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OUR PRESIDENT

A letter from India contains the following interesting remarks with regard to our President:

I enclose in a separate packet yesterday's *New India*, which contains her letter from the *North India*. I also send you a printed copy of her presidential address at the Gorakhpur Conference. I think that it will explain to you how she has been spiritualizing politics and winning over the politicians toward Theosophy. This year's Convention photograph is unique in having by Mrs. Besant's side the Hon. M. Bhupendra Nath Basu, the president-elect of the Indian National Congress.

ABOVE LOCAL PREJUDICE

Those who are deceiving themselves into believing that Mrs. Besant's views in respect of the present war are influenced by sentiments of national patriotism are invited to read the following excerpts from her presidential address at the U. P. Provincial Conference in April last:

It is not too much to say that we heard with astonishment of the action taken in the House of Lords, asking the King not to give his assent to the proclamation creating an Executive Council for the U. P. [United Provinces]
* * *

In 1909 the hope was raised of an Executive Council here, but that hope was defeated. It has been demanded by Congress, and the demand has been ignored. Yet the absence of such a Council is a brand of inferiority on what

Lord Curzon calls one of the most enlightened and progressive provinces in India. * * *

It was a mere piece of mischief, this foolish action of the Lords; they know the Council *must* come, but they could put it off for a few months and fling a stone at the educated class. And for this childish pleasure of flouting an Indian province, the Lords have set on foot a serious and bitter agitation, aroused the gravest discontent, and angered all educated India.
* * *

But there are limits to the extent of which a great nation ought to submit to insult, injury and injustice, and the responsibility for the untoward situation rests upon the Lords who have created it.

These fragments are selected (only for the sake of cohesion) from page after page of scathing rebuke for the insult flung at India by England through her House of Lords. They are enough, however, to prove that our statesmanlike President defends the right in face of the wrong, irrespective of the countries involved, and fearlessly lays blame at the door where it belongs, even if it is her own nation that has deserved the severity of her censure.

I would rather trust Mrs. Besant's good faith as Theosophist than her national patriotism when the two come in conflict.

A SUCCESSFUL WORK

Mrs. Besant is generous in her praise of our young colleague, Mr. Fritz Kunz, who

has won success in the management of the Ananda College in Colombo. Although he has been Principal for so short a time, yet Mr. Kunz has made good with a difficult situation where others had only marked time. In his success, he has brought the work of this college to the point where he finds it necessary to build quarters to accommodate boarders, and for this he is asking for \$7,000, only a small part of which he believes can be raised in Ceylon. Mrs. Besant says:

Will any of the friends of the Colonel, in America especially, help this young American in this admirable piece of work? Any money for the purpose may be sent to me, and I will forward it, or it may go direct to Fritz Kunz, Esq., Principal, Ananda College, Colombo, Ceylon.

Mr. Kunz writes that he believes there is a very good chance of repeating at Colombo the Central Hindu College success. As to funds, he says that acknowledgments of all sums received will be published, and that the management is conducted "strictly along the most thorough business lines."

HOTEL HEADQUARTERS

Upon the recommendation of the President of the San Francisco Lodge, The Chancellor Hotel, 433 Powell Street, San Francisco, has been chosen as the official stopping place for T. S. members. The General Secretary and his assistants will reserve rooms there for themselves, and it is recommended to others intending to attend the Convention. The hotel is a thirteen-story modern steel building, completed and occupied only within the last month. All but a few of the lower rooms are exposed to the sun and air, and each room has a private bath. Regular rates \$2.50 per day and up; two in a room \$4.00 up.

NOTICE TO VISITING MEMBERS

Theosophical lecturers intending to come to San Francisco during the Fair, and willing to deliver one or more lectures in any of the Lodges of the Bay Cities, will please notify the General Secretary, who will try to arrange engagements for them.

MR. POWER'S CONGRESS

I have just learned as we go to press that Mr. Ernest E. Power, F. T. S., of San Fran-

cisco, has undertaken on his own account to hold the Congress of Religious Philosophies which the T. S. found it wise to discontinue. He writes that it is being conducted quite independently of the T. S. or any of its Lodges. I know nothing about it further than this, and the program which he sends showing that there will be three days of activities: July 29, Christian Day; July 30, Hindu Day; July 31, Oriental Day. On each of these days the various philosophical aspects of the respective religions will be set forth.

JANE ADDAMS IN ENGLAND

This fine paragraph from *The Christian Commonwealth* will interest our readers:

"I have felt since I have been among these warring nations," continued Miss Addams, "that there is something very splendid in the awakening of national consciousness which a war produces. The individual rises above himself; he merges with his fellow countrymen; he scarcely knows for the moment whether he is acting for himself or for others; he throws away all personal concern and gladly gives his life for his country. It is a fine moment in human experience; it is not worth war, but it is worth a great deal. Why cannot we have some of that fine feeling in international relationship? We may have to stimulate it, for it exists, and sometimes breaks out on the battlefield itself.

Just before I left America a Jewish Rabbi told me a touching tale. One young Jewish soldier bayoneted a soldier on the other side, also a Jew. The man bayoneted threw up his hands, and said the prayer for the dying in Hebrew. The man holding the bayonet was so startled when he heard the familiar words, filled with solemn meaning, that he dropped his weapon and fled, and has never had a sane moment since. That tremendous national feeling which impelled him forward to do this deed was suddenly overcome by the higher feeling, the eternal thing, the thing for which we are all taught to pray from the time our lips form words. That will reassert itself, and the national sentiment, great and good as it is, will in time melt and merge in and give way to this other higher, nobler feeling, which is, after all, the everlasting thing."

INTERNATIONALISM

[Excerpts from the publications of the American Association for International Conciliation:]

Internationalism is not a sacrificing of patriotism, but is its higher development to include consideration of others.

The ideals of our colleges and schools should

be international; the ideals of our military men are purely national. The distinction ought always to be clearly marked and emphasized.

Intense and exaggerated nationalism always has fed militaristic passion, and if it survives it will continue to do so.

The more rational method, of course, is to forbid individuals to use weapons, to substitute law for force, to concentrate the protecting power in our magistrates, and to trust that we shall not be attacked simply because most men do not desire to attack us. A strong and enlightened public opinion has led naturally and inevitably to this civilizing process.

World peace would mean the widest possible extension of interchange, commercial, social, intellectual.

Why not an international currency?

We boast of independence. There is no such thing. There is only interdependence. * * * It is to the interest of every man on earth that every other man on earth shall be prosperous and happy.

PRAYERS FOR TAGORE

The following clipping requires but little comment:

Prayers by all Christendom for the conversion of Rabindranath Tagore, the Hindu poet and winner of the Nobel prize for literature, were urged today by Rev. E. C. Horn of Trinity Methodist Church at the Methodist ministers' weekly meeting today at the Y. W. C. A. This suggestion followed a talk by Prof. Leroy Arnold of Hamline University upon the beauty of the Hindu poet's works.

"It is a marvel that the Hindu religion, the worst of all religions of which I know anything, could produce such a man," said Mr. Horn.

It was announced that Billy Sunday will come to Minneapolis.

Hinduism has produced its Tagore; Christianity its Billy Sunday—a case of cause and effect which speaks for itself.

MRS BESANT AS STATESMAN

The presidential address delivered by Mrs. Annie Besant at the U. P. Provincial Conference, held in Madras during April last, is a statesmanlike production and shows her at her best.

Few realize how important is her work in connection with India's regeneration, which now lies more along political and social lines and follows hard upon that which she has so ably rendered for many years in teaching religious and philosophical ideals.

The address naturally touches somewhat on the war and shows how India's loyalty

in the noble sacrifice made to support England has been misinterpreted. The speaker condemns the Arms Act, which stands as a declaration of Indian inferiority. She claims for India equality with the other self-governing Dominions.

The repressive legislation of England is even more astonishing in face of the war. The House of Lords asked the King not to assent to proclamation creating an Executive Council for the United Provinces. She urges that the United Provinces answer by demanding more than the proclamation would have accomplished. Self-government is dearly desired by India, but Mrs. Besant holds that first India must be united, must be a unit herself with all gulfs which separate community from community, castes from outcastes, and the educated from the uneducated closed.

The gulf between the educated and the ignorant we can close by universal education; that between castes and outcastes we can close by the brotherly uplifting of the outcastes and the transcending of the caste barriers; but the gulf between community and community, between Hindus and Mussalmans, can we close that? If not, then Freedom and Self-Government are impossible for India.

Then she proceeds to show how the religious communities could take their differences out of the acute stage. Mrs. Besant as statesman rather than teacher is shown strikingly here in the way she deals with public cow-killing, a Mussalman ceremony which gives great offence to Hindu ideals. As teacher she would have urged the absolute deracination of the custom, but as statesman we find her pleading with the Mussalmans that their rites, which are in no sense publicly necessary, should be done in private as a gracious tribute to the sensibilities of the other communities—an act of religious love. In such ways, by practical common sense, she seeks reconciliation of their differences, striving to unite separated Indians together in right ideals of all their relations—unite them in one common love of the Motherland, one common effort for her freedom, helping them, in a word, to become a united nation.

