

JUN 3 1931

thick 29.9

THE MESSENGER

VOL. VII

DECEMBER, 1919

No. 7

THE OFFICIAL ORGAN OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY, PUBLISHED MONTHLY. EDITED BY ALICE A. EVANS, 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 1102, 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.

THE MASTERS OF THE WISDOM

By C. W. LEADBEATER

THE existence of perfected men is one of the most distinctive, and also one of the most encouraging, teachings in Theosophy. It follows, if one thinks it out, from the doctrines of Evolution and Reincarnation. It is quite clear that if the spirit of man is steadily unfolding itself; if it comes again and again into new bodies, each in some way or other a little better than the last one; if we can see, as we do, men standing at all levels, on all rungs of this evolutionary ladder, then it is surely clear that this process of evolution does not stop with us. There certainly have been men greater in every way than any of us are, those men also were specimens of human evolution, and if they are still continuing in evolution they must assuredly still be greater than we. Where, then, are those men clearly greater than ourselves? This scheme of evolution must have certain definite stages, and it must have a goal. The probability would be, reasoning from analogy, that it has several goals; that is to say, it has an immediate goal and an ulti-

mate goal, the last more difficult to understand, because we can see no particular reason why such a process should ever stop, but at any rate there is probably some immediate goal, the attainment of which would be the high-water mark of humanity as it stands at present. If that is so, then there should be some who have reached it, there should certainly be many who have come nearer to it than at the present time we have come. We have heard of great men of all times, the church, for example, tells us of her great saints in the past. These perfected men are saints, but they are also very much more than saints, for they are men who have achieved all that was set before them. As it is put in the "Light of Asia": "They have worked the purpose through all that which made them man," and so they are now more than men. They are super-men, and are entering upon a higher stage of evolution than any we know.

Now the system of evolution is that the Monad, which is a spark of divine fire,

descends into matter. No words that we can use are strictly applicable to this Monad; it stands beyond our powers of expression altogether; but we come perhaps nearest to it if we call it simply a fragment of Divinity. There can truly be no fragment in that which is all-pervading, and yet any other term is, I think, somewhat more misleading. The Monad has been spoken of as a reflection of the Deity, but it is very much more than a mere reflection, and to our limited understanding the term fragment conveys more of the reality than the other. But of course one must admit that it is quite a wrong term to use. This fragment, then, being a fragment of the Divine, has within itself all goodness, all perfection, in potentiality. What it has to do in the course of such evolution as may come to it is to unfold all this. As it stands, Divine though it be, it appears incapable of acting or working down here upon these lower planes. It needs to descend into matter in order to obtain definiteness, accuracy and a grasp of physical details, as it were. It must already know far more than we down here can know of the infinite, of the higher and altogether the grander side of everything, and yet it does not apparently possess the power of grasping physical details down here, the power of acting in physical matter with definiteness and precision. It can descend only to a certain level. So far as we are concerned, in this solar system it descends to the second of our planes. We speak in Theosophy of certain planes or subdivisions of matter; of these we have seven, and counting from the top downwards this Monad descends to the second only, and would appear to be unable in its totality to penetrate beyond it. It can project a very small part of itself a good deal further down, as far down as the upper part of what we call the mental plane, which is the fifth from the top; it can reach only the higher part apparently of that plane, and there again it again comes to the end of its possibilities. The projection we call the ego. It corresponds closely with what some people call the soul. When the ego is still undeveloped he needs powerful and comparatively coarse vibrations to effect him at first, and since these do not exist

on his own plane he has to put himself down to lower levels in order to find them. Therefore, he in turn does what the Monad did. He cannot as a whole descend any lower, but he can project a small part of himself down to the physical plane upon which we are now living, and to that small fragment of a fragment we give the name of the personality. Now that personality dips down into matter on behalf of the ego or soul of which it is a part, and its object is to return to that ego bearing with it the result of what it has learned to do. It, as a small part of that ego, learns to function down here, to work through the physical brain; learns to act in the astral and mental body, and then presently goes back again to the ego bearing with it the capacities which it has developed. The capacity to respond to one set of vibrations we should call love, to another would be devotion, to another sympathy, and so on. It can all be expressed in terms of vibration, and that is really in many ways the most scientific way to approach the matter. Anyway this fragment goes back again and again to the ego from which it came, bearing with it each time slightly advanced powers. There comes a time in the process of evolution when the ego has unified the personality with itself. The man then enters upon a special training, and the end of that special training is to carry him as rapidly as may be to the level which is set for humanity in this particular set of worlds through which we are evolving. This particular cycle of evolution in which we are engaged has to take us to a certain definite level. When a man has attained that level he will have reached the stage at which the ego and the Monad are unified, when the Monad can use the ego simply as an instrument, and work through it on all planes on which it has been developing. That is the end of purely human evolution, and a man is then fit for adeptship.

All the lower kingdoms, and the evolution which has been going on through them, are preparatory for that of which I am speaking to you, because you will remember the ego descends only when individualization takes place. That is what is meant by individualization, the definite separate

ego entering into the man. We are all at a definite stage in evolution, some of course in advance of others, but broadly speaking our position is this: Our physical bodies are developed, and they should be perfectly under control. Of course, we know in many cases they are not, but we all recognize that they should be; that part of our evolution is attained. We have fully developed the next vehicle, the astral body, but that is as yet not completely under control, except in the case of a very few. The astral body is the vehicle of emotion and desire, and the majority of the human race unquestionably lives in its emotions and for its desires. Some few there are who have conquered this lower self and transcended all desires, and live for altogether other and higher purposes, but as yet they are only a few, and the majority of men are still at the stage where they ought to be working to gain control over their body of emotion and desire. The next vehicle, the mental body, is with all of us only in process of development. Intellect certainly has done a vast amount for us, but it is capable of doing very much more, and it will do very much more. Our mental bodies are as yet only very partially developed, except in the case of a very few.

Now, when these three vehicles have been subordinated to the ego the man is ready to enter upon that higher special form of training, but it does not follow, of course, that the man who has become an initiate has perfectly developed all of these; it is quite certain that he has not, because if he had he would then have attained adeptship. But the man who is treading the path must have single-mindedness, he must have only the one aim—the aim of helping evolution. When the path of descent into humanity has been accomplished, when the man has attained adeptship, then he proceeds to live his real life, the life of the Monad, to which all that has happened previously is only the introduction. If one can grasp this conception of evolution, one sees at once that our actions and our objects in any one life can be only relative, only of small account, as compared to the whole. When a man thinks he lives only this one life here, of course the aims of this

one life are the things of real importance to him, but when he realizes that this life is only one day in a larger life, all these things which are for one day only are things of subordinate account. Now such a man, having become an adept, having attained the goal of human life, usually drops material bodies altogether, but he retains the power to take a body at any level whenever it is needed for his work. I cannot go aside now into the work which he is doing, but we may imagine it to be very much like that which is usually attributed to the angels. The word angel is derived from a Greek word meaning messenger. The angels are messengers of God, and so these people who are more than human become His messengers also, and humanity is only a stage through which they have passed in order that they might develop the power to be His messengers, the faculties required for such work. Most of them, as I have said, have no physical bodies, and they pass entirely away from our ken, but some of these perfected men remain in touch with the world in order to fill offices which are necessary for the progress of evolution in the world.

Human progress is not left to take care of itself as many have thought; it is being steadily guided, surely, though slowly, on its way; the progress is very slow, this progress of humanity through the centuries, yet is in definite progress, it is after all moving, and as it moves it is definitely guided. I know that the whole of evolution looks a mere chaos when regarded from below, but when looked at from above one sees that, however, slow it may seem, the progress is orderly. The attainment of perfection is a possibility which is certainly lying before every man in the course of his evolution, and at any given moment he may turn his attention to that evolution of his and may hasten it very greatly if he will take it intelligently in hand. Very few of these great and perfected men stay behind in order to fill these places in connection with the direction of the different developments of terrestrial evolution. Out of that small body again quite a small number are willing to take apprentices, to take men who are like-minded with them-

selves, and train them to do the work which they are doing. Those who have already reached that level so far as this world is concerned are a small body of men only; you will easily understand that they are men, not of one nation, but of all the developed nations of the world. These are men who, having attained, are free from the usual laws governing humanity—I mean such laws as compel a man to take incarnation in this place or that. They are no longer forced into any incarnation; if they take a body it is for the purpose of helping humanity, and they can take that body where and when they please. It is not of any particular importance in what race they choose to present themselves.

As a matter of fact some sixteen of these

Great Ones are individually known to me. I know of many more than that, but these are those with whom I have more or less come into contact, and these I find to belong to most of the leading races. Four of these are at present wearing Indian bodies, two of them are at present in English bodies. One of the very greatest of all is in an Irish body, two are Greek, and three others have bodies in Aryan races, but I do not know what was the place of their birth. There are some others still greater who come from another evolution altogether. So that you see there is no foundation for the common idea that all such teachers belong to one race, nor do they all live together like monks in a monastery of this plane.

(To be Continued)

AMERICA

By ROBERT R. LOGAN

Wake, Wake, my slumbering people wake!
The dawn of dawns is drawing nigh,
The clouds a tinge of morning take,
A light is in the sky.

Fresh blows the searching wind of truth
From shore to shore, from sea to sea,
It blows a challenge to your youth
And dares you to be free.

Free of the clutch of outworn things,
The mumbled and the mouthed creeds,
Ideals that have lost their wings
And unimpaired deeds.

Free of that cruel, dark belief
That it was God's eternal plan
That man should rise through pain and
grief
Wrought on his fellow-man.

Free of the fretful forms of law
That shackle justice to a phrase,
Free of that false and cringing awe
That hates what it obeys.

Free of the cold, the tortured fact
By which your vaunted science grows,
Free to be true in thought and act
To what the spirit knows.

Wake from your fruitless dreams of power
Throw off tradition's grim control
That to a dead or dying world
Would bind the human soul.

Wake, for the world is in her need
And you it is who must and can
Give substance to her new-born creed
The brotherhood of man.

Behold! upon the mountain's crest
The clouds are riven, the vapors break,
My glorious children of the West,
Awake! Awake! Awake!

AN APPRECIATION OF ELLA WHEELER WILCOX

By ROBERT K. WALTON

One of the most distinguished members of the Theosophical Society, if not indeed the most useful propagandist of the American Section of our Society, has passed on to her wider life on the inner planes. Mrs. Ella Wheeler Wilcox had been dangerously ill for months and the end of the illness on October last was a release from pain much appreciated by this courageous wayfarer on the troubled highways of the world, for she was glad to go. Her much beloved husband, Mr. Robert Wilcox, had died suddenly in the Spring of 1916, and Mrs. Wilcox never ceased to desire to join him, but she worked on bravely. Her prayer was: "Thy will be done". She wrote always, even in the dark days of the first months of separation, and thus has left to the world perhaps the most powerful record of a bereaved soul's despair and ultimate triumph that can be found. Her volume called "Sonnets of Sorrow and Triumph" has been declared by critics to be unsurpassed. Her long search for precise means of communication with her husband is well known since it is set forth in detail in her "Autobiography" and was also printed in some measure in the extracts from her "Autobiography" which appeared in 1918 and 1919 in the Cosmopolitan magazine. The great joy of the success of her effort has thus been shared by several millions of her admirers.

Of recent years we understand her poems were more generally and largely sold both in America and Great Britain than those of any other living poet. Her prose writings are, with rare exceptions, not available in book form, having appeared for the most part on the editorial pages of the Hearst Newspaper Syndicate; thus each article reached many millions of readers. But the resultant good must be incalculable. No one whose privilege it was to follow these articles will soon forget her trenchant and defiant replies to Mr. Arthur Brisbane who as editor of the Hearst newspapers for some years, bitterly opposed with his pen on rare occasions Mrs. Wilcox's persuasive teaching

of reincarnation. It was one of her satisfactions in life that her ironclad contract with the Hearst Syndicate expressly permitted her to say anything she chose without correction or deletion by any editor, even the Czar-privileged Mr. Brisbane. And it is a fact of no inconsiderable interest that the close observer of Mr. Brisbane's present writings in these powerful papers finds him printing now from time to time bits concerning reincarnation, but without their former disapproving comments.

The incalculable good that has resulted to the tens of millions of people who have read her inspiring words was but an extension of the good ever sought to be accomplished by Mrs. Wilcox's personal life. She filled it to overflowing with good deeds, courageous deeds. She was ever mindful of the sentiment of one of her most widely known verses:

"'Tis easy enough to be pleasant
When life flows along like a song,
But the man worth while is the one who can
smile
When everything goes dead wrong."

