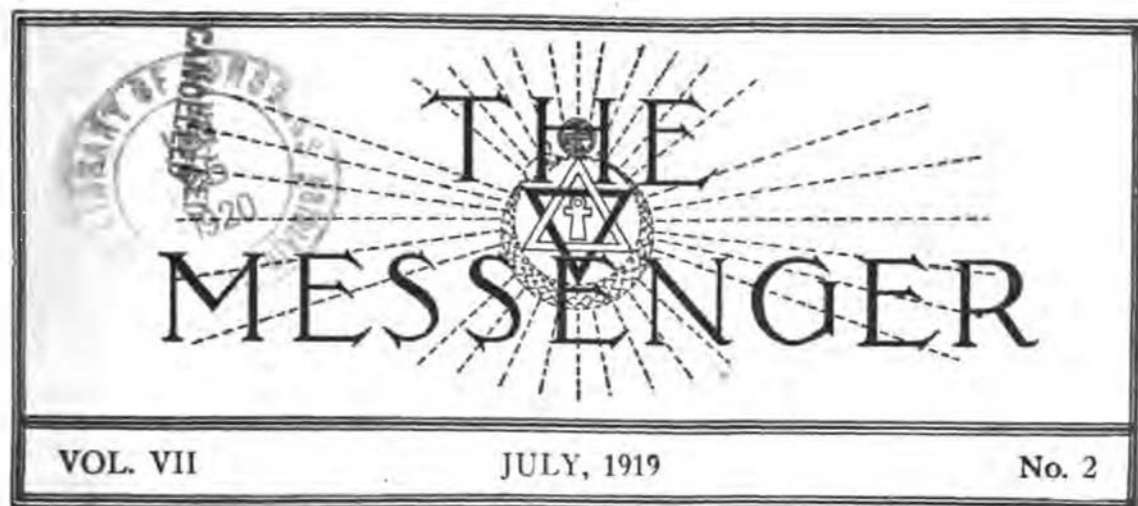


JUN 3 1931

Pr 29.9



THE OFFICIAL ORGAN OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY, PUBLISHED MONTHLY. EDITED BY MAY S. ROGERS, ACTING EDITOR, ANTOINETTE DE C. PHILLIPS, KROTONA, HOLLYWOOD, LOS ANGELES, CALIFORNIA. ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE AT LOS ANGELES UNDER THE ACT OF CONGRESS OF MARCH 3, 1879. ACCEPTED FOR MAILING AT SPECIAL RATE OF POSTAGE PROVIDED FOR IN SECTION 1103, ACT OF OCTOBER 3, 1917, AUTHORIZED NOVEMBER 11, 1918. SUBSCRIPTION PRICE 75 CENTS A YEAR. FOREIGN \$1.00. CHANGE OF ADDRESS SHOULD BE SENT PROMPTLY. WE CANNOT BE RESPONSIBLE FOR LOST COPIES. WRITERS OF PUBLISHED ARTICLES ARE ALONE RESPONSIBLE FOR OPINIONS STATED THEREIN.

PSYCHIC PHENOMENA AND THE THEOSOPHICAL SOCIETY

By FREDERICK FINCH STRONG, M. D.

A glance at the titles of the books displayed in the windows of any large city book store reveals the intense popular interest in psychic phenomena which is now being manifested throughout the world. Publishers are eagerly clamoring for authoritative works on psychical subjects, and even such ultra-conservative magazines as "HARPER'S" are publishing articles along these lines. The testimony of such men as Sir A. Conan Doyle, Sir Oliver Lodge, Sir Wm. Barrett, and Sir Wm. Crookes has influenced the public mind to a remarkable degree. These men—all commoners by birth, justly knighted for what they have done in their respective fields of science and literature,—avow their debt to psychic phenomena for their freedom from the bonds of the scientific materialism which held so many of us captive in the last century.

The abnormal conditions—astral and physical—resulting from the great world war, have brought home to thousands the truth of the words, "In the midst of life we are in death!" The longing of bereaved ones to hear from their dead, the equally strong desire of other thousands—suddenly launched from the physical into the astral life,—to send back tidings of their well-being and continued existence for the comfort of those left behind, has created a tremendous astral thought-form,—a "desire-form"—which is acting as a magnetic vortex, attracting to it the means for its own fulfillment. As a result we find throughout the world an enormous increase in all phases of spiritualistic mediumship.

Some old-line Theosophists are alarmed at this, calling it "a rerudescence of Atlantean Black Magic." This attitude shows

an ignorance of the facts and a lack of discrimination. Theosophists will do well to remember that nineteenth century spiritualism was launched by the Masters of the Yucatan Brotherhood acting under the direction of the White Lodge. Owing to bitter persecution by science and the church its original purpose was defeated for the time, but now we are witnessing a renaissance of all that is best in spiritualism which deserves our recognition and co-operation. Mediumship has evidently come to stay. It will be many centuries before its mission will be fulfilled. Theosophists should not antagonize the mediums, rather should they help them to understand the laws of the phenomena which are produced through them so that they may the better play their part in the overthrow of materialistic thought.

H. P. Blavatsky, who was both a medium and an occultist, suffered such injustice and persecution through her exhibition of psychic phenomena that not unnaturally she became bitterly opposed to phenomenal mediumship in all forms. Our present leaders, however, reflect an ever increasing tolerance toward things psychic and they have repeatedly called our attention to the great good which is being wrought in the world by the present great wave of psychic phenomena.

Although mediumship is a channel for development peculiar to the Fourth Root Race, it has by no means fulfilled its mission. Over two-thirds of mankind are at present using Fourth race bodies. To them mediumship is particularly helpful—in its best phases. Again, it is to be remembered that the hundreds of thousands of egos now using Fifth-race bodies have still many Fourth-race qualities which are but imperfectly developed and to such as these mediumship may be a legitimate field for service. On the other hand, for Theosophists, especially for those who are endeavoring to prepare themselves for future participation in the building of the Sixth Root Race, the development of passive mediumship would be in the nature of an anachronism—a retrogression. The Dharma of an earnest spiritualist might well be a sin for a Theosophist and would be apt to

precipitate swift and unpleasant karmic results.

As a veteran "psychical researcher," I have been the recipient of many letters from fellow Theosophists telling me of their experiences in their deliberate attempts to develop mediumship. They totally mistake my position if they expect me to in any degree condone such practices, especially among esoteric students who certainly should know the occult risks they incur. Several cases of serious mental and physical disturbance have been brought to my attention requiring drastic treatment. But unfortunately the mere smashing of "Ouija" boards is not sufficient to free the victim from the influence of undesirable obsessing entities when once they have exercised "squatter sovereignty" in the personality of the would-be medium. It is much easier and safer to keep them out in the first place!

It is quite legitimate for Theosophists to investigate phenomena produced by mediums, provided they are properly trained and protected, and provided also that through such investigation they may the better qualify themselves for service. It is a good thing to have had first-hand proof of the continuity of life. But for the Theosophist to attempt to develop mediumship in his own vehicles is quite another matter.

On the other hand, there are many Theosophists who regard anything psychic as "Taboo;" they patronizingly and pityingly denominate all spiritualists as "victims of the Lower Psychism!" Technically, in our study classes we may properly use the terms "Lower" and "Higher Psychism" in the same sense as we would say "Lower" and "Higher Algebra," but I much prefer the words "Negative" and "Positive Psychism." These do not give offense to those whose legitimate field of service is mediumship. By working with them we may help them to understand and properly use their powers, but we must approach them tactfully and without the "I-am-holier-than-thou!" attitude unfortunately too common among Theosophists when they endeavor to work among the spiritualists. Remember that Spiritualism is one of the principal open doors to the

Temple of Theosophy! H. P. B., Col Olcott, W. Q. Judge, Mr. Leadbeater, Francesca Arundale,* and hundreds of lesser ones, including the present scribe came into Theosophy through Spiritualism.

If we study the spiritualistic movement in the light of occult revelation we will welcome this wave of psychic phenomena, for as the world receives proof of superphysical life it will turn to us for the explanation which only our Ancient philosophy affords.

The Adepts of the Yucatan Brotherhood—"The Yellow Lodge"—who launched the spiritualistic movement will no doubt use this channel for centuries to come for the furtherance of human progress. Those who look upon mediumship as a passing phase should remember what Mr. Leadbeater says on page 459 of "Man; Whence, How and Whither."

"People are still arguing: for example, they discuss the different kinds of spirit communication and quarrel as to whether it is safe to listen to any spooks except those who have been authorized and guaranteed by the orthodox authorities of the time." This is six hundred years hence: let us hope that the orthodox "spooks" of that time will all be good Theosophists! Perhaps some of us may appear in that role! Evidently Spiritualism has come to stay!

In the THEOSOPHIST for May, 1917, on *The Yucatan Brotherhood*. Mrs. Besant explains from an occult standpoint, the origin and purpose of the Spiritualistic movement. The Adepts of the Yucatan Brotherhood were deputed by the White Lodge to launch the movement: to quote from the article:

It was the only method available to prevent the catastrophe of universal spread of materialistic science over the nations who were at that time influencing the world. The Yucatan Brotherhood, accustomed to that method, handed down from ancient days took up the guidance of this rescue movement. Sometimes its masters manifested through this channel, at other times they spoke and taught through H. P. B., who had a very strongly mediumistic body. * * * In the earlier Materializing seances the Yucatan Masters often manifested giving communications of great value, even masters of the White Lodge are said to have so manifested on some occasions, as in the case of Stanton Moses ("M. A. Oxon").

Mrs. Besant further states that "so long as Spiritualism went along the line it was intended to go it was exceedingly useful, and remains useful today.

As Theosophists and Spiritualists are the two classes of workers through whom the world is being convinced of the continuity of life their cordial co-operation in the service of humanity is much to be desired, and it is this end that those of us who have worked in both movements are endeavoring to bring about today.

*Read the article *From Spiritualism to Theosophy* by Francesca Arundale in the July, 1917, Theosophist.

If I should never heed another's pleading;
If I should care for only gain of self,
If I should turn my back on all who need us—
Why, that is self!

If I should call "the least of these", my brother,
If I should tread his path, though oft' unshod;
If I should give of my last cup of water—
Why, that is God!

BERTHA E. WALKER

WHY NOT RECONSTRUCTION IN THE THEOSOPHICAL SOCIETY?

By GEORGE S. ARUNDALE

From THE THEOSOPHIST

I CRAVE the hospitality of the columns of THE THEOSOPHIST to venture the suggestion that when throughout the world the great question is that of reconstruction, members of the Theosophical Society should ask themselves whether that question does not apply as much to their own movement as it is universally accepted as applying everywhere else. The question is obviously so vast a one that it is impossible either to offer a tentative answer or even to indicate with any preciseness the general lines along which reconstruction in the Theosophical Society should probably proceed. All I am anxious to do, within the limits of this article, is to draw the attention of my fellow-members to the fact that some kind of reconstruction may possibly be as necessary in our own movement as in any other.

There are, of course, many kinds of reconstruction. We might decide upon reconstruction of form. We might consider it to be necessary to alter our Rules and Regulations so as to provide a new form for our eternal movement, to suit that which we are now at liberty to call the "changed" world—"the Changing World" being now seen to be one of our President's most prophetic utterances. We might deem it advisable to make a radical change in our Objects. It might reasonably be held that the Objects of the Theosophical Society were Objects fashioned for the old world, not for the new. Again—and here we are treading on firmer ground—we might regard the reconstruction of the Theosophical Society primarily to involve a reconstruction of attitude on the part of individual members or on the part of National Sections of the Society. Of course, in all these cases the only possible kind of reconstruction consists in drawing out into prominence new aspects of those eternal verities for which our Theosophical Society unalterably stands. Any reconstruction, therefore, can only be a reconstruction of superstructure, not a digging at foundations.

We must beware of narrow orthodoxy in the Theosophical Society. We must beware of members who would impose upon us the attitude of Madame Blavatsky, or of Colonel H. S. Olcott, or of Mr. C. W. Leadbeater, or of Mrs. Annie Besant. Short though the life of our movement has been, there yet seems to have been time for a small group of people to have come into existence who have narrowed down H.P.B.'s fiery iconoclasm into a formal orthodoxy. Doubtless, too, there are those who long for the good old days of Colonel Olcott; and when our beloved President lays down her present office to assume even more exalted duties, another group will be added to the list striving for long to preserve a narrow, and probably most inaccurate, interpretation of Mrs. Besant's present attitudes and methods. Of our own great Theosophical leaders it is supremely true, as it is of all of us—*tempora mutantur et nos mutamur in illis*. I feel that both H.P.B. and Colonel Olcott must often wonder why people are so foolish as to imagine that their leaders have stood still since they left the physical body and that, therefore, in loyalty, their followers must stand still too. What a shock might it not be to some of our good members if they learned authoritatively that H.P.B. is well satisfied that the present direction of the Theosophical Society rightly succeeds in natural order to the direction given by H.P.B. herself. And how troubled some of our President's narrow admirers will be when that which they regard as the Besant attitude is superseded by the modified attitude which doubtless will be brought into being by her successor. They will ignore the vital fact that any President, however forceful, seeks but to be the mouth-piece of the world's Greater Brethren. They will forget that, as far as we of the rank and file will allow, our leaders place our great movement unreservedly at the disposal of the Rulers of the world, and that, where possible, in settling important lines of policy, the guidance of the Higher Au-

thorities is not only sought but obtained. It seems to me, therefore, that we must be on the alert to receive our share of the changes and modifications that are refashioning the world.