She then proceeds to give her views on education, holding that it should be (1) religious, (2) intellectual, (3) moral, and (4) physical—thus showing that three-fourths

of the essentials are now missing. Her ideas are so valuable to our own educational systems that I quote them fully:

Education should be religious, intellectual, moral and physical. To the intellectual curriculum should be added religious and moral instruction and manual training. And this should apply to all educational institutions, from the primary village school with its simple workshops up to the gateway of the university. The university would have its faculties for literature, art, religion and ethics, and also its scientific and technical institutes, fully equipped. Moreover, the grades of schools should be linked from the village school to the university. To explain:

A purely intellectual education leaves three sides of the nature undeveloped and over-emphasizes the separative, isolating mental aspect, while disregarding the self-sacrificing, which is religious in the broadest sense; the emotional, which gives rise to morality; and the physical, on the development and health of which all else depends for usefulness to the country in this world. Religious teaching should avoid all controversial topics, all sectarian dogmas; it should be liberal and liberalizing, implanting the sense of unity, inspiring effort and regularizing conduct. Morality is but the love-emotion universalized and constant, the harmonizing of human relations with the external world. According to the grade of the school should be the method of the teaching: in the school chiefly by illustrative stories, morality shown in lives rather than taught by rules; in the college more of didactic instruction, the rationale of doctrines and of right conduct.

In the training of the mind the effort should be to awaken interest, to evoke mental faculties, to stimulate and satisfy curiosity, rather than to cram the memory with facts, clogging more than feeding the mind. And all studies should have as motive and as object usefulness to the country, knowledge of her past history, social and economical above all, and a constant application of theories to the actual life and needs of the country. Needless to say the vernacular should be the medium of instruction; nowhere outside India has a nation ever dreamed of educating its children through the medium of another nation's tongue. The idea would not be discussed anywhere in the West; it would only be laughed at as ridiculous. It is argued over in India alone.

Manual training is being more and more recognized as necessary for the development and co-ordination of the brain, the senses and the muscles. It compels accuracy of eye and hand, encourages inventiveness and creative power, gives strength and elasticity to the body, and forces theories into comparison with facts. It reacts on the mind, developing alertness and attention, on morals by enforcing truth in action and compelling obedience to law. It passes on one hand into crafts and arts, on the other into science and its applications. The workshop of the primary and sec-

ondary schools changes into the technical institute and laboratories of the college and university. All through his education the student is kept in touch with nature and the world of facts as well as with literature and the world of ideals.

Finally she proceeds to outline her ideas of government:

India should decide whether she desires a system of self-government on the lines which the West is beginning to find impracticable and ineffective, the crude one-man-one-vote plan, which was the early attempt to create a government by the people, or a more carefully thought-out system, in which knowledge and ability shall not be made of equal weight with ignorance and stupidity.

Then in a few trenchant sentences there follows a powerful arraignment of the English system of government, which represents the crudest form of democracy. The higher democracy which she advocates includes universal suffrage in the immediate locality of the elector only, where alone the problems to be voted on can be universally understood. Wider problems are to be dealt with by the people's chosen representatives in ascending degree, and by the men and women at large over an advancing age limit and under certain educational requirements. To quote:

I submit a sketch, proposed not for acceptance but as a basis for discussion, and one that we are beginning to discuss in the South. Do we want here a replica of English self-government, in the form which England, with the wide extension of the suffrage, is discovering to be unworkable? English politicians of the more far-seeing type are beginning to talk about "devolution," and of providing England with five or six Parliaments, each locally autonomous. But no one has yet ventured to tackle the thorny question of the franchises for these local Parliaments and for the Imperial Parliament. Will the laborer, and the miner, and the docker, and the factory hand be satisfied to exchange the imperial franchise for the local one? It is a parlous question.

Why should we plunge into this road which will land us, as it has landed England, in a bog? Devolution is an awkward process; evolution is natural and easy. Shall we not try to evolve?

The village is the unit, and there suffrage may be universal; the fathers and mothers of the village above the age of twenty-one years form a natural electorate, and they elect the Village Council, dealing with village questions, with matters known to all, on which all can form opinions. That the voter should understand and be capable of forming an opinion on the question which his representative is going to decide is a *sine qua non*, if democracy is to

be aught but a chaos. The Village Council, the revived, modernised, improved Panchayat, would deal with all matters wherein the village is self-contained—sanitation, hygiene, village co-operation, wells, irrigation, tree-planting, elementary schools (though here comes a link with the outside), workshops, disputes, suits up to a certain value, internal roads and so forth. Meanwhile, a knowledge of the three R's and of some geography—geography of the district at least—should be necessary for membership in the Village Council, but knowledge of village life and village needs is a more important qualification.

In the towns there should be a group of Ward Councils in which universal suffrage should equally be the rule, the electors being over the age of twenty-one, and the Ward Councils should be responsible for the smaller matters now so much neglected: elementary schools, scavenging, sanitation, prevention of the adulteration of foodstuffs, street water standards, troughs for horses and draught cattle and so forth.

Taluq Boards in the country and Municipalities in the towns below a certain population would be the second grade of Councils, and these should be elected by the first-grade Councils and by all men and women in the area who had reached a certain standard of education and had attained a certain age, say twenty-five. They should have charge of secondary and high schools, model farms, technical institutes, markets, electric power installations, and such part of the administration of roads, lighting and so forth, as may be handed over to them by the District Boards, and should form a kind of court of appeal when any wrong or lapse of duty occurred in the Village Councils.

District Boards and Municipalities of towns above a certain population would form Councils of the third grade. These again would be elected by the Councils of the second grade and by all men and women over the age of thirty who had attained a certain educational standard. Roads, local railways, colleges—including agricultural and technical as well as arts and sciences—the general supervision and fixing of localities for large markets, agricultural and technical shows, and so forth, the fixing of the proportion of money to be raised by local taxation in each subdivision, would be some of their duties.

Above these come the Provincial Parliaments, to be elected by Councils of the third grade and by all men and women over thirty-five who have reached a certain educational standard. The provincial university or universities, provincial railways, and all the larger concerns of provincial life would come under their administration.

Above these would be the National Parliament, controlling all national affairs, post, railways, army, navy, and so forth. The electorate there would be the Provincial Parliaments and men and women over forty of university or equivalent educational standard.

Thus might complete self-government come

about, built from below upwards into a secure and stately edifice. The administration of justice is not here dealt with; the appointment of judges of all ranks should probably come from above downwards, in order to secure independence of the immediate local authority, always a menace to the Bench. We have seen in the United States the degradation of justice which has arisen from bringing the judiciary under popular control.

The qualification of members of Councils of each grade should be generally: (1) Knowledge—proportionate to the Council entrance to which is sought, the educational qualification being higher than that of the electors; (2) high moral character; (3) experience of administration in a lower grade Council, or some public body, large business concern, or equivalent; (4) age.

Conviction of an offense involving moral turpitude should be a disqualification either for the exercise of the franchise or for membership in a Council. Whether this should be for a term of years or for life is a matter for consideration, and might form part of the sentence.

While conviction should be a disqualification, high moral character should be a necessary qualification. It is sometimes said that a man's private life is no concern of the State, and it is true that anything like a moral inquisition is detestable. But a man's neighbors, his community, know his general character, and respect or distrust him according to their knowledge. His bearing among his fellows, his uprightness, his honor, his candor, his magnanimity—all these are known and win public trust. No amount of anonymous abuse or journalistic malice permanently shake public confidence in a person whose character is unblemished, though they may cause a wave of prejudice. No illustration shows this better than the case of Charles Bradlaugh, whose atheism was used to connote moral wrong. He triumphed over all slander because it had no real ground. St. Paul once asked as to a bishop: "If a man cannot rule his own household, how should he rule the Church of God?" and the argument is valid. If a man is untrustworthy in his private life, how shall he be trusted in public affairs? A man is a unit, and he cannot be divided into water-tight compartments.

Some experience in administration is needed before large public affairs can be well dealt with. A man must not experiment with public business on a large scale without experience on a smaller.

As regards age, we may tentatively place it at five years above the minimum age of the elector; but it may be that this should not be laid down at all. A wise youngster is better than an old fool; and minds and souls do not match bodies in their age.

The culmination of the speaker's ideals are found in her eloquent closing words:

I see her, our mighty Motherland, hand-in-hand with Britain, leading in the future the evolution of humanity, in all that is sublimest

in religion, all that is most splendid in philosophy, all that is most beautiful in art, all that is most useful in science; so that, as her past dims the glory of that of every other people, so shall the glory of her future dim even the glory of that past.

So many of the principles declared by Mrs. Besant in her noteworthy address are fundamental to the future welfare of the people of all nations that I have been constrained to mention them in this journal, which should ever be devoted to the ideals of the higher human welfare as an activity of the first Object.

FIELD WORK FOR MAY

In these reports the chief interest has centred about the new Lodges that have been organized, but there is another part of the work that is important, and that is the steady building up of the old Lodges. An indication of this may be seen in a letter from the secretary of the Kansas City Lodge, written a few days after my recent visit there, a paragraph from which reads:

Of the sixty-four who enrolled for the class, fifty-one came last Tuesday night to begin work. One joined the Lodge and five others spoke of doing so soon.

When one keeps hammering away throughout the year, averaging one city a week, it must count for something in the end, for nowhere do we fail to get new classes for the Lodges visited and the one mentioned above is not unusual. The number of newly interested people enrolled in a study class sometimes goes above one hundred.

It is also interesting to observe the results that sometimes come unexpectedly from places that have apparently been almost failures. Those who have followed these monthly reports will recall that I have referred to Lima as being the most conservative territory encountered and said that in the best hall in the city, and with liberal advertising, we got only (as I recall it now) about seventy-five people. I gave but three lectures and less than a dozen people were enrolled for the study class. But there was another result that nobody was expecting. I have received a letter from a physician in Lima, who says, among other interesting things:

Since your work here a few of your interest-

ed listeners have organized a study class of young men, about fifteen in number, who have invited your humble servant to lecture once a week to them. We now have a very interesting class, and it is growing. They have been meeting in an office, but they have rented a nice room in a fine building and are furnishing it, and will put in a library of Theosophical books.