And so the last three years found her working in France, in spite of physical pain and failing strength, among the wounded American soldiers and later among those of other nations, for she became so much in demand as a hospital comforter that Americans gladly shared her in this as in her larger life work. She always spoke of the life after death, of reincarnation and of her positive conviction of recent and future communication with her dead husband. She always avowed herself a Theosophist and advised study of it by her readers. She worked on after the armistice, mostly in England, even when greatly suffering and she knew that her return to her native land was only for the end. She died as she had lived, courageously, altruistically and optimistically. She lived what she wrote. Her poems are her best monument. Few can we name whose writings have done and will do greater good expressed in terms of human happiness and peace.

A VOICE OUT OF RUSSIA

By CLAUDE BRAGDON

In the spring of 1918, a young Russian, Nicholas Bessaraboff, appeared at my door with *Tertium Organum*, a precious gift to the mind and to the spirit, but shrouded in the seven-fold veil of the to me incomprehensible Russian tongue. As soon as the young man had explained the nature and content of the book, I saw that the author of it, Ouspensky, was the Columbus of that uncharted ocean of thought in which I and others had indeed adventured, haunted by dreams of rich argosies from virgin continents.

It seemed desirable that the book be made known to the English speaking world without loss of time, so Bessaraboff and I set immediately to work—he to make a rigidly literal translation, and I to give this translation such literary form as was necessary for lucidity and ease. This task is already accomplished and publication is under way. Meanwhile some information about Ouspensky's ideas should be of particular interest to all theosophists. They have had hints of it already in the pages of *The Theosophist*, but only enough to provoke a greater curiosity.

In naming his book *Tertium Organum* Ouspensky reveals at a stroke that astounding audacity that characterizes his thought throughout—an audacity we are accustomed to associate with the Russian mind in all its phases. The *Organum* of Aristotle formulated the laws under which the subject thinks; the *Novum Organum* of Bacon, the laws under which the object may be known. Ouspensky gives a *Third Organ*,—the logic of intuition—the laws which must govern all thought about that noumenal world, at the door of which human consciousness is now beating not altogether in vain.

Ouspensky is both a mathematician and a mystic and it needed just this combination to build the bridge between Western habits of thought and Eastern modes of perception which he has built. Across it, at last, may safely pass all those unhappy, doubting souls who, snared in the pos-

itivistic science of the day, have not been able to accept the sublime and simple generalizations of the Ancient Wisdom because they believe them to be "contrary to reason" and "unverified by knowledge and experience." Ouspensky demonstrates that the paradoxes of mysticism are truer than what we call "the truth". The theosophist of course needs no assurance of this, but his arguments have little weight with the so called "scientifically minded"; Ouspensky's, on the other hand, have—or should have—for the reason that he uses the scientist's own weapon; logic and mathematical certitude. Starting from the irreducible minimum of knowledge he carries philosophy into regions which it has not hitherto explored, regions where dwell the saviors, the mystics, and the saints.

Within the limits of this essay, I shall neither attempt to outline the Ouspenskyan Philosophy at any length nor to discuss it critically, but only give an indication of its drift.

The sub-title of *Tertium Organum* might appropriately have been "A Study of Consciousness", for Ouspensky comes early to the conclusion that all other methods of approach to an understanding of the enigmas of the world are vain. In the first six chapters he deals with the primary problems of philosophy by the objective method; he erects an elaborate scaffolding for his future edifice, and after it has served its purpose, throws it down. That is, aware of the deficiencies of the objective and the analogical method, and having made the reader conscious of them too, he alters his form of attack, and from the eighth chapter onward he undertakes the study of the world order from the standpoint of subjectivity, of consciousness.

Analyzing in turn physical phenomena, the phenomena of life, and the phenomena of consciousness, in order to determine which is *prime*, Ouspensky comes to the conclusion that nothing except consciousness unfolds, develops, and as conscious-

ness is the only reality, limitless in its power of unfoldment, he conceives of space as the multi-dimensional mirror of consciousness and of time as an illusion—the imperfect, part-by-part glimpsing by consciousness of higher space.

By a method both ingenious and new, he correlates the different grades of consciousness observable in nature—those of vegetable-animal, animal and man—with the space sense, showing that as consciousness changes and develops, the sense of space changes and develops too. That is to say, the dimensionality of the world depends upon the development of consciousness. Rational man, having reached the third stage in that development has a sense of three-dimensional space—and for no other reason. But just as the reason has enabled man to attain to this third state of consciousness to the *intuition* will initiate him into the *fourth* state. *He will become four-dimensional*, in other words.

The problem of superior states of consciousness is thus directly opened up, and in discussing their nature and method of attainment, Ouspensky quotes freely from the rich literature of mysticism. Instead of trying to rationalize these higher states of consciousness, he applies to them *the logic of intuition—Tertium Organum*, contradictory to the logic of Bacon and Aristotle but true in relation to the noumenal world.

He has the idea that the men of this world who succeed in developing higher-dimensional or "cosmic" consciousness will either dominate it or disappear from it; that in the former alone dwells the "salvation" of the world. His "superman" is far removed from the "blond beast" of Nietzsche; he is "the just man made perfect" of the Evangelist. This struggle for mastery between the blind forces of materialism incarnate in "biped animals" on the one hand and the spiritually illuminated on the other is even now upon us, and all conflicts between nations, peoples and classes must be interpreted in terms of this greater warfare between "two races" of men in which the superior minority will either come off victorious or vanish from the face of the earth.

For these people of the fourth dimension are in the world but not of it, their range is far wider than this "slum of space." Like birds of the air, their fitting symbol, they are at home in realms which others cannot enter, even though already "there". Their bodies are as tools which they may take up or lay aside at will. This phenomenal world, which seems so real, is to them as insubstantial as the image of a landscape in a lake. Such is the Ouspenskyan superman, a startling and revolutionary concept to us of the West except such as have already encountered it in the literature of theosophy.

The entire book is founded upon a new generalization, already familiar to advanced mathematicians and theoretical physicists. This generalization involves entirely new concepts regarding space, time and motion, far removed from those of Euclidian geometry and classical physics. Ouspensky handles these ideas in an absolutely original way, making them the basis of a philosophy of life so utterly in accord with the Ancient Wisdom in terms intelligible to modern and Western modes of thought.

The teaching of the ancient wisdom is that consciousness—The Great Self—is the only reality, that the world without—the veil of maya—is the inverted image of the inner world of consciousness—having no reality, no existence, even, except subjectively. Ouspensky, by a process of logical reasoning comes to exactly this conclusion. Time, he says, is an illusion; matter, motion, ether, vibration—all are illusions, "the perception of a perceiver", names only for our perceptions of our own sensations of our own inner selves, each of which is as it were a "cross-section" of the One Self. And the particular cross section in which we dwell, that is, the kind of a world which we appear to inhabit, depends upon the particular "phase" of consciousness to which we have attained.

His mathematico-mystical philosophy is implicit in the truly advanced science of the day according to Ouspensky, and has been glimpsed by others besides himself. Its nature and content is well summarized

in the following paraphrase of the great mathematician Minkowsky's thought, quoted by Ouspensky in his book:

In nature all is given; for her the past and future do not exist, she is the eternal present; she has no limits, either of space or of time. Changes are proceeding in individuals and correspond to their displacements upon world-ways in a four-dimensional and limitless manifold. These concepts in the region of philosophical thought will produce a revolution considerably greater than that caused by the displacement of the earth from the center of the universe by Copernicus.

From all the above it is clear that this book must be of peculiar interest and importance to theosophists; it is a confirmation of what they themselves have known, have felt; it succeeds where they have never really succeeded, in enlisting the aid of modern mathematics, modern psychology, modern science to enforce not the material, but the spiritual view of life. It must be something of a shock to them, therefore, when they find that Ouspensky manifests scant sympathy with the trend of modern theosophy, that he is shrewdly critical of it.

Now it is clear from internal evidence that Ouspensky is not as conversant with the entire body of theosophical literature as he would perhaps like the reader to believe; it is also clear that he is not free from that strange, sub-conscious prejudice against theosophy which so often manifests itself in men of high education. His criticism is directed not against "essential" theosophy, nor its great protagonist, Madam Blavatsky, but against the form in which it is now put forth. In the same way he criticises Christianity,—the "color" it has assumed and that it imparts to its followers—but not Christ; he criticises Buddhism, but not Buddha.

The modern world, Ouspensky says, had arranged its knowledge in separate, airtight compartments, each "ism" with a terminology and a literature all its own. The need of the day was therefore *synthesis*—great generalizations which should co-ordinate and unify. "Synthesis" was the word emblazoned upon the theosophical banner by its founder. Here was the great task, the great opportunity of modern theosophy, he says. But he

considers that instead of establishing a great synthetic philosophy of the spirit, to which all other knowledges would be as affluents to a mighty river, theosophists have merely established another "ism" with a terminology and a literature of its own.

This is the sum of his contention: that theosophy has ceased to quest and to question, that it has become sectarian, dogmatic, dualistic, "three dimensional". Instead of leading and directing human thought, and synthesizing it, theosophists are now following false trails, for they appear to be totally unaware of what has happened in the field of science. That materialistic, positivistic science, taught in the schools and exploited in the newspapers, the modern mathematicians and physicists have left completely behind. It is they who are attaining to a conception of the background of phenomena which is in accord with those spiritual verities voiced by every world-savior, and it is the theosophist who is materialistic by comparison, whose thought about "matter" and "the ether", time, space and energy is they who are attaining to a conception that of the scientist of the new type. It is to the philosophical mathematician, or the mathematical philosopher (like Bertrand Russell perhaps) and to free-lance poets and seers like Edward Carpenter rather than theosophists that Ouspensky looks for the right guidance of humanity along the path which it should go.

I do not believe that Ouspensky is entirely right in all this, nor entirely fair, for reasons which must be clear to all true theosophists, but there is nevertheless some truth in his contention. He fails to sense and to do justice to the enormous change in the current of the thought of the world brought about very largely by the percolation of theosophic thought through stratum after stratum, but on the other hand he detects a real defect in the modern teaching of theosophy namely its dualistic tendency—the tendency to discriminate between "matter" and "spirit", and to talk as though the universe were God's mechanical toy of the workings of which the theosophists alone possessed the secret.

Truth to tell, theosophy can not dispense with the idea of higher space if it would continue to lead the thought of the world. The idea of higher space is behind the Ouspenskian philosophy, and it will be very interesting to note the reaction of theosophists to this most provocative, bold and revolutionary book.

TO ALL WHO SERVE

. . . . More is realized by Those of Us Who watch and guide than perhaps you who bear the burdens and heat of the physical plane existence wot of. We know your physical disabilities, but such is the astral miasma, it is well nigh impossible for you, our struggling brothers, to have good health. The astral corruption, and the foul cesspools of the lower levels of the mental plane infect all and lucky is he who escapeth. We watch with tenderness you all who,—with weak and sensitive bodies,—struggle, work, fight, fail, continue, and serve. Not one hour's service, given in pain and tension, not one day's labour, with nerves racked and head tired and heart sick, is allowed to pass unnoticed. We know and care. If you could but know. the time is short, and rest, joy and peace are on their way.

The half-victory, the days lived through with a certain measure of success yet with an unachieved ideal, the minutes of exhaustion of soul and body, when the emptiness of all (even of service) seems the only noticeable thing, the weeks and months of endeavour against apparently insufferable odds, against the roaring tide of—world's ignorance,—all is known. Take comfort in the knowledge that the servant but followeth in his Lord's steps; take cheer in the assurance that Love ruleth all; take courage from the realisation that the **HIERARCHY STANDETH**.

In patience stupendous, in calmness unfathomable, in a wise placidity that passeth reckoning, standeth immovable Those Who Know; standeth the Lord of the World, with the other Flaming Three; standeth the Great Lord with His great Brother, the Manu, watching the working out of Their plans for the race,—here a little, there a little, infinitely slow, yet infinitely sure; standeth the Masters, in wise attainment. knowing that as They reached the goal so will all Their younger brothers, that not one prodigal son will be lost but each one find his way home, rejoicing.

Some day, brother, you too will stand, and others from your achievement will be inspired to fight. Take courage therefore. It needeth a strong serenity and an assured heart to stand unmoved in the thronging whirl of catastrophe, of disaster, of evil, of madness, of war, of crime, of ignorance, and in standing, to keep the eyes fixed on the vision of the future, the heart welling up with love for humanity, and the hands stretched out to lift a brother from the mire. I know, for I have been where you are; I have been tired and strained; I have carried loads too heavy for flesh to bear; I have sensed the vision and been sick at heart at the clouding of the vision in the working out; I have wept over the blindness of the masses; I too have realised the world's sorrow, and staggered in attempting to lift the burden; and I tell you, that with greater vision, and with greater insight, and with wider knowledge cometh serenity. I Who know tell you in loving emphasis. that **TIME** is the great deluder, and that the misery of the present is being swallowed up in the glory of that which cometh.

