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The Sydney Center

BY THE LADY EMILY LUTYENS

ALL members know of Adyar as the Headquarters of the theosophical movement in the world and a wonderful center of peace and power. Many of our people by now have had the privilege of going to Adyar, and have recorded their impressions and experiences, so that our beautiful Headquarters has come to mean something very real in the lives of most of our members, a mecca towards which their thoughts are constantly turning. The President is also a fairly familiar figure to Indian, European and American members, and her activities are chronicled in private letters and public journals. But the work of her great colleague, Bishop C. W. Leadbeater, is far less known, and there are now comparatively few members in Europe and America who have had the privilege of coming into personal touch with him. Australia seems at the other side of the world to most of us, and is not nearly so frequently visited as Adyar. So perhaps it is not unnatural that the majority of members have so far failed to realize that in Sydney a center, as great in its way as Adyar, is growing up. Adyar has an advantage over Sydney in its greater natural beauty, and in the traditions that have already made it a sacred spot. Not only is Adyar full of memories of our great Founders, but even our Masters have blessed

it by Their physical presence, and throughout the whole compound there breathes a spirit of power and peace which makes of it verily a Home of the Masters.

The center at Sydney is like the country itself: new and in the making; but it has, for that very reason, all the glorious promise of youth—the perfection to be realized in the future. As at Adyar it is the presence of our great President which acts as a fulcrum of power radiating out blessing throughout the compound, so in Sydney it is the presence of Bishop Leadbeater which, like the sun, sheds its beneficent rays on all, bringing blessing and joy and causing the spiritual blossoms in all around him to burst forth. It is impossible to speak of the center without speaking first of him. It is a very wonderful thing to recognize that as human evolution progresses and man is able to show forth more and more of the great unity, yet at the same time he retains more and more of his individuality. Nothing could be more different than the line of work of our great President and that of Bishop Leadbeater, and yet both are leading their followers to the same goal, which is the feet of the Masters.

Bishop Leadbeater is the ideal teacher, and it is almost magical the way in which he works on

those around him, stimulating their inner growth and development. To be in his presence is to feel the influence of the Masters at every moment of the day, and just as the sun ripens the growing corn, so does the inner God grow in the presence of one whose life is a reflection of that inner divinity.

There are many to-day whom one may hear deploring the fact that the Theosophical Society is dead and almost ready to be buried. I wish I could bring these pessimists face to face with the group of young Theosophists who are growing up round Bishop Leadbeater in this Sydney center. The sight of these fine young people, drawn from many nationalities, would restore their optimism. We need have no fear for the future of our beloved Society when such boys and girls are coming forward in large numbers, fired with enthusiasm and trained by such a great teacher, fitting themselves to carry on the work of the Theosophical Society in the world.

Let me attempt to describe the community which has been established at Mosman—about eight miles from the city of Sydney. The Manor is situated on a hill in the heart of the bush, and for miles on each side of it is government reserve, which cannot be built upon. The windows look out over the beautiful harbor, with its constantly changing effects of sunlight and color. Of the Manor itself it may be said that it seems to have been designed on purpose for the comfort and convenience of its present occupants, with large rooms, wide corridors, broad verandas, and plenty of windows. But the beauty of life in this community is of the inner planes.

Fifty-three people of different ages and nationalities are living in the Manor, and I must say that the experiment seems to be answering well, if one may judge from the spirit of harmony and friendliness which pervades the atmosphere. This is primarily due, of course, to the fact that Bishop Leadbeater lives in the Manor, and is the center and source of its inspiration. I do not suppose it would be possible to promote quite the same spirit of unity in any community of people that were not held together by some great ideal, and the success of the experiment affords testimony to the power of Theosophy. In the Manor we have the additional help of the daily administration of the blessed sacrament, and surely no means could possibly be devised by which the sense of unity could better be realized, unity not only on the physical plane, but unity of that more real world of the unseen. Perhaps

there is nowhere in the world where one can so fully realize what religion may mean than in this place where the sacraments are administered by an occultist, and where knowledge of the inner truths symbolized goes hand in hand with devotion and the spirit of consecration.

For the young people there are many meetings of different characters. While the right vibrations of the day are set in motion by the morning eucharist, the work of the day is, as it were, gathered up and reconsecrated in the evening by the marvelous benediction service.

On Sundays and Thursdays services are held in the church of St. Alban in Sydney, and the whole community takes itself over the harbor by means of a ferry-boat service.

On Monday evenings there is a household meeting, when we gather together and either read a chapter from Bishop Leadbeater's new book, *The Masters and the Path*, or he himself talks to us. These evenings are very happy and helpful and increase the sense of being one big family gathered round an elder brother, indescribably dear and honored.

Like the President, Bishop Leadbeater has learnt the secret of eternal youth, and young people feel as much at home with him as if he were one of themselves.

I have dwelt on the life at the Manor, because that is the center of the whole work that is being done in Australia. It is here that the spiritual life is being intensified and called forth for the helping of the whole world. But in Sydney itself there is a very fine Lodge with a big hall of its own, where the Sunday evening meetings are generally crowded with an interested and attentive audience. Furthermore, Sydney is the headquarters of the Australian Section of the T. S., and is therefore the official center of the movement, from the administrative point of view.

It is difficult by words alone to convey any sort of realization of what this center already is, and still less of what it is likely to become in the future. So much of the work is done from within, and it is hard at all times to speak of inner spiritual experiences; but some day, when those who have felt their spiritual life intensified through contact with Bishop Leadbeater, come forth into the world, let us hope that by the added power which has accrued to them here, and by increased activity of service, they will be able to express in a way far better than words can ever do what they have learnt at this center of peace and blessing.

The Spiritual Side

If there be a gathering of people who are all under the influence of devotion, all bent for the time being upon nobler and higher thought, such a gathering offers to the Adepts an unusual opportunity, of which They will straightway make use, since it forms a focus which They can employ as a channel for spiritual influence. When people are scattered and living in their homes, they are

like a number of separated lines down each of which but a little force can flow, but when they come together at a meeting, it is as though these were combined to make a kind of pipe through which a much greater flood of blessing may be poured than the sum of what could descend through the separate lines.—*The Masters and the Path*.

Krishnamurti for Convention!

"It is an ill wind that blows no good," says the old proverb. A cable from Dr. Arundale rather stunned us with the information that something had occurred to prevent his attendance at Convention. That was the ill wind. What were we to do? A "star" attraction had been promised and must somehow be secured—one that was as good or better—and there were only two answering the description that could possibly be approached. Mr. Krishnamurti had been for some months in Australia and Mr. Jinarajadasa was in Adyar busy with important affairs. In the emergency England kindly offered its one national lecturer, Miss Clara Codd, but although there was no question of her ability to deliver excellent Convention lectures, she is unknown in the United States. The facts were wired to Mr. Krishnamurti with a strong appeal that he should save the situation and he did. He is now in California and will be accompanied to the Convention by Prof. Rama Rao who will give

one lecture. So the "ill wind" brought a double "good." We have both Mr. Krishnamurti and Prof. Rama Rao.



Everybody would have been delighted to see Dr. Arundale but there is probably no substitute for him, except alone Dr. Besant or Bishop Leadbeater, that will be more enthusiastically welcomed than Mr. Krishnamurti. His appearance at the Convention two years ago marked a new era in our conventions and many have been the inquiries since about his next possible visit. We had not expected it could be as soon as two years and it would not have been had not unexpected circumstances compelled Dr. Arundale to cancel his engagement and created a situation in which Mr. Krishnamurti felt that everything else must be put aside in such an emergency.

Now that we are to have Mr. Krishnamurti a new enthusiasm will be kindled everywhere. We believed that we were to have a great Convention and now we know it!

Dr. Besant and India

The following press dispatch from London appeared in the *Chicago Tribune* July 15:

London, July 14.—Mrs. Annie Besant, 80-year-old diplomat and political worker in India, will arrive in London Saturday with the draft of a new constitution for India, which will be submitted to Lord Birkenhead. Mrs. Besant's visit comes at a propitious time and may change the destinies of India, for Lord Birkenhead last week, in the house of lords, challenged critics of the present Indian government to "produce a constitution carrying behind it a fair measure of general agreement among the great peoples of India." He promised that such a constitution would receive most careful examination by himself and the government of India.

Mrs. Besant is bringing a document drafted by the Indian national convention, formed in April,

1924, to "frame a constitution for India which will place her on equality with other free nations in the commonwealth in external affairs and establish within India a federation with a central government and provincial governments."

The first draft was drawn up last year and submitted to all elected members of the various Indian legislative bodies, and then redrafted. The bill provides for universal suffrage from the age of 21. Special qualifications for the legislative assembly, which is the supreme legislative body, include an income equivalent to \$17 monthly, or payment of a yearly land tax of the same amount, and owning or occupying a house or apartment with an annual rental of \$25. The new bill provides elected councils for villages, subdistricts, districts, and provinces, making each unit autonomous so far as its internal affairs are concerned.

To Annie Besant

[Upon viewing her portrait]

Your eyes look calmly down the ages long
And see us as we struggle toward the height,
Now falling 'neath our heavy loads of wrong,
Now rising filled with longing for the Light.

Your eyes have seen the griefs that we endure
But they are full of hope and still serene,

Aware that all to reach the goal are sure
Who follow fearlessly the Light once seen.

Your wise, benign and understanding eyes
Reveal a spirit from all baseness free;
In them attainment like a promise lies,
For you are now what we aspire to be.

ELSIE PARKER JOHNSON.



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Convention Arrangements

MORE time and thought are being given to Convention arrangements this year than ever before in the history of The American Theosophical Society. The plan is to give those who attend more at less expense than in the past.