Observe that this is not at all the class I organized at the close of the three lectures. The doctor remarks that the original class is still being conducted by Mrs. Tolby.

In what other unknown ways the seed sown may be germinating one can only guess. Occasionally I get a letter from somebody, saying that it was impossible to attend the lectures, but that the newspaper reports of them have opened up new views of life and its purpose. Undoubtedly those who read the press reports greatly outnumber those who hear the lectures, and, while they get a very partial and imperfect account, it seems to be, for many, sufficient introduction to Theosophy. Next year they will probably come to hear lectures.

The cities where lectures were given during the month of May were Minneapolis, Helena, Butte, Anaconda and Spokane. The attendance at all of these places was good, but there is nothing notable to record except in the case of Minneapolis. I had not visited that city for eighteen months and was somewhat surprised by the remarkable growth, although the spirit there has always been an excellent one. The audiences were not only large—averaging very close to three hundred, perhaps—but the enthusiasm was marked. Minneapolis seems to be strictly first-class territory for Theosophical work and probably has a fine future before it. Spokane is a close second. The hall proved too small for the crowds that came and thronged the corridors. Even many of the ladies attending the lectures stood uncomplainingly night after night.

L. W. ROGERS,
Propaganda Secretary

LODGE WORK

July 7, *Fort Worth*, Texas, chartered February, 1913, numbers 13 members; July 14, *Freeport*, Illinois (June 17, 1898), 35 members; July 21, *Fremont*, Nebraska (January 9, 1907), 17 members; July 28,

Fresno, California (January 8, 1914), 12 members.

As I have no reports from these Lodges, I have named them as they will be taken up each week. In turning our thoughts to each particular centre we must not allow the work to become perfunctory. That we may keep ever fresh in our minds the objects for which a Lodge exists, I would call your attention to Mr. Leadbeater's explanation under *Questions and Answers* in the June MESSENGER. You will note how elastic he has made the two corresponding objects under the two aspects, and how he attaches great importance to the influence each member can exert among his own friends. Let us see to it that our friends think that "Theosophy has changed us for the better," and that they like to feel the influence that emanates from us. Remember that Those behind our Society are always looking for outlets and are eager to use any instrument that is offered. It is our responsibility to keep our bodies attuned and our faculties as highly developed as possible, so that the message may pass through us and ray out to others pure and free from the personal coloring. Think what an opportunity is ours in being allowed to lighten the Master's work by meeting the physical-plane "resistances" through keeping a channel open for Their use.

There is no need for us to feel uncertain about our wisdom in making a particular decision in the work, if we can only remember that all that is necessary for us is to hold steady and balanced and go on with each occupation that comes to hand, performing it with what skill we have, knowing that if we hold ourselves calm, steady and devoted They can and will do the rest, for They can work with such helpers and accomplish much with the least waste of Their precious time and force.

All this is multiplied many times when applied to the case of the harmonious Lodge centre, and it is for each one of us to realize his part in that Lodge body and not only be sure that he is doing the best he can, but to remember also that every other member has an ideal to which he is living. No doubt it may seem that some members love to keep the management of the Lodge in their own hands, but this offers opportunities for

various lessons. Of course, each one must use his vote in selecting officers as appears wisest to him, and in this way he can use great discrimination.

At this particular time in our Society there is little opportunity for any one to fold his hands. The trick is to find work when perhaps it isn't obviously at hand. Sometimes one can help better through his very silence than by a restless eagerness in trying to find something for his hands to do. Let us never allow ourselves sadly to listen or sadly turn away. Remember, we must keep cheerful always and look for the light in every little incident that comes to hand. Perhaps we are not the best judges of the teaching for which we are ready. Rest assured that that for which we are prepared is given us and try to find the lessons in the personal experiences, and in the very helping of each other we may suddenly realize that the Teacher has been at hand!

E. R. B.

MR. LEADBEATER ON CONVENTIONS

Mr. Leadbeater made a happy speech in opening the Easter Convention of the Australian Section of the Theosophical Society in Melbourne. There were two functions which a Convention had. The first was the business side, and upon their deliberations would to a large extent depend the success of next year's work. They should bring their best thought and most loyal co-operation to the work that was to be done. It was not the time to boggle over trifles. The point was to stand by the great Theosophical principles and see that they were carried out. Let them beware of a spirit of carping criticism. Never, under any consideration, let them yield themselves to that. It was a great danger, because they belonged to the fifth sub-race in which the lower mind was discriminative. It knew the difference between things and set them against one another. As a result, it looked for points of difference and attached undue importance to all these points. Looking round at the Christian sects they found differences, but these did not matter a bit; on all the great points of justice and honor and kindness they all agreed. Yet they spent their time and strength in fighting one another rather than try to induce the world

to grasp the truths they all held in common. In boggling together they altogether forgot the great "matters of the law", the great principles for which they stood. On the business side let them aim for efficiency.

In the second place, what seemed to him the more important side of the Convention was the social side. He had not attended a Convention in Australia before, but that had been his experience at Conventions in England and France and India, in Burma, Java and other places. The great point was not so much the business to be done as the meeting of all the brothers from all parts of the country and the intense feeling of friendship existing between them, and the meeting of old friends whom they loved to see again. A Convention was thus a great demonstration of the original principle of brotherhood. Let the feeling of brotherhood and love be prominent in their minds, and in the absence of anything calculated to stir up ill-feeling, and all being thoroughly anxious to help one another, they would enjoy a very auspicious opportunity of having "Theosophically, a good time".

—FROM THEOSOPHY IN AUSTRALASIA.

CORRESPONDENCE

ADYAR IN APRIL, 1915

DEAR BROTHERS AND SISTERS IN AMERICA:

Please accept loving greetings from us, living in Adyar. We are having very warm weather now and some of our residents will soon be going to cool places. Our work will go on, as Adyar cannot afford to keep still for want of workers, and the Adyar people will always be doing their work wherever they go.

Our general report, very recently published, will give you an idea as to what we have been doing here. The Convention was a great success and a very large number of members were present at the time. The political congress and the social, religious and industrial conferences were also held in Madras during the last Christmas season, and so practically the whole of educated India had collected here. The Christmas week was therefore a very busy and

happy one for us. Our President having begun to take part in politics, we had a share of work in all the activities of that week.

After all guests had gone back to their respective places Adyar regained its quiet, and its usual classes and other work began again. But our President has so much work to do and so many places to visit that to the very residents of Adyar she is scarcely accessible, and at times not even visible. She begins her daily work early in the morning, at half past six, and goes on with it very often till midnight.

Of course Messrs. Jinarajadasa, Wadia and Dandekar, Dr. Rocke, Miss Willson and Miss Graham give her all the help they can, each in his line and according to his capacity doing his best. Mr. Jinarajadasa helps her in the Theosophical work, and goes out all over India on lecturing tours; Mr. Wadia keeps the Theosophical Publishing House and the *New India* office going for her. Mr. van Manen looks after the Adyar Library and—in the absence of Dr. Schroeder, who has been sent to Ahmadnagar as a political prisoner—a very heavy work has fallen on him. In his usual good spirit he, however, does not mind any trouble or worry, and he is also ever ready and willing to give any help in the *New India* and *Commonweal* departments.

The new THEOSOPHIST office is a gift from Mr. Harvey, who puts such real life in all the good work that he does that the work itself is to him a great reward. Mr. Gillespie did all the engineering work. Our gardens are flourishing under the care of Mr. Huidekoper. Mr. Ernest Wood is working hard for the Theosophical Trust, and through his efforts the Madanapalle Hindu High School is now going to be converted into the "Krishna College." Dr. Rocke, Miss Bell and Miss Horne are busy with activities about the Order of the Star in the East.

The night free school is going on well under Mrs. and Miss Larmath and Miss de Leeuw. Our Recording Secretary and the Treasurer are doing their work quietly. The Vasanta Press has kept up its high reputation under the supervision of Mr. Sitaram Sastri. Mr. Prime sends some useful notes regularly week by week to some American Lodges. Miss Whittam looks

after the general management of the Headquarters. Dr. and Miss English, quietly going on with their appointed work, remind one of the good old days at Adyar.

The quiet activities of the "Brothers of Service" are slowly bringing the different races together in bonds of mutual love and sympathy. Mrs. Kerr takes the Shakespeare class, where each part is assigned to a separate person, who has to make a complete study of it and give to the whole class whatever knowledge and information he has obtained. An expert in acting herself, she gives excellent lessons in acting and reciting to her pupils. Musical entertainments are given on some Sundays at the residences of Mr. Schwartz and Mrs. Edwards. To Miss Scoffel goes the credit of ably conducting three Panchama schools and Mrs. Stead is in charge of the School for Women and Girls, ably assisted by Mrs. Gillespie and Miss Graham. Miss Jeffreys has gone out as a nurse in the hospital ship *Madras*, thus becoming a very useful channel for the Great Ones to send down Their soothing influences on the sufferers in the war.

The President is in Benares at present, making some arrangements about the Theosophical school there. She first went from here to Gorakhpur to preside over the Provincial Political Conference of the people from the United Provinces. Mr. Jinarajadasa has been touring in Northern India, and he lately presided over a Theosophical Conference in Delhi.