We are more or less aware of the relation of the Theosophical Society to the old world. We know what kind of Theosophical Society has been required in order to help the world through death into rebirth. We see clearly that the insistence on Brotherhood, on the laws of Karma and Reincarnation, on the essential unity of all religions, on the need for an open mind with regard to undiscovered laws of Nature, were all needed in order to give the world a grip upon those special realities which would help it through a great darkness into a light brighter than it has yet known. There was to be a great War. Let the inevitable quarrelling and hatred be as far as possible discounted beforehand by an increase in the active recognition of Brotherhood, so that the note of Brotherhood should continue to sound even above the clashing noise of enmity. The War would plunge the whole world into the utmost grief and anxiety. Death would come in all its cruel tyranny, and the peoples of the world might be powerless against its crushing force. Let it become known once more that beyond Death there is Life—death's master, and that final though the parting in this life may seem, there is beyond not only the Life Eternal but many physical lives of comradeship with the certainty of a time in the distant future when all parting will cease. Again, though this fact does not yet emerge so obviously, it was known that in the remoter future there is to be a great Aryan Empire. As obstacles in the way were seen to be religious differences, colour, caste and sex distinctions. To prepare a force to overcome these obstacles, men and women have been gathered together throughout the world under the banner of the First Object of the Theosophical Society. And many allies are there as regards the principles involved. For example, the great Woman's Movement is now triumphantly surmounting the obstacle of sex distinction. Then there is the Third Object of the Theosophical Society, to declare to mankind that there is more in

heaven and earth than science or religion has yet disclosed, and in the spiritualistic movement and kindred activities are the signs of the outer world's slow awakening in this direction.

We thus see that the second half of the nineteenth century has not merely been a summing up of the old world's failures and achievements, but also a preparation for our passing from the old to the new—from the old age of old forms to the youth of new. And in this preparation the Theosophical Society and similar movements have played a leading part. But the work of the Theosophical Society in the old world is done, and, I think we may say, successfully done. Now let us serve the young world, and let us look to it that our Society is well equipped for its new task, and that, in that breaking asunder of outworn bonds we see going on around us, we do not forget to break asunder such outworn bonds as we ourselves may still possess. Let us adapt our ancient truths to their new purpose, and make our movement speak the old message, in a form suited to the young world's needs.

The vital question at the moment, therefore, is as to what new attitude or form shall mark the passage of the Theosophical Society itself through the valley of the shadow of death into the new life of the new world.

In the first place, is there need for any alteration in our Society's constitution? Is the existing system of government within the Theosophical Society adapted to the new conditions? Is it desirable that we should become still more democratic in form, or would it, on the other hand, be wise to strike a more autocratic note, in view of the fact that the world is passing hurriedly on to a complete democracy? The solution of this very important question partly depends, I think, upon the place we are able to assign in our movement to the great Elder Brethren. At present, if I may reverently say so, They remain in the background so far as the outer world is concerned. They are not made an article of faith. They have not been erected into dogmas. Our only dogma is our declaration of brotherhood, and though a large pro-

portion of members of the Theosophical Society realise that this dogma of necessity involves the existence of Elder as well of younger brethren, we actually leave the question as to Their existence entirely to the imagination and intuition of individual members. But it might be argued that now that the world has responded to the striking of the note of Brotherhood, now that the principle of Universal Brotherhood may be regarded as generally accepted, ought not the Theosophical Society to begin to emphasize the next step—i. e., to recognise the existence of a super-human kingdom, of which are Those who are the Elders of the human family, who have long ago passed through the stages through which we are passing today, and who are the guides and rulers of the world? We might then ask whether the Theosophical Society should not begin to stand forth more openly as a channel between the Elder Brethren and Their younger comrades in the outer world? Might it not be well that we should learn to accept more formally Their nominations to the Presidency of the Theosophical Society than was possible in 1907? Further, might it not be desirable, in view of the above, that we should make each President hold office either for life or, at least, for a term of years longer than the seven which is now the rule? Again, to what extent is it desirable that the President of the Society should have more autocratic powers than at present possessed by the holder of that office?

I do not for a moment pretend to offer a solution to these problems. There are some, I know, who think that there is already a tendency on the part of the members of the Society to suffer under an undue measure of autocracy. I do not think the complaint is justified. I cannot conceive of any movement of which the component parts are more autonomous than are the National Sections of the Theosophical Society. In no other movement, of which I am aware, is more care taken to safeguard both the liberties of the individual member and the freedom of the Society itself from identification with any specific opinion or activity. It is true, of course, that almost the whole force of our movement during

this great War has been on the side of the Allies. I, for one, see no reason why the Theosophical Society should not, if an overwhelming majority be available, declare as a body in favour of a certain attitude or of a specific action. The trend of opinion in the Society would have to be well-marked for such a course of action to be adopted, and the President's active assent obtained, it being understood that to the vast majority she is, or he is, the accredited agent of the Masters. However this may be, if the Society takes a firm stand on the principle of Brotherhood, may we not conceive that within that principle there are vital elements which, in course of time, the members of our movement may be trained to recognise and support? I could imagine, for example, that had our Society been a little older, it might have been able to declare for Woman's Suffrage. Were it a little older, it might be able to declare against vivisection. The limit of the Society's corporate activity surely depends upon the extent to which the average member is truly aware of the real significance of the word "Brotherhood." The reason why our movement is at present unable to enter into any details is because we yet possess but a meagre understanding of the term. We see it as a general principle, but we do not yet fathom its varied applications. Some of us may know that vegetarianism is a factor in true brotherhood. But the Theosophical Society as a whole cannot insist upon vegetarianism among its members for the simple reason that there is no consensus of opinion on the point. But with the entry of the New World do we not expect a more detailed and scientific application of the principle of Brotherhood than has hitherto been possible? If so, must not the Theosophical Society give the lead?

In other words, is the world as a whole sufficiently Theosophical automatically to perform the general functions hitherto specifically performed by the Theosophical Society itself, so that the latter may be left free to serve as a nucleus for those who are able to go a step further still? In the Old World the Theosophical Society had to assert a principle not generally recognised. Is this principle sufficiently recognised to-

day as a result of the Theosophical Society's work? If so, would it be desirable for the Theosophical Society to become a nucleus for those who have some further acquaintance with the detailed application of the principle of Brotherhood, rather than to continue the work, possibly already done, or, at least, well started, of establishing the general principle of Universal Brotherhood as a vital factor in life? On the other hand, it might be considered wiser to leave the Society as it is, continuing its insistence upon general principles, and specially encouraging within its ranks the formation of sub-nuclei to be concerned with the working out of detailed applications of the great Law of Brotherhood.

I do not feel competent to answer these questions, but I do feel that if we are not to sink under the dead weight of habit and orthodoxy, these questions should be asked and should be authoritatively answered by our elders. Certainly I do not consider that the First Object of the Society in its present form is necessarily unalterable. I can conceive of a different reading. For example, to mark the entry of the Theosophical Society into the new life it has to express in relation to the New World, we might, while keeping the First Object as it stands, in order to indicate that much work still remains to be done in the formation of such a nucleus of Universal Brotherhood as the Theosophical Society exists to establish, add a phrase or sentence indicative of the members' general belief in the existence of Elder Brethren, without, of course, binding anyone to specific belief in an individual Master. We might add to the First Object the following phrase: "The members of which believe in the existence of Elder Brethren in the super-human kingdoms of Nature, just as they know of the existence of younger brethren in the sub-human kingdoms of Nature." The wording of this is certainly crude, but readers will possibly catch the idea. And we might add after the word "distinction" the words "kingdom of nature," to mark the truth that Brotherhood is not confined to the human kingdom alone. The whole question with regard to the official interpre-

tation of the word "Brotherhood" by the Theosophical Society depends, as I have already said, upon the extent to which it is considered that a strong nucleus of Universal Brotherhood has already been established, and how far those able to judge are of opinion that the momentum in the direction of Universal Brotherhood set up by the Theosophical Society will gradually gather increasing speed of its own accord, so that the Theosophical Society itself may now begin to become a heart within a heart. To put my question in another way, is the Theosophical Society sufficiently stable for its Esoteric Section to become still more esoteric and for some at least of the present esotericism to become exoteric? In any case, I think it is of the utmost importance to remember that our Three Objects must neither be regarded as of the nature of the laws of the Medes and Persians, nor considered as holy formulae which it is sacrilege to touch.

Then, as regards the Second Object, is it premature to suggest that the study of Comparative Religion, Philosophy and Science has now received sufficient encouragement to continue of its own motion? Might we not substitute for the Second Object as it now stands, an assertion of the common origin of all great Religions and of the fact that the great truths of life are to be found in them all. We might say: "To spread a knowledge of the common origin of all great Religions and to popularise their common teachings." While any individual Religion may lay stress on specific truths, the wisdom of God is to be found in all. Here again, the wording is distinctly crude, but it seems to me we might now begin to proclaim the result of our study of Comparative Religion. We have studied for over 43 years, and we ought, in our Second Object, to embody the results of the study. The Theosophical Society should then, as corollary to the Second Object as now re-stated, pursue definite paths of helpfulness in every Religion, according to the immediate need of the Religion concerned, as indicated by its most mystic adherents. I have read, for example, that the great need as regards Christianity is that it shall be permeated

by a spirit of enquiry. Many eminent Christian divines express a fear lest Christianity become unable to face its difficulties, and recognise that it must shake off its spirit of narrowness and must possibly revise some of its cherished doctrines. The Theosophical Society must be behind every Religion in its new effort to find itself. Religions require reconstruction, and it is for the Theosophical Society to show them the way. If we think of Hinduism, we might urge the need for its permeation by a spirit of sympathy. Similarly, other lines of reconstruction might be found for other Religions. And the Theosophical Society, taking a definite stand on the essential unity of all Religions, by that very assertion becomes a far more definitely unifying force than is possible with the Second Object as it is at present worded, and as, no doubt, it had to be worded so that the study of Comparative Religion might be begun at all.

We then come to the Third Object. Now I have always felt that this Object is a most clumsy expression of that which is really wanted. Doubtless, when the Theosophical Society was established almost forty-four years ago, the main point was to drive out the conceit of man with regard to the manifestations of God. It had to be asserted that there are laws of Nature of which man knows nothing, and that within himself are powers which man would do well to try to understand. But this Object seems to me to have been formulated for the benefit of the trained scientist and student of Nature and not for the ordinary man in the world. For my own part, I think it is high time our members began to study even the more or less already explained laws of Nature. To proceed to a study of the unknown, the unexplained, the latent, we must first be acquainted with the known, the explained, the patent. And while I have no objection to the Third Object remaining as it is, I should very much like to preface it by some assertion of the need for the Theosophical study of the laws of Nature as we know them already. Above all things, I look for a Theosophical interpretation of the known laws of Nature, for a studious contemplation of Nature, as we see her around us, in the light of Theo-

sophical teaching as to the evolution of her various kingdoms. The average member of the Theosophical Society badly needs a course of Nature Study in the light of the Theosophical interpretation of the laws of Nature. It is also imperatively necessary to try to begin to bring the world to a respect and reverence for life in whatever shape or form, and to a sense of its inherent beauty, and the Theosophical student should make an effort (1) to know what science already declares with regard to Nature; (2) to apply to the dicta of science the illuminating rays of Theosophical interpretation. It is by no means necessary to become a specialist in order to acquire a general conception of the present state of accepted knowledge with regard to the laws of evolution and their working in Nature's kingdoms. Nor, I think, is it desirable to imagine that the hidden laws of Nature are a science by themselves, independent of those which have already been more or less discovered. In my personal experience, I have found in the ordinary science books as much Theosophy as in those specifically labelled Theosophical; and my understanding of Theosophy has been enormously awakened and systematised by a study of current literature dealing with evolution and cognate subjects.

Our Third Object has arrested materialism. Let us now, in the more spiritual atmosphere available, introduce our Theosophy into the known, in addition to its undoubted duty of championing the unknown. A re-stating of the Third Object would help us to do so, and convey more clearly the fact that our movement is concerned as much with the known as with the unknown.

For my own part, I would, on the whole, prefer to have but one great Object for the Theosophical Society an amended First Object proclaiming our belief in the existence of Elder Brethren as completing the circle of Universal Brotherhood, which we declare to be a fact in Nature and which we seek to make increasingly patent through the agency of our Society. I would then have as subsidiary Objects modifications of the Second and Third as they are at present. My conviction is

that the First Object is the Object of Objects, the real expression of the heart and life of our movement. But its supreme importance is lost sight of when it exists only as one among three, even though *primus inter pares*. Too often, as I am aware from personal experience, is it forgotten that acceptance of the First Object is all that is necessary for membership of the Society. And I am eager that we should bring as our message to the New World the inspiring knowledge that the ladder of brotherhood stretches infinitely far into the Heavens as it descends deep down into the earth. The Reconstruction of the world needs the guidance of the Elder Brethren, and the more Their existence can be accepted in this lower world, the better work can They do among us, the more stable will be our building. Has the time come for the Society to declare: Believing in the existence of a Universal Brotherhood without distinction of kingdom of nature, race, creed, sex, caste or colour, and regarding it as our first duty to strive to live that Brotherhood, we accept in principle the existence of Elder Brethren in the super-human kingdoms of Nature as there are younger brethren in the sub-human kingdoms?

