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A NEW YEAR'S WISH

To dwell hard by the heart of God, to act the part of a brother of the Lord, to answer the needs of our fellows humbly, to radiate the light and cheer and warmth of Heaven generously, to deal with all men honorably, to love well, think truly, act nobly, pray intensely, and grow strong upon the hidden manna gathered from events where God has stored it,—may this be your daily order in the year to come.

—ANONYMOUS.

THE FUTURE

By ELLA WHEELER WILCOX

MAN will stand on the summits of knowledge,
In the splendour of Light from the Source;
And the methods of Church and of college
Will all of them change by his force.
For the creeds that are blind and cruel
And the teachings by rule and by rod,
Will all be turned into fuel
To light up the pathway of God.

This is the truth as I hear it—
The clouds are rolling away,
And spirit will talk with spirit
In the swift approaching day.
War from the earth will be driven,
From evil will come forth good;
And men shall make ready for Heaven
Through living in Brotherhood.

(From "The Message.")

CANCELLED

OUSPENSKY'S IMPEACHMENT OF POSITIVISTIC PHILOSOPHY

BY CLAUDE BRAGDON

In a previous essay ("Voice Out of Russia"), *The Messenger*, December 1919, I tried to indicate the drift of the Ouspenskian philosophy as presented in *Tertium Organum*, (The Third Organ of Thought). Ouspensky is a mathematician and a scientist yet his philosophy is more purely transcendental and idealistic than any that has yet appeared in the West. The interesting thing is that he was led to this extreme position first, by certain advanced developments in mathematics (non-euclidian geometry, transfinite numbers, etc.), to which the ordinary logic does not apply, and second, by the *reductum to absurdum* of positivistic (materialistic) philosophy by the latest researches, discoveries, and new hypotheses of which the theory of relativity, with its revolutionary concepts with regard to time, space, and materiality, is chief.

It is in the nature of a cosmic joke that mathematical certitudes, and science—which is "that knowledge gained by exact observation and correct thinking"—should thus be discovered to be pointing in the very direction toward which Mid-Victorian materialism, namely, toward God, that is, toward an Eternal and universal consciousness supposed them not to point. Ouspensky makes it very plain that such is the case.

He considers three orders of phenomena: (1) *physical phenomena*, i. e., all phenomena studied by physics and chemistry; (2) *phenomena of life*, all phenomena studied by biology and its subdivisions, and (3) *phenomena of consciousness*, psychic and spiritual phenomena.

Positive philosophy affirms that all three orders of phenomena proceed from one cause *lying within the sphere of the study of physics*. This cause is called by different names at different times, but it is assumed to be identical with physical energy in general.

Ouspensky shows the absurdity of such a point of view. Physical phenomena, he says, transform themselves into one another completely. It is possible to *transform* heat into light, pressure into motion, etc., it is possible, indeed, to produce any physical phenomena from other physical phenomena, to produce any chemical combination by the synthetic method—but *physical phenomena do not transform themselves into the phenomena of life*, nor can physical, chemical and mechanical phenomena produce the phenomena of consciousness, i. e., of thought. Were it otherwise, a *rotating wheel*, after the expenditure of a certain amount of energy, or after the lapse of a certain time, could *generate an idea*.

"On the other hand, the phenomena of life change into other phenomena of life, multiply infinitely, and *transform themselves into physical phenomena*, generating whole series of mechanical and chemical combinations. The phenomena of consciousness possesses even greater unifying force with relation to physical phenomena than do the phenomena of life. We know that at the basis of our procreative force lies *desire*—that is, a psychical state, or a phenomenon of consciousness. *Desire* is possessed of enormous potential force.

"Out of the united desire of a man and of a woman, a whole nation may come into being. At the root of the active, constructive, creative force of man, that can change the course of rivers, unite oceans, cut through mountains—lies the will, i. e., again a psychical state, or a phenomenon of consciousness."

He concludes that without making a palpable logical mistake we cannot declare life and consciousness to be dependent functionally on physical phenomena. The truth is quite opposite to this: everything forces us to recognize physical phenomena as the result of life, and life as the result of consciousness. "*The microscopic living cell is more powerful than a volcano—the idea is more powerful than the geological cataclysm.*"

But his distrust of positivistic philosophy lies far deeper than all this: he objects to its *method*—the study of phenomena in time and space.

"The question concerning the relation of the phenomena to the *thing-in-itself*, i. e., to the indwelling reality, has been from far back the chief and most difficult concern of philosophy. Can we, studying phenomena, get at the very cause of them, at the very substance of things? Kant has said definitely: No!—by studying phenomena we do not even approach to the understanding of things in themselves. Recognizing the correctness of Kant's views, if we desire to approach to an understanding of things in themselves we must seek an entirely different method, an utterly different path from that which positive science is treading, which studies *phenomena*.

"The positivistic philosophy sees mechanical motion or electro-magnetic energy as the basis of all phenomena. But the hypothesis of vibrating atoms or *units of energy*—electrons and cycles of motion, combinations of which create different "*phenomena*"—is only an hypothesis, built upon a perfectly arbitrary and artificial assumption concerning the existence of the world in time and space. Just as soon as we discover that the conditions of time and space are merely the properties of our sensuous receptivity, we absolutely destroy the validity of the hypothesis of "*energy*" as the foundation of everything, because time and space are necessary for energy, i. e., it is necessary for time and space to be the properties of the world and not the properties of consciousness.

"To a sincere positivist any metaphysical argument proving the unreality of matter or energy seems sophistry. It strikes him as a thing unnecessary, disagreeable, hindering a logical train of thought, an assault without aim or meaning on that which in his opinion is firmly established, alone immutable, lying at the foundation of everything. He vexedly fans away from himself all "*idealistic*" or "*mystical*" theories as he would a buzzing mosquito.

But the fact is that *thought* and *energy* are different in substance and cannot be *one and the same thing*, because thought is a subjective phenomenon and energy an objective one. The positivist, when he begins to realize this, feels that the ground is quaking underneath his feet, feels that by his method he will never approach the *thought*. Then he sees clearly the necessity for a new method. *As soon as he begins to think about it* he begins quite unexpectedly to notice things around him which he did not see before. His eyes begin to open to that which he did not wish to see before. The walls which he had erected around himself begin to fall one after another, and behind the falling walls infinite horizons of *possible knowledge*, hitherto undreamed of, unroll before him.

"Thereupon he completely alters his view of everything surrounding him. He understands that *the visible* is produced by *the invisible*, and that without understanding the invisible it is impossible to understand the visible. His '*positivism*' begins to totter, and in some splendid moment he will perceive those things which he was wont to regard as real and true to be unreal and false, and those things regarded as false to be real and true.

"First of all he will see that *manifested* physical phenomena often hide themselves, like a stream which has gone underground. Yet they do not disappear altogether, but continue to exist in latent form in some consciousness, in someone's memory, in the words or books of someone, just as the future harvest is latent in the seeds. And thereafter they again burst into light, out of this latent state they come into an apparent one, making a roar, reverberation, motion."

Following along this line of thought Ouspensky ties it up with the twin concepts of karma and reincarnation in an interesting way, for by bringing to bear upon these concepts the ideas of the *fourth dimension* he illuminates them with a great light for which, one is tempted to say, for centuries they had been waiting. What I mean is that this light, shed by the purely modern and Western development of mathematics, shines through and

burns away the dark and heavy husk of fable, symbol and allegory which has grown up around the ideas of karma and reincarnation, rendering them extravagant and grotesque to persons of our race and training, and in a flash reveals the white core of truth, pure, simple, *necessary* in point of fact. It is not that we may accept these things as true; but that *we cannot dispense with them*. Ouspensky develops his idea as follows:

"We observe such transitions of the invisible into the visible in the personal life of man, in the life of peoples, and in the history of humanity. These chains of events go on continuously, interweaving among themselves, entering into one another, sometimes hidden from our eyes, and sometimes visible.

The idea of karma, developed in remote antiquity by Hindu philosophy, embodies the idea of the unbroken consecutiveness of phenomena. Each phenomenon, no matter how insignificant, is a link of an infinite and unbroken chain, extending from the *past* into the *future*, passing from one sphere into another, sometimes manifesting as physical phenomena, sometimes *hiding* in the phenomena of consciousness.

"If we regard karma from the standpoint of our theory of time and space of many dimensions, then the connection between distant events will cease to be wonderful and incomprehensible. If events most distant to one another in time touch one another in the fourth dimension, this means that they are proceeding simultaneously as cause and effect, and the walls dividing them are just an illusion which our weak intellect cannot conquer. Things are united, not by time, but by an inner connection, an inner correlation. And time cannot separate those things which are inwardly near, following one from another. Cer-

tain other properties of these things force us to think of them as being separated by the ocean of time. But we know that this ocean does not exist in reality and we begin to understand how and why the events of one millennium can *directly* influence the events of another millennium.

"The hidden activity of events becomes comprehensible to us. We understand that the events must become hidden in order to preserve for us the illusion of time.

"We know this—know that the events of today were the ideas and feelings of yesterday—and that the events of tomorrow are lying in someone's irritations, someone's hunger, in someone's suffering, and possibly still more in someone's fantasy, in someone's dreams."

In a subsequent essay I shall endeavor to give other examples of the manner in which Ouspensky submits certain essentially theosophical ideas to the most rigidly mathematical and scientific tests, and discovers the pure gold of truth in them. He is impatient, however, at the way these truths continue to be presented in modern theosophical literature. Mathematics furnishes the most perfect and potent symbolism that the world has ever known, and until the ancient wisdom is interpreted in terms which we ourselves have developed and therefore understand, it will remain, in the West, the cult of the few instead of the inspiration of the many. Such is his contention.

The Secret Doctrine was the first notable effort to effect this translation, and *Tertium Organum* (also written by a Russian) may be regarded as a later endeavor from another point of view, to achieve a similar end.

"In the antechamber of the body it is vain to tarry; among the forms that belong to it and are painted upon its walls—beautiful as they all without one exception are—you shall look in vain for the master.

In the antechamber of the intellect (important as it is) it is vain to tarry; systems and philosophies, plans and purposes, proofs and arguments, shall please you for a time but in the end they shall only contradict and destroy each other.

In the antechamber of art and morality (important as they are) you shall not tarry overlong. Here also as in the other chambers, though you see the footsteps of the Master you shall not behold him face to face.

The trees grow in the Garden, but they are not the same as the lord of the Garden; out of them by themselves come only confusion and conflict and tangling of roots and branches."

(From "TOWARDS DEMOCRACY," by Edward Carpenter.)

SYMBOLS ETERNAL

By B. E. WALKER

Someday, when we to heights have grown,
 Where Death through Birth no more is
 known,
 When all earth-lessons have been
 learned,
 And all God's lasting treasures earned,
 We'll know to each, three things belong:
 One Name, One Color, and One Song.

Again, in words and loving deeds,
 I daily strive to plant the seeds
 That one day, straight and strong will
 grow
 Into the name my angels know.

And often, in the daytime light,
 I weave with colors soft and bright,
 The symbol for a pattern fair
 To fit my color pattern there.

In little, flitting insect wings,
 In flowers, sunsets, twilight things
 I find soft shades—in sky and tree—
 All sink their beauty into me.

So, through the Days that give me birth
 Along the shores and times of earth,
 I search, and gather for my soul
 Each treasure for a perfect whole.

I'm listening, I'm listening
 To hear the songs the Devas sing;
 Bright music of celestial spheres
 That floats across the bourne of years.

Sometimes, deep in an organ's roll,
 I feel swift stirrings o'er my soul;
 Or in the tunes of violins
 The answer to my song begins.