The South Indian Convention was held in Adyar only a few days ago, Mr. Wadia presiding over it. Everything passed off very well. People have gone back from Adyar well satisfied and ready for any fresh work. During this Convention some Theosophists arranged a cosmopolitan dinner, where Hindus, Parsis and Europeans all dined in one hall, sitting side by side. You will understand the full significance of this step when you remember that Madras is the centre of orthodoxy and that some years back, during the Colonel's time, when once going to the door of the Hindu dining shed he merely inquired from outside if his guests had all they wanted, they all left the hall in a body, thinking that the food was polluted by the sight of the *Mleccha*—that is, our late beloved Colonel Olcott. There

were about fifty people present, and every one of them felt happy for having thus dined together. They all dined in a separate hall kept for such cosmopolitan functions.

VINAYAK R. SAMANT

COMMENDATION

June 1, 1915.

DEAR MR. WARRINGTON:

I have read with a great amount of satisfaction your article on the war in the current issue of THE MESSENGER and, as you will probably have a number of correspondents who question the position the Theosophical Society in America should take at this important period of the world's history, I think it well for those who agree with you to strengthen your hands by saying so.

For myself, I have come to the conclusion that members of the T. S., and also all those who wish for the spiritual advancement of humanity, should prepare themselves and hold themselves in readiness to make any sacrifice to aid this great cause (*i. e.*, the cause of the Powers of Light) that circumstances may call upon them to make.

I might enlarge on this subject to any extent, but you have probably gone so thoroughly over the subject in your mind already that further comment is unnecessary.

Yours faithfully and fraternally,
CHARLES E. CLARKE

HOTEL ACCOMMODATIONS AT SAN FRANCISCO

DEAR MR. WARRINGTON:

Please be good enough to say through THE MESSENGER that:

The San Francisco Lodge, T. S., will maintain, from now until the close of the Convention, at its headquarters, 414 Mason Street, San Francisco, California, a "Hotel and Accommodation Bureau," where one or more members will be on duty every day from 1:30 to 4 p. m., who will be glad to assist all visiting Theosophists in selecting and procuring accommodations during Convention time.

J. E. ALLISON,
Secretary

[The General Secretary and his aides will make the Chancellor Hotel their headquarters. See remarks elsewhere.—Editor.]

CONVENTION PROGRAM

(To be modified if necessary)

**Hall 'I,' Exposition Memorial Auditorium
Sunday, July 25**

- 11:00 a.m.—General E. S. meeting.
- 2:00 p.m.—T.R.C. (See notice on last page.)
- 5:00 p.m.—Reception to all members.
- 8:15 p.m.—Public lecture by Irving S. Cooper, on "Theosophy — the Master Key."

Monday, July 26

- 9:30 a.m.—Opening of business of Convention.
- 12:30 p.m.—Adjourn to Tuesday, 9:30 a.m.
- 2:00 p.m.—Reports of field workers.
- 3:30 to 5 p.m.—Recess.
- 5:00 p.m.—Address to members only by the General Secretary.
- 8:15 p.m.—Public lecture by L. W. Rogers, on "The Inspired Life."

Tuesday, July 27

- 9:30 a.m.—Continuation of business of Convention.

- 2:00 p.m.—Lecture to members only by A. F. Knudsen, on "Manu and Anti-Christ."

- 3:30 to 5 p.m.—Recess.

- 5:00 p.m.—Lecture to members only by Max Wardall, on "Practical Spiritual Factors."

- 8:15 p.m.—Public lecture by Mrs. Marie Russak, on "Modern Scientific Achievements in the Light of Occultism."

Wednesday, July 28

- 9:30 a.m.—Unfinished matters.
- 11:00 a.m.—E. Section meeting.
- 2:00 p.m.—Beginning of Post-Convention lectures at San Francisco Lodge Rooms, 414 Mason Street. (See notice on last page.)

Have you sent your proxy to the General Secretary's office? This is the last announcement. See proxy form on last page.

CHILD TRAINING

BY C. W. LEADBEATER

[Published from notes unrevised by the speaker.]

THE following was the question which drew forth the reply and address here given:

On Sunday morning you referred to the importance of a kinder system of dealing with children, and mentioned approvingly the Froebel and Montessori systems. Some of us who are parents try to follow this plan, but there is often wilfulness and apparent depravity, and gentleness seems to fail.

Is it wise to permit a really wayward child to have its own way, and how can that be prevented but by fear of punishment? One parent, for instance, has a boy of nine who persistently steals money, and seems incurable by gentle means.

Well, yes; but then what were you doing to allow that wilfulness and depravity to arise? Please remember that you have had the whole thing in your hands, and that you only have yourselves to thank for any condition that arises. I suppose it cannot be too frequently repeated: Do you not see that a child comes over to you with his aura—his astral body, his mental body—

practically blank? He has a number of possibilities there; he has the matter which would produce an astral body exactly similar to that which he had at the end of his last astral life. He will probably have been an ordinary sort of person—not by any means a saint—perhaps, however, he is, and woe betide you if you do not recognize it in time! If he is an ordinary sort of person, he will have the usual mixed karma which we all know so well—some good and some evil qualities.

Over and over again I would insist upon it that it is of the utmost importance which set of those qualities you develop first, but they are going to develop by impacts from without. Do you not see that the ego which stands behind can register in himself only those things which are good? That is the salvation of the whole scheme, because we cannot store up in ourselves anything but good, owing to the make-up of the ego which cannot respond to the lower and coarser vibrations. If you have an evil quality prominent, you simply find a hole—nothing more—the ego has not developed

the opposite good quality yet, and therefore the personality is able to rampage about, which it could not do if the ego were fully developed. It is so all the way through. Therefore, the impulse towards anything evil does not come from within; that, you know, is a particular abomination born of that disastrous Christian doctrine of original sin. The evil does not come from within the man, it does not come from the man himself; he is a divine spark, and he wills always the good and true and noble, but he cannot always get his personality to respond.

Well now, those dormant qualities in your child, which that matter is there to express, will probably be awakened; most people take exceedingly good care to develop the evil ones first; then, if that is done, you get such a momentum on the side of the evil that the good ones have to fight hard for any foothold at all, and you find the very greatest difficulty in developing the good. One of the commonest things is irritability; because the grown-up people round a little child have been irritable, peevish and angry, the dormant qualities of peevishness and anger in the child have been awakened. The good qualities which might counteract them are there, but dormant.

Constantly people leave their children in the care of servants; now, of course, I know perfectly well that the servant is often utterly devoted—even unwisely so sometimes, if one can be unwisely devoted. I do not know how it is in this country, but I know that in Europe among our people are what we call a lower class, which means that they are on the whole less cultured, that they are less likely to have the finest feelings, more likely to have a certain amount of coarseness; on the whole, that is more likely than not. The mother who leaves her child in the care of a person at a lower stage than herself is distinctly putting him back into that class. He develops the qualities of that class which he left, say, twenty or thirty thousand years ago. Then the mother expects him to show the keen sense of honor, which belongs to the higher class, which he would have done had she given him half a chance.

Then the parents themselves are not half

careful enough; they often squabble themselves in front of the child. I am not thinking so much of the child old enough to understand, but of a little tiny child; even the unborn child is affected by such things. Very disastrous is the effect which you will produce on his vehicles, whether you wish it or not. If your astral body is all swirling in a state of excitement, then all that impresses itself on the astral body of the child; for it has no control over its vehicles.

If you could keep the child during the first few years of his life away from anything like anger or harshness, anything that might produce fear or nervousness of any sort, then you could develop in him the affection side, you could develop courage and devotion—all the good qualities might be set going first. Sooner or later he will get some impact outside of yourself altogether which will tend to awaken the evil, but this would find a very great difficulty in getting in—the whole astral body is up in arms against the attempted intrusion. You collect all the forces of Nature on your side, but to use them you must understand them a little bit. Sometimes all the highest and most beautiful of the qualities are just precisely the qualities that are crushed out.

We have all come up through the savage stage; we had then to develop such virtues as are virtues for the savage—courage, bravery under all sorts of difficulties, perseverance, endurance—all such things as those. All that forms part of the foundation of human character; it is all there, and we consider ourselves more highly civilized. But the savage had a very great deal that to us now would be utterly repulsive—a vast amount of cruelty, a great deal of savage boastfulness. When men even of our own day get into positions of very great difficulty or danger it is not an uncommon thing for some of the old savage instincts to come out; they are not so far below the surface. Some of us have developed chivalry and honor, but many people on occasion drop back to the original savage.

We have superimposed (we who are in the fifth sub-race) upon these savage characteristics a great deal of high and refined chivalry and honor. "The grand old name of gentleman", as the poet calls it, is the finest that you can give to anyone; the qual-

ities which it implies are glorious and noble qualities, but remember that all these are the delicate shades, as it were, which are imposed on the rough hewing. They are the work that the master sculptor does on the statue after the younger people have done the rough hewing. The finer touch comes from the master hand. It is just precisely the glory and the grace and the beauty of those masterly touches which get knocked off when you get a set of early Christians handling them—go to Italy and you will see.

The moment you handle a child roughly and brutally all that goes. You do not get rid of the original savage, you get rid of the surface. Boys make a community of their own, with laws of their own; ideas absolutely quite foreign to those of the grown-up people, and you will find that wherever their code of morals differs from yours it has gone back to the savage condition, because of the way in which you have treated them or allowed them to be treated; you have knocked off the beauty and the delicacy and have left the savage strata. In later life more or less they may get it back, but more often they do not.