The first item in the count is the change to a south side location. This will not be quite so convenient for Chicago members, but no good Theosophist will complain about a plan of equalization which gives members from a distance some of the advantages. In the matter of conventions Chicago members have been favored exceedingly. For three successive years they have been saved the expense of going to another city to attend conventions. Most of them thereby not only save the time and cost of railway travel but also remain in their own homes during convention and thus avoid hotel bills. Out-of-town members, however, must pay both and the plan this year is to reduce the cost of both. By having the convention on the south side we will reduce hotel expenses for out-of-town members by a total of at least three thousand five hundred dollars. Rooms without bath are one dollar a day less, those with connecting bath are one dollar twenty-five cents a day less and those with private bath show a corresponding reduction.

This careful planning to excel the past conventions has also been extended to the program. First class music, both vocal and instrumental, has been engaged. Lectures to members by distinguished Theosophists will be the central feature. Besides the chief lecturer we shall also have Dr. Weller Van Hook, Mr. Fritz Kunz and Miss Dora Van Gelder, another of the C. W. L. pupils recently arrived in the United States. Mr. Wm. J. Heyting will, of course, also be there. With several "stars" of first and second magnitude the Convention will be "an event" in our theosophical history.

One very great improvement this year that becomes possible by taking a south side location is the hall. At the last two Conventions we were crowded into a hall that was both too small and very noisy. When Mr. Jinarajadasa was lecturing one evening we were separated from a hilarious banquet gathering by a thin temporary partition and many members had great difficulty in hearing what our lecturer said. This year we have the beautiful Midway Masonic Temple with the use of several fine halls with space enough and to spare. Also there are wide corridors, committee rooms, rest rooms and special arrangements for the convenience and comfort of members.

Another advantage of the south side location is that our out-of-town members who desire to make a summer vacation of the convention trip can prolong their stay at the hotels at the same special rate per day and they will have shady Jackson Park on one hand and sandy lake beaches on the other.

Last year we failed to secure the necessary two hundred fifty certificates showing the purchase of railway tickets to Chicago that would entitle the holders to one-half fare returning home. This year we are carefully canvassing the Lodges in advance to secure assurances from members who intend to come to the Convention and by the appointment of a Convention Agent in each Lodge the whole matter is made very definite. This precaution will undoubtedly give us the required number of certificates.

In general the program will not differ greatly in broad outline from past conventions, but it will all be new in detail.

The Prize Award

FORTY-ONE contestants entered the race for the prize of one hundred dollars to the Lodge of the contestant who should present the best plan for raising a Headquarters building fund of one hundred thousand dollars. As the plans arrived they were received by a member at Headquarters who placed a number on each letter and signature and then removed the signatures and filed them separately so that the identity of neither contestant nor Lodge could be known until after the awards had been made.

On July 8 the judges, consisting of the Secretary-Treasurer, the Manager of the Theosophical Press and the National President, met and a member read to them the forty-one plans while the judges made careful notes of the essential points in each. Then they went over the notes, marking their opinions of the relative values of the plans, and it is particularly gratifying that the three opinions coincided. The prize for the very best plan offered was unanimously awarded to No. 40, which was submitted by Mrs. Laura S. Wood, of Houston Lodge.

Attention was next turned to selecting others for honorable mention—plans which, although not as good as the winner's, nevertheless contained original and helpful ideas that may be utilized in the composite plan that will be finally evolved from the various useful ideas submitted, plus the partial plans which the Board of Directors already had in mind—for the prize was not offered for a complete plan but for the best plan submitted; the Board of Directors retaining the privilege of using all or any part of any plan.

Those unanimously selected by the judges for honorable mention because they contained original or useful ideas were No. 12 by Mrs. Margaret Dix, of Tulsa Lodge, a tithing plan; No. 15 by Mr. Frank R. Gerard, of Besant Lodge, Hollywood, personal solicitation by traveling representative plan; No. 16, Mr. Cornelius H. Buford, Herakles Lodge, Chicago, a well-elaborated personal solicitation and mailing plan; No. 25, Miss Florence N. Sherwood, of Minneapolis Lodge, personal earning plan; No. 32, Mr. C. D. Hickling, Colorado Lodge, amusement-entertainment plan; No. 37, Mr. Charles Weschcke, St. Paul Lodge,

mail pledge plan; No. 39, Grayson Rogers, Hollywood Lodge, districting and slogan plan with brick-shaped button, "Be a brick and buy a brick."

Although the contest is now over, Headquarters will be pleased to continue to receive any ideas which any of our members may think would be useful.

The Portrait

OUR portrait of Dr. Besant was shipped back from London late in June and therefore will be on view at Convention—another reason for attending! The plates for the reproductions were ready in June and the promise was that the work would be completed in time that it could arrive in Chicago by August 1—a few days after the mailing of this issue of THE MESSENGER.

In this issue will be found some verses—something THE MESSENGER rarely ventures to print. The author of the lines writes, "As I gazed at her portrait I saw so much in her eyes that I wished to express my reactions in some tangible form." Only that which is lifelike conveys a message to those who look upon it.

Our New Headquarters

THE architect's drawings for our permanent Headquarters building will be ready for the Convention and all who attend will be able to examine them and see the plans in detail. A careful study has been made of our needs well into the future, covering the varied details of correspondence with our growing list of Lodges, distribution of publicity literature, the Correspondence School, the circulating library, a training school for field workers, organizers and new lecturers, the housing of volunteer helpers, the organizing of new territory, increased facilities for publishing theosophical books, THE MESSENGER and a magazine to be sold to the public.

The new building to be erected on our ten-acre site just outside Wheaton will symbolize in a striking way the growth and progress of The American Theosophical Society. Its completion—probably by December, 1926—will be an occasion for general rejoicing among our members, but to our Headquarters workers it will be like

an escape from Bedlam to tranquility. Only those who have worked here can understand the handicaps under which we have labored during the past four years. Although we expanded the present building to occupy the entire space of the lot, there is "hardly room enough" as one of our members put it, "to lay down a lead pencil!" The stocks of new books continually coming out have gradually filled every nook and corner. Shelving has been put in all available space and passageways have been "double decked" so that overhead space can be utilized. From the basement upward every possibility of storage has been searched out, yet we must somehow manage to live here another year. The congestion in the offices is nearly intolerable. Bookkeepers must work in the same room with three stenographers hammering typewriters or taking dictation and with telephone conversations going on. Three presses, and sometimes four, are running in the basement, while linotype, folding, cutting and stitching machines add something to the confusion. My secretary's "office" consists of a typewriter desk, telephone and file cabinets in the northeast corner of the bindery and occupies a space of exactly five by seven and one-half feet, but concentrated there is a volume of business that includes every phase of the Society's activities except the collection of dues and the keeping of the records. As this "office" holds but one person I sit on the edge of the nearest substantial thing to examine that part of the business that must be referred to me or to dictate letters. These are signed on the nearby bindery table where I am now writing. The bindery is on the second floor with windows on the alley. Constantly passing below is a procession of shouting fruit venders. At this moment two rivals are bawling together in voices that could easily be heard several hundred yards. They will barely have passed with their load of melons until another will come with berries, to be followed by another with peaches and then others with cherries, and so on through the day with occasionally a newsboy or an old-clothes collector. Meantime from the "rooming house" separated from our building by not more than four feet comes another phase of babel. A woman with a

rasping voice is scolding some employee and seems to be anxious that everybody in the neighborhood shall hear her. Several children are playing in the narrow space between the buildings and their running and shouting is so audible that it is difficult to believe that they are not inside our building. In a nearby house somebody is finding amusement in a phonograph with a bad record. Added to all this is the noise necessary to certain operations in the room. When the addressing machine starts up I retreat to some other department and steal a corner of somebody's desk until the particular piece of work that drove me out is finished. And thus we live and work. Do you wonder that we are looking forward with interest to a building with room enough for all our growing activities, with the printing plant in a separate building and with grounds so extensive that it will be impossible for even a dwelling house to ever come near us?

Lodges and Lecturers, Attention!

ONE of the things which is particularly annoying to Lodges and harmful to the work is the "bunching up" of lecturers so that from several of them a Lodge has engagements offered so close together that the lecturers almost tread on each other's heels; and then the Lodges find themselves with no lecturers at all for several months. In various ways that is unfortunate. No Lodge can have several lecture courses in close succession and properly finance them—pay hall rent, advertising bills and give the lecturer a reasonable sum for traveling expenses and compensation. A still more important thing is that only by reasonable distribution throughout the lecture season can the work be most effective in results.

The problem of preventing this alternate excess and dearth of lecturers is one that must be solved in the common interest of all concerned; but to find the remedy we must first get at the cause—a thing easier to discover than to remove. The chief source of trouble lies in the fact that since our lecturers receive no guarantee of either income or expenses they have to be left free to go where they must go in order to get money enough to continue in the work. The natural tendency, almost the necessity,

is to make engagements with Lodges that can get large audiences and that, in turn, narrows the field of operations. Another cause of the chaotic condition in the lecture field is that lecturers write Lodges for engagements in complete ignorance of what other lecturers are offering. Several attempts have been made to bring some degree of order into the work by having the lecturers come together at Convention and agree among themselves upon what routes they will take and also to submit to Headquarters their tentative itineraries, but even when both of those things are done it is found later that they have not been able to book up the route they intended to take. Some of the Lodges, for one reason or another, declined the engagements, or the lecturers for some reason decided upon a change and the whole scheme is thrown into confusion. Everything goes back to the old chaos. To make such a plan successful every party to it must "stay put."

After considerable experience it is quite clear that only by a triple scheme of co-operation can the present confusion be avoided. The Lodges, the lecturers and Headquarters must work together as a whole. Without all three acting as a unit no plan will succeed. Each Lodge must advise Headquarters what number of lectures it desires to have during the year. Each lecturer must advise Headquarters what amount of time will be given to the work. Then both the Lodges and the lecturers must be willing to accept the routes made by Headquarters. If both Lodges and lecturers agree to this the present confusion will disappear. If not, we can only continue to make the best of a bad situation. The first move is by the Lodges. They should *immediately* write Headquarters what they want for the coming season. Meantime every lecturer should comply with the conditions named above.