Sometimes I catch it in a bird
 Singing, nor knowing it is heard;
 Sometimes from merry children's play
 My soul-note steals a bar away.

And here and there an echo flings
 Its way across the muted strings,
 Preparing for the harmony
 Those angel hordes will give to me.

Someday it will be ours to know
 The Color that our spirits show;
 The Name God gives us, deep, profound;
 The Song that through God's space will
 sound—
 All silently, like birds a-wing,
 I'm watching, building, listening!

THE LIFE OF SERVICE IN 1920

Standing as we do at the beginning of the new year we turn with anxious thought and presaging questions to that hidden future; we wonder what it holds in store for us as units and for the race as a whole and in the shadow of the great work of reconstruction, and under the cloud of economic war and unrest we lay our plans for the unfolding days. Those of us, who in service to the race and under the guidance of the Great Ones, seek to work and duly serve, need to gather into a synthetic whole our conclusions, and our hopes, measure them alongside the need, answer to the clarity of the call, and with resolute conviction, steadfast hope, altruistic love, and a center of inner calm step forth upon the fresh period of endeavor.

In rendering service three things are of moment:

1. The motive.
2. The method.
3. The attitude following action.

With wrong motives and methods I seek not today to deal. To us they are known. I seek to indicate the right, and by adjustment of the life of service to the indications comes correction and inspiration. A life of much service opens up to all willing ones now. Let us see to it that that life commences right. A right beginning results in continuous correctness, and helps much in the endeavor. In this case when failure comes all that is needed is a re-adjustment. In failure where the beginning has been at fault (an inevitable failure) the need is for a complete renewal of the inner springs of action.

1. *The Motives for Service* are 3-fold in the order of their importance.

There must come first a realization of God's plan of evolution, a sensing of the world's dire need, an apprehension of the immediate point of world attainment, with a consequent throwing of the total of one's resources into the furtherance of that plan.

Next is necessitated a definite personal goal of attainment, that spurs on the individual life to highest effort, some great ideal—such as holiness of character—

some realization of the reality of the Masters of the Wisdom, and a strong inner determination to love, serve, and reach Them at all costs. When you have this intellectual grip of God's plan, coupled with a strong desire to co-operate with the Great Ones, in physical plane activity will come the working out.

Then follows a comprehension of one's innate or acquired capacity, and a fitting of that capacity to the need realized. Service is of many kinds and he who wisely renders it, seeks to find out his particular sphere, and having found it, the strong motive results in the personal sacrifice to the good of the whole, which leads logically to personal development. But, the personal development remains a secondary motive.

The motives then being adequate and correct, the methods of service may be taken up.

2. *The Methods of Service* are many and varied. I can but indicate the ones of paramount importance. To each of us may come our own indications and promptings. Here I seek but to generalize.

The first and foremost is—as oft we have been told—*discrimination*. He who considers that he can attempt all things, who balks not at ought that happens his way, who considers he has capacity for all that arises, who brings zeal but no brains to bear on the problems of service, dissipates force, leads to destructive action, wastes the time of wiser and greater ones in the correction of his well-meant mistakes, and serves no end but his own desire. The karma of good intention may be his, but it is offset by the karma of foolish action.

He serves with discrimination who realizes wisely his niche, small or great, in the great scheme, who calculates soberly his mental and intellectual capacity, his emotional calibre, and his physical assets, and with the sum of the whole applies himself to fill that niche.

He serves with discrimination, who judges with the aid of his Higher Self

and the Master, what is the nature and the measure of the work to be done, and is not guided by the well meant—though oft ill judged suggestions, requests and demands—of his fellow servers.

He serves with discrimination who brings a realization of time into action, and, comprehending that each day contains but 24 hours and that his capacity contains but the expenditure of just so much force and no more, wisely adjusts his capacity and the time available to each other.

Next follows a *wise control of the physical vehicle*. A good server causes the Master no anxiety on physical causes, and may be trusted so to guard and husband his physical strength that always he is available for the carrying out of the needed work. He fails not from physical disability. He sees that his lower vehicle gets rest sufficient, and adequate sleep. He rises early and retires at a seemly hour. He relaxes his body whenever possible, and feeds it with food wholesome and well-judged, refraining from much eating. The probability is that the majority of us eat several times as much as is required. A wise server ceases from work when, through accident or inherited physical disability, his body re-acts from action, and cries for attention. He seeks then rest, sleep, diet, and—if required—necessary medical attention, and he obeys all wise instruction, giving adequate time for the recovery of the body.

Next follows a *steady care and control* of that most difficult of all vehicles to subdue, *the astral body*. No excessive emotion is permitted, though strong gales of love for all that breathes are allowed to sweep through. Love, being the law of the system, is constructive and stabilizing, and bears all onward in line with itself. No fear or worry or care shakes the astral body of the aspiring servant of all. He cultivates serenity, stability, and a sense of security in the action of God's Law. A joyous confidence characterises his emotional attitude. He harbors no jealousy, no cloudy grey depression, no greed or self-pity, but—realizing that all men are brothers, and that all that is, exists for all—he proceeds calmly on his way.

Now comes *the development of the mental vehicle*. In the control of the astral he takes the attitude of elimination. The aim in training the emotional vehicle is to empty it of all color, to still vibration, and to make it clear and white, limpid as a pool upon a summer's day. Thereby it can reflect with accuracy the higher. In fitting the mental vehicle for service the worker strives at the opposite of elimination; he seeks to build in, to supply with knowledge and facts, to train it intellectually and scientifically so that it may prove as time goes on a stable foundation for the Divine wisdom. Wisdom supersedes knowledge yet requires knowledge for the preliminary step, for the server must pass through the Hall of Learning prior to entering the Hall of Wisdom. So in training the mind he seeks orderly acquisition of knowledge, a supply of that which lacks, a sequential grasp of what mental faculty has accumulated from past lives, and a steadying of the lower mind in order that the higher may dominate, and the creative faculty of thought may from the stillness be projected. The negative stillness of the astral body results in impression received from above. The positive stillness of the mental body leads to the higher inspiration.

Having sought to control and wisely use the personality in its three departments the lover of humanity seeks *skill in action*. He aims at perfection. Not magnificent dreams of martyrdom and the glorious chimeras of spectacular service engross his attention, but an instant application of all his powers to the next duty. He knows that perfection in the foreground of his life, in the details of his envioning work, causes accuracy in the background too, and will result in a picture of beauty rare. Life progresses by small steps, but each step taken at the right time, and each moment of time wisely occupied leads to long distance covered, and a life well spent. They who guide the human race test out all applicants for service in the small detail of every day life, and he who shows a record of faithful action in the apparently non-essential is moved by Them into a sphere of greater moment.

How, in an emergency, can They depend on one who in the every day matters of life does slovenly and ill-judged work?

A further method of service shows itself in *adaptability*—in an aptitude to retire when other or more important people are sent to fill the niche; or, inversely, when some less competent person can do his work with equal facility and good judgment the good server will step out of office and move into work of more importance. It is the part of wisdom in all who serve neither to rate themselves too highly, nor to underrate themselves. Bad work results when the non-efficient fill a post, but it is equally a loss of time and power when skilled workers hold positions where their skill has not full scope, and where less skilled men and women would do as well. Let us be ready therefore, all of us who seek to serve, to stay a lifetime in offices non-spectacular and seemingly non-important, if such is our karma and the place we best may fill, but let us be equally ready to step up to work of value more apparent when the Master's word goes forth, and circumstances—not the servers planning—indicate the time has come.

3. Lastly. What should be *Our Attitude Following Action*? Utter dispassion, utter self forgetfulness, utter occupation with the next step to be taken. The perfect server is he who does to the utmost of his ability what he believes to be the Master's will, and the work to be done by him in co-operation with God's plan. Then, the work accomplished, he passes on to other, caring not as to the result of action. He knows that wiser eyes than his see the end from the beginning; that insight, deeper and more loving than his, is weighing up the fruit of deeds; that judgment, more profound than his,

calculates the force and extent of the vibration set up and adjusts that force according to the motive, and not so much the amount accomplished. He suffers not from pride in what has been done, nor from undue depression over lack of accomplishment. At all times he does his very best, and wastes not then his time in backward contemplation, but presses steadily forward to the fulfilment of the next duty.

The wise server, after action, cares not what his fellow servers say, provided his Higher self, and his superiors (either incarnated humans, or the Leaders on the inner side) prove content or silent; He cares not if apparently the result is not such as he anticipated, provided that in faithfulness he did the highest thing he knew; he cares not if reproach or reproof assail him, provided his inner self remains calm and non-accusing; he cares not if he lose friends, relatives, the popularity he once had, or the approbation of his environment, provided his inner sense of contact with Those who guide and lead remains unbroken; he cares not if he works in the dark, and with no visible result of his work, provided the inner light holds steady, and his conscience remains silent.

We can sum it all up in three sentences in closing:

The Motive may be epitomized in these few words,—the sacrifice of the personal self for the good of the One Self.

The Method may be shortly put as follows,—wise control of the personality, and discrimination in work and time.

The Resultant Attitude will be,—complete dispassion, and a growing love of the seen and the unseen.

A. A. EVANS.

Only goodness can see goodness, only spiritual minds can read spiritual, only faith can detect faith. So long as we fear one another, or so long as we look askance on him we can have no communion with him. This only comes to friendliness, to love.

—BARBOUR.

MR. B. P. WADIA**GUEST OF THE AMERICAN SECTION**

Mr. Wadia is a prominent Indian Theosophist, a cultured Parsee and a leader of political thought in India. He is the close associate and co-worker with our beloved President, Annie Besant, and one of the strongest figures at Adyar. He is the co-editor of two Indian newspapers, the *New India*, a daily, and *The Commonweal*, a weekly, both published in Madras City. He is also co-editor of *The Theosophist* and *The Adyar Bulletin*, both well known to our members. He is the Manager of the Theosophical Publishing House at Adyar, with branches in London, England, and at Krotana, through which most of the theosophical literature is issued.

Mr. Wadia's principal work at present is International Social Reconstruction in which his keen judgment, long experience, and intensely practical nature are vital factors. He came to America in October as technical adviser to the Indian Labor Conference recently held in Washington, D. C., where he has done most valuable work.

In India Mr. Wadia stands for constitutional political methods, working for Indian nationalism and self-government, and he is the friend and supporter of the Rt. Hon. Edward Samuel Montagu, the British Secretary of State for India. He is the originator of the trade union movement in India and is the president of the Madras Labor Union which directly influences over fifty thousand members, consisting of textile workers, tramway men, rickshaw men, printers, mill workers and shop workers.

Before coming to America Mr. Wadia spent four months in England and Scotland where he was received with honors. His lectures to English audiences were of exceptional value and as a witness before the British Parliamentary committee in behalf of Indian labor conditions he was a powerful factor in the effort to effect sweeping reforms in factory laws and improve the conditions of India's toiling masses.

This is Mr. Wadia's first visit to this country and now that his duties in Washington are over he is touring the United States, escorted by Mr. Warrington, visiting many of our lodges and giving to this country through the Theosophical Society the delightful benefit of his profound knowledge of philosophy, literature and religion. As a Theosophist he speaks with the authority of personal experience and of long association with the work and plans of our great leader, Mrs. Besant. Those centers which are privileged to welcome him are indeed fortunate.

FROM THE NATIONAL PRESIDENT

OUR WESTWARD TOUR

As my attention has all been taken up with the activities of Mr. Wadia's tour, I will this month write of that.

The Washington visit was a success. There, where Mr. Wadia's official duties as adviser to the Indian Delegation to the International Labor Conference kept him for a month, there was an unusual opportunity to engage in activities which could be developed and strengthened day by day. The response of the members was whole-hearted and harmonious, and it was a pleasure to work with them.