All that goes to make a man of honor or the poet, all that is knocked away. To see the astral body with the possibility of all those beautiful efflorescences, in all sorts of different directions, arouses sad reflections. See that child once harshly or brutally treated, and look at him the next day or the next week or the next year—it is all the same—all that beautiful efflorescence is gone. There are cases where it is strong enough to survive. The first time you ill-treat a child you usually quite definitely remove from him, for that incarnation, all the higher possibilities. If the law of love had obtained for the last two or three generations, we should approach Utopia. Think what it would be if all the undesirable qualities your friends should happen to have disappeared, and all their good qualities were very much intensified—that is the sort of world you would have in one generation.

You ask how you are to deal with the child when the harm is done? I can only say that you can do nothing but intensify evil by adopting evil and wrong methods

yourself. If you through carelessness have allowed everything to go wrong, that is your Karma and you must suffer whatever difficulty and trouble arises, bear it as well as you can, and try to reestablish the relations which you ought to have had from the first, always remembering that the child trusted himself to you and that you were not worthy of the trust.

At the same time, there is a great deal of talking about "wilfulness," you know, because you expect from the child very much more than you are prepared to give yourself. I do not know whether it ever occurred to you that you expect from your child an instant obedience, you expect from him a degree of saintliness which you are very far from possessing yourself. Why? Well, you say, "because I want it." Conflict of feelings, you see. You have to make all this into an ordinary business matter of give and take. If you want to get the best out of your child, you must treat him as a reasonable being and you must be prepared to sacrifice your lordly way to his. Suppose you have to deal with someone in business, then you try to make yourself as reasonable as possible. You ought to be able to get what is necessary done on the principle of making your child think he wants to do it; it is not difficult in the case of infants.

If you get all these evils, it is because you have allowed them to grow, and you must make the best of your own Karma. You have started these things, now you are reaping the results; you need not have had them.

The question is asked: Is it wise to permit a really wayward child to have its own way? How can that be prevented but by fear of punishment?

Most things can be prevented by fear, but that fear is much worse than anything you are trying to prevent, because if you impress fear upon the astral body to that extent, you have done infinitely more harm to that character than could possibly come by any waywardness. You have wounded the highest expression of that personality. You have made it thenceforward and forever, for that incarnation, an imperfect expression for its ego, because you have stamped it with that fear which is the

opposite of love. Remember, the Apostle tells us "Perfect love casteth out fear." Fear also casts out love, and that is a very serious thing.

I should say myself there are always ways and means. The whole theory of what you call punishment is utterly ridiculous. It doesn't follow on. So-called punishments are utterly futile. If you made the child who steals give back what he had stolen, there would be some sense in it. If a child doesn't know a certain lesson, quite obviously he should learn it.

Every human being has a right to liberty, so long as it doesn't interfere with the right of others. The only rational system of punishment I ever heard of was that of the ancient Peruvians, who had built up a civilization in the midst of a number of less advanced peoples. They had one punishment, and one only, and that was exclusion from the community. They said, in effect, "If you will not keep the rules, out you go"; and they turned the offender out to do what he chose among the less advanced tribes. That had the merit of simplicity, and it worked remarkably well. The man under certain conditions could come back again, if he were able to satisfy the judges concerned that he had lived an impeccable life; he was then admitted once more into the community. You could not work that under modern conditions; but it was a very rational scheme for those times, and it worked admirably.

It may not be wise to let a wayward child have its way, because it might inter-

fere with the good of the community. It would be necessary to prevent that, but not by fear of punishment, which is infinitely worse for the child than the crime of burning down the house. Nobody ever seems to consider the child; they only seem to consider their own comfort. Your business is to keep the law of love; if in doing so you have to suffer certain inconvenience, then you must suffer it. As you say, it may not be good for the child to have always his own way. . . .

You must yourself take the responsibility of the thing, and you must devote time and trouble to it in a rational way. When you are embarking on the teaching or the training of a child, the very first step is to win over the child himself.

— FROM THEOSOPHY IN AUSTRALIA.

BENEDICTION

Bless this little heart, this white soul that has won the kiss of heaven for our earth.

He loves the light of the sun, he loves the sight of his mother's face.

He has not learned to despise the dust and hanker after gold.

Clasp him to your heart and bless him.

He has come into this land of an hundred cross-roads.

I know not how he chose you from the crowd, came to your door, and grasped your hand to ask his way.

He will follow you, laughing and talking, and not a doubt in his heart.

Keep his trust, lead him straight and bless him.

RABINDRANATH TAGORE

THE INFLUENCE OF LORD MAITREYA ON THE BHAGAVATA PURANA

BY PURNENDU NARAYAN SINHA.

IN the great story of MAHABHARATA Vyasa took a leading part. He was the adviser of his mother Satyawati. He was the guide of the Pandavas, and he appeared at all critical times to give trend to the events that were to come, and to give encouragement by his presence and advice. Maitreya, whose time had not yet come to guide and to lead, did virtually take no part in that great drama, except for one significant event—the memorable curse on

Duryodhana. Vyasa left this particular work for his friend and co-disciple. And why? He revealed the fact that Duryodhana represented *Kali*, the incarnation of pride, self-seeking, self-assertion, subordination of all surroundings to the gratification of one's own desires, worship of material glory and unscrupulous pursuit of ambition—in fact, all that forms the iron age that was to assert itself prominently on our earth in the future, over which Mai-

treya was to have the sole control. The curse on Duryodhana was thus the special work of Maitreya, and though it came within the sphere of Vyasa's work, for obvious reasons he would not do it himself, but left it to one who was more directly interested in the work than he himself was.

And when the time came for his own assertion, Maitreya began by sounding a note different from that of Vyasa. That note is to be found in all its fulness in the BHAGAVATA PURANA. Maitreya is himself the narrator of two important Skandhas of the PURANA, which form its philosophical portion, and the whole PURANA is permeated by the spirit of his teachings.

First, let us see what the PURANA speaks of Maitreya himself. He is the son of Kusaru by Mitra. When Krishna, son of Vasudeva, came to the end of His mission in physical body, He quietly took His seat under a pipal tree. His devoted disciple Uddhava went there in search of Him. And who else would come there? Not Vyasa or any other Rishi—but Maitreya and Maitreya only.

At that time, the great Bhagavata Maitreya, friend of Vyasa, the perfected Rishi, came at will, while roaming over the worlds.

The Rishi was full of Love, his head bending in blissful attitude. He heard what Krishna said to me with smiling look and affection, bearing consolation to me.

Vidura asked Uddhava to repeat what he heard from Krishna.

"Oh, ho!" said Uddhava. "For knowing those truths, thou hast to seek and worship Rishi Maitreya, son of Kusaru. Intending to withdraw Himself from this mortal plane, Krishna directly charged him (to give such instructions). This was in my presence."

The instructions which Krishna, son of Vasudeva, did give to Uddhava were different in some essential features from the instructions which He gave to Arjuna on the battlefield of Kurukshetra. Evidently the son of Vasudeva did not intend to promulgate these teachings Himself. He only prepared the way for them by His immortal Song—the BHAGAVAT GITA. He left it to Maitreya to make the later teachings popular. And how did Maitreya carry out his part of the work? He did it by giving us the ideal of the boy Krishna, the Lover of

the Gopis. Vyasa did not speak of the lover Krishna and of His relations with the Gopis, in his comprehensive work—the MAHABHARATA. The BHAGAVATA is the PURANA proper for the wonderful deeds of the wonderful boy, and Maitreya well set on his work by giving us this wonderful ideal.

Now what is the essential difference between the ideals of the MAHABHARATA and the BHAGAVATA?

It is said Vyasa was not himself satisfied with the work he had done. In his lovely retreat, the thought haunted him, the work was yet incomplete.

I have put the meaning of all the VEDAS in the MAHABHARATA. I have graphically dealt with Dharma therein, so much so that even women and Sudras will find their duties there.

Yes, you have shown a liberality not to be found in the Karma Kanda of the VEDAS, which excludes women and Sudras from the performance of sacrifices. You have given clear duties to all Varnas and all Asramas and laid stress on the performance of Svadharma. But is that all? Vyasa felt it was not all and, thinking within himself, he surmised:

Is it, I have not generally dealt with the duties of the followers of Bhagavan, the duties dear to the Parama Hansas, dear to Bhagavan Himself?

Narada opportunely came just at that moment and verified the fears of Vyasa. "Yes," said Narada, "Thou hast hardly related the pure glory of Bhagavan. That teaching is incomplete which does not please Him. As thou hast dealt with Dharma and other things, O great Muni, so thou hast not dealt with the glory of Bhagavan. Even the purest conception of Brahman does not look seemly without a touch of devotion—what to speak of Karma with or without desire, that is not offered up to Bhagavan. Speak of Bhagavan. Anything else that thou speakest of must have names and forms. Men naturally look to differences. Whenever and wherever there are names and forms they distract the minds of men, which, like boats assailed by the wind, do not find a place to rest upon. What if one does not stick to Svadharma, but worships the lotus feet of Bhagavan? Suppose he has a fall or suppose he dies before attaining perfection.

Wherever he is placed, or however he may be reborn, does he fare any the worse for his devotion? And if one performs his duties only and shows no devotion to Bhagavan—what does he attain after all?"

Dharma looks from below upwards. It recognises the differences, but sees the unity behind them. It brings harmony out of disharmony. But, weak as man is, there is a risk of the differences getting the better of him.

Yet the unselfish performance of worldly duties purifies the mind and makes it fit for further evolution. How can then man avoid the performance of Svadharma? What is its substitute in the BHAGAVATA Dharma?

The BHAGAVATA PURANA pins the mind of its followers to the sweet Bhagavan, and His sweetness sweeps away the impurities of the mind.

