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THE WORLD'S RECOGNITION OF DHARMA

By WELLER VAN HOOK

OF but little less importance for the Western World than the loss of the knowledge of reincarnation is the absence of a scientific conception of the great principle of *dharma*. But there are signs that some glimmerings of that illuminating truth are breaking through the darkness.

Tolerance by those of higher levels of evolution for those at lower levels can be learned abstractly; but such tolerance becomes a necessity of mental attitude as the difference in responsibility for men of the various levels of attainment is accepted as a valid truth. The intolerant are prone to demand from the lowly the maintenance of the same standard of moral living as that demanded of those of higher racial, social or cultural standing. The tolerant man finds sure basis for his benevolent attitude toward his brothers in the knowledge of the laws of spiritual growth with their sequences in variation of responsibility with the soul's progress.

Inalienable rights of certain kinds are recognized as pertaining, by axiomatic law, to the incarnate man. Such are some of the so-called "Laws of Humanity," *les droits de l'homme*, such laws as that babes should have first rights in food, clothing and shelter (though toddling children still fall dead of hunger in some lands) or that each man should be allowed to worship God as he wishes. But while the rights of men frequently give men equal status in some respects before the law, they do not include equal distribution of the power to use nature's forces or equal responsibility for thoughts and acts. Does not confusion upon these principles cause much error in the conduct of those responsible for the ways of the world?

But there are signs that the recognition and application of the law of variable responsibility with variability of soul development are becoming part of the world's treasure of ethical principles. The

principle that it serves God's purpose to impose the beneficence of German or English culture on unwilling, small, weak or unorganized peoples must give place to broader, more enlightened methods. The whole world's attention has been focussed by the war on this matter—the recognition of the rights and the obligations of the small and the weak. The signs are everywhere abundant that men are more clearly recognizing the law of karma, however empirically.

An astonishing application of the modern brutal philosophy of behavior and its origin in the lower necessities of consciousness as they may be studied in the actions of the day and the age is to be found in the very practical book by Bligh, on *The Direction Of The Desires*.

He points out that he who would improve himself may choose the phases of personality that he would like to add to his equipment of manner or appearance. And he goes so far as to advise his readers to expand their personalities by applying thought to the upbuilding of habits, *each according to his own desire*. This psychologist, therefore, recognizes that the man of lowly race or social status as well as the man of culture may adopt the same scheme of self-improvement, each applying it at his own level.

Both by practical and theoretical avenues, then, the thinking leaders of the world are reaching the principle that the Great Law must be applied to men with due adjustment to their state of development.

Allons! to that which is endless as it was beginningless,
 To undergo much, tramp of days, rests of nights,
 To merge all in the travel they tend to,
 Again to merge them in the start of superior journeys,
 To see nothing anywhere but what you may reach it and pass it,
 To look up or down no road but it stretches and waits for you, however long but
 it stretches and waits for you.
 To see no being, not God's or any, but you also go thither,
 To see no possession but you may possess it, enjoying all without labor or purchase,
 abstracting the feast, yet not abstracting one particle of it,
 To take the best of the farmer's farm and the rich man's elegant villa, and the
 chaste blessings of the well married couple, and the fruits of orchards and
 the flowers of gardens,
 To take to your use out of the compact cities as you pass thru,
 To carry buildings and streets with you afterwards wherever you go,
 To gather the minds of men out of their brains as you encounter them, to gather the
 love out of their hearts,
 To take your lovers on the road with you, for all that you leave them behind you,
 To know the universe itself as a road, as many roads, as roads for traveling souls.
 Of the progress of the souls of men and women along the grand roads of the universe,
 all other progress is the needed emblem and substance.

WALT WHITMAN

FRANCIS BACON, BARON VERULAM, VISCOUNT ST. ALBAN

By ERNEST FRANCIS UDNY, M. A.

(Continued from December Issue)

The Master Racoezi

FRANCIS ST. ALBAN'S next birth, which is also his present one—for he is said to be still wearing the same body—was in the Royal house of Racoezi (pronounced Racodsi, with the first syllable long and the next two short) but which of that house can only be conjectured, no direct evidence being available. In spite of the admitted uncertainty, he is assumed by the very few who have interested themselves in the matter, to have been a son of Francis II of Hungary; and the late Mrs. Cooper Oakley, whose book *THE COMPTE DE ST. GERMAIN* is almost the only authority on the subject, goes so far as to say in a foot-note (page 26) that he was the third son; but she could never have thought so, if, instead of trusting to the guesses of others, she had considered for herself the very clear and circumstantial narrative of a certain Countess von Gergy which is given in her own book (page 37). The Countess, who had been at Venice with her husband—then Ambassador there—in 1710, met St. Germain in Paris at the Court of Louis XV in 1760. "For some time she watched him with signs of the greatest surprise, in which was mingled not a little fear. Finally, unable to control her excitement, she approached the Count more out of curiosity than in fear. 'Will you have the kindness to tell me' said the Countess, 'whether your father was in Venice about the year 1710?' 'No Madame,' replied the Count, quite unconcerned, 'it is very much longer since I lost my father; but I myself was living in Venice at the end of the last and the beginning of this century. I had the honour to pay court to you then, and you were kind enough to admire a few Barcaroles of my own composing which we used to sing together.' 'Forgive me, but that is impossible; the Count St. Germain I knew in those days was at least forty-five years old, and you,

at the outside, are that age at present.' 'Madame,' replied the Count smiling, 'I am very old.' 'But then you must be nearly a hundred years old.' 'That is not impossible.' And then the Count related to Madame von Gergy a number of familiar little details that had reference in common to both, to their sojourn in the Venetian States. He offered, if she still doubted him, to bring back to her memory certain circumstances and remarks which—'No, no,' interrupted the old Ambassador, 'I am already convinced. For all that, you are a very extraordinary man.'"

It is evident from this that the Count could not have been, as Mrs. C. O. imagined, a son of Francis Leopold (who though he never reigned, was crowned by his Barons in the field as Francis Racoezi II) for, if so, he could not have been more than 14 (even if he were the eldest son born in 1696) when the Countess took him for 45 in 1710 and if he were the third son (born in 1701) not more than 9.

It will be noticed too that the Count said that he had lost his father before 1710. How then could he be a son of Francis II, who did not die at any rate until 1735? And if he was not a son, there is no one else of the family that he can have been but Francis II himself—bearing in this incarnation the same Christian name as in the preceding one, which would be quite natural in case of "immediate reincarnation," as the name must be suitable to the person. The two persons whom Mrs. C. O. quotes as authority for the belief that he was a son of Francis—Prince Karl of Hesse and an author named Hezekiel—both confessed that they were only guessing and that in reality they did not know who he was. The present writer has seen portraits of two of the sons, and one of these does seem to give out the Master's vibrations but that, of course, is no proof that the portrait is his. It is only the natural

result of the photograph having been habitually and recently looked at under that impression. This would be quite enough, as every oculist knows, to draw his influence into the photograph, which would thus become magnetised and throw out His vibrations, just as surely if the portrait were not His as if it were.

Bishop Leadbeater (the well-known theosophical writer, now a Bishop in the Liberal Catholic Church) preached, at Sydney on the 17th of June, 1918—St. Alban's Day—a sermon about St. Alban, who was no other than an earlier incarnation of the Master's; and in an unrevised report of this sermon, published in the AUSTRALIAN STAR QUARTERLY for July, he is said to have spoken of the Master as Ivan Rakoczi. Now the names of the children of Francis II are variously given in different accounts, but in none that the writer has seen is there mention of one named Ivan. However if the Bishop really gave that name, and if he had looked up the matter (as he easily could) on the mental plane, his statement would be conclusive, for the writer at least; but it seems little likely that he had done so. It is far more possible that he was assuming the accuracy of information supplied by someone else. For he has himself told us that it is not "etiquette" to look up in that way a Master's past lives, unless at His own special request; and in this case we may be sure that no such request was made, as the writer has it on excellent authority that the Master was once asked—by one of the few who would have the opportunity of doing so. "Which of the Rakoczis are you?" but He would not answer the question, merely saying "What does it matter?" This unwillingness was probably due, as we shall see, to a promise made nearly two centuries ago—a promise by which he still felt Himself bound—not to disclose His identity.

Francis II is generally supposed to have died at Redosto (a Turkish port in the neighborhood of Gallipoli, on the northern shore of the Sea of Marmora) in 1735; but as He is still alive that must have been only a feigned death, like the one of 1626 in the Bacon body, of which mention has already been made. What

can have been the motive for taking such a troublesome step? May it not have been to recover his ancestral estates in Hungary?

During the early years of the 18th century he had headed the struggles of the Hungarian nobles to liberate their native land from Austrian rule, but after warlike operations continued for about eight years he finally gave up the struggle and left his country for good. (according to an interesting article in the 11th edition of the Encyclopædia Britannica) on the 21st of February, 1711.

Of his movements between that year and the year 1735, Mrs. C. O. gives no information, except an incident in Paris which occurred in 1723. For the rest of "the Count's" life she gives a fairly continuous history, in some cases year by year. The blank between 1711 and 1735 is significant, when taken in connection with the fact of a mysterious outburst at that time of a remarkably Baconian literature in England. This subject will be considered more fully later. It is sufficient here to call attention to the fact that the little magazine called THE SPECTATOR began to appear on the 1st of March, 1711—really what would now be known as the 1st of March, 1712, for at that time and even down to 1752 the year was reckoned in England as commencing the 25th day of March, instead of the 1st of January. In France the 25th of March was abandoned as New Year's Day, and the 1st of January substituted, in 1566; and in Scotland the change to the 1st of January was made in 1600; so we may perhaps conclude that the change had been made in Hungary before 1711, and that the date of the Count's leaving that country was really February 21st, 1711, in which case there would be ample time (nearly a year) for him to make the journey to London and begin the work there, even in the days of the post-chaises, before the publication of the first number of THE SPECTATOR on March 1st, 1712.

The very title of the magazine is reminiscent, strangely, of Francis Bacon, who said that the world is a theater in which God and the Angels are spectators; and it would be particularly suitable for a Crowned Head in exile who designed to

remain unknown, and who, being high on the Path that leads to Divine Manhood, had no personal ambition and no other aim before him than God's glory and the welfare of all that breathes.

The magazine is often spoken of as Addison's SPECTATOR, but there is no mention of him on the title page. From the first volume, begun on March 1st, 1711, to the eighth and last, ended on December 20th, 1714, the title-pages are quite anonymous; and the letters of dedication to various persons, which preface each volume, are all signed "The Spectator," except that of the seventh, which curiously enough is signed, not Addison, but "Richard Steele." The author, whoever he was, makes in the first number of the first volume the following statement, which is worthy of notice: "There are three very material points which I have not spoken to in this paper; and which, for several important reasons, I must keep to myself, at least for a time; I mean on account of my name, my age, and my lodgings . . . as for these three particulars . . . I cannot yet come to a resolution of communicating them to the public."

It is recorded in Mrs. C. O.'s book that the Count spoke without accent French, English, German, Italian, Spanish, Portuguese and also Greek, Latin, Sanskrit and Chinese. What more natural than that this man who had shown himself in his preceding birth a supreme master of the English language, should, when thrown on his own resources in 1711, return to his former country and betake himself to his pen for support. Assuming that this is really what happened, it seems very probable that the immediate occasion of the feigned death in 1735, was a compact with Royalty, as in the case of the similar strange step taken by him as Bacon over a hundred years before—the object being in this case to save not his life but his property. He may have entered into an agreement with the Emperor of Austria, to drop, both for himself and his sons, the dreaded name of Rakoczi, and to let all the world believe him to be dead, leaving the Emperor in undisturbed possession of Hungary, on condition that his

sequestered estates were returned to him, or at least that he was allowed to draw the revenue from them.

It was doubtless this ancient promise of nearly 200 years ago which was the occasion of his reticence when asked a few years ago which of the Rakoczis he really was. It is interesting to note that the current false impression as to his identity had been originated by himself in a most ingenious manner. He was evidently still of the same opinion which he had expressed a hundred years before in the Bacon body (*Essay on Simulation and Dissimulation*), "that no man can be secret except he give himself a little scope of dissimulation, which is as it were but the skirts or train of secrecy." He did not hesitate deliberately to put the public on a false scent, in order to make the discovery of his identity as difficult as possible, and thus to keep his part of the bargain with the Emperor that all the world should believe him to be dead.

