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The Theosophical Society as an Occult Organization *

By BISHOP IRVING S. COOPER

FOR CENTURIES INDIA has been a training ground for selected egos. When a man was drawing near to the Path, that ancient pathway which has existed for so long, he was put into a human body in India, trained and given there the benefit not only of a profound philosophy, but of the personal supervision of a Guru who understood and could carry him on. During the last century or two Europe, and very recently America, has been looked upon as a promising field or place of study for those who have real inner advancement. In the Europe of four centuries ago it was extremely difficult to find proper conditions. The teachers were few and far between. The real occultists took birth there but rarely. Civilization was not at a high stage of development. It was crude, rough, in many ways lacking the refinements which today we have. At the time of the Renaissance there was an immense stir, when those ancient souls came from their experiences in Greece and in other civilizations to bring their message of beauty and the marvels of color and form. But oc-

cultism was almost an unknown thing—largely limited to secret organizations, and to a few definite people who knew. And they were not easy to find. During the last few centuries, however, a marked change has taken place in what may be called the general advancement of western civilization. Education has gone ahead with marvelous strides. New knowledge has been won. The scientific attitude of mind has practically revolutionized the whole of western civilization. In some respects—in what may be called the development of the lower intellect, concrete thinking, the analytical mind,—it is probable that western civilization has outstripped the eastern, but in certain other fundamental things it is still far behind. Because of this condition we have, as it were, in our understanding of life and of our problems, to sum up the very finest and best in both attitudes toward life—the eastern and the western. Today in our civilization practically the whole force of education is in the training of the mind. The emotions to a certain extent are touched, but not deeply. The very work of the Theosophical Fraternity in Education is to draw attention

* [Report of Convention address to T. S. members. Not revised.]

to certain neglected facts in education, to point out that children are being only partly developed, that the real inner soul—that which makes life of value—is left almost unawakened, to show how the higher, the nobler emotions, which change people and make them worth while, are left untouched—slumbering, without the power of moulding human life. True education, however, is becoming known. Here and there we find some genius who loves children and whose philosophic insight is deep enough to give them suitable training. And so it is that in our western civilization conditions little by little are becoming suitable for the education of advanced egos.

Initiation, which we speak of so frequently, is the final goal of human evolution. It is a stupendous thing to accomplish; and, as other speakers have said, you must summon up all the energy you have, if you would achieve it. It is not to be won by merely idle wishing; it is not to be gained by mere study alone, but you must take every power that you have, of heart and mind, of skill of hand, of will, everything that you possess, and throw it into this mighty effort. You must, in other words, be a broad-gauged soul—not a little, petty personality, always wondering what people are thinking about you, always troubled about personal opinions. We must be big and broad, and any school which can bring to us that breadth of attitude, that splendor of conception, that wideness of intellectual vision, and that can take all the powers which we possess and send them surging through us until we go out in service to the world, will enable us to gain the heights; but not otherwise.

Now this Society of ours is intended, I think, to supplement scientific education along certain lines. Go to any of our universities. Where would you hear a man of real spirituality? Ethics, art, social service, music—intellectual development carried to the extreme. Go to any center of learning, any of our schools, and you will find they are only partly awake as to the real needs of human beings. They are learning slowly. Our own theosophical people are doing a little in that way, but it is a tremendous, great world-problem, and this western civilization can never become powerful until it learns that there is an

inner as well as an outer side; that there is the spirit as well as the form; the life as well as the outer vehicle. Now to a great extent our whole attention has been in the direction of outer forms, to the vehicles, to externals. Absolutely necessary this. The very reports that we have heard today show how magnificently this Section has arisen to its opportunities in that way. It has done a big thing, and we have great admiration for your genius, your efficiency, your organization, in getting that done. That is absolutely imperative. But it is one side of the story. It does not make a theosophical organization really occult. We must take the side of the soul first. We must take the needs of this continent, must see what is the very greatest thing demanded of western civilization. That is what this Society ought to do. In what way? It must offer to advanced souls who can take this stupendous step the instruction, the moral awakening, the stirring of deep spiritual forces, which they need. All through these big cities and scattered throughout the country are literally hundreds of big souls, just awaiting that touch of flame which will give them the fire of inspiration, the will to serve. In speaking to Bishop Leadbeater, I was asking why it was that so few of our people on this continent had really reached the height of Initiation. Why so few? Just one or two or three, here and there. He said there are many who are ready for it, particularly among the children, but they must receive special help. They must be given enough aid so as to enable the souls behind the young personalities to get control and mastery of the physical bodies which now they wear. There are some children about us—there are some in bodies that are older—who are big souls. You can tell them by the very breadth of their minds; by their very gentleness, combined with strength; by the power that they have to serve the world, sometimes along general lines, science, art, sometimes in altruistic service to humanity—not confined to one plane. But those who are nearing the portals of Initiation are big—they are not small, and you can always tell those who are not near it by the fact that in some crisis they show themselves to be petty, dealing in small gossip, saying things

against someone else. All this is naturally alien to the real inner development of the soul. The occultist must be big. If you want to know whether you are nearing that gateway, see that you are big in all your human relationships, in all your dealings with your fellows, in your attitude toward everything that is making for the good of the world.

This Society of ours needs distinctly the atmosphere of harmony to bring on those souls who are ready, and to the extent that we fulfill this requirement we are living and carrying on our function as an occult organization. We have two big lines of work, and the first is to give an adequate philosophy to the world. Those of you who have studied fairly deeply into the philosophies of the world, realize that Theosophy comes nearer to the truth, that it is the most sublime philosophy this world has seen—magnificent, grandiose, inspiring, leading those who grasp it, even partly, to noble living and wide-ranging usefulness. That is a splendid work, and I could point out a man and woman here and there that I know whose whole life is thrown into that one big effort to spread Theosophy in the world. Magnificent—needed—but not enough. In an occult organization there must be not only the atmosphere of friendliness, of true brotherhood,—there must be the blessing of the Great White Lodge. There must be something of the presence of the Masters. And, my brothers, I wish to say with all the power I possess: In your splendid effort to build up lodges adequate to this magnificent work that is being done; in your efforts to make this Section strong and powerful, do not forget the spiritual atmosphere that you should have in your lodges. And that is to be won, not by talking glibly about it, but by each one living a life of service, of sacrifice, of great giving of the treasures of inner and beautiful spiritual things. Bring into your lodge rooms as into your homes all that is delicate and pure and fine, use it as everything else should be used—for the helping of the nation. Do not be resentful when unjust charges are made against you. Don't waste any time in quarreling, but give to the world that is hungry the truths that Theosophy presents. That is what is needed, and that

is what we must do. My brothers, if we are to become strong as a united Section, every one of us must strive earnestly to live a life of usefulness and of spirituality, which makes possible the recognition of the divinity in the heart of all our brothers,—not only those who stand on the heights, but those, it may be, who are waiting in the valleys or falling in the mire all around us. They, too, are our brothers, and to be spiritual is to see in them the light of God's own life and fire. Not merely to look to such great ones as Dr. Besant, but to the brother at your side, lift him up, and go on. For only in this way can we be useful in this great pilgrimage. In this work our lodges must have a certain atmosphere, which so many altogether lack. This afternoon the matter of closed meetings was spoken of. To some of you that seemed as if we were exclusive and selfish. It is not. For by means of closed meetings, which gather together those that presumably have some inner intuition as to the existence of the Masters and the work we have to do, a little touch of the wonderful atmosphere of that White Lodge can be given; may blow in like perfume from a bed of flowers, and change the hearts and minds of all those present, lifting them up a little higher. And in a true lodge meeting, where the members understand, where there is the spirit of self-sacrifice, I can tell you that when one who has that inner advancement, child or adult, comes into it, he knows instantly that there is his spiritual home. We must make spiritual homes for all those who seek the higher Path. We must offer spiritual havens and refuge to all those who yearn to become the pupils of the Masters. We must make it possible for that Great Hierarchy of Holy Ones to send down Their love and blessing over this world. Are we doing it? Buildings alone can not give that. You can have the most wonderful lodge rooms, but if at the heart of the membership there is the desire only for outward things, your lodges are empty shells. Until you live your Theosophy, until you make it a part of your life, until no sacrifice is too great, you can not expect that Those Whose very lives are sacrifice, Whose every thought is

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More Wanted

WE ARE HOPING to get more volunteer help at Headquarters. Any member who does not require a salary can *always* be placed in useful theosophical work. The services of those who must either partially or wholly earn a livelihood can often be utilized if they have had office experience. But volunteering to come to Headquarters is just a little bit like volunteering in war-time—not dangerous but strenuous. It is no child's play but a real job for real men and real women who "mean business" and who have made up their minds to do something in this incarnation.

A Problem to Solve

ONE DIFFICULTY ABOUT CONVENTIONS is that those of us who are intensely busy with its affairs find no opportunity of seeing our friends. Scores of people whom we know almost as intimately as we know the members of our families, are in the halls and corridors, but it is almost impossible to find time to even pause for a moment's conversation. There is always some Convention matter, with one committee or another, or one lodge delegation or another, claiming every moment of the waking hours. Thus the few days whirl past. It seems a pity that when so many members

are assembled from such widely separated cities that there is no better opportunity for social affairs. Perhaps some genius can solve that little problem before we have our next annual gathering.

Our Correspondence School

ONE OF THE NOTABLE things at the Convention was the launching of the Theosophical Correspondence School. Mrs. Emogene S. Simons was in attendance and occupied the platform a half hour explaining the course of study and the methods by which instruction by mail would be given. Enrollment began at once, and a large number of delegates put down their names as students.

Study will begin in the autumn and enrollment must be fully disposed of by the first of September. The course in Elementary Theosophy covers a period of thirty weeks and the work will be thorough. Certificates of completion will be issued and a member who holds one can truthfully say that he understands the fundamentals of Theosophy. Mrs. Simons and her assistants are all professionals engaged in educational work for the State of New York at Albany, the capital city. Students may enroll by sending their names and addresses with the necessary fee, to the Theosophical Correspondence School, 826 Oakdale Avenue, Chicago. The tuition for thirty weeks' instruction is \$10, payable either in advance or in installments of not less than \$2 per month. The price is intended to cover the cost in first-class fashion, and is less than one-fourth of what is charged for similar service in the commercial correspondence schools. Descriptive matter will be sent upon application.

Increased Dues

THE MATTER OF INCREASING the annual dues has been urged with more or less persistence for several years. I have been in favor of keeping dues as low as possible, and have declined to incorporate in the annual message a recommendation to increase them, but those who favored the increase had too much logic in their arguments to be opposed. The statement of the case in the resolution itself made the reasonableness of the increase so obvious that the measure was unanimously adopted without discussion.

The last increase in the annual dues occurred over ten years ago, and it is quite true that \$3 now is no more than \$2 was before the war. The idea in the minds of the prime movers in the matter was evidently that dues, like other things, should be adjusted to correspond to changed conditions and that that would help materially with the increased activities at Headquarters. One of the proponents, who started the agitation, is a member whose time is given entirely to theosophical work and who, although without other income, declines to accept more than a salary of \$16 a week.