Volunteers

OCCASIONALLY an F. T. S. comes to Headquarters and relieves some weary worker or shifts about from one department to another, thus lessening the pressure of work in each. Convention season usually brings such volunteer helpers and we never fail to find a place for them. Last month

Mr. Archie Solovoff of Maryland Lodge, Baltimore, arrived and made the Society a gift of his services to continue for many weeks. That enabled a tired shipping clerk, who has worked without intermission for a year, to get a much-needed rest. Real Theosophy, that!

The Library

THE work of lending by mail our library books is in its very infancy but occasionally a grateful letter proves the value of the work. Thus far we have merely sent books to non-members when they or some of their friends have requested it. Mrs. H. M. K. writes that while in the hospital she found the book very useful:

The philosophy is wonderful and beautiful. I have never felt before that we were so much united to one another. The book has meant so much to me at this time. I am hoping and praying that some day I may be able to repay you.

All books sent to THE MESSENGER for review go into our library and members occasionally send old theosophical books that are most useful. In a few years we shall have a magnificent library for both reference and circulation.

Theosophical Colonies

THERE seems to be an epidemic of the colony fever. A third one has just come to notice. A member writes a letter of which the gist is in these sentences:

Do you know about the colony that (naming the president of a California Lodge) is starting here? . . . Is this in cooperation with Headquarters?

To which I replied:

I know nothing about the colony to which you refer—had not heard of it. Of course members have perfect liberty to engage in any enterprise which they may think desirable. Headquarters neither endorses nor opposes. It is not our business.

The Headquarters staff has its hands very full with what is strictly Headquarters business—organizing new territory, strengthening the old, extending the Correspondence School courses, developing the book publishing business, building up a large library, improving the Headquarters site, evolving building plans, getting out THE MESSENGER, taking care of a volumi-

nous correspondence and maturing plans for such future activities as the steady growth of the Society may require. One of those coming enterprises is a theosophical magazine for the public only, to be sold on the news stands. The gradual building up of our printing plant is a step toward it. Another, and perhaps an even more urgent one, is the establishment of a theosophical training school at Headquarters—a school for intensive practical training for both lecturers and would-be lecturers. With all of these things in hand it is not difficult to see that Headquarters has no time for colony experiments. As I see the matter it isn't a legitimate Headquarters activity anyway. If anything in the nature of a theosophical settlement comes about at Wheaton during the present administration it will simply be because Theosophists are attracted there by the growing work to be done and by the facilities of the library and training school and other natural outgrowths of a national center.

The Evolution Trial

THE court procedure at Dayton, Tenn., popularly called "the monkey trial," has done more to spread a knowledge of evolution among the masses of the people than the teaching of all the schools in a half century. As usual the effort to suppress truth has only spread the truth. Millions of people, who knew little or nothing of either the facts of evolution or the conflicting stories of creation in the Bible, now know the essence of what the scientists teach on evolution and also know that Genesis has two distinctly different stories of creation, in one of which the vegetation of the earth appears before the sun is "made."

Of course everybody knew in advance that the verdict of the lower court would be against the evolutionists but there can be no doubt about the Tennessee law being nullified in the higher courts. Meantime the educational value of the controversy is incalculable.

When You Come to Convention

The following information will be useful

CHICAGO RAILWAY STATIONS

If you arrive over the Illinois Central, Michigan Central, Big Four, Chesapeake & Ohio, or Chicago, L. S. & South Bend Railways, it will be more convenient for you to get off at either the Fifty-Third or Sixty-Third Street Stations.

If you arrive over the New York Central, Pennsylvania or Rock Island Railways, get off at the Englewood Union Station.

If you arrive over the Erie, Monon, Wabash, C. & E. I., or Chicago & W. I. Railways, get off at Sixty-Third and Wallace Street Station.

If you arrive over the Pere Marquette or B. & O., get off at the Sixty-Third and Leavitt Street Station.

A few minutes' ride in a taxi will take you to your hotel.

If you arrive over any other railroads than the above it will be necessary for you to get off at the main railway stations in the heart of Chicago.

* CHICAGO LOCAL TRANSPORTATION

To reach the Jackson Park district from the center of Chicago, use the following means of transportation: Taxi service, Jackson Park Elevated, No. 7 Bus Line, or Cottage Grove and Sixty-First Street surface car. From any of these get off at Cottage Grove avenue to go to Convention hall, which is the Midway Masonic Temple, 6115 Cottage Grove avenue.

ARRIVING AT CONVENTION HALL

Unless your hotel is one of those close to Convention hall, you will have the benefit of special bus transportation at a nominal fare, and your hotel clerk will give you detailed information as to time schedule for this.

On arriving at Convention hall you will find the Receiving Committee waiting to welcome you beginning at 7:30 Saturday morning, August 22, just within the entrance doors on the first floor. Then will follow the usual procedure of presenting your membership card to the Credentials Committee and registering. The registration fee of \$1.00 pays your share of the general Convention expenses. Get your badge, program, printed folder of necessary information, etc., and your time is then free until the reception at 8 o'clock Saturday evening.

Please remember that Chicago daylight-saving time is one hour faster than standard railroad time.

Please send your name to us not later than August 15, so that the proper preparation can be made, and your name written on your badge.

Convention Notes

Dr. Weller Van Hook will be on the Convention program with a paper.

It is announced on the authority of Miss Edith Armour that there will not be any special Co-Masonic meetings during the Convention.

Chicago members, please send your names in to Headquarters as soon as possible in order that your badges may be properly lettered.

One of the Convention novelties will be a delegate from China with a report of the progress being made there in organizing theosophical Lodges in the flowery kingdom.

Mr. Fritz Kunz will talk on experiences at Sydney and Adyar, a subject full of the most intense interest to members, for Adyar and Sydney are the two great theosophical centers of the world.

All of us know about Fitzgerald's translation of "The Rubaiyat of Omar Khayyam," but few of us have ever heard an expert bring out all of its spiritual significance. That treat, however, is in store for us during the Convention.

This is the last call for proxies. Read carefully the official notice in this number of THE MESSENGER.

An orchestra of stringed instruments will be one of the pleasant features of the reception.

Besides the Besant portrait and the fine Medici reproductions of it there will be on exhibition at the Convention the first showing of the proposed new Headquarters building consisting of architects' drawings, front elevation, floor diagrams, etc.

We are to have a very different Convention program this year; not the same things repeated but new features never before seen in our annual gatherings. Each year we should learn something by experience and we should turn experience into immediate results.

This year we have a hall with 1,800 seats and so we can invite the public to a lecture. Sunday evening will be reserved for that event and four of our lecturers will have a quarter of an hour each to present the particular phase of Theosophy assigned to him.

The Order of the Round Table will be represented at the coming Convention by a Round Table Booth. Mrs. Irma Starrett, Chicago representative of the Order, and Mrs. Orline Moore, editor of *The Round Table Quest*, will be in charge.

Delegates desiring information about the Order, its methods of organization, etc., will be able to obtain instructions and full details of the work at this booth. The literature of the Order, the *International Annual for 1925* and the new issue of *The Round Table Quest* will be on sale. Also the music listed in the Lodge Procedure Book just published by the Theosophical Press will be on display.

Two members of the younger set of C. W. L.'s pupils will be at the Convention—Miss Dora van Gelder and Mr. Wm. J. Heyting. They are to speak on subjects that are discussed only at gatherings of "members only." Miss van Gelder's subjects relate to the Masters and Mr. Heyting has been requested to talk on the subject of "My seven years as a pupil of C. W. L."

Daylight-saving time is something of a nuisance but we have it. Convention visitors should remember that Chicago time is *one hour faster* than standard railroad time. Therefore those arriving in Chicago, whether from East or West, with watches set to *railroad time at Chicago*, should at once set timepieces ahead one hour or they will be an hour late at all convention sessions.

One of the weak points in past Conventions since the attendance has grown large, was the awkwardness and stiffness of the reception on Saturday evening. There was a tiresome standing in line for an hour or more and after that a swirling crowd where one could not locate friends and sit down comfortably and enjoy any conversation. All that will be changed this year and everyone who comes to the reception may look forward to a really enjoyable evening.

When you pack your pocketbook for Convention in Chicago, be sure to include:

Your T. S. membership card,
Your hotel reservation card,
And your *convention certificate*, which you will obtain at the time of paying your fare to Chicago.

All of the above are important. If these details are taken care of by you it will eliminate those little confusions that would otherwise come about.

Headquarters will arrange parties of two, three or four to make the journey to Adyar for the Jubilee Celebration in December. Some will leave as early as September and others during October. If you desire to travel with other members you should immediately make it known.

Recently the transportation companies have arranged an around-the-world ticket which is cheaper than going and returning the same way. Headquarters will supply information to members intending to go. Reservations on steamers from Europe to Oriental ports must be made far in advance. Those who make "last minute" decisions may find nothing available.



THE BATHING BEACH AT JACKSON PARK

Reduced Railroad Fares

On the "Certificate Plan" the one and one-half fare will apply for members attending the Convention of the American Theosophical Society, to be held at the Midway Masonic Temple, 6115 Cottage Grove avenue, Chicago, August 22-26, 1925, and also for dependent members of their families. You will be entitled to a return ticket at this reduced rate up to and including August 29.

The following directions are submitted for your guidance:

1. Tickets at the regular one-way tariff fare for the going journey may be obtained on the following dates:

Arizona, British Columbia, California, Idaho, Nevada, Oregon and Washington, not before August 15 and not later than August 21.

Colorado, Montana, New Mexico, Utah, Wyoming, Oklahoma and Texas, not before August 18 and not later than August 24.

From all other states, not before August 19 and not later than August 25.

Be sure that, when purchasing your going ticket, you request a *certificate*. *Do not make the mistake of asking for a "receipt."*

2. Present yourself at the railroad station for ticket and certificate at least thirty minutes before departure of train on which you will begin your journey.

3. *Certificates are not kept at all stations.* If you inquire at your home station, you can ascertain whether certificates and through tickets can be obtained to the place of meeting (Chicago). If not obtainable at your home station, the agent will inform you at what station they can be obtained. You can in such case purchase a local ticket to the station which has certificates in stock, where you can purchase a through ticket

and at the same time ask for and obtain a *certificate* to the place of meeting (Chicago).