The two principal lectures given there by Mr. Wadia were delivered in Crandall's Metropolitan Theatre—a moving picture house—on Sunday morning at 11 o'clock. In spite of the fact this hour and place were unheard of for a Washington lecture, and the further fact that that city has been rather fed-up on lectures of one kind or another, we managed to gather together very good audiences. At one lecture there were 790 paid admissions and at the other 841. In the audience were some widely known people. After paying all expenses there was a balance of \$282.94 for the lecturer.

Now why was the effort in Washington crowned with greater success than elsewhere? Undoubtedly the local publicity growing out of the lecturer's connection with the Labor Conference was a factor. But more than anything else was the value of straight Theosophical Topics, effective newspaper advertising and card notices sent out to selected lists. The cost of the newspaper advertising alone was \$264.20, not even mentioning \$20.00 for postage, \$89.25 for printing, and a further cost for window cards. I am thus going into details for the information of our lodges who will wish to know the results of our practical experience in getting an audience. That result takes shape in the following counsel: Spend what

money you have in a display ad. with photo in carefully selected newspapers in carefully chosen issues, and make generous use of your mailing lists for sending our card notices as invitations are done.

Among the many activities arranged for Mr. Wadia in Washington were a few drawing-room conversational which I feel were useful. At one of them there was present at the home of a widely known writer and social leader a member of a most distinguished family who showed a keen interest in Theosophy. The evening was one of the most delightful we spent in the Capital.

To mention all who threw themselves into the work of publicity in all its many phases and who by their many kindnesses made our stay a pleasure would be to mention a long list of names.

In Baltimore our good members, besides the public and members' meetings arranged a talk at the City Club on "India's Message to Democracy." The same was afterwards done in Philadelphia and Minneapolis, only the club in the latter was called the Saturday Luncheon Club. In each of these clubs Mr. Wadia immediately won his way with the leading business and professional men gathered there to hear him. His description of the system of village democracy in ancient India; his just and fair explanation of how this wonderful system was wrecked in 1816 by foreigners who thought to improve upon it; his modest suggestions of how American Democracy might advance upward by the adoption of some of the ancient principles that worked so successfully for so many centuries in India and made her the wealthiest and the most cultured nation in the world, held the unbroken attention of his practical-minded auditors for a delightful hour each time. In one place I heard the remark: "It is an unusual thing for anybody to hold the attention of that hard-shell bunch as Mr. Wadia did today."

As a result of the club talk in Philadelphia Mr. Wadia was invited to speak before that new association of liberal minded patriots from the 48 States of the Union, known as "The Committee of 48," which held a national Convention in St. Louis during the second week in December. On this occasion Mr. Wadia was at his best and I felt amply rewarded for all the trouble it cost to revise an already settled itinerary in order to make St. Louis for this notable occasion, although I did regret that this made it impossible to visit all the points included in the original itinerary.

After Baltimore and Washington we touched Philadelphia and New York only incidentally. These cities will receive more serious attention on the return from Krotona, when a fortnight will be given them.

From New York we came to Pittsburgh, where we ran into our first real winter weather. From there onwards it has been bitter. The thing that amazes me is that "my friend from India," except for his overcoat, goes dressed but slightly more heavily than he does at tropical Adyar. But, for the most part we live in super-heated houses and get about in taxis.

The audience at Pittsburgh practically filled the attractive lodge rooms, where previously we held a lodge and one other meeting.

The two public lectures given in Chicago were not well attended. The coal shortage had resulted in a ban upon buildings of certain kinds, and the uncertainty in the public mind as to whether the ban applied to the place of the lectures, coupled with the exceeding cold and the unfortunate political topic chosen for one of them were the causes of the small attendance. We find everywhere that labor topics like the weather are a "frost." Straight Theosophical topics on the other hand bring out the people—an interesting discovery.

It is evident that to interest the laboring classes one needs to speak in their own halls, under their own auspices, else they do not come out. Furthermore, our message has not even a strand of red in it!

The meetings for members in Chicago were all well attended, and it was a pleasure to greet again so many familiar faces and to have them meet Mr. Wadia.

The lectures in Minneapolis and St. Paul, being on labor topics, did not bring out an attendance commensurate with the kindly efforts put forth by our good co-workers there. It is the disappointment of the local workers in such cases that makes us forget our own, for after all advertising is more or less a gamble when it comes to lectures.

Our next stop was at Omaha and on a Sunday. Members had come from Lincoln, Fremont and Council Bluffs, but alas! no effort could be made to "swing" a big public affair as the heat and light ban was on tight in that city and no large hall or theatre could be secured. So we rested, satisfied with the usual two meetings for members and a small public gathering in the T. S. rooms, heated by coal oil stoves.

The next point was Kansas City, where the ban was on the tightest yet. There even all business was required to close at 4 p. m. and to remain closed till nine o'clock in the morning. Even the dwellings were without adequate heat, and if an electric light were seen by a policeman in any house on his beat, he would call and ask that it be put out.

All this was bad for wandering lecturers. The best that could be done by the devoted group of Theosophists there was to arrange for the public lectures at the noon hour in the T. S. rooms, and the members' meetings at other daylight hours between 9 and 4 o'clock. But we enjoyed our sojourn, for the members were generous with their many kindnesses.

From Kansas City we ran back to St. Louis in order to keep the engagement made previously in New York for Mr. Wadia to speak before the National Convention of liberal minded patriots gathered together from the 48 States of the U. S., to whom I have previously referred; but I did not there say that before we departed from Kansas City we read in the press an alarming statement to the effect that the Convention had been unfavorably

reported to the Department of Justice and therefore the hotel where the Convention was to be held had refused to entertain them. This naturally threw confusion and doubt upon our plans, but thanks be to the magic of the long-distance telephone, we got in touch with a member of the Convention and found all questions had been triumphantly settled and off we went according to program. But I could not help wondering at the changes that have taken place in our free America during the past few years—wondering how far the present tendencies to curtail free speech and the right of assembly is likely yet to extend.

Mr. Wadia's address was given at the afternoon session and that left us free to have the usual members' meetings in the evening. At these there was a good attendance and some fourteen new members (or thereabouts) which had been brought in through Mr. Hanchett's activities were formally admitted by Mr. Wadia in an inspiring talk and with the ceremony employed by the lodges in India.

Then we turned our faces once more westward and came to Denver. Here again the fateful labor topic had been lo-

cally chosen, and in spite of being announced at a labor gathering, in labor journals, and duly in the newspapers, it brought out but a meagre attendance of quite a non-labor type. It was pathetic to see the disappointment of our devoted fellows who had "banked" on the topic and lost. We had wired ahead to all the cities west of Kansas City to avoid this topic, (The Heritage of Labor), but too late for Denver, as the advertisements had already gone out.

From Denver we embarked for Portland and hope some day to reach there. At this moment of writing we are snowbound only a few hours out of Denver, with the certainty of being twenty-four hours late and how much later, no one knows. Here we are on a plain a mile and a half above sea level, with low mountains in the distance, the sun shining brightly, the wind blowing a furious gale, and snow flying like escaping steam from a vast white cauldron.

But "it is an ill wind," etc., so Mr. Wadia and I are improving our opportunity by catching up with our much belated correspondence and other work.

So adieu for this month. If we are rescued from a snowy grave I will conclude this account of the tour next month.

A. P. WARRINGTON,
National President.

A CORRECTION

2 Robert Street,
Adelphi, W. C. 2,
London, England.
26th November, 1919.

Dear Mr. Warrington,

I have read with much interest *The Messenger* of October with your Convention Supplement. I drew the attention of Mrs. Besant to one or two glaring inaccuracies and am writing you as arranged with her.

On page 155 of *The Messenger* it is stated that "The recent formation of a Christian Lodge by Mrs. Besant in England to meet the conditions in the religious world of the occident today is most significant." The fact is that Mrs. Besant has no special interest in this proposed

Lodge or in its formation but as President of the T. S. she is willing to grant a Charter if and when seven members of the Society apply for a charter for a Christian Lodge. They have not yet done so. In the same way Mrs. Besant would grant a Charter for a Hindu, Parsee or other Lodge to members applying for such.

With regard to your Convention Supplement, a number of extraordinary statements seem to have been made by Mr. Gillespie. In the second paragraph of the first column on page 13 he speaks of "Mr. George Arundale, who was the President-Elect of the Society." We have in Mrs. Besant a President, but there is no President-Elect, nor is there the slightest foundation for such a statement to be made

and you may contradict it. Then at the top of the second column of the same page Mr. Gillespie makes reference to the E. S. which no member has a right to make outside an E. S. meeting.

Mr. Gillespie remarks on page 38 (col. 2) that "Adyar, as you know, belongs to a corporation in which all the members have shares" is nonsense. The Headquarters and T. S. property at Adyar belong to the Theosophical Society incorporated in India in 1905 and the members of this Corporation are the members of the General Council of the T. S. Mr. Gillespie adds: "London has a corporation in which all members can take shares, if they will, and everybody has a right to decide how the building can be utilized, and the Society has a right to say what that shall be used for." That statement is absolutely and entirely untrue. The proposed

new London Headquarters that were being built were the property of Mrs. Besant and her son. It is true that gifts and loans were given to Mrs. Besant to help with the buildings, etc., but the property never belonged either to the Society or to a Corporation. These buildings were never completed owing to the war intervening. Perhaps I ought to mention that the whole ground and buildings were commandeered by the War Office in 1917, who have since purchased them.

There are other points I might deal with, but these are so outstandingly misleading that I thought it only right that you should be put in possession of the facts.

With all good wishes,

Yours very sincerely,

(Signed)

D. GRAHAM POLE,

P. S. I have shown this letter to Mrs. Besant.

FROM THE NATIONAL SECRETARY

THE NEW CANADIAN SECTION

Word has been received from Mr. Albert E. Smythe of Toronto, that the charter for the Theosophical Society in Canada has been received, and that they are proceeding at once with the elections and organization. This will mean that the American Section will lose about eight hundred and forty members from its rolls, but while as a Section we must forego the continued support and co-operation of our brothers in the North we are happy to feel that by this action we shall have for our neighbor a new, strong and enthusiastic Section. We desire to extend to them our congratulations and good wishes for the success and prosperity of the new Section, and we trust that through the united effort of its members the influence of the Theosophical teaching may spread and become, as it should become, one of the greatest blessings to the Dominion of Canada. May the new year bring the birth of a new Section which shall be not only a pride to the Theosophical Society but an efficient instrument in the hands of those Great Masters of the Wisdom whose plans we seek to aid.

The formation of the new section and

the transferring of the new members to it will involve the expenditure of some time and clerical work, and it will be of advantage to those of our members who are joining the Canadian Section to bear the following points in mind:

Rule 30 of the By-Laws of the International Society provides that lodges and unattached Fellows residing within the territory of a National Society must belong to that National Society unless coming under Rule 31, which will apply to all members residing in Canada as soon as the organization of the Canadian Section is perfected.

Rule 31 provides as follows: "When a Lodge or an individual Fellow is for any serious and weighty reason, desirous of leaving the National Society, to which it, or he, belongs, but is not desirous of leaving the Theosophical Society, such Lodge or individual Fellow may become directly attached to Headquarters, severing all connection with the National Society, provided that the President, after due consultation with the General Secretary of the said National Society, shall sanction the transfer. This should equally apply in the case of the admission of any new

member, and due consultation with the General Secretary of the National Society in which that new member is residing should always precede any decision for his admission."

This means that it will be impossible for the American Section to continue to carry the names of those residing in Canada upon its rolls, so that they must either be demitted to the new Canadian Section or become directly attached to Headquarters at Adyar.