The resolution provided that until July 1, 1923, dues might be paid in advance for a year at the old rate, thus making the new rate not effective for twelve months if dues are paid when they should be. It should also be remembered that in any case where the increase might work a hardship, Headquarters has the right to remit dues, upon application from the member or the secretary of his lodge.

Good Management

THEOSOPHISTS HAVE OFTEN been severely criticized for dreaminess and indolence in attending to business and the complaint is often but too well founded. Perhaps it is because of that widespread view that some of our members are rather startled by the quick returns they are getting from The Theosophical Press. Many comments on the subject are reaching Headquarters. A typical one is from Seattle, where the Besant Lodge wanted a whole library to arrive there by a certain date and on very short notice. A special delivery stamp was affixed to each package and the whole shipment was in the mails within a few hours of the arrival of the order. An excerpt from the letter by Mr. Ray Wardall, acknowledging receipt of the shipment reads:

Dear Miss Goold:

Your special delivery letter with invoice of April 9th just arrived, together with eight packages of books. This rapid action almost took my breath away for efficiency and up-to-date action. We want to open tomorrow night with a complete lending library of several hundred volumes.

The head of the Press office seems to think theosophical business ought to be

done not only as well, but better, than other business and is apparently putting the idea into operation. Such a policy assures success.

Abrams Again

THE ARTICLE ON the Abrams method of treating diseases, which appeared in the May issue of THE MESSENGER, brought several letters. Two were warm commendations from physicians, one was from a grateful patient who had taken the treatment for cancer, and one was from a gentleman who is evidently something of an expert in electricity and who says he examined an Abrams machine in use and found "that one side of the electric current was completely open and therefore no electricity could pass into the body of the patient." A few days later he read of the same conditions being reported by the *Dearborn Independent* investigators. His explanation of the undoubted cures that I saw he places on psychological ground, like the cures of Coue, the Christian Scientists and others. That is unquestionably tenable ground and as a working hypothesis is entirely legitimate. Yet it does not explain other things that occur, some of which are thus far baffling mysteries. An example is the case of children too young to know anything about such matters, or to be influenced by any "faith" in the machine, who have shown immediate and marked improvement after taking up the Abrams treatment, after their cases had quite mystified various physicians and had only grown worse under their treatment.

I have a friend, clever in electrical knowledge, who was utterly skeptical but whose experience with the Abrams machine caused him to reverse his opinion. I know too little myself of such matters to venture an opinion, but in these days of wireless wonders, the thought naturally arises in one's mind that the construction of the machine to which my correspondent refers is not necessarily conclusive evidence that no effect was being produced on the patient's body. In fact my friend, above referred to, stoutly maintains that it is no evidence at all that the patient may not be decidedly affected.

It is usually very difficult to quickly adjust oneself to a thing that revolutionizes es-

tablished and long-accepted ideas. The discovery by Harvey of the circulation of the blood, the theory of falling meteors, the steamboat and the railway all met a storm of ridicule and denunciation. Harvey was assailed quite as bitterly as Abrams. That, of course, does not prove the soundness of the Abrams theory, but it should give one pause in hasty judgment. Time will test all things and the final verdict will be just. The course of wisdom would seem to be to avoid precipitate conclusions and partisan judgments, for or against, while carefully investigating to discover the truth. So far as my investigations have gone I have found things apparently both for and against the Abrams method. It is yet too early for final conclusions—too early to do more than give it a fair chance to prove itself. That should never be denied to anything.

Now It's France

THE TROUBLE, started in the United States by a theosophical visitor from India two years ago who began a campaign of "investigation" which ended with harm to nobody but himself and with his withdrawal from the Theosophical Society, has passed on to other countries and has found explosive material in one lodge in France. A member of that lodge has issued a manifesto. The only interesting things in it are its capacity for misrepresentation and its violent waving of the "Back to Blavatsky" flag. Present day Theosophy is not true to the earlier teachings, so runs this French indictment, on permanent atoms, on the functions of the astral body, on the monad, etc., etc., and present policies do not agree with those of the pioneers, etc., etc., all of which could be quite true and count for no more than the fact that present American policies are by no means those of our colonial period.

If the capacity of this latest protestant to make trouble is equal to his facility of mis-statement, the French Section is entitled to our sympathy. Why, he demands, is there a secession movement going on in England, Australia and America? But he is more specific than that. He refers to the secessionists in the United States as "numerous American lodges." Why all this if there is not something wrong? *It is not true.* That is all. Not one American lodge has withdrawn; not one in England; not one in Australia; and apparently exactly one in each of those foreign nations is even so much as making any trouble. How long will it take people to realize that ninety per cent of the present agitation is either deliberate or ignorant misrepresentation?

In the April number of *The Theosophist* Dr. Besant refers to the French member who wants "an investigation" of matters seventeen years old and pertinently asks why not go on back a little further and investigate the charges against Madame Blavatsky which were more sweeping and covered a much wider range than any that have been made against prominent theosophists since. Then, as now, members shouted that the theosophical movement was ruined. Then, as now, many left the Society. Indeed, many more left then than are leaving now. The noise being made at present is out of all proportion to the number engaged in making it. In the United States there is just one man who is doing all the shouting. In England there appear to be two. Australia has possibly a half dozen, all in one lodge, and France has one or possibly two individuals. Mean-time new lodges are being steadily organized and new members are joining in all countries.

—L. W. R.

The ignorant man who knows his ignorance is on the road to the light, for he will seek it and will find it in the end; but the ignorant man who believes that he knows all things is in great danger of passing his whole life in the darkness, for, being sure that he had the light, he will not bestir himself to look for it.

The wisest man is not he who has collected the greatest number of experiences, but rather he who has known best how to profit by the teaching of each several experience. Certain individuals, therefore, attain to perfection after a relatively limited number of incarnations, while others only reach it after an infinitely higher number.

Lionel Hauser in Three Levers.

Brotherhood - The World's Need

By FRITZ KUNZ

[Mr. Kunz's address to T. S. Members Monday, May 28, 1923.]

THERE IS, of course, no member of the Theosophical Society whose heart is not wrung with the anguish of what Madame Blavatsky called, "poor orphaned humanity"—particularly now, when so many millions suffer the most intense physical, mental and emotional strain. It is not only that myriads starve in Russia, nor that mothers in Central Europe have to tie children in separate rooms when they are away lest the children prey upon one another; there are also the people of India peering with dim eyes out of a dark past, and hordes in China and the rest of Asia; there are whole races of dark peoples everywhere finding doom in the blasting touch of Westernism—Africans and Polynesians who take to our forms of clothing in ignorant emulation and die in numbers, uncomplainingly, of strange diseases. Even here, in rich America, laborers still slave twelve hours a day in the steel mills, and uncounted thousands of the middle classes tramp without vision the dull round of a life that contains little beyond a monotonous living flavored with an unhealthy sensationalism.

Perhaps the physical suffering is not the greatest nor even, horrible as it is, the most sickening aspect of the circumstances which go to make up the sprawling, almost helpless Titan we call civilization. Think of the thousands of joyous souls that descend into the bodies of babies in eager and happy anticipation of clutching with their tender hands and also tasting once more the fresh if ephemeral fruits of material life—and meet here frustration, misunderstanding, a grinding and hardening materialism which baffles even the glorious augoeides who has turned his shining countenance earthward once more, fresh from the momentary glimpse of the glory of God! Noise, dirt, incessant struggle and anxiety is the lot of those who come to our cities; a solitude, pregnant but (for them) abortive even, if they are found in the country. Blind from birth, they miss the grand choral of devas, the overwhelming beauty of sound, color and form in which the Divine Life there clothes itself.

What is the cure for all this wrong? Can we lead the world to better things?

Some people think that the way out is through more laws. But this suggestion is ignorant nonsense. Even the laws we have often mean nothing. A few weeks ago a distinguished American novelist was arrested for reading the American Constitution on private ground with the permission of the owner of the land! I refer to Mr. Upton Sinclair at Liberty Hill, San Pedro, California. What is the good of more law if the very basis of law is challenged by officials themselves? Furthermore, we have it on the authority of Elihu Root himself, that from 1909 to 1914 no less than 62,000 statutes were passed by American legislatures and, upon these, 65,000 decisions were handed down by courts! Who pays for all this waste labor? Does it help the country much? One doubts it when one realizes that in 1922 there were 9,000 homicides in this country, of which but ten per cent resulted in convictions. Canada and Britain and other countries have a fifth the proportion and get fifty per cent convictions. And, if that is not enough, remember that one-third the decisions handed down in this country are reversed by higher courts. The whole thing is tragedy-comedy of the most dangerous sort.

Others suggest education, and there is much to be said for this suggestion, provided the right type of education is striven for, provided that individualism, materialism and sensationalism are the special objects of attack by the reformers. For those three false gods have displaced Father, Son and Holy Ghost in our Godless educational America. What is wanted is a change of heart, as George Lansbury has pointed out over and over. We need to encourage the growth of Brotherhood, spirituality, wisdom in the place of individualism, materialism and a sensationalism that springs from lower mind.

And who better than the theosophist to produce this change of heart? The churches, with a few honorable exceptions, seem to do very little effective work. People have ceased to care for what preachers say, for they believe so little in their sincerity. The classical story is that of

a little girl, daughter of a materialist, who showed her complete disbelief when the bishop spoke in her school. He had told of the omnipresence of God and at the end of his discourse asked if there were any questions, whereupon the aforesaid little girl asked if God were in her house. "Yes, my dear," was the delighted response of the bishop to this. "Is He in our attic?" "Yes, there too." "Is He in our cellar?" persisted the girl. "Yes, in the cellar also." Then came a swift and astonishing reproof: "You lie, we ain't got any cellar in our house!"

No, modern Christianity has lost much ground, and hope is small from that quarter for the present. Science? Not until it ceases to support the above-mentioned false gods. New Thought and the like? Not while they preach a gospel of higher selfishness and prostitute higher knowledge of psychology and soul to base ends of self-assertion and personal success.

We alone, theosophists, are the hope of the modern world. We can change her

heart and turn her toward better things. Are we doing this? Or are we hugging this precious wisdom to ourselves for various unworthy reasons? Are we doing all we can to let people know the Truth which will make them free? My brothers, let us make our lodges harmonious, vivid, centers of culture, for the sake of the anguished world. Let us support our national officers who labor so unceasingly and successfully to keep Theosophy spreading in the Nation. Let us try, especially, to understand the still greater world-work of our International President, Dr. Besant, our greatest single embodiment of H. P. B.'s hope that there would always be those among us who would forever bear in mind "poor orphaned humanity." Like her, let us be utterly forgetful of self, and be perpetually in remembrance of the anguish of a dying and tortured humanity, and in remembrance of our first, our only, compulsory object, Brotherhood — the World's Need.