4. Immediately on your arrival at Convention Headquarters present your certificate to the endorsing officer, Miss Mary Montz, Chairman Certificates Committee, as the reduced fare for the return journey will not apply unless you are properly identified as provided for by the certificate.

5. Arrangements have been made for validation of certificates by a special agent of the carriers on August 22 and 24-26 if the required minimum of 250 certificates is presented.

6. *No refund of fare will be made if you fail to obtain a proper certificate when purchasing going ticket.*

7. So as to prevent disappointment, it must be understood that the reduction on the return journey is not guaranteed, but is contingent on an attendance at the meeting of not less than 250 members of the organization and dependent members of their families, holding regularly issued certificates obtained from ticket agents at starting points, showing payment of regular one-way adult tariff fare of not less than 67 cents on going journey.

8. If the necessary minimum of 250 certificates is presented to the special agent as above explained, and your certificate is duly validated, you will be entitled up to and including August 29, 1925, to a return ticket via the same route over which you made the going journey, at one-half of the regular one-way tariff fare from the place of the meeting (Chicago) to the point at which your certificate was issued.

9. Return ticket issued at the reduced fare will not be good on any limited train on which such reduced fare transportation is not honored.

10. Children of five (5) and under twelve (12) years of age when accompanied by parent or guardian, will, under like conditions, be charged one-half of return fares authorized for adults.

11. Transit Limits and Stop Overs: Return

tickets will be subject to the same transit limits and stop-over regulations as apply on regular one-way tickets.

12. *It is not necessary to purchase a round-trip ticket in order to secure the certificate.*

What Lodges Are Doing

Seattle Lodge is planning the installation of a 1000-watt moving-picture machine to cost about \$400. Stock in this enterprise is being sold to members at \$5.00 per share and about \$245 has already been subscribed, according to the *Life-Wave* of June 19. This will be an invaluable aid in class work and lectures.

Everett Lodge, owing to the able work of its president, Mrs. Davenport, assisted by loyal workers, is making good progress and, for the first time in its history, is carrying on during the summer months. On June 6 the Lodge entertained members of the three Seattle Lodges after which Mr. Heyting gave a delightful lecture.

Pasadena Lodge, California, has a tentative program outlined for next year that includes the following: Members' meetings, a Sunday and midweek public meeting, one for young Theosophists, inquirers' class, meditation group, courses in public speaking, newspaper work for members such as news and publicity, and a class in logic.

The Federation of Northern California held a theosophical camp meeting at Abbey Inn, Los Gatos from July 11 to 19 inclusive, for T.S. members only. The arrangements committee provided meals and lodging while guests brought their own bedding, and the rates were to be \$2.00 per day. Mr. Wm. J. Heyting was one of the speakers.

The *Hollywood Daily Citizen* of June 27 carried almost a third of a page writeup on the dedication services of the new Besant Lodge building at 1801 Garfield Place, held June 28. The Lodge sent out a very nice invitation announcing that former Lodge presidents would deliver addresses, viz.: Bishop I. S. Cooper, Miss Marie Poutz and Mr. Frank R. Gerard.

The Lodge Bulletin for June announced that a partition had been removed and the rooms made into a "lecture hall." Mr. Fritz Kunz gave three Lodge instruction talks during July.

St. Louis Lodge reports the "most successful Open Forum we have had yet, the topic being 'The Theosophical View of Evolution'. The hall was crowded and the liveliest interest was displayed and a brisk discussion, which at times rose to high levels of thought, followed the lecture. A resume of Mr. Rogers' editorial in THE MESSENGER on Mr. Bryan's lecture was read and provoked loud laughter and applause." A few

statements made by attorneys in the Dayton trial were read to establish the view of the Fundamentalists. This was followed by a short reading from Haeckel and then the theosophical view stressing the importance of the evolution of the *life*, the manner of the evolution of form being a side issue, was presented. In conclusion Langdon Smith's poem, "When You Were a Tadpole and I Was a Fish," was rendered.

Many people who had never previously attended were present and the St. Louis Lodge suggests "that other Lodges take advantage of the tremendous public interest in evolution now prevailing by giving lectures or holding Forums on the subject."

Long Beach Lodge, California, summarizes its year's work as follows: Classes on *The Secret Doctrine* every Tuesday afternoon for nine months, elementary Theosophy Tuesday evenings for three months, advanced Theosophy Friday evenings for three months, Reincarnation Thursday afternoons. Forty-five public lectures were given by fifteen lecturers and twenty-two new members were taken in.

Cleveland Lodge is another one reporting substantial progress during the year. The library is being well patronized by non-members as well as members. The lectures and classes, of which there are three each week, and the additional lectures by national lecturers and officials have been well attended, as in some instances there was hardly standing room left in the Assembly Hall which seats about 150 people.

Pacific Grove Lodge, California, reports an addition of thirteen new members to its ranks during the past six months, this being due in part to the splendid lectures of Max Wardall and Prof. Kulkarni and the Sunday night public meetings, every alternate one devoted to a well-thought-out Question Box conducted by members of the Society. A Round Table group was organized with seven children and it has grown to a membership of sixteen.

The mass meeting of Theosophists in Seattle on June 25 resulted in the formation of the "Central Publicity Committee" to handle public lecturers and present them to the public to the best possible advantage.

On June 28 a picnic of the Northwestern Lodges was held and the Northwest Federation, started by Ray Wardall in 1914, was reorganized. Mr. Wm. E. Duckering of Vancouver was elected president and Mr. G. C. Ross of Seattle, secretary.

Over two hundred fifty members were reported present. The Federation will back the small Lodges in new territory in putting on public lectures, and a plan is under way to unite the various Lodge bulletins into a monthly organ that will go to every member of the Federation. The hope was also expressed that a permanent summer camp ground might be secured for the Federation Conventions.

It is customary with St. Louis Lodge to suspend all activities during July and August but as the Open Forum was started in July of last year, it was decided to take a vote of the people present at the June 26 meeting and let them decide the question. After Mr. Luntz announced that leading The Forum was a pleasure for him and not to be considered as work, the vote was taken, the result being that all but two present voted to continue the meetings during July and August. This speaks well for the leader.

The annual report of Besant Lodge, Seattle, contains many items of interest. Quite a substantial reduction on the mortgage has been made, the balance due on the piano was paid by the Women's Fund earned at bazaars, rummage sales, dinners, etc., an increase in membership over the previous year was shown, a lovely garden has been made and twenty-six Sunday evening lectures were held in addition to the regular class work and members meetings. The Lodge now owns property valued conservatively

at about \$8,000, with an unpaid balance of \$2,590 and furnishings valued at approximately \$2,100.

On June 7, at a meeting in Battle Creek, the Michigan Federation of Theosophical Lodges was formed and the following officers elected: president, Mr. E. Norman Pearson of Detroit; first vice president, Mr. John A. Wallace, Grand Rapids; second vice president, Mrs. Jessica Hitchcock, Battle Creek; secretary-treasurer, Mrs. Bessie Finkbeiner, Lansing. Seven Lodges in the state have endorsed the By-Laws and joined the Federation, viz., Detroit, Grand Rapids, Battle Creek, Lansing, Flint, Big Rapids and Saginaw. The Battle Creek Lodge was pronounced a royal host and the next meeting will be held in Lansing on September 6.

Casper Lodge, Wyoming, has secured new and commodious quarters and the opening or "house warming" was held July 15. As entertainment a burlesque of the "evolution trial" was put on under the direction of Mrs. Mary A. Brynes. The President, Mr. W.B. Fry, impersonated the defendant Scopes. It was an evening of "fun and laughter" and when the jury brought in a verdict of acquittal the judge immediately cited them for contempt of court and put them into the sheriff's hands, who seated them at the refreshment table loaded with good things to eat. The trial was preceded by story telling by P. A. Burns and poems of her own composition read by "Neal Gallatin," a Wyoming authoress.

News Items

The Chivalry Round Table, New Orleans, gave its full ceremony at the Unitarian Church during the year, fifteen of the group participating.

A copy of *Prosperity*, a newspaper edited "every once in a while" by Mrs. Maud Brunton, of Los Angeles, has been received. It contained an interesting article on "The Negro Question" by the editor.

From the Secretary of the Anaconda Lodge, Montana, comes an expression of appreciation of Mr. Heyting's lectures given in that city last May, with the hope that he will be able to come for a return engagement.

A member whose Lodge is contemplating issuing a Lodge Bulletin requests the names and addresses of the editors of similar publications throughout the Section. Will Lodges please send this information to Headquarters?

A little Star group in New York City, under the leadership of one of our members, found out that there was more demand for literature on Theosophy than books to fill them in the Forty-Second Street and Fifth Avenue Library, so they sent 14 of our best books. The acknowledgment

of the librarian in charge is most interesting. She says: "It will be a great pleasure to us to be able to supply more adequately the constant requests that come to us for books on Theosophy. We are greatly indebted for your cordial interest in increasing our collection of books of such unusual interest."

There is no evidence that Mrs. Simons can look into the future but the Correspondence School's new course on Christianity was wonderfully timed with the great agitation about the Bible and what real Christianity is.

The Sir Truth Table of Inglewood, California, plans to make picture scrap-books to illustrate some of the King Arthur stories during the summer, and perhaps dress dolls and make wooden toys for distribution to a children's hospital next Christmas time. The boys are talking of starting a ball team that is particularly sportsman-like in its ideals.

At Long Beach, California, recently, the title of Mr. Heyting's lecture "Man's Place in Nature" was changed to "Man's Place in Evolution" with the result that in spite of the heat the hall was "packed to overflowing. All were wildly enthusi-

astic over the lecture and the newspapers gave columns to the lectures after that." One of the newspapers even asked Mr. Heyting for a lengthy article on the subject for publication.