Those members who have paid dues to the American Section to the end of our fiscal year, June 30, 1920, will receive a refund at the rate of 16 2-3 cents per month for the remaining months after the demit is issued and all members of the Canadian Section who have not forwarded this year's dues should send in their dues through the General Secretary of the new Section at the same rate for each month of the present fiscal year up to the time of the issuing of the demit. It is impossible to determine what date this will be at the present time but due notice will be given.

Many of the members joining the new Section will be desirous of continuing their subscription to *The Messenger* and we shall be glad to continue to supply them, but it should be borne in mind that after the date on which the demit is issued from this Section their subscription to *The Messenger* will lapse, and it will therefore be necessary for them to notify us at once of their desire to have *The Messenger* mailed to them, together with a payment of one year's subscription at one dollar.

KROTONA

Mr. G. H. Hall has recently completed his first trip through the Section on behalf of Krotona, and is now planning a second trip which will cover the lodges not previously visited. Mr. Hall as Business Manager of Krotona has been endeavoring to acquaint the members with the affairs of the center at Headquarters and to arrange for the future financing of the corporation. It is planned to make an early number of *The Messenger* a Krotona number in which the membership will find a full and complete statement re-

lating to the ownership, operation and development of Krotona. It is the intention to answer in this issue every possible question that might arise in the minds of the members as to Krotona and its relation to the American Section, and to this end it is urged that all those who are seeking information or who may have suggestions to offer should write to the National Secretary at Krotona in order that we may have before us the necessary material for this purpose.

NEW LODGES

A new lodge has recently been formed in Southworth, Washington, with eight charter members, where much good work has been done towards opening the field for the Theosophical movement. Mrs. Jennie M. Garrett is largely responsible for securing this new lodge, which is the result of persistent efforts on her part for over three years. A valuable lesson may be learned from the success of this persistent effort, and we are glad to call it to the attention of those in the Section who have been working and hoping to see lodge centers started in their localities.

We have to report for this month the reorganization of the Theosophical work in two cities and the formation of four lodges in new territory, all as the result of the work of Mr. and Mrs. Hanchett.

In Superior, Wisconsin, the two lodges previously carrying on the work, have been combined in the formation of a new lodge under the name of *Superior North Star Lodge*. There will be forty-four names on the charter, many of which are new members. The combining of the energies and devotion of our brothers in Superior will, without doubt, bring an increased life to the Theosophical activities there and we are looking forward to some very fine results.

The Theosophical work has also been reorganized in Cincinnati, the old lodge charter being surrendered in favor of a new lodge to be known as the *Queen City Lodge*. It is expected that in this case also much benefit will accrue from the new endeavor.

A new lodge has been formed at Bay

City, Michigan, with thirteen charter members, only one of whom was formerly a member of the Society. A lodge has also been formed at *Flint, Michigan*, comprising nine new members, and a new lodge has been formed at *Battle Creek, Michigan*, containing fourteen new members. These, with the lodge recently organized in *Lansing, Michigan*, containing fourteen members, ten of whom have just entered the Society, completes a very successful effort to put the State of Michigan on the Theosophical map. We are glad to welcome these four lodges to our brotherhood, and send our greetings to them.

MEMBERSHIP STATISTICS

A reference to the monthly lodge and membership record for November shows a total active membership of 7828, with an increase of new members for November of 230, and a net gain over the previous month of 241. This makes a total of 732 new members entered at Headquarters up to December 1st, or an average of 142 per month for the first five months of the present fiscal year. During the same five months a year ago we had a total of 310 new members and for the year previous to that 497. The number of new members recorded for November of this year is the greatest for any month for the past five years with the exception of December, 1916, when we gained 233, and March 1917, when we gained 236.

It is also very gratifying to note that the number of resignations from the Society is slightly decreasing. There was only one resignation during the month of November, which is the lowest number for the last four years of any one month. The number of resignations for the first five months of our present fiscal year, which includes November, is 26. For the same period a year ago there were 28; for the same period the year before there were 31; which shows a steady decline. The totals for the year show the same gratifying result, as we have for the year ending June 30, 1917, 89; for the year ending June 30, 1918, 98; for the year ending

June 30, 1919, 66. It is most regrettable that certain people have endeavored to make it appear that there have been large numbers of the Society resigning. Such is not the case and it is important that the members should be advised on this point. Moreover, the number of reinstatements from the Inactive List is nearly twice as large as last year, which is perhaps the most important item of all for it indicates that our old members are returning as never before.

Total membership June 30, 1919	7048
Total membership June 30, 1918	6789
Total membership June 30, 1917	6412

Period July 1, 1919—December 1, 1919

	July	Aug.	Sept.	Oct.	Nov.	Totals
New members	125	96	121	150	230	732
Reinstatements	11	27	32	21	14	105
Resignations	11	4	4	6	1	26

New Members

July 1, 1919, to Dec. 1, 1919	732
July 1, 1918, to Dec. 1, 1918	310
July 1, 1917, to Dec. 1, 1917	497

Reinstatements

July 1, 1919, to Dec. 1, 1919	105
July 1, 1918, to Dec. 1, 1918	67
July 1, 1917, to Dec. 1, 1917	78

Resignations

July 1, 1919, to Dec. 1, 1919	26
July 1, 1918, to Dec. 1, 1918	28
July 1, 1917, to Dec. 1, 1917	31

Resignations

Total for year ending June 30, 1919	66
Total for year ending June 30, 1918	98
Total for year ending June 30, 1917	87

MEMBERSHIP DUES

It will be well at this time to call the attention of the members to Section 7 of By-Law IX of the American Section which reads as follows: "A member whose dues have not been received by December 31st shall be considered delinquent as to the payment of dues, and the official organ should no longer be sent

him unless a special subscription shall have been paid."

Under this By-Law those whose dues have not been paid prior to the above date are deprived of receiving *The Messenger*. It is therefore urged that the secretaries of the lodges should make some effort to remind their members, checking up their lists and if possible sending in the dues for the balance of the year of those who have not as yet paid. There will be no increase in the Section dues affecting the present fiscal year. A member who is on the inactive list for non-payment of dues can be reinstated by paying his back Section dues to the end of the current fiscal year. In special cases where this would require a considerable payment, they may be reinstated upon payment of one year's dues only. Section 5 of By-Law IX provides that the dues shall be payable for yearly periods *in advance* on the first day of July, or in installments on the first of July and the first of January.

LODGE DIRECTORY

Several of the sectional bureaus and independent collateral organizations formerly listed in our directory have been discontinued, among which we are requested to mention the Stereopticon Bureau. Any of the members wishing information as to the securing of stereopticon slides should address the Publicity Department.

FINANCIAL STATEMENT FOR NOV. 1919

Receipts

Fees and Dues.....	\$ 962.66
Krotona Fund	42.00
Messenger Subscriptions	23.33
Publicity Donations	124.91
Interest	14.80

\$1,167.70

Bank Balance Nov. 1st..... 6,147.10 **\$7,314.80**

Disbursements

Krotona Fund (Oct. Balance).....	\$ 14.00
Stationery and Supplies.....	35.30
Salaries	380.00
Excess Dues refunded	16.70
Postage	19.12
Convention Expense	59.20
Exchange20
Rent	40.00
Deficiency Tax	5.26
General Expense	35.71
Presidential Expense	
Mr. Wadia's Tour	200.00
Furniture and Fixtures	96.75

\$ 902.24

Messenger

Salaries	\$ 40.00
Paper	158.50
Printing	155.00
Postage	89.50
Rent	4.00
Stationery	1.50
General Expense	3.65

\$452.15

Publicity Dept.

Printing	\$ 24.85
Cabinet Fixture	40.10
Postage	54.50
Stationery and Supplies.....	38.90
Rent	13.50
Salaries	72.00
General Expense	2.00

\$245.85 245.85

Bank Balance Nov 30..... 5714.56 **\$7,314.80**

FOSTER BAILEY,

National Secretary.

MONTHLY LODGE AND MEMBERSHIP RECORD

November, 1919

Total number of Lodges..... 203

Lodges chartered	7	Lodges dissolved	2
New Members	230	Deceased	3
Reinstated	14	Resigned	1
Transfer from other Section	2	Transfers to other Sections	1
Total Active Membership	7828	Transfers to Inactive Membership	0

FROM THE PUBLICITY DIRECTOR

The wise man makes a resolution when it is needed; those of less mature wisdom have set aside New Year's as the great day on which to take a new grip on desirable qualities.

The three hundred and sixty-five days man has a tremendous advantage, in fact he may persist until the adoption of that which is needed becomes a habit! The other fellow we need not comment on.

However, as New Year's day is as open as any other day to the all-year man, there is no objection to taking account of "stock" on that day. What are your assets and plans for next year's publicity.

TENTATIVE PROGRAM FOR 1920

Let our lodge library tables always carry Theosophical literature to give.

Our shelves carry Theosophical books to lend.

Our homes and offices contain Theosophical books to lend.

Our heads carry Theosophical ideas.

Our hearts aspire to Theosophical service.

Our voice carry Theosophical Truths.

And our presence radiate and reflect Theosophical living.

Publicity is the life of the local lodge. It is the channel through which new vigor and vitality flow to the center.

Publicity is the bulwark and strength of the American Section. Through it, and it alone, can we as a body wax increasingly stronger in our power to leaven the thought of the day with Theosophical truths.

THEOSOPHICAL EFFICIENCY

To Lodge Members:

If your officers are not operating to suit you, examine yourself carefully and see how much you are contributing to efficiency and harmony, perhaps the trouble may be with you.

To Lodge Officers:

If members do not respond properly in your estimation examine your attitude and methods, without bias, and, see how much of the fault rests with you.

To All:

Remember our first object and keep in mind the fact that every member is an

official in the work of the Masters of the Wisdom, every member is an operating unit. We organize a group so that large numbers of these smaller units, limited in power, can be amalgamated into a larger unit with a marked increase in power.

We continue to merge units until we form a unit that embraces all the enlightened of mankind in one powerful phalanx.

BRIEFS

Medicine Hat, Alberta, so writes our correspondent "had a great time" when Mr. Rogers lectured there. It rained, and that was most fortunate, or our Dean of lecturers would have had to hold "overflow" meetings. "Overflow meetings"—these words have a very pleasing sound to those interested in Theosophical publicity.

Our Alberta brothers are furnishing a new Lodge room and plan to enlarge their library.

Grand Rapids reports three packed meetings during Mr. Hanchett's visit and nine new members as a tangible result. (Leaflets were handed out plentifully, though not extravagantly).

Indianapolis Lodge is sending out neatly multigraphed programs and bulletins with short excerpts from Theosophical books.

We have just received Bulletin No. 36, issued by a member of Central Lodge, New York City. This bulletin contains abbreviated chapters from writings of our leaders and the lodge schedule of public lectures for the coming month. One member alone has done this now for three years and the mailing list is very large. Splendid work indeed, and worthy of emulation.

Although Powers, Ore., is but a small town in the spruce district, Theosophical interest is large there and "strangers drift in regularly at the class meetings." One more example of what an earnest member can do single handed in a little place.

DO YOU NEED ADMISSION BLANKS?

We have learned with regret that in several lodges people interested in Theosophy, and eager to join, were asked to

wait, because not a single admission blank could be procured. The result was that these parties did not join, feeling the lack of interest shown in their pending membership.

In all fairness to persons interested we should keep, in all lodges, a reasonable supply of application blanks.

The blanks can be obtained freely from the National Secretary. Write for a supply before becoming completely out.

It is the spirit of this message that Mr. Hilmar Herold, Publicity Agent and Librarian of St. Louis Lodge, speaks under the above quoted title.