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touched with compassion, Whose every wish is turned out in service, can pour Their force and Their spirituality through you. We, as members, have our part to play in our own individual lives. We have our work to do wherever we go. It is to spread that touch of the Masters—to bring some of Their beauty and power into every lodge room, to make those round about us thrill more deeply to these divine truths. Oh, this world has so much distress, it has so much misery and ignorance,—we ought to bring the light, all the light we can, along every line that we can find,—not along one little line, but in all directions, and not only through one channel, but through every channel that we can make, until Their love, like water flowing down and seeking every outlet it can find, spreads to every quarter of the world. So this glorious message of Theosophy ought to spread along every line it can possibly find, into every religion, into every church, into every society, and every great altruistic organization. If we do not do that we are not good and wise helpers of the Masters. We are not proper custodians of these truths. And if we do not rise to our spiritual opportu-

nities and possibilities, if we do not make this Section glorious, not in the eyes of men who do not understand, but in the eyes of the Masters Who see and know, if we do not cleanse our own hearts, make them temples pure and fine, bring that consecration into our lodge rooms, touch them with our thought and fill them with grace and beauty, make our Section sweet and strong and beautiful, our service fine, in everything bringing sacrifice, and joy, and heart's ease, and peace, we are not playing our part. If we do that, my brothers, there will be no danger in money and in buildings, there will be no danger in possessions. But if we think only of buildings, and only of money, and only of appealing lodge rooms, we will fail the Masters in this hour of need. It is They Who can give us all these things. Without this spirit, life is an empty shell. Seek then, the spirit, and all these other things shall be added. Seek to live always as in the presence of the Master, and all other things will come. As a Society we will have made, as it were, a path for the Saviour of the world. That is our work, that our duty, that our joy, and, if we are wise, that is our privilege.

Address of Welcome to The Thirty-Seventh Annual T. S. Convention

By WALTER G. GREENLEAF

[Mr. Greenleaf's welcome was given in the name of the Chicago Lodges, T. S.]

Friends, it is the hallmark of the true poet that he shall have the power to express for us in enduring words certain experiences in human life which but for those words we might rather pass over as commonplace, things that we are accustomed to, and it is the function of the poet to teach us that no experiences in life are really commonplace; that under all of them there lies a meaning which, if we can find it, will teach us. Now there was a famous old poet many centuries ago who lived in the Eternal City, and he was a genial man, and he was a gentleman; and we know that because of one of the lines which he wrote on an occasion such as this, and which has come down through all the centuries to fit in with our thought this morning. That line may be freely rendered into good United States as, "It is most delightful to have a joyous time when a friend returns."

Now if that be true of the friends whom we have known in the physical body this trip, how much truer it is, how much more startlingly true it is when we meet those whom we have not seen or known for perhaps ages of time, and yet to whom when we meet we instantly respond. We feel their presence. We feel that we have known them before.

And there are the lines of another poet, one of the unknown, one of the minor poets of our own day, who wrote two little verses which he called "Remembrances," and which you will find tucked away in the "Poets' Corner" of the *Saturday Evening Post* two or three months ago. Some of those lines deserve to live with anything that Horace or Virgil wrote, whether in their former appearances, or in their later, when they were so great, and this unknown poet has sung:

It seemed that I remembered you in some
strange country far away . . .

and let me break the continuity by saying that the occasion is the meeting of two people in a crowd who do not know one another, and one of them sings,

It seemed that I remembered you in some
strange country far away,
A vision of that time and place I saw with eyes
that knew your face,
And though the centuries of perished Junes might
lie between,

Yet still I hold dim memories of the nights and
noons which once we shared.

I think those lines are a most beautiful evidence of the permeation of the thought of the western world by that thought which the organization of which we are here a partial representative has brought to the West, so that an intuitive soul who could appreciate the idea, although he may not have known where he got it, could voice in such lovely words the feeling that all of us have here today. There are many whom we have never seen before in the flesh, this time, and yet we respond to them, and there exists between us that wonderful bond, the bond of fellowship. We use other words to express that, we use the word brotherhood, and yet it is strange that in some way, some subtle way, there is a stronger appeal in that good old Saxon word "Fellowship," where we feel with one another, where we live the life that enables us to understand one another or at least to make the effort to understand one another, in that kind of fellowship which St. Paul spoke of, when he gave his wonderful definition of what he calls love, or what our English version calls love. He meant fellowship, he meant that which seeks not her own, that looks always for the good in our fellow-man, and thanks be, there are very many of our fellow-men in whom we can find that good without any effort at all. We only have to look into the faces of such men and of such women to know that they are of the elect. Now what can one say that shall express the depth of that feeling of welcome which we all have for one another, and especially for those who, as I have said, we may not have seen for many, many ages, at least in the daytime,—what we have done when we were free from this mortal encasement we

cannot tell, most of us. But there is a reflection of whatever has gone on when we were free that enables us to look into the faces of our new friends, or old friends with new faces, and rejoice to know them. And therefore, in the name of the Chicago Lodges, and of this Convention, of whom I am for the moment a representative, I express to our brothers, Mr. Krishnamurti and Mr. Nityananda, and to all those who have come from afar to our village, a welcome that is as hearty as it is possible for any of you to conceive. Such a welcome as

that cannot be put into words. The welcome must flash from mind to mind, from mental body to mental body, on its own plane, and you know what we have been told, that a kindly thought has the effect in those subtle worlds of the caress on the physical plane, the handshake, the putting of the arm over the shoulder, anything that shall express that close unity that should exist between all of those who have the mighty privilege of endeavoring to become the servants, the pupils, the disciples, the fellows of the Holy Ones.

Insurance Policies

An unusual suggestion was made by Mr. Fritz Kunz at the opening of Convention and successfully carried out during the session. This was that members might take out insurance in their own names or for others, and then assign the policy to the American Section. Four thousand dollars in policies had already been sold by Miss Dorothy Maxson of East Lansing to members of her own Lodge. These were displayed to the Convention by Mr. Kunz, who pointed out that it was not necessary to die for the Section to benefit! Miss Maxson could supply various sorts of policies, such as endowments, annuity bonds, and a special convertible policy which permitted the holder after five years to adjust the amount and premium to his circumstances at that time. This latter form would be useful for old bachelors who might marry, or millionaires who might in the next few years get poor giving their fortunes to the T. S.

The suggestion, though humorously put, was well received by Convention, and before the session was over a policy of \$5,000 was assigned to the Section (endowment, partly paid up), another policy was taken out by members on Mr. Krishnamurti which will bring the Section \$226 a year when the beneficiary is fifty years old, and will amount to over \$6,000 in benefits for the Section when he is seventy-five. Two endowments of \$1,000 each were arranged for in addition (one by Louisville Lodge),

and also a 20-pay-life policy on Mr. Kunz, who announced this with the remark that he could now die at any time with the pleasant assurance that besides ridding the world of his presence he would be benefiting the Section financially.

The Russian Appeal

Mr. Karl Borders, representing the American Friends' Service Commission, 955 S. Michigan Avenue, Chicago (National Headquarters, 208 Twelfth Street, Philadelphia), spoke before the Convention at the request of Dr. Weller Van Hook, whose letter of introduction was read in his absence by Mr. Kunz. The speaker gave the most heart-rending details of the conditions in Russia as he had personally seen them. The effect was the more pitiful because the speaker recited the facts in a matter-of-fact manner. Mr. Krishnamurti and Mr. Kunz passed the hat, and our generous members, already the supporters of the Section's new territory fund and the work of Dr. Besant in India, responded with their usual generosity with over three hundred and fifty dollars in cash on the spot. Mr. Borders was very pleased with this hearty response. In answer to questions he made it quite clear that the truth about Russia was being kept from the American people.

A Convention Resume

PLANS WERE LAID for a great Convention, with an attendance of perhaps five hundred, which would have doubled that of last year's Convention at Kansas City, or of almost any former annual T. S. gathering, but on the morning of May 26th as the registration of visiting delegates progressed and the five hundred mark was passed, then the six hundred, and on even past seven hundred, finally reaching a total of 796, we were forced to realize that numerically the Convention was a success far beyond our greatest anticipation. At the five hundred mark we ran out of the souvenir emblem badge and it became necessary to use a plain bar name-piece, with the promise to each that the emblem key-ring would be sent later. The attendance from outside of Chicago was 452, and from the city of Chicago proper, 344. There were 127 different cities and towns represented, and three foreign countries. From Holland came Arjen F. Folkersma, Miss A. S. M. Van Tienhoven and Miss Rela Van Messel; from Canada, Mr. Ferdinand C. Titus, Toronto, and Mr. Duncan Forbes, Ottawa; and from India, Mrs. Georgia Gagarin.

The spirit throughout this best of American conventions was just as beautiful and harmonious as the attendance was great.

The reception on Saturday evening in honor of the brothers, Mr. J. Krishnamurti and Mr. J. Nityananda, marked the opening of the Convention. There were about nine hundred members and friends attending. In fact, the reception hall was so crowded that there was scarcely room in which to form the receiving line. One of the interesting features of the evening was the group of eight lovely flower girls who distributed white and pink carnations to the guests.

The official Convention photograph was taken at nine o'clock on Sunday morning on the steps of the Art Institute. Although the hour was seemingly inconvenient, about three hundred were there on time.

Sunday afternoon National Headquarters, at 826 Oakdale Avenue, was open to receive visitors, some of the Headquarters' staff doing the honors.

At five o'clock, again in Convention Hall, the Chicago group of servers presented the Krotona Service, a simple ritual written some time ago by Mr. A. P. Warrington. It tells the story of the great Teachers of the past and of the near return of the Lord Maitreya. Mrs. Ben-Allen Samuel, 24 Blaine Avenue, Hinsdale, Illinois, is director of this work in Chicago.

The public lectures of Sunday evening have already been given to the readers of THE MESSENGER in the June issue. The attendance on that occasion was between one thousand and eleven hundred. Every foot of available space was occupied by earnest listeners, nearly three hundred of them standing from eight until after ten o'clock. A deep and respectful interest was manifested by the Chicago public toward our two Indian visitors, Mr. Krishnamurti and Mr. Nityananda.

The Convention proper opened Monday morning at 9:30, with meditation, followed by the address of welcome given in the name of the Chicago Lodges, by Mr. Walter G. Greenleaf. The business session, as given in the June issue, was disposed of before the middle of the afternoon, and then began the forum sessions.

Monday night five splendid addresses were given, for members only, by Mrs. Harriet Tuttle Bartlett, Dr. Weller Van Hook, Bishop Irving S. Cooper, Mr. Fritz Kunz and Mr. J. Krishnamurti.

Tuesday at five o'clock, just following the close of the forum session, Mrs. Vida Reed-Stone, Chief Knight of the Order of the Round Table, with the aid of other visiting knights, initiated a number of Pages, Squires and Knights into the Order. The ceremony with the children was impressive.

Probably the high light of the Convention was Tuesday evening, given over to and known as "India Night." As the members entered the hall each was given a Convention souvenir—a miniature copy of an old photograph of Dr. Besant, mounted in a little folder. This print shows her as a young woman, about twenty years old.

On this memorable evening Mr. Krishnamurti presided, and the speakers were the Messrs. Nityananda, Warrington and Kunz. The brothers were dressed in their native costumes, bringing to the gathering an atmosphere of India. The chairman made known the work Dr. Besant is doing for India and her great need for help from America. Never have we witnessed a meeting in which the spirit of giving was so spontaneous, for when Mr. Kunz announced that a collection would be taken, and hats and baskets were passed, silver and currency in large denominations rolled in until the speaker's table was covered a foot high with American dollars. Then Mr. Kunz started the auctioning off of the articles still unsold in the Indian booth. First, however, came the bidding on the scarf worn by Mr. Nityananda, and it went for \$1,200 to a member of Service Lodge, Reno. Later in the evening the clever auctioneer put up for sale the sandals worn by Mr. Krishnamurti — they were bid in at \$40 each, to different parties. The evening closed with a total, in cash, jewels and pledges, of \$4,283.22 as the Convention's gift to Dr. Besant's Indian educational work. The news of this splendid support was cabled to her by the brothers and Mr. Kunz.