For those who do not use coffee a member advises the following as a breakfast drink: One-fourth teaspoon Instant Postum, one heaping teaspoon malted milk, one teaspoon hot or warm water, stir until dissolved, then fill glass with top milk (chilled). Add sugar and stir well. It can also be mixed with cold water if necessary. The result is said to be a cooling drink in summer, and for a winter drink the mixture should be heated to boiling point.

Headquarters has received collections of picture postcards of the Sphinx. These have been sent by two Belgian Theosophists who are planning to leave Brussels for the Adyar Convention on bicycles some time during August. The proceeds of the sale of cards are to go toward helping to defray the expenses of the trip. The price per set of 16 is \$1.00, single cards 8 cents each. Anyone desiring these cards please address Secretary-Treasurer, 826 Oakdale avenue, Chicago.

In connection with the routing of our field workers, Dr. Pickett and Miss Scribner, a member writes: "It might be of interest to you to know the results derived from having field workers visit us and give lectures. Of course our members have been greatly benefited, interested, enthused and

inspired. We have never failed to get one or more new members after every series of lectures, in fact, as I run it over in my mind, I believe it will average one new member to each public lecture." That is an encouraging record indeed.

The Leading Knight of the Louisville, Kentucky, Round Table reports that during the year the children served vegetarian suppers to T. S. and Star members and friends Wednesday evening of each week. The revenue of from \$5.00 to \$6.00 a week was used to purchase a piano. Food and toys were distributed at Christmas time, books were taken to the tubercular hospital, and in May a playlet in five scenes, "The Knighting of Percival," was given, and the free-will offering of \$13 sent to Chief Knight Mrs. Vida Stone to be used for the benefit of the blind.

The Holy Grail Round Table, Dallas, prepared a big scrap-book for the sick children of the Masonic Hospital and contributed to the Empty Stocking Crusade and Near East Relief. Deeds of service are encouraged by the Silver Star Ceremony. Each member who performs a deed of service in the King's name is given a silver star. Each member has a page in a book which bears the shield of truth, with the cross of love upon it, below which is the sword of justice or bravery surmounted by the crown of character. The nature of the deed determines the placing of the star, as when a little girl who shared her lunch with a child hungrier than herself at school was given a silver star for service in the cross of love.

Theosophy Abroad

From the General Secretary's report of the T. S. in Scotland published in the same magazine it is noted that Scotland has 31 Lodges and 6 centers.

The fortieth National Theosophical Society has just been formed in Roumania with its administrative center in Bucharest. Miss Fanny Seculici is the General Secretary for the new Section.

Theosophy in New Zealand records a visit from Mr. C. Jinarajadasa who came from the Sydney Convention to spend a week in Auckland and another in Wellington and returned to Sydney on May 15.

Word comes from London that a series of four lectures on "World Problems of To-day" will be given in Queen's Hall, London, on the Sundays of September 20, 27, October 4 and 11 by Dr. Annie Besant.

Miss E. Wilder of the Tientsin Lodge, China, writes that she has been successful in getting the newspaper there to publish serially many of Mr. L. W. Rogers' ten-cent pamphlets under the gen-

eral heading "Life Series" with subtitles on such subjects as "Evolution," "The Next World," etc., and that the general public in Peking and other places likes the way Theosophy is presented in these articles.

From *News and Notes in the British Isles* we learn that Dr. Besant will attend the annual convention of the T. S. at Hamburg, Germany, August 7-9. From there she will go to the Star Congress in Ommen.

In *The Herald of the Star* we note that the first international Congress on Child Welfare will be held in Geneva from August 24-28 under the patronage of the Swiss Federal Government. At least a thousand delegates from fifty different countries are expected to attend.

Blavatsky Lodge News, published in Sydney, Australia, states that the luncheon room which was organized by the social group with volunteer workers has grown until it has become a business and will be conducted on a business basis. Light lunches are served daily from noon until 2:00 p.m., and afternoon tea is served from 3:30 to 4:30 o'clock.

Children's Story---Thoughtless Invaders

BY CATHERINE G. ROSS

PART II

LATER the cheerfully lighted living room raised their spirits considerably. When with much stretching and yawning they announced their intention to retire, it lacked fully an hour of their usual bedtime.

Chalk and soot were produced in their bedroom and their interest revived with the work of "making up." Above and below the eyes they made black semicircles. The entire end of the nose was blackened and the lips were surrounded with a broad band.

It was 9 o'clock. In half an hour Uncle Cy would fold up his paper, take off his spectacles and go to the barn to see that the horses were comfortable for the night, as was his custom.

With shoes in hand the two small figures climbed softly out of a window onto the porch roof and down the ladder to the ground. It was a moonlight night, and, in order to avoid being seen, they had to take a roundabout way through the orchard to reach the barnyard.

How strange it looked out there at night. To be sure they played around there all day and knew every nook and corner by heart, but at night in the moonlight it looked different. Great dark shadows filled the sheds and the corners. Scarcely a sound broke the stillness, except an occasional stamp of a horse's hoof. Altogether there was a lonely, uncanny look about the place that set their hearts beating faster and made them talk in whispers. They reached the entrance and with trembling hands pulled open the big door which creaked dismally on its hinges. They slipped inside and stood close together looking fearfully about. A great black figure standing directly beside them slowly grew out of the darkness. They started back in terror, but remembered in the same instant that it was only old Dolly's harness hanging on a peg. There was a rustle in the hay, and with a gasp they were just turning to run when a plaintive "meow" came from above them. Then they laughed and that broke the spell.

"Oh, come on. What are we afraid of?" exclaimed Orville aloud.

"That's what I say," answered Ned. The sound of their voices reassured them.

Orville advanced boldly into a dark corner and began hunting for the stilts and sheets. Ned, not to be outdone, went to try the trap door, and even stepped out into the shed. As their eyes became accustomed to the dim light the barn seemed to lose its dark corners. The sheets were brought out and the boys were soon busy wrapping themselves, using one corner for a hood.

It took some time to get everything in readiness, as they took turn about watching the house through a crack. Finally Ned who was on guard announced that all lights at the house were out. The tall ghosts took their places just inside the bin room door and waited breathlessly. They

waited five minutes—ten—fifteen! What could it mean? Their feet grew tired standing on the stilts. They climbed down off them and crept to the crack again. The house was dark and there was no sign of anyone moving about. They began to feel uneasy. What if Uncle Cy did not come out to the barn that night! Their hearts quaked at the thought. The moon, too, was under a cloud and it was dark for a moment. A low roll of distant thunder shook the ground. The bin room behind them looked like a black hole. They disliked to go in there any more. What should they do?

Just then the porch door slammed with a bang that could be heard plainly at the barn. That was strange. Uncle Cy never closed a door that way. Maybe he was in a hurry. Then the gate slammed. The boys made a hasty scramble for the bin room, forgetting their fear of a moment before. Presently they heard voices approaching.

"They're both coming," whispered Ned excitedly.

"Oh, good, good! So much the better. Won't they be scared, though!"

"And won't they run! Ned smothered a laugh in his sheet.

The voices drew nearer. The laugh suddenly died on the boys' lips. The voices were neither Uncle Cy's nor Uncle Robert's.

"I guess they're hiding out here," said one gruff voice.

"Well, we won't be long catching them," said the other voice with a grating laugh.

The ghosts climbed tremblingly down off their stilts for the second time and shrank back into the friendly darkness of the bin room. Their hearts seemed to stop beating for a moment, as with wide, terrified eyes they watched the big door swing slowly open. Standing in the full light of the moon were two big men in long, black coats and slouch hats. They paused a moment before entering, and as they turned their faces toward the light the boys could see that they wore black masks.

As if to make good use of the light, one drew out a long, slender bladed knife and wiped it off on a corner of his cloak, while the other carefully handled something that glittered. Then they stepped inside.

"They say the boys always carry money about them," said one, craning his neck and peering suspiciously up at the mow.

"That was a fine watch we got in their room," said the other, moving toward the hiding place.

"We didn't have much trouble puttin' the old folks out of the way," observed the first, sweeping his knife around in a dark corner.

"Sh—listen!" said the larger one, starting toward the bin room.

Oh, how the boys longed for dark clothing instead of the white sheets. They crouched close to the wall. For a moment the barn seemed to

spin around and Ned thought the robber must hear their hearts beating if he came a step nearer.

"They're not there. They're up in the mow," growled the other man impatiently. You go up that side and I'll go up this way and we'll catch them."

With a smothered gasp of relief the boys watched them turn away. They were going up the ladders. They had reached the mow. Now was the time to escape. Omitting the strides and the shrieks, the ghosts cleared the space between them and the loose boards with a bound and made their "disappearance."

There was a yell from the mow. They had been seen. Out of the shed they dashed, not daring to look behind. Across the barnyard they sped, their sheets flapping and cracking at their heels. The barn door creaked and banged. Would they ever reach the gate? The house seemed to be a mile from the barn.

The gate is passed. They turn the corner of the house. Ned dashes up onto the porch and seizing the door knob gives it a wrench. Just then Orville reaches the porch and, with a face full of horror, cries:

"Not there! Not there! They've murdered 'em."

Ned's hand fell limp from the knob and he shrank back as if he had been about to enter a pest house. The gate clicked.

"The bushes," gasped Orville, pointing to some shrubs down in the yard.

With a last great effort they reached them and threw themselves panting on the ground. They were none too soon. In the next second the men came around the house. They stopped and looked about as if uncertain what to do. Then

turning to the half open door they entered the house.

The boys lay on the ground trembling with terror and tightly grasping each other's hands for comfort. They dared not move for fear the robbers might be watching from the windows. They were afraid to even speak to one another but lay breathlessly watching the house and starting at every sound that came from it. What a mysterious, ghastly look the whole house had taken on. How blank and staring the windows!

A glimmer of light appeared in the dining room. A door opened. The boys clutched each other.

"Hi there, you ghosts!"

They sprang to their feet.

"It's about time you boys were getting to bed."

It was dear Uncle Cy's cheery voice!

