of the Master.

#### THE CONVENTION

Present indications are that the next convention will be held in one of the Middle-West cities (perhaps Chicago), about the last week in August. The official announcement will be made in next month's issue.



# FROM THE NATIONAL SECRETARY

## THE WINGS OF RIGHT

Press dispatches from Europe strongly indicate that although the great war technically "is over," yet the troubles of the world are by no means "over." In fact, it would appear that the real turmoil has just begun.

That there can be no real universal brotherhood while part of the world is hungry and starving physically seems to be an insistent fact that will remain no longer in its place of hiding. Physical pain and suffering must be relieved before an appetite for spiritual truths can be aroused.

So great is the world's need that one who is to gain the ear of the masses for any good cause must first gain attention through the performance of humanitarian deeds. Right action paves the way for right speech.

In the United States—the land of plenty—thousands are slowly dying through malnutrition; thousands of others are deprived of the common necessities of life, compelled to live in an unfit environment; while many thousands more are handicapped through an entire incarnation because of unfavorable conditions immediately before and after birth. Many are the attendant evils of civilization that invite a remedy which strikes at causes.

It would seem fair that those who are the true servants of humanity are those who serve where the need is greatest. Some work on the side of improved legislation; others choose to uplift by means of direct educational propaganda and social betterment. Whatever the means, the aim involves the working out of a practical brotherhood.

The problems not only of individual cities but of the entire world demand solution. The burden falls most heavily on those who have the knowledge that will help. Let each lodge and each individual member put forth the utmost effort to help where ever they are, and in whatever way they can.

Help first and speak afterwards, is a good rule to follow.

## WORK THAT PAYS

Mrs. Mary L. Mason, a Fellow of the Theosophical Society, who has been living in Mexico City for more than ten years, and from time to time has contacted those interested in the teachings of Theosophy, has written the National Secretary of her intention to organize a lodge composed of English speaking people in Mexico City.

Within the last few weeks sixteen new members have joined the Society in Mexico City, which, including the two former members who reside in that city, make a total of eighteen. Many others are interested in Theosophical truths and will probably join in the near future.

The earnest devotion of Mrs. Mason is indicated by her sacrifice in foregoing a trip long planned to the United States and England in order that she may secure a larger house and devote all of her time to Theosophical work. Mrs. Mason possesses a library of more than five hundred Theosophical books, and will open a reading room to which the public will be invited.

## IMPORTANT NOTICES

The STATISTICAL YEAR BOOK will probably not be issued at the close of this fiscal year as has been the custom. The reason for this is largely financial. In former years practically every lodge that was represented by an annual report of local activities contributed \$1 to help cover the expense of printing, but last year but \$19 was received to apply on the total cost of \$125 to the Section. The elimination of this item of printing will serve to assist in the endeavor to cut down expenses during the present after-war period.

**PAYMENT OF SECTION DUES.** According to the By-Laws of the Section the Sectional Dues are payable in advance for each fiscal year. The Section Dues for the next fiscal year fall due on July 1st.

Dues Slips for all lodge members will be placed in the hands of lodge secretaries early in June which will allow sufficient



time for notices to be mailed, etc. Lodge members may assist their local officers to a great extent by not waiting for a notice, but rather by calling on those who have this matter in charge and rendering a service by payment of dues.

Members-at-Large will receive Dues Slips direct from the office of the National Secretary, to whom the Section Dues should be sent.

As an item of interest the same color of membership cards will be used this year, as was used last, inasmuch as an oversupply was ordered last year.

Members who are concerned in the forwarding of new members application to the office of National Secretary should give the closest attention to following the instructions printed on each application. A table on the reverse side of the application blank indicates the exact amount that should accompany an application for membership for each month in the year. The proper dating; clear, legible writing; correct use of given names; etc., are important items to be observed.

The new By-Laws of the American Section provide that a fee of \$1 is to accompany an application for a Lodge Charter. The fee formerly was \$5, and groups of seven or more who contemplate forming a Lodge are requested to take notice.

**MAGAZINE SUBSCRIPTIONS.** All subscriptions to THE MESSENGER should be addressed to the National Secretary, Krotona. The THEOSOPHIST and other Adyar magazines, should be ordered from the Theosophical Publishing House, Krotona. The HERALD OF THE STAR should be ordered direct from the Order of the Star in the East, Krotona.

#### DEATHS

Eight T. S. members were reported dur-

ing the month of March as having passed into the Great Beyond.

Joe Boaz, Portland (Ore.) Lodge.  
Mrs. Elizabeth A. Bryant, Osiris Lodge.  
Mrs. Ruth Davenport, Truthseekers Lodge.  
Mrs. Kate M. Greenlaw, Truthseekers Lodge.  
Lieut. Franklin M. Hawley, Duluth Lodge.  
Fernando Herbst, Sheridan Lodge.  
Miss Phoebe Holbrook, Hollywood Lodge.  
Camille Smith (Mrs. Vern), Oakland Lodge.

Special mention is made of Lt. Franklin M. Hawley, physician in the service of the U. S. A., who died in France, October 4, 1918.

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

#### FINANCIAL STATEMENT

##### STATEMENT FOR MARCH, 1919

Receipts	
Fees and Dues.....	\$ 472.87
General Fund .....	5.00
Stationery and Supplies.....	.11
Publicity Donations .....	192.62
Krotona Special Operating Fund .....	23.50
Messenger Subscriptions .....	22.05
Interest .....	4.82
Incidentals .....	20.50
	<b>\$ 741.47</b>
Cash on hand March 1, 1919.....	\$2,383.59
	<b>\$3,105.06</b>
Disbursements	
Salaries .....	\$ 385.00
Rent .....	40.00
Fees and Dues.....	6.36
Telephone and Telegraph.....	16.15
International Headquarters Percentage .....	82.69
Cartage and Express.....	.81
Incidentals .....	24.62
	<b>\$ 555.63</b>

##### MESSENGER DEPARTMENT

Salaries .....	\$ 112.50
Deposit .....	20.00
Rent .....	4.00
Printing .....	100.00
Incidentals .....	11.75

**\$ 248.25**

##### PUBLICITY DEPARTMENT

Salaries .....	\$ 150.00
Telephone & Telegraph .....	1.00
Rent .....	13.50
Stationery & Supplies .....	55.82
Advertising .....	47.00
Printing .....	68.40

**335.72**

**\$1,139.60**

Cash on hand April  
1, 1919 .....