ADVENTURES OF A THOUGHT FORM

By C. L. LA FORGE

A Theosophic thought form
Floated softly thru the night;
It was ragged round the edges;
It was neither strong nor bright.

But it wandered thru the mazes
Of a sympathetic brain
And was much more clear and vital
When it drifted out again.

On that lofty mental level,
It was thin and cold and lone,
So it sought a zealous F. T. S.
Whose "love side" was well grown.

Snuggled in her rosy aura,
It was able to acquire
A nice, warm coat of Kama
And a burning heart of fire.

Then it met a different brother,
Of the egoistic kind,
And it bumped his hardshell aura
Like a June bug flying blind.

It could not penetrate him,
However hard it tried,
For his mind was fixed and static
With a good tough mental hide.

By the bump almost disorganized,
Our poor thought form 'most forgot
The idea it was born with,
That its own first thinker thought.

But another member caught it,
Loved it into shape again,
Sent it on upon its mission
To attune each member's brain.

Strong and active, then, it travelled
Here and there 'till each one caught
The thought the thinker thought of
When that thought form first was
thought.

And from every mental body,
That vibrated to its touch,
Came some kindred elementals
And they helped it very much.

So when, on Wednesday meeting night,
The Lodge convened once more,
That first thought form was present
With about a million more.

All those astro-elementals
Charged the astral atmosphere
To the point of saturation,
With one purpose, strong and clear.

Every member in the meeting
Knew that little thought form's aim;
For each had entertained it,
Without know whence it came.

So a brother voiced it, thinking
That the thought was his alone,
When he said, "My friends, we must and
will
Have a Lodge room all our own!"

And another rose and said, "We just
Have found the very hall;
The vibrations are harmonious
And the rent is very small."

When those astro-elementals
Felt the thrill these words created,
They knew their job was finished,
So they just disintegrated.

This has happened on the mental plane;
It's true in every word:
But down here on the physical,
It hasn't yet occurred.

FROM THE NATIONAL PRESIDENT

ELLA WHEELER WILCOX

The death of Mrs. Ella Wheeler Wilcox marks the passing of our most distinguished American Theosophist. Some years ago a visitor from England told me that he had been informed by a prominent book selling establishment there that Mrs. Wilcox was the most widely read of all the poets. Undoubtedly this was true of America also, and probably of Australia. Mrs. Wilcox was truly the people's poet, the lyric philosopher whose message went straight home to the hearts of the common people. That her influence for good was great no one could doubt, and it may be still greater in the new age before us.

It was not until the loss of her husband to whom she was most ardently devoted, and her subsequent visit to California that she came into her fullest possession of the Theosophical viewpoint, and had she lived I feel sure her best work would have grown out of that wider knowledge.

But evidently her devotion to her loved one was so great that she was swept into the region of light whence his wider work had called him. May Light Perpetual shine on both, and may they soon return to continue their great work.

A LEAGUE OF MUTUAL CONCESSION

During my winter's tour I urged the thought upon my audiences that some definite program of getting together must be enacted if the problems of labor and capital were to be solved. Indeed I suggested the broad outlines of a plan. It should be all embrasive and conclusive. Therefore the two factors of the economic problem should be adequately represented by those who had the power to bind them together. Moreover the third factor, the general public, should be represented in the person of the Government. In the hands of these three forces gotten together to agree upon a basis of economic justice, were to be entrusted the laying down of the peaceful foundations of the future. A mutual co-partnership entered into and explicitly written down in an

inviolable engagement by the great world of labor and that of capital, witnessed by the people's government and guarded and insured by them was the thought I offered. I hoped it might be a solvent of the confusing problem that has so long pressed for right settlement.

Will this come about? Who can say? Already an important step has been made in that direction in the action of the President in calling the White House Conference. This promised handsome results. But one capitalist held the power and used it to defeat an agreement. It is always true of such meetings that unless all parties renounce their individual rights and approach one another upon a radically high terrace of statesmanship, little success will ever come of them. As The Saturday Evening Post wisely says:

In the end capital must concede to labor; labor must concede to capital; both must concede to the public. There must be agreement on a substitute for the strike that will render impartial and substantial justice to all three. Perhaps a league of mutual concession, good feeling and peace at home will grow out of the Washington conference.

A league for mutual concession is surely a great ideal.

NATURAL VS. ARTIFICIAL HEALTH

Dr. Hugo P. Skiles of Chicago, the recently elected President of the American Association of Orificial Surgery, according to a press dispatch claimed in a paper read before his association that in America alone there are 20,000 new cases of dementia praecox (infantile insanity) every year, and all declare it on the increase. He says that the physical phenomena prove that in a very large percentage the patients have faulty digestion and faulty circulation as well as faulty elimination, and that in almost all of them there is found faulty respiration, there being very little, if any, abdominal breathing.

Dr. Skiles holds the belief that dementia praecox is produced by faulty metabolism

(changing food into protoplasm and carrying off waste) in the capillaries of the body and is curable. Of course he proceeds to bring about the cure by serums, his plan being to correct faulty blood pressure and to impart tonicity to the circulation.

But why not try the perfectly simple regimen, the natural regimen, the commonsense regimen of wisely ordered exercise; for example, alternate running and rest. It has been found that a few minutes of running many times each day, that forces rapid respiration, followed by instant rest flat on the back the moment a slight fatigue is felt, not only normalizes the circulation and respiration, but the digestion as well.

If every Theosophist would religiously and with a fine commonsense follow this regimen every day we should have a better Theosophical Society and Theosophy would be presented to the public in a saner and more wholesome way. Of all the people I know none neglect their physical development as we Theosophists do. Some day we will realize that there can be no perfect spiritual growth that ignores the physical.

MR. WADIA IN AMERICA

In response to a request received by cable I came to Washington late in October to be with Mr. B. P. Wadia who is now here as a delegate to the International Industrial Conference—the Conference that was originated at the Peace Conference in Paris as a factor in the League of Peace. Mr. Wadia represents India and is quite a noticeable figure in the Conference.

It is hoped that the proceedings will be ended by the last week of November, and then it is that Mr. Wadia and I propose to start on a Westward tour of the lodges, aiming to reach Krotona for a fortnight's sojourn at Christmas time. After that Mr. Wadia will return to England via New York and will visit as many lodges as possible *en route*.

During his visit to Washington Mr. Wadia has received some useful publicity. THE WASHINGTON STAR published a col-

umn about him and his work soon after his arrival and a few days later published his photograph. Then upon invitation he spoke in the Trinity Church to a large audience on "India's Message to Democracy." Trinity Church has engaged in some very worthy efforts along the lines of social service and is making a drive for money to carry them through, and incidentally has been inviting prominent speakers to occupy its forum for the time being. Hence Mr. Wadia's appearance at that place. Naturally the publicity will be helpful in view of the subsequent public lectures that, at this writing, are being arranged for in one of the large theatres here to enable Mr. Wadia to present some of the larger problems of life in the light of Theosophy.

As our members well know, Mr. Wadia for years has been one of Mrs. Besant's closest and most valued co-workers at Adyar. He aids her in all her many publications as assistant editor and is the head of the Theosophical Publishing House of Adyar, with branches in the many Sections of the world. He is a brilliant and forceful speaker and it is hoped that during his American tour the lodges in the cities he visits may use special efforts to secure the largest possible audiences for him on the admission fee basis. In Washington we shall experiment with the 35c and 50c entrance fees.

Our route will probably cover the following cities: Pittsburgh, Cleveland, Chicago, Duluth, St. Paul, Minneapolis, Des Moines, Kansas City, Omaha, Denver, Salt Lake City, Butte, Spokane, Seattle, Portland, San Francisco, Oakland, Krotona, Los Angeles, San Diego, El Paso, San Antonio, Houston, New Orleans, Oklahoma City, St. Louis, Louisville, Buffalo, Rochester, Albany, Boston, Springfield, New Haven, New York. Philadelphia and Baltimore will probably be visited in connection with the Washington sojourn.

It is possible that some of the cities in the final plans, may have to be omitted. But this, with the announcement of the dates at each place, will be communicated to the lodges as soon as we can become reasonably certain of the termination date

of the International Industrial Conference.

Incidentally it may interest the members to know that at least four Theosophists were present at one of the sessions of the Conference—Mr. Wadia, Mr. T. H. Martyn of Australia, Mrs. van den Houten, the President of the Brussels Lodge, who is attached to one of the secretarial offices of the Conference, and myself.

The Conference is in reality a vastly important Theosophical gathering in this, that it constitutes one of the most momentous efforts in brotherhoods ever undertaken, and never before on so wide a scale. Surely these be significant days.

THE LIGHTER SIDE

Mr. Arundale, in a recent issue of *THE ADYAR BULLETIN*, commits himself to the delightful proposition that the lighter side of one's life "is as much an ingredient both in spirituality and of occultism as that deeper view so often regarded as their sole constituent."

The statement is so necessary and important in a Society as solemn as ours that I let it stand without further approving comment.

CRIMINALS AND CHILDREN

Judge Willis Brown, the originator and administrator of the parental court at Gary, Indiana, founder of the Juvenile

Courts of Utah and the originator of the National Boy City of Charlevoix, Michigan, has recently expressed a striking ideal in respect of children and crime. Judge Brown believes that probation is pernicious and should be done away with; that the honor system will not work as a reform and that the whole juvenile court and juvenile morals problem should be placed in the hands of the compulsory department of the schools. According to a press report he says:

The basic idea of it all is this: the child must be turned from evil to good not because of any personal regard for the Juvenile Judge or the Probation officer of the court, or even for its parents or guardian, but because of a supreme regard for morality and understanding of the difference in effect between right and wrong. Now how shall we do this?

My idea is that the child must be guarded and guided by some influence as far removed from the idea of a criminal court as possible. He or she must be moved to right doing by a desire to gain benefits of right doing. No child can be moved to do right through fear of any punishment that can be meted out to him or her. They can only be made more criminal by getting a contempt for all law and all morality.

I would have a parental farm attached to the public school and there I would take children of careless parents, and under the guardianship of the public school and not of the law, I would bring them to right thinking, systematically and scientifically.

A. P. WARRINGTON,
National President.

FROM MRS. BESANT

1 Robert Street,
Adelphi Terrace, W. C.
London, England.
October 23, 1919.

Dear Mr. Warrington:

Please thank the American Section of the T. S. very cordially for their warm invitation to me, unable as I am to accept owing to other duties. I hope, however, that Mr. B. P. Wadia, who has gone over to Washington to the Labour Conference, will be able to visit some of your lodges.

With kind regards.

(Signed) **ANNIE BESANT.**

FROM THE NATIONAL SECRETARY

INCREASED DUES

Resolution No. 8 which was adopted at our recent Convention in Chicago, provided for an increase of \$1.00 a year in the Section dues. The resolution also provides for a payment of 33 1/3c for every active member to Krotona Institute in lieu of rent, and further provides that it shall not become effective if within a period of three months a majority of the members should write to Headquarters objecting thereto. Up to November 20th only eleven out of our 7400 members have written in objecting to the resolution. It would therefore seem that the resolution meets with practically the unanimous approval of the members of the Section. After the three months provided have expired and proper action has been taken by the Trustees, the members will be notified through the Messenger as to when the change will become effective.

This increase in dues comes just in time in view of the fact that we shall soon lose the financial support of our Canadian brothers when their new Section is formed. In fact, it is a pity that this action could not have been taken a year ago, so that we might have escaped the deficit made necessary by the greatly diminished purchasing power of the dollar.

REPORT OF CONVENTION PROCEEDINGS

As has been the custom for some years, the proceedings of our annual conventions have been reported by the Master Reporting Company, and at the recent convention in Chicago this company performed that service for us. At the close of convention they submitted a full, complete and accurate typewritten statement of the convention proceedings which was published as a supplement to the October number of the Messenger under the title of Convention Number. This Convention Number contained everything that the Master Reporting Company's record contained without any omissions or alterations, and a copy has been sent to every

member and subscriber to the Messenger. The total cost of securing this stenographic report and of printing and distributing the supplement was about \$550.00, but the importance of furnishing every member with an accurate statement of all that transpired at the convention would warrant the spending of a much larger sum.