Mrs. C. O. quotes (page 21) a statement made by Prince Karl of Hesse which clearly shows how this was done, namely by taking a name which would suggest the idea that he was the brother of his own sons. Thanks to his youthful appearance such a belief was not difficult to accept, as it was accepted by Prince Karl himself. Mrs. C. O. quotes (page 21) as follows from Prince Karl of Hesse's book *MEMOIRES DE MON TEMPS*, page 133, Copenhagen, 1861: "When M. de St. Germain learned that his two brothers (really his sons, E. F. U.) sons of the Princess of Hesse-Wahnfried (Rheinfels) had become subject to the Emperor Charles VI, and had received the titles and names of St. Karl and St. Elizabeth, he said to himself, 'Very well, I will call myself Sanctus Germano, the Holy Brother.' I cannot in truth guarantee his birth, but that he was tremendously protected by the Duc de Medici I have learned from another source."

From this it may be concluded that it was part of the bargain with the Emperor that the dreaded name should be dropped by the sons as well as by Francis himself, though it was only the latter who would allow himself to be thought dead.

He had already, as we learned from Countess v. Gergy, been using the title of St. Germain as early at least as 1710; and it evidently occurred to him that by the simple, though clever, expedient of turning this into Italian (not *Sanctus*, as Prince Karl has it, which is Latin, but *Santo Germano*), he could lead the public to believe that he was the brother of those who were really his sons. *Santo Germano* means Holy Brother, and if he had already, as there is reason to believe, taken the fourth of the Great Initiations (which makes a man technically what is called *Arhat* in Sanskrit, and may be translated "Holy or Sinless") he was quite justified in using the title, which served remarkably well to hide his identity.

The Emperor Charles seems to have kept a strict watch upon him afterwards, to see that he did not break his compact and use his recovered revenues in order to renew the struggle as will be seen from the following narrative, quoted by Mrs. C. O. (page 32) from a book entitled *Curiositäten der Literarisch-historiken Vor und Mitwelt*, Weimar, 1918. The author knew the Count personally when he was living as a guest in the castle of the Markgraf of Brandenburg-Anspach in 1776, and was commissioned by the Markgraf (who had been told that

the Count had been using several different names) to question him as to his origin. The Count "admitted with perfect coolness that he had assumed from time to time the names mentioned . . . but he said he was known on all sides and to many people as a man of honor, and that, if any columinator were venturing to accuse him of nefarious transactions, he was ready to exculpate himself in the most satisfactory manner, as soon as he knew of what he was accused, and who the accuser was who dared to attack him. He steadily asserted that he had told the Markgraf no lies with reference to his name and family. The proofs of his origin were in the hands of a person on whom he was dependent (that is the Emperor of Austria) a dependence that had brought on him, in the course of his life, the greatest espionage. . . . When asked why he had not informed the Markgraf about the different names under which he had appeared in so many different places, the Graf Tzarogy (Tzarogy, it is explained, was what he then called himself—merely an anagram for Rakoczi) answered that he was under no obligations to the Markgraf; he had given his real name . . . After that he still remained at Schwalbach."

(To be continued)

IDEALS

BY ANNA M. DE BOER

The Christian Ideal

JESUS was the visible incarnation of the Christian's Ideal. In the days when He walked and talked on earth people were always coming to Him to get a vision of what their lives might become. The young man who asked Him, "Lord, what is the greatest commandment?" saw instantly as Jesus answered him, a new vision of himself and was filled with a passionate love of God, giving his whole life from thenceforth to the attainment of his ideal.

Everyone who came to Jesus found in Him the image of what their lives might become and all through the ages He has remained as the world's ideal of pure and

holy living.

A beautiful parable of a Persian poet tells us that:

One knocked at the Beloved's door, and a voice asked from within, "Who is there?" and he answered, "It is I." Then the voice said, "This house will not hold me and thee", and the door was not opened. Then went the lover into the desert and fasted and prayed in solitude, and after a year he returned and knocked again at the door, and again the voice said, "Who is there?" and he said, "It is thyself," and the door was opened to him.

Thus it shall always be with our ideals. As we image in our lives the character of our ideals, so do we progress in our journey toward God, Who is our home.

WHO IS JULIUS CAESAR?

By J. HENRY ORME

EVER since the publication in the Adyar "Theosophist" some eleven years ago of the article by Mr. C. W. Leadbeater dealing with the Confederation of Nations to be formed in the twentieth century, theosophists have interested themselves from time to time in trying to pick out from among the world-personages of the day the man bearing upon his brow the mark of the reincarnated Caesar. This prophecy, which is of such fascinating and timely interest, is found in "MAN, HOW, WHENCE, WHITHER," Chapter XXVII:

Practically the whole world has federated itself politically. Europe seems to be a Confederation with a kind of Reichstag, to which all countries send representatives. This central body adjusts matters and the Kings of the various countries are Presidents of the Confederation in rotation. The arrangement of political machinery by which this wonderful change has been brought about is the work of Julius Caesar, who reincarnated some time in the twentieth century in connection with the coming of the Christ to proclaim the Wisdom. . . . There seems to have been some trouble at first and some preliminary quarrelling, but he gets together an exceedingly capable band of people—a kind of cabinet of the best organizers whom the world has produced—reincarnations of Napoleon, Scipio, Africanus, Akbar and others—one of the finest bodies of men for practical work that the world has ever seen

Since the beginning of the Great War in 1914, theosophists interested in the fulfillment of this prophecy have been especially keen in the search for these reincarnated great ones, for it was apparent from a few months after the beginning of hostilities that we had reached the end of an Age and that a New Era would arise, Phoenix-like, from the ashes of the old one. In the war itself we could see the necessity for the reincarnation of those great military geniuses in order that civilization might be saved from death at the hands of the Lords of the Dark Face. And as one great man after another arose to meet the crisis of the hour the question was often asked: "Is he Caesar?"

Space does not permit a resume of the life of Julius Caesar. He was the greatest

military general the world had known until Foch wrested that honor from him as Commander-in-chief of the Allied Armies. Caesar was also a great statesman and would have left an even greater record upon the pages of history had he not been slain at the foot of Pompey's statue at the age of fifty-eight. His modernity was extraordinary; his was the instinct of democracy. Though born into a family of the senatorial party (*Optimates*) he was himself a *popularis*. He was in the habit of bringing bills into the Senate that might be expected from the most audacious tribunes, and this when he was Consul. Though a born aristocrat, he ever espoused the cause of the people. We must quarrel with the age, not with him, if we disapprove his methods.

It has been natural to look for the reincarnated Caesar among the great military generals; in a way, one might expect to find him there. Then again, persons have tried to blend the Leadbeater prophecy with the one of Tolstoy and have seen in various men of the hour in Russia the 'man from the north' who was to do the great work. The irrepressible and unfortunate Kerensky at one time quite held the center of the stage. It has always seemed certain that he must be on the side of the Allies, and logical that he should be of the British Empire, since the British are so largely the reincarnated Romans. Mr. Lloyd George is unquestionably a great man. But I am inclined to believe that we must look elsewhere than Europe to find our Caesar.

Caesar has for ages been a leading agent of the Manu in shaping the political destinies of the Fifth Root-Race. He is called Corona in the book referred to. Two thousand years ago it was his task to consolidate the peoples of the fourth Subrace. At that time Rome ruled the world. At the present time we are witnessing the formation of the world-empire of the fifth subrace, the Teutonic (it should be renamed) and Caesar again appears upon the world's stage to bring this about.

Is it not more likely that he shall prove to be an American? Where save in Amer-

ica could he acquire the breadth of vision necessary to see the world as a whole, the peoples of the earth as one? The countries of Europe have for so long had an eye to their own future solely and an eye upon each other, that this broader point of view would be very difficult to attain. The menace of militarism compelled them to think of self-preservation first. As an American, with the power of the American people back of him, our creditable record in dealing with other peoples (Cuba and the Philippines for example) the fact that in the present War we have asked nothing for ourselves alone but have sacrificed everything for the rights of all peoples,—he would be in position to compel the attention of the whole world in his plan for the Federation of Nations. Is not this a task for the greatest statesmanship and diplomacy rather than the work of a warrior? The defeat of might and the fall of autocracy were accomplished on the field of battle; but the League of Nations will be the outcome of the peace conference and international diplomacy.

Who has brought this idea of the Federation of Nations before the whole world? Who has spoken of it in practically every important message, has held it constantly before the eyes of the Allied Nations, and made it one of the famous "fourteen points" for which America was fighting? The answer is obvious. Those who know have never told us this most interesting fact, and the rest of us cannot speak with any occult authority. But to date, the evidence at hand to my mind overwhelmingly points to President Wilson as the man. He

first astonished the world with this idea in his famous "Peace Message" of January, 1917, which message was called the "Magna Charta of Mankind." Then in his great War Message of April, 1917, he again dwells upon it as the one thing to prevent other great wars. In his note to the Russian People he again referred to it. And finally, it was the fourteenth of the famous "fourteen points" which the Central Empires and the Allies accepted as a basis of peace—with one exception—"freedom of the seas."

The world-empire of the fourth sub-race was an empire of force because the masses had not then reached the stage of self-government. The world-empire of the fifth sub-race will be held together by mutual consent, mutual understanding and mutual trust. Mankind has progressed quite a way in the past two thousand years. Time will tell whether these speculations have any real value; we shall see in a few years whether the heir of Washington and Lincoln is the one who accomplishes for mankind the Plan of the Manu for international cooperation. It may be that it is his mission to familiarize the world with these sublime ideals and prepare the way for another. Time proves all things. But surely none will deny that he has uttered the highest ideals of internationalism ever proclaimed by any leader of any nation, that his words have been the inspiration of all the nations at war, that the war aims of America were as pure as the soul of Truth, Liberty and Justice, and that in him the oppressed of the earth have seen their liberator, the warring classes their reconciliator.

Compulsion is not indeed the final appeal to man, but joy is. And joy is everywhere; it is in the earth's green covering of grass; in the blue serenity of the sky; in the reckless exuberance of spring, in the severe abstinence of grey winter; in the living flesh that animates our bodily frame; in the perfect poise of the human figure, noble and upright; in living; in the exercise of all our powers; in the acquisition of knowledge; in fighting evils; in dying for gains we never can share. Joy is there everywhere; it is superfluous, unnecessary; nay, it very often contradicts the most peremptory behests of necessity. It exists to show that the bonds of law can only be explained by love; they are like body and soul. Joy is the realization of the truth of oneness, the oneness of our soul with the world and of the world-soul with the supreme lover.

TAGORE

SOME KARMIC ASPECTS OF THE GREAT WAR

By AIMEE BLECH

(Continued from December Issue.)

TO die in an act of self-sacrifice, for a great ideal, is the highest type of death, the death one desires and of which one would like to be worthy.

Doubtless there is a higher ideal than the patriotic—the humanitarian ideal. But we can only serve this latter, in full consciousness, after having served the former. Besides the humanitarian ideal does not release us from the patriotic ideal. There are men, such as Mazzini, who have succeeded in nobly combining the two.

What a guide to us Theosophists, in the circumstances, is the finely expressed letter of Master K. H., published in Mr. Sinnett's *OCCULT WORLD*. After eloquently expressing the opinion that the only altruistic and eternal crown of the edifice is an immense love for the whole of humanity, the Master adds:

Yet I confess that I individually am not yet exempt from some of the terrestrial attachments. I am still attracted towards some men more than towards others, and Philanthropy, as preached by our great Patron—"the Savior of the World, the Teacher of Nirvana and the Law,"—has never killed in me either individual preferences of friendship, love for my next of kin, or the ardent feeling of patriotism for the country in which I was last individually materialized.

In another passage He says:

We have a love for our Motherland so deep and passionate that it has survived even the broadening and cosmopolitanizing effect of our studies in the law of nature. And so I, and every other Indian patriot, feel the strongest kind of gratitude for every kind word or deed that is given in her behalf.

If one of these great Beings whom we revere still manifests so intense an attachment for His country, how easy it is to find excuse for us poor human beings if we become guilty of a little national chauvinism how easy to justify ourselves if we experience for our country a love and devotion, which, in the case of war, momentarily thrusts into the background our great ideal of brotherhood.

By nature the Theosophist is a lover of peace. But national duty at a given moment must take precedence over that of the pacifist. We must ally ourselves with the forces which are determined to prevent a portion of the world from being subjected to brute force, to that disturbing Militarism which created an armed peace nearly half a century ago, and which, in the coming years, would crush, like some noisome vampire, the beginnings of that glorious universal brotherhood towards which humanity aspires.

It is my belief that, without profaning the name of Theosophist, we may express this wish. And the fact that we seek to annihilate modern Militarism does not necessarily mean that we would crush it in a spirit of vengeance or hatred. We may follow the war from afar or from near at hand as actors or as spectators without any feeling of hate succeeding in diminishing our patriotism. Many of us may feel indignant when we witness or read of certain deeds of shame, but indignation is too mild and generous a form of anger to degenerate into hatred.