Wednesday morning's forum session closed at 11:30 to permit the holding of a special meeting of the Order of the Star in the East for members of the Order and for T. S. members interested. This spelled a full attendance. Mr. H. J. Budd, Secretary of the Central Division of the Order, presided. The Head of the Order, Mr. Krishnamurti, was the principal speaker, and Mr. Nityananda and Mr. Kunz also addressed the meeting, which was marked for its simplicity and deep reverence for the Order's great mis-

sion. The talks will be printed later and issued to members of the Order, through the Divisional Secretaries.

At six-thirty on Wednesday evening, 495 members and friends gathered in the banquet hall for the final expressions of good-fellowship. When the banquet was finished the tables were moved back and chairs brought forward so that all might near themselves to the speakers' table. There Mr. Walter G. Greenleaf did the honors as toast-master. At his right sat Mr. Krishnamurti, Mrs. Rogers, Mr. Rogers, Miss Poutz, Mr. Warrington, Mrs. Bartlett and Bishop Cooper, while at the left were Mr. Nityananda, Miss Wilson, Mr. Holland, Miss Linder, Mr. Kunz, Mrs. Duckering and Mr. Duckering. Then began the exchange of pleasantries and of wit; the telling of stories, old and new, and the recounting of some interesting "when I first saw you" incidents in the lives of those present. It was a happy ending to five great Convention days.

There were Convention achievements that are good to know. Enough convention railway certificates were brought in to earn the one-half return fare for delegates, thus saving for the members several thousand dollars. To those who

had the convention in charge this was one of its most gratifying accomplishments.

The New Territory Fund, with which Theosophy is carried into new localities, was augmented by \$3,522.83. As mentioned before, \$4,283.22 was subscribed for Dr. Besant's educational work in India. The Russian relief collection, given in response to the appeal by the Friends' American Relief Commission, amounted to \$351.76. The sales at the booth of The Theosophical Press ran up to \$1,012.18. Sales and subscriptions at the Herald of the Star booth were \$223.40. Miss Dorothy Maxson took in \$190.91 in insurance premiums, and the sales at the Indian booth brought about \$150.00.

For some exceptionally good music the Convention was indebted to Mr. Glen Ellison, baritone, with his accompanist, Miss Alta Hill; to Mrs. Ethel Sidwell, contralto, Mrs. Josephine Whittemore, violinist, Mrs. Adelaide Lang, soprano, and to Miss Virginia Deaderick, in charge of music, who played for meditation at the opening of each session.

The Convention is over, but the impetus will carry us on through the year—and a better year it will be because of those days spent together.
G. W.

Convention Forum Sessions*

LODGE WORK

Mrs. LaForge, Ames, Iowa, presiding.

Mrs. LaForge, in taking the chair, said that she felt she should politely resign because there were so many of the older workers present, and she wished to apologize for taking the meeting, but she also felt that she should do whatever she was asked to do. If she were asked to come up and recite, "Mary had a little lamb," she would do so. She stated that she would, therefore, not talk at all, but give those who had something to say an opportunity to voice it.

MR. HOLLAND: He thought it was one of the most difficult things to preside over lodge meetings. In the first place you must make them entertaining, because you have to appeal to the emotions of everyone. The emotional part of ourselves is most important. The meetings should be made entertaining notwithstanding you have to get down to very hard work. This is very necessary also if you are going to get anything out of Theosophy. Soon after he joined his lodge he was asked to lead a class. He inaugurated a system of questions, and for their study they took the very simple book, "A Study in Consciousness!" He passed the questions around to the members, and for fear he would forget the answers himself he wrote out the answers and kept them out of sight under the table, requesting that the class close their books while

the questions were being answered. He soon had the reputation of being very wise. They went through the book in that way and really got a lot out of it. He learned that lodges should teach straight Theosophy. He thought we should go to lodge to learn, and it could be made more or less entertaining. It is there that the young member gets his first impressions.

"It was once said by a popular lecturer," he said, "that if you got ten per cent out of a lecture which you attended you were doing very well. You must get more than that from the theosophical meetings, and by sending out questions to the members a week or so before the meetings they could get the answers ready, thus informing themselves. There is an incentive of pride to get the lesson, and you will find by conducting your lodge in that way in a few months your members will have some knowledge of elementary Theosophy.

"Another thing which should not be overlooked is the 'get-together' meetings. We used to have a dinner in our lodge every few weeks, and it created that kindly, friendly, family feeling more than anything else. It kept us from having those frequent jars that sometimes come in lodges, because we could not have any trouble when we felt friendly and kindly toward one another. Have your 'get-together' meetings every little while. That, I believe, is the best advice I can give to arouse interest in your lodge."

MR. KRISHNAMURTI: He spoke of visiting certain lodges in his travels over the country where the idea was that one must have a long

* [Many good speeches were made at the Forum Sessions, but in order to avoid repetition of the points covered a few representative ones are selected to give the gist of the ideas presented.]

face, not cheerful but very serious, and one must look profoundly wise. "Theosophical meetings should be of great value in building up character, not merely for the attaining of knowledge. Most people go to these meetings to gain something." They should go more, he thought, in order to give, and they should be made to attract the younger people. Meetings as a whole should train us as individuals, not make us as children to follow. We go to any meeting in order to acquire something from the teachings, and from the reading of the literature. We appreciate the teachings to a certain extent while we are in the lodge room, but the moment we go outside and face the outer world we too often forget all we have learned in the lodge from the books and from the teacher, and we are no longer the real theosophist. Meetings should be of one great value, and that is to inspire us, and we should carry that inspiration through our lives until the next meeting, and in this way we would not regard the lodge meetings as a bore. One trouble is that we do not have sufficient interest in our lodge meetings. We are not really interested in our hearts in what happens. If we took the average interest which we take in going to the theatre we should make our lodge meetings so vital and so important that we could not resist going to them, and that is the great value of any meeting, to arouse interest, to give inspiration, to give happiness, and not merely to read out of large volumes. We should make lodge meetings of such vital interest, of such real joy, that wherever a lodge of the Theosophical Society exists every member would go to the meetings because they were so entertaining and so full of spiritual peace, and not sentimental, useless gatherings.

MRS. HUNT: One of the principal points we have gained is to begin on time. We have had the advantage of having a teacher outline for us books, and this outline is given to the various members. From these outlines we study the book and draw our own conclusions, and report on them at the meetings. Each member does this in the light in which he sees it, and then the points are discussed in the lodge meetings. Whatever is gotten out of it is one's own individual idea. We try to see these things in the light of those who wrote the books, and of the thoughts of the great teachers. We train our minds in this way to grasp these things as they are given to us."

MRS. BARTLETT: Mrs. Bartlett spoke of the importance of the closed meetings. She quoted Mrs. Besant at the International Congress, who said that the closed meetings were an invitation to the Masters to meet with us in the spirit of brotherly love, so that they can so instill us with their spirit and make us channels for their great work for humanity.

MR. WESTBROOK: A half hour is given at the beginning of the meeting for the closed meeting, meditation, and devotion, continually keeping before the members the ideals which they are trying to carry out, and which they hope to do some day. After this closed meeting the doors are opened for any who wish to come in. This open meeting is called a club, at the present time with a membership which has grown to one hun-

dred and twenty-five in a few months. The members of the club are not necessarily theosophists, but they are coming into the regular theosophical meeting very rapidly, about eight or nine a month. It is a sort of gateway. At the club meeting they have a good paper or address of from 15 to 25 minutes on a theosophical subject, and then the meeting is open to general discussion. Everybody is welcome to this club. The closed meetings give them fire and enthusiasm, which they bring into the outer meeting to inspire those who attend.

MRS. ROSS READ: To the Akron Lodge the object of a lodge meeting is to prepare our vehicles for the Masters to pour their life through to the community, and so we have closed meetings entirely separate and distinct from our public work. We open our lodge meeting with the reading of a short passage from "*At The Feet of The Master*," or some such book. Then we have music played softly as we quiet our bodies and try to link them up to the higher, and raising our consciousness to the highest point we offer ourselves to the Masters as channels for helping each other, the community, and the world. The second object of the Lodge meeting is to train our members to deliver the story of Theosophy to others. I am happy to say that my husband and myself are the only old members in the Lodge. All the other members are young people from twenty-five up to forty. We have quite a good many young men and their wives. We have followed the plan this year of having a program committee to arrange the programs. Persons on the program are invited two weeks ahead to take part, thus giving them time to prepare. The member who is to open the discussion of the chapter in the book chosen gets from other books all the information possible on that subject, to present to the Lodge meeting in a paper, or in a talk, for we are studying to give out to humanity the truths of Theosophy, and so in these talks they give out what they have learned on the subject. Then the second speaker gives any additional information on that subject. After that the meeting is open for general discussion. Every speaker in the general discussion is limited to three minutes, so that everyone may have an opportunity to be heard. This is insisted upon, so that we can hear from every member of the Lodge during one meeting. We try to get to the meetings early to have a little social time at each meeting. We had some trouble about some of the members coming in late, and so recently a motion was carried to make the meetings begin promptly at 8:15, and any member who is tardy must pay a dime for the contingent fund. At our social meetings we try to make them purely social gatherings where everybody feels free to visit, and not afraid of anyone's else criticism, and sometimes there is a good deal of fun mixed in with it. We have a social hour very often when we have lecturers with us. We have a lodge meeting at 5 o'clock, and supper, and then the lecture in the evening. The members furnish the food for the supper, and each member pays 75 cents, which goes into the contingent fund. Recently in Akron rents have soared until they got beyond our capacity to meet them. So

we decided we would quit paying rent. The dues are still \$1 a month, and by unanimous vote of the Lodge the income was divided into three parts, ten per cent going to the Contingent Fund, for general expenses as they come along; ten per cent to the Library Fund, with which the Lodge has built up a fine library; eighty per cent for our Building Fund. This eighty per cent in the last two years has netted us something like \$1,200, and we are looking for a proper location for a home.

MRS. JORNS: "Our Lodge, Annie Besant, is new, about two years old. We have the great privilege of having a training class for lecturers. One of our members has taught public speaking for twenty-five years, and has this training class in charge. They use a method somewhat similar to that of Akron Lodge, of assigning a chapter to members. If they can not speak without a paper they are permitted the first time to read a paper. The teacher of whom I spoke trains them privately. Her idea is to develop the young people in our Lodge and to send them out as lecturers in our own neighborhood, and as teachers in our Lodge. Many of them are teaching at the different classes. We are beginning with the children 2½ years old in the Sunday-School. We train them to do things." The speaker thought that every theosophist should be able to stand up and speak before his own members first, and then before the public. She advised having a training class in the lodges, and get the members to speak, if it is only for one minute, and to speak without notes. She outlined as a good plan to follow: Speak to your subject, a good introduction, little argument, and then the summary.