GEORGE S. ARUNDALE.

NOTE.—I desire to draw the attention of the readers of this article to page 464 of *Man: Whence, How and Whither*, in which the following statement occurs:

There is still a Theosophical Society; but as its First Object has to a large extent been achieved, it is devoting its attention principally to the Second and Third. It is developing into a great central University, for the promotion of studies along both these lines, with subsidiary centres in various parts of the world affiliated to it.

It is clear from this passage that it is quite possible for the Society to have accomplished one or more of its Objects. We are told that the First Object has practically been achieved, but we are not told that there is no First Object, though much of the Society's work is said to be directed towards the furtherance of the Second and Third Objects. At all events, I hope it is not too much to suggest that with the birth of a New World, the Theosophical Society, in International Convention assembled, due notice being given to the various Sections beforehand, shall consider its functions in relation to the new conditions, and decide whether the Objects as they now stand sufficiently express its duties.

For my own part, while accepting the view that there still may be much work to do under the First Object, and while agreeing that for sake of continuity of tradition and sentiment it may be well to preserve the Objects more or less as they stand, I feel, nevertheless, that we might possibly take a step forward in the directions I have suggested above. But, of course, no step must be taken to disturb the magnificent harmony which has so triumphantly brought our great Movement unshaken and unweakened through the gravest cataclysm the world has known for many thousands of years. If, as a body, we are ready for a further advance, by all means let us take it. If not, let the Objects remain as they are, and let those who desire to go forward form groups within the Society for special lines of activity and research.

G. S. A.

FROM THE THEOSOPHIST.

THE QUEST

By GLADYS JOHNSON

The ruby light, the candle light,
The star light on the trail.
O which of these will ye follow
In your quest of the Holy Grail?

The ruby light is the love light
That dwells in a human heart;
The candle light is the home light
Beside a quiet hearth.

But the blue light, the star light
The light on the lonely trail,
Will lead thee through the darkness
In thy quest of the Holy Grail.

"THE OBJECT OF OBJECTS"

[NOTE.—In last month's issue, we published an article by Mr. Dukes which represents one viewpoint regarding the suggestions contained in Mr. Arundale's article on "Reconstruction." This month another member discusses a different point of view. Though this latter article appears to be based upon the tacit assumption that Mr. Arundale is speaking as the mouth-piece of the Masters in this matter, a careful analysis of his article will, I think, show that this is nowhere implied, but that the suggestions are his own and are but tentatively offered for the consideration of the members. The original article is reproduced in order that it may be very studiously considered point by point. The pages of THE MESSENGER will be open for a limited time to concise expressions of opinion as to the advantages or disadvantages that would accrue to the Theosophical Movement if Mr. Arundale's suggestions were adopted. It must be borne in mind that all such expressions are merely opinions. EDITOR.]

"Believing in the existence of a Universal Brotherhood without distinction of kingdom of nature, race, creed, sex, caste or color, and regarding it as our first duty to strive to live that Brotherhood, we accept in principle the existence of Elder Brethren in the super-human kingdoms of Nature as there are younger brethren in the sub-human kingdoms," whereas the first object now reads, "To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color."

It is enough for many members that the pen of one so close to our beloved President should have written the suggestion down but in the way that it has been put before us it is evidently desired that each one test himself that it may be known whether a strong nucleus of Universal Brotherhood has been established in the world and whether "The Theosophical Society is sufficiently stable for its esoteric section to become still more esoteric and for some at least of the present esotericism to become exoteric." In deciding this question it behooves us to remember that each one is in the society not to increase the membership, primarily, but to serve the world.

There is little to be said to the old and tried members for surely the moment they know that such a change is desired by those they are proud to follow there can be but one decision. They can, however, be infinitely more helpful to the brother that is less sure of his ground if they offer arguments which the mind can seize upon and make its own. For this it may be useful to analyze the suggested possible change.

The brotherhood idea originates with the family unit, a few individuals who are tied together by common interests and common obligations. Many fraternal organizations have enlarged upon this unit by including in its ranks individuals who measure up to a certain standard and hold certain ideals. And finally by the organization of the Theosophical Society, Brotherhood was defined as including every member of the human family. Theosophy further emphasizes that brotherhood is a fact in nature. The function of the T. S. is to proclaim new truths and new ideals; it is not a policeman whose function it is to see that each individual lives up to it, consequently when it defines a fact in nature the object should be to convey as full and as correct an idea as possible.

To illustrate the point let us take another fact in nature, i. e., the sun and its relation to the solar system. A few centuries ago the facts were the same as they are today but people did not know them as they do now. They perceived that the sun was the source of light and heat but were ignorant of its most important function, that of being the life-giving center of our system around which all other bodies move. When Galileo proclaimed this fact about the sun he did not consider that everybody was against him, that he would be ridiculed and persecuted. He saw the truth and proclaimed it. And in course of time truth overcomes ignorance as light overcomes darkness by its own inherent power.

During the years of the existence of the T. S. the world has made rapid progress along many lines. The Brotherhood of the whole human family is now proclaimed by

many besides the T. S. organization, and if our society shall continue to serve its purpose—to inspire the world with new truths and new ideals which will form the basis for future conduct—it cannot afford to come to a standstill. Should the society adopt the proposed changes it would indicate that its members realize intuitively, if not by physical perception, the unity of all life which in course of evolution passes through the sub-human, the human and the super-human stages. The existence of the Masters would be brought forward and emphasized by adopting the new wording, and consequently one could hope for a stronger and more direct influence on the administration and the different activities of the society. Should Their existence become a recognized fact in the pledge for membership it would be logical that They the Elders in the society should nominate the President thus taking a recognized part in this body. At present the society is divided into three sections, the two of the human members and the third of the Masters Themselves. Today only the men and women vote using their vote with intelligence or ignorance according to their degree of development and understanding. Under the new suggestion the few, the wiser in years and study and understanding would be the deciding power. Through the recognition of that higher guiding intelligence the work would go smoother and there would be fewer errors, less fumbling with the affairs of organization.

The adepts of the White Lodge do not force themselves on a society that is afraid to recognize them, but of what is there to be afraid? It may be that a few members would be dropped from the membership but it is impossible to believe there would be many. After all if one is unable to grasp a truth shall that limited brain be recognized as the measure of the universe and shall that one's backwardness and lack of intuition stand as a barrier to the world's progress? Would it not be better that fifty take a step forward than that a hundred should be marking time?

Those joining the society today are, in the American Section at least, immediately

placed in touch with the great truth of the existence of the Elder Brethren for with his diploma is sent to every new member what is known as the member's booklet called "There Is No Religion Higher Than Truth," in which is to be found an address of welcome by Mrs. Besant telling of the Great White Lodge, etc., (see page 4, member's booklet). In many lodges it is customary to read this address to the applicant when he is received into the lodge. It is only a step more to have it incorporated into the first object which he accepts when joining.

As for the possibility of more than one claiming the Masters' nomination for President it may be that someone that has sought and found a Master in the Mayavic regions mentioned in "The Voice of the Silence" would bring forward claims and statements which would tend to confuse and mislead, but what of it? Such conditions try men's hearts but around the true leaders of human progress will always stand members of their own group guided by their intuition and common sense.

How one's heart thrills within him every time one hears or reads about the early H. P. B. days when Gods walked with men and took part in many of the details of the society's affairs. If one dare hope for such a spiritual springtime again, the society like the individual must have faith, faith in the Masters and faith in itself. On the other hand what a death-like stagnation would be the result if the society should come out and say: "I am afraid, I dare not recognize the Great Ones, for someone may not approve of it; and should I recognize Them, being spiritually deaf and blind, I would become an easy prey for false leaders. I dare not trust anything but the traditions of the past."

By holding such an attitude the society would be actually establishing orthodoxy whereas by officially recognizing the Guardians of Humanity as a living fact the T. S. becomes more plastic. It would be put on a basis where it would be ever ready to take any step or make any adjustment that might be required by increased knowledge or that the world need might demand.

E. R. B.

FROM MR. ROGERS

Sydney, Australia, Feb. 24.

The Australian tour has ended abruptly on account of the influenza. Passenger traffic between the states has been suspended and meetings are prohibited. I am waiting for the first steamer that touches any American port. Long before this can appear in THE MESSENGER I shall be at work again in the United States. Naturally enough one is pleased to return to his native land, yet I leave Australia with a certain regret. There is a spirit of hospitality here that reminds one of our own Southern states, and everywhere the Theosophists have been delightful companions. But the country itself is not so comfortable as the United States or England, and traveling is, by contrast, a hardship. Australia is well worth seeing, and Americans who can travel should see it, but they must not expect the conveniences of life to which they are accustomed. It is also well worth studying, for the misconceptions about it in America are many. We have heard much about Australia being very progressive but I fail to find the evidence of that. In some of the states the Labor Party has full control and in all of them it seems to have strong influence. But observation leads me to believe that it lacks vision and the breadth of real statesmanship. It may be different in other parts of the world but that is the unfortunate situation here. The Labor Party and its official papers have all along brought steady pressure against the war and, if their policies had won, Germany would now be dominating the world and Australian workmen would now be doomed to certain future slavery. With remarkable shortsightedness they tried, through resolutions at the Perth Conference, to influence the Allies into stopping the war just before Germany was finally beaten. That lack of vision, of imagination, of intellectual grasp, that made them blind to the peril that they have escaped through no merit of their own, seems to characterize their whole view of life. Consequently, since they are a majority and have a strong hand on the reins of government, even where not in full power, it is difficult to see how that fine, keen type

of Australian that constitutes perhaps only a third of the population will be able to overcome the deadweight of the unprogressive majority. As I see Australia it has two classes of citizens that are much more widely separated than the corresponding classes in America. To a visitor here a third of them seem to be old souls and the rest very much younger. That is true, of course, in all countries. But the distinction here appears to be more pronounced. I do not mean that they have any younger than the young souls that burn men alive at the stake in the United States. But that is an infinitesimal portion of the population, just as burglars are. The vital thing over here is that the workingmen seem to have a spirit of carelessness, of indifference, that is certainly not characteristic of American workingmen; and it is that mass spirit that counts in results. The leaders, as elsewhere, are intelligent men but they frankly avow a narrow, selfish and destructive policy. Instead of voting a new order of things into existence the idea seems to be to make the present order of things so unprofitable that it will fail by being no longer useful to the employer; and so the slogan "go slow" has become one of the labor phrases here, like "class-consciousness" and similar battle cries. But even if we were all agreed that the object in view is wholly desirable, could it ever be attained by destructive tactics? Does the way to a better civilization lie through the destruction of the one we now have? Will not the plan that finally wins be an evolutionary one instead of a revolutionary one? I can see how revolution is perfectly consistent and absolutely right where a despotism exists. But where all citizens have the ballot, where there is full self-government, revolution is no more sensible than suicide. We need not discuss the moral point involved in "go slow"—the matter of maximum wages for minimum effort; the economic point is enough. The plan is essentially one of warfare, of disruption, of destruction, and the strange thing is that its promoters do not see that

it involves their own destruction; for all of us, managers, toilers and idlers, live by the kind of civilization we now have and will perish if we destroy it instead of evolving it into something better. Granted that it is foul with rank injustices; but is burning the ship a sane way to get rid of the barnacles?

It has been said that Australia is the workingmans paradise. But there is no foundation in fact for the assertion unless paradise consists of a country with many holidays! Wages are not as high as in the United States. Nevertheless it costs more to get a given bit of work done. While the workingman has lower wages here he pays more for nearly everything, wheat and meat being exceptions. At this moment potatoes are seven cents a pound, although they were to be classed with the cheaper things last year. A tiny head of cabbage costs a quarter. Peas in the pod are from eighteen cents to twenty-five cents a pound, at the height of their season. Pears, peaches and even plums are displayed in the Sidney windows at from twenty-five to thirty-five cents a dozen. Gasoline is a dollar a gallon unless purchased in quantity, when it might be no more than eighty-five cents. A Ford automobile sells for twelve hundred dollars.