How many people there are who speak of hatred and imagine they hate when they are only filled with indignation. Were the wounded or conquered enemy in their power, they would think only of helping him, they would see in him only a poor unhappy human being. I cannot help thinking of the French sergeant who was seen to bestow the most attentive care upon a wounded German, and who uttered these words: "No quarter whilst fighting!" Afterwards it is a different matter: nationality must be forgotten in the case of a wounded man."

Such is the ideal soldier fighting in defence of his country, in obedience to those in command, and in the performance of his duty. Had hatred been his motive, he would have finished the wounded soldier instead of nursing him. And there are many who act in this way, at all events before becoming exasperated by the conduct of the enemy.

Assuredly we must refrain from hatred and if Theosophy has taken a deep hold upon us, we can refrain.

Let no one say "If you cannot hate you will have no strength at all," for there is nothing that so increases strength as a virile chivalrous generosity.

Let no one say, "If you cannot hate the enemy you cannot love your country." How untrue; we love it all the more, for then our love is a light which has no shadow.

What do we mean by our country whether we are Theosophists or not? Do we mean the government that controls it? No indeed, often we have been ashamed of the government.

Do we mean the nation, the rich fertile soil, lofty mountains and majestic rivers?

No, it is something that is both personal and impersonal, both concrete and abstract, an ideal without form and substance and yet intensely alive. We feel that our country is, as it were, a glorious figure hovering above us in space, permeating our very soil and atmosphere, both within us and without us.

It sheds its radiant glow over the peaceful family hearth and over the field of battle; it lives in the heart of the soldier who fights for it, as also in that of the mother who unfalteringly offers to it her

sons: it breathes in all who have sworn fidelity to it, in the knights of a new age: it lives in the mighty Deva who incarnates its destiny, who has guided its progress, whether victorious or vanquished, throughout every phase of its history, who taught it the painful lesson of defeat forty-five years ago and who now confers victory upon it as upon a champion of right and justice.

We must learn to see the light aspects of the war through the misty future when there appears the rich harvest of a generous blood, the blood of men who fight for their children and die for the future of the race. For we must do justice to this war, in recognizing that the motives of many of the belligerent countries have been unselfish: a war not of conquest but of the vindication of right, in protection of oppressed small nations and violated territories, a crusade against brute force determined to impose itself upon the people. Now as most of the motives of the war have been disinterested, from the karmic point of view, we shall find that it will bear generous fruit. Perhaps this is the great war that is to herald universal brotherhood so ardently desired.

A blood-stained dawn, but history has taught us that the blood of heroes and martyrs bears fruit, that it is a source of inspiration, beauty and genius.

NOTES FROM KROTONA LABORATORY

BY FREDERICK FINCH STRONG, M. D.

A CLASS FOR THE STUDY OF ETHERIC VISION

THE simplest form of Clairvoyance is that which enables its possessor to sense vibrations from physical matter on the etheric levels by means of the etheric counterparts of the retina of the eyes. We find that many persons at the present time are showing evidence of the awakening of this form of vision.

Its early manifestations are marked by the ability to see the magnetic emanations from the finger-tips, the "Vitality Globules" in the atmosphere, the outline of

the Etheric Double and the lines of the "Health Aura."

We have formed a class here at Krotona for the study of this type of vision as we find it appearing among our members. By checking each other's observations we can soon learn to discriminate between what is really seen and that which we only imagine we see.

Most Theosophists are familiar with the book by Dr. Kilner, (*THE HUMAN ATMOSPHERE*, Rebman Co., N. Y.), in which he describes his experiments with colored screens as sensitizers for auric vision.

We have confirmed and amplified many of his experiments and it only remains for them to be thoroughly standardized and classified in order to prove to science that man has subtler vehicles than the dense physical body. We hope to do some such work in our class this winter.

Mrs. Russak-Hotchener studies the Kilner screens and believes that their use temporarily stimulates the force-centre in the forehead through which etheric vision is made possible. It is doubtful whether the use of such artificial means is advisable in developing etheric vision, but the screens are useful in calling the attention of people to the etheric vision that they may already unconsciously possess.

We intend also to attempt to standardize methods for photographically registering vibrations from the etheric body, so as to eliminate the personal equation in presenting our evidence to the world of science.

Students attending the coming Winter session of Krotona Institute may join our class if they so desire and contribute their efforts toward the valuable results that we hope to obtain through our studies of this most fascinating subject.

MODERN ALCHEMY

There is a strange fascination about the stories of the old-time Alchemists who spent their lives endeavoring to find the "Philosopher's Stone" by means of which base metals could be transmuted into Gold, and which conferred an indefinite term of life on its possessor.

It is strange that among all the conflicting and fantastic statements of these ancient investigators we always find a

fixed belief in the spiritual origin of matter and its emergence or evolution from a single primitive state. While nineteenth-century chemists ridiculed this idea, maintaining that the chemical elements were fixed and unalterable, our modern twentieth-century scientists have quite vindicated the fundamental claims of the Alchemists; for in the laboratory of science we have proven that all material atoms are complex and seem to be formed of centres of positive and negative electricity.

In Radium, Uranium and Thorium we find the alchemical process going on constantly in nature. We now believe that all the lead in the world was once either Uranium or Thorium. The self-transmuting principle seems to be inherent in the latter elements and Sir William Ramsey claimed to have actually used it to transmute other elements. Occult investigation has shown that the life force as expressed on this plane manifests through the action of the sun's rays on oxygen atoms at the Sub-atomic level. This is drawn in through the force centres and transmitted and resolved throughout the etheric body. It is interesting to note that the heart or centre of the Radium Atom is one of these "Vitality Globules." While not yet recognized by science it is probable that ultimately this principle may be so concentrated as to make possible the dreams of the Alchemists. Before this can happen, however, it is probable that man will have to make more progress along the lines of unselfishness and brotherhood. In his present state the Great Ones who guide all discovery would scarcely consider it safe to allow this power to be used on the physical plane.

Man is a weaver working on the reverse side of the loom of time and the time will come when, passing to the other side of the cloth, he will behold the glorious pattern he has for centuries been weaving with his own hands without perceiving anything else than the tangled and disordered threads of the reverse side. And when that day comes he will hail Providence as manifested within himself.—*Lamartine.*

T. S. NOTES

ENGLISH THEOSOPHISTS RUNNING FOR PARLIAMENT

Our T. S. brothers in England are apparently awake to the tremendous importance of answering in practical manner our President's call to service in the world, for the interesting news reaches us that three prominent Theosophical workers—Mrs. Despard, Mr. D. Graham Pole and Mr. Sydney Ransome—are running for Parliament this term.

MRS. BESANT TO VISIT ENGLAND

The same mail brings us information to the effect that Mrs. Besant is soon to visit England. The President is said to be only awaiting the assurance of the authorities in India that no attempt will be made by them to prevent her return to that country. When that assurance is obtained she will sail immediately for England.

Though it would perhaps seem that after her years of labor in the service of humanity—labor almost beyond the comprehension of the ordinary man or woman—the Great Lady should be entitled to a period of rest and peace, we know that even comparative inactivity would be out of the question for her while the whole world is, as it were, standing at the crossroads of evolution, quivering in uncertainty as to the proper way to take toward the glorious goal they sense to be somewhere just ahead.

The world needs great leaders as never before. Within the universal heart of humanity a flame of devotion to the highest spiritual ideals is burning high. The fire must not be allowed to spend itself in vain, the flame die out and the great vision fade again into the invisible and the unattainable.

Humanity thirsts for guidance. It feels the surge of the power for good within its being and listens breathlessly for the voice that shall direct that force into effective channels. The recognition given to President Wilson, the eager acceptance of his every word, proves how receptive the world is at this time to spiritual leadership.

Guidance is always given when the need

is greatly felt. President Wilson—wise, good and great—is undoubtedly a channel for the power and light of the Great White Lodge and has been selected by them to do the mighty work which he is accomplishing so ably. And there are other leaders, almost equal to him in wisdom and selfless devotion, instruments too of the Great Ones who direct the destinies of humanity.

At present these chief political leaders are all men, but we stand at the threshold of a "woman's age," and what more likely than that a great woman leader should come to the fore-front and take her place in world affairs? And who so fitted for this post by experience, by wisdom and power as the great woman—Annie Besant?

What a splendid moment for her mighty powers to be felt in the work of world reconstruction! If, for instance, she, like the above mentioned English T. S. brothers, would enter the political arena of England—perhaps accept a seat in the House of Commons—her influence would at once become world-wide, for not only would her eloquence sway, her wisdom guide, the activities of that great body, but her speeches would be published in the papers of every country in the world. Her audiences would be unlimited. The possibilities are stupendous, breath-taking.

The above is, of course, but a meditation, inspired by the thought of Mrs. Besant's coming visit to England.

KROTONA NOTES

The Krotona Sunday afternoon lectures are becoming so popular in Los Angeles that even before the lectures begin, the standing-room-only sign is put out and many disappointed people are turned away.

Just now Dr. Strong's lectures are attracting large and eager audiences and his work of harmonizing and bringing in to active co-operation the Spiritualist, New Thought and Theosophical organizations, cannot be overestimated. Dr. Strong has a sincere appreciation of the so-called "kindred movements" having

studied the teaching and methods of each for many years. He is being eagerly welcomed as a speaker of New Thought and Spiritualist platforms where he is doing a splendid work in addition to his manifold Theosophical activities. Dr. Strong has been giving an extended series of lectures on Sunday mornings, at the Emerson New Thought Church and has lectured recently at the Church of The People, the Ebell Club (largest woman's club in California) and many other large organizations.

PRACTICAL BROTHERHOOD

On New Year's Eve the Krotona Workers and friends were charmingly entertained by Mr. and Mrs. Wm. Piggott in their home in Beachwood Drive—just over the way from Krotona.

Mr. and Mrs. Piggott, though exceedingly busy people themselves—both are authors and editors—have felt since their arrival here that although the spiritual and intellectual needs of the Krotonans were well filled there was a lack of the social element so essential to well-rounded development. Realizing that "all work and no play" might in time tarnish the brilliance even of theosophists' mental bodies, they planned an evening that should be for once, all play. It was a joyous and stimulating affair.

Before the general dancing, Miss Neeley Warrington entertained with a program of Greek and semi-modern dances and Dr. and Mrs. Strong, arrayed in quaint and wonderfully becoming Quaker costume, sang a number of original verses to the familiar air of "Reuben, Reuben." These verses were so keenly enjoyed by those present—all theosophists—that we reproduce them below for the benefit of all F. T. S. who may be developing that very rare, but exceedingly desirable thing—a sense of humor.

Reuben, Reuben, have you noticed
How the world outside us feels?
Do you think they mean our *Chakrams*
When they talk about our "Wheels"?

Cynthia, Cynthia, I have noticed
People look on us askance,
But they'll know we're really human
Now that we have given a dance!

Reuben, Reuben, won't you tell me
Why on earth we go slow
While each night upon "the Astral"
We move swiftly to and fro?
Cynthia, Cynthia, I've been thinking
Our good folks could travel far
If their waking *Kundalini*
Could be made to run a car!

Reuben, Reuben, I've been wondering
Where some members keep their brain
And at last I've solved the problem—
It is on the *ATMIC PLANE*!

Cynthia, Cynthia, I am thinking
It would be of greater worth
If on some supreme occasions
They would bring them down to earth!

Do you note the folks we capture
In our Theosophic mesh,
We have few *COLD-STORAGE EGOS*,
Most of ours are "*STRICTLY FRESH*!"
Cynthia, Cynthia, all our efforts
Will not have been made in vain
When our *INCUBATED EGOS*
HATCH upon the *BUDDHIC PLANE*!

Reuben, Reuben, is it true
In Dr. Strong's "*ETHERIC CLASS*"
That each one can see his *AURA*
Through a piece of *COLORLED GLASS*?
Cynthia, Cynthia, I will tell you
How this Class appears to me—
They are "*Etherized*" so fully
That they don't know what they see!

Reuben, Reuben, can you tell me
What goes on here every night?
In each room I hear a scraping
In a dim religious light.

Cynthia, Cynthia, I will tell you—
(It's a secret, thank the Lord!)
But each earnest *THE-O-SOPH-IST*
Operates a *OUIJA BOARD*!

Reuben, Reuben, I am puzzled,
Will you please to set me right?
Do you think we *WEAR PAJAMAS*
On the *ASTRAL PLANE* each night?
Cynthia, Cynthia, I will tell you—
It is not as you suppose—
We have all *WHITE-WASHED* our *AURAS*
So we need no other clothes!

Reuben, Reuben, I've been hearing
Of the *PEDIGREE OF MAN*,
Did we all descend from monkeys?
Pray explain it if you can.