DR. CARR: He said: The first and most important point in public speaking is to know your subject. The first thing for a Lodge to do is to get a suitable room for lectures—that is, a lodgeroom that will hold all the people who will come to the lectures. The speaker continued,—Paterson Lodge had started very small, and had some hard work. If they got one member in a year they thought they were doing well, but they stuck to it. Two years ago they got a lodgeroom to accommodate all the people they could get out in ordinary circumstances. Then they had a lecture on a certain evening each week, fifty-two times a year, unless it happened to fall on Christmas or New Years. They always started promptly, right on the minute, never were late, and they found that people liked that. Busy people do not like to go to a meeting, or lecture, and wait for it to begin. He advised giving them something practical which they could understand, something which they could take home and use in their lives as Theosophy is a method to live by. To show that this method of getting your lodgeroom first is practical, in two years, with the method just outlined, they brought into the Lodge more members, and of a higher class generally, than they had in the previous ten years. Two years of systematic, regular meetings, some lectures, music, and always a message, brought these good results. They always tell something about Theosophy.

About developing lectures, the speaker said: They had much fine talent that they could not get to speak even before the lodge, "but by persistent effort you can finally get them across. You must gradually draw them out. The main thing is to get a suitable place, and keep it clean, have regular meetings, be able to tell the people something about Theosophy. Take a collection. The more they pay the better they like it and the more they think of it. Also always let them understand that they are welcome if they do not give five cents. If they can pay anything we would be glad to have their help. But the main thing is to come, as we have a wonderful message." After the public meetings they always have something to eat and drink. That, he considers, one of the best features their lodge ever inaugurated.

MR. GROSSMAN: Mr. Grossman spoke of the method taught by H. P. B., or the H. P. B. Training Class. In such a class their lodge developed some very good speakers. The class met in the lodgeroom, and each one was asked to talk for one minute on a subject of which he had not been advised beforehand. The other members of the Lodge watched the speakers, their method of standing before the public, their grammar, their diction, etc., and after the speaker had finished his one-minute talk those watching pointed out to him the mistakes he had made, and the criticism was always given in a very kindly spirit, so that no one could take offense. It was surprising to find, after six months' time, some of these speakers who previous to this could not stand up for one minute and talk, could afterwards speak for eight or ten minutes. Gradually many of these people took to speaking before the public.

A MEMBER: We should tell people points which they can understand. Some like to tell about chains and rounds, and so forth, of which many of us really understand very little, and also we try to cover too much ground. She thought a young lecturer should take a single point, and if he can talk on one point in twelve lectures it is better than to take a hundred points and try to put them over in one lecture.

CHAIRMAN: "Several years ago in Des Moines the Lodge had many earnest and good members, but none of them considered themselves public speakers at all, and we had many people wanting to come to lectures, so we inaugurated Sunday night meetings. Each of our members was invited to speak, and it was surprising how many of them gave really creditable talks, having taken perhaps two weeks or six months to prepare their talk for the Sunday night meeting. The results were very much better than we had hoped for, as we had thought it was a very difficult thing to do."

MRS. SIMONS: There is one suggestion which may be helpful to those who are trying to make themselves lecturers or help others to make themselves lecturers. When you become more interested in Theosophy than you are interested in yourself you will forget to be self-conscious.

MR. KUNZ: "A good formula for public speaking is: Stand up, speak up and shut up. It is a splendid thing to know, because one of the

most trying things to an audience is to listen to one who has said all he has to say, but keeps on talking and saying nothing.

"Illustrations are very good. Plato said that one illustration was worth a thousand arguments. It makes the thing concrete. Very few people have philosophical minds, and can follow logic. Also put in some humor. Every speech, without exception, should have a little humor. It is the salt of public speaking. Without it everything is too flat and unpalatable."

MR. PACK: (In his newspaper work over the country has been in the habit of addressing high school and college students.) "They are a most appreciative audience. Right up to the minute in catching your point. You can feel the whole audience tighten up when you come to your point. Ninety per cent of the people can only comprehend what they can take in with their five senses. In talking to these young students you can work in a good deal of Theosophy, without mentioning Theosophy, but just give them a few points. You will find that afterwards they have taken these points home and are talking about them to their parents."

THE ROUND TABLE

Mrs. Simons, Albany, N. Y., presiding.

MRS. STONE: About a year ago Mr. Rogers asked me to take charge of the Lotus Group Department. During the last month I listed ten Lotus Groups formed during the past year. Nine Round Tables have also been formed, and Golden Chain groups for smaller children.

The Round Table organization has existed longer than the Lotus Group. The first established after I took charge was at the School of the Open Gate, in 1919. I opened it under the leadership of Mrs. Beckwith, who on account of the pressure of other duties has since given up the work. I became especially interested in the Order of the Round Table through an article by Mrs. Besant in the *New India*, in which she pointed out that the child could be easily reached through ritual, and recommended the Golden Chain for those under eight, and the Round Table for those over eight years of age. This year is the first year I have tried to work outside of Los Angeles.

We have, in a number of instances, drawn in children from outside the T. S., and they have interested their parents, bringing them to the Lodge. We carry out the old ideal that none are better than their fellows and all are equal. As we advance in rank we simply advance in responsibility. We bring in the story and ideal of the Holy Grail; when that is found in the heart we see our brother in every man's eyes. In the second section of the stereopticon lecture which I have been giving, I show the need for our organization and the wrongs which need righting today, by right living, service, the vote, etc. We deal with the fur trade from the standpoint of cruelty to animals. Children are more fearless in fighting wrongs than the older ones. We teach the constructive idea of understanding life in all forms, and therefore the loss of the desire to kill.

We go into the wrongs to childhood, such as the dangers of the messenger service, and so on. The pictures of the Knights of Chivalry act upon the imagination of the child. Children taking the names of the Knights receive inspiration from these names. Our school-books and histories hold up the idea of killing, and we have this to overcome. Many of our boys are fine propagandists against hunting. We show the horrors of vivisection. Last fall the fourteen-year-old son of Mr. Rogers gave a lecture to 200 people, showing vivisection cruelties. Hollywood precinct, where this lecture was given, voted against vivisection—one of the very few that did. In ways of this sort we go into the various wrongs of present-day civilization and try to see how the children can take their part in helping to put things right.

Lt. Herbert Whyte, of England, a member of the T. S., started the idea of organizing the present Order of the Round Table to go forward into the future and right wrongs. He was killed in the Great War, in Palestine. He organized the Order in 1908. We now have our Order in twenty-four countries. I feel that behind it today is the mighty impulse that is sweeping through all our movements. Bishop Leadbeater has stated that the Order of the Round Table had been chosen by the Coming Teacher as one of the vehicles through which He may reach his own.

Mrs. Rogers has given us a great deal of assistance in organizing in this country. We recently formed a group at the Church of St. Alban, by request of Bishop Cooper. It is not connected with the Church, and some of the children do not go to the Church. We have a fine Table at Hinsdale, Illinois, a suburb of Chicago, organized by Mrs. Samuel; the minister of the Episcopal church has two children in it, and he gave us the use of the Guild Hall for my lecture. Each child keeps a daily record of conduct, and the simple observances laid down by the rules, and these reports are turned in every month. We try in every way to stimulate the spirit of service. Through a bazaar held by our Open Gate School Table we bought flannel goods to make warm night clothing for the poor children of a hospital. Also at Christmas time we distributed gifts to poor families, Christmas dinners, clothing, etc. We have chosen as our American Ideal Knight, Abraham Lincoln, who stood for the international ideal that good shall come to all the nations of the earth. We adults must realize what the children of this world can do today if we give them a chance. If we do not do our part in making it possible for the children to contact these great truths and ideals, we may have to come back into incarnation next time into some family where we shall have to wait until we grow up before we may share in the work or study. We must do something for the children, for they will make our Society when we have gone on. "In all this world there are only two kinds of people, those who know and those who do not know." It is not only to make theosophists of them that I work in this Order, but that they may gain the spiritual

qualities of character and understand the joy of service; then, when the Master comes, they will know Him.

In answer to a question from the floor, Mrs. Stone said: The only expense is the annual dues. 25 cents a year for children and 50 cents for adults. This is for printing, etc. Robes are not necessary, but can be made for a dollar, that being the cost of material. The book of ceremonies is 50 cents—it comes from England.

A Seattle delegate stated: The Knight in charge of Seattle has developed the movement until there are thirty members, three Tables, and one of the Tables has put on the Krotona Service. I wish you could know of the response that was given to the Table in that service. It seems that the children especially have wonderful bodies. They are beautiful channels—useful to the Masters. Also they make a little money in taking up collections when they give this service at the lodges. They are also going into dramatics. You know how children like to do those things. Other cities can go ahead the same way.

In reply to another question Mrs. Stone said: We have patterns for all robes. In other countries they have other types of robes. Mrs. Besant states that the children need ceremonial to develop the spirit of reverence. So we have developed the Golden Chain for children from two to eight. They also pay their dues of 10 cents, and they have a ceremony of the Christ picture and a candle. Each child has a small candle, and each lights his candle from the candle of the Christ and says: "May my light burn brightly as His light burns." All is centered around the ideal of light and joy and happiness. Then there follows a twenty-minute lesson period. We recommend Clara Cobb's book, "Theosophy for Very Little Children."

Just here Mr. Rogers said: It seems to me this is so important that I should dislike to see any of you overlook the chance you are getting. Any of you can go to Mrs. Stone and propose to her an engagement for next year. I hope we can get her on the road and keep her there in this work. In order to do that you must make engagements. It is a fairly simple matter, and if enough lodges are interested we can make up a tour for her, and so we can begin work at once. We are overlooking a great possibility in the children of the outsiders. You do not need children in the lodge, only members of the lodge who will work with Mrs. Stone in getting this started in your city, then everything else will follow. The cities are full of children running on the streets and tired mothers who would only welcome an opportunity to have some one take them away on Sunday. The first step is to see Mrs. Stone and make your arrangements for next season, opening in September, and if enough of you go to her we will try to make up a tour of the country for her. It is too important to overlook.

EDUCATION

MISS SOMMER: Perhaps it would be just as well if I merely supplement in a brief way my remarks yesterday concerning the education of

children. I pointed out that Theosophy's contribution to education was the definite recognition of the subtle bodies in the human being, and of their gradual and successful unfoldment during the childhood period of twenty-one years, and that our system of education, especially in the elementary schools, should be based on the fact that during those years from seven to fourteen the emotional nature of the child unfolds, the ego is making the connection between the emotional body and the physical body, in a way not yet well understood but being studied, and making those connections in such a way that the ego may express himself as perfectly as possible, emotionally. Should not we train the child during the period of emotional unfoldment to give the right emotional reactions to any given conditions in the physical world? That is the problem. Our non-theosophical educators are suspecting that the emotions are important, but they do not yet know. Theosophy can add this missing link in the solution of the educational problem. I want to point out today what to me seems the most important reason why this reform in education is necessary. I think you will agree that the world is plunged too much into sex indulgence. If you have anything to do with children of the adolescent period you probably know, especially if you are teachers, that the problem of the adolescent boy and girl is giving trouble to educators. The moral delinquencies that are confronting teachers in every school are largely due to the fact that we have blundered in our theories and methods. The children have been emotionally repressed during the formative years of their emotional unfoldment. You know what it means when there is repression—as soon as they can do as they please they go to the opposite extreme. If our children were educated during those formative years from seven to fourteen, with the freedom for emotional expression through organized play, under the supervision of a teacher who could watch the individuals, helping to nip in the bud some wrong emotional expression or directing some right one, this difficulty would be overcome. Through the right use of dramatic instinct the child is enabled to get vicariously an emotional experience through the hero-worship tendency, through various other ways that enable him to express himself emotionally. This also enables the teacher to understand her children from the emotional standpoint. If this were done we would have our children prepared for that most difficult time in their lives—the adolescent period. Only in this way, in this kind of education, shall we ever be able to carry out and live up to the ideal that our Declaration of Independence voices: That each man has an "inalienable right to life, liberty and the pursuit of happiness." Life, not tuberculosis and the other diseases that we have been subject to because of wrong ventilation, and the strain of examinations, etc.; life, good health, the true liberty—the only liberty that has the right to be called liberty—the liberty from the baser passions through self-control; and the pursuit of happiness because we have instilled into them an ideal which they are following, and which alone will give them happiness.