**\$1,965.46 \$3,105.06**

#### MONTHLY LODGE AND MEMBERSHIP RECORD March, 1919

Total number of Lodges.....		197	
Lodges chartered .....	2	Lodges dissolved .....	0
New Members .....	150	Deceased .....	9
Reinstated .....	7	Resigned .....	5
Transfer from other Section.....	2	Transfers to other Sections.....	0
Total Active Membership.....	7623	Transfers to Inactive Membership.....	0

# NATIONAL PUBLICITY DEPARTMENT

RAY M. WARDALL, *Director*

CORA E. ZEMLOCK, *Assistant Director*

## BOOKS FOR PUBLIC LIBRARIES

Members looking for an opportunity to do useful service for Theosophy will please bear in mind the campaign recently inaugurated for funds to place books in public libraries in new territory. We are happy to report some substantial contributions to this fund, but many more are needed, for the possibilities in this field are great, and the libraries are eagerly accepting THE TEXTBOOK offered them. Individual members and lodges have been active in placing books in the local public libraries and in stimulating their circulation, and the work now being undertaken is an extension with a view to initiating activity at new points.

Our growing mailing list has exhausted the first edition of the Krotona Booklets, and the results have proved most satisfying. The second edition, of increased size, is now in the printing. The educational value of the series is unexcelled by anything previously attempted by the Department.

Some of our Theosophical leaflets travel afar. From distant Singapore comes a request for literature from one who read a National Publicity Department folder.

## PLEDGES

Our cordial thanks are due those Lodges and Members who have met, so faithfully, the recent pledges toward the publicity work. Some of the remittances are a little slow in coming in, however, and we take this opportunity to remind donors of a special need for funds at this time to meet the call for more printing. The work of the Department is maintained entirely by voluntary donations, and it is therefore limited in its activities by the funds at its disposal. We are accordingly heartily appreciative of all financial assistance and pledges for future payments.

Checks and money orders should be in favor of National Publicity Department.

## ONE WORKER'S METHODS

The usefulness of carrying a supply of pamphlets is well illustrated by the comments of an earnest member, thoroughly alive to her opportunities:

The propaganda literature arrived safely, and I am making good use of it, keeping both depots supplied, as well as the tables of some doctors and dentists. Then I always carry a number in my bag and hand one to each business man after my talk with him. In this way I've supplied the Board of Pardons, real estate men, banks, County Clerk, judges and others with new ideas, and I never fail to bring in karma or reincarnation somewhere in the general conversation. Then that opens the way for discussion.

This may contain a suggestion of value to others.

## THE FIELD

### MR. ROGERS

We rejoice in regaining the services of our invaluable Mr. L. W. Rogers, who has just returned, with fresh laurels, from a lecture trip in Australia.

Mr. Rogers enters the American field at once, and has arranged a lecture tour for the Pacific Coast and Northwest, with new subjects pertinent to the time.

He will begin an eastern tour the first of September. Lodges anywhere throughout the eastern and southern states which desire engagements should write him at once at Krotona. On account of the numerous applications, prompt action is necessary.

### FROM MR. MUNSON

At the time of writing the last report, we were working on a new center in St. Thomas, Ontario. There were thirteen members for the new lodge, which was fair, considering the small size of the town.

Five lectures were given in the new hall of the London Lodge. This lodge is only fifteen months old, but is one of the strongest in the Section; not in numbers, as they have less than fifty on their roll, but in efficiency, co-operation and real love for one another. I have yet to see their equal. Their new hall will seat about two hundred and fifty. Several of the most prominent business men in town are members, and the best musical talent of the city is at their disposal.

We had very appreciative audiences in Cleveland for three lectures; and in Grand Rapids a great surprise was in store for me. For some reason or other, I was looking for a weak lodge and a small audience. The lodge proved to be a very strong and healthy body, and the audience increased until we had about three hundred and fifty the last night.

Chicago and St. Louis turned out audiences ranging between seventy-five and one hundred and twenty-five, appreciative and easy to speak to, but not as large as one would expect in such cities.

From St. Louis I face the setting sun and Krotona; but it will take two months to finish the season's work.

#### FROM MR. HANCHETT:

The three weeks spent at the beginning of March at New York, Brooklyn and vicinity were most interesting and, I think, quite profitable for the work in some ways. Series of lectures were given for the New York, Brooklyn and Newark, N.J., Lodges, one lecture for the Paterson, N. J., Lodge, and a new lodge was formed at Jamaica, L. I., which will be called, "The Long Island Lodge." It has twelve members. The Brooklyn Lodge made the organization of this possible. The New York Lodge did fine work in organizing my campaign.

At Ottawa, Canada, the series of four lectures were well attended by an interested audience with a result of three new members for this strong lodge.

At Montreal the Lodge room was comfortably filled at each lecture and eight new members were secured. The study class was also augmented.

During the past week, we formed a new lodge at Providence, R. I. While it has but seven members, it makes up in quality what it lacks in quantity. Its President has been a profound student of Theosophy for many years.

#### ITINERARY

Hamilton, Ont.—April 30 to May 2.  
London, Ont.—May 4-6.  
Detroit, Mich.—May 7-9.  
Toledo, O.—May 11-13.  
Cleveland, O.—May 14-16.  
Akron, O.—May 18-20.  
Warren, O.—May 21-23.  
Pittsburgh, Pa.—May 25-27.  
Wheeling, W. Va.—May 28-30.

#### MISS ANNIE PEAKE, FIELD SERVER

Again I have some good news for the Order of Field Servers, for now we are gathering a class in Ontario, Cal. We have secured the parlor of the Hotel Royal on Tuesday nights, free of charge, and the hearty endorsement of the proprietor. Then the people I am meeting there are quite enthusiastic, and, I feel, will form a living center. The class in Rialto is healthy. Indication of its sturdiness was evidenced when, on Thursday last, in spite of the rain and

mud, twelve came out and we had a most interesting and theosophical evening. They seem so eager for their class night.