ONE THEOSOPHIST SPEAKS

"A good lecturer, or piano, or building is not necessary to make a good Lodge. All that is necessary is one good Student of Theosophy. I am going to try to be one this year. One good student can make a dull class worth while. One good customer can revitalize a discouraged store. One Christian made Christianity. One Protestant made a rallying point for Protestantism. One real student of Theosophy can make a Lodge.

"I have no time for anything but my regular work. My Lodge is going to be part of my regular work this year. I am going to give it a regular part of my time and interest. I am going to do my share to make it go.

"I do not altogether approve of my Lodge. If it is the music that distresses me, I am going to try to furnish a little better music myself. If I am not an admirer of the Study Class as it is run, I am going to try to teach the class a little better. If it is the Lecturer who troubles me, I am going to try to encourage him to do better, to do his best. I believe the world is badly in need of a revival of the honesties of life. With all its defects the Lodge stands for the Golden Rule. I will stand by the Lodge.

"I do not see what I can do for the Lodge. I never have done a lot of things that I am going to do. Watch me. My friends may smile to see me an advertising agent for Theosophy, but I am going to be one. My neighbors are going to hear about Theosophy and its message to the world from me. If I cannot talk in meeting, I am going to be there with a friend. If I cannot give much, I am going to give up to my limit. If I cannot teach, I am going to try to learn. If I cannot praise I shall help to make praise worthy. Nothing succeeds like success. I can help bring about the Lodge which will help it to succeed. One member talking enthusiastically will help any institution whose ideal is

higher than its achievement. There is going to be one more member this year with heart and mind open, and I believe there many others."

FROM MR. AND MRS.
FRANCIS G. HANCHETT

Our recent experience would indicate that at the present time a strong Theosophical Lodge can be organized in almost any city in the United States with a population of 4000 people or upwards. During the last ten weeks Mrs. Hanchett and I have organized seven new lodges, six of which are in Michigan and one is in Cincinnati. The new Michigan lodges are located in the Twin-Cities of St. Joseph-Benton Harbor, Kalamazoo, Battle Creek, Lansing, Bay City and Flint. The charter members average fifteen, while the Cincinnati lodge has 36 charter members, fourteen of which are new members.

Besides forming these lodges and starting them out safely, we have spoken at Detroit, Akron, Cleveland, Indianapolis. The attendance was good everywhere and was especially gratifying in Cincinnati. New members came in; four each at Detroit, Akron and Cleveland, three at Indianapolis and fourteen at St. Louis.

We had a splendid time in every way at Cleveland. I think Theosophical lecturers always leave this lodge with light hearts and heavy pocketbooks.

FROM MRS. TUTTLE BARLETT

We had splendid meetings in El Paso, while I found much active work being done at Houston and Dallas. In Houston I spoke in the ballroom of one of the best hotels and the audience was very interested. I gave several lectures and the attendance was really satisfactory. I was particularly pleased to note the large attendance of men, for it is necessary that more men should become interested in our philosophy. Dallas Lodge possesses in Mary Fouraker a most devoted and valuable worker who greatly contributes to the success of the general work and

special lecture courses, for there was not a thing that had not been carefully attended to. Such co-operation helps greatly.

I expect to spend the first half of the month in Little Rock, Ark., and then until after the first of the new year in Birmingham, Ala., where I shall spend the holidays as the guest of the Lodge.

ITINERARY OF MR. L. W. ROGERS

Brooklyn, January 4, 5, 6, 7.
Washington, January 1, 12, 13, 14.
Louisville, Kentucky, January 16, 18, 19.
Nashville, Tennessee, January 20, 21.
Birmingham, Alabama, January 22, 23, 25.
Atlanta, Georgia, January 26, 28, 29, 30.

ITINERARY OF MR. EUGENE W. MUNSON

Vicinity of New York City, January 1-11.
New Haven, Connecticut, January 21-24.
Boston, Massachusetts, January 25-28.
Springfield, Massachusetts, January 29-Feb. 2.

DONATION LIST

Period of November 11, to December 10, 1919.	
Hazel Patterson-Stuart, South Pasadena.....	\$ 5.00
Mary E. Yorks, Chicago.....	1.00
Oakland Lodge.....	9.00
John B. McCarthy, Minneapolis.....	.50
T. S. Millikin, North Bend, Oregon.....	1.00
Chicago Brotherhood Lodge.....	10.00
Sheridan Lodge, Wyoming.....	1.00
Nellie Rice, San Francisco.....	10.00
Chattanooga, Tenn. Lodge.....	5.00
Pittsburgh Lodge.....	2.00
Brotherhood Lodge, Hollywood, California.....	1.00
Genesee Lodge, Rochester, N. Y.....	12.50
P. E. Huck, Fremont, Nebraska.....	5.00
Santa Rosa Lodge, California.....	10.46
Yggdrasil Lodge, Minneapolis.....	15.00
Z. E. Buzzell, Little Rock, Ark.....	1.00
Carl Wolff, Deer Lodge, Montana.....	2.00
Anaconda Lodge, Montana.....	1.75
Mr. McIntyre, Anaconda, Montana.....	.50
Mr. Muller, Anaconda, Montana.....	.50
Little Rock Lodge, Ark.....	8.00
Seattle Lodge, Washington.....	10.00
Mrs. S. F. S., Santa Maria, Calif.....	.25
Samuel Hancock, Cecil, Pennsylvania.....	6.00
John C. Natterlund, Mt. Vernon, N. Y.....	6.00
J. M., New York City.....	.26
Memphis Lodge, Tennessee.....	2.50
H. A. Olsen, Dallas, Oregon.....	5.00
Mrs. Weatherhead, Krotana.....	2.00
Miss Holmstead, Ottawa, Canada.....	2.50
Miss Burr, Ottawa, Canada.....	2.50
Pacific Lodge, San Francisco.....	2.50
Thomas B. Clayton, Kenora, Ont., Can.....	3.50
F. E. Hobart, Fort Worth, Texas.....	1.00
Lucy N. Robinson, Middletown, Connecticut.....	25.00
Hazel Patterson Stuart, South Pasadena.....	5.00
Laura S. Hunt, Los Angeles.....	10.00
Santa Rosa Lodge, California.....	2.08
Hermes Lodge, Philadelphia.....	6.00
R. S. H., New Bedford, Connecticut.....	.20
Member-at-Large, San Antonio, Texas.....	5.00
Colorado Springs Lodge, Colorado.....	2.00
From a Krotana Member.....	2.00

\$203.10

WOODRUFF SHEPPARD,
Publicity Director.

ORDER OF FIELD SERVERS

Spokane, Tacoma and Seattle Lodges were visited in November by our National Organizer, carrying the "Service Message." Evidently conditions are favorable this winter for vigorous work.

Coeur d'Alene, Idaho, has an interested group of students and is taking up definite study with regular meetings. A public lecture was given recently, revealing an interest that is indicative of future activities.

Two talks were recently given in Roseburg, Ore., and indications are good for Field Server activity in that vital little center.

CORRESPONDENCE COURSE

The first lesson is ready and the others nearing completion. The course is divided into twelve lessons and can be taken, one lesson every month or one every two months, the interval being determined by the time available for study. However, the lessons must be finished within a two years' period as this is a definite course.

Each lesson will consist of approximately 12 pages bearing the subject matter, at the end references, and questions to be answered after studying the lesson. The answers are to be submitted to the instructor having the work of the enrolled pupil in charge, for correction. Special questions will be added when deemed necessary to the work.

The lessons begin with "logic manifestation" the beginning of the Solar System. The story of involving "Divine Life" in matter, the effect produced by thus limiting itself, and the power and grandeur of its unfolding or evolution is told in as simple a manner as is possible in treating this profound metaphysical subject.

Suggestions are given for study that will help in comprehending these teachings of the Theosophical philosophy—a philosophy that is also a science and a religion.

The fee for the course is \$10.00, payable at the time of enrollment. In special cases arrangements can be made through the Secretary for a division of payment.

For further information and enrollment address,

Order of Field Servers,
Mrs. Catherine Verbeck, Secy.
Krotana, Hollywood,
Los Angeles, California.

Make checks or money orders payable to the "Order of Field Servers."

WOODRUFF SHEPPARD,
National Organizer.

FROM THE BUREAU OF SOCIAL RECONSTRUCTION

(Editor's Note: The membership of the American Section of the Theosophical Society is not in any way committed to the views and actions of this bureau.)

Because of our desire to make this department as educational as possible we shall present from time to time a brief summary of various plans looking toward a solution of some of our great national problems. It is, of course, distinctly understood that such presentation does not in any way commit the Theosophical Society to an endorsement of the ideas embodied in the article. We feel, however, that any plan put forward in good faith by a large body of citizens is worthy of earnest study and careful consideration by the rest of us. If it seems of value we should work for it. If we personally oppose it we can work against it more intelligently for having studied it. This month we present what is known as:

"THE PLUMB PLAN"

One great objection to government ownership as it is ordinarily understood has been the fear that it would lead to the building up of a great political machine that would become a worse evil than private ownership of industry. Another objection has arisen from those who wish to see the principle of democracy extended to industry. To them it has meant "government from above" and the present postal system is held up as a horrible example of the inefficiency and injustice that might be expected under "State Socialism."

Organized railroad employees have presented a plan which, it is claimed, will remove these objections to government ownership. This plan, named for its originator, Glenn E. Plumb, a Chicago lawyer, is, in brief, as follows:

1. The government is to take over the railroads, paying the corporations whatever the courts decide to be their due.

2. The government would issue bonds for this amount. The holders of these bonds would have no voice in the management of the roads as both the principle of their investment and the interest would be guaranteed by the nation.

3. It is proposed that the government create a corporation to manage the roads. This corporation would furnish no capital and have no financial interest in the enterprise. Its sole function would be to furnish the ability to operate the roads at the highest possible degree of efficiency.

4. This corporation would be managed by a board of directors. One-third of this board would be appointed by the President of the United States, one-third would be elected by the employees serving as managing officials, and one-third by the employees below the grade of managing officials.

5. The corporation would have a nominal capital stock held in trust for its employees.

6. The government would lease to this corporation all of its railroad properties for operating purposes.

7. The leasing corporation would pay all operating expenses and fixed charges, and provide for a sinking fund. The remaining net income would be divided equally between the government and the corporation.

8. The money retained by the operating corporation would be used to pay dividends to the employees. Each one below the management class to receive that proportion of the net profits which his annual wage bears to the total wage of all the employees in his class. Each person in the managers' class is to receive a graduated amount depending upon the amount of net earnings the management can produce for distribution to the wage earners.

It is claimed that the government would not have to provide more than sixty per cent of the capital claimed by the private corporations, the remaining forty per cent being "water" which would be squeezed out when the roads were taken over. The cost of this capital to the government would only be very much less than it is to a private corporation as the government would only pay from four to four and one-half per cent against the private corporation six to eight per cent. The cost of transportation would thus be low-

ered and ultimately all capital charges would be eliminated.

It is suggested that extensions should be paid for by an assessment on the property benefitted by them. Thus they would not increase the capital invested or the fixed charges.

A great gain in efficiency is anticipated as the earnings of the employees would depend to a large extent upon their own endeavor.

It is argued that not only would the public benefit through reduced rates and improved services, but strikes would be eliminated and the tendency toward ultra-radicalism and a spirit of violence on the part of employees would be checked by the sense of personal ownership and control. Opponents fear, however, that if the plan proved a success in the case of the railroads, it will ultimately be extended to other industries thus eliminating the great capitalists from their present control over the nation's industrial life and placing it in the hands of workers and the general public.