Such produce prices as I have quoted are probably due to another favorite slogan heard here, "a white Australia." It means just what many Americans mean by "foreign exclusion." In essence it is the belief that by keeping others out there will be better times for those in possession, and it is probably one of the most popular misconceptions that afflicts any country—the absurdest delusion with which selfishness ever walled itself into a fool's paradise, whether in Australia or America. What Australia needs, and needs most imperatively, is population. The really statesmanlike course would be to encourage immigration from everywhere. If they had a half million Chinese gardeners and Japanese fruit growers here the Australian workingman would not be paying fabulous prices for what he eats. This country can never have cheap produce under present conditions because nearly half the population is in the cities

while the other half constitutes a mere sprinkling over a vast agricultural country. Of course the theory is that if the Orientals were admitted they would "lower the standard of living" by working for small wages. That was the cry raised in San Francisco when the great agitation against the Chinese began there over forty years ago. Time has proved its folly. Years before the war conditions began to raise wages Chinese house servants received forty dollars a month, and keep, and none was ever known to cut the price. Instead of lowering wages they actually raised them and permanently kept them above what white help received. Laws can establish minimum wages and can regulate hours and conditions, but laws can't wash the dishes and make the earth produce without labor. What sense is there in having one country so overcrowded with people that they can't cultivate the soil without tramping on each other's heels while another country is so devoid of population that vast tracts of land are idle? The larger a population is, up to the point where all available land is comfortably occupied, the greater is the common prosperity. Every producer that comes to a nation necessarily increases the national wealth because he creates more than he consumes. Nobody would object if the Orient insisted upon sending us a million horses or cows. Yet a million men add very much more to the national wealth and to the general prosperity. Of course there would have to be regulation by law. But it is absurd to say that because, if all restrictions were instantly removed we would probably be inundated by a foreign tide, that therefore nobody shall come. It is equally true that an unrestrained horde of horses or cows would do great damage. But under proper conditions they would be valuable, and under right conditions men would be still more valuable.

Practically all the railways in Australia are owned by the states or by the Commonwealth. The cost of travel is less than in America notwithstanding the sparseness of population, and that is a rather remarkable fact. I have been told that they are operated at a loss, but have no exact

figures at hand for comparison. With the small number of people traveling (the total population of Australia is less than that of the City of New York) it is marvelous that the cost of transportation is not three times what it is in America. To put it differently, if the new trans-continental railway here, which runs but three passenger trains each way per week, can carry passengers for three cents a mile, somebody ought to explain why the heavily loaded American trains, with such obvious advantages, are not earning large profits. Another thing that has puzzled me is that automobiles, carrying only five or six passengers and crossing mountainous country, are successfully competing with the railways in passenger traffic between San Francisco and Los Angeles (nearly five hundred miles) and on many shorter routes! That requires an expensive machine and *one employee for every half dozen passengers*, and yet they are earning satisfactory profits. There is surely a mystery for somebody to elucidate, and the railway owners ought to have the first go at it! Not only are the Government railways here hauling the meager population over this vast country for less per mile per person but on the dining cars they furnish an excellent meal at seventy-five cents for breakfast and a dollar for dinner. No price is attached to each article. You eat as you do in your own home, all you want for a dollar. All you want on an American dining car is more likely to cost about two dollars. The Australians also have us beaten on the rapid unloading of passengers cars. Instead of doors at the ends there are doors all along the side of the car—a door for every six or eight people.

In a previous letter I said that Australia is primitive. In nothing is that more apparent than in the railways. No two adjoining states have the same gauge and some of them have different gauges in the same states! The result is that you can never travel very far without changing trains. In the journey from Sydney to Perth, a distance of 2750 miles, the luckless passenger has to use six different trains because of the different gauge of the tracks! Of course all the freight has as

often to be unloaded and reloaded! The state of Queensland has a railway gauge of three feet and six inches. New South Wales has the standard gauge of four feet, eight and one-half inches, while Victoria has a gauge of five feet, three inches. The new trans-continental road has the standard gauge but there are links of some hundreds of miles of the state roads that must be used and hence the six train changes on the journey. The reason for this confusion is that each state has been a world to itself and grew up with apparently no thought of a Commonwealth, which is now but a few years old. There is still much conflict between the authorities of the various states and those of the Commonwealth. When the present epidemic broke out some of the states enforced quarantine against other states and the Commonwealth tried vainly to have its voice heard. For a time there was utter confusion. Quarantines were declared and lifted while you waited and the unfortunate travelers were pawns in the game. The situation was not without its humorous side. In one case the mayor of one city which happened to lie partly in one state and partly in another, crossed a certain bridge just after one of the states had clapped on the quarantine and, being over the state line, was not permitted to recross so he could reach his residence in the same city.

When Kitchener visited Australia his first declaration was, "You must make the railways uniform." But there is apparently no movement toward it. I asked a citizen of Queensland why not. "The cost would be enormous," was the reply. "Even our roadbeds would have to be changed and most of the rolling stock would become useless." It is undoubtedly a big problem for a small population. Yet it would almost seem that the constant unloading and reloading of freight alone would, in a few years, equal the cost of construction. If, under such handicaps, Australia can operate a railway system with ordinary passenger fares it would seem that our excellently systematized American railways, patronized by a hundred million people, ought to be great revenue earners.

The telegraph lines over here are all

owned by the Government, and every post-office is a telegraph office. For twenty-five cents you can send a telegram from one end of the continent to the other,—sixteen words including the address, so it is about like sending ten words from New York to San Francisco, a service for which the American lines charge one dollar! Yet with the same equipment they do a comparatively enormous business. At this distance news from America is so meager that

I am not well informed but I get the impression that the telegraph companies of the United States are distressed because the Government is said to be losing money by operating the lines—so distressed that they are eager to get the lines back, so they can lose it themselves! We Americans are rather proud of the reputation of being alert, but it certainly takes us a long time to wake up to some things.
L. W. ROGERS.

KROTONA NOTES

The summer session of the Institute opened Monday, June 9, with an excellent attendance. One sees among the assembled students the familiar faces of some who have attended other sessions and who have been drawn back from distant parts of the Section by the charm of Krotona and the unusual advantages of the Institute for those intending to engage in public Theosophical work. Then too, there are new students, enjoying for the first time the touch with the mother center, and all that such contact entails on the various planes, and the usual sprinkling of Hollywood and Los Angeles truth-seekers. The curriculum is more inclusive this season, several new courses having been added among which are *Character Analysis*, by Mrs. R. E. Emerson; Talks on *The New Education*, by the Teachers of The School of The Open Gate; *Man's Relation to God*, by Emily Pelton Shutts, and a special course in *Mental Efficiency and Etheric Vision* conducted by Prof. W. Scott Lewis and Dr. Frederick Finch Strong. This last is held in the evening following the Tuesday evening Lodge meeting and is attracting wide attention, not only among Theosophists but also among the followers of New Thought and Spiritualism.

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An event of unusual importance, not only to Krotonians, but to members of the Order of The Star in the East and Theosophists throughout the Section, occurred May 30th when the beautiful Star Community House was opened to the public. The Community

Center idea evolved in the hearts of several earnest workers at Krotona who felt that a splendid work might be done by carrying Theosophy and the message of the coming of the Great One into a center untouched as yet by our teaching and presenting it in a manner attractive and unusual. The emphasis is to be on the social side of the work. Lectures and classes of course will constitute the intellectual appeal, but there are to be social affairs and a general happy friendliness that will cause the Center to become a radiant, active nucleus of the brotherhood of humanity. The house itself is a delightful affair of ten spacious rooms with attractive lawns and gardens and is situated in one of the most beautiful districts of Hollywood, about one mile from Krotona. The rooms on the first floor open conveniently to permit of lectures being given there, while the second floor rooms are rented to Theosophists who will live there and help to make the Center a real home. At present there are lectures given on Thursday evenings, and every afternoon the home is open to the public, and tea is served. Classes and sewing bees have been announced for various afternoons and later there are to be dances and social evenings for T. S. members and the community.

The new venture is one which many of the stronger lodges throughout the Section might well consider, for in these surging times, with the cry of brotherhood heard on every side and the profound yearning in the hearts of the people for a practical demonstration of this great spiritual ideal,

our attention can no longer be centered upon the mental nature exclusively. We must prepare to include in our efforts the *social side* of man, which is after all the very root of his being—that which binds man to man and all to God.

* * *

Rev. Robert Walton has returned from an eight months' visit to Australia. He brings the good news that Mr. Leadbeater's state of health does not interfere with a continuous heavy output of work. Four new Theosophical books from his pen are about ready for the press, as well as several on religious subjects.

* * *

On Tuesday evening, June 17th, Krotona Lodge had the pleasure of listening to a most delightful talk on Adyar, given by Mr. James Gillespie of England, who with Mrs. Gillespie is visiting Krotona for the purpose of studying the organization and methods of the T. S. in America. Mr. and Mrs. Gillespie have been living in England for the past two years but previous to that they had the privilege of a three years' sojourn at Adyar. During that time Mr. Gillespie, who is an architect and engineer, performed an excellent service for the International Headquarters in the installation of a modern system of sanitation. He also remodeled many of the buildings and planned and erected several modern and much needed structures, including the

beautiful new building of the Theosophical Publishing House. Mr. Gillespie's talk was illustrated with lantern slides of some of these buildings and many other lovely views of Adyar and interesting pictures of the workers there.

Other visitors from foreign Sections this month include Captain Russell Jones, of Sydney, Australia; Mr. McGregor Walmsley, New Zealand; and Mr. Sigmund Sundfor of Hangesand, Norway. As usual Krotona had the joy of welcoming many F. T. S. of the American Section among whom were Dr. and Mrs. Porter of Boston, Mass.; Dr. J. Gerdine and family, De Moines, Ia.; Mrs. Louise Laine Blackmore, Hartford, Conn.; Mrs. Lenore Austin Eldred, Birmingham, Ala.; Mr. F. H. Smith, Austin, Tex.; Rowena L. Cahill, Phoenix, Ariz.; Alice Cole Young, Chicago; John Willis Ring, San Diego, Cal.; Mrs. Mary Ely, La Jolla, Cal.; Helen F. Woods, San Diego, Calif.; Adalyn Justice, San Fernando, Calif.; E. D. Kellam, Chicago; Alice C. Smith, Sacramento, Calif.; Flora S. Gifford, San Diego, Calif.; Augusta Droege, New York; Frank J. McCoy, Santa Maria, Calif.; I. D. Brittenham, New York; F. J. Gorbell, N. B., Canada; Prof. Arthur Wesley Dow, Columbia University; Annie B. Shackleford, Denver; Bert Scott, Lansing, Mich.; and Mr. and Mrs. DePutron Glidden, Washington, D. C.

A. de C. P.

O worker of the universe! We would pray to thee to let the irresistible current of thy universal energy come like the impetuous south wind of spring, let it come rushing over the vast field of the life of men, let it bring the scent of many flowers, the murmurings of many woodlands, let it make sweet and vocal the lifelessness of our dried-up soul-life. Let our newly awakened powers cry out for unlimited fulfilment in leaf and flowers and fruit.

TAGORE

FROM THE NATIONAL PRESIDENT

INDIA'S FLIGHT

The printed reports coming from India show that the Motherland is entering more and more into the birth pangs of the New India that is to come forth from the union of the strong forces of the West with those of the Orient, in this wonderful land. Not yet has the New India come forth into the light and begun its individual existence; it still draws in its forces through the umbilicus of the present order of things. In time the young nation will come forth, radiant and strong, and will inspire the world with the spiritual light it has to give. Meanwhile, there evidently will be much suffering and the newspaper reports show that there are insurrections already in many cities.

One of the accounts, purporting to have been given by a missionary, charged Mrs. Besant with being the source of these disturbances, and added that she had an ambition through them to dominate India and become the Empress of that country. That is just the kind of story one would expect from a missionary, for these supposed followers of the Lord of Love have been the bitterest enemies of our Society and its leaders in India. H. P. B. and Mrs. Besant have suffered much from them. I had pleasure in contradicting this ridiculous report and the Editor of the newspaper that published the account was just enough to publish my contradiction in the editorial columns of his paper.

The fact is that Mrs. Besant does not espouse the cause of the revolutionists; indeed she is very much in the minority in India just now. Very many of her old supporters have left her because of her more moderate views. She stands for the Montagu-Chelmsford reforms with certain amendments which she has proposed. This position is not extreme enough for the majority of the agitators in India and therefore Mrs. Besant stands today in the minority column.

One of the causes of disorder in India is said to be rooted in the unfortunate application of the system of Satyagraha, or "truth-resolving," to which Mr. Gandhi and his followers have become committed.

The Satyagraha has long been a spiritual weapon in India, and consists of the endurance of pain in order therethrough to accumulate power. It is a form of passive resistance, only in this case there is nothing to resist, therefore their leaders indicate certain laws which their followers are to break for which they are to suffer pain. Unfortunately, although Mr. Gandhi is a very spiritual man and is no doubt himself highly qualified to experiment successfully with Satyagraha, still as Mrs. Besant has wisely said, he miscalculated the psychology of the mob. Not only that, he applied a spiritual principle to a political activity wherein very unspiritual cohorts of men are found, and under these circumstances there could be but one result, and that result is transpiring. Now that good man has taken upon himself the moral responsibility for this unfortunate turn which the movement has taken, and feeling at one as he does with all the wrong-doers in this situation, he has threatened to expiate on his own part for the sins of the rioters. Meanwhile, he has issued a later manifesto mitigating the effects of the movement with certain very radical restrictions.

One wonders why so great a man as "Mahatma" Gandhi did not take all the practical factors into account. Moreover, the present application of his experiment certainly wears the appearance of lifting oneself by the straps of one's boots. In the case of passive resistance, wherein one conscientiously refuses to fulfill the conditions of an unjust or disapproved law and suffers the natural punishment that follows therefrom, one is acting logically according to conscience and could do nothing else. On the other hand, when there is no law to resist and one has to go out and look for one to break, in order to bring down upon one's self a suffering to be transmuted into power, the situation is radically changed. In the latter case one goes out "looking for trouble," making karma in other words, and in the former, troubles descend upon one even in the form of fulfilling past karma, perhaps.