Amazement, relief and joy were crowded into a single second as the boys realized it was all a joke on them. How good it was to see Aunt Sarah alive and well, standing in the door. She laughed when she saw their solemn chalked and blacked faces, but the tears of ready sympathy came, too. She had no heart for practical jokes on little boys that caused quivering lips and trembling hands. Uncle Robert came to meet them and laughed away their shamefacedness.

"Come, boys. Aunt Sarah has something good in the kitchen for you. To-morrow we'll get acquainted with each other all over again, and this time we'll play honest."

Later as they were climbing the stairs they heard the kind, motherly voice saying:

"Cy, you'd better sleep in the south room to-night. And leave your door open into the boys' room, or they'll not sleep a wink."

Question Column

[Answers to questions express the opinions of the writers, for which THE MESSENGER assumes no responsibility.]

Question: In reference to the article on flowers a few months ago I read this sentence: "Man will produce blue roses when he has helped the rose life to evolve to the right level." I should much like to have an answer to the question *how* we can hasten the evolution of flowers.

S. LEITH ROSS.

Answer: In relation to a plant, man is a very superior being. Now we know that man's evolution is greatly hastened when he begins to come in contact with a Master. In the same way the plant is helped in a lesser degree through contact with humanity. For many generations certain plants have been handled and cared for and loved by human beings. This care and affection has brought them experiences of great value and as a result they have evolved more rapidly than the wild species. This accounts, in a measure, for the fact that gardeners are able to breed more beautiful forms each year. Of course the higher a given species is when man starts work with it the more it will respond. In general I would say that cultivated plants evolve more rapidly than wild

ones because of constant association with creatures so far above them. Plants that are tended with love evolve most rapidly of all. Plants seem to sense our feelings toward them to a certain extent. Experiments seem to indicate that a plant that is loved will sometimes grow larger and have more flowers than others in the same soil that are given the same care without love. Love always hastens evolution. It benefits the one that loves and the one that is loved, even though it is only a plant. In a world devoid of hatred the evolution of both plants and animals would leap ahead. Let us hasten the day.

W. SCOTT LEWIS.

Question: Our bodies are the field for the evolution of certain forms of life called atoms that gain vibratory powers in each round. What is the ultimate goal of the evolution of these atoms?

CHAS. S. ARMS.

Answer: The *life* in the atoms may be, and probably is, part of one of the many great streams of evolution on this plant and chain, of which we have been told, and of which we are quite unconscious.

The *matter* of the atoms probably runs the course of all matter in learning to respond to more and more complex vibrations, thus becoming fit to form vehicles for the highest entities.

E. W. MUNSON.

Question: (1) Is the Central Hindu College of Benares connected with the theosophical Headquarters at Adyar? And if so, in which way?

(2) Can any Theosophist be matriculated there? What is the cost of matriculation and the conditions? Would it be possible for me, in later years, to go there to study Sanskrit and religion alone without being obliged to take all the other courses at the same time? Are courses given in the vernaculars?

(3) Would a European degree of bachelor of

letters (or the equivalent) be considered a sufficient requirement for admission there? M. S.

Answer: (1) The Central Hindu College has no connection with the Theosophical Society. It is now entirely an exoteric and rather worldly institution. Mrs. Besant happens to be on the governing body but she cannot control its policy.

(2) I think a white Theosophist could be matriculated there but I do not know the cost and conditions. The Registrar of the college should be addressed. I imagine you could study Sanskrit and religion only, if you liked, but I do not know whether there are any quarters where a white woman could live.

(3) A European degree of bachelor of letters would be quite sufficient for admission, I feel sure.

FRIEZ KUNZ.

Hints to Lecturers

As the lecture season is now approaching the following sent in by the president of a Detroit Lodge is valuable. Both Lodges and lecturers have their troubles and here are some of the difficulties of the former:

Lodges are under a very deep obligation to our national lecturers and should give careful attention to every necessary detail in order to obtain the maximum effect from the energy expended, for the sake of the work and in fairness to the speaker. On the other hand, visiting lecturers should realize that they can materially assist *by acquainting themselves with local conditions and practice and, so far as is consistent, by conforming to these*. In order to be concise and brief, I will list just a few of the points I have in mind:

Punctuality. One lecturer insists upon starting on time to the second. Another makes special request that we delay five or preferably ten minutes to allow all to get seated. Our own practice is reasonable punctuality, allowing about three minutes—not more—for possible errors in timepieces, etc. We try hard to educate our audiences to this. To depart from it makes our efforts futile.

Lectures. One lecturer, not long ago, spoke for two hours!!!! Comment unnecessary!

Chairman. Visiting lecturers frequently ignore

or forget the presence of their chairman on the platform and close the meeting. This has been our experience several times when really important announcements regarding the local work were in the chairman's hands. The larger audiences gathered by a national lecturer present a valuable medium for spreading information regarding local work, and it is unquestionably bad form for a speaker to close his own meeting with the chairman present.

Questions. We have made an invariable practice of allowing only written questions at our public lectures, for the reason that experience has demonstrated that verbal questions frequently lead to arguments with members of the audience. Although visiting lecturers have been advised of this, they have often asked for verbal questions after written questions have been answered. This breaks our rule and makes the preservation of the necessary dignity at public meetings more difficult.

These are just a few of the points wherein our visiting lecturers could render still more valuable aid by closer cooperation with the established practice of the Lodges which they visit. I should be glad if you would give some publicity to these suggestions. I feel sure that you will understand they are offered in the most friendly way possible and with one purpose only in view, i. e., that of increasing the amount of good which can be accomplished through the efforts we are expending.

Young Theosophists' Summer Camp

The first national camp will be held from Saturday, August 29, to Monday, September 7, ten days in all. The camp site is wonderfully located on the shore of Lake Michigan, a few miles south of Benton Harbor. There are cottages and tents and a good kitchen. The daily program provides for well-balanced work, inspiration and recreation. Mr. Fritz Kunz, Mr. Heyting, Miss Dora van Gelder and other celebrities will all be there. The cost is only \$2.00 a day. *Apply now.* Write to Freeman L. Hurd, 135 N. Harvey avenue, Oak Park, Ill.

Tree Owners

The following have purchased trees at Wheaton:

Mrs. Harriet P. Warner, Red Oak	\$ 15.00
Augusta Lodge, American Elm	5.00
A Friend, American Elm	11.00
A Friend	25.00
Mrs. Edward Loeb, American Elm	15.00
Glendive Lodge, Honey Locust	7.00
Augusta C. Dingley, Linden	19.00
Mrs. Lulu H. Rogers, Norway Maple	25.00
Pacific Grove Lodge, Honey Locust	8.00
Mrs. Clara Lambert, American Ash	5.00
Santa Rosa Lodge, Weir's Maple	10.00
Mrs. Louise Laine Blackmore, Linden	15.00
Mrs. Maud Ebert Ott, Silver Maple	10.00
Bismarck Lodge, Silver Maple	8.00
Lansing Lodge	25.00

Total.....\$203.00

Do More

BY FRITZ KUNZ

THE great objective for the Theosophist is the extension of his field of service. This is his motive for self-development. The ordinary spiritually minded persons, and a good many who are not at all spiritually minded, aim to develop their personalities mainly for reasons which the personality can best understand—namely, personal reasons.

The true Theosophist wants greater powers also, of mind and will and the like, but he wants them so that he can serve more people and serve them better. His motive is selfless love, and not some curious notion of personal salvation or hunger for power and the like.

With those powers somewhat opened up—and I refer not to psychic powers, but to soul powers—he begins his service. His first and never-forgotten work is the spreading of Theosophy, for that is the greatest kindness he can do to others—teach them the Wisdom-Truth. Let him realize that perfectly, and make sure that he is teaching Theosophy with his life as well as with his lips.

Then when he is firmly established in the current of the life of the Master, he may cautiously reach out to try to affect the world in ways additional to spreading the Wisdom-Truth. In fact, he then enters the stage of laboratory practice of Theosophy outside himself.

Mark the stages: first self-knowledge; then self-control and self-development. Along with these, conveying the knowledge to others. Finally, attempts to guide and encourage others in right directions, by supporting and leading public movements of right sorts.

The Theosophist would work for civic improvements, seek to spread beauty that it may engulf ugliness, stand for political decency, support a

movement for better education, help to a wider understanding of the problems of sex and the like. But in all this he must never forget that his life comes from within and not from without. He will never let the outer turmoil disturb his inner calm. Better not to venture far into the turbulent world. Let us go only as far as our self-control permits us safely to go.

How far we can go and what manner of work we can do depends not only upon the stage of our development, but upon our fundamental type. There are three great types: Love as Mind, the Watcher; Love as Feeling, the Saint; and Love as Action, the Martyr. (And seven subtypes, and further subdivisions, until humanity is included, in which no two are alike).

The one type can work with perfect equanimity in the world in surroundings which would completely ruin the usefulness of another type.

The saint-to-be might move with serene assurance through an atmosphere of cruel lust and uplift brutalized man; but he might be quite unfitted for the rough and tumble of a political struggle. Each to his own job, but let him have his job.

Absorbing Theosophy is not a job; it is a holiday and a great release.

Teaching Theosophy to others, once one firmly grasps the fact that it is the world that is mad, not we—that too is just pleasure. The world's hurly-burly is never pleasant, but we must do what we can.

If Siddhartha Gautama had not challenged the world, and if Jesus had not reproved His age, where should we be now?

Let us also do what we can to turn the tide toward spiritual things through outward action as well as by teaching.

New Territory and Advertising Fund

JUNE PAYMENTS

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Publicity Donations for June

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Total	\$68.58



An Epitome of the Science of the Emotions, a Summary of the work of Pandit Bhagavan Das published under that title; by K. Browning, M.A. Published by The Theosophical Publishing House, Ltd., London. 104 pp. Price, Paper, \$.60, through The Theosophical Press.

"This book is eminently for two types of people: those who can read Bhagavan Das and those who cannot," writes E.M.L., an English book reviewer in *The Theosophical Review*. This seems perfectly to express my own estimate of *An Epitome of the Science of the Emotions*. Many of us think longingly of the day when there will be leisure and mental energy to "dig" into some of Pandit Bhagavan Das' great works—*The Science of Peace*, *The Science of Social Organization* (now out of print), or *The Science of the Emotions*. Miss Browning has rendered an invaluable service, for her brief book acts as a sort of step-down transformer, bringing to the rank and file theosophical student a very true conception of the great Hindu Theosophist's analysis of the emotions.