NEW LODGE DIRECTORY

A new lodge directory is now in the hands of the printer and will soon be issued. Copies will be sent to all lodge secretaries for use by them in their official capacity and for use of the members at the lodge rooms. Any member who has need of one for his personal use will be supplied by the National Secretary without cost upon application to this office. Members who are traveling about the country will find the directory of special benefit as it will enable them to locate the lodges in the cities through which they pass. Several of the members-at-large have expressed their approval of the idea of issuing a special directory giving the names and addresses of all the members of that class, but unless the request becomes much more general it will be impossible to take any further action in the matter.

RECENT GROWTH

The Section is to be congratulated upon the number of new members that have come in during the month of October, as shown by our monthly lodge and membership record. One hundred and fifty applications have passed through this office, as well as twenty-one reinstatements. This is considerably in excess of the usual increase for this time of year and may perhaps be taken as an indication of the awakening of the general public to the Theosophical ideals, as well as a very real tribute to the lecturers and workers who are now in the field. After deducting six resignations and five deaths we have a net increase for the month of 161 members.

Many of these members have come in through the formation of new lodges. Among those of special interest is the *Panama Canal Lodge* with sixteen charter members, which has been organized largely through the efforts of Mr. James L. Hadaway and Mr. Charles Hinkey. Miss Caryl Annear of Philadelphia was of much help to Mr. Hadaway in his efforts for theosophical work in the Canal Zone, and much credit is due Mr. and Mrs. Clayton at whose home a study group met each week for some time before the organization was perfected. This lodge extends the activities of the American Section from Alaska to the shores of South America and is a most welcome addition to our ranks. It was formed without the aid of any lecturer and is a very happy example of the work that may be done in any locality when two or three earnest Theosophists seek to combine their efforts in serving their fellow men.

A new lodge which adds thirteen new members to our ranks has been organized by Mr. F. G. Hanchett with the assistance of Mrs. Hanchett at Kalamazoo, Michigan. This lodge, which will be known as *Kalamazoo Lodge*, shows every indication of rapid growth.

Another very happy result of Mr. and Mrs. Hanchett's work in the field is the application received for a lodge located at Benton Harbor and St. Joseph, Michigan, to be known as the *Twin City Lodge*. This lodge also has thirteen charter members, which seems to be Mr. Hanchett's lucky number, and is formed with the usual painstaking care and solidarity that marks all of the work done by him.

We have to thank Mr. Bevan Ashton and Mr. George H. Paris for their work in organizing a lodge in *Banff*, Alberta, Canada, which is soon to be chartered. Ten names will appear on the charter, eight of which are new members. Seventy per cent of the members of this lodge are men.

An application has also been received through Mrs. Laura M. Applegate for a new lodge in Red Bank, New Jersey, to be known as *Monmouth Lodge*. This

lodge has seven members and will, we hope, be instrumental in very much reviving the theosophical work in that part of the country.

A new lodge was formed in *Jacksonville*, Florida, by Mrs. James S. Wood but owing to several matters of detail connected with the formalities of organization it has not been previously reported. This lodge gives every indication of being one of our strong ones as it starts with seventeen charter members. We hope to issue the charter in a very few days.

THEOSOPHICAL WORK FOR THE BLIND

The following communication has been received from those who are so generously giving their time and effort for the benefit of our blind brothers.

"THEOSOPHICAL BOOK ASSOCIATION FOR THE BLIND"

"In response to our appeal for the blind in the November Messenger the membership of our association has been slightly increased during the last few weeks, and we take this opportunity to extend our thanks for contributions received.

"There is another way T. S. members throughout the Section may be able to help our work effectively. During the past year our main effort lay in the publication of theosophical works in 'Revised Braille', recently authorized by the government, and the result has been three new publications and a fourth well under way. In doing this work, the circulation of books from our free library has been somewhat neglected and the number of correspondents considerably reduced.

"We wish to extend our work in this line, and members can help us by putting us in touch with blind people who are interested in Theosophy, especially those who have no other means of acquiring theosophical knowledge. Before doing so, it will be well to ascertain what system is used in any special case; all our books are printed either in American or revised Braille, and people who can read only N. Y. point cannot get any assistance from our association.

"Increase in our membership will help to put our work on a sound and independent basis, and we therefore repeat our appeal of last month to join our ranks.

Yours fraternally,

OLE V. DAHL."

Few of the many lines of service carried on by members of the T. S. are so deserv-

ing of our sympathy and support as this work for those of our brethren who are shut out from so much of the world in which we live through the loss of their sight.

DEATHS

The following members not previously reported have passed to work on the Astral Plane:

Ashley Ball, Grand Rapids Lodge.
H. W. Clough, South Pasadena Lodge.
Thomas MacBride, Krotona Lodge.
Mrs. Josephine MacBride Marsh, Los Angeles Lodge.
Dr. L. Grace Spring, Los Angeles Lodge.
Mrs. Lydia M. Taylor, Oakland Lodge.
Mrs. Ella Wheeler Willcox, New Haven Lodge.

FROM MRS. CELINE BAEKELAND OF THE BELGIUM FUND

The following contributions have been received since the October MESSENGER was published:

Mrs. E. B. Walton	\$1.00
Mrs. B. St. J. Hoyt	2.00
Mr. Clinton D. Benson	5.00
A Friend from Illinois	2.00
Member of the Portland Lodge.....	1.00
Mr. Ronald I. Drake	1.00
Mrs. A. W. Williams	2.00
Mrs. E. G. Solt	1.00

FINANCIAL STATEMENT FOR OCTOBER, 1919

RECEIPTS

Fees and Dues	\$ 858.60
Interest	17.11
Krotona Special Operating Fund	19.50
Miscellaneous	44.27
Messenger Subscriptions	12.59
Messenger Donations	10.00
Publicity Donations	141.46

\$1,103.53

Bank Bal. and Cash on hand 9,134.23

\$10,237.76

DISBURSEMENTS

Rent	\$ 40.00
Salaries	502.50
Printing	123.50
General Expense	66.10
Fees and Dues Refunded	17.90
Adyar Percentage and Exchange	1,313.03
Convention Expense	538.55
Krotona Operating Fund	142.00
National President's Expense	392.35
Miscellaneous	36.61

\$3,172.54

MESSENGER DISBURSEMENTS

Salaries	\$ 55.00
Printing	140.00
Postage	64.50
Rent	4.00
Paper	333.00
	\$596.50
	\$ 596.50

PUBLICITY DISBURSEMENTS

Rent	\$ 13.50
Salaries	140.44
Organizing Fund	
(returned)	80.85
Postage	45.00
Advertising	5.80
General Expense	5.98
Stationery	30.05

\$321.62 \$ 321.62

Oct. 31st Bank Balance 6,147.10

\$10,237.76 \$10,237.76

FOSTER BAILEY,
National Secretary.

MONTHLY LODGE AND MEMBERSHIP RECORD

October, 1919

Total number of Lodges	198		
Lodges chartered	0	Lodges dissolved	0
New Members	150	Deceased	5
Reinstated	21	Resigned	6
Transfer from other Sections	1	Transfers to other Sections	0
Total Active Membership	7587	Transfers to Inactive Membership	0

FROM THE PUBLICITY DIRECTOR

An old saying tells us, "There is a season and a time for everything under the sun", and we firmly believe that the time for Theosophical publicity is the ever present now, that all seasons are suitable to the spreading of the Ancient Wisdom, providing tact and diplomacy are used.

Theosophy is a living, vital philosophy of life, suitable to all seasons, therefore, in this Christmas season of good cheer with its message of "peace on earth, good will to men", let us add with renewed vigor the Theosophical message of practical Brotherhood.

INDIVIDUAL PROPAGANDA

Keep an assortment of our Publicity leaflets in your home that you may know what to recommend, give these out as needed to those whom you contact. They are needed in the world, their message is vital and many times when it is inadvisable to give out printed matter directly, it can be placed where curiosity will prompt a visitor to pick it up and read. Books may be used in the same way and made to do effective missionary work through their own pull, and without arousing the antagonism that comes by a direct offer. Steadily increasing pressure behind our free literature and book distribution is the need of the hour for the cause of Theosophy. This will supply the imperative need of humanity with the solution for its vexing problems.

PUNCTUALITY, A THEOSOPHICAL VIRTUE

Do your meetings and classes start promptly at the appointed hour? Failure to commence at the appointed time is untheosophical, not strictly honest and would not be tolerated in a successful business establishment. To be successful we should be honest even to this extent.

USE OF LEAFLETS

Presidents, Secretaries and Publicity Agents of Lodges are once more requested to take stock of the leaflets on hand in ample time prior to the arrival of one of

our lecturers, so that they can replenish their supply of free leaflets and folders at leisure. Particularly now with the heavy Christmas traffic burdening the railroads, packages travel slowly and the chances to be left without leaflets for distribution at such important public lectures are greater than may be assumed. Generally speaking, it seems scarcely fair to a visiting lecturer not to complement his efforts with free leaflets.

This office is glad to supply leaflets and folders in almost any quantity desired and absolutely free of charge. However, we cannot send out literature haphazardly hoping to strike a lodge that has just run short of them. It is little trouble to write for them and to write when they are beginning to dwindle, for it is too late to write when they are gone.

In this connection we would suggest that some lodge officers take a leaf out of the book of Mr. Duncan F. Munroe. Friend Munroe is Publicity Agent for Anaconda, Montana Lodge. He writes: "• • • we never let a stranger go home empty handed • • •". Truly, we cannot be more hospitable than share the knowledge of Theosophy. Incidentally we may add that Anaconda sends us without fail a monthly contribution, besides monthly donations from individual members.

BRIEFS

Mexico City is going to have a Theosophical study group, and we hope, a lodge before long.

Members of Oklahoma City Lodge are "invading" their neighboring city, Tulsa, prior to a pending visit from Mr. Rogers to that latter town. This is a very good method of entering new territory and preparing the ground systematically. Several of the Oklahoma City Lodge members have taken up quarters at Tulsa for this purpose.

We have received requests for literature from Sweden and British Guinea, while the South African Section is using a small quantity of our leaflets for the second

time. We are glad to supply our brothers in other sections.

Members in the Canal Zone are planning to place literature on board of every steamer that passes through the great waterway. Our friends in the Canal Zone have a wonderful opportunity for work of this kind as no less than 2025 vessels crossed the Isthmus during the last year in spite of the general shortage of ships. How much greater will be their opportunity during these coming years of increased commercial activity. Harbor City Lodges might consider their opportunities in this direction. By the way a lodge at Ancon, Canal Zone, is in the state of formation.

FROM MR. AND MRS. HANCHETT

October has been quite a wonderful month for us. We have organized two strong, new lodges; one at Kalamazoo, Mich., with 14 members. A series of lectures at Lansing, Mich., are already practically assured so that we will be able to organize a fine lodge there.

We have lectured since our last report at Duluth, Minn.; Superior, Wisc., and Grand Rapids, Big Rapids, Muskegon, Kalamazoo, Battle Creek, and Saginaw, Mich. Six new members joined at Duluth, two—I believe—at Superior, nine at Grand Rapids, two at Muskegon and five at Saginaw joined at the close of the one lecture given there. There has been much earnestness and enthusiasm at all of these places. We have been especially delighted to have been of some service in helping to strengthen a few small lodges. We believe that the union of the two lodges at Superior—which we were able to bring about—will result in the new Superior North Star Lodge doing good work and regaining for Superior something of its ancient glory as a strong center for Theosophy.

At Big Rapids both of us spoke, on the only evening we were there to an audience of nearly 500 in the Auditorium of the Ferris Institute. Large numbers of students attended, and besides giving rapt attention to the lectures, brought practically all the books we had and remained

late asking questions. The President of the Lodge is anxious to have Mrs. Hanchett return to do Field Service work. She expects to do so.

FROM MR. EUGENE W. MUNSON

Since October 1, I have been working east from Krotona through the South; speaking in El Paso, Fort Worth, Waco, Dallas, Little Rock, Memphis and Nashville.

The interest has been good but the audiences have not been overly large. With one exception—Dallas—these lodges are all quite small, with only two or three devoted people doing all the work.

The smallest audience was on a very stormy night in Waco with only a dozen people braving the elements. The largest audience was in Fort Worth at the last lecture, when about 175 persons were present. This lecture was in the Jewish temple "Beth El."

FROM MRS. HARRIET TUTTLE BARTLETT

I am just finishing a very satisfactory stay at Fort Worth. Attendances were rather good and those present much interested, although the weather interfered somewhat with attendance. St. Louis lodge is an important center and much good work can be done there. People respond very well. Kansas City gave me very good audiences. The members take an active interest in the work.

Oklahoma City did most nobly by me for they are a small lodge, but they certainly are alive. They were very generous. We had a good meeting in spite of the fact that they had not advertised me at all on account of the fact that they had not received my letters telling them that I was coming. Mr. Frederick Henkel is a fine president.