NATIONAL LABOR PARTY FORMED

While our article in the December *Messenger*, suggesting the advisability of forming a National Labor Party, was on the press, a committee in session in Chicago definitely decided to launch such a party. A convention is to be held later on to nominate candidates. At time of writing (nearly a month before date *Messenger* is mailed) we are not informed as to the relation the party organization will bear to unorganized labor. It is to be hoped that non-union men and women will be given an opportunity to take active part in the affairs of this organization. To con-

fine membership solely to members of the A. F. of L. would seem to us a mistake.

The program adopted by the Chicago conference is decidedly constructive and will, of course, meet with bitter opposition on the part of those whose financial interests are threatened. The following demands seem of special interest from the standpoint of Reconstruction:

Abolition of the U. S. Senate, Congress to consist of but one house.

Election of Federal judges by popular vote for terms not exceeding four years.

The eight-hour day and 44-hour week.

Minimum wage, old age, unemployment and sick pensions.

Banking business to be taken out of private hands and owned and operated by the government.

Nationalization of all public utilities and all basic industries. Nationalization of all unused lands.

Incomes of individuals to be limited by law.

National initiative, referendum and recall.

The conference also asked for the criminal prosecution of profiteers, condemned universal military training, demanding international disarmament to prevent war, called for the immediate release of all "political" prisoners and condemned government by injunction.

We believe that this program will appeal to a large number of voters who feel the need for more fundamental action than is proposed by the old parties but, do not endorse "Bolshevism."

W. SCOTT LEWIS,

Director Bureau Social Reconstruction.

A "T-S..er" developed a tumour
Which appeared on his head and then grew more.
T'was a real saving grace
Which soon spread to his face;
T'was a Budding Perception of Humor.

A young Theosoph of the city
Thought so hard that his brain became gritty,
When they opened his head
(For it killed him quite dead)—
They found nothing but MULAPRAKRITI.

—F. F. STRONG.

FROM THE SCIENCE DEPARTMENT

A MYSTIC QUALITY OF MAN EXPLAINED SCIENTIFICALLY

"When a fine orchestra is playing, if I shut my eyes the most beautiful colors pass before my vision," said a very musical and highly sensitive person to a friend. "It is the same with me," declared he. "When middle C is struck, blue vibrations appear before my vision and from that note the colors run right up and down the scale of the rainbow."

"Why, I see green and not blue when middle C is played," exclaimed the first one who had spoken.

"I suppose that we are not attuned the same," answered his friend. "Everyone is keyed to a different pitch and your scale of color would have to be transposed to my pitch to give you the same colors which physically I see."

"As the same tune can be played in many different keys by transposing the pitch of the notes," replied he thoughtfully.

"That is the idea. Sound is audible color and color is inaudible sound. To a person the same sound always produces the same color whether he is fine enough to sense the vibration or not; but as every person is differently keyed in accordance with his organism or general character, the scales of color of various persons are dissimilar. It is according to the laws of vibration. Every vibration set in motion is a wave possessing both color and sound. Each person lives in his own world of color and sound, the pitch depending upon the rate of vibration of his general character or make-up. A highly strung person will vibrate much higher and quicker than a more dense and low vibrating character.

A wireless instrument sending a message has to be attuned to the instrument receiving it in order for the vibrations to reach their intended destination.

In different people the mechanism of the organs of sense vary in their construction. It is not the ear or eye itself which

sees or hears, but the brain back of these organs. Again the brain is but the instrument in which the mind functions, it acting as a transformer for the vibrations of the physical world to step them up to the higher or psychic ones to which the mind is attuned.

The mind functions on another plane of being than the physical and cannot receive any message or vibration until it has passed through the media of one of the five senses, where it is screened on the brain and raised by that instrument to be sensed by the mind. During man's long evolution this has been repeated so many millions of times, that we do not realize the intricacies of these vibrations received through the brain by the mind from the material world through the five senses.

Man is a soul with a body. During an earth life the soul is enclosed in a dense opaque body where it is shut away from impressions of every kind, except as they reach him through the windows of his soul, which are the five senses. The brain belongs to the body, but the mind belongs to the soul; therefore every vibration has to be raised to the psychic or soul plane for the mind to be able to receive it. This marvelous work the brain does, acting as a transformer in changing the impressions from the material world to those fine enough to be received by the mind.

When man loses one of his organs of sense, he suffers from the darkness to his soul which follows. Smell, touch and taste can be dispensed with with much less inconvenience than either hearing or sight. The loss of these wonderful media of contact with the outer world closes the soul into darkness exceedingly hard to bear. The mechanism of the organs of the five senses is quite different among mortals, no two being just alike in their construction any more than are two blades of grass or two insects. In people the difference in the form of the intricate mechanism of their ears causes vibrations of

sound to reach their minds in various degrees. There are persons who hear all ordinary sounds and yet are tone-deaf. The Chinese as a nation are incapable of distinguishing the chord of the seventh medium. The mechanism of their ears is not built to catch the tones so that they may be registered in their brains.

The eye is a camera and photographs the objects through a lens of different degrees of density in different people. Some cannot distinguish between different colors, and are called color-blind, although for ordinary purposes they can see perfectly.

In Science, in recent years, two very important discoveries have been made. They have done much to unravel that which was once considered a mystery. One is the wonderful ultra-violet ray; the other is the invention of a lens of rock-crystal which allows the ultra-violet ray to pass through it, although impervious to a glass lens, especially when lead enters into its composition. This is beautifully demonstrated by taking a piece of ore containing various colors such as a dark red, a dull green and an opaque blue. Place the mineral where the ultra-violet ray may shine through a glass lens; there will be no change of color in the ore. Now substitute a lens of rock crystal for the ultra-violet ray to reach the mineral, and behold, a marvelous transformation. The dull red, dark green and opaque blue are changed to colors of dazzling brilliancy, glittering and sparkling with vibrations never seen on the material plane except perhaps, in the beautiful radiant light from colored crystals and jewels. The ultra-violet ray passing through the crystal lens has changed or stepped-up the vibrations of the red, green and blue ore to vibrations of color higher than the ordinary eye registers; these radiant, sparkling colors belong to the psychic or soul plane.

Just as the rock crystal lens differs in quality from the ordinary glass lens, so

does the quality of the lens of different peoples' eyes vary in density. The normal eye of man possesses a lens of the quality of glass, although here and there is a person whose lens can only be compared to oiled paper, while again in the world there are persons with a lens to their eyes equal to rock-crystal. These latter are clear-visioned or clairvoyant, the amount of their psychic vision depending upon many other things in the general make-up of the person.

When the ear of a person is thus high tuned this person hears on the psychic plane and is clair audient.

There is nothing mysterious about it. A person who can sense these higher vibrations is blazing the trail in the unfoldment of the race in the sixth sense to which faculty everyone must finally vibrate. To possess the sixth sense is to see without eyes, to hear without ears, and to know without being told. When this is accomplished, man's work on this planet is finished, and he is ready to pass on to another "Mansion in his Father's House", which means to another planet of the solar system higher in its vibrations and unfoldment than earth, where everyone has six senses instead of only five.

After man possesses an eye or an ear delicate enough to receive vibrations beyond the ordinary register, he must be sure and live a pure and righteous life. If he can open to higher vibrations, he can also open to lower ones when he can see into the lower astral world; it is these unfortunates who fill our insane asylums.

This is the explanation why people hear and see so differently in this world and do not better understand one another. Everyone lives in a world different from anyone else; attuned to the key or pitch of the rate of vibrations of which he thinks and lives his life. For man has the potential powers of God, and is a God in embryo, gradually learning how to create his own world.

FLORENCE HARVEY.

FROM THE EDUCATIONAL DEPARTMENT

It should be most encouraging to Theosophists, especially to those who are interested in the education of children, to find the leaders in the educational world in America, those who are making new experiments in education, promulgating the ideals which are thoroughly Theosophic in character even if not so labeled. Take, for example, Mrs. Marietta Johnson, whose school at Fairhope, Ala., has acquired national fame. She has about 170 students, from kindergarten to high school and teachers' training class, who are in the charge of sixteen teachers. There is no danger of any child not receiving individual attention in such a school. She calls her school the "School of Organic Education" because it is designed to help the growing organism of the child to develop, not to crystalize, as is too sadly the case in public and many private schools. Mrs. Johnson says, quoting a psychologist, that over specialization means crystalization and that any specialization is over-specialization for the growing child. Hence in her school children do not learn to read, write or spell, nor to knit their brows over an adult arithmetic problem, until nine or ten years of age; and then such subjects are learned only incidentally in the child's search for knowledge. It is a splendid Theosophic ideal—this emphasis upon the right of the child to live his child

life, learning to express himself bodily through singing, dramatization, creative handwork, and getting acquainted with his surroundings through nature study in the form of walks, observation, gardening, field geography, etc.

It should be a matter of pride that we, as Theosophists, can point to a similar school, managed and supported by Theosophists, the School of the Open Gate, at Krotona. Mrs. Mary Gray at the head of it and Miss Rena Conklin, the principal of the school, are to be congratulated for their courage to undertake such a responsibility. They deserve our hearty and generous support.

Mrs. Johnson, by the way, is broad enough to speak on education from a Theosophic platform. Recently the Chicago chapter of the Theosophical Fraternity in Education had the pleasure of having her lecture to them. They sent an announcement to each of nearly three hundred schools in the city and so were able to get a crowded house for her, several principles and a number of teachers attending. As Theosophists we should do all we can to help such practical idealists to raise the people's conception of true education to the level of their ideals.

JULIA K. SOMMER.

President of The Theosophical Fraternity in Education in America.

KROTONA NOTES

CO-MASONIC LECTURE-SOCIAL

A delightful social was given in the Temple December 11th by the Krotona-Ragoezi and Helios Co-Masonic Lodges for the benefit of the Larkspur Co-Masonic Home. Refreshments were served, and home-made cakes, pies and candies were attractively arranged for sale.

The evening opened with two beautiful violin selections rendered by Mr. Kuphal and Mrs. Van Vliet as accompanist.

Mrs. Hotchener spoke on the Psychology of Masonry, bringing out the facts that in all great orders and institutions there were certain great fundamentals which drew humanity closer to the Lord. He is the symbol of Love and Unity and so these are the foundation principles of Masonry. The first symbol worked into form in the first degree is that of Brotherhood. Then there is the study which relates to the philosophical understanding

of these symbols. In the working of the Lodge with all the participants thinking and idealizing alike there is the precipitation of a great thought-form into the world helping the ideals of the world to greater fruition. The speaker said further that the study of world symbols in Masonry added a wider view; as the truth of another's symbol became our fact it led him to greater realization.

All the great religions had their symbols embodying ideals. In India the sun was the symbol of unity; in Egypt light stood for science and knowledge; in Persia fire symbolized the ideal of purity; in Greece music and beauty built in harmony, and to the West has been given the ideal of love and self-sacrifice. All these became channels through which the Great Ones multiply forces that equalize the mass of humanity. So do these great ideals worked out in Masonry build on the mental and emotional planes thought-forms which bring them out of the cosmic into the concrete world of men. Through the study of these symbols and their working in ceremonial with the living of their corresponding virtues such a Masonic body is helped to co-ordinate with nature's great law of unity. A Brotherhood Shrine is built which is accepted by the Lord to form His Brotherhood of Humanity.

Mrs. Scudder emphasized the ideal of liberty which Co-Masonry fosters, putting men and women on an equal footing. As women have different ideals a general leavening process is brought about in this way. She described the beautiful site of six hundred acres which has been purchased for the Co-Masonic Home in Larkspur, Colorado.