It is most unfortunate for the cause of

India and for the success of Mr. Gandhi's leadership, that Mrs. Besant's counsel was not followed. She says in *THE THEOSOPHIST*:

Hence it seems to me that while the motive of the true Satyagrahi is spiritual, his action is mistaken; his character will improve through his high motive, but his methods of subjecting his civic conscience to the dictation of another is mischievous, and gravely increases the danger of general lawlessness, already threatening society in every country, for his example may be appealed to, however unfairly, by the apostles of violence, as justifying their breaches of the law. It is this danger which makes some people condemn resort even to Passive Resistance, with its limited and carefully considered breaking of a special law, repugnant to conscience, and a quiet submission to the penalty of the breach. It is this danger which made me call its use "the last weapon of a despairing people." (She did that in the South African matter.)

Even though Mr. Gandhi is a great leader and a highly spiritualized man, yet his wisdom has not reached up to that of our illustrious President, whose towering position in the world of things gave to her a keener vision of how to deal with the proletariat.

SPIRITUAL TECHNIC

We Theosophists have a distinct classification of the spiritual minded. We at least divide them into two classes, one the mystic, and the other occult. I am convinced that the greater number of the spiritual minded are of the mystic type, or at least if there be many occultists among them, they have not yet gotten beyond a certain vague conception of spirituality, and have therefore not come into their real occult inheritance. The mystic, as we know, works on the life side, the occultist on the form side; the one turns the consciousness into the realms of the abstract, and impersonal, and through contemplation upon them reaches his union. The other, by the purification of form, the understanding of the laws of life, as they operate through all grades and types of form, reaches an understanding of the working machinery of life. Now spirituality, if it be anything, is a thing of law, and even supposing the consciousness may be able to reach directly up to the consciousness of the Universal Self and it

is possible for one who attains by that method to turn back and quickly grasp the operation of the laws proceeding out of that consciousness in the world of form, nevertheless, it is true that spiritual attainment is gained by knowledge of the law in its details, as well as in its synthetic comprehension.

Some one said to me today, that there were too many people meditating; that there were those subjecting their more or less feeble brains and nervous systems to a strain through meditation which physically they were not prepared to meet; that they had begun the process too soon; that they had not led up to it by making strong and vigorous physical bodies or having an adequate experience of life in general; that they were babes at the work and were suffering the inevitable result—an overstrained nervous system, a dulled brain, an inability properly to attend to the normal duties of life. Such people have grasped a great spiritual ideal and it is well; all of us want to get on, and get on as fast as possible. Yet we often overlook one of the most fundamental details of scientific knowledge as applied to spiritual growth, and the result is unfortunate.

I believe that one of the faults of the Christian teaching is that it is not given with sufficient scientific precision; they have but one general scheme of salvation, and that is to repeat something that they believe. Faith and devotion are beautiful characteristics, and they have their place in the scientific scheme of things, but they are only two little blocks of the great mosaic. I think the Christian teaching has had a great deal to do with the mental doping with which the people in general seem to have been inflicted in matters spiritual; they do not seem to realize that the spiritual life is a matter of knowledge as well as a matter of belief; that going upward in the spiritual life is a matter of steady, persistent, intelligent climbing, and not a matter of jumping into some mystical aircraft and being wafted on to the top of the mountain by some single mighty effort. They have not learned that their uniform ethics of life, a scheme that they would apply to all types of people, from the lowest crim-

inal to the highest Adept, and to every race, from the most primitive aborigines to the most advanced, is an absurdity. A more enlightened thought emerges from the careful study of life from the occult standpoint, showing that ethics is relative. What might be moral for a child might not be so for an adult. What would be moral for a child nation would not be moral for a more developed nation. The various schools of ethics taught in the Orient bring out very clearly that a different scheme of morals applies even to the various grades of humanity; the warrior has his scheme of ethics, the priest has his, and so with the others. I know a man who has been trying hard to live the Sermon on the Mount as an executive, and in many instances he has made a sorry mess of it. The growth from the lowest type of humanity to the highest certainly is a matter of grading as in schools, and when we realize that each distinct grade has its own scheme of ethics, then we will realize that what may be a spiritual truth for the man higher up, may not be, and in fact almost inevitably will not be, a spiritual truth for the man lower down. Therefore when we come to apply spiritual principles to the practical affairs of life, we should always be aware of the graded intelligence that we have to deal with. Morality is relative and not absolute; that which is absolute is the necessity for growth. Morality is a method of growth, but there are many methods. The evident plan is that each race, nation, or group should follow the spiritual plan laid down by the greatest spiritual guide, or leader of each particular group. But even so there comes a time in the life of the spiritually growing disciple when he has to transcend all conventions and stand absolutely alone; to blaze the way for a new ideal, making conditions possible for new groups of egos; bringing into force new and higher ideals of growth.

SEX AGAIN

I feel it my duty to give the members of this Section another warning about the sex mania that is indulged in by writers, speakers and organization heads in this country.

I have so frequently written on this subject that it would seem unnecessary to say anything more, and yet conditions seem to continue as before. Only recently word has come to me of people traveling about and even making engagements to speak in our lodges on themes that I have found from experience only result in infusing destructive forces rather than constructive ones therein. These people have but little of good to say for Mrs. Besant or Mr. Leadbeater, and they invariably sow the seeds of discontent in the hearts of the members when they come around. They are addicted to the soul-mate theory, and make the propaganda of such sex ideas an important feature of their activities.

Naturally, all this, as those know who have studied the subject deeply, is but a recrudescence of the old Atlantean sex philosophy, with sex magic at the back of it. The occultism of modern times, the occultism that was brought to the west by Madam Blavatsky, has no connection with this school whatever; there may by possibility still be large numbers of the world's population belonging to the Fourth Race type for whom such teachings may have a value; I do not pretend to say. But I do have reason to believe that the occultism for the races of the future has an entirely different motive. With them the purpose rather will be to unite the sexes within oneself. At the foundation of one's own nature is the Beloved, the only real and true soul-mate, and that which we are to seek is the union with that Self within. This seeking of the alter ego without would, for the future peoples, be a backward tendency. One can readily see, however, how it would be a forward tendency to those who had not built in the love principle and therefore had to be led by some process to its development. That stimulation no longer is needed by the higher sub-levels of the Fifth race people; certainly it is not needed for the Sixth sub-race that is now beginning to form; quite the contrary.

To show how some of these writers make a religion of sex, I will quote from a book that is going the rounds. There is a great deal in it that is ideally attractive, but the pivot of the teachings, camouflaged by the

useful idealism, is sometimes overlooked. It runs in the following language:

The range of sex functioning will exactly determine the scope of one's realization. It will indicate the size of his soul. Before any of the higher principles of the soul can be individualized they must express themselves through the creative function. . . . What then is the spiritual life? It is simply the sexual life in which the spirit functions through the organs of generation, that and nothing more. Our upward evolution is therefore nothing more or less than the apotheosis of our sex function, so that the higher principles function through our organs of generation. This is the true secret of Initiation. This is the only plan of salvation. . . . A soul is found or saved when it is able to function through the organs of generation. The path for a woman to travel, . . . is to express the spirit through the functioning of the organs of generation.

There you have it expressed in all its infamous barbarity, this sex idealism of a backward race.

Not long ago one of our prominent lodge workers sent me another book; I gathered from his communication that he did not know if it might not be something rather well worth while, yet he was wise enough to ask about it. In my reply to him I said: "I consider the work an outrageous insult to the intelligence and moral sense of the American-reading public. It is the most brazen and insolent expression of the spirit of Black Magic that I have seen for some time."

There is a mass of occult, mystical and magical nonsense flaunting itself around the outskirts of the Theosophical Society and deceiving an ignorant public. It shows all the more the importance of why we should be a centre of sanity and balance and very high morality. Moreover, it is exceedingly important that we should always use a great deal of discrimination in judging the pronouncements of people claiming to have psychic powers. The time has not yet come when such powers can be relied upon. The power of good, straight common sense will be far more valuable for some time to come.

CONVENTION

The Convention this year ought to be unusually interesting. Aside from having some of our most prominent lecturers speak in the downtown districts in the evenings, it is

hoped to obtain speakers on some of the most important questions of the hour to address the Convention at the Edgewater Beach Hotel. We shall thus strive to learn directly something of the capital and labor problem from representatives of those two departments of life. I hope it may be possible to have specialists from some other vital department with which we have to deal, to speak to the Convention also.

In addition to the general activities, it will be necessary to elect the new Board of Trustees to conduct the affairs of the Section for the ensuing year. Therefore it is hoped that the members will not fail to send in their proxies to the National Secretary to insure a good quorum.

LODGES TAKE NOTICE

The following has been received from a member of one of our Eastern lodges. A word to the wise is sufficient:

I want to mention an unpleasant experience that has come to us this past week, hoping, to be of service in preventing, if possible, a similar thing happening in other places. A woman presented herself to us armed with a stack of newspaper write-ups concerning her work as a lecturer in different cities and wanted to lecture in our hall. She said she was a friend of Mr. Sinnett's and a former pupil of Mme. Blavatsky.

She seemed a very brilliant woman, and remarkable for her age, and we arranged for the lecture in one of the halls in the building in which we are located. Fortunately we did not advertise it as under our auspices, although her lecture did us no harm. She proceeded afterward, however, to try to injure the society, lied about different members and proved herself to be a downright imposter and fraud. She is quite likely to attempt this sort of thing with other lodges.

HELP THE BELGIAN SECTION

The following touching appeal has come from the General Secretary of The Belgian Section:

Dear Mr. Warrington.

I would like to ask you to call the attention of the American Theosophists to the sad predicament in which the Belgian Theosophical Society finds itself after five years of war.

There is still owing about 6000 francs for the rent of the American Headquarters in Brussels, Lecture, Meeting, Reading Rooms, etc., at 2000 a year, and if this is not paid, we will be given notice and ejected.

Most of the Society's members have been totally or partially impoverished under the heavy German yoke so that there is little hope

of our being able to face by ourselves this very precarious state of affairs.

The members of our various branches have requested me to make a pressing appeal to the well-known generosity of our American brothers. The need is urgent, and perhaps none of the children of the Theosophical Family have suffered more courageously and with a greater spirit of self-sacrifice than the Belgian ones.

Hoping to hear from you, and thanking you in advance for any effort made in our behalf, I remain,

Brotherly yours,

GASTON POLAK.

In order to give the members of the American Section the opportunity to respond to this appeal, I have asked Mrs. Celine Baekeland, a prominent member of the American Section T. S., and formerly a Belgian herself, to act as an agent for the collection of funds to help our Belgian brothers. Mrs. Baekeland has kindly accepted the task, and has addressed the following letter to the American members. Note carefully the last paragraph of her letter showing how to make contributions:

Of all the bodies which need the help, the encouragement and the hopeful spirit of Theosophy, little Belgium is perhaps foremost. She comes out of the war crushed, ruined, harassed. She needs Light to recover her moral stamina; she needs to reconquer her self-respect, so badly wounded by the Hun; and she must assimilate the "understanding" of suffering. She must become acquainted with the Law of Karma, in order to grasp the meaning of her role in the history of the great war.

Resignation is too often the result of intense suffering; it should be stemmed by the learning of the Law of Cause and Effect. If Belgium deserved her martyrdom, she rose to the heights and the dignity of a martyr; she became a by-word for courage and honor, turning tragedy into triumph.

Belgium, before the war, was very materialistic, prone to the pleasures of the senses; a Roman Catholic country, under the guidance of an ultra-reactionary regime, many of her sons had left the church without other light or hope than the pleasures of a material life.

And still, it is the land of mysticism; of the great painters, Rubens and Van Dyck; of musicians, like Caesar Frank, of Oratorio fame; of profound and mystic writers and poets, like Maeterlinck and Verhaere. It is a land where Theosophy should bloom, as the whole nation suffered agonies for an elevated ideal. The knowledge of the Law would heal her wounds, fulfill her aspirations, and give her the courage

to face a dark present, and a doubtful future.

Let us not mention charity. Belgium has been surfeited with charity and feels the demoralizing effect of pauperism. Her thinkers and leaders will find in this, perhaps, their most difficult problems. Our literature, public meetings, the spirit of Brotherhood, as exemplified by Theosophy, these are the remedies which will redeem a people who, for the last four years have groaned under the ignominy and the brutalizing effect of German untruth, German criminal efficiency, German Kultur.

I have been asked to assist in raising funds for the rehabilitation of the Belgian Section. Any financial assistance will be gratefully accepted and acknowledged through the columns of THE MESSENGER. Kindly make checks payable to the Belgian Fund, and mail them to the following address.

MRS. CELINE BAKELAND,
Yonkers-on-Hudson, N. Y.

TEACHER WANTED

Extract from letter of Mr. Arundale, dated 24th Feb., 1919:

I am very anxious to obtain, in connection with our Training College for Teachers, a thoroughly competent Instructor and Demonstrator in Kindergarten and other methods of teaching, especially in connection with little children. It does not matter whether the teacher is a man or a woman, provided he or she is a Theosophist. We want a real first-class person who does not mind heat and is willing to throw his or her heart and soul into the work. The principal duty will be to train the students of our Training College, but there may be organising work in connection with primary teaching to be done also. We have just acquired a large piece of ground quite close to the Theosophical Society at Adyar, so the teacher could bicycle over from Adyar without any difficulty. A bicycle should, therefore, be brought over. As regards salary, I know that you know that we are poor, and if there is any one available without salary, so much the better, but if a subsistence allowance is required we might manage to give Rs. 150—Rs. 200*, out of which board and rent expenses at Adyar will have to be paid. The climate at Adyar, of course, is rather warm, but as it is on the seashore there is generally a cool wind blowing, so that the heat is not excessive, as it is in many parts of India.