In the Open Gate School we are trying to develop a curriculum and a method of presentation and study which shall really unfold the emotional nature in conformity with Nature's wishes. As I have indicated, the educator should be concerned with the emotional reaction in the child during that period. We are not emphasizing the intellectual development as our orthodox schools do. We are not so concerned with the perfection of reading, writing and arithmetic in the early years that is demanded in the public schools. We are not putting them through the grind of drills so deadening to children and which makes them dislike school after the first two or three years. The ordinary curriculum develops in them a complex against school life, which is the worst thing we could do, because when they come to their intellectual period of enfoldment they do not like study. So, in our own school, we emphasize the studies which call for emotional reaction. They love music, drama and history, if presented in the right way. Give the child an ethical background that will help him to pass over the adolescent period.

WORK WITH YOUNG PEOPLE

Mr. Logan, Philadelphia, presiding.

Mr. KUNZ: This topic, I presume, also means young people, up to the age when childhood and youth end, thirty years. I want to tell you something about a young people's organization in Australia. They call themselves a young theosophical workers' group. These people started originally with the group around Bishop Leadbeater, including a number of his young men and several girls interested in the practical application of theosophical ideals. They have formed this society with the idea that they are competent to run their own organization, and they are proving that they are, quite. What are young people interested in? Things of the mind and material things. They go camping together under proper circumstances. They go hiking together. They get up shows of different sorts, concerts, etc., and recently this Australian group made a great sum of money for one of the philanthropic funds there. Their idea is that the new generation has a number of ways in which it can express itself that the older people cannot see. They may be wrong but they are Youth and they want to try out their ideas. They are not guided by older people—no grandmothers' or grandfathers' supervision of any kind. The Director of Activities is one of Bishop Leadbeater's young men there, Mr. Oscar Kollerstrom. They buy and sell and exchange stamps for the profit of the cause, and they are one of the big powers in the Blavatsky Lodge at Sydney. We want, if possible, to produce such an organization here in America. There are some young people here who have the power and the will and knowledge with which to do this special piece of work. I shall be in America for about a month longer, perhaps a little more, and as I know a little bit of what has gone on in Australia I shall be only too delighted to be at the disposal of any organization created, although I am almost too old. I am 35 in a few days, good for the rummage sale but not for young

theosophical workers, and we want them to have their own apparatus for the study and encouragement of Theosophy. Mr. Krishnamurti is intensely interested in this subject, and I shall certainly put myself at his disposal and anyone else who wishes to create such an organization, allied to the Australian work if possible, sweeping together all the young people of the American Section. We have young theosophists in the colleges here who take the opportunity to introduce Theosophy among young people who want to know about it. I visited a class the other day in which a lecture was given on psychic faculties to a group of Bible students. I am at the disposal of anybody who wants to do anything along this line.

MR. KRISHNAMURTI: I do not know why a society like ours should be considered only for the old! I think the younger generation has as much interest and must be given a chance. If we do not, they will form separate bodies, as is happening throughout the world. I have noticed that there are one or two bodies here slightly wandering away from the mother, getting away from the original Theosophical Society, and that is rather dangerous for these younger movements. We must now have co-operation and not separation, and I do not know, naturally, because I am a stranger to this country, how the young people of America really feel about the Theosophical Society and its ideas. I think young people in America read the magazines and newspapers and are really interested mainly in jazz, and love affairs, and I do not know how we theosophists are going to influence this younger generation! I do not think we older people are really interested in training the young people; if we were, we should already have had younger, that is junior, Theosophical Associations, within the movement. We have not. They are forming some in India, some in France and England and here, but those that are forming themselves are gradually separating, trying to have independence because they say, "The moment we work with the older generation they always rule us and we do not want to be ruled." And, if we do not handle this carefully we are creating another secession, another break within the T. S. The other day I was talking to one of the junior group. Their motto was independence and respect to all theosophical leaders. I think when youth has no hero worship, and is only considering principle and not personality, then there is something wrong, because youth wants somebody to look up to, anyhow I do, and we cannot always preach principle—that is for the older generations. I only bring that up as an incident because there are many very earnest people, mostly under 25 or 30, who are beginning everywhere to interest people of this age, but they have a slight kink, and their particular kink at present is independence. They seem to have respect for all the leaders, it sounds all right, but to most of us principles come about through personalities and not through abstractions alone, so we must do something, really *do* something and not merely talk about it as most theosophical conventions do. Let us create a junior or

younger Theosophical Society within this body and not outside it. And I hope, if I can do anything, to help in this, that we might unite all the younger people, and really *do* something in America.

MR. COLLAR: I was especially pleased to hear what Mr. Krishnamurti and Mr. Kunz had to say, for here in Chicago we have practically an exact counterpart of the group of young people in Australia. We have been organized for about three years and we are, in essence, a lodge of young people. We open with music and meditation; we study from some book which we decide on; we endeavor to have our members give short papers, 5, 10, 15 minutes, whatever we can, although we generally find when anybody is to give a paper they are bound to be absent. But eventually they do their bit. We also have our hikes and outings. We endeavor to help in our regular lodge in every way possible. We, from time to time, extend invitations to all the other lodges and young people of Chicago to meet with and become one of us. We have very interesting meetings, for most of our members are still with us. Time permitting, I would be very glad on behalf of our group, to have Mr. Kunz work with us and help us in any way he can see fit.

BISHOP COOPER: Would it be possible to crystallize this idea by getting an expression of opinion from the National President authorizing Mr. Kunz to start this thing, by means of THE MESSENGER?

MR. ROGERS: THE MESSENGER will do everything possible to promote such a thing as this.

A MEMBER: I would like to stress one point—that we emphasize the importance of this movement among our young people. The work that has characterized the scientific investigations in psychology during the last thirty years has been in the field of adolescence and genetic psychology. The investigations in the former go to show that the moral susceptibility of girls is at its maximum at the age of fourteen, and the same thing is true of boys at sixteen, beginning with the adolescent period, which physiologically is the second birth. These susceptibilities increase marvelously until at the age of fourteen in the girls and sixteen in the boys each one feels like George Eliot did, that there is nothing too good nor too great for her to do and be. If we are able to understand the awakening that comes at the beginning of adolescence and take advantage of it, we can do more with our youth than we can with our adults. The adults that are interested in Theosophy perhaps are primarily interested in it from the standpoint of the intellect, but these young people will catch it through the flood-tide of the moral awakening. It behooves us to take advantage of this development of the child and furnish the answer to the soul hungers of that time.

MR. TALBOT: An important thing is placing the proper juvenile books in public libraries. We have some good ones in The Theosophical Press and it is unusual to find them in any public library—anything on Theosophy for children. It has been my work and only in one instance have I found any books on Theosophy in the juvenile

department. You go into the branch libraries where the children have access to them in the juvenile department and often the library circulation is larger than that of the adult departments. There is the place for theosophists to do real educational work among the young.

MRS. ROGERS: The trouble seems to have been that we older members have forgotten the young people, giving our attention to ourselves and our studies and our adult activities. In almost every lodge there is either a high school student or a college student, and if the lodge will encourage these young people to get acquainted with the children or young people in the high schools and colleges who are in sympathy with their thought, and form outside clubs and groups for the independent discussion of these things we can draw into our movement a large aggregation of young people from these educational institutions who will be influenced by our theosophical thought.

If we can go back to our lodges and not forget that we need to impress upon our own young T. S. members that they can become centers in the schools or colleges which they attend, acting as magnets to draw together other young people—their personal school friends—then, when such a group is crystallized it could be put into touch with Mr. Kunz and made part of this national young people's organization.

CLASS WORK

MRS. ROGERS: I have had some experience in teaching classes, but the only class work that has especially interested me is the beginners' class—getting new people interested—and I think the beginners' class is the most difficult of all the classes we have to teach. It requires the widest sort of knowledge both of Theosophy and of many other subjects. A person to handle a beginners' class successfully ought to be very well posted along scientific lines, along the lines of the movements of the day, he should be informed about political and social conditions in general, because he is sure to be called upon to answer questions on all these subjects. If he shows ignorance of the ordinary subjects that everybody is supposed to know about, then his Theosophy is in discredit at once, so I feel that the personality and all-around equipment of the teacher is of greater importance in a beginners' class than the method which he uses. Almost any method will succeed if the teacher is an able, attractive person. There are two or three qualities that a teacher should have: A very tolerant attitude of mind toward other movements, it should not be a condescending tolerance but he should speak always as if he were one of a group of students working together. Another important thing is the absence of dogmatism. The "I-know-it-all" attitude is bad. Of course, we really do know a good deal about some things, but we should keep it dark! While method seems to me a secondary matter, it may be helpful to know of one that has been found successful. I do not start with a textbook at first, but lay out the whole field of Theosophy very generally, in a sixteen-weeks' course, dividing it topically and sequentially, taking one topic each week. Each teacher would approach it from his own angle and naturally the

list of topics would vary with the temperament of the teacher. One finds also that the composite temperament and major interests of the class modify the presentation. A good teacher feels this out at once. I usually talk fifteen or twenty minutes on the general topic of the evening, making practical application of it to some department of our lives, either sociological or political, scientific or religious. It pays to get a practical link somewhere in the talk. Then I have always a list of questions ready, that are related to and amplify the topic chosen for the evening—a rather long list—so worded that each question will have a tendency to arouse discussion. In this way one brings out ideas and information from the class and gets them to thinking. At the close of the short talk I propound a question and usually they are keen and two or three people will try to answer it. That starts things off very well. The moment a discussion verges on the tiresome I inject another question. When the hour for closing arrives, and while everything is going well, I halt proceedings and adjourn *on time*. Everybody wants to go on, but the psychological effect is good, because they all come back the next week and usually bring friends.

PROPAGANDA WORK

Mrs. A. Ross Read, Akron, presiding.