I am greatly pleased at a call to speak before the Scottish Rite Masons behind closed doors. That is a great opportunity. I spoke to the Scottish Rite Masons at New York City. There I showed them where the woman had figured in the past as taking the Rites with them and they made favorable mention of this lecture in their

magazine. I am glad to speak before the local Masonic Lodge also as such an invitation increases one's prestige in any community.

ITINERARY OF MR. MUNSON

Newark, N. J. December 3-6
 Paterson, N. J. December 7-10
 Brooklyn, N. Y. December 14, 15, 17, 21, 22
 New York City December 28-Jan. 18

ITINERARY OF MRS. TUTTLE-BARTLETT

Houston, Texas December 1-7
 New Orleans, La. December 7-14
 Fairhope, Ala. December 15 till after holidays
 (These dates are not quite definite.)

ITINERARY OF MR. FRANCIS G. HANCHETT

Cincinnati Nov. 30 & Dec. 1 & 2
 Louisville Dec. 3, 4, 5
 St. Louis Dec. 7, 8, 9
 Kansas City Dec. 10, 11
 Memphis Dec. 14, 15, 16
 Jackson, Miss. Dec. 17, 18, 19. Unorganized
 New Orleans Dec. 21, 22, 23
 Mobile, Ala. Dec. 28, 29, 30

ITINERARY OF MR. L. W. ROGERS

Baltimore December 3-6
 Pittsburg December 7-9

PUBLICITY RECEIPTS TO NOVEMBER 10, 1919

Duncan, Arizona	5.00
Elizabeth Sanford, Honolulu	25.00
Hazel Patterson-Stuart, South Pasadena	5.00
Paterson Lodge, N. J.	1.00
Cornelia E. Martinez, La Jolla, Cal.	2.00
Dr. W. A. Robertson, Crookston, Minn.	5.00
Colorado Springs Lodge, Colo.	2.00
Clarence C. Williams, Los Angeles	1.00
Charles E. Lewis, Syracuse, N. Y.	1.00
Annie M. Joslyn, New Rochelle, N. Y.	1.00
Mrs. E. H. L. Knechtel, Calgary, Alta.	2.00
Jessie Waite Wright, Silver Springs, Md.	2.00
Anaconda Lodge, Mont.	3.25
W. R. Austin, Fort Sill, Okla.	1.00
Santa Rosa Lodge, Calif.	5.00
Evanston Lodge, Ill.	13.00
Fort Wayne Lodge, Ind.	9.00
Ruby Reed, Fitchburg, Mass.	2.00
J. H. Mason, Portland, Ore.	5.00
Lida M. Henry, Rialto, Cal.	1.00
Mrs. V. F. Ebbecke, Kellogg, Idaho	1.00
Adele F. Christy, Stockbridge, Mass.	5.00
Colorado Springs Lodge, Colo.	2.00
Santa Barbara Lodge, Calif.	9.00
Harry C. Mosher, Dowagiac, Mich.	1.00
W. L. Strickland, Rochester, N. Y.	6.00
F. E. Hobart, Ft. Worth, Tex.	1.00
Frances Christian, Pasadena, Cal.	1.00
Alice F. Roberts, Pasadena, Cal.	1.00
Irene S. Durham, Seattle, Wash.	1.00
Kenneth Durham, Seattle, Wash.	1.00
H. St. Wells, Rialto, Cal.	1.00
Pacific Lodge, San Francisco, Cal.	2.50
Seattle Lodge, Wash.	10.00
Blanche Reinke, South Norwood, Ohio	1.00
Alice Leland, Buffalo, N. Y.	1.00
Theos. Society in South Africa	4.86
Annie F. Anderson, Denver, Colo.	.30

Reno Lodge, Nevada	7.00
Laura S. Hunt, Los Angeles, Cal.	10.00
Red Bank Lodge, N. J.	2.00
Rutland Lodge, Vermont	2.00
Central Lodge, New York City	5.00
Dr. Blanche J. Browne, East Orange, N. J.	1.00

\$167.91

DR. WOODRUFF SHEPPARD,

National Publicity Director.

FIELD SERVERS

Portland Lodge, Oregon, has raised a fund to finance and send a FIELD SERVER for a short time into the territory adjacent to Portland, to establish study classes, to lecture, to teach, and eventually to organize lodges.

This work is being launched under the order of Field Servers and is intended to sustain the various classes until they are securely established, and to act as a feeder to the smaller groups as sectional Headquarters does to its lodges. There are three thriving little cities close to Portland that can be supplied with class leaders and lecturers from the Lodge direct; this is in addition to the Server working farther afield.

The tentative plan is to work in those places that have a small number of interested people, give lectures, establish a study class and remain from two to six weeks to insure its organization; then pass on to the next town doing the same. In approximately a month, a return trip to the previous class is planned for a short period, perhaps a week, again lecturing, advising and encouraging the students.

The teachings are to be along the lines laid down in the Correspondence Course being prepared by the Order of Field Servers and the endeavor will be to have each study group or one member take this Correspondence Course and use it in the group, so that when the Field Server leaves a group, they are not left floundering without adequate instruction. They will continue their studies by means of their correspondence lessons which are personally supervised and marked from Krotona. This should obviate, as far as is at present possible, the grave danger of leaving lodges or study groups organized in new territory without proper care for their future.

The supply of books for students in the territory worked can be taken care of by an extension of the present method of lending books by mail. The introduction of our books into each community through purchase by individuals, placing them in Public Libraries and the establishing of Theosophical Libraries where feasible will be encouraged and aided. In small communities where there is a closer personal touch between the individual members of the community it might be more practicable to encourage the placing of our books in the public center in preference to the establishment of a small independent library. This method would place our literature in direct touch with a larger percentage of the people

and at the same time they would be more accessible to our local students than if placed in the homes of members of the study group.

This is a definite pioneer movement in virgin territory conducted by a local Lodge and financed by a local Lodge in hearty co-operation with our new sectional organization, the Order of Field Servers. The results will supply us with valuable data as to successful methods of work. It is a practical movement and is being launched in a practical way in order to insure the best possible results. One most useful phase of the work as outlined is the plan to take care of the centers that are established by supplying lecturers from time to time from Portland Lodge. The establishment of lodges without proper after-care has been a glaring defect in our methods of organization to date, but has been unavoidable

owing to the impossibility of the Section financing such work. With hearty co-operation of the various strong Lodges throughout the Section, we believe that this lack can be overcome and, in the course of two or three years, methods can be devised whereby new territory will finance the movement with the exception of a small initial outlay.

The Order of Field Servers will be pleased to receive comments on this work or answer questions concerning it and also to receive any financial support for this new National Movement.

Address all communications to the Order of Field Servers, Krotana, Hollywood, Los Angeles, Calif.

WOODRUFF SHEPPARD,
National Organizer.

FROM THE BUREAU OF SOCIAL RECONSTRUCTION

ORGANIZED LABOR AND THE LAW

Careful students of the industrial situation are looking forward with great uneasiness to the coming months. All agree that the country is menaced with serious possibilities and no one can predict what course events will take. It seems possible that we face a long drawn out industrial war. Labor insists that it has a right to organize upon the industrial field and to use its organization as a means of securing higher wages, shorter hours and more favorable working conditions. Capital, already organized, denies this right. When labor attempts to secure recognition of the union through a strike it usually finds arrayed against it not only the employers organizations but the militia, the courts, the legislative bodies and the press. Strong indeed must be the organization that can win against such odds. and indignant at injustice, smarting under unjust criticism, despairing of winning through peaceful means, there is a strong tendency to listen to those who preach violence. "Why should we obey the law when it is used as a cloak to defeat us?" they say. "If our employers send the militia to ride us down and take away our right of assemblage and free speech why should we not

retaliate?" "Why not seize the powers of the government and establish a dictatorship of the proletariat?" There is danger that to men imbued with "the psychology of despair" the arguments for such action may seem valid and logical and an attempt made to act upon them.

Without question great fundamental readjustments are necessary to secure a degree of economic justice that will ensure permanent peace. We believe those readjustments are going to be made and we feel that organized labor must decide whether they are made as the result of a reasonably peaceful evolution or whether they come through violence and suffering. If an attempt is made to settle these questions entirely upon the industrial field we believe violence is certain to result. The workers will find that in most cases city and state executives are against them, that usually the courts will decide against them and legislative bodies hesitate to enact the laws they demand. Sooner or later serious trouble is certain to result.

Why should labor attempt to combat such odds? Strikes are often wars on a small scale and this old world is sick of wars. While strikes may win temporary relief from unfavorable conditions they do

not solve the problem of how to prevent the return of these conditions. They may alleviate symptoms but they do not cure the disease. If our legislatures fail to pass needed labor laws who is to blame? Why complain against the law if we make no attempt to change the law? To us it seems that this country needs a genuine labor party. An organization with a platform so liberal, so practical, so common-sense that it will appeal to all thinking people who have the real interest of the country at heart. We believe that such a party could do more to prevent violence than any program of jails and deportation we can devise. It should be a national party with branches in every community. It should be broad enough to truly represent all labor whether organized or unorganized, manual or mental. It should have as its ultimate goal the making of such fundamental economic readjustments that strikes would automatically cease. Labor organized only upon the industrial field is fighting its battle with only one hand. Labor organized upon both the industrial and political fields is using its full power and can accomplish its ends with no recourse to violence. We feel that no time should be lost in launching this new national party and believe that supporters from every walk of life are ready to march beneath its banner. Its ideals should be high, its aim a new age where justice will prevail; then the forces that are working for human evolution would be able to use it as an instrument for carrying out their plans. Who can say what good might result?

BUREAU BULLETINS

In our monthly Bulletins we expect to summarize the interesting facts and figures that are constantly appearing in technical reports. The average person has no time to wade through hundreds of pages in order to cull out a few valuable facts. These Bulletins should prove of value to all who wish to keep posted regarding the industrial situation, strikes, the cost of living, wages, etc. Each lodge should have at least one copy for the benefit of its class leaders. The cost is one dollar a year.

REACH THE UNIONS

We are anxious to reach all of the influential unions in the U. S. and Canada with our messages of Brotherhood. This will require a considerable expenditure of funds. Who can help with either money or worth while addresses? During the war we sought to reach the soldiers. Now that we are plunged in industrial war let us do our utmost to reach the men who are fighting the industrial battles. Surely anything we can do to help prevent violence or lead to a peaceful solution of the pressing problems of the hour is energy well spent.

ADVOCATES OF VIOLENCE

Ferrer once said, "That which an act of violence wins for us today another act of violence may wrest from us tomorrow." We feel that no permanent reform can come except as an expression of the desire of a majority of the people. Here in America we have the means whereby the majority can express its will without recourse to violence. If a majority desires to make any change in the law, or in the manner in which the law is administered, the logical course to pursue is to keep their ideas before the public until a majority are persuaded that they are worthy of trial. To attempt to seize through violence that which they can not gain through logic would ultimately prove suicidal. The average American citizen abhors the idea of rule by force. The idea of a "dictatorship" by either proletariat or financial king does not appeal to him. He is genuinely anxious to find a common-sense, practical solution for the difficulties that beset us and is ready to listen to any argument that appeals to his reason. Let us preserve our land as a genuine democracy and not allow it to degenerate into an armed camp of strike breakers, machine guns and barbed wire entanglements. The man that advocates violence at this time, be he captain of industry or laborer, is not only unpatriotic and un-American, but is actually playing into the hands of the forces of reaction. He is truly an "undesirable citizen."

W. SCOTT LEWIS,

Director, Bureau of Social Reconstruction.

KROTONA NOTES

MR. MARTYN'S VISIT

Mr. T. H. Martyn has spent a few days with us, being on his way back to Australia, and during that time he gave an interesting talk to Krotona Lodge, a resume of which will be helpful to all.

Coming directly from England Mr. Martyn had much of vital interest regarding Mrs. Besant and her message. The three main points of his talk were, Mrs. Besant as a personality, her individual work and her work as President of the Theosophical Society.

Mr. Martyn had not seen Mrs. Besant since 1894, so his first impression as he saw her this time was that she looked much older and rather frail; but there was nothing of this in her work, in which she appears young and vigorous, working with her usual energy. Her impulsive Irish temperament forges ahead overcoming obstacles and winning success. As a speaker he referred to her as the greatest living orator that he knew. Her wonderful method of dealing with any subject wipes away all preconceived notions of her hearers, bringing to them the clear convincing truth which she presents from many sides.

Mrs. Besant's work for social reconstruction and her ideals of the social order may come under three heads: the nationalization of the land, the nationalization of wealth and the nationalization of public conveniences. The speaker said that if this can be accomplished by co-operation of all classes of people, if this can be brought about by those who are able to give, not waiting until those who have nothing make the demand and get it, there will be a happy evolution of world conditions in which everyone will be relieved from the gaunt spectre of fear, want, hunger and shame.