If one becomes whole-heartedly devoted to the lotus feet of Hari, but somehow strays away from the right path, Hari being seated in that man's heart, removes all his impurities.

But the path may not be for all.

The BHAGAVATA PURANA says:—

In this Purana, the supreme Dharma is dealt with. It is completely free from *Kaitava*. It is the Dharma of good people, who never complain of not having a thing which others have got.

Now a word as to *Kaitava*. It means distance, reserve, untruth, want of heartiness, hypocrisy and insincerity. It means conventionality in any form whatsoever. The BHAGAVATA PURANA aims at a direct, sincere, open-hearted relation with God, free from any sort of conventionality or reserve. It is the religion of Love, of the highest and purest emotions, distinguished from the religion of the intellect as well as from the lordly Path of Bhakti. Necessarily it is the religion of a selected class that is to form the nucleus of a new race. It is the religion of good people, who like in the first instance to see others get on, whatever be their own lot.

Let us take a hurried review of the religion of Intellect, as well as of the lordly path of Bhakti, so that we may appreciate the religion of Love.

Men found things in the light of their own intellect, and more was revealed to them. They thought of ghosts and spirits and they were told of Devas, or angels.

They came to ask who is the one Deva and the response came, Prajapati is that one. The question arose as to worlds higher than Swarga and the response came in the difference of *Virag* and *Hiranyagarbha*. Intellect in its fulness then pushed forward to Brahman *Saguna* and *Nirguna* and received the highest revelations of the UPANISHADS. The point in the lower planes was work for the greatest amount of happiness. The point in the higher planes was knowledge for the sake of liberation. To know Brahman was to become Brahman. Upasana was only a modification of knowledge, of intellectual realization. In this path of Intellect there is subtle pride and exclusiveness. There is no surrender of self. Only nescience disappears and the self is known as Brahman. The self remains in its own position as ever.

The GITA introduced a change in Upasana and in the ideal of Godhead. This has been beautifully shewn in the admirable work of our friend Hirenda Nath Datta—ISHVARAVADA IN THE GITA. The central figure in the GITA is Ishvara, rather Krishna as representing Ishvara. Yet there is some distance in the relationship between Arjuna and Krishna. When Arjuna sees the Universe-bodied Krishna, he becomes startled and says:

I deemed Thee a friend and unceremoniously called Thee "O Krishna!" "O Yadava!" "O friend!" I did not know Thy glory then. Measureless as Thou art, I pray Thee for forgiveness.

This is *Kaitava* according to BHAGAVATA PURANA. There is no intimate, hearty relation. It is not the ideal relation. The real relation is hampered by a sense of lordliness, or *Aishvarya*, in Krishna:

The warmest approval to the path of sweetness, or *Madhurya*, as laid down in the BHAGAVATA PURANA, is in the Sloka:

Giving up all Dharmas, take shelter in Me alone. I shall liberate thee from all evils. Do not grieve.

What? Grief for evils? Hankering after liberation? Seeking for self? Yes, we can give up all Dharmas for Thy sake, not for the sake of freedom from evils. Who cares for evils? We only care for Thee and Thy service. That is the position

of the BHAGAVATA PURANA. The PURANA gives other illustrations:

Vasudeva and Devaki knew Krishna and Balarama to be Isvaras. They were now afraid to embrace them as sons. They only adored them.

What a pity, according to the BHAGAVATA PURANA. Yet another illustration:

Krishna in joke asked Rukmini to leave Him and find out a better husband. She trembled in fear and became very much agitated.

With the lordliness of Krishna come cold formalities in the relation between Him and His votary. This degenerates again into *Vidhi*, in the lower forms of Upasana. You must perform your worship in a particular way, with particular rites. There are ceremonials for all things, and even fixed formulæ for invoking the Lord and the Devas. All this is *Kaitava*, according to the BHAGAVATA PURANA.

What wonder then, that in the path of lordliness, or *Aishvarya*, the ideal of the devotee is not a close embrace of Ishvara but only his own liberation, or Mukti, and a near approach to the Lord.

This is also *Kaitava*, as the PURANA emphatically says.

Now if this state of things is to be radically changed, we must have another Krishna—not the Lord Krishna, the Ruler of the Universe—but the sweetest and the most attractive Krishna. And thus we have the wonderful boy Krishna in the BHAGAVATA PURANA.

For eleven years only, He remained in Vrindavana.

The VEDAS call Him Indra, the UPANISHADS call Him Brahman, the Sankhya call Him Purusha, the Yoga system calls Him Paramatman, the Vaishnavas call Him Bhagavan. But what is all that to Yasoda? She knew Krishna only as her own son.

Krishna being defeated in the game, carried His companion Sridaman on His shoulders.

"I cannot now move; carry me where you like," said the chief of the Gopis.

Krishna said: "Get upon My shoulders."

This is an ideal relation indeed—sweet relation with the sweet Lord, void of all *Kaitava*.

This ideal path of Bhakti has its beginning in Kirtana, or the loud proclamation

of the glory of Bhagavan, and not in Svadharma. THE BHAGAVATA PURANA speaks of two Krishnas, one in connection with the path of lordliness, another in connection with the path of sweetness.

In Dwapara, Krishna is Syama or dark-colored, with yellow cloth. People adore Him in all lordliness as an Emperor, in accordance with the Vedas and Tantras. Salutation to Thee, O Vasudeva! O Sankarshana! O Pradyumna! O Anirudha! O Rishi Narayana! O Lord of the Universe! O Atman of all beings! Thus they adore the Lord of the Universe in Dwapara.

In Kali, people worship Him in accordance with the Tantras. They worship One who is Krishna in color, at the same time who is Akrishna, or white, in complexion. He has His colleagues, sub-colleagues, weapons and followers. Wise people worship Him by practices in which Kirtana, or the loud proclamation of Bhagavan, prevails.

For this boy Krishna, Bhakti has nine steps: First, hearing of Vishnu, then the loud proclamation of His glory, then His constant remembrance, then His service in temples, then His worship in images, then His adoration, then His service, then His friendship, and lastly, complete surrender of self to Him.

The essential features of the path of sweetness are service and self-surrender. The preliminary steps are for those who are not yet fixed in the path.

This Bhakti should be *Nirguna*, not *Saguna*.

The course of the mind should without a break run towards Me, ever as the Ganges runs towards the sea.

There should be no object or *hetu* in this Bhakti, no thought of the world should intervene in this Bhakti towards Bhagavan.

My Bhaktas spurn Mukti, even if it be offered to them. They should find Me in all beings and take every being to be My image, whom they are to respect and regard.

Beginning these practices, the devotee should ever grow in love towards Bhagavan, till the bond becomes so close and so intimate that it finds expression at last in *Santa*, *Dasya*, *Sakhya*, *Vatasakya* and *Madhurya*.

In *Santa*, or peaceful, there is desirelessness and strong attachment towards Krishna.

In *Dasya*, or service, there are those two and in addition a strong inclination for

service. But there is yet a feeling of distance from the Lord.

In *Sakhya*, or companionship, there are those three without the feeling of distance and in addition there is a strong feeling of "mine" with regard to Krishna.

In *Vatsalya*, or filial affection, there are all the above four, only service takes the form of nursing and the feeling of "mine-ness" deepens into acts of admonition.

In *Madhurya*, or sweet relation, all the above deepen into the most intimate relation, and the body itself is offered up in service of Krishna. One has only to read again and again the deeds of the Sweet Lord in Vrindavana to grasp fully the path of sweetness, with which Lord Maitreya is identified. One thing stands out prominently in the path of sweetness—the importance of the senses or emotions. In the path of Intellect the senses are entirely put down and quieted, to allow the mind to run after Brahman without any tinge of emotion.

In the path of lordliness, or *Aisvarya*, in Bhakti, the senses come in, but they are directly under the Devas or Adhidevas who control the senses. The senses run after the objects of the world in the ordinary way, and they are at times directed to the Lord of the Universe. The Universe and the Lord of the Universe are muddled together and the law that guides differences does prevail. The devotional emotion is a mixed emotion, and is therefore regulated by the precepts of the VEDAS. The Devas are the agencies in the carrying out of those precepts and they therefore control the senses as Adhidevas.

But when the Sweet Lord came, He established a direct connection with the senses, and assumed the title of Govinda. The installation ceremony took place after the uplifting of the Gobardhan Hill. This made it possible to withdraw the senses from the objects of the world and yet to make them active in direct attachment to the Sweet Lord. The highest reach of this form of devotion is Go-loka, the highest place of "Go's" or senses. The Gopas and

Gopis are the highest perfections of this sweet path. Their attachment is not passion, nor earthly desire; it is the divine attachment through updrawn senses of the utmost purity, known as *Prema*, or Divine Love. There is the outer man and the inner man. The outer man requires the senses as controlled by the Adhidevas for the service of humanity. In the inner man, the senses flow in love solely and purely towards Krishna, who is their sole object. In the Gopas and Gopis, the outer man and the inner man adjust themselves in such a way that the outer man merges itself into the inner man and the inner man only prevails. This state is reached by struggles, midst the most cruel tyranny of superstitions, of popular beliefs of dharma and of the world as we know it. These struggles are the struggles of the Gopis in Vrindavana. The struggle over, the Gopas and Gopis became the own people of the Sweet Lord, His divine agencies in the Sweet Path. They are ideals, whom others are to look up to. They are energies to sweeten life, to infuse spirit into the votaries of the path. The followers of the path must proclaim the Sweet Lord in the highest and the lowest spheres of humanity. They must sweeten their surroundings wherever they are. They must lighten the load wherever it is heavy. They must see the Sweet Lord in every human being, nay, in every form of life, and they must respect and regard life in all forms.