This last Sunday afternoon we had the largest number out at Riverside, 25, and it was a good gathering of interested minds. The most helpful indication in our work is now the beginning of people to ask me into their homes to talk Theosophy with them. This may seem insignificant, but it is the beginning of acceptance. I believe that will count, in the end, as a big factor of theosophic propaganda. I called on nine persons yesterday.

#### PUBLICITY RECEIPTS

Ida Sheave, Wallace, Ida.	\$ 5.00
Mrs. Louisa Curry, Winnipeg, Man.	1.90
Ella M. Pelton, Cleveland, O.	.55
Harry C. Mosher, Dowagiac, Mich.	.51
St. Paul Lodge, St. Paul, Minn.	3.50
Colorado Springs Lodge, Colorado Springs, Colo.	4.00
Chicago Lodge, Chicago, Ill.	9.00
St. Paul Lodge, St. Paul, Minn.	4.00
Mrs. Elizabeth Delvine King, Los Angeles, Cal.	1.95
Krotona Hostess Committee.	1.65
Mrs. E. J. Doughty, Guthrie, Okla.	.50
Harry C. Mosher, Dowagiac, Mich.	1.00
Caryl Annear, Philadelphia, Pa.	1.00
Antoinette de Mauriac, Chicago, Ill.	.30
Edwin A. Casper, Brooklyn, N. Y.	2.00
H. J. Gault, Painesville, O.	3.55
Thos. B. Clayton, Kenora, Ont.	2.00
Seattle Lodge, Seattle, Wash.	35.00
Mrs. Louise C. Arnold, Colorado Springs, Colo.	5.00
Kansas City Lodge, Kansas City, Mo.	5.00
Long Beach Lodge, Long Beach, Cal.	.90
New Haven Lodge, New Haven, Conn.	1.00
Toronto Lodge, Toronto, Ont.	7.55
Edmund Kiernan, New York City.	1.10
Mrs. Laura S. Hunt, Los Angeles, Cal.	10.00
Dr. W. L. Robins, Washington, D. C.	5.00
Chester Green, Brighton, Mass.	5.00
Mrs. Henrietta L. Beebe, Philadelphia, Pa.	2.00
Hermes Lodge, Philadelphia, Pa.	4.00
Osiris Lodge, Philadelphia, Pa.	2.00
Brotherhood Lodge, Detroit, Mich.	1.00
Krotona Lodge, Krotona.	7.25
Mrs. H. R. Carter, Fort Casey, Wash.	3.50
O. M. Carpenter, Derby Line, Vt.	.48
Mrs. Hazel Patterson Stuart, South Pasadena, Cal.	5.00
Los Angeles Lodge, Los Angeles, Cal.	10.00
W. L. Strickland, Rochester, N. Y.	8.00
New York Lodge, New York City.	10.00
Vera A. Wignall, Oklahoma City, Okla.	1.00
Messrs. Carter, McIntire and Muller, Anaconda, Mont.	1.50
Anaconda Lodge, Anaconda, Mont.	1.25
Brooklyn Lodge, Brooklyn, N. Y.	75.00
Total	\$247.64

#### ORDER OF FIELD SERVERS

The ideals of the Order have assumed tangible form so quickly that even those who first formulated them mentally can hardly recognize their offspring.

Rabindranath Tagore tells us: "The personality has personal relations of its own with the great world, and comes to it for something to satisfy personality. . . . When I first meet anyone who is not yet my friend, I observe all the numberless unessential things which attract the attention

at first sight." The point I wish to emphasize is that when a Server goes out before the public his personality should be as agreeable and presentable as possible, so as never to repulse or antagonize those whom he is trying to win to the Master's cause. Therefore, it is the duty of every Server to see that he is a friend to all, and that can only be done by cultivating a sympathetic personality, and by blending the outer self with the inner so that the former is only a channel through which the higher forces may pour out into the world.

The ideal qualifications which will enable a Field Server to meet the need of the many different personalities he contacts include the following:

- 1—Wholehearted consecration to the work.
- 2—Absolute avoidance of argument to maintain the personal viewpoint, and of the use of the personal pronoun, "I."
- 3—Cheerfulness, tact, and sociability (ability to "mix" well).
- 4—Neatness in personal appearance.
- 5—Loyalty to our leaders and the Movement.
- 6—Avoidance of partisanship and gossip.

The response which has been received to the announcements of the Order is most encouraging. We are receiving letters daily from members who have become imbued with the spirit of the Order and want to know about our work and to become Field Servers. Many are working to form classes in their own and neighboring cities,

and inquiring how they can best present Theosophy.

It is indeed gratifying, also, to see the enthusiasm of the Normal Training Class, and how each member has consecrated himself to greater preparation, mentally and spiritually, for field service.

For those who wish to work under the Order of Field Servers there is a correspondence course, in which the student can gain part of his training by forming classes in Theosophy in his own city or nearby. It is not necessary to have a diploma before beginning practical work, for while he is studying he can also share with others what he has learned.

MILDRED KYLE, *Secretary*.

#### SUMMER NORMAL TRAINING CLASS

A new class in Normal Training under the auspices of the Order of Field Servers will open Monday morning, May 19.

The class will meet daily for the three weeks preceding the Institute, twice a week during that session (using the material obtained in the Institute course for the training), and then daily again for three weeks following.

Registration should be made as soon as possible.

ETHEL E. PATTERSON,

*Head of Educational Department*

## WAR WORK

### IGNORE SELF AND SERVE

Work in a strange city has convinced me that a pioneer server must ignore personal likes and dislikes and bodily discomfort, and take for his slogan: "The work shall be done!"

Arriving in Little Rock a month ago, I began a search for a hall in the center of the city that would be reasonable and convenient. A sign in foot-high letters, bearing this device, "Theosophy: Soldiers' Home," now hangs upon a corner building, where every car line in the city passes.

The hall and reception-rooms were furnished by begging and borrowing chairs, tables, couches, rugs and pictures. A few soldiers straggled in; came also a few civilians curious about Theosophy.

The services of mothers and daughters were enlisted for entertainment.

In less than a week, all was in readiness. The city school teachers promised to help entertain Saturday nights, and the Senior High girls to help Saturday afternoons.