Mrs. Besant will lecture on India wherever she is invited, sometimes giving four talks a day. When she gets an audience that responds to her she is capable of bringing out much humor in her subject. Her method is this: she has carefully noted all the objections that people have made

against Home Rule for India and then in her lecture she answers these objections. She points out that 150 years ago, in those days before the India Company invaded India, every little village had a school and every Indian was educated or trained, usually along vocational lines. Now that method is broken up and the large mass of Indians are illiterate and untrained. This has made a strong appeal.

As President of the Society, at this time Mrs. Besant is concerned with activities directly connected with the main Theosophical organization. On several occasions, Mr. Martyn said, she emphasized the neutrality of the T. S. This is a matter upon which he thinks the President takes a very strict view. He was impressed with the fact that Mrs. Besant had come to the conclusion that the Society had been a little overweighed with outside activities. The point was brought out that any important thing that is likely to hurt the Society she deals with bravely.

As always Mrs. Besant stands for individual freedom, and so at her meetings people are invited to come forward to speak candidly no matter what views they hold.

We have a platform that is unique. Because we are so different individually, we need an extra amount of tolerance in our constitution, but difference is our necessity. Mr. Martyn maintained that our freedom of platform must be kept, but side by side with it there must be tolerance. He thought that we had been losing our sense of freedom and to win it back we must think for ourselves and not follow our leaders blindly. Mrs. Besant, he said, had a wonderful respect for any suggestion or hint of any line of work which the Great Ones behind our Society give, and she has been prompted once or twice to go straight ahead with some idea so given as if there was no possibility of questioning it. However, we are not capable of bringing through Their messages as she does and when individuals think they are, much trouble arises.

Mr. Martyn urged us to build up our

sense of responsibility, our capacity for understanding, so that each of us is a responsible thinker fit to become useful agents for the Masters who need helpers down here. The need is great, and They are prepared to take any who can possibly be used by Them.

We have gained knowledge by study, Mrs. Besant says, and this must be used for the benefit of the world along the four great lines of activities into which all people can be placed, namely religious, educational, social and political.

Krotona Lodge sends through Mr. Martyn its hearty greetings to Mr. Leadbeater and the Australian Section. We all wish him "bon voyage". M. S.

THE CHURCH IS MOVED

The Church of St. Alban (Liberal Catholic) has for some months conducted its regular services in the Oratory built into the private residence of the Rev. Charles Hampton, upon land leased for a long term of years from Krotona. Recently the Krotona Trustees after negotiations bought the structure and Mr. and Mrs. Hampton went to Seattle to live. In this way Krotona became automatically the landlord of the Church. At this time I came into temporary charge of the local congregation.

Since then it has been our intention to move the services to suitable larger quarters off the Krotona grounds as soon as Bishop Irving Cooper should arrive from Australia. He was expected in September, 1919. Now we know that he is not to arrive until March or April, 1920.

As a Trustee of Krotona Institute and also of the American Section T. S., I have realized that in view of the feeling of some of the T. S. members it would be more gracious on the part of the church voluntarily to seek quarters elsewhere without waiting for Bishop Cooper's arrival.

It was in accordance with this point of view that some weeks ago I requested Krotona to remove from future programs its customary brief reference to the church activities and to drop all reference to them in its meetings and its printed matter. This was done. In accordance with

the same point of view we removed the Church Bulletin Board from its place among the other bulletin boards in Krotona court and transferred it to the inside of the church, at the same time removing the fingerboard sign "To the Oratory."

The transference of the Church Services to other quarters has been a more difficult matter. Housing conditions are much congested in Hollywood and no suitable place has as yet been found. However we have just heard unofficially that Mrs. Besant recently in India said that she would look with disfavor upon having quarters of the Church or of Co-Masonry the same as those of the T. S. Therefore it has been decided to move at once.

The Church members desire to do all in their power to remove causes of friction and to promote brotherhood. They have consented to surrender at once the attractive Oratory built especially for them and have agreed that until suitable quarters can be found the services shall be held in my private residence, 2420 Gower Drive, over a third of mile from Krotona and completely separated from it.

ROBERT KELSEY WALTON.

KROTONA'S INFLUENCE

Recently two widely travelled persons came to Krotona. The peace and beauty of the place surprised them; they likened it to some of the holy shrines of Europe. One said, "If there were more places like this there would be no more war."

Another, a native of India, who came to Krotona for a short time, remarked, "There is such a wonderful beauty and peace here, I have not found anything like it except in my beloved India."

All around us the war of reconstruction is raging, and because Krotona is an occult center, it has the opportunity to draw into itself some of these world forces and transmuting them to send them out on the three planes purified.

As one lives here the beauty of the archetypal Krotona is glimpsed more and more and one comes to feel the responsibility of helping to bring that ideal down into concrete form, of adding the "stone" which in the eyes of each is most needed to make Krotona worthy to be used more

fully for the work of the Masters of the Wisdom and an abiding place for the World Teacher when he comes to America.

A HALLOWEVE PARTY

Once in a while Krotonians stop the constant round of serious activities to relax in a real worldly way; "Hallow Eve" was one of these occasions. It was announced that dinner would be served at six instead of five forty-five as there would be a Hallowe'en party in the Cafeteria. Delectable odors of special concoctions floated tantalizingly up from the lower regions. Small boys with eager eyes and unusual appetites peered longingly into the dining room through the pergola. My! How good everything looked! A blazing fire, decorations of palms and pumpkins, colored lights, witches and black cats of every description were permitted to hold sway. One can stand a great many vibrations on Hallowe'en. At last the gong rang out and the doors opened to delighted Krotonians. Such a dinner as was served! It was not rumored afterwards that they kissed the cook, but he certainly deserved such high tribute. The pergola outside had been cleared of tables and artistically decorated with palms and Jack-o-lanterns. After dinner music was provided and dancing followed in the pergola.

A MUSICAL EVENING

Once or twice a month a musical entertainment is given in the Temple. Krotonians are indebted to Mrs. Van Vliet in arranging for a delightful concert. Mrs. Rowe who is a professional musician, played the harp, Miss Dow accompanied her on the piano and the soloists were Miss Fawscett and Miss ——— whose whistling reminded one of the sweet bird notes in the woods. It is rare that one hears such a quartette, the combination is unusual and very pleasing. M. S.

FROM THE SCHOOL OF THE OPEN GATE

Requests are being made for the establishment of schools similar to the School of the Open Gate at Krotona, in other parts of the country. To make this possible, it is necessary to train teachers for the new education. Miss Conklin therefore is prepared to take teachers into the school for training during the remainder of the school year. Applications should

be made at once, stating full qualifications and the type of training desired, as only those who can be prepared rapidly can be admitted. We can accept applicants from seventeen to thirty-five years of age, for work from the kindergarten up.

Apply to Miss Rena Conklin, School of the Open Gate, Vienna Drive off Beachwood Drive, Hollywood, Cal. M. G.

THE MOTHERS' THOUGHT GUILD

How many Theosophical mothers know of the Mothers' Thought Guild—an auxiliary organization of the Theosophical Fraternity in Education? The aim of this Guild is to help mothers in the training of children from babyhood on. It issues from time to time letters and leaflets of ideals and helpful suggestions.

"No one on earth has exactly the same influence on the child as the mother, her influence cannot be overestimated * * * and one can readily see the tremendous importance of the mother's attitude of mind." A mother who uses this affirmation daily: "I am a mother, therefore I must be loving, patient, and gentle, so that I may make my home happy, and train my children wisely." She registers this vow daily to her Higher Self and it will be a source of help and guidance to her.

Doubtless many Theosophical mothers have enlightenment as to the care of their children, yet through alliance with this Guild may it not be possible for them to serve as a channel to guide, instruct, and enlighten the many mothers not having a knowledge of the teachings of Theosophy? The Guild is under the special direction of Mrs. Edith B. Allen, 1723 Central St., Evanston, Ill. Members and friends desiring to know more about its work should get in touch with Mrs. Allen.

MR. WADIA'S VISIT

Mr. B. P. Wadia, Mrs. Besant's closest and most prominent co-worker at Adyar, will spend a fortnight at Christmas time at Krotona, speaking almost daily there, but notably both on Christmas Eve, the day of his arrival, and New Year's Eve. This will be a kind of old home coming week and will be a rare opportunity for our members. I advise all who care to take advantage of it by coming to Krotona at that time.

A. P. W.

FROM THE MEMBERS

The Dark Forces, the Lords of the Dark Face, the exponents of Black Magic are gathering their strength as never before, for a fierce struggle before the coming of the Master.

They found the Huns eager pupils, and the Bolsheviki in Red Russia, the I. W. W.'s and Reds throughout the world are proving instruments of Deviltry to Prince Erlak, the Antithesis of the Christ. Once it was the Cross and the tortures of the inquisition; in late years it has been poison gas for men's bodies and poison propaganda for men's minds; and today it is the lyncher's rope, the bomb and the firebrand.

Where once it was Jesus, today it is the world upon the Cross; Humanity is tortured; the Dark Forces see into the more and more triumphant while the Son of Man agonizes.

Look at Boston, at Omaha, at Bethlehem Steel, at the U. S. Senate, do you see the fine hand of a Master of Evil or of Light?

No place, or organization, is free from the insinuating suggestion of the left hand path; we see it in high places; it is in all disputes and unharmonious dealings.

While this is not pessimism, let us not be afraid to recognize the Truth of these chaotic times. And what of the other force, have they no power? The White Lodge is working serenely, peacefully, in the assurance of ultimate victory and calm preparation for the Coming.

Just now it is the White Lodge against the Black Lodge, the forces of Evolution against those of destruction. Where are you? Not lined up with the forces of destruction, we know, but are you being a constructive force, daily striving for the White Light of Truth to shine through you to a weary world?

A mob builds a swirling, jangled thought form that excites to lust and murder all that feel its tentacles upon them.

The T. S., the earthly representatives of the White Lodge, assembled in membership meeting, builds a thought form that reaches to far greater heights to contact Love and Power and Wisdom than the individual devout members could in their most exalted moments. This power is then rayed out over the community to all who are developed to receive it. That is what the T. S. is doing in these turbulent days. We are Pioneers and must Fight for the "Hope that is in us," we must be a "Voice crying in the Wilderness" to make straight the path for Him that cometh.

The T. S. needs you and you need the T. S., not passively as a member that pays dues and goes to an occasional public lecture, but as an active constructive member. There can be no compromise with the works of Darkness, even in your mental attitude; there must be no indifference.

All must pull together. "He that is not for Me is against Me." The world is quickening and sensitively vibrating to the titanic struggle of unseen forces. Not only must we form

judgments based upon principle but we must reach up for the Highest Principal. Any other may be the instrument of those Brotherhoods of Tumult. Now is a critical time when every T. S. member must judge quickly, wisely and well and bring all his powers to bear for Harmony and Peace and Love. H. S. G.

I have this day received a copy of your open letter to the members of the American Section T. S., and in reply thereto wish to lay the following points before you in connection therewith, for your further consideration, not in the spirit of criticism, but in the endeavor to avert further trouble.

My attitude towards this matter as a member of the Liberal Catholic Church and a signer of the resolution to which you object, may appear at first sight to be more or less contradictory, but on further examination I believe that you will see that this is not the case.

In the sixth paragraph of your open letter you claim that this resolution is unconstitutional, and is an attempt to modify the First Object of the Theosophical Society.

May I suggest that it is not unconstitutional for the members of the American Section T. S. to define who amongst its members shall be elected to official positions. That is a constitutional function of the Society, and the resolution now to be presented to the Convention is but in the nature of a rider, guiding the election, and does not attempt to modify the First Object. To be unconstitutional, the resolution would have to deny MEMBERSHIP in the Theosophical Society to anyone who was willing to subscribe to the First Object as it now stands, and whose application had not been previously declined on other grounds.

Provided you grant my first point, then the following paragraphs have no bearing on the case, and the letter need not have been written.

I have seen the present position of affairs coming on for the last two years and more, and have had very clear cut and definite ideas as to the solution of "the problem that the signatories will have to work out for themselves" all this time, but I have refrained from getting into this business in the way I am doing now for two very good reasons:

1. I was hoping that this problem would work itself out, especially since the Liberal Catholic Church and the Order of the Star in the East had recognized that Krotona was not the proper place for their activities.

2. I was not at all sure how much of this stir in the Society has arisen through H. P. B. again getting in her paddle, as in 1905 and 1907.