And for the one who knows *The Science of the Emotions* this masterly summary will not only help in refreshing the memory but also to bring new thoughts to the fore, for the epitomizer occasionally disagrees with Mr. Das, thereupon setting down her very good reasons.

Miss Browning's style of writing is exceptionally fine and worthy the great task undertaken. Every sentence compels attention. A few quoted thoughts may convey a better idea of the book's value. Under "Emotion in Art" we read: "We can trace the growth of a nation by the changes in the fashion of its current literature. There seems to be a keynote to the literature of most nations. Indian stories usually deal with mutual duty; Persian with dignity and sweetness; Roman with law and order; the one emotional note with its many overtones dominating the other emotions. We find the six primary emotions depicted in the literature of all nations. They are universal and everlasting. Everyone in all ages understands them, for they are the core and essence of every life and of all experience, whether of the individual or of humanity. We can all grasp the great emotion but only the poets and artistic souls are capable of appreciating the finest touches."

Again: "There is a danger in constantly dwelling on the imaginary gratification of the benevolent impulse. The person is so habituated to allaying suffering in imagination, that he often refuses help in the physical world. Emotions which have no outlet in action are well known to produce morbid mental conditions and even to cause physical disease. From the imaginary relief of suffering it is an easy stage to imagine increase of

suffering; from that we may find a subconscious desire to increase suffering in order to alleviate it. This may lead to more definite acts of cruelty. In case this reasoning seems far-fetched it would be worth while to analyze the feelings of a person who teases a child before giving it a present, or relieving its fear and discomfort."

Here is another rare thought in the same chapter: "Pathos should be sparingly used for it is undesirable to waste the valuable emotion of pity uselessly. So far has Indian philosophy carried this idea that the great Avatara Rama, the model King, tells his devotee that he has no wish to repay his service and devotion. The necessity for receiving repayment entails that the recipient is in need, and to wish that a friend should need help 'is the wish of a false friend and not of a true'."

Other headings than "Emotion in Art" are: "Basic Principles," "Nature and Definition of Emotion," "Subdivision of the Principal Emotions," "Some Objections Answered," "Emotions as Virtues and Vices," "Analysis of Some Emotions," "Laws of Emotional Reactions," "Sublimation of the Emotions," "The Place of Emotion in Human Life," and "The Application of the Science."

Sincere appreciation is due Miss Browning and it will be forthcoming from every reader of *An Epitome of the Science of the Emotions*. G.W.

The Philosophy of Beauty, by James H. Cousins. Published by The Theosophical Publishing House, Adyar, Madras, India. Price, Cloth, \$1.00, through The Theosophical Press.

Here you will find no abstruse or obscure treatise in which fine-spun theories lead nowhere, but a lucid and pungent analysis of the philosophy of beauty which reveals the possibilities and vitality of the subject in a delightful and stimulating way.

The author traces briefly the history of aesthetics in the West, defines the philosophical conceptions which have inspired the different schools of thought, and concludes that, as compared with the Eastern doctrines of beauty, the occidental theories have proved less able to inspire, less equal to their high function. A daring conclusion, you will agree, especially in view of Max Mueller's statement, in speaking of the Indian people, that "The beautiful as such does not exist for them. They never excelled either in sculpture or painting."

Dr. Cousin's contention is based upon the fact that, in contrast to the analytical approach of the West, Indian art is synthetic. "Art, to the Indian mind, is not art merely; it is unintelligible save in the light of philosophy, and unmoving save with the warmth of religion." It must have life and meaning first, and then be given form, an

order of emphasis which is inexplicable to the West where European ideals are the accepted standards.

You will enjoy this little book for its clarity of expression, its humor, and for the idealism which looks forward to mutual understanding and appreciation through the gifts of beauty of both East and West.

E.S.

Forest Meditation, by James H. Cousins. Published by the Theosophical Publishing House, Adyar, Madras, India. Price, Cloth, \$1.00, through The Theosophical Press.

The poet charms you with his metrical skill and imaginative gifts in this collection of poems, entitled *Forest Meditation*; but the thinker challenges you and commands your attention to a philosophy of being which combines zest and beauty with clear-visioned strength.

Many poets have expressed their joy in the beauty of nature, but there is distinction in the chanting of the brook which

"Snatches from the theme of things

* * * * *

Fragments of the mystery

Mixed in man and brook and tree."

Dr. Cousins does not lose himself in profundity, however, as witness the sheer artistry of this stanza in the little poem, "Archery":

A wily archer is the rain
Stalking shy beauty on a lake.
No arrows fail his mark to gain,
They, where they strike, their center make,
And thence, with ever-widening marge,
Spread his inevitable—targe.

Convinced that there is truth in beauty and also beauty in thought and deed, the author unites beauty of form with depth of meaning to give delight and inspiration.

E.S.

Letters from One Who Knows, by "M." Published by The Peace Publishing Press, Ashton-Under-Lyne, England. Price, Cloth, \$1.00, through The Theosophical Press.

An alluring title! And the chapter headings are equally alluring, but as one reads the wonder grows—What does he *know*? Unfortunately the titles whet the appetite for the light of revelation, and the incomplete messages leave the reader groping in the dark.

"M" is an ego who has left his physical body and, having found an available channel, is endeavoring to enlighten the world regarding life after death. There is not a new thought in the eighteen short chapters—just a repetition of teaching told more clearly and more authoritatively by some half dozen or more writers. The style in which these letters are written has not the easy flow of one who knows, nor yet of a foreigner speaking in a new tongue; rather, it is the stilted, jerky diction of one not wholly accustomed to clear and correct discourse endeavoring to conform to the rules of good English.

These letters purport to tell of great things:

"The Sixth Sense," which is touched Oh! so lightly in passing; "The South African Government," an admonition of some two hundred words to England; "The Secrets of the Atom," which, however, are not revealed; "The Coming of the Master," but Who, after the first eleven lines, is apparently forgotten; etc. Not a single letter carries its subject to a conclusion. Each one haunts the reader with a sense of incompleteness, and when the eighteenth letter, "Adieu," is closed, the message is still unspoken.

Had the book strength it might be used as a warning to untrained psychics against the earth-attracted egos on the astral plane, but in its triviality it can neither point a moral nor adorn a tale. One regrets, too, the use of the initial "M."

C.F.H.

Harvest in Poland, by Geoffrey Dennis. Published by Alfred A. Knopf, New York. Price, Cloth, \$2.50, through The Theosophical Press.

This unusually well-written, thrilling, and thoroughly good novel is a story of adventure in the spiritual world. The principal character in the book is Emmanuel Lee, an Oxford undergraduate, who has apparently never given any thought to the metaphysical until he meets two mediums, one an amateur and the other a professional, both of whom tell him of incidents in his future, most of which are later realized. He is warned by both that he will be urged to go somewhere—the direction being given generally as E.S.E.—but is warned to stay in England as there is deadly peril connected with this journey.

Later Emmanuel Lee has a vision in which he seems to be given an opportunity to save the soul of an unknown youth for eternity, with great danger to his own soul.

Upon his return to Oxford after the vacation he meets, through his friend, Count Ivan de Czelton, a wealthy Pole, Prince Julian Lelelew, who invites him to go to Poland for the summer and help him with the English language. The choice of Lee has been made because his initials are E.L. and because he spent the previous Holy Thursday on a spot near the line drawn on a map the Prince had—this line being identical with the line which had marked the imaginary journey against which Lee had been warned by the two mediums. The mystery of why Lee was chosen is later explained.

Lee accepts and they make part of the journey across Europe in a Rolls-Royce, stopping for a few days in Paris. The episodes here are described in a most realistic manner, showing all the reactions of a disillusioned youth's first plunge into the night life of the gay French capital.

They hurry on to Prince Julian's ancestral home in Poland, where Lee finds the most curious aggregation of characters one could ever imagine. There is the old grandmother, who was wounded in her youth fighting for her country, now grimly hanging on to life as she approaches her hundredth year, and the center of the most extraordinary plotting and counterplotting of the family for her fortune. There are two factions, one headed by Julian's mother, the Generales, counting in its ranks her daughter the Canoness Klementyna, the cat-faced, bigoted Grimalkin, and the dwarf Zwan;

the other consisting of Julian, his sané and sincere sister Weronika and his friend Carol while his cousin Sebastyan tries to stand well with both factions. "Hate Castle" is the name Lee gives to the Polish home and he draws such a weird, fantastic picture of the life lived there that one sometimes wonders whether he is describing sanity or madness.

The climax comes at the end of his visit in a spiritual battle of his own soul between the principles of good and evil, where he takes the reader into the invisible to witness the struggle. The entire book is written in a fascinating style, the charm of which lies in the fact that the spiritual is made so real that when the final struggle has been recorded somehow the sharp demarcation between the visible and invisible has been reduced to the point where the reader feels his comprehension of the infinite expanded to the finite limits of incomprehension. H. K. C.

The edition of *The Ghosts in Shakespeare, a Study of the Occultism in the Shakespeare Plays*, by L. W. Rogers, has been a work of evolutionary growth. It started with a small brochure in 1908

that dealt with four of the tragedies. A few years later a larger brochure was issued in which two or three plays were added. Both editions ran out of print many years ago but constant inquiry continued to be made for the pamphlets. Finally Mr. Rogers decided to produce a book on the subject and when the manuscript, which dealt with the chief plays in which interesting and instructive occultism appeared, was nearly ready, the announcement appeared in our catalog; but at that juncture other theosophical work demanded the author's immediate attention and nearly a year passed with no opportunity to finish the book. Taking it up again a few months ago, Mr. Rogers decided that since the unavoidable delay had occurred it would be well to take advantage of it to extend the work still further and include every phase of occultism that Shakespeare gave the world in his complete works. That made a considerably larger volume than was originally planned and explains why the announced price of \$1.25 in the catalog had to be changed to \$1.50. Being the only book on the subject in our theosophical literature the *Ghosts* are meeting with a gratifying reception.