### CAMP PIKE

I found myself set down in the middle of Camp Pike, its drab dreariness stretching for miles in every direction, with my stack of posters under my arm. This camp is as large as a city of 90,000 inhabitants, and there are no street cars. Occasionally an official Red Cross or Y car gives a lift to the distant library, hostess house and hospitals. General Pike, returned hero, and the Morale Officer were enthusiastic over community work, speak-



ing almost nightly to arouse the citizens to co-operate. They offered me every assistance. I spent many hours in the hospitals and at the convalescent house.

As I passed the buildings marked "Contagious; no admittance," I heard a noise, and glancing upward saw a one-legged lad thumping loudly with his crutch; he waved to me, poor lonely lad, and was as pleased as a child when he attracted my attention and I returned his signal.

Other one-legged boys were frisking about in ragged bathrobes and faded pajamas happy to be alive. But my inner eye was haunted by the visions of mutilation and suffering I had seen and heard of in other wards—the lad who had lain on his face for six months with an injured spine, the shell-shocked one, who never spoke or smiled.

I passed large numbers of over-seas men, carrying in their full equipment of 72 pounds—shelter-half, mess kits, blankets, helmets and masks. Camp Pike will be a very busy place for many months with demobilization, and when this is over it will house the First Division of the regular army, some thirty thousand men.

#### LARGE LODGE ORGANIZED

With the recreation hall well established, the way was prepared for a lecture. The manager of the best hotel in the city gave me the use of the ball-room free of charge, attended the lecture himself and is now reading our literature. Over 100 people attended the lecture and much interest was aroused. Frequent talks and classes at the hall followed. The result was the forming of a large lodge. Thirty have declared their intention of joining. The charter will be kept open a short time longer.

Large numbers of soldiers are now visiting the hall. "This is Home," they say. There is unlimited opportunity in the hall to talk Theosophy. Some boy is always ready to listen. One says he believes in fate, and cites cases where some companions were killed and others continually escaped. You explain karma, and he listens with interest. A more ignorant type with

narrow view will speak with bitterness toward life in general, and you explain brotherhood.

Hundreds of letters are being written upon our stationery, bearing our symbol to every part of America. Literature and leaflets melt away with little effort towards distribution. Everybody that appears interested is given a small copy of AT THE FEET OF THE MASTER. A new boy, coming in the first time, remarked, "I have read that book." At my look of surprise, he explained, "My pal brought one out to camp, and I read it through yesterday." A look of real gladness lighted his face when one was presented to him.

This is effective preparation for the coming of the World Teacher.

#### WAR FUND STATEMENT

Advent Lodge .....	\$ 5.00
Anaconda Lodge .....	12.00
Besant Lodge .....	4.00
Brotherhood Lodge .....	24.00
Butte Lodge .....	5.00
Boston Lodge .....	2.00
Blavatsky Lodge .....	5.00
Colorado Lodge .....	14.00
Crookston Lodge .....	17.00
Chicago Brotherhood Lodge.....	19.00
Cleveland Lodge .....	23.00
Fresno Lodge .....	6.00
Fargo Lodge .....	4.50
Genesee Lodge .....	52.00
Houston Lodge .....	15.00
Harmony Lodge .....	7.50
Huntington Lodge .....	25.00
Lima Lodge .....	2.00
Maryland Lodge .....	258.50
New Haven Lodge.....	7.00
Phoenix Lodge .....	4.00
Pittsburg Lodge .....	20.00
Syracuse Lodge .....	10.00
Spokane Lodge .....	6.00
Seattle Lodge .....	\$1.10
Saginaw Lodge .....	3.00
Unity Lodge .....	16.00
Warren Lodge .....	3.20
West Side Buffalo Lodge.....	5.00
Washington Lodge .....	247.25
Members at Large .....	73.00

\$ 976.05

Cash on hand February 1st..... \$4,589.21

#### DUSBURSEMENTS

Houston Hall .....	\$ 248.25
Atlanta Hall .....	35.00
Waco Hall .....	92.25
Little Rock Hall.....	300.00
Salary .....	200.00
Literature .....	62.50
Rockford Lodge .....	50.00
Great Lakes .....	50.00
Chillicothe Hall .....	75.00
Galveston .....	12.50
Incidentals .....	4.20
Office Supplies .....	1.50
Postage & Telegrams .....	55.00
Theosophical Publishing House.....	189.67

\$1,375.87

Cash on hand..... \$4,189.39

# AMONG THE MAGAZINES

## MISCELLANEOUS

*Heredity and Pre-existence*, by Maurice Maeterlinck, in the April HEARST'S, seeks to explain away by clever metaphysical logic the apparent injustices of the law of heredity. Not only did we inherit from our ancestors, says Mr. Maeterlinck, but our ancestors inherited from us because all that will proceed from them down to the end of time was involved in them, was, in the form of potentialities, moulding them for good and ill. In Mr. Maeterlinck's own words: "There is no reason to believe that the future which is full of life, should be less active and less potent than the past, which is full of the dead. In place of descending should we not rather ascend the course of the years to discover the source of our actions. And he goes on:

"We know not in what fashion those already dwell in us who shall be born of us, down to the latest generation; but it is certain that they do dwell in us. Whatever the number of our descendants, in the sequence of the ages, whatever the transformations which the elements, climates, territories and centuries may cause them to undergo, they will keep intact, through all vicissitudes, the principle of life which they have derived from us. They have not obtained it elsewhere or they could not be what they are. They have really issued from us; and, if they have issued from us, it is because they were there from the first. All these innumerable, accumulated lives, what were they doing within us? Is it permissible to suppose that they were absolutely inactive? What were their functions, what their power?"

It is surely a unique point of view, bringing out strongly the cycle of eternity, the serpent with its tail in its mouth and suggests a final inheritance from the One, the Alpha and Omega of all life.

Mr. Maeterlinck pays a tribute to the idea of reincarnation which he designates as "the noblest, and up to now, the only acceptable explanation that has been discovered of Nature's injustices." But it is of our pre-existence in our ancestors that he treats.