MR. ALWYN BAKER: I believe our big work is first to prepare the field. Hardly any of the organizations can do their work until we have prepared the field. In most towns of 5,000 to 10,000 we can organize a theosophical lodge, especially if a little preliminary work has been done. How do we go about it to attract the people, to get them interested? The first place is the public library. I have never yet failed to get some interesting information about conditions in a town. I get hold of people who are interested in reading or studying along these lines. I go to the books on Theosophy or similar subjects and get the numbers of the readers who have drawn them, and the librarian will often give me her lists and I can get the names of the readers along theosophical or similar lines. Sometimes you find the names by an endless chain proposition. I can follow from person to person and in that way pick up other people. I go to the psychology groups, New Thought, and so forth, and out of each group we get one or two members. When you have these names—I can get thirty-five to fifty of them in an afternoon—send them to the Propaganda Department at Headquarters. Lieut. Mayes sends out a barrage of booklets, and later a card, and then more booklets. If you can get back twenty or thirty cards, any organizer can start a lodge in from ten days to two weeks' time. This is what every organization can do,—take the adjoining towns and prepare the field in that manner. I am sure that we will be able to take care of many of them this year, and in time to come, if you will prepare them in that way. The thing to do is to get the interest in Theosophy first so that we can create the form. That is one of the methods of doing it. Col. Olcott speaks of the nebulous condition of the Theosophical Society when it started. There

were three or four years that the Theosophical Society consisted of "Madame Blavatsky, himself and the chandelier." We can organize a lodge in a small town today. The past has been only a shadow of what the future is to be. If we failed in the past do not judge the future by that, because we are going to have much more power in our lodges and in our work. There is a respect coming for Theosophy all over the United States, that I have found wherever I have been. Our future lot depends upon us. Look to the future and hold high the Truth so that the world may have the light.

MR. VAN ETEN: I have had about seven or eight years' local work in this matter of interesting people in Theosophy. I classify people into three groups—those who are living for the material things of this world and are not interested in spiritual or intellectual values, and the work of one who initiates interest in them is to awaken them to something of higher value in life than material existence. Another is the intellectual group, who look at everything from the rational standpoint. These want to know the reason for things, the actual facts in the case. Many are honest enough to tear down old structures and face the situation fairly and squarely. Then, there is a third class whose emphasis in life is along the emotional line. Such a person is inclined to be religious. You can reach this class through the refined emotional side of their nature. I find that we have to use a different method of approach with each of these three classes. As we meet people in daily life we will learn to classify them among these three groups and alter our treatment.

MR. WESTBROOK: In 1916 I started an individual campaign to take Theosophy to the world, because in 1916 I first heard of it. I wrote letters, loaned books and talked to people whom I knew. This mailing list rapidly increased. In 1917 I came to Chicago and organized a theosophical club, which met in my office from one to five times a month. In 1918 we started teaching the panorama of Theosophy, because we had learned a little about teaching. We covered the ground in thirteen weeks. In 1920 a series of lectures was given on the west side. I then went on the north side and gave a series, and then on the south side. In the fall of 1922 we got several people to give a little money, rented a hall that seated a thousand people, sent out between 75,000 and 80,000 pieces of literature, sent out printed matter and invitations to that extent to people on the north side. The success was this: Two hundred people signed cards that they were interested in Theosophy.

Emblem Stationery

Our emblem stationery has won much praise, but there are many who want something not so large. To accommodate them a new stock has been put in. It is the same paper, but it is the next smaller size, and it will probably be more popular. It is put up in the same style, in boxes of one hundred sheets with envelopes to match, and the price is the same—\$1.75.

What Lodges Are Doing

SEATTLE LODGE

R. B. Barnard, secretary of the Seattle Lodge, reports that at present there are lodge activities every evening in the week except Thursday; that the library of nearly two thousand books, known as the Seattle Theosophical Public Library, is open every day and every meeting night, loaning about twenty-five books a day; and that the lodge finances are in good condition. Mr. W. G. Shepard is doing the greater part of the public work, lecturing from three to five times a week.

The Lodge has worked out some interesting and helpful activity charts, used at the monthly rally meetings to show lodge conditions to the members and to bring out new ideas and plans.

FAIRHOPE LODGE

Fairhope Lodge, though few in number, has secured a fine building lot and hopes to have a meeting place of its own in the near future. The "movie" man of the place gave the members one-half of the net proceeds of one performance in exchange for their efforts in selling tickets. In various ways the money is being accumulated and Fairhope Lodge will in time have its own home.

SANTA ANA LODGE

The secretary of Santa Ana Lodge (Box 463, Santa Ana, California), tells us that their lodge is in need of a copy of the third volume of *The Secret Doctrine*. The lodge will be glad to purchase this volume from anyone who has one for disposal.

NEW YORK LODGE

During the recent visit to New York of Mr. J. Krishnamurti, Mr. J. Nityananda and Mr. A. P. Warrington, the New York Lodge gave a reception in honor of the distinguished trio. A suitable hall was secured and made attractive with flowers and pictures of the leaders, and members of all other lodges in the city were invited. Members came also from Springfield, New Haven, Philadelphia and Baltimore. The spirit of the meeting evidenced the heartiest cordiality to the visitors, and Mr. Krishnamurti was given a remarkable ovation when he came to the platform. He eloquently portrayed the conditions of his native land today, and appealed for help in the education of Indian boys. His appeal met with a generous response. Two smaller, but no less successful, meetings were held on successive evenings.

BESANT LODGE, SEATTLE

Besant Lodge of Seattle sends in its first annual report. It came into being May 5th, 1922, with a charter membership of 57. Starting penniless and homeless, it now finds itself possessed of a 50x100 foot lot, with a lodge home upon it, furnished, and with a lending library and book concern, the total value of all of which is about eight thousand dollars. The lot was purchased by outright donations and subscriptions, and the building was constructed from funds borrowed on

the lot and building. The furnishings were purchased from the proceeds of various activities inaugurated by the ladies of the lodge, and from many donations. The balance now due on the building is to be met from two sources: By the lodge paying a monthly rental of \$45, and by pledges of \$1 a week or \$5 a month by the members. One of Seattle's best architects, Arthur E. Loveless, gave freely of his time, without any remuneration.

The building was dedicated on Easter Sunday. Some one hundred and fifty attended this opening, and the theosophical work started under a splendid impulse.

National Appointments

At a meeting of the Board of Directors of the American Section, Theosophical Society, held at the Hotel Sherman, in Chicago, May 29th, 1923, with all directors present, the following national appointments were made:

Secretary-Treasurer: Miss Clara Linder.

Judiciary Committee Member: Mr. J. Harry Carnes.

National Lecturers: Mr. Alwyn Baker, Mrs. Harriet Tuttle Bartlett, Mr. George Hall, Mr. Eugene Munson, Mrs. Maude Lambert-Taylor, Mr. Max Wardall, Mr. Claude L. Watson, Mrs. Laura Slavens Wood.

Divisional Lecturers: Dr. T. P. Barnard, North Tonawanda, N. Y.; Mr. E. Y. Blum, Leavenworth, Kansas; Dr. George Carr, Paterson, N. J.; Dr. E. E. Edmundson, Mt. Vernon, Illinois; Mrs. Rebecca Finch, Tulsa, Oklahoma; Mrs. Helen Fitzgerald, New York; Mr. Walter G. Greenleaf, Chicago; Mrs. Gussie M. Hopkins, Chicago; Mrs. A. Ross Read, Akron, Ohio; Mr. Webster G. Shepard, Seattle; Miss Julia K. Sommer, Hollywood; Mr. H. C. Stowe, Brooklyn; Dr. J. N. Wilkie, Brooklyn, N. Y.

District Lecturers: Mrs. Louise Arnold, Colorado Springs; Mrs. Virginia A. Baverstock, Los Angeles; Mrs. Jennie Hope, Seattle; Miss Margaret V. Sherlock, Seattle; Mrs. Helen M. Stark, Los Angeles; Mr. James H. Swain, Kansas City; Mr. Scott Van Etten, Columbus, Ohio.

GAIL WILSON,
Secretary, Board of Directors.

The Emblem Key Ring

The Convention badge was in the form of a name-bar, from which was suspended a bronze T. S. emblem, the suspending chain being so arranged that it could be detached easily from the bar, and thus leave a very convenient key-ring. As noted elsewhere in the Convention reports, only five hundred were ordered for registration, but as nearly eight hundred members attended, many were disappointed. They will, however, receive their key-rings within a month's time.

Book Reviews

Three Levers of the New World; by Lionel Hauser, translated from the French by Nora Bickley, published by The Theosophical Publishing House, London. Price 75c through The Theosophical Press.

Here is a book, some one hundred and twenty-five pages, treating on the oft-discussed subject of War, its cause and its ceasing, which has been read by practically every ruler in Europe. Comments and reviews prove that it has made a profound impression. The author, Lionel Hauser, is a theosophist, handling the subject of world betterment from the point of view of evolution. The "three levers" are competence, probity, altruism, working in the three realms: government, education and sociology. Part I deals with the "Law." Natural Law and Human Law; The Origins of the Evil from which Society Suffers; The Failure of Human Law; Causes of Criminality. Part II is devoted to "What Teaching Should Be; Ignorance the Source of all Evils; Religion and Theosophy; The Mission of the Theosophical School; Liberty, Equality, Fraternity; Nobility and Decorations; Altruism, the Higher Goal of Existence; What the Education of the Future Should Be; Of Comradeship; Of Morality; Of Politeness; Of Love; Of Sex Hygiene; Of Politics; Of Government; Preparations for the New Era—Foundation of the League of Human Duty; Aim and Programme of the League. Part III of the book is devoted to the Three Duties of Society towards its members, and the conclusion.

To have reached so many of those who have the welfare of Nations in their keeping with this theosophical interpretation has been a high accomplishment. Theosophical students who turn naturally to action and to the practical application of Theosophy will want "The Three Levers of the New World."

A. W.

The Message of the Master; by Rev. Theodore Bell, published by The Guild Publishing House, London. Cloth, 94 pp. Price, \$1.00 (through The Theosophical Press).

By logical and sound spiritual reasoning the Rev. Bell here calls the reader back to the Christ's basic teachings as to man's sonship of God, and the possibility of an immense and joyous change into a condition of more abundant life. These twin teachings, the author holds, are the unchanging foundation of all religion worthy of the name, and their realization is not only beautiful and uplifting, but is also the first essential for that new and greater Reformation which must precede and accompany the growth of a civilization which is truly civilized.

Five chapter headings give a clue to the discussions: The Decay of Belief; The Evidence for the Existence of the Soul; Man—Son of God; Regeneration; the Realization of Eternal Life.

The author is an old member of the Theosophical Society, and his writings show a deep occult understanding of the Master's words.

A. W.

Mrs. Helen Fitzgerald Returns

Mrs. Helen Fitzgerald of New York, who has been absent for two years on a tour around the world, for the Theosophical Society, will return to the United States about the first of September.

Mrs. Fitzgerald spent nine months touring England, Ireland, Scotland and Wales, lecturing before all of the most prominent lodges in those countries. She also lectured in Holland, Switzerland, Italy and China. She is returning via Honolulu and the Pacific, and can be reached, after September first, through the T. S. lodges of San Francisco.

She has made a careful and thorough study of conditions in Europe, the Near East and the Far East, and a number of her new lectures deal with Internationalism from the theosophical point of view.

Annual Dues

July first begins the new fiscal year for the American Section, and according to the By-laws, all annual Section dues are payable on or before that date.