*We take it that the money mentioned is per month.

*Rs. 150—Rs. 200 equals \$50 to \$65 (presumably per month).

Any one in this Section who can answer the above call should correspond with Mr. George S. Arundale, direct, at Adyar, Madras, British India.

FROM THE NATIONAL SECRETARY

HELP MITIGATE THE WORLD'S TROUBLES

A very significant talk was given by Mr. T. H. Martyn, late General Secretary of the T. S., and National Representative of the Order of the Star in the East, for Australia, to Star members during his recent stay at Krotona.

The statements made by Mr. Martyn are of such a nature as to deeply interest many T. S. members, and the following are taken from their context as having a bearing on various world conditions and problems.

A summary of the address is reported in THE SERVER of April 11, 1919; but the notes, taken were not stenographic and were not revised by Mr. Martyn.

After giving a general review of the propaganda accomplished on a large scale by the Order of the Star in Australia such as the distribution of 10,000 copies of a special sermon to every clergyman in Australia, except those of the Roman Catholic denomination; the sending of 10,000 copies of the book "Education as Service" to all the leading teachers in the country; the establishment a Star Shop; and after telling of the publication of Mr. Leadbeater's series of lectures in book form entitled "Starlight", and many other interesting facts, the speaker said:

We feel somewhat at the end of our propaganda resources now, and are casting about to discover what efforts next to undertake. I feel that this is only a pause in our propaganda, the end of a stage, as it were, a temporary lull, but by no means the end of our propaganda.

In regard to His (the great Teacher) appearing, Mr. Leadbeater has recently explained some possibilities which had not previously occurred to us. . . . He spoke of the Lord's coming in about fifteen years (rather upsetting our hopes that it might occur in eight or nine years), and he said it might be possible that the Lord would not confine Himself to the use of the body of only one Disciple; that He might choose a Disciple in each country whom He would at suitable times use as His channel, and that it is unlikely He will use any one body continuously.

History rather indicates that the age of about

thirty is apparently the most suitable age at which a body can be taken by the Lord. That was approximately the age of Siddhartha and of Jesus when the Great One used their bodies. If then, He is to come in about fifteen years, using a body that is at that time thirty years old, the young people who are now around the age of more or less than twelve or fifteen years are the ones among whom we must look for future great channels for His work. . . . But, we do not have to wait to make our link through His disciple; we should by our present work make our link with Him directly right now. The way to Him is ever open,—the way of Service.

We must all turn our forces into useful service for Humanity. I am a great believer in Force, not the kind of force that people speak of *feeling* at meetings, etc. The real Force is the kind we *act*, not the kind we merely feel and talk about.

The stage of work that the Lord wishes the Star to undertake now is to mitigate the world's troubles. That is the best propaganda effort. With a hundred, more or less, of His representatives spread over the world, who on earth can He look to, to mitigate the world's troubles if not to us?

Poverty, injustice, unemployment, malnutrition, bad environment of children, are some of the preventable troubles we can and must set about correcting.

In Port Sunlight, within a dozen miles from Liverpool, in England, an experiment has been made in establishing an ideal community, the death rate is only 3 per cent. In the healthiest part of Australia the death rate is 7 per cent or more. What must be the rate in our unhealthiest spots? In Port Sunlight, where children are surrounded with good environment, the child of 14 years of age is on the average 10 inches taller and 36 pounds heavier than the 14-year-old child in congested and slummy Liverpool. That is what a good and healthy environment can do for children.

But if there is any message I can leave with your Star members, it is to set speedily about *mitigating the world's troubles*.

NEW LODGES CONTINUE TO BE ORGANIZED

It is with pleasure that we report the receipt of four more applications for Charters for new lodges. The four new lodges are: Medicine Hat Lodge, Medicine Hat, Alta., Canada; Providence Lodge, Providence, R. I.; Rockford Lodge, Rockford, Ill., and Burbank Lodge, Burbank, Cal.

Medicine Hat Lodge. This lodge was organized with a Charter membership of thirteen. It was chartered on the thirteenth day of April and is the eighteenth lodge in the Canadian portion of the American Section.

The officers of Medicine Hat Lodge report that quite a number are interested in the lodge and will probably join at the close of the fiscal year when the lodge has secured a permanent hall for headquarters.

Providence Lodge. We are glad to announce the organization of this new lodge composed of Seven Charter members. This small but thorough and business like group will undoubtedly attract to itself many others who are ready for advanced lines of thought. We hope that a strong lodge may be built up in this good city of Providence.

Rockford Lodge. This new lodge composed of 10 Charter members, is the result of war work activities under the supervision and direction of Mrs. Laura S. Wood, of Houston, War Secretary.

Burbank Lodge. This lodge was organized March 12, 1919, with a Charter membership of ten—the perfect number; and let us hope that it will prove to be a “perfect” lodge. A study class had been held prior to the formation of the lodge, and work of various kinds accomplished by way of preparation.

These efforts were crystalized with the homecoming of Major S. W. Williams, a former member of Los Angeles Lodge, who located in Burbank, and become president of the new lodge.

FROM HERE AND THERE

“Once more we congratulate your Section and all its officers for the splendid work they are doing for T. S. propaganda.” Thus wrote Mr. J. R. Aria, Recording Secretary at Adyar, in a letter dated March 8, 1919.

The Secretary of Peterson (N. J.) lodge sends in an application for the membership of Mr. Charles Emmanuel Ferdinand, stating that he is eighty years of age. Have

any other members joined at that age?

The Mayflower Lodge of New York City held a Grand Artistic Festival May 17th which was organized by Lodge members for the benefit of the Latin-American Lodge of the T. S. The program consisted of a selected concert of singing and instrumental numbers by well-known artists.

The election of new officers for lodges has occurred, or will soon occur, in many lodges at this time. Notification of such changes should be sent promptly to the National Secretary to be placed on the headquarters record for use in the Directory soon to be issued.

A new supply of demit blanks to be used in transferring members from one lodge to another, or to Membership-at-Large, has been printed, and lodge Secretaries may secure the number required by request to the National Secretary.

A member of Maryland Lodge writes: “The success of the Maryland Lodge in Baltimore is a matter of great note. We are booming, have fine rooms and are taking in many new members and reconstructing the Lodge. Miss Isabel B. Holbrook is with us supervising the work.

Splendid work has also been accomplished during the past year by Miss Holbrook who has worked with the Washington (D.C.) lodge in class work and public lectures. Many new members have joined the lodge and hundreds have been interested in Theosophical teachings through her efforts.

All members who do not expect to attend the convention in person are requested to at once fill in the blank proxies attached to the pink sheet, and forward same in a separate envelope to Craig P. Garman, National Secretary, Krotona, Hollywood, Los Angeles, Calif.

A FINE IDEA

San Antonio Lodge has discovered a fundamental secret that is bound to bring a

rich harvest. Too often the older members do not utilize their opportunity to place responsibilities on the shoulders of the younger members. The lodge Secretary writes:

We have made an entire change of officers in our lodge and the older members are to stand back of the new members helping them with their work, and do all they can to push them on to become real active servers. In this way the older members will have more freedom to prepare lectures and attend to the teaching of classes.

ROLL OF HONOR

Two names have been added to our Roll of Honor which consists of enlisted T. S. members who served in the war. Mr. Joseph T. Armitage, member of St. Paul Lodge; and Mr. J. Hunt Stanford, member of Toronto (Ont., Can.) lodge, who went overseas soon after the war began.

The Section Dues of all enlisted members were remitted by the Board of Trustees to the "Close of the War." Now that the war is over, it would seem proper that the dues of such members should become payable on July 1st for the fiscal year just ahead. Some of these members who were discharged, and have secured positions, requested the privilege of paying their Section Dues from the time they were discharged.

The above ruling would apply only to those members who have been released from the service—not to those still on duty. Lodge secretaries should use discrimination in this matter and take up with headquarters special cases that need attention.

DEATHS

Nine members of the Society passed to the Other Life, as reported during the month previous.

Henry Brockbank, Milwaukee Lodge.
Mrs. Annie B. Connolly, Maryland Lodge.
Frank Ferneau, M. D., Harmony Lodge, Toledo.
Mrs. Marion S. Greenleaf, Annie Besant Lodge, San Diego.
John L. Jackson, Fort Worth Lodge.
John McGowan, Seattle Lodge.
Judge A. A. Purman, Krotona Lodge.
Mrs. Emma L. Sillito, St. Paul Lodge.
Mrs. Christine C. Steige, Freeport Lodge.

FINANCIAL STATEMENT

STATEMENT FOR MAY, 1919

RECEIPTS		
Fees and Dues	\$ 515.16	
Interest on 3d Liberty Loan	10.60	
Special Field Work Account	150.00	
Krotona Special Operating Fund	38.00	
Messenger Subscriptions	18.92	
Publicity Donations	663.00	
General Fund	5.00	
Interest	2.13	
Incidentals	16.75	
	<u>\$1,417.56</u>	
Cash on hand May 1, 1919	\$1,373.15	\$2,790.70

DISBURSEMENTS		
Salaries	\$ 287.50	
Postage	19.00	
Telephone and Telegraph	40.87	
Taxes	38.92	
Printing	7.50	
Rent	8.80	
Cartage and Express81	
Stationery and Supplies	7.00	
Fees and Dues	4.00	
Incidentals	35.04	
	<u>\$ 447.24</u>	

MESSENGER DEPARTMENT		
Salaries	\$ 90.00	
Printing	119.00	
Deposit	10.00	
Postage	11.00	
Rent	8.73	
Cartage and Express	2.35	
Incidentals	11.75	\$ 247.83

PUBLICITY DEPARTMENT		
Salaries	\$120.00	
Postage	45.78	
Printing	64.00	
Cartage and Express81	
Telephone & Telegraph	1.00	
Rent	6.27	\$ 237.84

	<u>\$ 932.91</u>	
Cash on hand June 1, 1919	\$1,857.79	\$2,790.70

MONTHLY LODGE AND MEMBERSHIP RECORD

May, 1919

Total number of Lodges.....		202	
Lodges chartered	3	Lodges dissolved	1
New Members	217	Deceased	9
Reinstated	18	Resigned	4
Transfer from other Section	0	Transfers to other Sections	0
Total Active Membership	7984	Transfers to Inactive Membership	0

NATIONAL PUBLICITY DEPARTMENT

RAY M. WARDALL, *Director*

CORA E. ZEMLOCK, *Assistant Director*

THE WAKING WORLD

It is noticeable that the press and magazines are now featuring articles showing the strengthening of the link which has been made between the worlds. Prominent on the front pages of an important Los Angeles daily, there appeared a series of articles relating the experiences of Rev. Walter Wynn, a British Baptist Minister whose son, Rupert, was killed in the war. His investigation of psychic matters was inspired by Miss Stead, daughter of the famous Spiritualist, and the present proprietor and editor of the British Review of Reviews. Miss Stead stated that Rupert was living in the spirit world and desired to speak to his father. The latter undertook to investigate the claims that are being made by Sir Oliver Lodge, Sir Thomas Turner, Sir Conan Doyle, Ella Wheeler Wilcox, and hundreds of other British and American literary notables. Proof at every point was demanded in a most hard-headed and critical fashion, and the articles which make public his findings were of a remarkable nature. They attracted wide attention.

"What are people thinking about? What most interests them?" This is the question asked in the Editorial columns of the *SAN FRANCISCO BULLETIN*, by William Rader, prominent Congregational Minister. The manner in which he proceeds to answer his self-propounded query is particularly significant to Theosophists:

The cemetery makes them think, and the movie makes them laugh. Two moods meet and mingle. Laughter and tears describe the ruling passions of the hour, and both spring from the same source. Eschatology is the word once used to describe or define the desire to know all about the future life.

More people are thinking about the destiny of the dead in these post-bellum times than ever before. Psychic phenomena are as popular as astronomy or music. What is the result? Death is denied, the unseen is real, the infinite is no longer reached over the long-distance telephone, old age is ignored, fear has surrendered to sanity, and the other world is nearer than ever in the common thought of men. A revolution is going on in the realm of

eschatology. Science is holding the torch, and we anxiously await the last announcement of psychical research. Not less intelligently did we await the destiny of Atlantic fliers than do we look for evidence that our dead have reached another shore, and are able, in the mystical wireless of the invisible, to report the same to us.

That we are on the eve of new discoveries and fresh revelations concerning the other world intelligent students no longer doubt. Great advances have been made within the last five years. Men like Conan Doyle, and Sir Oliver Lodge, and men of that school of inquiry are being regarded seriously. While no word of importance has been communicated to the living in this life, it has been satisfactorily established that contact has been verified. Who knows what further light will not break from science and experience?

The soul's demands growing out of the war have furnished a new enthusiasm in things pertaining to the future life. It will mean more than the discovery of a new continent.