Livingston Farrand, (Chairman of the Central Committee of the American Red Cross), contributes to the AMERICAN REVIEW OF REVIEWS for April an inspiring statement concerning plans for the Red Cross work in times of peace. He, along with many other idealists, sees the amazing possibilities of the Red Cross as an agent for world betterment in the years that are to come. Not only must the mighty machinery of the Red Cross be kept in constant use but the impetus to service which it has given must continue to be utilized.

Mr. Farrand outlines the different lines along which the Red Cross will work for the preservation of the public health. Thirty days after the declaration of peace a Convention of all Red Cross Societies will meet in Geneva. This convention will consider "campaigns against tuberculosis, malaria, and other preventable diseases,

the promotion of child welfare, and all other peace-time activities in which the Red Cross can effectively engage."

The interest of ten million school children in the Red Cross will not be allowed to lapse. Future service, as yet undetermined, will be asked of them.

These ideals for peace work thrill the imagination, but one cannot help feeling a fear that slums and dying babies may not prove as exciting an urge to intensive service as did "our boys over there." However, something fine is bound to be accomplished and the Red Cross cannot fail to be a powerful agent in the establishing of the new era.

It is going out to deal with fundamental problems of living, not simply results of the temporary disorganizations of affairs. The present organization has been tempered in the stress of world struggle. It has accomplished impossibilities under terrific strain. In the hands of the American people it is a tried and powerful tool for human betterment. Not to use it would be unpardonable. There is no organization that has ever dreamed of being able to accomplish the things now at the door of the Red Cross.

Those who long to have India recognized and better understood by the occident cannot fail to be gratified by two articles appearing in CURRENT OPINION for April. These are "A delusion Regarding the Eastern Mind" and "The Exaltation of Sex in Modern Hindu Literature," which points out that the dignity of sex is India's contribution to the world culture of today.

The first article contains so much that is useful for reference that I shall quote rather fully from it. It is a review of certain statements made by Professor Benoy Kumar Sarkar of the national council of education in India. Professor Sarkar brands as sheer delusion the conception that "what we call western civilization is the product of one type of mind and what we call vaguely 'the orient' casts its world altogether differently." One has only to look into India's past to be impressed with the fact that Hindu achievements in exact science prove that occident and orient are one.

Professor Sarkar cites some of these achievements to support his contention that "the story of scientific investigation among the Hindus—is like that among other nations" and "no more mixed up with metaphysics and 'hocus pocus' than was the European." It would seem that the difference lies in their ultimate aims rather than in the power and type of mentality, in what the Hindu considers worth knowing.

Some of the fruits of the Hindu mind are hinted at in the following quotation from Cajori, as given in this article:

It is remarkable to what extent Indian mathematics enter into the science of our time. Both the form and the spirit of the arithmetic and algebra of modern times are essentially Indian and not Gre-

cian. Think of that most perfect of mathematical symbolisms, the Hindu notation, think of the Indian arithmetical operations nearly as perfect as our own, think of their algebraic methods, and then judge whether the Brahmins on the banks of the Ganges are not entitled to some credit. Unfortunately some of the most brilliant of the Hindu discoveries in indeterminate analysis reached Europe too late to exert influence they would have exerted had they come two or three centuries earlier.

The Hindus were the greatest calculators of antiquity and it is time that it was recognized how much of our mathematics had its source with them.

"Hindu trigonometry was in advance of the Greek in certain particulars. The Hindu anticipated modern trigonometry also in a few points. The Hindus anticipated Newton by over five hundred years in the discovery of the principles of differential calculus and in its application to astronomical problems and computations. The Hindus analyzed the concept of motion from terrestrial and planetary observations. To a certain extent they approached, although, strictly speaking, they did not anticipate, modern mechanics.

"India was the greatest 'industrial power' of antiquity. It was the manufactures of the Hindus which, backed up by their commercial enterprise, served as standing advertisements of India in Egypt, Babylonia, Judea, Persia, etc. To the Romans of the Imperial epoch and the Europeans of the Middle Ages, also, the Hindus were noted chiefly as a nation of industrial experts.

"Some of the arts for which the people of India have had traditional fame are those connected with (1) bleaching, (2) dyeing, (3) calico-printing, (4) tanning, (5) soap-making, (6) glass-making, (7) manufacture of steel, (8) gun-powder and fire-works, and (9) preparation of cements. All these imply a knowledge of industrial chemistry."

"During the fourth century the Hindus could forge a bar of iron," says Fergusson, "larger than any that have been forged in Europe up to a very late date, and not frequently even now." Gun-powder may have been introduced into China from India about the fifth or sixth century A. D. The secret of manufacturing the so-called Damascus blades was learned by the Saracens from the Persians, who had mastered it from the Hindus. During the sixth century the Hindu chemists could prepare: Fixed or coagulated mercury; a chemical powder, the inhalation of which would bring on sleep or stupor; A chemically prepared stick or wick for producing light without fire; A powder, which, like anesthetic drugs or curals, paralyzes sensory and motor organs.

"Pliny, in the first century of our era, noticed the industrial position of the Hindus as paramount in the world. India maintained the same position even in the seventeenth and eighteenth centuries, when the modern European nations began to be intimate with her. This long industrial supremacy of the Hindus was due to their practical efficiency in harnessing the energies of nature to minister to the well-being of man. They made several important discoveries in chemical technology. It is not, however, necessary to enter minutely into a catalog—that could easily be compiled—in proof of the proposition that the Hindu mind is truly 'western' in the sense ordinarily attached to that term. Certain well-defined causes, such as war, famine and conquest, may have caused the East to forfeit its industrial supremacy to the West, but that does not mean such a difference between East and West as is assumed by the inept historian and poet.

The other article in question is also from Professor Sarkar's writings, a review of a recent volume called *LOVE IN HINDU LITERATURE*. His claim is that the "singing of the love of man and woman, not only as exemplified in the

Rhoda-Krishna literature but through the moderns as well, is the distinct gift of India to the culture of the world. With the new humanism has come in the dignity of sex, and it is through Hindu poetry, which has always pictured love in its 'naked dignity' that the concept of the value of love will enrich the world."