Miss Poutz brought out the occult side of Masonry. Whereas many masculine Masons join the Order for the social side, business advantages, and help along other lines; the attitude of Co-Masons is one of deep reverence, they seem to sense the hidden side of it.

She said that Masons speak of the Lost Word; this is really the occult teaching which is being brought back to Masonry. There is a link between Masonry and

the Egyptian Mysteries, through occult knowledge this link is being re-vivified.

The interesting fact was brought out by the speaker that all ceremonial had been found through occult investigation to build a form of power in the invisible worlds; many of these take on the outline of characteristic architectural buildings. The Christian Mass builds a Form on the inner planes like a cathedral; the Eleusinian Mysteries might have formed a beautiful Greek temple; while the form of power which Masonry might build would be like a pyramid. These great channels of power serve to spread in the world the ideals of order, Brotherhood and good citizenship.

Mr. J. Henry Orme sang three charming songs which finished the program. A delightful social followed.

Casa Rayda was the scene of a delightful evening November 17th, given in commemoration of our Founders, H. P. B. and Col. Olcott. Mr. Shutts had asked each one to come prepared to relate some incident in connection with our Founders. When all had arrived the lights were turned off and a candle and incense lighted before their pictures; while these burned each one contributed his bit of interest, after which refreshments were served.

FOUNDERS' DAY

The Krotona Lodge meeting Nov. 18, 1919, came the day after the anniversary of the founding of our Society and it was made a commemoration of our revered Founders.

Mr. Wilhelm gave a splendid tribute to Theosophy and how it helped him through life. He spoke of Brotherhood as the grandest teaching of Theosophy, and urged that we try to keep in touch with the pulse of humanity by feeling one with our younger brothers who are living in crime and misery. He spoke of Brotherhood as the solution for world problems. Having this great principle as our foundation stone we should feel it our duty to help in world work, carrying out the French axiom *noblesse oblige*.

Mrs. Russak Hotchener gave us some of her inspiring personal reminiscences of Col. Olcott as she was with him during his last illness. She said that reminiscences are most profitable when they can be made applicable to the present and to the future. She touched upon Col. Olcott's splendid life lived according to Theosophic principles, the nomination of Annie Besant as his successor by the Masters, and alluded to the present crisis as the periodical turning of the true soil to the sun. During the crises through which the Society has passed, there has usually been some

personality around which they have centered and concerning whom members have been thrown for a time into turmoil. At such times, she said, one should take to heart these words of the Master K. H.: "He has all the more need of your love and understanding." The Master M. appealed to members, through Col. Olcott, in the words, "Hold together in brotherly love."

Mrs. Hotchener urged us to keep calm and try to take the weeds of imperfections out of ourselves that we may plant the seeds of brotherhood in the soil now being turned to the sun.

FROM THE MEMBERS

With the whole world in travail, and with the solution of its pain and strife in our keeping, it is important that we arm ourselves for valiant service.

Who become members of the T. S.? Any one who believes in the Brotherhood of Mankind. My brothers, we must be more than believers.

We have been told that "Faith without works is dead." Believing in brotherhood we must live it. Brotherhood does not mean equality, it means kinship, and kinship means co-operation.

When we enter the T. S. it is for many and varied reasons. Many join for purely selfish reasons. They join to get for themselves alone—knowledge, psychism, sensation—what not. Thinking that Theosophists are superior beings some join to be associated with them. When they discover faults and failings in their fellow members they become disgusted, forgetting that the others are as human, and as divine as they. There are those to whom Theosophy brings peace and joy; others drift into the society and often drift out. However, whatever the motive may be, back of it lies that seeking, that ever upward urge, to find the Source of Boundless Being. And so, we join the Lodge!

Often we hear in the Lodge, "Why do we not grow?" One answer is that we fail to practice the brotherhood we profess. Some lodges are afflicted with "one-man-itis." If he is a real doer—instead of leaning back on the oars and allowing him to do it all, get busy and be doers also. If he is a monopolist, rouse yourselves—lay aside carping criticism and complaint—get an ouster ordinance—then accomplish something. There are lodges which are weakened by the members dividing their interests among the newer schools of thought. Brethren, "It is not how much, but how well." Beware of lost energy.

Theosophy is the key to all life. Why scatter your forces by dabbling in all the isms? You say you wish to carry Theosophy to them. Be ready to help and encourage them, they are valuable, but you, who know THEOSOPHY, work whole heartedly and unreservedly for Theosophy, and Theosophy will do the rest.

Today when the world stands waiting for a coalescing force to bring into co-operation all men and modes of life that evolution may be quickened, how great the responsibility of those who know the way. There must be co-operation and concerted effort or we will miss the golden opportunity. This means that we must be not only students, but living exponents of Theosophy.

The Logos wills to use in His service our intellect and devotion. Theosophy gives us the knowledge of the law according to which the spirit manifests itself—the knowledge of the direction in which to put forth our forces. Perfection in intellect, spirituality and discrimination are not necessary for service. Christ said, He who is faithful in small things, I will make him ruler over many. Today is here and its need. In such measure as we have, let us exemplify our study and discussion by daily living. Let us measure our thoughts, words and deeds by that percept of the Master's, "Is it true, Is it kind, Is it necessary?" Let us live our lives with the remembrance that the Master ever knows our thoughts as well as deeds. When we look at our brother to criticize, or shun, forget not we see the personality not the inner man.

The harvest is great, the workers few, the Master approaches. Silence, readiness, willingness, attention, service, these are the watchwords of the hour. Can we qualify?

My brothers, do you not hear the call "To Arms"?

C. M. H.

The following shows how great results sometimes follow small acts of service:

"At the Feet of the Master" had been sent to a girl prisoner in San Quentin and she gave it to another girl who seemed to be dying from inflammatory rheumatism. Her condition was becoming more serious, due to the fact that her mind was continually occupied by her disease, having nothing to divert her thoughts. The "little book," caused her to turn away from her body in thought and before long she was up, and is now almost entirely cured. The following verses were written by her when she had finished reading the book:

At the Feet of the Master
Down at the feet of the Master,
Listening for His call,
Banishing sorrow the faster,
Because of our love for all.

Seeing no fault in our neighbor,
For our Father's image is he,
Ever content in Love's labor,
Living in Unity.

—Ruth Raust.

"That is the way your dear little book made me feel, Kitty."
E. H. H.

Five of the Springfield Lodge have just been to New York to enjoy three addresses by Mr. Wadia, and one public lecture, the latter on the New Age and its Ideals. It has been a tremendous treat. Mr. Wadia took Mr. Warrington's place in delivering the public lecture. He spoke on the spiritual aspects of the qualities of *liberty, equality and fraternity* and urged their expression. Mr. Wadia had quickly sensed a characteristic quality of Americans, for he said: "You Americans act for the present and let the future take care of itself." (I have probably not quoted the exact words). He is very tall, dark, handsome, full of tact, and very genial in company. The impression he made on me was one of power, and especially absolute loyalty and devotion to Mrs. Besant, our great chief,—and his. He is the incarnation of health and joy and radiates these constantly. He did not impress me as emotionally magnetic but very magnetic intellectually, very stimulating. One starts right

off to do as big things as possible for Theosophy. It is good to have a personality of his type. Mr. Wadia's big public lecture subject is "India's Message to American Democracy," and he likes an audience of 3000 for it. I presume you already know all I have written.

E. E. K.

I thought that it might interest the members if I gave them some little information about the Mothers' Educational League recently founded in Los Angeles. It was an outgrowth of the Baby Week, when Dr. Maude Wild (the chairman) saw the need of educating mothers in the proper care of their babies. The mothers in the center bring their babies for a thorough examination. They are then told how to aid in the right development of the child. In this way many a baby is saved, and medical treatment, serums and operations found unnecessary. In this world there seems to me to be a wonderful chance for Theosophists to help in the upliftment of the race. We could put forth our ideas in reincarnation and karma by giving lectures in connection with this work. We might also help to keep these little bodies pure and undefiled by teaching the mothers how to bring them up on a vegetarian diet, and to prevent the injection of serums into their innocent bodies. In a work of this kind we would eventually do a great deal in doing away with the causes which necessitate juvenile courts, prisons and reformatories by training the mothers of our future citizens.

It is Dr. Wild's idea to cover the whole west with this noble work, and I can see no reason why it should not eventually spread over all the country,—provided some of us take hold and help the cause. At present there are sixteen centers besides the Los Angeles one in the state, with an affiliation of nine thousand mothers and children, and there are also 394 expectant mothers. Here is another opportunity for us to tell these mothers what the coming of the child means and how to provide a better body for the ego. Are we going to grasp an opportunity such as this to build for the future, or are we going to let this work go on without the aid which we are so well able to give.

A. E. D.

THE SPIRITUAL MAN

The spiritual man everywhere is meant to be the central man, the fire, the inspiration, the illumination, the attraction of mankind.

The total impression about one man is that he is slipping over the surface of things, merely accumulating marks and scratches on his conduct or his circumstances; about another man it is that he is in the heart and soul of things and that his heart and soul are being inspired and impregnated and changed by theirs,—this is the feeling of spirituality in a man.

PHILLIPS BROOKS.—

WINTER SESSION 1920

Twelve Weeks, January 12 to April 2

Krotona Institute of Theosophy

CURRICULUM

1. FUNDAMENTAL THEOSOPHY. (12 Lessons) - - - Jetta Clay
Tuesdays at 10:00 a. m.

Treatment of the main tenets of the Theosophical System, as taught in standard works published by the Theosophical Society.

2. ADVANCED THEOSOPHY. (24 Lessons) - - - Marie Poutz
Tuesdays and Fridays at 2:00 p. m.

A resume of Theosophy based upon Mrs. Besant's The Ancient Wisdom and Mr. Leadbeater's The Hidden Side of Things. Its purpose is to show the practical value of Theosophy as applied in daily life.

3. MAN'S RELATIONSHIP TO GOD. (24 Lessons) Emily Pelton-Shutts, M.A.
Tuesdays and Fridays at 3:15 p. m.

Based upon Mrs. Besant's book, a Study in Consciousness. An effort to trace the growth and development of consciousness through the planes of nature.

4. PSYCHOLOGY AND SELF-ANALYSIS. (24 Lessons) A. F. Knudsen, Dean
Tuesdays and Fridays at 11:00 a. m.

The principles of Psychology and Logic as ordinarily taught, amplified and explained in the light of Occult Knowledge. The making of the Self consciously.

5. ASTROLOGY. (12 Lessons) - - - Egypt L. Huyck
Mondays at 11:15 a. m.

This course will present the science and philosophy of Astrology; signs, symbols, calculations and correspondences.

6. FOLKLORE, MYTH AND SYMBOL. (12 Lessons) - George Kramer
Mondays at 10:00 a. m.

This course will give the mystic interpretation and extract the truth kernel from the various myths and traditions, and explain the universal symbols in the signs of the Zodiac.

7. OCCULTISM AND THE BIBLE. (12 Lessons) - - Alice A. Evans
Thursdays at 10:30 a. m.

Showing how in the Bible the Divine Wisdom can be found, how the Occult Hierarchy, the Masters, Initiation and the Path can be seen there, and giving the true interpretation of the Atonement and other Christian fundamentals.

8. **HOMILETICS.** (6 Lessons) - - - - - Alice A. Evans
 Thursdays at 2:00 p. m.
 How to teach oneself to teach. Helps in lecture-building and class-leading. Tact and Psychology in handling individuals. The value of definition and the capacity to think synthetically.

9. **PHILOSOPHY OF EXPRESSION.** (12 Lessons) Charlotte C. Robertson
 Wednesdays at 3:00 p. m.
 Training of speakers. The dignity of English. Oratory and Stage Etiquette. Psychology of voice, color and sound. Psychology and eloquence of silence. Science of gesture. Occultism in Shakespeare. Philosophy of Delsarte. The Cosmic man; the Microcosmic man. The mirror of the Soul; how it reflects. Physical culture. Eurythmics.