Last month (August) I wrote down my solution of the problem and sent it to the Editor of the Theosophist for insertion in that magazine, if it be found acceptable, so that it might reach all quarters of the globe, where these same difficulties exist.

I am enclosing you herewith a copy of that solution, which of course cannot be published until the Editor of The Theosophist has either

inserted the article in his magazine or rejected it.

If upon reconsideration of your open letter, you come to the conclusion that it would have been better not to have written it, I would offer the following suggestion for dealing with this matter at the Convention:

1. That you withdraw from the position that you have taken up in this open letter.

2. That you arrange with the present officials of the World movements now under way, that they will not accept any official position in the American Section of the T. S., as long as they retain those official positions.

3. That at the same time that this arrangement is made, you get the proposers of the resolution objected to, to drop the resolution entirely, as the result of the second of these arrangements.

I am not seeking publicity in this matter, but am trying to help. If the copy of the article which I enclose herewith will be of any assistance to you in obtaining this solution, you have my permission to use it in any way you think best, except its publication, as before stated.

I am not in a position to know what Mrs. Besant has written you in answer to your cablegram, but her cable reply is very guarded, as we well might expect.

Yours sincerely,

T. W. T.

I enclose my August remittance to the Krotona Fund.

The information I have received from Chicago of the defeat of the Jones resolution is an inexpressible relief.

I confess that I was staggered when I first read it. It seemed incredible that anything so narrow and bigoted and widely at variance with Theosophical principles could have been initiated by Theosophists.

I am deeply grateful that the American Section has been spared the odium of taking the first step towards reducing the Society to a sectarian body.

How grateful we should all be that your breadth and tolerance are the forces at the helm.

Ever faithfully yours,

E. B. W.

If the knowledge imparted by Theosophy and occultism is allowed to take its logical course, real students of this ancient wisdom will become expert in recognizing truth. They ought to become more judicial; less opinionated. It is natural for people to take sides, and to defend their side in a one-sided way, rather than to want to face all the facts in an open-minded manner. The desire to remain ignorant of facts that run counter to our prejudices is manifestly a weakness instead of a strength in our characters.

If we are going to improve in thought culture we must be guided by at least two considerations; first—we must realize that truth is relative; that we do not sense absolute truth. There is no such thing as imperfect humans knowing it all. Truth is that which is convincing, and is not necessarily the same

for all, though there is an average of resulting conduct that civilized government attempts to maintain according to the average enlightenment of the body of people. The other point is that facts are usually incomplete. It is very difficult to get all the facts even when we are willing to do so. As ordinary citizens our sources of information are very much biased, all having been acquired as far as their controlling policies are concerned, by great financial interests that operate them to their own advantage.

The late Judge A. A. Purman, who was familiar with Wall street, and who was a clear and independent thinker, said that one man, the greatest organizer in the world, practically controls America, through the system that he has built up for the evident purpose of exercising power and shaping legislation.

An illustration of how it is made possible, is given by the fact that the superintendent of the great Foundation, stated that for the year 1919 \$3,662,504 had been appropriated by it for "medical education." We now see practically every periodical in the United States printing the propaganda of the American Medical Association, very probably as a direct consequence of that investment. That propaganda pretends to teach progressivism through discoveries in medicine and surgery. But it is simply suggestivism designed to keep the masses of unthinking people enslaved by dividend paying practices that have no other claim on common sense.

In like manner, ready-made opinion is foisted upon the great body of people who are fond of quoting authorities regardless of their own reasoning faculties, and who "saw it in the paper," or some noted man said so, according to report.

As theosophists we ought to be public-spirited, as taught by Pythagoras at the original Crotona, and if we distinguish ourselves by such discernment and discrimination as becomes students of the ancient wisdom, we will not only be willing to face all the supposed facts we can and in a deliberative manner, but we will be careful to consider what probably actuated the person who presented them in just that way. The small, struggling publications that indulge in vigorous protest against fashionable wrong-doing, often represent the keenest insight into conditions as they really are, and they usually present facts that are purposely ignored by the great news agencies of the world. We have no right to fall below our possibilities, and as we accept or neglect the opportunities of this interesting and important time in which we live, so do we automatically select our environments for succeeding incarnations with their appropriate sense of limitation or of freedom for congenial service as karmic agents of Evolution. Are we trying now to be impartial and thorough in our outlook upon the facts and events of today? Is it ever treason to think and talk the natural truth?

C. T. T. S.

AN IMPORTANT NOTICE

THE 1920 WINTER SESSION OF KROTONA INSTITUTE

Ever since the first session of Krotona Institute in 1912 those connected with the Faculty have dreamed of a time when the short courses should be extended into two full Semesters and the Institute expanded into a real Theosophical University.

As the years pass and we watch the Institute grow we feel that the time is not far distant when the dream will become a reality. Meanwhile we are expanding as rapidly as possible in the absence of the funds necessary to put the work on a permanent University basis.

We plan to lengthen the course this winter, making it cover three full months, as in the past many subjects have suffered from being unduly condensed.

Mr. Knudsen has written me that he will be home early in January and will give his courses on "Psychology and Self-Analysis," as formerly.

Other new features will be added to our program, among them being a course in "The History, Theory and Practice of Healing,"—an amplification of the outline given in my article on "The New Science of Healing" in last month's "Messenger."

The theosophic key-note will sound through all the courses: thus we will have, Theosophic principles as applied to Education, to Economics, to the various Sciences, to Philosophy and to Religion.

Those attending the coming Session will not only obtain a broader concept and a more detailed knowledge of our Great Synthetic Philosophy but will be given practical aid in developing their particular talents and be better fitted for their especial field in the service of Humanity.

The equipment of the Scientific Laboratory, the large collection of minerals, the hundreds of lantern slides and the fine Herbarium will all afford material for making the various courses more interesting and helpful.

Requests for catalogues and schedule of the Winter Session should be sent to W. SCOTT LEWIS, Registrar, Krotona Institute, Hollywood, California.

The Session will probably begin on January 12 and end April 2. We anticipate an unusually large attendance.

FREDERICK FINCH STRONG,

Acting Dean.

EDITOR'S NOTE:—

In the previous issue of the Messenger Dr. Strong was styled "Dean of the Krotona Institute" instead of Acting Dean, and apology is hereby tendered to Mr. Knudsen who is the Dean of the Krotona Institute.

Also at the foot of Dr. Strong's pages, through an error at the printers, the name of the author of the verse was so placed as to be confused with Dr. Strong's own signature. Abdul Baha is the Head of the Bahaist Movement, and the author of many books.

LOVE DEFINED

"Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up;

Doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth with the truth;

Beareth all things; believeth all things; hopeth all things; endureth all things;

Love never faileth."

PAUL.

"There must be many differences of opinion among us, but to my mind they are healthy and desirable. BUT, while Mind divides, Love unites, and though forms be many the Spirit is one."

A. BESANT (from a letter to Theosophy in India.),
March, 1919.

BOOK REVIEWS

AN ESSAY ON PRAYER

By Wm. Loftus Hare

This article, written in competition for the prize allotted by the Walker Trust on Prayer, received for its excellence among 1700 essays, one of the secondary prizes.

The author gives a historical review of the practice of prayer from earliest times, showing that we have existing records of its use from ancient Chaldea down to modern times.

With his considerable knowledge of Comparative Religion, he analyzes skillfully the various modes of prayer and the various philosophic concepts in the different countries, which resulted in a varying method of prayer. He interprets prayer in the highest sense, not so much as petition, as a yearning for God and the methods of attaining Union. There are many quotations from Hindu, Greek, Buddhist and Christian philosophers and saints, which show under a variety of method, the similarity of purpose in prayer.

The study of the Christian Mystics and the reality of their spiritual experiences is especially interesting. In the consideration of the scope of prayer, and the possibility of answers to petitions, there comes the illuminat-

ing suggestion that while prayer in its highest form is aspiration and transcends all personal concerns, as petitions it may reach sympathetic human minds, which can and will answer it though perhaps without conscious knowledge. This thought is novel and rather suggestive.

The pamphlet is not long and should be of interest to anyone who wishes a condensed survey of the spiritual conception in the historic religions. It offers in clear and concise form the essence of the great philosophies from Hinduism to Christian Science, and it gathers together evidence in quotations from the mystics of Europe of the reality of the spiritual benefit of prayer.

M. G.

The Reality of Psychic Phenomena, by W. J. Crawford. Published by E. P. Dutton & Company, 681 Fifth Ave., New York.

The painstaking scientific experiments with levitation and investigation of the nature and characteristics of the forces thereby applied furnishes a valuable proof of some of the earlier theosophical statements regarding the etheric phenomena. The book ought to be in all larger T. S. libraries.—K. R. L.

AMONG THE MAGAZINES

MISCELLANEOUS

The strike among the typesetters has somewhat limited us in our choice of magazines this month, but among those we have been able to procure it is interesting to note that the leading stories and articles deal entirely with the subject matter of our ability to communicate with those that have passed over.

In the METROPOLITAN for November we find an article entitled "The Belief in an Endless Life" by Mrs. Reginald de Koven, and is an account of the results of spiritualistic experiments with the medium Eva C. in Paris, in which the experimenters encountered a mysterious matter, semi-liquid substance, which by a biological process altogether mysterious and unknown came forth from the body of the medium and rapidly organized itself into various complicated physical forms. These experiments were conducted by Mme. Alexandre Bisson and Baron Schrenck-Notzing in Paris—and in more recent experiments Dr. Geley, former surgeon of the Lyons Hospital and Laureate of the medical faculty, has observed the same phenomena which Madame Bisson and Prof. Schrenck-Notzing have recorded. These results have led Dr. Geley to believe that "All living forms are essentially constituted from one single substance" and "That

the living being is a product of psychic force molded by a creative idea". Mrs. de Koven further gives some first hand experiences of communication from one who has passed over and concludes her article with the declaration, "So this the veil, so breaks the light eternal."

In the Ladies Home Journal for this month appears a condensed version of "Thy Son Liveth" with a foreword by the editor, a point of interest to all Theosophists.

Given much importance on the first pages of the Woman's Home Companion is the first of a series of three articles by Margaret Deland—"The Doors of Silence", a discussion of the possibilities of communication with those that have died. In a letter to the Editor Mrs. Deland says in part: "If survival is proved—a large IF I know—then communication, it seems to me is inevitable; for granting the persistence of the personality, Love is sure, sometime, somehow, to find a way to speak to us * * * I believe that day is at hand and the shadows will flee away."

Mrs. Deland's article is strong and follows in careful detail the investigations of the "Voices" which have absorbed the minds and hearts of many of the first scientists of the day" Frederic Myers, William Crookes, Oliver Lodge, Wallace

a co-worker with Darwin, Sir William Barrett, Professor Royce, James, Langley, Gladstone and Balfour, Tennyson and Sir Gilbert Murray—all members of the society of Psychical Research—and that such a society should spend its time over trifling and unverified stories it would be ridiculous to presume, and yet this organization waded through mountains of these same apparently trifling stories because they found that it was not all drivel—in it was always the residuum, the unexplainable, unaccountable something, which implied that at the other wireless station, somebody was trying to communicate. She points out also how the voices have been speaking through the ages, from the time of Saul and the Witch of Endor, with increasing insistence until now, when their clamor will not be stilled, but is heard by the most indifferent and hard headed materialists, and that their cry ever runs to the sorrowing ones left here, "You need not suffer quite as much as you do." In closing Mrs. Deland urges her readers to investigate further and that "To understand why science puts into the discard things that are extremely impressive to us, may help us to make up our minds as to the whole bewildering subject". And it would seem that right here is where Theosophists should step in and help people to make up their minds and by our simple, reasonable explanation of the "residuum" change the bewilderment into very deep understanding and comfort. One of the steps by which to spread this comfort is to keep ourselves well informed on all articles and stories which are appearing by the dozen in all the current publications of the day, that we may be in a position to correct inaccuracies, corroborate the truths and otherwise bring the light to the workers.

R. W. E.

THE STARRY CROSS, (formerly Journal of Zoophily), official organ of The American Anti-Vivisection Society of Philadelphia, contains

as its leading editorial in the September issue, "The Double Cross". The plausible Henry P. Davidson is quoted as saying, "In Geneva we are establishing a complete research laboratory * * *". An equity suit was needed to deter The Red Cross from using its funds for vivisection some two years ago, but the collusion of such men as Davidson with "eminent scientists" seems to have prepared the way for misuse on a large scale, of money given in good faith for humanitarian work.

"The Hope of the Future" deals with instilling the virtue of gentleness in the receptive child minds of our time. "If we had a million dollars we believe that nowhere could it be made to yield such returns for character and good citizenship generally * * *", said The Humane Education Press Bureau of Boston, in releasing the article.