But while there is no question that the idea of sex is extraordinarily dignified in India, while its imageries have been used to denote the highest spiritual ecstasies, it has been hedged around far more strictly than in the west which at present could not adopt the Hindu view-point on this subject without perverting it. The Hindu conventions as to love and marriage are far stricter than in the occident. The passionate side of the nature is balanced by a stricter asceticism than would be popular in the west and the result is restraint in social relations, at least as regards the family, age-old customs that few care to break. Thus the exalted sex idea retains its proper place as an inspiration and a sweetener of life's relations without the danger of degradation which has dragged it down on this side of the globe. The ideal of purity of caste and family, the spiritual philosophy of India which gives the key to self-control, the tremendous ideal of marriage, have all been potent safe-guards which are lacking over here.

To know India's exaltation of sex and her methods of handling it cannot fail to be of value to us who are struggling through a transition period in which all former barriers are being swept away.

"This is the modernism of young India. This is their futurism. The gift is not for themselves alone, for young India 'does not think of culture in terms of geographical or political boundaries, but solely as a body of universal truths and achievements for the furtherance of humanity.' Young India believes that Kultur can never be 'national,' except only in politics, but that it is always human and cosmopolitan. 'It is the problem of the world from the Indian angle that Young India seeks to solve.'"

G. J. W.

The initial number of the *LIBERAL CATHOLIC QUARTERLY*, a magazine edited by Rev. Charles Hampton of Krotona and priest in charge of the Hollywood church of that denomination, is most commendable and gives promise of developing into a valuable periodical both for members of the church and Theosophists interested in the magic of ceremonial.

The magazine contains interesting articles by Bishop Leadbeater, Bishop Wedgwood and the editor. The style of cover and typography is very attractive and two new half-tones of Bishops Leadbeater and Wedgwood show them from photographs not heretofore published.

The index reads in part as follows:

*An Open Letter to Critics; Editorial; News, at Home and Abroad; The Inner Significance of Ceremonial; Light; Unsalaries Priesthood; Apostolic Succession; Growth of the Soul; Music and Art and Questions and Answers.* An especially interesting part of the



magazine is headed *From the Study Window*. It is in the manner of a meditation by the editor in which he cleverly contrasts the inconsistencies of the Roman priesthood in attacking the occult basis of the mass, as explained by Bishop Leadbeater, in the light of earlier descriptions recorded by Sts. Hildegard, Ambrose and Chrysostom. On the other hand he reflects upon the mental attitude of Theosophists who oppose the present movement when the organ of Mme. Blavatsky is quoted as having said in 1884: "We do not try to put down Catholicism but to raise it up and purify it."

The article by Bishop Leadbeater is the report of one of his sermons delivered to an Australian congregation. The subject, *Light*, is treated in his usual clear and convincing manner.

Bishop James I. Wedgwood deals with the

occultism of ceremonial in his treatise, and his treatment of the subject contains some new material of an extremely interesting character. He is an elegant and clear writer and breathes forth the magnetism of a powerful personality.

The birth of the LIBERAL CATHOLIC QUARTERLY marks a decided step by the Liberal Catholic Church to show that it has no connection as an organization with the Theosophical society and as such we feel it to be especially commendable. Thoroughly in sympathy with the new church we still believe that for each society to realize its greatest possibilities it must work independently of the other. Undoubtedly the new church as well as its organ, the LIBERAL CATHOLIC QUARTERLY, will receive the hearty support of many members of the T. S. as individuals.

The subscription price of the new magazine is one dollar per year or thirty cents the single number. M. H. D.

## THEOSOPHICAL

The opening paragraphs of THE THEOSOPHIST call our attention to two most important events occurring on February 17, which make the date a very sacred one to theosophists:—the birth of C. W. Leadbeater and the passing out of the physical body of Henry Steele Olcott, both faithful servants of the Great Ones and devoted to the work of the Theosophical Society.

Notes of the Annual Convention of the Theosophical Society at Delhi and of its many contributory educational organizations are extremely interesting and we are told that "it is proposed to form an International Board for Theosophical Education." This would no doubt contribute greatly to the efficiency of the educational work.

In this number several of the pupils of our elder brother, C. W. Leadbeater, have expressed their debt of gratitude, as well as words can express a deep emotion, not only for what he has taught them and opened the way for them to learn, but also for the great inspiration he has always been to them and the staunch way in which he has stood out for the expression of truth upon all occasions.

The continuance of the discussion of *Problems of Social Reform* should be of special interest to all who are interested in social reconstruction. Social purity and the equality of the sexes are especially emphasized as fundamental questions to be dealt with in this period of national reorganization, and the author's further discussion of the entire social question from an Eastern point of view makes clear many points which it would be well for the Western world to consider.

*Mysticism in Modern Art*, gives us a clear, concise idea of what Mysticism is in general, as well as its use in art, and touches clearly upon the difference in the viewpoint of the Eastern and Western masters. It is an article which we

should not only read but study. It will be of especial interest to students of symbolism, myth and allegory.

*Prayer as a Science* is concluded in this number. This has been an extremely interesting series. Prayer is a matter of evolution, of the expansion of the consciousness, is of many stages according to the development of the self and may be expressed physically, emotionally, mentally, or as the loftiest aspiration of the human soul. Its supreme aim is escape from limitation. It is a means of the finding of the Self. As the mystic has said: "Thou art thyself the Object of thy search: thou art thy Master and thy God."

*The Ring, a Fairy Tale*, gives a lesson as valuable to grown-ups as to children. C. N. R.

THE HERALD OF THE STAR for March contains much food for thought. Of great interest is the article entitled *What attracted me to Buddhism* by one of Scotch and English parentage who is now a Buddhist priest. In the first place it was the strongly rational feature in Buddhism which drew him, and next the satisfying philosophy. A third attraction the writer found, when circumstances brought him to live in a Buddhist country, was the striking difference in "its general psychic atmosphere" to that of a non-Buddhist land, due largely to the belief in reincarnation and karma. The final thing which attracted him was the character of the Great Founder, the human, lovable One, "incomparably great, pure, glorious."

What appears to be an excellent plan is proposed by Mr. Bertram Pickard, namely Mr. Dennis Milner's scheme for a *State Bonus* in England, which is offered as a possible *Key to Reconstruction*. It constitutes a "colossal insurance scheme whose chief money benefits accrue to those in greatest need, and to which all contribute in proportion to their means". This

State Bonus is discussed in aspects affecting the family, destitution, the distribution of wealth, production, the effect on health and education, and the whole merits serious consideration.