The question whether death ends all has always been a matter of universal interest, since men are more anxious to know where they are going than whence they came. But the immediate question is whether our individuality endures. It is a great and important question, and any man capable of throwing light on it is a friend of humanity.

The fragmentary knowledge now seeping through that wall which has hitherto seemed so impenetrable has awakened a widespread inquiry, as is evidenced by these comments. That Theosophy holds the key to the hidden mysteries its students have recognized, but never before has there been such an opportunity to get this recognition from the world at large. The general interest which has been awakened may be turned to an investigation of Theosophical teaching on this point, and this will lead to the amplification of the subject in the general literature.

In line with the aim of this Department to bring Theosophy to the attention of the general public with an offer of free booklets, the advertising work is going forward. Magazines bearing the notices will pass through millions of hands in the near future, including *The Literary Digest*, *Collier's*, *The Cosmopolitan*, *Nautilus* and many smaller mediums. Grateful acknowledgment is due

those who have assisted us in establishing this feature of the work, which promises to become a most important activity in the future for the Theosophical movement. The primal need is to popularize the name Theosophy and link up with it in the thought of readers the principal subjects with which it deals. Intelligent people with open minds, questioning and searching as they are now, will then investigate the literature. When that happens, there will be a tremendous response.

Theosophy is being received with more kindness, and the indications are that much of the prejudice, against which so much of our effort has had to be exerted in the past, is fading out. When it is possible to report, as one of our St. Louis members does, such occurrences as the following, the outlook is fair and hopeful for the future:

One of my patients whom I have interested in Theosophy, and who is a member of one of the largest Christian churches in our city, told me that the minister of her church on the previous Sunday morning advised his congregation to interest themselves in what were considered the four most vital subjects of the day, mentioning as authority for such a statement a renowned professor of a leading University. My patient said: 'I paid particular attention to his references, and remember two of the four subjects, namely, Religion and Theosophy.' But she said that the name 'Theosophy' so startled her that she forgot what followed. She had been questioning her right to be interested in what might prove to be the teachings of a false prophet, when behold! her own preacher advised it as very necessary to the world. One of our Unitarian ministers devoted one of the afternoons recently in paying tribute to Theosophy.

FROM MR. MUNSON

Since writing the last report, which was two months ago, I have spoken in the following cities: Kansas City, Oklahoma City, Kansas City (again), Omaha, Des Moines, Lincoln, Denver, Colorado Springs, Salt Lake, San Jose, San Francisco; and am to go to Oakland, Berkeley and Fresno, the latter place finishing the season.

After the signing of the armistice there seemed to be a desire everywhere for rest, the natural reaction from the great strain under which all were working. During the last three months, however, there is a noticeable reawak-

ening, and an increased interest, which is reflected in the attendance and the number of applications for membership.

In closing this year's work, and this report, I would like to make a heart-to-heart suggestion to the lodges. To a number this is not necessary, but to far too many it is; and it seems of such importance to me that I do not believe it could easily be over-emphasized.

It is the plain, homely question of being honest with an audience. To advertise a meeting to begin at 8 and deliberately wait till 8:15 or even 8:05 is wasting the time of those who took you at your word. The whole thing is out of tune with the attempt to start off a spiritual endeavor.

If the practice produced the results aimed at, it might have a little argument in its favor; but it does not accomplish anything. People soon learn that you do not mean what you advertise, and they wait, but no one knows how long to wait, there being no definite time to begin. Almost without exception, after the first night when we began on time, and people were reminded of that fact, there would be but a few stragglers on the following nights.

May I take this opportunity to ask those lodges on my list for next year to advertise the meetings at that hour at which they wish them to begin.

E. W. MUNSON.

FROM MR. HANCHETT

During the last month I have lectured at London, Ontario, Detroit, Toledo, Cleveland, Akron, Youngstown, Pittsburgh, Wheeling and Columbus. We had good audiences at all of these places, and they all gave us a kindly reception, but Pittsburgh, Cleveland and London have exceptionally strong lodges and so naturally the audiences were larger in those places and everything went off splendidly in every way. London was a joy; Cleveland gave us a royal reception; the Pittsburgh audiences gave the most generous financial response. Pittsburgh also takes first prize in the matter of headquarters, so far as I have observed. It has the most comfortable, beautiful and elegant headquarters I have seen yet.

In several of the places visited this month, the lodges are small and are having a hard struggle, but I greatly admire the pluck and earnestness they are showing in their determination in every instance to build up the lodge.

At Youngstown, Ohio, we organized a new lodge with nine charter members. This lodge is composed of a studious and congenial group, and I feel sure of its success. Several of the members are well grounded in Theosophical ideas. This makes the seventh lodge that Mrs. Hanchett and I have helped to organize on this trip.

Mrs. Hanchett joined me and assisted at Detroit and Toledo.

I have come to the conclusion that we have perhaps been too conservative about asking people to join the society. It has been generally said that we should never urge anyone to join. As the trip has progressed, I gradually have grown a little bolder in asking those who respond to our ideas to join the movement, and now I never close a lecture without asking those who are ready for Theosophy to join the Society. Circumstances alter cases, and I think that in the present crisis the world needs Theosophy so badly that we ought to endeavor greatly to increase our membership from the ranks of the thousands of tolerant men and women who are ready for Theosophy as soon as they learn what it really is.

During the last two months, as a result of this policy, we have had on an average about five new members join at each place we have visited.

F. G. HANCHETT.

FROM MRS. BARTLETT

I was in Santa Cruz nearly three weeks, and held some kind of a meeting nearly every day. I managed to get my lectures announced from the pulpits of the city and drew a few of their people. I spoke twice in the Unitarian Church by their invitation to good sized audiences, for that church. Some five people told me they were going to join right away.

At Pacific Grove I found two real saints in the Theosophic Cottage. They are women full of good deeds and they have won the heart of the community by the way they helped in the flu time. We held our public meetings in the Civic Clubhouse and had really good attendance. I gave six lectures, one of them to the Star members. Twelve were present at that meeting.

I gave three lectures in San Jose, one of them in the Unitarian Church, and had a good attendance each time.

I have given two lectures at Denver and have four more to give, after which I shall do some class work. I shall give some lectures in Boulder.

HARRIET TUTTLE BARTLETT.

REPORT OF FIELD SERVER WORK

In Riverside I held a course of ten lectures, besides the opening one on Feb. 23d. These lectures were given in the Universalist Church under the auspices of the lodge, which bore the expense of advertisement of the meetings and rent. On Friday evenings a class was held, which I left in the hands of a member of the lodge. The lodge had no public place of meeting just previous to our efforts, but now is planning to continue study in the Sunday School room of this same church. Some outsiders were at-

tracted, whose interest bids fair to stimulate them to enter into the life of the movement. One of these most generously put a paid advertisement for the last lecture in the local paper, and has since expressed his appreciation of some of the results of this venture.

Rialto, a small town some eighteen miles away, has a sturdy gathering of neighbors who are studying the Outline of Theosophy, which bids fair to continue, as it has been left in the hands of Mr. and Mrs. Walters, both students and eager members, well qualified to further this work. Its attendance ranged about twelve, never dropping below eight; the latter number was in consequence of the heavy call of work in the orange season. The liveness of this class is a joy to the one in charge.

An attempt was made in Ontario, six miles from Pomona, to start a class. The results as to numbers and enthusiasm were not very encouraging, but there is a group of three meeting at the home of Mrs. Eva Fink. This center will be taken under the care of the president of Pomona Lodge, Mrs. Johnson.

As Mrs. Johnson asked me to come to Pomona and join her in some propaganda work, I gladly did so. We planned a series of seven lectures, which were given in the Unitarian Church under the auspices of the lodge. There was considerable interest shown at the lectures and a fair attendance. It was hoped that this would be a beginning of greater public work. There were afternoon classes for questions and discussions which were very interesting.

ANNIE PEAKE

PUBLICITY RECEIPTS, MAY 10TH TO JUNE 10TH

Mrs. Laura S. Hunt, Los Angeles, Calif.	\$ 10.00
Harry C. Mosher, Dowagiac, Michigan	1.00
H. Pollack, Ogdensburg, N. Y.	5.00
Martin Bekins, San Francisco, Calif.	500.00
J. H. Mason, Portland, Oregon	3.00
Bevan Ashton, Banff, Alb., Canada	2.00
Anaconda Lodge	1.75
Messrs. Muller and McIntyre, Anaconda, Mont.	1.00
W. B. Atherton, Cavendish, Vt.	1.00
Dallas Lodge	5.00
Thomas B. Clayton, Kenora, Ontario	3.00
Portland Lodge	18.00
Dr. L. Geddis, Syracuse, Nebr.	5.00
Mary Catherine Smeltzley, Fort Wayne, Ind.	1.00
Seattle Lodge	10.00
New Haven Lodge	1.00
St. Paul Lodge	3.00
Pacific Lodge, San Francisco, Calif.	3.00
Mrs. E. Jacobs, Ramona, Calif.	1.74
Baker Lodge	10.00
H. D. Olson, Portland, Oregon	2.00
Mrs. Elizabeth Delvine King, Los Angeles	1.00
A Friend, New Orleans, La.	1.00
A Friend	100.00
Atlanta Lodge	36.00
Mrs. Katherine Verbeck, Hollywood, Calif.	1.00
San Jose Lodge	5.25
Dayton Lodge	1.00
H. F. Kates, San Diego, Calif.	2.00
Los Angeles Lodge	10.00
H. D. Olson, Portland, Oregon	1.00
Pacific Grove Lodge	10.00

\$755.74

AMONG THE MAGAZINES

MISCELLANEOUS

From London comes a new publication, *Vision*, edited by two literary idealists, Dorothy Grenside, known to us for her poetical expression of ethical and mystical subjects, and Galloway Kyle, editor of the *Poetry Review*, which has exercised so formative an influence on the poetry of the day.

In an earnest foreword, Miss Grenside gives us the purpose of the new magazine; a purpose that should meet with the approval and encouragement of Theosophists. She speaks on the longing for reconstruction that has arisen from the chaos of war, reconstruction that will extend into every field, and states that *Vision* has been created "to bring Vision where Vision is needed, and to seek the hidden gold that Divine alchemical processes are perpetually transmuting from the dust of earth." . . . That "its endeavor also is to offer a contribution to the great spiritual reconstruction that must arise out of the broken form of the past, and to outline and review the various phases of mystical experiences of many who have been flung into the crucible of war." She remarks on the dangers that attend the usual methods of physical investigation, on phenomena and on impostures, and says: "In all scientific investigation certain knowledge is requisite and nowhere is it more needed than in the domain of psychism. It is one of the purposes of this paper to strive to point out the 'more excellent way' and to bring forward with all earnestness the fact that it is not by playing with forces, of which the experimenters know nothing and encountering often discouragement and at worst grave dangers in so doing, that the real meaning and purpose of spiritual communion is established. Spiritual truth is gained by the unfoldment by the spirit of its own inherent powers and not from information arbitrarily meted out by 'spirits,' for though knowledge may result from instruction, wisdom is read only by the soul."

The little magazine, containing some fifty odd pages, holds much that is good and relevant to our present day place in evolution. Clifford Bax in an article on *Yesterday, Today and Tomorrow* speaks in a well handled sequence on religious manifestation in these three phases of time and suggests that we may be on the edge of an epoch which will be more interested in spiritual questions than we are at present. He says, "Religion in the future may be sporadic but it will be real. It will be the natural flowering of a man's experience and thought. To be a mystic is to possess a sense of God as a man may possess a sense of health or of beauty and to possess it so unthinkingly that there is no instinct to parade it. The few mystics which I have known have been delightful companions, but the person who in every other sentence refers to his soul is as poor

company as a man with a hacking sniff."

Further pages are devoted to *The Lords of the Dawn and Dusk*, a graphic mystical experience; *After Death Manifestations*, several letters describing such phenomena; an article on *Sir William Crooks and his Spirit Photography*; *The Views of a Visionary* and several interposed poems that refresh both eye and ear. There is also a *Mystic Calendar for May*. In the monthly compilation of these calendars readers are invited to assist and prizes are offered for the best collection of quotations on specified subjects.

It is impossible to do complete justice here to this new publication of Miss Grenside and Mr. Kyle. We extend our good wishes and hope that *Vision* will reach all, who are waiting in the shadows with eyes open to catch the light that shines ever clearer in the dawning of this new era.

Since the outbreak of the great war all the magazines have been finding more and more room for fiction dealing with the occult, the mystic and with the vaguely comprehended psychical forces that play about man.

In the *Century* for June is a story, *Lieutenant Dauche*, whose author, Georges S. Duchamel, treats of the strange rapport existing between two friends, both soldiers, one of whom stands unknowingly on the brink of death. It is a story of friendship the cause of which lies too deep for physical reasons. The author puts these significant words into the mouth of one of the men, "I believe there is a deep predestination in this, the men of today who are to become my friends are, all over the world, marked with the same mysterious sign, but I shall not know them all and perhaps fate will never take the trouble to let me know my best friend."

Reading M. Duchamel's story the wonder arises as to how much more he knew than he expressed through his characters. There is an undercurrent running through Lieutenant Dauche that seems full of explanations that never rise to the surface of the story. But perhaps the best story is the one that leaves us full play for the imagination.