Cynthia, Cynthia, I will tell you—
'Twas the other way about—
And men are still *MAKING MONKEYS*
Of *THEMSELVES*, without a doubt!

FROM THE NATIONAL PRESIDENT

A NEW WORLD

It is rather a sudden transition from the sunny skies of California and its soft, warm breezes to the blighting cold of a Colorado blizzard, with the temperature many degrees below zero and all trains snowbound for hundreds of miles.

During the first day of our enforced sojourn in the frozen little village where our train awaited the clearing of the tracks, the time passed swiftly in reading, walking through the snow, visiting the village movie, and the many happy exchanges passed between a jolly trainload of "good sports" of both sexes.

Today is our second day and we are beginning to grow more reflective and introspective. The novelty is passing and we are thinking of wider things once again.

THE CHANGING STANDARDS

And what a transition there is in the tone of the popular magazines and newspapers of the day. Before the war everybody, and every organization was more or less self-centered and indifferent to all interests save the personal one, and this spirit was clearly reflected in the pages of our periodicals.

Today one can scarcely glance through any of them without encountering the most vital discussions having to do with human welfare in all its phases. The word Brotherhood stands out in every publication, no longer tinged with the exotic atmosphere of the propagating agency of some religious or religiously inclined organization, but now from the very hustings itself. Men in every walk of life, having had their sentiments for once mobilized on a gigantic scale toward a common object—the winning of the war—seem to be inclined to stay mobilized for the purpose of creating better conditions of life for the generations to come. The war has awakened them to a realization of human kinship and solidarity, and this in turn has aroused a sense of individual responsibility for the doing of the common sense, and just, thing toward such international establishments as will recognize this fundamental principle in a practical and scientific way. Too long, Brotherhood has been thought of as a pretty senti-

ment, but unpractical in daily life. It is time that the leaders of practical, material progress began to see that the spirit of Brotherhood is the most intimately practical thing in life, for it is based on the most foundational fact of existence.

No one who stops to think can fail to realize that all life is one and therefore that all real strength, power and success must come from the whole. By the very law of action and reaction, if one puts forth energy that affects the whole, that action automatically reacts upon the doer with the power of the whole. In the ultimate analysis there is no success, no advantage more sure and crowning than that which is based on unselfish action. Paradoxical as it seems, there is nothing so toweringly and beautifully self-advancing as utter self sacrifice and service.

If this be true of the individual, how augmentedly true is it of aggregations of individuals. No one has made this more clear and appealing to popular sentiment than that great mouth-piece of the best in humanity,

PRESIDENT WILSON

Mrs. Besant has spoken of him as "the embodied Conscience of the Race." Immortal phrase. It can but live, being true.

I wonder if it has been as apparent to others as to Theosophists that at a certain juncture this great man became more than a mere individual, more than the President of a great republic, and began to express the stored-up wisdom of the giant entity known as humanity, or the human race. From the day he issued his war message he has spoken for the whole, and therefore behind his undying words was the power of the whole. If he had for years been an ardent Theosophist and longed for a mighty rostrum from which to enunciate some of Theosophy's most precious principles the outcome could not have been more significant and satisfying. He has been holding up before the world principles of life which Theosophists the world over have struggled for during decades of thankless labors and has compelled popular admiration. Only the reactionaries have cavilled, but they too have their rightful place.

On December 18, 1916, he spoke of making "the rights and privileges of weak peoples and small states as secure against aggression or denial in the future as the rights and privileges of the great and powerful states now at war," and broached his plan for "a league of nations to insure peace and justice throughout the world."

That some kind of combination was sought by the agents of the Manu years ago for this same purpose seems clear from what Mr. Leadbeater told me back in 1901 or 1902. He said that so far as he could determine from the working of the forces on inner planes, a plan was apparent to enleague the leading nations of the fifth sub-race to maintain the *status quo* of world peace. That plan did not, as he feared might be the case, come to a successful issue, owing, I believe, to Germany's unwillingness to commit herself to it.

On February 26, 1917, the President wrote:

We are speaking of no selfish material rights, but of rights which our hearts support and whose foundation is that righteous passion for justice upon which all law, all structures alike of family, of State and of mankind must rest, as upon the ultimate base of our existence and our liberty.

These were fine Theosophical sentiments, for they were reflective of the principle of Universal Brotherhood for which Theosophy so one-pointedly stands.

But it was with his famous war message of April 6, 1917, that he began the utterance of some of his choicest bits of Theosophy. It was in the war message that the at-present household phrase—"the world must be made safe for democracy"—was spoken. Then followed the most memorable of all:

We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of nations can make them.

These words deserve to be placed alongside Lincoln's immortal Gettysburg speech. If we had heard this utterance from one of the Initiate Kings of the City of the Golden Gate it would have seemed quite natural.

But has any historic ruler ever expressed such lofty ideals, unless it be our own Lincoln?

On June 14, 1917, he said this is "a war to make the world safe for the peoples who live upon it and have made it their own."

In his Russian note of June 10, 1917, he said: "We are fighting for the liberty, the self-government and the *undictated development* of all peoples (italics mine), and every settlement that concludes this war must be conceived and executed for that purpose." Adherence to this statement at the peace table will bring to India and Ireland all that could be most ardently wished for them. He adds:

No people must be forced under sovereignty under which it does not wish to live. The brotherhood of mankind must no longer be a fair but empty phrase; it must be given the structure of force and reality. The nations must realize their common life and effect a workable partnership to secure that life against the aggressions of autocratic and self-pleasing power.

Good strong Theosophy that!

In his reply to the Pope of August 27, 1917, he spoke of "the rights of peoples, great or small, weak or powerful," and of "their equal right to freedom and security and self-government and to a participation upon fair terms in the economic opportunities of the world."

In his address to Congress of December 4, 1917, he spoke of "a partnership of nations which must henceforth guarantee the world's peace. That partnership must be a partnership of peoples, not a mere partnership of Governments." He spoke of "the thought of the plain people" as the ruling thought of future governments, and predicted that "the congress that concludes this war will feel the full strength of the tides that run now in the hearts and consciences of free men everywhere. Its conclusions will run with those tides."

In his reply to Hertling and Czernin on February 11, 1918, he said:

We are striving for a new international order based upon broad and universal principles of right and justice.

—pretty strong meat for the Teutonic stomach;

a spirit of unselfish and unbiased justice with

a view to the wishes, the natural connections, the racial aspirations, the security and peace of mind of the peoples involved.

That the peace settlement must be

an act of justice rather than a bargain between sovereigns. . . . Peoples and provinces are not to be bartered about from sovereignty to sovereignty as if they were mere chattels and pawns in a game, even the great game, now forever discarded, of balance of power.

These and many other wholesome truths stood bristling out from this rather remarkable sermon to the Teutonic powers.

In his utterance of April 6, 1918, on the Russian treaties he spoke strongly of the "triumphant force which shall make right the law of the world and cast every selfish dominion down in the dust."

I have not attempted to discuss President Wilson's utterances exhaustively. Indeed, I have only a few excerpts from some of them on the train with me. But enough has been quoted to show the triumph of Theosophical principles in American statesmanship during and emerging from the war.

In all that the President has said, perhaps nothing has seemed so appealingly human as his remarks in the church at Carlisle, the old home of his sainted mother. There he touchingly acknowledged his indebtedness to his mother "and her remarkable father," both of whom were distinguished for their strong sense of duty. He said, "What the world is now seeking to do is to return to the paths of duty, to turn from the savagery of interests to the dignity of the performance of right. . . . It is moral force as much as physical force that has defeated the effort to subdue the world. Words have cut as deep as swords."

Surely his words have!

Now let me respectfully call the attention of Adyar, of Krotana, and of the many working lodges of the T. S. to the following sentences, and remark how peculiarly familiar they sound to Theosophical ears:

It is from quiet places like this all over the world that the forces are accumulated that presently will overpower any attempt to accomplish evil on a great scale. It is like the

rivulet that gathers into the river and the river that goes on to the sea. So there come out of communities like these, streams that fertilize the conscience of man, and it is the conscience of the world we now mean to place upon the throne which others tried to usurp.

Splendid words to come from "the Embodied Conscience of the Race"!

If those who founded the T. S. and in their day had to struggle so hard for a just recognition of its three Objects of (a) Universal Brotherhood, (b) Liberty of thought and discussion in religion as in other affairs, and (c) the recognition of an occult basis for all law and the legitimacy of its search, were embodied today in active life as you and I, I think they would say, "This our day is come."

APOLOGIES TO MRS. BESANT

According to **THEOSOPHY IN SCOTLAND**, the President of the T. S. has been annoyed by paragraphs appearing in a number of English newspapers, inspired by the Indian Home Rule controversy, suggesting that she had been guilty of sedition and of inciting Indians to various crimes of violence. Accordingly Mrs. Besant took action against several of them in Scotland—among them the *Pall Mall Gazette*. The following handsome apology is one of the first fruits of this:

THE OUTLOOK IN INDIA

On November 14, 1917, we published an article headed, "The Outlook in India." This article contained certain reflections on Mrs. Annie Besant's public life and loyalty, and in particular a statement that 'Mrs. Besant had appealed to the High Court against Lord Pentland's order of restraint, and the learned judges justified the order on the ground of sedition.' We are now satisfied that these reflections, and in particular the statement quoted, were without foundation.

As soon as our attention was directed to the real facts, we expressed to Mrs. Besant our apologies.

Mrs. Besant's advisers, however, wish our position to be made public, and as we ourselves are anxious to make amends to her, we willingly state that the reflections complained of were unjustified and that we regret their appearance in our pages.

From the *Pall Mall Gazette*,

October 12, 1918.

Reincarnated Rome still persecutes the prophets; when will she learn her great lesson? One wonders what the attitude of this reborn Roman Empire will be toward the greatest Prophet of all when He shall come again, for all the world knows what happened two thousand years ago.

ILLITERACY IN INDIA

The following article quoted from the pen of Busunta Kooma Roy in "The Dial" shows why the interest which so many Americans are now taking in India's future is well placed:

Out of every five men in the world one is a Hindu; in other words the population of India is about as large as the combined population of North America, South America and Africa. And in India, in the second decade of the twentieth century, only 10 men out of a 100, and only one woman out of 150, can read and write.

About 80 per cent of the total population of the country live in villages, and there are no schools in four villages out of five. As a result four-fifths of the children of school age are growing up in ignorance and illiteracy, without any schooling whatever. With the exception of a few progressive Indian principalities, there is no free and compulsory system of primary education. About 85 per cent of the total population of India is agricultural, but there is not even one agricultural school accessible to the farmers of the land.

The first agricultural college in India was opened only a few years ago, and that by the high minded generosity of an American man of wealth: Henry Phipps gave \$150,000 to the British Indian government for this purpose. The Phipps College will ever remain as a monument of friendship between America and India.

Does Universal Brotherhood include India? If not, why not? I have claimed right along that the problem of Home Rule for India is not so much a political problem as one involving the principle of Universal Brotherhood, and therefore vitally concerns every Theosophist.

In my telegram of Godspeed sent to President Wilson on the eve of his departure for Europe, I closed with the following reference to the case of India:

"One thing remains, and that is the specific recognition of India's pleadings for self-government. Surely India's millions are not to be left out in the cold when all other nations, great and small, are being invited to sit by the warm fireside of a world democracy. India calls to you for help and looks upon you as her great liberator."

PUBLIC SCHOOL IMPROVEMENT

The following is an excerpt from a letter of a member who serves on a school board of an Eastern city:

You will be glad to know that my educational work goes well. The new members of the Board of Education have changed the school system completely. We now have domestic science and manual training in not only the High Schools but in the 7th and 8th Grades. We have extension and night schools for working men and women, and Americanization Schools for foreigners. All the school buildings are open as community centers which foster the true democratic spirit. The new buildings put up this year are all equipped with large auditoriums, gymnasiums, shower baths or swimming pools, or both, model flats or apartments where girls learn practical house-keeping, etc.

FROM A CORRESPONDENT

I have been re-reading that portion of your presidential address in which you deal with the organization of a lodge's activities. You asked me last summer for my opinion but I had not given it sufficient thought then to give one. As I re-read it, I felt again, as I did last summer, the importance of the point you make in regard to the more systematic division of a lodge's study work, so that members may naturally ally themselves with that phase toward which they feel the greatest inclination. We have felt that need here in ——— very keenly and are still struggling with the problem. I would only question in your suggestion whether the rather formal arrangement into three degrees could be made practical, or is even advisable in an exoteric body. In regard to the practicability I might cite my own case. When I entered I would have chosen the philosophic degree at once. Others are drawn to our Society because of the Occult Science phase, and that would be their choice. I would say then that any arbitrary division into three ascending degrees would not be practical. But a horizontal division along the three primary rays, or the three Objects, no one taking the precedence over the other, is advisable. I do feel that we should have our activities organized and classified that an orderly and systematic procedure may be followed by members in the pursuance of their study and its application to daily life. Our lodges need advice as to what books to study, what subjects to take up under any one of the three Objects, or rays. Couldn't some advice along this line be issued by yourself and some helpers? For the most part our people are not trained in the use of our literature. Their own previous education is of no value to them along this line and we do not give it to them.