A kindred subject is handled in the article on *The Social Movement* by Mr. Emil Davies. He speaks of the terrible conditions under the present rotten social system, which engenders feelings of intense bitterness against the governing class, and alludes to the fact that the Press is unrepresentative and is used politically in the interests of the possessing classes. He points out the evil, and we hope later to hear from him suggestions as to remedies which will cause each nation "to regard itself as one great family, no member of which shall benefit to the detriment of another".

Miss Theodora MacGregor's article on *Schools and Schoolmasters* gives a very sympathetic sketch of the Scottish dominie, now an institution of the past, to whom, she considers, is attributable "the love of, and indefatigable striving after education" of the Scots, who consequently always make their way in the world. From the pen of Marie Brown come some common-sense precepts on *The physical surroundings of School life*.

In words *From a Country Studio* Mr. S. L. Bensusan voices the question now in many minds: "Where is the great poet or author who shall be the interpreter of the times in which we live; will literature not be equal to the hour? Up to the present 'the time has not brought the man', and we look in vain for a Milton or a Wordsworth. The need is great, that literature shall enshrine the memory of the tremendous sacrifices enforced by the war."

Mr. G. Colmore's *Humanitarian Notes* should be read by all; it might tend to remove the general callousness with respect to suffering being inflicted on children and animals by an unthinking public.

G. I. W.

"Is it reasonable," asks the Editor of *THEOSOPHY IN AUSTRALIA*, "to expect a world, that as far back as history can record, has been like a quarrelsome family, suddenly to change its nature?" The writer is not hopeful of such a miracle and though he admits that the ideal for

a League of Nations is for "all the peoples of the earth to join together in contrite spirit, each emulating the other in self-effacement in order that universal peace may reign," he suggests what he believes to be more practical—that the English peoples unite and use their great combined power to force peace upon the world.

We hope and look for a more universal "League," and for a voluntary peace rather than an enforced one, but since Britain as well as America has declared for justice, for liberty, and for self-determination, such an exclusive combination may be necessary for a time to restore order to a chaotic world.

This and other editorials on *The Destiny of the British Race* and *Moderation* are of unusual interest. They are practical discussions of the great world problems from a theosophical standpoint.

In this issue Mr. Leadbeater writes on *The Influence of Environment*, elaborating some of the fascinating statements made in *The Hidden Side of Things*. Irving Cooper contributes an article on *Thought Transference* wherein he gives a lucid explanation of its rationale and suggests how the student may profitably apply his knowledge.

REINCARNATION, the official organ of the Karma and Reincarnation Legion, also contains an editorial on world peace. That Germany's invaluable gifts to the world in the realms of science and music should not be overlooked nor deprecated at this crucial time, but that Germany should be given full opportunity for further development and for the work of reconstruction necessary to her life, is the plea of this writer. He believes that a knowledge of the laws of karma and of dharma would help those now charged with fixing the terms of peace to administer that fine degree of justice to all concerned which will alone prevent the nations becoming "deeply involved in further karma to plunge them into reverberating suffering in the recurring ages." Many excellent short articles elucidating phases of karma and reincarnation make the March-April number of this magazine exceptionally good material to hand to a friend who is becoming interested in theosophy.

A. de C. P.

## BOOK REVIEWS

### THE DEAD HAVE NEVER DIED

By EDWARD C. RANDALL

By Edward C. Randall. (Published by Alfred A. Knopf, New York. pp. 262. Price \$1.50.)

In this book Mr. Randall has given us what he considers, a convincing proof of immortality. Through the influence of a medium he has freely conversed, by means of the independent voice, with friends and relatives who have passed through the death change. He has heard and recognized the voices of these persons not simply a few times but "hundreds of times" and has rigidly proven them to be entirely independent of the vocal organs of the medium.

The author claims this as a new development in spiritualistic research. In this we cannot agree with him. Many of us, upon many occasions, have heard in the spiritualistic seance, the speaking voice, the whistling and the singing voice, independent of the medium's physical help. However, while we do not think his experiences are new or unique, we do think they are important and show progress along the line of psychic research.

The book is well written and will bring joy and comfort to those of its readers who fear they have "lost their loved ones" who pass death's gateway. It is another link of illumination between this life and the heaven-world and its great work will be to show to its readers the naturalness of death; that death is only a part of life, a logical, necessary part and not an alien enemy; that the heaven-world is not a distant place but a part of the one life as is this physical life; progress is the eternal order of the universe and truth is the eternal builder; errors must be corrected and ignorance overcome by knowledge before growth can take place and death does not interfere with this process but gives greater opportunity for its extension. C. N. R.

### ETHICS OF EDUCATION

By Beatrice de Norman and G. Gilmore. (London Theosophical Pub. House. Price 2/. pp. 74.)

This little book should prove of great value to both parents and teachers. In lucid and concise form it contains an outline of all that is best in the new methods of education, and a number of useful deductions by the authors. Many are the new methods springing up in regard to education, and one aim of this comprehensive handbook is to show that, in order to connect them into a workable and efficient whole, "the teaching of the Ancient Wisdom provides just the philosophy which the new ideals are groping after."

The theosophic basis—wisely unlabelled—for the education advocated, starting from prenatal

conditions, is given. The child is not entrusted to the parents "to be moulded into the particular type they happen to prefer; he is to be studied in order that his individuality may have scope to develop on its own lines." Instead of, as in the old methods, everything being imposed upon the child from without, everything must be evolved from WITHIN, for "the child has within him all the instincts of auto-education, and he should be aided in the task of self-discipline. But the task is his own."

The chapter on Religion is full of common sense. Prayer, in the usually accepted sense, and all secularism is deprecated. No religion imposed from without is of avail, "it must be discovered of itself by every individual."

Co-education is strongly advocated. No examinations, no home-study should be required. Useful suggestions for schools and school instruction are given, and the authors sum up their conclusions in the following words: "It is believed that education conducted on the lines sketched out in this book will produce men and women self-reliant, self-controlled, with initiative and creative imagination, big in thought, human in tendency, wide in outlook, clear in their attitude towards life, with deep religious convictions guiding their actions and making them willing workers in the great scheme of the Architect of the Universe."