And when the work of the outer man is complete the inner man will gradually assert itself, through the help of the Gopas and Gopis, the own people of the Sweet Lord, His energies in the Universe.

I have only to end now with the exclamation of Uddhava:

The ascetic Rishis, the Sramanas, who have got over desires, and have given up the world, acquire peace and go to the abode known as Brahman. But O great Lord of Yoga! we want to roam here midst the varied paths of action, or Karma, and we shall cross the unfordable darkness by talking about Thee with Thy people. We shall always think of Thee, speak of Thy deeds, Thy sayings, Thy walks, Thy smiles, Thy looks and Thy playful words, wonderful as they are on this earth.

Peace be to all!

—From THEOSOPHY IN INDIA.

THE LOTUS BUREAU

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, Head

THE GOLDEN CHAIN

*I am a Link in the Golden Chain of Love that stretches round the world,
and must keep my Link bright and strong.*

*So I will try to be kind and gentle to every living thing I meet and to protect
and help all who are weaker than myself.*

*And I will try to think pure and beautiful thoughts, to speak pure and
beautiful words, and to do pure and beautiful actions.*

May every Link in the Golden Chain become bright and strong!

ANNIE BESANT.

THIS month we add two more groups to our list of active Lotus Circles—Kansas City and Columbus. Mrs. Simpson, the teacher in Kansas City, sends an interesting report in which the following points are of especial interest:

After our lesson the next move is a little relaxation and one or two of our kindergarten tots have a piece to speak. Those who have nothing committed to memory are encouraged to get up on the platform and tell about their home, the dog or doll—just anything to stimulate and use their little minds, and create a feeling of confidence in their surroundings.

This custom must be excellent training for future Theosophists. The idea of accustoming the children to speak from the platform about anything which interests them is far preferable, for the most part, to having them merely recite things they have learned word for word. Not only does the former method teach them to use their minds but it develops fluency, originality, and a far greater ease than does the stiff, self-conscious, parrot-like recitation of a poem. Beautiful quotations are, of course, invaluable in training the memory and to give the mind an idea to ponder over, but for public work the more we can train the children to express their own ideas the better.

Here is another practical idea from Kansas City:

Our regular Lotus teacher is away just now, so when our kindergarten children go to their

table for block-building and head-stringing, we pick out the rosy pink beads and place them on a separate string for her. These are loving thoughts which we build into a railroad train to bring her back well and strong to her Lotus class.

Just now, while the terrible European war is raging, Lotus teachers would do well especially to emphasize the work of invisible helpers. Children should be carefully told about what they can do when they slip away in sleep, how they can help the soldiers' little children if, during the daytime, they can learn to check hasty tempers and to be quiet and kind. There are so many little children just now who are weeping for their fathers. Our Theosophical children could go to them at night and comfort them, perhaps even take them to their fathers; there are homeless, hungry and frightened children who need astral helpers to whisper cheering stories into their minds. Then, too, delirious soldiers in the hospitals might often welcome a vision of angel-children who would come to cover the bed with astral flowers! Into the din of battle our children would probably not be allowed to go, but in quiet places the Lotus buds could often be organized for aid on the astral plane if they long to be of service.

Many American children know and love Mr. Unger. Tell them, then, to think of him before they go to sleep so that he may show them how to help the soldiers' children.

QUESTIONS AND ANSWERS

[The answers to the following questions from THEOSOPHY IN AUSTRALASIA have not been corrected by Mr. Leadbeater, and must be regarded as "uncorrected" manuscript.]

Q. How long persistence should we assign to the two-fold spell cast over the Irish people by the Milesian priesthood two thousand years ago; might it not be expected now to wear itself out? Is the spell accountable for Irish unrest?

A. I should imagine it would wear itself out; only remember it has been, however unconsciously, kept up—without, I believe, the least knowledge or intention on the part of its authorities—by the Roman Church, which inherited the influence of the old Milesian priests; and I believe that its religious methods did tend to keep alive and intensify this spell that hung over the country. Part of that spell was that they should not be united, I believe. They do not appear to be so to this day. The Irish character is a wonderful study—they compare very well with the Saxon people, but do not tend towards unity or peace. They make wonderful soldiers.

(See THE INNER LIFE, Vol. II., pp. 394-401, which deals in detail with this subject.)

C. W. L.

Q. What is the meaning of the term The Heavenly Man?

A. The Heavenly Man is the body of Adepts obtained from any given Root Race. We are now in the Fifth Root Race. The Fifth Root Race has a long time to run yet, probably 1,000,000 years or so. All through that time its World-Teacher will be gathering together His pupils in all His different incarnations and at the end, when He chooses to give up His position and take the Buddhahood and pass away, He will then take with Him all those who are His pupils, and when the whole thing is consummated and the Race has entirely passed its prime, He and the Manu of the Race will blend all these people (because consciousness blends on those higher planes in a way of which we have no conception here) with Themselves, and They will make one mighty Entity, of which the Manu is the brain and the Bodhisattva is the heart, and

all the others—the Adepts—will form the body. This is what is called a Heavenly Man. It is the stage next below the Seven Spirits of the Throne of God. You have come forth from one or other of those Seven Spirits; you will go back again as the Heavenly Man. They are the Seven Ministers of the King.

C. W. L.

Q. We are told that a knowledge of our past actions—the results of which we are now working out—would not be desirable for us; in other words, it is better for us not to know what Karma we are paying off. Would it not make things easier were this knowledge to be granted us?

A. Nobody gives you anything; you earn it for yourselves. Since we have to make ourselves absolutely, we had better take the responsibility like honest men. The real you is the ego, and he knows perfectly well all about it; this little fragmentary end of a finger—this manifestation—does not necessarily know all about it, but that really does not matter. If you knew about this one bit, I do not know how you could be prevented from knowing all the rest.

This is the scheme of things; I, at least, believe that the Deity who arranged the scheme knows better than we do.

C. W. L.

Q. There are three paths to perfection, spoken of as devotion, knowledge and activity. Can one reach the goal by any one alone, or must we tread all three?

A. All these paths join in the end. You cannot reach to the highest by having knowledge, unless it is perfect knowledge, and if it is perfect then it involves devotion and activity just because it is perfect, and therefore you would see the necessity for these things.

If devotion is perfect, it must involve the fact that the man has acquired all possible knowledge, in order that his devotion would

be worthy of offering, and he would also do whatever he could to promote the objects favored by the object of his devotion.

In order that your activity may be useful and not harmful, you must also possess knowledge and be devoted in the right direction, and so all these things eventually run together. You began with one of them. Very rarely do you find people who are equally developed. When they are, you get a man of philosophic, well-balanced character. But usually we begin with one and run that up to some height before we commence with the remainder. The fullest development of any one qualification must include the other two.

C. W. L.

Q. Can you tell me why man is permitted to be so cruel to poor dumb animals? The existence of the horrors of the slaughter yard, and the cruelty connected with the treatment of horses, caged birds, and with what is called "sport", seem to me hardly in accordance with a world ruled by perfect justice.

L. M.

A. The Solar Deity allows men a certain amount of free-will; not enough to wreck themselves eternally, but enough for them to do good or to do evil. The savage has his little power, and he gradually learns that it is not the most practical way of ensuring a long life to indulge in uncontrolled violence. We have more knowledge, and therefore more responsibility, and our free-will is a little wider. We have the opportunity of making more rapid progress. It is inevitable that there should be some people who will take the wrong way. At our level, as regards our life, we have quite a good deal of free-will. But we are entirely free as to the way in which we take it, and that inevitably means that we can make considerable progress if we will, but can also do more harm than the primitive savage can. Many men do a vast amount of harm in the way of sport. It is no use saying that all sportsmen are ruffians. I can tell you some are amongst the finest people we have in the world. But they are, oddly enough, very strangely ignorant with respect to the harm they are doing in this way. They are good husbands, fathers and citizens but, because of the way in which they have been brought

up, see no harm in killing animals for sport. I have known of one or two cases of sudden conversion among these very men. One man was going to kill a deer; when he met its look, face to face, he dropped his gun and went home, and never shot another thing.

As regards slaughterers, I suppose they satisfy themselves that this is a necessity for society—as might also the executioner. But the fault lies with the society which demands capital punishment, or the slaughtering of animals for food. Do not blame the Deity—He is doing His best. Wait till you become the Deity of a Solar System yourselves, and see how you will manage these things. I am sure the scheme thought of by Him is a better scheme than you or I could think of. . . . You can only become a God by having free-will.

C. W. L.

Q. Do you consider it a wise course for an earnest student of Theosophy to go to India and study at Adyar Headquarters?

A. It is a very good thing to do, not particularly because of the study—you can study just as well in Sydney. A member who goes to Headquarters gets to understand things; he gets into the spirit of Adyar, the spirit of thinking of the work and not of personalities. Otherwise, he can study here as well as anywhere else.

More important still is the question of where he can do good work. Your study is all very well, but your work is of far greater importance. Your work will help you, and will tell. While study is of great importance, direct work is the best of all. It would be far better for a man to stay here and do useful work in the intervals of his study than to go to India and devote all his time to study. By far the most important point is that of being able to do really useful work, and sometimes you can find that better near home than abroad.

C. W. L.

Q. Can clairvoyance be developed by awakening only the glands in the head without awakening the fire of Kundalini?

A. I do not know; I should not suggest either way. The fire is a pretty dangerous thing. Better leave that severely

alone until some Master does it for you. Otherwise you most likely will come to rather bad grief in various ways.