Theosophical Plays

The following letter from a member of New York's newest Lodge should interest some of our members:

Will you some day in the columns of your paper call attention to the dearth of theosophical plays and suggest this field as a most valuable one from the educational standpoint, as well as a lucrative one, for the exercise of any writing gift among our membership. The time is ripe in every way for the production of a great mystic play or plays which contain theosophical teachings. An appalling number of bad plays have been produced and have failed in New York this season. The public is weary of the badly written, lurid stuff which is being offered it. Yet nothing better is being written. I read hundreds of manuscripts, hoping to find something worth producing, always to find my time and thought wasted on stuff thrown together with no thought but possible box-office returns from pandering to the vile in humanity.

As founder and director with Walter Hampden of the School of the Theatre, I hold the lease of the Princess Theatre, one of the most charming of the smaller New York theatres. There we are playing daily, to audiences of high school students, plays of high literary worth. We play to fifty thousand children each year, trying in this way to offset the evils of the lower class movie and to teach an appreciation of the worthwhile in art and literature. We are ready to produce for the general public at night if we can find the right plays. Surely we must have writers in the society who can put their philosophy into entertainment form. If such writers do not know the theatre sufficiently well, we shall be glad to

aid them to develop into plays any material they care to send us. The play is somewhere. The higher powers will not overlook so great a medium for the teaching, even if only by suggestion, of theosophical truths. We will produce it. Who will be the channel through which it will reach the world?

CLARE TREE MAJOR.

Princess Theatre, W. 39th St., New York City.

Deaths

Mr. Joseph G. Gurley, Washington Lodge.
Mr. Ivar Hermanson, Section Member.
Mrs. Lulu Kindler, Bozeman Lodge.
Dr. Ida Layman, Besant Lodge, Tulsa.
Miss Marion McConaughy, Hermes, Philadelphia.
Mr. M. Reepmaker, Section Member.
Mr. Al. A. Rittenhouse, Paducah Lodge.
V. Loy Edwards, Crescent City Lodge.

Correction in Publicity Fund for April

Omaha Lodge should have been credited instead of Helena W. MacCloud—\$2.00.

In the *Adyar Bulletin* for June Dr. Besant mentions that "fifty-eight members left the T. S. in Italy because of the new persecution directed against secret societies by the Mussolini government. They must be extraordinarily timid, as the law in no way touches the Theosophical Society, which is a perfectly open Society. Mussolini seems to have a trace of the Bolshevik in him in his persecuting tendencies.

The Lives of Alcyone

REVIEWED BY GEORGE S. ARUNDALE, M. A., LL. B., D. L., F. R. Hist. S.

(Reprinted from *The Theosophical Review*, London)

I HAVE had the great privilege of being present at many of the meetings during which the investigations were made which have resulted in these remarkable volumes, and many of the "servers" forming the "clan" of which Dr. Besant writes in her introductory note are well known to me. At Adyar, Dr. Besant and Bishop Leadbeater would sit in large wicker armchairs on the President's veranda overlooking the Adyar River and the Bay of Bengal, a few of us would gather round them, and out of a beautiful silence, palpitating with a message, a history the rest of us could only vaguely sense, these two great ones would draw a marvelous record of the evolutionary process of a certain group of people in whom, for the purposes of work in the world, it was their business to be interested. In Tasmania, too, in 1912, I well remember the fascinating gatherings on the top floor of the Hotel Naumachie, at which Bishop Leadbeater would gaze into the records and dictate to us seated at a large table with the enormous books of charts in which the various relationships were entered. Since then, of course, more investigations have taken place, and at last the results are published to a world which, as Dr. Besant herself hints, is likely to be skeptical, to use no stronger expression.

For my own part, one of the most wonderful things about these investigations has been the un-failing accuracy of the observations. A life might be gone over several times, sometimes at long intervals; or a newly discovered "server" might be looked up and found in this, that or the other life; or independently Dr. Besant and Bishop Leadbeater would enter upon an investigation and later compare notes. Everything always dovetailed into everything else. One never heard: "Oh! But he already has a father! You mustn't give him another one." So, when young people suggest that it is all invented, I reply that the way in which it was done makes this impossible, and even apart from this, a superhuman brain would be needed to hold every single relation-

ship and every single date in the head without ever making a mistake, with the added task of making constant additions without the charts being spread out to see when the additions could be made. Moreover, I have personally witnessed the very remarkable ties between these "servers," and the way in which the "clan" has foregathered against all manner of obstacles—family, national, and so forth. That there is such a "clan" no one could doubt who knows anything about it, though, as Bishop Leadbeater points out, the list given in these volumes is by no means complete, very far from complete, in fact; for the investigators only started from one specific center in the "clan"—Alcyone, and had perforce to draw a relatively small circumference round it.

But enough about the credentials of *The Lives of Alcyone*. Whatever one may write there will be many to doubt or even deny. I admit it is all most extraordinary; and the more there is of the "ordinary," and the less there is of the "extra," about people, the more will they deny. I do hope, however, that these volumes will attract a number of people who are able to transcend the double lines of conventionality, and will take the picture unfolded in them as most interesting matter from which to draw certain theories of life, not merely of general use in understanding certain aspects of the human evolutionary process, but of very profound interest to the teacher and to the parent. There is no more important study for teacher or parent than that region of consciousness sometimes called the subconscious or unconscious—the storehouse of experience and the background of life, of which the waking consciousness at all moments is but the expression. If psycho-analysis has any value it lies largely in the extent to which it assists in the penetration of this remarkable region.

In *The Lives of Alcyone* we have some portion of Alcyone's present "subconscious" revealed. Those who know him will be able to understand him infinitely better, and also to anticipate the

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(This side to be filled in by the holder of proxy in case he has to be absent from convention.)

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(Signed)
Original Proxy

main lines of his activities far more accurately. And be it remembered that the laborious investigations culminating in these lives were primarily that Alcyone might be the better known to those who were responsible for his education—inner and outer. What a different kind of education children would be able to receive were ordinary parents and teachers able to do for those in their charge that which Dr. Besant and Bishop Leadbeater were able to do in regard to Alcyone. How much less crude and blundering education would be. Well, we can't. But when a couple of people produce a work like this, we shall be well advised if we spend our time rather in examining the records from a psychological standpoint, striving to trace the growth of temperament, the evolution of habits, the development of capacities, the gradual transmutation of weaknesses, the interplay of causes and effects, the science of friendship, the effect of racial and national settings upon the individual, and so on, rather than to question at the outset the veracity of the whole story, especially when we have no means whatever of coming to a conclusion. We may not say: "These people are wrong." We can only say we do not know, and when we do not know we try to find out, we explore, and the way to find out, to explore, is, for the time being, to take the asserted facts for granted, and to see what conclusions they lead to.

From my own experience, again, I venture to assert that *The Lives of Alcyone* provides material of very remarkable significance to the student of human nature, especially if we are able, after reading a "life," to lie back in our chairs, endeavoring to get behind the actual facts themselves into their fundamental meaning. "What does it all mean?" Let us ask ourselves. Let us try, too, to see whether we cannot understand ourselves better from the study of these "Lives of Alcyone." Let us be induced to wonder about ourselves along these lines, subordinating the specific incidents to the principles they express. We can relegate to the background what Alcyone actually did, however profound its interest from certain standpoints, who his relations were, who his friends, what his successes, what his failures and misfortunes, perceiving through the individual forms the universal life, and thus

gaining immensely valuable lessons for ourselves and for others in relation to whom we have some responsibility of guidance or advice.

Let each of us ask: "How can *The Lives of Alcyone* help me?" The answer, I would venture to prophesy, will be quite definite, and not a little enlightening, directly helping us to that big-heartedness which is the sign of a soul awake. The book may repel those who walk about on crutches and whose eyes are dim. But to those who are beginning to walk, "having found their feet," and whose eyes are bright with the search for truth, *The Lives of Alcyone* will prove an inspiration.

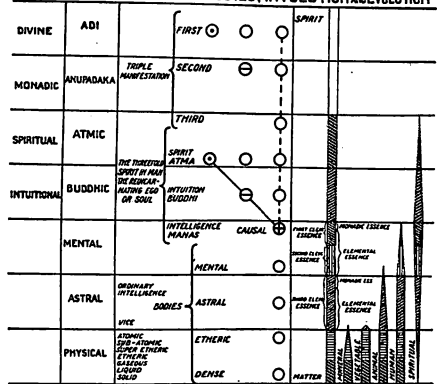
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..... with full power of substitution in the premises, to be my proxy, to vote in my name in the thirty-ninth annual convention of the said Section to be convened in the year 1925 and in any adjournment or adjournments thereof, and to act for me in said convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

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A member requests that we reprint what was said under the above title a year ago. The item referred to reads as follows:

Here are some of the things that the dues of 25 cents a month, or \$3.00 a year, sent to Headquarters are used for: sending THE MESSENGER free to all members; paying the per capita tax to International Headquarters; maintaining our National Headquarters, with its necessary incidents of light, heat, insurance, repairs; paying the salaries of the Headquarters working force; paying expenses of the National president when

traveling on Section business; taking care of expenses of several field workers if special funds are not sufficient; ditto with books for the Section library that we are slowly building up; constantly adding to our Headquarters equipment as the Section grows. If there is any money left, after such things are taken care of, it goes into the building fund.

The Krotona Drama

The Directors of Ceremony of all groups of the Krotona Drama are requested to write immediately to Wm. M. Mayes, Krotona, Ojai, Calif.

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To the student of esoteric, perhaps more than to the student of exoteric science, is a tenacious memory indispensable.—Colonel H. S. Olcott.

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"I can corroborate in detail many of the descriptions of nature spirits given by Mr. Hodson, and find myself entirely in harmony with the general atmosphere conveyed." — C. W. Leadbeater.

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