FROM THE NATIONAL SECRETARY

FORGET YOUR PREJUDICES

COLONEL H. S. OLCOTT, one of the founders of the T. S., very aptly said: "Forget yourselves, your limitations and your prejudices, and spread the truths of Theosophy."

This simple advice, if followed by our Society of some 7,000 members, would set the world aflame with the fire of sincerity and truth.

The leaders of industry in the world are seeking light as never before. In facing the grave situation before them they openly acknowledge that they may have builded on a false premise.

Theosophists claim to have the truths that will solve the social and economic problems, that will make the brotherhood of man an established fact, and that will create the spirit of harmony and co-operation among all races and classes. However, such claims may be expected to be recognized only if they are demonstrated in daily lives—the world asks to be "shown."

The pages of history are literally covered with varied descriptions of individuals and of organizations whose aims were lofty and whose ideals were noble, but who failed to continue their existence because of a common fault. They sank into oblivion because they did not "live the life." They allowed selfish egotism to come between them and their ideals. They could not forget themselves.

Unparalleled opportunities along evolutionary lines stretch before individuals in this as in no other age. Yet, how many are willing to forget themselves and their prejudices and throw themselves unselfishly into "the work"?

It is not unreasonable to suppose that the Great Ones Who are soon to come into the world will base Their advanced teachings on such fundamental principles as karma, reincarnation and the evolution of man's spiritual nature. But in spite of this apparent fact, how few are willing to lay aside their petty differences and work as though they really believed the Ancient Wisdom to be what is claimed for it.

The Ancient Wisdom will stand for-

ever as it has always stood. Those who harmonize their lives with its divine principles will not work in vain. The end and aim of evolution may be said to be Union with Divine law; and only those who master the lower personality and allow the Higher Self to overshadow all thought and action, may expect to be of larger use along our lines of work.

In the Old Testament a passage runs somewhat as follows: And God looked up and down the length and breadth of the land to see if He might find one soul ready to give himself entirely to the doing of His will. We may naturally suppose that God continues to look for Those who will serve Him wholeheartedly and unreservedly.

With eyes fixed only on the Great evolutionary Plan, with mind and heart attuned to the Infinite Voice, with hands actively engaged in doing Their will and work, does it not become worth while to "Forget yourselves, your limitations and your prejudices, and spread the truths of Theosophy"?

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"Indeed the goal set before the Chela is not the acquisition of psychological power; his chief task is to divest himself of that overmastering sense of personality which is the thick veil that hides from sight our immortal part—the real man. So long as he allows this feeling to remain, just so long will he be fixed at the very door of Occultism, unable to proceed further."—H. P. BLAVATSKY.

NOTHING SUCCEEDS LIKE SUCCESS

An experiment in taking Theosophy into a small city where no lodge had previously been organized, was successfully undertaken recently by one of our members, Mrs. Adelia H. Taffinder.

After remaining in the city in question for a few weeks, a number of people were found who were ready to listen to the message of Theosophy, a few of whom became vitally interested.

A plan of this nature might easily be carried out by many of our members.

Those financially able could travel where and when they liked; others who are dependent on their wage-earning capacity could migrate to a city where no lodge exists, and by careful and judicious publicity draw together the nucleus of a T. S. centre.

An organization called "The Order of Field Servers" has been launched to promote such a plan and we give our best wishes for its success.

The good news of a new lodge organized at El Paso, Texas, with an initial charter membership of 17 members, has been received. The forming of this centre took place at the conclusion of a series of lectures given by Mr. Francis G. Hanchett, Divisional Lecturer.

Great interest was manifested, and the co-workers in El Paso are hopeful that in the very near future the Lodge will number from 40 to 50 members.

The Louisville Theosophists were ably represented in the Victory Parade held in Louisville, Ky., soon after the signing of the armistice.

The Theosophical float was designed to be symbolic of Truth. A number of men and women on the float were costumed in such a way as to develop the idea of the Truth of Being. Many of the members of the Society marched in the parade; the women were dressed in white and wore hats adorned with gold stars. Wands surmounted with gold stars were carried. On the front of the dresses a shield of the United States was worn.

Our Roll of Honor members now number 408, with the two following enlisted in the service of the U. S. A.

George M. Taylor, of Louisville Lodge. Einar Aune, president of Everett Lodge, passed away at Camp Lewis after three weeks in the Government service.

NUMERICAL CALCULATIONS

As an item of interest merely, and not of rank, we give below the seven largest lodges in the American Section at January 9, 1919.

While Houston Lodge heads the list

with 274 members, it will be noted that their normal membership of 114 is enlarged by 160 "Liberty" or honorary soldier or sailor members, who do not have the right to vote in Sectional business and do not receive THE MESSENGER.

Krotona Lodge, with probably the largest non-resident membership in the Section, technically ranks second, but would take a much lower place if organized on the basis of other lodges.

Seattle Lodge, which takes fourth place on the list, shows twelve more members on its roll than the lodge of Toronto which follows. However, inasmuch as the Section dues of twelve of Seattle's membership is shown to have been remitted, it practically follows that Seattle and Toronto lodges are on a par as to their total membership. Thus many incalculable factors enter into the figures given below, which, after all, are only figures.

A tabulated statement follows:

HOUSTON LODGE (Texas). 103 members with dues paid to June 30-18 or later; 11 soldier or sailor members with dues remitted to close of war; 160 "Liberty Members": total 274.

KROTONA LODGE. 194 members with dues paid to June 30-18 or later; 6 soldier or sailor members with dues remitted to close of war; 5 civilian members with dues remitted to June 30-19: total 205.

CHICAGO BROTHERHOOD LODGE. 179 members with dues paid to June 30-18 or later; 8 soldier or sailor members with dues remitted to close of war; 1 civilian member with dues remitted to June 30-19; total 188.

SEATTLE LODGE (Wash.). 163 members with dues paid to June 30-18 or later; 12 soldier or sailor members with dues remitted to close of war; 12 civilian members with dues remitted to June 30-19: total 187.

TORONTO LODGE (Canada). 169 members with dues paid to June 30-18 or later; 6 soldier or sailor members with dues remitted to close of war; total 175.

WASHINGTON LODGE (D. C.). 139 members with dues paid to June 30-18 or later; 9 soldier or sailor members with dues remitted to close of war; 1 "Liberty

Member"; 1 civilian member with dues remitted to 6-30-19: total 150.

CLEVELAND LODGE (Ohio). 144 members with dues paid to June 30-18 or later; 2 soldier or sailor members with dues remitted to close of war; 1 civilian member with dues remitted to June 30-19: total 147.

Arranged in alphabetical order, Akbar, Kansas City, Los Angeles, New York and Vancouver Lodges follow closely upon Cleveland.

DUES PAID TO 1942 A. D.

One of the most interesting and unusual letters received in connection with the Postal Dues Vote, now being taken, is the following:

Dear National Secretary:

I deem it improper to increase membership dues upon the necessities mentioned by the President. High cost of living will now begin to decline and its cost will soon be less than before the war. I expect to function in my physical body until after June 30, 1942, and have paid my dues to that time. If I should be forced to pay additional dues and should pay in advance and the dues should be lowered before 1942, could the Section be required to return the extra amount? If all members should do as I, how would the Section get the money to refund?

+

A prisoner correspondent of one of the T. S. members has the following to say with regard to utilizing convicts in the U. S. army in time of war:

Prisoners read with satisfaction what New Jersey is doing for the convict. They have at last received permission to put them in a separate fighting unit. If this test proves out, it will be extended to all states in the Union. That's fine, isn't it? These men have been taking chances all of their lives, why not take one more real chance for their Country? I would like to line a thousand of them up along side any other thousand raw recruits.

I'll venture to say they can march farther, shoot straighter and endure more hardships per thousand than any other available men. *Rough men? Yes! and that's just what they need over in "No Man's Land."*

DEATHS

Raymond A. Burgess, Hartford Lodge.
Mrs. May Byrne, Central Lodge, New York.
Walter R. Dawson, Krotona Lodge.
John S. Hart, Springfield Lodge.
Mrs. Maud Menard, Reno Lodge.

FINANCIAL STATEMENT

STATEMENT FOR DECEMBER, 1918

Receipts

Fees and Dues	\$ 582.22
General Fund	11.26
Krotona Special Operating Fund	51.63
Messenger Subscriptions	31.30
Publicity Donation	188.30
Interest	10.07
Incidentals	40.23

915.01

Cash on hand December 1, 1918.. 4709.98 \$5624.99

Disbursements

Salaries	300.00
Postage	77.00
Rent	30.00
Stationery & Supplies	4.35
Printing	88.50
Teachers' Fund	21.00
Telegraph & Telephone	29.43
Fees & Dues	7.75
National Presidents' Traveling Expense	520.00
Furniture & Fixtures	14.42
National President's Election Expense—Postage	37.00
Incidentals	51.99

1181.44

MESSENGER DEPARTMENT—

Salaries	\$30.00
Rent	7.50
Postage	21.00
Deposit	20.00
Printing	104.00
Incidentals	12.50

195.00

PUBLICITY DEPARTMENT—

Salaries	\$60.00
Postage	32.75
Rent	13.50
Printing	33.27
Incidentals	13.75

153.28

\$1529.72

Cash on hand January 1, 1919... \$4095.27 \$5624.99

MONTHLY LODGE AND MEMBERSHIP RECORD DECEMBER, 1918

Total number of Lodges..... 191

Lodges chartered	0	Lodges dissolved	0
New Members	100	Deceased	5
Reinstated	19	Resigned	5
Transfer from other Sections	0	Transfers to other Sections	0
Total Active Membership	7187	Transfers to Inactive Membership	101

NATIONAL PUBLICITY DEPARTMENT

RAY M. WARDALL, *Director*

CORA E. ZEMLOCK, *Assistant Director*

A new organization with splendid possibilities for service has been formed at Krotona, acting as a branch of the Publicity Department. The devoted worker who is the President of this Order has proven from personal experience the value and practicality of the work. I feel sure it will meet with the cordial sympathy and interest which it merits.

C. E. Z.

ORDER OF FIELD SERVERS

If in a time of famine, when thousands are dying of hunger, we had food in our hands, would we not rush with eagerness with our gift to help our fellowmen? That is exactly the position today. The world is starving for spiritual food.—*The Lord's Work*, by C. J.

In every town in this broad land there are many "starving for spiritual food," which we have to give. Shall we not make every effort to feed their hunger and to help more vigorously to prepare His way in the world?

The question of the hour demands our fullest endeavor, and, realizing the vital need, a department of field work has been organized at Krotona which embodies some Theosophical ideals for service which have hitherto remained unorganized. This work assumed concrete form December 17th, under the name of ORDER OF FIELD SERVERS. May this organization meet with the hearty approval and support of the American Section, which it will strive to serve!

Very few are fortunate in having the excellent karma which permits them to be either Divisional or National lecturers; but many by more intensive effort can prepare to be field servers, if they are not already qualified.

One of the purposes of this organization is to try to inspire and help those who will whole-heartedly and joyfully make the teaching of Theosophy the main object in life.

Who feels the urge from within to "Go

forth and give," deeming it a priceless privilege? Who will patiently "Point out the Way—however dimly and lost among the host—as does the evening star to those who tread their path in darkness?"

One of the requirements of the Field Server is to remain for weeks, if necessary, rendering service to a weak Lodge, helping the members in every way possible, collectively and individually, teaching classes and becoming a harmonizing, strengthening force, until that center has been revitalized and is able to continue its practical and spiritual usefulness.

The Field Server shall also at times sojourn in towns where our glorious message has not been heard—and their name is legion! The psychological atmosphere of towns is so dissimilar that each place requires some adjustment of a plan, but never a change in the consciousness of the Field Server that he is aught but a channel for his Master—an ambassador of the King—seeking to approach this field work in the sacramental spirit, "I go forth to do Thy Will." The room selected should be in a good locality, and the knowledge of magnetization should be employed to render it as pure and magnetic as possible. One who values meditation can here make a shrine for the higher forces to pour through upon the community. This room becomes a veritable miniature Theosophical headquarters, where Theosophical books and literature are displayed.

There is joy in preparing such a room, and that joy should be like a perfume pervading the atmosphere. A notice in the popular town paper announces one's purpose of giving free talks on subjects mentioned.