In the October number, the editor (a member of the T. S.), deals with co-ordinated propaganda of those to whose mutual financial advantage it is to perpetuate the otherwise discredited germ theory of disease. The serum seller, the vaccine vender, the drug doctor, the professional nurse, etc., are all agreed that anti-vivisectionists are pernicious.

Mr. Logan is doubtless well aware that it is not only trade-journals such as the "Pharmaceutical Advance" to which he refers, that are featuring such mercenary science. The twenty million dollars donated this year by John Dough for "medical education" is very evidently reaching all classes of periodicals, so that the most popular as well as the technical ones are engaged in promoting voodooism a la mode, at a financial consideration.

"Chapters From a Catechism of Vivisection" is continued, and with a variety of selected and contributed articles and illustrations, these numbers add two more to the successes of the 28 years of this splendid herald of humanitarianism.

C. T. S.

THEOSOPHICAL

The HERALD OF THE STAR for October records an inspiring address, entitled "The Light of the Star", from the Protector of the Order. She lays stress on the much-disregarded fact that "wherever we are, that is the right place" for us. "That we should be exactly where we are wanted, the place of our greatest service. THAT is the place where we ought to wish to be." The story of the Christ, she continues, is really a story that has to be re-lived by everyone. And then, in her inimitable way, she touches on the salient points of that story, applying them to the initiations, up to the triumphant Ascension, which is "not the going up of the physical body into some unknown realms of space, but the conquest of that dragging-down power of matter which hinders the full freedom of the living Spirit." Her trumpet-

call to each is: "Live in the Light of the Star."

Under the caption "A Cavalier of Christ", Frances Adney recounts a very interesting example of a trance condition and repercussion during the Middle Ages, arising out of the determination to keep a religious vow.

Many pertinent and instructive remarks are contained in the "Thoughts of the Times", under the headings: "The Rural Quest", "The Press and Idealism", and the "Coming British Leaders."

Among the thoughts emanating from a country studio, Mr. S. L. Bensusan reviews two books. The first, "Glimpses of the Great War", by Lieutenant G. H. Whyte, he recommends unstintingly to the public, especially to those who have lost their loved ones.

G. I. W.

The first announcement in THEOSOPHY IN AUSTRALASIA for September is that the magazine is wholly devoted to Australia's uplift and the spirit of the editorials thoroughly prove the statement. In "Our Rights to Australia" an address by a soldier-minister, he speaks of a "White Australia" only on the ethical grounds that the great land in the Southern Seas is used for the welfare of the world.

In the editorial columns the suggestion is made of how splendid it would be if a few men of the standing of Sir R. Tagore, or Mr. Jinarajadasa, could be induced to accept permanent office in the scholastic world. Another suggestion is to have an India Day, or a China Day as a chief annual function. Such special "Days" throughout the British Empire would go far towards mitigating the urgency and danger of the color problem.

The third lecture on "The True Government of the World" by Mr. Leadbeater deals with "God's Hierarchy." He explains how the inner government of the world is regarded by the agency of a spiritual aristocracy—the Adepts. Most beautifully he appeals to his audience to renounce selfishness and to learn the service of God in the form of utter devotion to the service of our fellowmen.

THE VAHAN is present in two numbers, August and September, and each records a time of great activity in the English Section owing to the presence of our President, Mrs. Besant. The first editorial page is devoted to the announcement of the publication of three new books: *The Collected Works of Thomas Vaughan*, which is important because it is the only edition of the whole of T. Vaughan's writings. The second book is called *A Book of Months*, by Mrs. Greenside, and the third book is called *Glimpses of the Great War*, which is a collection of the letters of the late Lieut. G. H. Whyte.

The literary matter of this number is confined to two articles, the first of which is *Some Notes on Psychoanalysis* by Dr. Chella Hankin. This article is an outline of the main facts of the popular analytical system. Dr. Hankin discusses the subject mainly from a medical point of view dealing particularly with the Jung method of Psychoanalysis and briefly pointing out some of its dangers. Dr. Jung of Zurich is the originator.

Under the heading of *Reports and Notices* is arranged the important matter of this issue, as it mainly concerns Mrs. Besant's activities. Her itinerary indicates that she is daily on the platform in various cities and towns of England, lecturing mainly on "Indian Reforms."

Many of her lectures are arranged under the auspices of either the Britain and India Association, or the Labor Party. An important announcement is made of the authorization by Mrs. Besant of a Christian Lodge for the study of the Christian Mysteries—a lodge which is not to be connected officially or unofficially

with any church or sect, but composed of the Fellows of the Theosophical Society who look upon Christianity as the ultimate expression of the Divine Wisdom and as best adapted to the needs of the Western world and the demands of the coming race.

Several full pages are given to reports of T. S. Federations. These reports are encouraging, as they show not only the growth of the T. S. in England, but the success of various activities such as Lotus Groups, Fraternity in Education, and Healing Groups.

The September number has its usual seasonable comments by the General Secretary, Mr. H. Baillie Weaver. In reference to Mrs. Besant's lectures and other activities, he says: "I will only say that it was a great joy to me to realize them, as I have realized even more fully since, that the troublesome and exciting years she has passed through have not robbed her wonderful oratory of its persuasiveness, lucidity or finish, and still more remarkable, have not apparently diminished her vigor and power of work."

Margaret L. Lee considers from the philosophical and educational standpoint "Some Theosophical Aspects of Analytical Psychology." She states that "Both Freud and Jung fall into the error spoken of by Mrs. Besant in *Theosophy and the New Psychology*, i. e., that of confusedly relegating all which does not lie within the sphere of the normal or "walking" consciousness to the same subliminal region of forgotten experiences and wishes." This is a very interesting article, and particularly so to students of Psychoanalysis.

Those who have read George Eliot's books will find an appreciative article on this novelist and philosopher by Herbert A. Berens. He touches upon the deep philosophic thought, the beautiful sentiment, the exquisite tenderness and the genial humor to be found in the works of that gifted, noble spirit known to us as George Eliot.

The unsigned writer of "Brother Hail!" brings out a good suggestion. Lectures are given on such titles as "After Death—What?" and "Where are our Dead?"—who not lecture on such subjects as "Before Birth—What?", and "What of our Unborn?"

We find Mrs. Besant's lecture itinerary for September and October in England scarcely omits a day. Some of her lectures are upon "Education for the New Era," and "Reconstruction in the Light of Theosophy," also lectures on "Indian Reforms." The four Sunday mornings in October she speaks on the War and the Future, to-wit: (1) "The War and the Builders of the Commonwealth;" (2) "The War and Its Lessons on Fraternity;" (3) "The War and Its Lessons on Equality;" (4) "The War and Its Lessons on Liberty."

October 1st there was a social gathering of Theosophists in honor of Mrs. Besant's birthday. A "Birthday Fund" consisting of a nice sum was presented to her. A. H. T.

CHRISTMAS

What is it that gives Christmas its mystic power over people's hearts and minds so that it stands out as the one day above all other days in the year? Some say it is because the Christ was born on that day. Others say that Christmas is older than Christianity; that the ancient Romans had their Christmas and called it the "Brumalia," among the pagan Scandinavians it was called the "Mitvinter Blot," etc. Still others say it is a celebration of the birth of the Sun God.

Something evidently takes place at that time which is of importance both to man and the lower kingdoms, yes even to the devas. It is the beginning of a new cycle when the sun begins to move Northward. Wise ones have told us that it is of importance that the new yearly cycle is started right and it has become the custom among us to make Christmas a time of joy, of good will, of family reunion, and of present giving. All giving, including that of Christmas gifts, has a double effect; the giving affects the giver and the gift affects the one who receives. Many of us feel that the greatest gift we have ever received was the knowledge of the Theosophical truths; this knowledge is set forth in our Theosophical books. A word to the wise is enough; you know what to do. The following list will aid you in carrying it out.

BOOKS \$1.00 EACH

Thoughts on "At the Feet of the Master"
The Changing World (paper)
Evolution and Occultism
The Immediate Future
Initiation -
Mysticism
Psychology
The Spiritual Life
The Crucible
Our Glorious Future
Scientific Corroborations of Theosophy
Avatars
When the Sun Moves Northward
Philosophy of the Bhagavad Gita
Sanatana Dharma

BOOKS 50c EACH

(Cloth Cover)

The Building of the Cosmos
Death and After
The Doctrine of the Heart
Karma
Man and His Bodies
Reincarnation
The Seven Principles of Man
A Study in Karma
Theosophy and the Theosophical Society
Light On the Path
The Lord's Work
Education as Service
The Astral Plane
The Devachanic Plane

BOOKS 75c EACH

Duties of the Theosophist
Esoteric Christianity
Ideals of Theosophy
The Immediate Future (paper)
The Path of Discipleship
Some Problems of Life
Superhuman Men in Religion and History
Theosophy and the New Psychology
Thought Power
Principles of Occult Healing
Theosophy Simplified
Adyar Album
Clairvoyance
A Textbook of Theosophy

BOOKS 25c EACH

(Paper Cover)

The Riddle of Life
The Voice of the Silence
Flowers and Gardens
In His Name
The Lord's Work
Life After Death
An Outline of Theosophy
Nature's Mysteries
A Primer of Theosophy
Meditation for Beginners
Concentration
Education as Service
At the Feet of the Master
Theosophy and the Woman's Movement

THEOSOPHICAL PUBLISHING HOUSE

American Branch

Krotona, Hollywood, Los Angeles, Calif.

CHRISTMAS INSPIRATIONS

FOR CHILDREN
(Don't forget the little ones)

CHATS WITH CALOR-KIN

W. L. Hubbard. Paper 75c, cloth.....\$1.00

THE BOOK WITH REAL FAIRIES

Alma Kunz Gulick50

IN A NUTSHELL

Agnes Boss Thomas50

LEGENDS AND TALES

Annie Besant50

THEOSOPHY FOR BEGINNERS

C. W. Christie50

THEOSOPHY FOR

VERY LITTLE CHILDREN

Clara M. Codd35

TALKS WITH

GOLDEN CHAIN LINKS

Ethel M. Whyte35

THE GREAT TEACHERS

G. H. Whyte60

Don't eat your younger brothers for Christmas; buy a vegetarian cook book.

VEGETARIAN SUPPLEMENT TO "SCIENTIFIC FEEDING"

Dr. Dora C. L. Ruper\$1.00

VEGETARIAN COOK BOOK

Members of the Los Angeles Lodge..... .50

CARDS

HAND-COLORED

PHOTOGRAPHS OF KROTONA

Six different views, each 20c, 3 for..... .50

GOLDEN CHAIN CARDS

A morning prayer for children, each 1c
or 100 for..... .40

THEOSOPHICAL EMBLEMS

PINS

Gold 13/16 in. diameter.....\$5.00

Gold 7/16 in. diameter..... 4.00

Gold 7/16 in. diameter

(Scarf Pin) 4.00

Silver 7/16 in. diameter

(Brooch) 2.00



LAPEL BUTTONS

Gold 7/16 in. diameter.....\$5.00

Silver 7/16 in. diameter..... 2.25

PENDANTS

Gold 13/16 in. diameter..... 5.00

Attractive Gift Books Beautifully
Bound in Leather with Titles in Gold:

LIGHT ON THE PATH

Mabel Collins. Miniature edition.....\$0.75

EDUCATION AS SERVICE

J. Krishnamurti. Voicing the true ideal
for educators75

CHRIST AND BUDDHA

C. Jinarajadasa. Some glimpses of the
past and a promise for the future..... .75

FLOWERS AND GARDENS

A gem of poetry expressed in the most
exquisite prose..... .75

IN HIS NAME

Describes the Masters and the way to
them75

FRESH FROM THE PRINTER

SOME GLIMPSES OF OCCULTISM

C. W. Leadbeater. Describes the past
and the future of humanity, the ancient
mysteries, the unseen world, psychic
powers, etc. 2.00

EXPANDED THEOSOPHICAL KNOWLEDGE

A. P. Sinnett. A valuable little book
about our solar system and the group
of suns to which it belongs..... .30

SUPERPHYSICAL SCIENCE

A. P. Sinnett. Deals with this world's
place in the universe, and Life after
Death30

ANCIENT IDEALS IN MODERN MASONRY

C. W. Leadbeater. An interesting de-
scription of Masonry in Ancient Egypt,
and of the occult work in the Masonic
Lodge15

Spiritual Life for the Man of the World.....Annie Besant
In a neat box ready to put on the Christmas Tree

Above prices hold when cash accompanies the order.

THEOSOPHICAL PUBLISHING HOUSE

KROTONA, HOLLYWOOD

American Branch

LOS ANGELES, CAL.