By action of the recent Convention, the annual dues for lodge members (payable through the lodge secretary), are now \$3.00; and corresponding with this, the annual dues for Section membership (payable direct to Headquarters), have been placed at \$6.00. These new rates go into effect July first. For all members sending in their remittances before that time, the old rates—\$2.00 and \$5.00—prevail.

Will lodge members please remember that their annual dues should be paid to their own lodge secretary or treasurer, who will transmit them to headquarters? Confusion and duplication of work result every time a lodge member sends his dues direct to Headquarters. And an injustice to the lodge is very often done in this way, for the member may be far in arrears with his local obligations.

CLARA LINDER,
Secretary-Treasurer.

Deaths

*Rest in the Eternal, grant them, Oh Lord,
And may light perpetual shine upon them.*

Walter E. Butler.....Los Angeles Lodge
B. Frank Shafer.....Maryland Lodge
Mrs. Nina Gordon.....Crescent Bay Lodge
Christian B. Schrock.....Riverside Lodge
Samuel Simpson.....Kansas City Lodge
W. H. Leib.....Joplin Lodge
Mrs. Lolo K. Orr.....Des Moines Lodge
Frank Q. Stuart.....Des Moines Lodge
Mrs. Harriett P. Fitch.....Section Member
Mrs. Elizabeth Sulak.....Seattle Lodge
George Lee Mellott.....Duluth Lodge
Mrs. Grace W. Hedges.....Kansas City Lodge
Prof. W. H. Apperley.....Salt Lake City Lodge

Publicity Department

The publicity workers in the field are certainly a modest bunch! The amount of work that has been done over the Section by the various workers has received favorable comment from Mr. Rogers and the various lecturers, and visitors tell us what so-and-so has done, yet during the Convention when the time came for these workers to tell about their work there was not a sound. Fair warning is being given in plenty of time before the next convention, that these good people will not get off so lightly then. We want them to tell others what is being done. There are many who would work, if they knew how, and just a hint given here and there will stimulate interest and add more publicity servers to our corps. We need everyone who is willing to help spread Theosophy.

It is gratifying to find so much interest in our DIME A MONTH program. One loyal friend wants to know whether we can use the dimes during the summer. WE CAN, if anyone else wants to know. All of the publicity literature should be printed and on the shelves before the fall work begins.

We are able at last to say with certainty that the ready-to-deliver lectures will be in print within a short time. A few of our PUBLICITY SERVERS have carefully gone over and revised the entire stock. In making the changes that were thought necessary, care has been taken to keep the lectures from being too long. It will take thirty minutes to read most of them; a few under that, and some slightly over. We often find that after a lecture is concluded no one responds to the invitation to ask questions. It is not that people are not interested, but each one hesitates to be the first to speak. Five questions will accompany each lecture, to be copied and distributed before the lecture, among those willing to ask them, so as to encourage others who might want to make inquiries about the subject. However, each lecturer may prefer to form his own questions, according to his viewpoint of this subject.

WM. M. MAYES.

Publicity Donations

For the Month of April

Brooklyn Lodge	\$ 5.80
Mrs. Ida Huenkemeier	1.10
A Friend	50.00
Santa Cruz Lodge	1.00
Mrs. Grace B. Griselle	1.00
Cleveland Lodge	3.00
A Friend	.65
Kansas City Lodge	3.00
Omaha Lodge	3.00
H. J. Budd	3.00
Cora M. Klaessen	2.70
St. Paul Lodge	5.00
Des Moines Lodge	2.00
Oklahoma City Lodge	4.10
Lansing Lodge	3.00
Matilda Ferretti	1.50
Besant Lodge, Seattle	5.00
Gulfport Lodge	1.50
Syracuse Lodge	1.00
H. P. Christensen	1.00
Miss Caryl Annear	2.00
Walter X. Osborn	4.55
A Friend	3.00

John B. McCarty	\$.35
Mrs. Ben-Allen Samuel	1.00
Prof. Wm. J. Johnston	1.00
Mrs. Stewart Goodrell	1.80
Service Lodge	1.00
Fargo Lodge	5.00
Mrs. Mary McCullough	1.00
Mrs. Ocey Jordan	6.00
Butte Lodge	1.20
Glendive Lodge	5.00
New York Friend	1.00
Crookston Lodge	10.00
Besant Lodge, Krotana	5.00
Hollywood Lodge	2.00
Seattle Lodge	2.65
Jacksonville Lodge	10.00
Dr. G. P. Peckinpough	1.00
New Haven Lodge	2.00
Glendale Lodge	2.50
Santa Ana Lodge	2.00
A Friend	3.50
Mrs. Rue Zimmerman	1.00
R. E. Packard	1.00
Herakles Lodge	1.70
Hazel Patterson Stuart	15.00

Total\$191.60

For the Month of May

Mrs. Sarah E. Fessenden	\$.45
Ethelyn Johnston	2.00
Kansas City Lodge	2.00
Walter X. Osborn	5.00
Hans C. Hutteball	1.00
Harmony Lodge, Toledo	5.00
Leila E. Jones	50.00
Omaha Lodge	3.05
Brooklyn Lodge	2.45
Everett C. Craig	2.00
A Friend	87.50
Rainbow Lodge	2.00
Santa Rosa Lodge	3.00
West Side Lodge, Buffalo	1.20
Service Lodge	3.00
Youngstown Lodge	1.00
Mrs. Florence Anderson	1.00
Mrs. J. K. Adams	5.00
Glendive Lodge	5.00
St. Paul Lodge	5.00
Gulfport Lodge	1.50
Butte Lodge	2.65
Milwaukee Lodge	2.00
Agnes L. Clark	3.00
Santa Anna Lodge	2.00
Seattle Lodge	3.00
Herakles Lodge	5.00
Besant Lodge, Seattle	5.00
Aberdeen Lodge	1.80
John Curran	5.00
Ames Lodge	1.60
A Texas Friend	1.00
Oakland Lodge	3.00
Mina Ropp	1.00
A Friend	1.00
A. B. Grossman	5.00
Dr. G. R. Peckinpough	1.00
Lansing Lodge	3.00

Total\$234.20

Headquarters Building Fund

April 15 to June 15

Service Lodge	\$ 2.00
Miss B. G. Seymour	5.00
Glendive Lodge	2.00
Mrs. Sophina Peck	2.00
Mrs. Edith Traver	1.85
Service Club, Genesee Lodge	15.00

Total\$ 27.85

Items of Interest About Books

The Theosophical Press will receive and forward subscriptions to *New India* (weekly). One of the ways in which members can keep in touch with Dr. Besant's magnificent work for India is by subscribing to her publications. Yearly subscriptions are Rs. 16 or \$5.12; half-yearly, Rs. 8, \$2.56.

Four Great Religions has been printed by The Theosophical Press and will be ready for distribution very soon. If you cannot explain to an enquirer just what religions have been given to the Aryan race and the characteristics of each, then should you not have a copy of this very excellent book? It is one of the most helpful and most valuable books in our theosophical literature and no student of comparative religions should be without it. Buy one for yourself and another for someone who thinks that everybody but Christians are "heathens." Present a copy to your public library.

Dreams and Premonitions

The new and enlarged edition of *Dreams and Premonitions*, by L. W. Rogers, is now ready. It was of the first edition of this work that the late Ella Wheeler Wilcox wrote as follows:

My Dear Mr. Rogers:

Your book on Dreams is the most satisfactory thing I have seen on that mysterious subject. . . . You have added a valuable book to occult lore, one which must give satisfaction to all students in these important lines of research and render uncomfortable each "doubting Thomas" in the ranks of materialism.

In the new edition the author has added a number of most interesting cases to strengthen the theosophical hypothesis and to amplify the theosophical teachings. The book deals with dreams from the scientific and psychological viewpoint, but it is written in a style so free from technical terms, that, with its many true stories of dreams "that came true"—of thrilling tragedies that were met or avoided—it becomes as entertaining as a novel.

Russian Relief

Previously acknowledged	\$787.30
F. T. S. San Juan, P. R.	3.00
Canadian Helpers	6.00
T. S. Women's Auxiliary, St. Louis Lodge....	15.00

Total\$811.30

Present contributions to this fund, originally planned for relief of T. S. members in Russia, are now being applied to the general fund for Russian children. This is because the American Relief Administration discontinued the transmission of food applications to specified individuals.

EMILIE B. WELTON,
136 W. 80th Street, New York.

New Territory Fund

April 15 to June 15

Mr. and Mrs. Geo. W. Welch	\$ 3.00
Mrs. A. C. Humphrey	100.00
Mrs. Rue Zimmerman	1.00
Besant Lodge, Tulsa	25.00
Akron Lodge	25.00
A-Khanda Lodge	10.00
Glendive Lodge	2.00
St. Louis Lodge	50.00
Service Club, Genesee Lodge	25.00
Service Lodge	2.00
Convention cash received.....	287.83
Emily J. Bole.....	50.00
Dr. George Carr.....	25.00
Mrs. Jennie E. Bollenbacher.....	10.00
Arjen F. Folkusma.....	10.00
Hermann Schneider.....	10.00
Mrs. E. E. Zimmerman.....	1.00
W. G. Sheppard.....	10.00
J. I. Haglund.....	25.00
James B. Howard.....	25.00
Mrs. Emma Johnson.....	5.00
Hermes Lodge	5.00
Mrs. A. Ross Read.....	25.00
A Friend	5.00
M. V. Lanterman.....	3.00
Mrs. Harriet E. Ingles.....	10.00
H. P. Goertzen.....	5.00
A Friend	5.00
Annie H. Irwin.....	10.00
A Friend	2.00
Mrs. H. Kay Campbell.....	5.00
An Aspirant	10.00
Mrs. Hettie Phillips.....	10.00
Gulfport Lodge	25.00
Mrs. Minnie Wilson.....	10.00
Mrs. Robert R. Logan.....	25.00
Mrs. Irma Starrett.....	1.00

Total\$857.83

A Home Wanted

Senor Ramon L. Egea, an old T. S. member, wishes to know if there is some benevolent theosophist in the United States who would be interested in helping an aspiring boy of fifteen to get an American college education. Senor Egea whose address is Souverville 266, Cardenas, Matanzas, Cuba, has been left with four children and is willing that some American Theosophist should adopt and educate his son, whose photograph indicates a fine Cuban type, and to whom the father refers as a "good, industrious, noble boy." Correspondence should be addressed as above.

Food Information

One of the workers at Headquarters inquired of the Joseph Campbell Company, famous for Campbell's Soups, as to whether their canned goods contained meat ingredients. They answered:

"Of our twenty-one varieties of soup, Tomato, Tomato-Okra, Vermicelli-Tomato, Pea, Asparagus, and Celery contain no meat stock, whatsoever, being enriched with pure creamery butter. Although Bean Soup and Clam Chowder do not contain meat stock in the ordinary sense, they are both flavored with pork."

Dr. BESANT says:

"If a member cares only for study, then he has not yet touched the spirit of the Masters, and as was very plainly said by one of Them, They will not teach such a one."

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The Path of Discipleship.....	1.00
In the Outer Court.....	1.00
Initiation, The Perfecting of Man.....	1.25
At the Feet of the Master.....	.60
Elementary Theosophy	1.75
Textbook of Theosophy.....	1.00
Total	\$10.10



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