The Field Server is one who has adaptability and rises quickly to meet an emergency. He should be ready to be interviewed if need be, and to furnish the newspaper short articles on popular Theosophical

ical topics. A Field Server should be able to reach the progressive spirit of a community represented by the ubiquitous Woman's Club.

The Order of Field Servers urges that every Lodge in the American Section become the Mother-Lodge of a field or district, embracing several small towns; that an ideal of the Lodge be to prepare members to hold classes in these particular towns. If the ideal is held, the work can be done! "Behold, I make all things new." The consecrated spirit is the channel through which He works in our midst, making at times the apparently impossible, the living reality.

The Field Servers will have a tentative standard for the teaching of elementary Theosophy, which will be the synthesis of the ideas of some of our best Theosophical students.

There are two classes of membership: Active and Associate; the active members go into the field to teach; the associate members form the body of the Order and hope, in time, to sustain the public work of the Order.

The annual dues are five dollars, payable yearly, half-yearly or quarterly. The payment of the full amount prior to April 1, 1919, entitles one to charter membership. Dues and donations are for the purpose of financing Field Servers who otherwise would not be able to take up the work.

It is noticeable that some of our best lecturers have been drawn out of activity in the American Section to help elsewhere; all the more need for this class of service! May the spirit and motive of the Order of Field Servers be gladly sustained, thus greatly increasing the spread of Theosophy upon this continent!

A couple of years ago Mr. Rogers stated in THE MESSENGER that he had just organized ten study groups in as many cities, with a total membership of more than four hundred people. He then emphasized the great need of more teachers, and the call grows more imperative each day. Is it not

the spirit of His Call: "Prepare ye the Way of the Lord, make His path straight?"

ADELIA H. TAFFINDER, *President*.

MRS. MILDRED KYLE, *Secretary*.

MRS. NAYAN HYDE, *Treasurer*.
Krotona.

FROM MR. AND MRS. HANCHETT

Our long trip has started out auspiciously. At Phoenix, we had good audiences and much interest. This lodge really needs the assistance of the new Order of Field Servers. This would be a splendid field for some Theosophical teacher to spend a couple of months, in helping to build up the lodge.

At El Paso, we organized a new lodge with nineteen charter members. Indeed, it is probable that the new lodge may start in with a membership of twenty-five. The new lodge averages very high in all the qualities that go to make up an active lodge. Several of the members are teachers and business men and women, who have studied Theosophy for a long time, and who are earnest students and workers for Theosophy. The new president is a fine business man, and a well-known citizen of El Paso. We feel certain that the new lodge will be successful and will grow rapidly from the start.

At San Antonio, the Theosophical Hall was taxed to its capacity to hold the audiences which turned out to hear the lectures. Mr. Hanchett gave two lectures and went on to Waco.

Four new members have joined the lodge and eight or ten others contemplate joining this month.

Mrs. Hanchett remained to further the work. She spent an hour each afternoon at the hall to answer enquiries, and these meetings have been well attended and much interest was shown. Monday evening a class in Elementary Theosophy was started with about fifteen members. The following Sunday she gave a lecture on "Theosophy and New Ideas in Education;" on January 8th she gave a talk to the members, and on Friday she will speak before a meeting of the Parent-Teachers Association on "Thought as a Power in Home and School."

A lodge had just been organized at Waco before our lectures. We had good audiences, and four new members joined at the close of the lectures. This lodge is also very active and we predict for it a splendid future.

At Dallas, the lectures were well attended. It was estimated that at the first lecture there were one hundred and fifty people present. Mr. Hanchett also spoke to the members at the noonday meeting. Three new members joined the lodge at the close of the lectures.

PROPOSED ITINERARY OF MR. AND MRS. HANCHETT FOR FEBRUARY

Ft. Lauderdale, Fla.	Feb. 2, 3, 4, 5
Miami, Fla.	Feb. 9, 10, 11
Washington, D. C.	Feb. 16, 17, 18
Baltimore, Md.	Feb. 19, 20, 21
Reading, Pa.	Feb. 26, 27, 28

PUBLICITY RECEIPTS

Tacoma Lodge, Tacoma, Wash.	\$ 5.00
Yggdrasil Lodge, Minneapolis, Minn.	5.00
Ethel Haley Strong, Krotana.	5.00
Leut. Foster Bailey, Fitchburg, Mass.	10.00
Mrs. W. A. Robertson, Crookston, Minn.	1.00
Mrs. Louisa Curry, Hollywood, Calif.	1.00
Mary Catherine Smeltzly, Fort Wayne, Ind.	1.00
A. J. Bell, Hayden, Ariz.	1.00
Los Angeles Lodge, Los Angeles, Calif.	10.00
Mrs. F. A. Varnum, Yates Center, Kan.	.25
Mrs. J. M. Riggs, San Diego, Calif.	1.25
Harry C. Mosher, Dowagiac, Mich.	.50
P. F. Bond, Kansas City, Mo.	5.00
Herbert E. Dunton, Salida, Colo.	3.00
Brotherhood Lodge, St. Louis, Mo.	24.00
Mrs. J. C. Molse, Omaha, Nebr.	1.00
Colorado Springs Lodge, Colorado.	3.00
Colorado Lodge, Denver, Colo.	5.00
Miss Charlotte Mills, Los Angeles.	5.00
Julius Fjerdningstad, Los Angeles.	5.00
Isak Keranen, Macrarie, Sask.	1.00

Anaconda Lodge, Anaconda, Mont.	1.25
Messrs. Muller, McIntyre and Carter, Anaconda, Mont.	1.50
Ida M. Sherk, Jacksonville, Fla.	1.00
St. Paul Lodge, St. Paul, Minn.	5.00
Mrs. Ada Horton Bird, Krotana.	2.50
A. Seymour Fleet, Marshfield, Ore.	8.00
Lecture Bureau, American Section, T. S., Chicago, Ill.	2.07
St. Paul Lodge, St. Paul, Minn.	9.00
Mrs. Hazel Patterson Stuart, So. Pasadena	2.50
Hazel Patterson Stuart, S. Pasadena, Cal.	5.00
Hermes Lodge, Philadelphia, Pa.	2.00
Louisville Lodge, Louisville, Ky.	5.50
Fort Wayne Lodge, Fort Wayne, Ind.	5.00
Mrs. Mary B. Read, Hollywood, Cal.	2.50
Robert Young, S. Burgettstown, Pa.	2.00
E. Roak, Milwaukee, Wis.	5.00
St. Paul Lodge, St. Paul, Minn.	10.00
Langley Prairie, B. C.	1.00
Thos. B. Clayton, Kenora, Ont.	2.00
Mrs. Susanna Bickel, Long Beach, Calif.	1.00
Boston Lodge, Boston, Mass.	3.00
Brotherhood Lodge, Detroit, Mich.	1.00
Mrs. Ada Horton Bird, Krotana.	2.50
Mrs. E. C. Sharpe, Chicago, Ill.	1.00
Mr. X. Muller, Anaconda, Mont.	.50
Anaconda Lodge, Anaconda, Mont.	1.50
Henry Carter, Anaconda, Mont.	.50
H. F. McIntyre, Anaconda, Mont.	.50
Paul Wanthler, Anaconda, Mont.	.75
	\$177.82

WAR WORK

By Laura Slavens Wood

The work probably will not be discontinued as long as there is activity at the camps. The unsettled condition of the army camps is fast clearing away. We shall soon know the situation of those that are to be discontinued, and we shall govern our activities accordingly.

PERMANENT CAMPS

While the armistice has been signed, the camps are still in use. Most of them are in the South, which is new territory for Theosophy. All of the Base Hospitals in the Southern camps will be used for convalescent and wounded soldiers, also for rehabilitation or vocational training. These men returning from overseas will be more receptive to Theosophy than ever before.

NEW CENTERS ESTABLISHED

WACO HALL

The new center was established December 1st at Waco, Texas, with a fine Lodge,

recreation hall and excellent headquarters for the new T. S. The Lodge was chartered with 28 members and the prospect for Theosophy in Waco is very bright indeed, as complete and hearty co-operation has been given by the camps, citizens and clubs, and the new center is drawing many inquirers daily.

NEW HAVEN HALL

"As ye give, so shall ye receive." New Haven is one of those Lodges that has paid in a good portion of its quota, and it has had the good fortune of having a nice hall given it free of charge next to the Lodge rooms, with a connecting door.

Their hall is located at 245 Orange street. The agent at his own expense redecorated it, money was given for the electric fixtures and shades. A Victrola and records were donated, together with furniture, piano, pictures, mirrors, flags, books and magazines.

On September 24th they had their opening. There were about 40 young ladies present and from 35 to 40 soldiers came in during the evening. They had dancing and later gathered about the piano and sang. The evening proved a great success, especially as many questions were asked about Theosophy.

ATLANTA HALL

Atlanta Lodge has demonstrated its ability to take the "long look" so essential to success in any undertaking, and especially so in the great future of the Theosophical Society.

This Lodge has leased a fine hall for two years at 305 Haynes Building, 2¼ Auburn avenue, and is now very busy entertaining and instructing soldiers. And this work will know no end, as Camp Gordon is to be a permanent camp, and the field of opportunity is unlimited.

The hall is located on the main thoroughfare, in a fine new building and within one block of Five Points, which is the heart of the city. The hall has a seating capacity of 350 to 400, is well lighted and ventilated and attractively furnished.

Steps have already been taken at several other permanent camps where work is going forward rapidly. A more detailed report can be made on these new centers in the next Messenger.

MEMBERS AT LARGE

Members-at-large are responding with hearty good-will and wonderful generosity. The rule with them is to send checks for \$10 in place of the usual quota of \$8. It is clearly apparent that they will go over the top in a solid body. They paid over \$200 in the course of a month.

WAR FUND STATEMENT

November and December, 1918

RECEIPTS

Anaconda Lodge, Anaconda, Mont.....	\$ 28.00
Big Rapids Lodge, Big Rapids, Mich.....	8.00
Brotherhood Lodge, Detroit, Mich.....	31.30
Blavatsky Lodge, San Diego, Calif.....	3.00
Besant Lodge, Boston, Mass.....	3.00
Buffalo Lodge, Buffalo, N. Y.....	131.50
Butte Lodge, Butte, Mont.....	5.00
Columbus Lodge, Columbus, Ohio.....	2.00

Colorado Lodge, Denver, Colo.....	11.00
Cleveland Lodge, Cleveland, Ohio.....	67.00
Crookston Lodge, Crookston, Minn.....	2.00
Crescent Bay Lodge, Santa Monica, Calif.....	15.30
Dayton Lodge, Dayton, Ohio.....	11.00
Dallas Lodge, Dallas, Texas.....	8.00
Fresno Lodge, Fresno, Calif.....	6.00
Fargo Lodge, Fargo, N. D.....	3.30
Ft. Wayne Lodge, Ft. Wayne, Ind.....	8.00
Freeport Lodge, Freeport, Ill.....	5.00
Harmony Lodge, Toledo, Ohio.....	5.50
Helena Lodge, Helena, Mont.....	8.00
Houston Lodge, Houston, Texas.....	50.00
Krotona Lodge, Krotona, Hollywood, Calif.....	18.00
Lima Lodge, Lima, Ohio.....	23.00
Linden Lodge, Linden, Md.....	29.00
Madison Lodge, Madison, Wis.....	4.00
New Haven Lodge, New Haven, Conn.....	36.50
New Rochelle Lodge, New Rochelle, N. Y.....	2.50
Oklahoma Lodge, Oklahoma City, Okla.....	10.00
Omaha Lodge, Omaha, Nebr.....	8.00
Phoenix Lodge, Phoenix, Ariz.....	5.00
Patterson Lodge, Patterson, N. J.....	26.25
Pacific Lodge, San Francisco, Calif.....	2.00
Reading Lodge, Reading, Pa.....	40.00
San Francisco Lodge, San Francisco, Calif.....	5.00
Spokane Lodge, Spokane, Wash.....	5.50
Santa Rosa Lodge, Santa Rosa, Calif.....	29.00
Saginaw Lodge, Saginaw, Mich.....	1.00
Syracuse Lodge, Syracuse, N. Y.....	6.00
Toledo Lodge, Toledo, Ohio.....	2.00
Salt Lake Lodge, Salt Lake City.....	20.50
Truthseekers Lodge, New Orleans, La.....	76.25
Unity Lodge, Muskegon, Mich.....	1.00
Warren Lodge, Warren, Ohio.....	12.00
West End Lodge, Buffalo, N. Y.....	17.00
Wheeling Lodge, Wheeling, W. Va.....	13.00
Yggdrasil Lodge, Minneapolis, Minn.....	10.00
Minneapolis Lodge, Minneapolis, Minn.....	1.00
Individuals.....	4.00
Members at Large.....	218.50

\$1027.10

Cash on Hand October 31st, 1918.....\$4991.76 \$6018.86

DISBURSEMENTS

Printing and Stationery.....	\$ 103.00
Postage.....	18.55
Supplies.....	5.95
Telephone.....	5.05
Stenographer.....	150.00
Extra Help.....	77.50
Wounded Canadian Soldiers.....	100.00

RECREATION HALLS

New Orleans Lodge.....	76.25
Houston Lodge.....	148.00
Washington Lodge.....	100.00
New Haven Lodge.....	50.00
Louisville Lodge.....	80.00
Camp Grant.....	50.00
Atlanta Lodge.....	89.00
Waco Lodge.....	159.00
Columbus Lodge.....	11.00
Cash in Banks.....	1223.30
	\$4795.54

ELECTION OF NATIONAL PRESIDENT

Under the By-Laws which became effective in May of this year, a new system was established for the election of the chief officer of this Section. This system divides itself into two parts: First, the nomination, and second, the election. If out of the nominating votes cast 60 per cent are for one person, such person shall be deemed not only nominated, but elected, and in that case the election proceedings would not take place: the nomination proceedings would suffice. Likewise, if all the names of the nominees but one are withdrawn and the remaining candidate has received 50 per cent of the total votes cast, in that case also his nomination will ripen into an election. But if neither of these conditions should prevail, the nominees voted for in the January-February proceedings would need to be voted upon at regular election proceedings to take place in the following May.