In the *Saturday Evening Post*, the issue of May tenth, *Secret Service*, by F. Britten Austin, deals frankly with the Borderland. It has a skillfully contrived plot and brings the occurrences, however fanciful they might seem to the skeptic, to a semblance of fact. The story tells of the communication with his superior by a "dead" German spy through the medium of an entranced girl. The following conversation suggests unpleasant possibilities and gives us reason to be glad that communication with the after-death planes is not yet on a regularly established basis. The dead spy's fellow worker says, "The English shot Karl Wertheimer in

London, but they did not kill him. His—his soul is here, in Berlin, in this room, alive as ever, as eager as ever to work for the Fatherland. There are no walls to keep him out; there is nothing he can not see if he chooses to; there is no conversation he cannot overhear."

The story goes on to prove this point. The Dead German's plans for obtaining invaluable information concerning the American sailing orders meet interference only through the sudden pathologic clairvoyance of the daughter of a Washington official. Of course, the girl's story is but half believed and in desperation she fires at the figure with the "sardonic, mocking face and a scar over the right eye." At that instant over in Germany, the entranced girl ceases to speak and the Superior and Aide spring to her side to find her lifeless with a small round dark spot staining the unbroken skin over her heart. A phenomenon probably to be classed as repercussion.

The dead Karl utters several familiar laws of the subtler regions. Time and space are an illusion of matter," he states to his former chief and proves it by his evident presence in Washington where he receives the girl's shot and his coincident presence in Germany where he speaks through the entranced medium. This quotation perhaps holds the most interest, "I can, Excellenz, if you can give me some indications where to look," replied the voice. We must, so to speak, focus ourselves, I can't now explain the conditions with us, but you will understand what I mean. Spirit pervades—" For the first time in the colloquy the voice spoke with hesitation, as though despairing

of explaining the inexplicable. "Direction—definite direction is essential." Which recalls the saying "God geometrizes."

In the Illustrated Sunday Magazine of the Los Angeles Times, Theophile Colville is presenting so Theosophical an interpretation in his series of articles that wonder arises concerning the source of his information. In the May 4th number was printed an interesting argument entitled *Are the Japs a White Race*. The writer speaking of some of the proofs adduced to show that the Japanese are Aryan and white says "There is first of all a consensus of Oriental traditions in regard to an ancient eastward migration from Western Asia. There is a vast amount of folk lore common to both Europe and Japan, indicating a common source; and it is strange to find in the wilds of Ireland or the Highlands of Scotland the duplicates of stories being told to the little folk out in far Japan." The author presents many interesting proofs in favor of the Aryan origin of the Japanese, enumerating the various sub-races of the Great Mother Race as we find them enumerated in our own literature. In a later May number "Sacred Places of the Gobi Desert" forms the topic for an article in which the author speaks of the City of "Schambhalla" and the "City of the Bridge," where the nucleus of the Aryan Race was begun. He introduces the idea of the present existence of the Astral Shambhalla and tells of the Divine Men, Masters of Humanity. It is noteworthy of the times that editors will print and subscribers will read feature stories on such topics as these, and it must be gratifying to Theosophists to have the teachings spread in this unlabeled fashion. G. G.

THEOSOPHICAL

The Watch-Tower of the April THEOSOPHIST, as usual, gives one the feeling that he has had a good family visit and been brought into touch with the affairs of the family, pleasant and unpleasant, in which he is interested and ready to help if needed. Mrs. Besant has decided to visit England and other European countries, leaving India in May, lecturing wherever it is possible.

God's Land, by T. H. Martyn, is fundamentally a timely reconstruction article and deals with community ownership of land and the great improvement and benefit which would accrue to the mass of mankind if all lands were held by governments for the use and good of all.

War, Women and Work, by John Begg, is a study of conditions and causes underlying the three disturbing movements which have demanded the attention of the world in recent years: the great war, the feminist movement and the labor problem. The author says there "The link is a Cosmic one, and refers to the is a link between these movements and that

greatest mystery in the universe—sex in its deepest sense."

The first chapters of a new book by C. Jinarajadasa, *First Principles of Theosophy*, appear in this number. Numerous diagrams illustrate the text, which deals simply but clearly and concisely with the subjects, as is characteristic of this writer. It will fill a long felt need in supplying a book which will appeal to the scientist as well as the devotional student.

The Three Gunas by H. S. Green, gives a very comprehensive idea of the qualities of matter in the formation of worlds, then applies the same law to a system of character classification which simplifies greatly a subject which has puzzled and discouraged many students of Theosophy.

The Psychological Aspects of War Strain, by Adella H. Taffinder, is a study of some of the mental effects of trench and hospital experiences through shock and other causes. Quotations from many prominent writers are given which are very interesting.

A sermon, by C. W. Leadbeater, tells us of the

meaning and symbology of the Festival of the Transfiguration and the place it occupies, symbolically, in the evolution of man.

Astrological students will be interested in an article by Leo French on *Apollo the Life Giver* which surveys the possibilities, trials and joys of the sun-children.

The Awakening of Indian Women is a report of the First Women's Conference at Mysore. It corrects a view which many people have that Indian women are ignorant and have no interest in the progress of social reform.

Under Correspondence, Mr. Arundale starts agitation for an International Theosophical Convention to be held in 1920, in Holland or Switzerland.

The three poems in this number are gems of purest light and make one feel his touch with reality.

C. N. R.

THE HERALD OF THE STAR for May includes among its instructive articles a valuable contribution from Charlotte E. Woods entitled *Occultism in Christian Tradition*. At the dawn of this New Age it is of the utmost importance that the orthodox Christian Church should understand that occultism was ever an essential part of religion, and the proofs of this fact furnished by this writer are convincing. She divides her essay into two portions dealing with the twofold ideas of Initiation. It is impossible to do justice to this article in a few words; it must be studied to be appreciated. We note with pleasure from the concluding sentence, that a "second study" is promised from the same able pen. Another important subject is *Co-operation in Schools*, and upon this Alice Woods gives us useful points in her thoughtful article. There are two other articles on phases of education: *The Threefold Path in the Teaching of Geography*, by Geraldine Coster, and *An Open Air School* by Josephine Ransom, beside the usual, instructive *Educational Notes*. A resume of a new book worth reading, translated from the French of M. Louis Elbe, *Future Life*, is given by S. L. Bensuan in *From a Country Studio*.

The May June issue of THEOSOPHY IN SCOTLAND contains two worth-while articles. One, by J. R. Bindley, *Some thoughts on Beauty*, emphasizes the importance of beautiful surroundings in the struggle of the soul for spiritual beauty. Beauty is not so unattainable if one realises that "the absence of the unfit is the foundation of beauty." Like everything else, Beauty must evolve, "we are led on, step by step, till at last we draw near to Absolute Beauty, and recognize it to be a veil hung between man and God, through which shines the white glory of His Spirit." The second article, under the caption "The four-fold thing," deals with the constitution of man.

REINCARNATION, the official organ of the Karma and Reincarnation League, presents

some attractive matter in its May-June issue. An insight into the complicated subject of Karma is conveyed by the *Singalese Buddhist Thoughts on Karma*.

A convincing little article, entitled *Fate and Luck* is contributed by C. S. Some interesting information on *Comets* is given by Wm. W. Weiting. His advice is "use your brains" and "try to get a clear understanding of cosmic matters."

G. I. W.

The March and April numbers of THEOSOPHY IN INDIA, which arrived within a few days of each other, contain some exceedingly inspiring comments by the Editor (India's new General Secretary, Purnendu Narayana Sinha) on the future of the T. S. in India and the work of the individual Theosophist in the reconstruction of the Motherland. As these comments are very general in character, Theosophists in any part of the world who are eager to do their bit might draw much inspiration from them. India's new General Secretary appears to be a man imbued with the spirit of the age—that spirit which is so amazingly akin to our Theosophical ideals—and combines a broad tolerance with a keen understanding of how the Theosophist may work to make his great ideals felt in a practical way. Many of Mr. Sinha's remarks are well worth quoting in full. First in regard to the exceeding breadth of the T. S. he says:

Universal brotherhood is the common ideal of all of us, however we may differ in our ways of thinking, in our beliefs and in our outlook on the future. The first lesson of Theosophy is to respect another's views, though they may differ from one's own. Without mutual respect and toleration, there is no brotherhood. One thing we should all remember is that we have no right to judge others, though we may respectfully judge the opinions of others. Theosophy is the common ideal of all Theosophists, and as such must ever remain pure and lofty. But Theosophists may go along different paths in applying Theosophy to life.

In the April number Mr. Sinha says of the practical application of Theosophy:

There must always be a difference between the theoretical and the practical side of Theosophy. The practical side of Theosophy is the work of Theosophists, inspired by the right spirit of Theosophy. That work in India must necessarily proceed along lines of religious, educational, social and political reconstruction of India. There are well-known movements along these lines known to all Theosophists. But the willingness and readiness to join these movements, the steady and persevering sacrifice needed for identifying one's self with these movements, must proceed from that inspiration which it is for Theosophy to give.

The work of the Lodges and the work of THEOSOPHY IN INDIA should be to give that inspiration. . . the Theosophical ideals must be made forcible and living. They must be made a part of the lives of Theosophists. Then the emotional nature within will enthusiastically catch them up and work them out in life. . . But the ideals must be made full of the potency of action, based upon a spiritual, but at the same time, a most active realization of the brotherhood of humanity.

A. de C. P.

TO THE MANAGERS OF LODGE BOOK CONCERNS, JUNE 30, 1919

The above date ends another *Fiscal Year* for the Lodge Book Concerns. It is hoped that more managers will submit statements of the year's work in their department this time (see pages — — — in the booklet "How to Organize a Lodge Book Concern, for a model upon which to base the report).

The present year has been a strenuous one for the Book Concerns, as it has been almost impossible to obtain publications from Adyar or London, thus placing a great strain upon the American Branch before it was equipped to meet the unprecedented demand. The last page will indicate something of the work and output from the T. P. H., Krotona, this year.

The work should go forward wonderfully in the coming twelve months and the showing for every Lodge thru its Book Department should be excellent.

A new Trade Catalog is now issued with some titles added and some old prices increased, same to go into effect July 1. With these added titles, allowing the publisher's discount, and with the increased number of books now available in America, the Lodge must become a more vital instrument for propaganda as a distributing centre.

The two departments, Publicity and Publishing House, should be linked more and more closely as time goes on. The older members are aware that the Assistant Manager of the National Publicity, Miss Zemlock, was for several years intimately connected with the work of the Book Concern and Publishing House and consequently understands its objects and needs, thus being in a position to weld the work of the two departments together for the greater benefit of the members and the spreading of the knowledge.

Do not forget to send your Book Concern Report, before July 30. It is more important than you realize.

E. R. B., *Manager*

GIVE YOUR MIND A VACATION

If you cannot give your body a vacation, if you cannot afford a change of physical surroundings, then by all means, give your mind one. Take a vacation from your strenuous Theosophical studies. There are Theosophical books, good books, which are not quite so fatiguing as some of the textbooks, yet, they afford splendid reading. They stimulate you and make you happy. They answer your interest in occult matters. They contain facts you ought to know which can be grasped without too much exertion.

Why not slip F. L. Woodward's "Pictures of Buddhist Ceylon" into your pocket for your next outing? It is one of the best smaller books on the subject Col. Olcott loved so dearly. Woodward writes quite entertainingly. The pictures are well chosen also. Price eighty cents.

New consignments of "The Song Celestial" (Bhagavad-Gita) and "The Light of Asia" have arrived just in time to go out to members on vacation-time-orders. Sir Edwin Arnold may undoubtedly be considered the favorite poet of many Theosophists. These beautiful editions are both brought out in pocket-size editions at the price of seventy-five cents and one dollar respectively. "The Light of Asia" is handsomely bound in red leather.

If you want to make a change in your mental diet, read also Mrs. Besant's "The Changing

World." (Paper \$1.00 cloth \$1.50.) It will set you thinking. It will stimulate your mind and animate you. It is one of her most forceful books, giving the Theosophical outlook on almost every aspect of modern life, such as religion, science, art, social and political conditions, the coming sub-race and—thanks be to her—applies Theosophy to the Theosophical Society. A shorter volume along similar lines, by the same author, is "The Immediate Future," priced at 75 cents and \$1.00.

Another book rich in constructive thought and trenchant criticism particularly on the society and government of our own United States, came from the publisher anonymously, but has been traced to the writing-desk of no less a one than Colonel House. It is called "Philip Dru; Administrator." Written in novel form, the book has caused a great stir in the circles of official Washington. It is truly a startling book considering the fact that it was first published in 1911. Not a war-book. It has come from the pen of a Theosophist, whether member or not. Price \$1.50.

A truly classical biography is that of Pythagoras by Iamblichus. The T. P. H. republished it in the abridged form, following the famous translation by Taylor. 60 cents. It is a rather neat little volume telling much about that great teacher who now is one of the Masters closely connected with the T. S.

HOW THE T. P. H. "WENT OVER THE TOP"

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NOTE: Titles marked with one asterisk (*) were imported in sheets and bound on the premises of the AMERICAN BRANCH T. P. H. Two asterisks indicate: in preparation for publication in Autumn 1919.

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