10. **COMPARATIVE RELIGION.** (6 Lectures) - Frank L. Riley, M. D.
 Weekly lectures during the first six weeks of the Winter Session.
 Thursdays at 3:15 p. m.
 A study of the Sacred Books of the world, revealing that Truth, like a golden thread, runs through all of them. This will be traced in the Sacred Books of China, the Upanishads, Masnavi I'Ma Navi, the Corpus Hermeticum and the Bible.

11. **PSYCHOTHERAPY.** (6 Lectures) - - - Frank L. Riley, M. D.
 Weekly lectures during the last six weeks of the Winter Session.
 Thursdays at 3:15 p. m.
 Karma and Reincarnation—their relation to Psychotherapy. "Know thyself." Mental diagnosis. The law of Correspondence. Concentration. The Silence. Meditation and Prayer. Treatment; special cases. "The Music of the Spheres."

12. **TALKS ON THE NEW EDUCATION.**
 By the Teachers of the School of the Open Gate.
 Hours to be announced.

13. **SCIENCE AND THEOSOPHY.** (12 Lectures) - - - W. Scott Lewis
 Tuesdays at 8:15 p. m.
 Historical geology and evolution, correlating the latest teachings of science with Theosophy. A general history of the world, emphasizing modern proofs of the age-old occult teachings.

14. **HISTORY AND PRACTICE OF HEALING.** (6 Lectures) - - -
 Frederick Finch Strong, M. D.
 Weekly during the first six weeks of the Winter Session.
 Thursdays at 4:30 p. m.
 The study of the laws of Health: The Nature, causation and treatment of Disease from the Theosophical standpoint.

15. **THE CONSTITUTION OF MATTER.** (6 Lectures) - - -
 Frederick Finch Strong, M. D.
 Weekly during the last six weeks of the Winter Session.
 Wednesdays at 4:15 p. m.
 The study of the basis of Modern Chemistry and Physics as deduced from the most recent laboratory investigations compared and correlated with the results of clairvoyant investigation as given in Occult Chemistry.

AMONG THE MAGAZINES

THEOSOPHICAL

Items of especial interest in the *Watch-Tower* of the September THEOSOPHIST deal with: the evolution of conditions in Russia; the dance as a religious and educational force. Quotations are given from Mademoiselle Lopokova, who makes some very interesting suggestions as to the use of rhythmic movement and pose, combined with proper color effects, in the interpretation of religious ideas and festivals; variation in birth-rate in western countries and the probable reasons therefor; the astral appearance of great heroes to the troops in the late war, encouraging them at critical moments.

Bhagavan Das has given us much food for thought in his article on The Spiritualization of Political Science by Brahma-Vida. He says: "—every one of us is 'I' as well as 'We.' As 'I,' every one is an 'individual'; as 'we' each one of us is the 'universal.' The former element makes it competitive, the latter, co-operative. Reconciliation and balance between the two is essential to health and fullness of life."

The problem of education is demanding the attention of the entire world today. We seem suddenly to have noted the fact that something is vitally wrong with education methods generally. Mrs. de Leeuw in "The Key to Education" has clearly opened the subject, noted many failures and weak points in our system. We fail to recognize the child as a divine unit yet a part of a larger whole. "Education," she says, "is a cosmic process." "The Divine Plan of evolution must be the Prototype of our plan of education."

This installment of the serial "The First Principles of Theosophy" deals with man in life and death, and, as usual, holds the attention throughout. The illustrations are new and the entire text puts new life into an old subject.

"The Ten Commandments," by Alice Warren Hamaker, will especially interest the student of the Christian religion. "It is a part," we are told, "of the great Hermetic system of development for the Path."

"The Moon: Mother and Mirror," by Leo French, is an astrological picture of those born between June 21st and July 21st. It is worthy the close attention of parents who have children of this type.

Mr. Arundale has taken advantage of the absence of Mrs. Besant from Adyar to include in the *Watch-Tower* of the October THEOSOPHIST an appreciation of our great leader and her work, to which we can all answer a glad assent. October 1 is the anniversary of her birth and we join heartily in "greeting her lovingly, reverently, gratefully and in deep loyalty." Quotations are given from a letter from her which tell of her work in England.

"First Principles of Theosophy" deals with

the evolution of life through the lower kingdoms by means of the Group Soul. This intricate subject is made so enticingly interesting that the reader finishes the article with regret, longing for the next number to see "how it is all coming out."

Peter de Abrew gives some valuable information on the subject of different Buddhist sects and their teaching as to the existence of God and the soul of man. Like all other great religious movements, Buddhism has many sects which differ in their teaching as to the vital character of the Great Teacher and His mission.

"Magic in Celtic Folk-Tales is a series of practical illustrations which deal with hypnotism, mind-cure, psychometry, return of the dead, and other weird tales. C. N. R.

That the primary aim of the *HERALD OF THE STAR*, while opening its pages to all discussion of the physical betterment movements, is to become a great spiritual magazine, worthy of its significant title is made clear in the editorial notes for November. Eva Gore-Booth outlines the two roads in religious quest as seen down the ages, the worship of the powerful and the search for the secret of the Universe. These two roads are well exemplified in the two philosophies which emanate in China, that of Confucius, and that of Laotze.

This month's "Thoughts on the Times" give first a short article entitled "Epidemics," in which the writer asserts (and not without reason) that a mental epidemic is at present paralysing the essential activities in England. The contention is made and the advice offered that the remedy for this condition is to end the divorce between man and the land. A more optimistic view of the situation is contributed under the head "Steady as she goes."—a nautical term implying the need of balance and calm at this critical period.

"The struggle for social justice" notes have many points as applicable to this country as to England. We could instance in this connection the remarks of the writer upon the press and the erroneous idea prevailing among people that the press represents public opinion. The same applicability to this country may be remarked in the article by Bertram Pickard, entitled "The deeper meaning of the Railway Strike." A similar condition of unrest exists in both countries, and in both cases co-operation is needed to bring order out of chaos. If the three duties mentioned by the author were fulfilled the international problem would be on the way to solution. Of exceptional interest are the Educational Notes. Some new experiments are commented upon, among them being "La Maison des petits" in Algiers, and a scheme for a residential college for working girls in England.

G. I. W.

OUR DISTINGUISHED VISITOR

BAHMAN PESTONGI WADIA

A cultured Parsee; intimate of the British Secretary of State for India; his opinion sought by the British parliamentary Committee; technical adviser to the Indian labor delegation to the International Labor Conference at Washington, D. C.; his many lectures over a period of several months eagerly attended in England; a leader of political thought in India, where he initiated the trade union movement; President of the Madras Labour Union, influencing fifty thousand workmen, including textile, shop and mill workers, tramwaymen, rickshawmen, printers, etc. By sheer force of character and native ability he succeeded in arousing in these men, who had for generations been without vision, a real sense of self-respect and a determination to obtain the reforms necessary for their comfort and continued existence. He is particularly keen about International Social Reconstruction, for which task he is peculiarly fitted by reason of his enormous fund of information, exceptional judgment, experience, and intensely practical nature. Such, in brief, are some of the aspects of this wonderfully strong and versatile man.

In the theosophical world Mr. Wadia holds prominence as the close and trusted associate of our beloved president, Annie Besant; co-editor of the daily NEW INDIA, of the weekly COMMONWEAL, and also of the monthlies, THE THE-



MR. B. P. WADIA

attention. The T. P. H. has, however, a few copies of the THEOSOPHICAL OUTLOOK - CONVENTION LECTURES, 1917, which contains a lecture by him entitled "Problems of National and International Politics," as well as lectures by Jinarajadasa, Arundale and Sadasivier.

OSOPHIST and the ADYAR BULLETIN: International Manager of the Theosophical Publishing House, with branches all over the world; and a lecturer much sought for because he is a profound student and lives the life. As a Sannyassin he has long given himself and all his means to the cause of humanity. Mr. Wadia is now in America, and, having concluded his duties to the International Conference in Washington, is visiting lodges on his way to Krotana, where he will remain for about two weeks, arriving about December twenty-fourth. This is an exceptional opportunity for theosophists, his lectures are being very largely attended, and many non-residents are planning to visit Krotana during his stay here. When returning to the Atlantic States he plans to visit other lodges in so far as possible.

American readers have so far enjoyed very little from his pen, as his Indian activities have claimed much of his

OUR TREASURE BOX

Some very interesting things have been arriving from abroad, and as you cannot be here to look them over with us, we shall attempt to tell you of a few of them.

LETTERS FROM THE MASTERS

First to our attention: LETTERS FROM THE MASTERS OF THE WISDOM, 1881-1888, containing forty letters which have been transcribed and compiled by C. Jinarajadasa, and with a foreword by Annie Besant. The clean, high viewpoint, the atmosphere of love, devotion and sacrifice, and the entire absence of arbitrary command and dogmatic assertion, will endear this volume to every earnest student and clear-thinking reader. This is the first time these wonderful letters have been published.

A HINDOO POET

The Hindoo Poet, Harindranath Chattopadhyay, whose work has excited so much favorable comment, and of whom Mrs. Besant wrote at length some time ago, has produced a volume of poems entitled THE FEAST OF YOUTH, which comes to us in the form of an octavo of forty-three pages from the Vasantra Press. The first section contains twenty-three poems under the same general title as the book. The second section consists of four sonnets, while the third and last division contains five "Songs of the Sunlight." The closing words: "The stars are white because His thoughts are white. And are, like them, in depths of darkness born. O God! I seek the message of the night And find the gold of morn!" James H. Cousins writes: "Exquisite and most desirable impartation of oriental vision and magic to poetry in the English language."

THE COLOURED GARDEN

Then we have a small paper-covered volume by the same author, containing twenty-eight poems entitled THE COLOURED GARDEN. "Childhood is a garden. Full of lovely things. Flowers and birds and butterflies. Petals, songs and wings. And that garden measures just a baby's span. But it's bigger far than that Of any grown-up man!" But you cannot look over our shoulder any longer, for we must close the book and go on to other treasures.

JINARAJADASA

Nine essays by our beloved Jinarajadasa in one small paper-covered volume under the general title THE HERITAGE OF OUR FATHERS, which is also the particular title of the first essay. Other titles are inviting: "Culture", "The New School of Indian Painting", "Tagore's New Plays", "The Future of Indian Drama", et cetera.

ADYAR PAMPHLETS

But we have not space to tell you of all the splendid books we have received, and shall but mention the receipt of a stock of Adyar Pamphlets that includes all the titles that are now in print, and then pass on to a brief mention of the interesting photographs that have come to hand. First, however, we must remind you that now is the time to purchase Adyar Pamphlets; those very important additions to our literature.

PHOTOGRAPHS WE LOVE

Two pictures of Mr. B. P. Wadia, seated, one holding a book and the other with a slightly larger head. There are to be had unmounted and either glazed or unglazed. A good photograph of Mrs. Besant in black and white, mounted on card. One of Jinarajadasa of the same general description and size, but in sepia and taken in Rangoon. Of Mr. Arundale we have three poses; one seated, wearing the emblem and scarf of the Brothers of Service as well as the cord of the Full Brother; a similar one standing but clad in a dark cloak; and a third in a standing position, wearing the emblem and girdle and clad in a very intricately finished garment. These are to be had either glazed or unglazed and are unmounted.

THE CORNER STONE

There are also a very few glazed prints, measuring seven and one-half by eleven, showing the corner stone laid by Annie Besant for the Brothers of Service.

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