The term of office of the National President shall be three years, but his term shall not expire until the election of his successor in the manner hereinafter mentioned and the convening of the next succeeding annual meeting of members. During his term as National President he shall also be one of the Trustees and shall preside at all meetings of the Board of Trustees and at the annual meeting of members. He shall be elected as National President by direct vote of the members of the Section, which vote shall be taken by ballot, and the nomination and election shall be in the following manner:

Sec. 4a. Nominations. At any time in January or February next preceding the expiration of the Term of National President, the members of each Lodge of the Section, at a regular meeting of the lodge, or at a special meeting called for that purpose, shall cast their ballots in open lodge for the nomination of a member of the Section for National President. But at any time prior to such meeting any member of a lodge may, by mail or otherwise, deliver his ballot to the Lodge Secretary. Each member-at-large shall mail or otherwise deliver his ballot to the National Secretary. In such case only the official ballot furnished in the official organ shall be used, and to this the member must sign his name. On the vote being taken,

At the end of these remarks there will appear a reprint of the section, of the new By-Laws which bear upon these proceedings and I ask that the lodge officers and the members-at-large study these sections with great care and proceed to carry out their terms and conditions with accuracy and promptness. In this issue there will be found a ballot, but it is to be used by members-at-large only. In the lodges where the voting takes place in the presence of the officers, ordinary slips of paper will suffice. But members-at-large should be careful to tear out and fill in and return to the National Secretary the ballots accompanying this magazine.

Under this system, each member of the Society has the right to express his wish as to who shall be the chief officer of this Section for the next three years following the date of the 1919 Convention, and they are free to nominate any one whom they think will serve the Cause best. The Sections referring to the nomination and election are as follows:

the ballots shall be counted and tallied in open lodge, and the number of votes cast for each person voted for shall be certified by the President and Secretary of the lodge on blanks which have theretofore been furnished by the National Secretary together with notices for holding such election. When so signed the certificate of nomination shall be sent to the National Secretary, but shall not be counted unless received by his office before 10 P. M. of March 10th. If out of the nominating votes cast 60 per cent are for one person, such person shall be deemed elected and no further election shall be held. If all names but one are withdrawn and the remaining candidate has received 50 per cent of the total votes cast, then he shall be deemed elected and no further election shall be held. Any candidate for General Secretary or Trustee may announce himself in the pages of THE MESSENGER preceding the issuance of the nominating ballot in the following form: "I hereby announce myself as a candidate at the coming election," giving name and office.

Sec. 4b. Counting Nomination Votes. On receiving such certificates of nomination from the lodges, and ballots of members-at-large, the National Secretary shall open the same in the presence of a meeting of the Board of Trustees or publicly in the presence of tel-

lers appointed for that purpose by the Board, and if the Board fails to appoint such tellers the National President shall do so. He shall determine the number of votes cast for each member voted for, and any member receiving a number of votes equal to ten per cent of the total number of members of the Section, based on the National Secretary's report as to the membership at the preceding annual meeting, shall be considered as having been nominated as a candidate for election to the office of National President, provided that no more than three such nominees be placed upon the official ballot, they being those receiving the highest number of votes among the nominees who have not withdrawn their names. The National Secretary and National President shall certify to each nomination; their certificate shall show the number of votes cast for each, and shall be printed in the April number of the official magazine, normally mailed the last week of March, and shall thus be posted to each member of the American Section at his last known post office address.

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

SEC. 4d. *The Election.* In the month of May, prior to the expiration of the term of the National President, an election for that office shall be held at a regular meeting of each lodge, or at a special meeting called for that purpose, at which the members shall cast their ballots. At any time prior to such meeting any member

of a lodge may, by mail or otherwise, deliver his ballot to the lodge secretary, but in such case only the official ballot furnished in the official organ shall be used, and to this the member must sign his name. The ballots shall then be counted by the lodge and the result of the election certified by the president and secretary of the lodge to the National Secretary on a form of certificate to be furnished by him. Members-at-large, and those only, shall return their ballots directly to the National Secretary distinctly marked with the name of the candidate voted for, and duly signed. No votes shall be counted unless received by the office of the National Secretary by 10 P. M. on June 10th.

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

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

OFFICIAL BALLOT

OF NOMINATION FOR NATIONAL PRESIDENT

For the use of Members-at-Large only

I hereby nominate..... to serve as National President of the American Section of the Theosophical Society for three years beginning with the close of the 1919 annual Convention.

(Signed)

Member-at-Large

Date....., 1919.

Address

Instructions: Detach this ballot; fill in the name of your choice of nominee for National President; and mail at once to Craig P. Garman, National Secretary, Krotone, Hollywood, Los Angeles, Calif. Unless received by him before March 10, 1919, at 10 p. m., the nomination can not be counted.

BOARD OF TRUSTEES

MINUTES OF MEETINGS

Held November 22nd, 1918.

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society set for this date at 7:00 p. m. at Krotona, Hollywood, Los Angeles, California, was adjourned to be continued without further notice on December 20th, 1918, at 11:00 a. m., at the office of C. F. Holland, in the Citizens National Bank Building, corner Spring and Fifth Streets, Los Angeles, California.

Held December 20th, 1918.

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society set for this date at 11:00 o'clock a. m., at the office of C. F. Holland, in the Citizens National Bank Building, corner Spring and Fifth, Los Angeles, California, was convened with Messrs. Warrington, Holland and Strong present.

The following business was unanimously transacted:

Resolved, That Miss Cora E. Zemlock be appointed Assistant National Publicity Director. Carried.

Resolved, That Miss Annie Peake be appointed Divisional Lecturer. Carried.

Resolved, That the sum of \$520.00 be appropriated for the use of the National President in the exercise of the duties of his office during the present fiscal year.

The following amounts were approved, and the payments of them hitherto made ratified: To Ray Wardall, \$95.00, and Mrs. Harriet Tuttle Bartlett, \$50.00 in connection with the Convention, and the salary, \$33.86 and \$60.00, in connection with the Publicity Department, likewise shades amounting to \$10.00 for the same Department.

The meeting adjourned to December 27th, at 5:30 p. m., at Krotona, Hollywood, Los Angeles, California.

Held December 27th, 1918.

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society set for this date at 5:30 p. m., at Krotona, Hollywood, Los Angeles, California, was convened with Messrs. Warrington, Holland and Strong present.

The following business was unanimously transacted:

Resolved, That the Acting Editor receive the customary weekly salary.

Resolved, That inasmuch as the War Department of this Section has been abolished, no new subscriptions for this Department may be requested of the members; but

Resolved Further, That the resolution of November 15, 1918, abolishing this department, be amended by striking out the words "at once," thereby enabling the department to collect subscriptions already promised, and to fulfill all its contracted obligations, and meanwhile to continue with its work as it gradually closes out the war activities, according as the camp activities diminish.

The meeting was adjourned to December 28, 1918, at 7 p. m., at Krotona, Hollywood, Los Angeles, California.

Certified to
the National Secretary:

A. P. WARRINGTON
C. F. HOLLAND
F. F. STRONG

CRAIG P. GARMAN,
Secretary

AMONG THE MAGAZINES

MISCELLANEOUS

In the October *SCIENTIFIC MONTHLY* appeared an article entitled *The Man of Science After the War*, by Prof. D. Fraser, M. D., D. S., of Dalhousie University, Halifax, N. S.

The writer mourns the fact that men of science are (from the necessity of salaries) limited to teaching in the universities instead of being able to spend time in research work, giving as an instance, Lord Kelvin. Professor Fraser states that the office of teacher and the research professor should be distinct. He speaks of the commercializing of the results of the work of scientific men. "Hitherto their researches have been seized upon and commercialized for the benefit of other and more worldly-wise individuals." It is this sort of thing that will be changed soon. The man of science must be recognized as the most important person in the post-bellum community, a person without whom the capitalist would have no discoveries to commercialize.

"We should have a Minister of Science, whose duties would be, among others, to see that scientific men were encouraged, subsidized, promoted, rewarded and pensioned."

He advocates strongly "the introduction of science into the curricula of schools in virtue of its essential usefulness." The first concern of the Science office would be the place of science in the schools of the Empire, because, apart altogether from the way it makes for technical efficiency, it is a means second to none for the training of the intellectual powers. It trains us in accuracy of observation, in the power of drawing trustworthy conclusions, in the habits of precise critical thinking — and these are not small things." E. C. S.

PHYSICAL CULTURE for June and July contains a very important article by Alfred W. McCann, on *The War's Greatest Diet Lesson*. Aug. 3, 1914, the *Kronprinz Wilhelm* left Hoboken with a crew of about 500, and engaged in sinking merchant and passenger vessels. After 255 days, 110 of the crew were sick, and the ship put in alongside the *Prinz Eitel Friedrich* off Newport News. "She would be out there yet, sinking the Allies' ships if it were not for her typical American meals; plenty of fresh meat, mashed potatoes, canned vegetables, white bread, butter, sweetcakes and coffee. * * * Government experts, State experts, specialists in private practice, and great numbers of eminent health officers and physicians, * * * all pronounced it beri-beri, and they all insisted it was caused by eating polished rice. (The crew had had that as a part of every twenty-first meal.) * * * Here was a crew of men living in the open-air, eating the staple articles

of diet for which the American scientists claim so much. * * * They did not heed the fact that after a diet of refined food, a mild acidosis is set up which abstracts the lime salts from the fibrous tissues, muscles, nerves, cartilages and bones. * * * They did not know that the abstraction of lime salts is a cause of the rapid progress of tuberculosis. * * * Typical symptoms of paralysis, dilated heart, atrophy of muscles, and pain on pressure over nerves, with anemia, were marked. * * * scientific murmurings only serve to further mislead the American people, and cloud refined food in a maze of professional ignorance."

Those eminent people with specialized medical minds, gravely discussed the orthodox relationship of beri-beri with pellagra, scurvy, neuritis, and pernicious anemia (all practically the same thing)—made their fog of black cigar smoke and pretentious words, and departed in the manner of dollar a year men who earn every cent of their wages. "Nearly one-half of the casualties among the American soldiers in France, reported by Gen. Pershing up to April 20, 1918, were due not to Prussian shell-fire, but to meningitis, appendicitis, measles, and pneumonia, against which the diet of the Quartermaster's Department—remarkably similar to the diet of the *Kronprinz Wilhelm*—affords little defense. We know that "war nephritis" and "trenchdema" almost identical in symptoms with the symptoms of the *Kronprinz Wilhelm*, have broken out among the French and British troops."

"The lesson of the *Kronprinz Wilhelm* is this: She proved almost conclusively the inadequacies of the very foods on which America relies so heavily for the protection of her troops, as well as the protection of her so-called middle and lower class civilians. * * * She did not heed the fact that in the food she seized, the base-forming elements had all been processed out, for the sake of refinement and for other purely commercial reasons. * * * Leave all that to the American Medical Association. The newspapers continue to play up the packing-house educational matter, and the campaign propaganda of the food-factories that make more money for the doctors. "Dr. Rupert Blue stated that he yearned for the legal authority to prescribe the diet for the American people, and named as an ideal breakfast: six ounces of white bread, six ounces of corned-beef hash, fried potatoes and a pint of coffee." (Dr. W. A. Turner, in *The Truth-Teller*.) Blue is Surgeon-General of the Federal Marine Hospital Service, but has not the power he longs for—not yet. Will we let him have it?