G. I. W.

### YOU, I, EVERYBODY

By Mattie H. Cappel

(Advocate Publishing Co., Milwaukee, Wis., 1918. pp. 98, p. 50 cents.)

In the foreword of this daintily bound little volume the author states that its appearance is due to encouragement received from visible and invisible sources, including assistance from nature spirits.

A glimpse of the inner life of the writer is discerned in the Foreword which indicates that she had received occult instruction long before she had contacted the teaching of Theosophy.

The content of this book is divided into five chapters, each containing a message for You, I, Everybody. In *The Story of The Higher Self* we see how at-onement is the law, and that the creative force is Love. The writer affirms that love is the key-note of all vibrations and that only when one has learned control of the negative and positive forces of his nature, will he know God.

The chapter on *Color and Sound* will appeal to most readers of occult literature. An instructive illustration is given.

In conclusion the law of opposites is cited and instruction given in the use of the positive forces for the overcoming of the negative and the purification of the lower self.

A. H. T.



## T. P. H. BOOK NOTES

(From the Literary Department)

Speculations are rife as to when and where the next great war will rage. Some say it will be a *Sex War*. Hostilities have been carried on for years, ignored by millions, being "merely" economic battles. However, the sniping of the days bygone will grow into drum-fire and the big push will start when the "boys" are returning to civil life. The question of Women's Rights is involved in its entirety. It is an issue that will affect all civilised countries. The conditions are as acute in this country as anywhere. Women's organizations, just as the men's unions, are determined no longer to tolerate their labor being marketed as a commodity. More, organized women insist on their right to earn.

It is to sustain this claim the American Woman Suffrage Association is marshalling all available forces. These women are waging a hard fight to hold down the jobs for their sisters, who kept the home fires burning while the men donned khaki. Now these women are to be replaced by discharged soldiers, face unemployment.

A book by a well-known Englishwoman, Mrs. C. Despard, President of the Women's Freedom League, offers rather timely reading under the caption: "*Theosophy and the Women's Movement*" (.25). The author wisely omits the discussion of local or national affairs. She deals with this matter as a racial problem on the broad basis of underlying principles, and while reckoning with facts, unveiling a grand vision of the future of womanhood. But for the women we could not have won the war. Women alone, if made independent, so that they can serve to their best, will be able to save our civilisation from an overwhelming social disaster.

Emancipation and organisation of women, prevention of unemployment (at a wage-rate that spells self-respect) are extensively discussed in that courageous book "*Philip Dru—Administrator*" (\$1.50). During this era of social unrest, when revolutionary propaganda threatens the American Commonwealth, so intelligent an "in-side" discussion of forces and conditions shaping our public life comes in good time. The author—one can safely presume him to be Colonel House—has not only recounted facts, has not only asked the question, but has also the answer ready. In short, he does not propose to crush, but to eliminate the causes of unrest, to transmute them constructively. The situation is critical in America. By the method we choose to meet it, we shall show whether or not we have learned the lesson of the War. The author has foreseen many developments of recent date. Also he foretells much, though one has to read between the lines often so as to grasp his message. No doubt, he is a Theosophist in spirit.

Among the vast literature on Yoga Philosophy and the Bhagavad-Gita in particular two small volumes: "*Notes and Index to the Bhagavad-Gita*" by K. Browning (\$0.40), and the "*Philosophy of the Bhagavad-Gita*" by T. Subba Row (\$1.00) figure largely.

Miss Browning's offering is of a double na-

ture. It covers not only the philosophical and psychological side of the subject, but analyses it also in the most thorough philological manner. The two Indices alone occupy forty-two pages. All in all a splendid piece of literary workmanship.

T. Subba Row's lectures on the "*Philosophy of the Bhagavad-Gita*" were delivered at Adyar in the days of Madame Blavatsky and Colonel Olcott during the T. S. Convention of 1886. Ever since, these addresses have remained unsurpassed.

"*The Growth of the Soul*," by A. P. Sinnett, (\$2.50), though published twenty-three years ago, has always held its own among the Theosophical Standard literature. It covers the same subjects as Annie Besant's "*The Ancient Wisdom*" (\$1.50), though perhaps not quite so much at length. As a fair equivalent for this mere quantitative shortcoming the author presents various chapters on allied subjects such as: "*The Ancient Mysteries*", "*The Theosophy of the Middle Ages*", "*Initiation in the Present Day*", "*Irregular Psychic Progress*", etc. Suffice to say that the author's method of treating his subjects is agreeable to follow.

A complete replenishment of the seven "*Theosophical Manuals*" is planned and partially effected as far as the shelves of the *American Branch* of the T. P. H. are concerned. These short volumes, peculiarly suitable for propaganda and class-work, will be listed under their present titles: "*Seven Principles of Man*", "*Reincarnation*", "*Death and After*", "*Karma*", "*Man and His Bodies*", (all by Annie Besant), "*The Astral Plane*" and "*The Devachanic Plane*", (both by C. W. Leadbeater.) The prices of 35¢ for paper-bound, 50¢ for cloth-bound copies, also are maintained. The true value of these modest little volumes may be fully measured from Mr. Jinaradasa's article on "*The Scientific Basis of C. W. Leadbeater's Contribution to Theosophy*" in "*The Theosophist*", February, 1919, upper paragraph of page 419. It relates an acknowledgment from on high of Mr. Leadbeater's "note-worthy and epochmaking" work that will fill his followers with just pride and happiness.

Other reprints will include two books by our President. Both are much needed at a time when social and psychological problems occupy the intellectual foreground. The collection of essays and addresses forming the volume "*Psychology*" (\$1.00) assembles much good material on hypnotism and related mental processes. The other book, "*Some Problems of Life*" (\$0.75) is remarkable in its appeal for higher citizenship.

An illustrated magazine that is destined to disperse doubts and to transmute antagonism into tolerance is to appear presently, the "*Liberal Catholic Quarterly*," edited by Rev. Charles Hampton.

The Quarterly will be dated April, July, October, and January. Orders for subscriptions (\$1.00 per year) can be placed through the T. P. H. just as for other magazines. Single copies 30c postpaid. *Bruno David Ussher.*

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