C. T. S.

THEOSOPHICAL

The past month brought us the very welcome arrival of the September, October and November issues of the Theosophist. Owing to lack of time it has been impossible to do more than review the last number.

One of the most strikingly original articles read for some time is "The Philosophy of Power" from the pen of Charles Edward Pell.

The introductory paragraphs deal with the author's conception of liberty. Written about, fought for and argued over, the writer claims he never has seen an adequate definition of the term. That it has a negative side which is commonly accepted as its full expression, he admits. As to the positive he offers his own with a splendid line of reasoning as justification.

Liberty, he says, is not alone the abolition of pain, care and oppression but the exercise of power. Money, as a form of power, is frequently as necessary to the exercise of liberty as is the absence of legal restrictions. The government which does not give its citizens an equitable (not equal) distribution of wealth is not allowing them liberty even though it gives them the right of suffrage. "Power," he says, "is always the control of force, and liberty is always power."

He points out the qualitative and quantitative aspects of power; the limitations which are never absent but which may be expanded; which are self-imposed or those of evolution and then the possibilities for the attaining of ever growing power and liberty as set forth in Theosophy.

Nor does he neglect to point out the danger of the expanded limitations in the form of egoism, a danger which is very real where the true relationship between the one and the many has not been maintained.

To develop power and avoid its abuse, he advises the active mingling with men and the perfecting of sympathy. To realize that not alone is one's evolution important but equally so is that of every other individual.

Thus, he demonstrates Theosophy to be the philosophy of power and liberty and we inevitably revert, in our thoughts, to the importance of the individual in the big work at hand.

The number, as a whole, is extremely praiseworthy. The names of our beloved and eloquent president, Mrs. Besant, C. Jinarajadasa, George S. Arundale and other splendid writers, insures the quality of other articles.

A half-tone illustration of the recently acquired home of the Old Catholic Church in Sydney, Australia, shows a quite artistic and commodious building.

M. H. D.

The HERALD OF THE STAR for December contains, among other very interesting matter, the concluding article by the Rev. S. Udry on *World Power*. He goes more minutely into the import of the much-debated words "Kulture" and "Culture," giving Dante's idea of it as expressed in *La Monarchia*, and also the utter failure of Germany's pretensions.

Under the caption *Christmas, "Wayfarer"* gives an account of the genesis of our present date for Christmas Day, 25th December. As is well known, neither the year nor the day of the birth of the historic Jesus can be fixed, and it is said that 136 different dates had been named before December 25 was finally decided upon, in 649 A. D. It is noteworthy that January 6 is still observed by the Eastern Church as the date both of the Birth and Baptism. Some beautiful legends of Christmas are introduced, and the esoteric meaning explained in this charming article.

In *Glasgow's Care of Defective Children* Mabel L. Allen presents some facts which prove how much can be done by proper food, clothing and fresh air to remedy the present criminal state of affairs.

Another educational article is contributed by Josephine Ransom in her series, headed *Schools of Tomorrow*. A "Farmhouse School" is described, which is doing excellent work.

All will be interested in the description, given by the unselfish worker, Mr. Ole V. Dahl, of the work being done by the Theosophical Braille Bureau, to bring to our afflicted brothers the light and joy of reading.

"The Band of Mercy" explains Alice E. Rutley, is a movement started forty years ago in England to educate the young in the right treatment of animals. The Bands, established all over the country, endeavor to lead the children to love animals, for when that is accomplished no cruelty is possible.

Mrs. A. H. Taffinder's words on the *American Congress of Mothers and Parent-Teachers* furnish many interesting details of the workings and results obtained by these splendid institutions.

Articles entitled *Tides in Education*, by B. A. Tomes; *Better Ways of Living*, by Dugald Semple, and *An Offering to the Great Teacher to Come*, by E. S. Simons, together with the usual *Educational Notes*, complete this admirable issue.

G. I. W.

BOOK REVIEWS

THE BETROTHAL

A sequel to the Blue Bird, by Maurice Maeterlinck. A fairy play in five acts. (Pub. Dodd, Mead & Co., New York, 1918. pp. 222. \$1.50.)

In this, Maeterlinck's, latest book, we meet Tyltyl in search of a wife, seven years after the adventure of the Bluebird. This journey seems to be in the Astral world but it may be somewhere else for the fairy Berylune, does say: "It is all inside yourself." Guided by the fairy Tyltyl, using his talisman, the little green hat, which "has grown up as his head grew," calls together the girls he knows and takes them to the Abode of the Ancestors that he may have their assistance in choosing one of these girls as a wife. Here again we are in doubt. Perhaps these are ancestors, a chain of them running back to men of the Stone Age; perhaps they are the past incarnations of Tyltyl, or perhaps, here we remember the chapter on heredity in Mr. Jinarajadasa's book, "Theosophy and Modern Thought," perhaps they are latent possibilities in the germ-cell. It is a great mystery, but fascinating and delightful. However, we soon see that the ancestors cannot settle the matter of a wife. Something else must be considered and that is the kind of a mother required by Tyltyl's children, and the little party travels on out to the Milky Way, "near to the stars and yet within yourself," to the region of unborn children. There are six of these but the smallest youngster of them is the one to know his mother-to-be for "the longer they stay here the younger they grow and the smaller they are the more they know." This mother, by the way, has been with them all along but Tyltyl had been unable to remember her and so she was speechless and inert. This reminds us of Maeterlinck's unpleasant theory that our friends on the inner realms cannot have life save as we think of them and love them.

In the last act, Tyltyl, awake in his father's cottage, remembers. The mother of his children-to-be is little Joy, the girl to whom he gave the Blue Bird of Happiness, after his first journey with the fairy, Berylune.

The play is rich in symbolism and is radiant with the beauty that Maeterlinck always gives us. It is more mystical than the Blue Bird and may be more of a mystery to the average reader. One who can read a little deeper of life will find much to dream over. Whether we believe that it is a journey into the macrocosm or a journey into the microcosm we can find it profitable to travel through this charming book more than once. H. M. S.

FIND YOURSELF

Translated from the Dutch of Melanie Van Gelder by Annie Keen. (Agents Th. Pub. House, Krotona. In paper cover, 25c.)

A collection of meditations on various topics: Rest, Finding Yourself, The Master, etc. There is a sweet simplicity and a peacefulness in them that is charming. H. M. S.

THE PAWNS OF FATE

By Paul E. Bowers. (Pub. by the Cornhill Co., Boston, pp. 210. Price \$1.50.)

This is a book which draws aside the curtain that screens the so-called under-world from our gaze. One feels in reading it that he is in a different world, but so intimately is he brought into touch with the people there that he feels the naturalness of their life. It gives us an insight into their inner living, without which no one can get a true picture of another. The Christ knew this when he said: "Judge not that ye be not judged."

The author lays great emphasis upon the importance of inherited tendencies and aims thus to awaken in his reader a sense of his responsibility.

He follows a poor boy, insanely criminal, through a career of petty crime and finally shows him to be the result of inherited tendencies traceable to a one-night debauch of the grandfather.

The grandfather is a highly respected judge on the circuit bench but a sad man because of his knowledge of his own great crime against society. He is finally called upon to judge and sentence this boy whom he afterwards finds is his own grandson.

This all occurs in the course of a story which is woven into the picture given of the social and home life of our own country.

There is nothing new in this book. Many books have been written which deal with the same question. We read them and realize the truth and the need of action on our part, and yet we do practically nothing. As long as we are deaf and blind to the fact that society is honeycombed with graft of every grade, in high society and church circles as well as in saloons, slums and prisons, such books as this one may well be written.

A remedy which the author suggests would meet our need is the establishment of a "psychopathic laboratory, where the mentality of criminals is investigated, where, in truth, all the factors that plotted against man for his downfall, are carefully studied." And where, before sentencing a prisoner, the judge reviews the report of the medical investigation, and then determines "whether the individual should have a suspended sentence, be sent to prison, to a hospital for the insane, or placed in the hands of a probationary officer." Most criminals are mentally diseased; they need cure, not punishment, and should be confined, not for a stipulated time but until they are cured, if possible. Prisons would then become training schools, hospitals, for the making of good citizens and for the rational care of those other defectives who are a menace to society and to themselves.

From a literary point of view, perhaps, might say, that the author often spoils a picture by telling everything and leaving nothing for the imagination to cover. C. N.

T. P. H. BOOK NOTES

The result of the recent parliamentary elections in the United Kingdom must have been disappointing to Theosophists in at least one respect. Mr. George Lansbury, for many years a Labor member of the House of Commons, prominent as a pioneer along the various Theosophical lines of reconstruction, has not been returned to Westminster. Undoubtedly, Mr. Lansbury will nevertheless find many of his friends and followers ready to accede him due leadership as before. It is to be hoped also that he may have leisure to convey his ideas of Theosophy and Social Betterment more frequently via "Printers' Row" than heretofore.

Australia, having "robbed" this section of several of its foremost writers and lecturers, is obviously in no mood to spare the Mother Country. Sydney is getting ready to welcome Lieutenant E. A. Wodehouse, who will act as Principal of the Boys' Department of the Morvan Garden School. The Australian Educational Trust certainly lives up to "the best is just good enough for our children." Professor Wodehouse, to apply his ante bellum status is a poet, essayist and thinker of distinction. His opus "*A World Expectant*," being "Star" articles in the double sense of the world, dwells on the re-shaping of our civilization and the Second Coming with admirable recognition of the pending issues. This fine book is listed at \$1.10. As a writer of Theosophical verses Mr. Wodehouse needs no introduction. Incidentally, our poet wore two gold chevrons on his left cuff while in "The King's Uniform," meaning wounded twice when fighting with the British.

Speaking of our English cousins, it seems appropriate to mention here that Bibbey's Publishing House has "carried on" in spite of great war-time obstacles, thus producing once more one of its exquisite *Almanacs*. The T. P. H. Receiving and Shipping Department expects to handle a large consignment of this fine Annual. The sample copy, as received by mail, proves that this issue will stand any comparison.

The new year has seen the successful completion of a costly, laborious and troublesome undertaking, launched by the local Publishing House almost eight months ago. This reference pertains to the first reprint so far made from Madame Blavatsky's last work, the truly famous "Glossary." This capital volume is an exact reproduction of the 1892 edition, issued by G. R. S. Mead after H. P. B.'s leaving this realm.

The call for this reprint was urgent, though the actual process of answering the same was accompanied by unusual difficulties. Determined to produce an accurate reproduction of

this monumental work by our great leader, the manager of T. P. H. was confronted by the absolute lack of certain Oriental characters, never used heretofore in this country, and which finally had to be specially made in an Eastern type foundry for this edition. The "Glossary" will be a companion volume to the Secret Doctrine and other H. P. B. tomes, as to size and binding, though of clearer print, no small type being used at all. The price of five dollars for this standard work is therefore but commensurate, considering the enormously increased cost of production.

As to the contents of the "Glossary" so much may be added that it certainly bears more the literary appearance of a large number of references, sketches or short articles than that of a Theosophical vocabulary or dictionary. The "Glossary" is encyclopaedic in its vastness of material sometimes presented in a mere philological mood, usually critically elaborated upon in H. P. B.'s animated manner, opening up many vistas of thought. Articles like the one on the Comte de St. Germain, extending over one page and a half, raise the Glossary far above the level of a reference book one picks up only in case of emergency. In conclusion of the historical notes and character sketch of the Count, the remarkable prophecy is appended: " . . . Europe knew him not. Perchance some may recognize him as the next *Terreur*, which will affect all Europe, when it comes, and not one country alone." Indeed, wonderful to read in a "Glossary."

A popular 75 cent edition of "*The Coming of the World Teacher*," by Dr. M. E. Rocke is on the shelves. Being a compilation from the books of our leaders and renowned books on this subject, it remains only to state that this has been accomplished in a refined literary form.

A smaller volume of similar character and equal value is "*The Path to the Masters of Wisdom*," containing quotations from our President's writings. This little book was out of print for several years. In its compact pocket size it recommends itself for daily companionship and as gift book, being handsomely bound in dark green and gold. The price is sixty cents.

Adyar has printed a brochure "*Mails from the Continent of Death*," edited by F. A. Fuller. It contains interesting notes taken down during automatic writing. Rev. Douglas A. Price has sent the messages in which he refers to Mr. L— and Mrs. B—. His remarks on the work of the invisible helpers over the battlefields and the effect of high explosives on the finer bodies of mutilated soldiers, their treatment on the other side seem authentic, the little having come from the T. P. H. Press at Adyar. It is listed at forty cents.

C. W. Leadbeater—Born February 17, 1847

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