By vitalizing the glands in your head you get congestion of the brain or degeneration of the brain, unless under reliable direction. If you want to develop clairvoyance, the method I give at the end of *THE OTHER SIDE OF DEATH*—a perfectly simple plan of concentration, meditation and contemplation—is the course I would advise you to take. I know it is slow work, but it is so far sure that you practically cannot injure yourself, and I do not know any process of which the same thing can be said. It is a dangerous business. The greatest danger is that you may partially succeed and think yourself infallible.

C. W. L.

Q. Will you tell us something about the seven rays and the correspondences between sound and color? (a) Suppose a man is born under a certain ray, will that color be beneficial to him, and will the corresponding note in music be his key-note? (b) Also, as certain notes harmonize and form a perfect chord, will the corresponding colors also harmonize?

A. (a) I should like to know something about them myself. . . . Every person has a different key-note. Of course that is not quite absolutely true. It would be better to say that every person has a different chord. There are seven rays, through all the kingdoms. Different creatures show themselves as the heads of those rays, from which individualization can take place. We give you a list of all the animals of which we know, from which it is possible to individualize into humanity. Men remain on the same rays or types, and they become Adepts on those rays unless they choose voluntarily to pass over from one to another.

(b) There is no connection, in fact, that one is able to trace. Sound and color have a definite relation. Each sound produces a certain color, and each color produces a certain sound for those who have ears to hear and eyes to see.

C. W. L.

Q. Will you please explain why a reasonably healthy and clean-minded person, entirely free from troubles of digestion, should quite frequently be tormented by dreams of such a character that a recollection of them in waking hours brings blushes of shame? How may these dreams be avoided? Is the real nature of a person that shown in dreams or the one of the conscious hours of the day? S. A. G.

A. The astral vehicle, being the seat of all desires and emotions, is in its nature susceptible to the influence of thought-currents ever passing by. The waking consciousness of every decent person rejects the entrance of objectionable thought-forms into his astral aura, even if his idea of right and wrong be dominated by public opinion merely, but that of the uninformed average man may easily be exposed at night to the intrusion of coarse elementals which set up vibrations of an unwholesome character, to whose influence he would be likely to submit. These vibrations are reflected in the two physical brains (etheric and dense) and induce "bad" dreams.

In his little book on *DREAMS* Mr. Leadbeater instances the case of a thoroughly reformed inebriate who still suffered from dreams of drinking and of enjoying that which he now detested. It was because his will had not yet grown strong enough to control both night and day the habit which once dominated him.

By resolutely setting the will upon some contrasting good and beautiful thought—say purity—while going to sleep, the astral body may be protected from such annoyances. To fasten the thought upon the Ideal of purity as exemplified by a perfected man, a Master, "who has been tempted in all points" yet has conquered all, is to safeguard oneself from immoral harm at night. To make this thought a constant one is to grow nearer and nearer to the Ideal in this respect and farther away from tormenting dreams.

The real nature of a person is decidedly that of his habitual waking consciousness, for then the mind at least, if not the ego, is ruling the lower bodies.

A. W.

BOOK REVIEWS

THE HIDDEN TREASURERS OF THE ANCIENT QABALAH

By Elias Gewurz. (The Theosophical Book Concern, Krotona. 1915. pp. 132. \$1.00; postage, 4 cents.)

The first volume of a new series is just off the press. Those who have found inspiration in the author's previous book, *THE DIARY OF A CHILD OF SORROW*, will gratefully welcome this series concerning the ancient Qabalah, which Madame Blavatsky said "is the key of the Sanctuary", and that "it contains the quintessence of all philosophies, the light, life and wisdom of all ages and all generations."

This volume is the substance of lectures read by the author before the Krotona Lodge during May and June of the present year. There are ten chapters and a closing Qabalistic Prayer.

Mr. Gewurz is a devoted scholar of this ancient wisdom of the Rabbis, and his book presents in a very attractive manner many of those "hidden treasures", revealing much of that gold of wisdom and spiritual wealth which have been sacredly garnered for ages.

A. H. T.

BUDDHIST PSYCHOLOGY

By C. A. F. Rhys Davids. (The Macmillan Company, New York. 1914. pp. 206. \$1.00; postage, 10 cents.)

This book, belonging to a very interesting series on the great truths underlying religions—The Quest Series, edited by G. R. S. Mead—purports to be a "summary of Buddhist psychology from the pen of one who is acknowledged to be the most competent student of the subject in Western Europe." As the title-page itself has it, it is "an inquiry into the analysis and theory of mind in Pali literature."

We of the West hardly realize the depth of mind and power of mental analysis of the Oriental. Strange to say, the impression is rife that he is more or less inarticulate. Perhaps nothing will serve more to demonstrate the erroneousness of this view than a perusal of the volume before us. Not only do we admire the acumen of

Buddhist thinkers, whose whole philosophy—and therewith also their religion—rests on a psychological basis, but some of their main contentions are very similar to the later views advanced by the dominant schools of modern research.

Of course the main difficulty lies in the Oriental and Occidental "habits of thought". Our difficulties in understanding Eastern philosophies lie less in learning the conclusions at which they arrive than in getting out of our own beaten groove into the "habits of thought" along which these conclusions are arrived at. From our point of view we may regard the Oriental mind as one that beats out its way to truth along lines parallel to or even convergent with our own methods, but differing from these in its points of departure, its intervening experiences, and more particularly its "habits of thought."

To the Buddhist the hall-mark of sound judgment, the supreme intellectual criterion, depends on one's capacity to maintain as an habitual attitude of mind a three-fold insight, namely, impermanence, ill or suffering, and the absence of self; large generalizations to be discerned in particulars by the trained Buddhist mind. To quote:

This three-fold insight amounted to the three universal propositions: (1) That nothing in life and the world as known is really persistent save the fact of change; (2) that everything in life is, for the living sentient being, "a state of peril and danger, without lasting peace, security or blessing"; (3) that there is nothing in or of the living being exempt from the two foregoing judgments. That being so, "Is it fitting to regard that which is impermanent, liable to suffering, having change as its nature, as * * * the self, the soul of me?"

To the Buddhist both ethics and psychology are but phases, logical distinctions, in that one and central doctrine of the Norm: *To be and do good is to put thought and action into line with eternal, universal law.* In ancient Buddhist psychological analyses the word "good" is used only in the sense of causing welfare or happiness.

Our book traces Buddhist thought back

from the days of its Most Illustrious Founder, through early and medieval elaborations and commentaries, to its more modern expression. The erudite author is thoroughly familiar with his subject. Perhaps he knows it too well, as he seems to take for granted a great deal of foreknowledge in the minds of his readers. But to the student of Pali, Buddhism, plus psychology, this volume is of considerable value. The subject is too vast, however, to be fully elucidated in the space at the author's disposal.

A valuable index concludes the work which, to the student of psychology, may be an incentive towards a more complete exploration of the wonderful understanding of nature and human nature displayed by Buddhist writers throughout the centuries.

E. E. P.

SONGS OF KABIR

Translated by Rabindranath Tagore. (The Macmillan Company, New York. 1915. pp. 145. \$1.25; postage, 8 cents.)

These Songs of Kabir, the Benares poet of the fifteenth century, will be of interest and charm to all lovers of the mystic. One can feel the touch of Mr. Tagore's sympathetic appreciation of the exquisite fragrance of these gems from this poet of a spiritual love, of the realization of "the Presence of God." The delightful *Introduction* by Evelyn Underhill, with her keen insight into things mystical, adds not a little to the fascination of the book. There we learn that Kabir "never adopted the life of the professional ascetic", but

Side by side with his interior life of adoration, its artistic expression in music and words—for he was a skilled musician as well as poet—he lived the sane and diligent life of the Oriental craftsman.

Throughout his poems are constant allusions to music: "the unstruck music"; "the music of the love of the three worlds"; the music "made without fingers and without strings"; "the flute of the Infinite is played without ceasing, and its sound is love"; "incomparably sounds the vina, the vina of the notes of truth"; "the flute whose music thrills me with joy"; and many others. That the poet and the

musician unite in the soul of song—creation—he declares is music.

At the heart of the universe white music is blossoming; love weaves the melody, whilst renunciation beats the time.

He is a veritable missionary of the mystic and the devotional, in altruistic effort for the enlightenment of all. He says:

O friend! hope for Him whilst you live, know whilst you live, understand whilst you live; for in life deliverance abides.

Well may all lovers of the mystic and the spiritual read and ponder these beautiful songs.

M. T. D.

RABINDRANATH TAGORE

By Basanta Koomar Roy. (Dodd, Mead & Company, New York. 1915. pp. 223. \$1.25; postage, 10 cents.)

To read this book is to bring one in sympathetic touch with the Bengali poet, whose life is a living lyric of the rarest quality. The author is well acquainted with the poet and his family, and has furnished many charming glimpses into his childhood, education and activities, thus inevitably drawing the reader close to the radiant white heart of Tagore with a sense akin to hero-worship.

The first of the nine chapters concern the historic Tagore family. The father was one of India's great spiritual leaders, and was decorated by the people with the title of Maharshi (great sage). His youngest son, Rabindranath, began writing poetry at eleven years of age; when he was thirty the Maharshi awarded him his first "Nobel Prize"—a check for 500 rupees (about \$165.00) for a poem of twenty-four lines.

One of the delightful chapters concerns the romance of his youth which led up to his illumination, when the Divine Beloved revealed Himself quite unexpectedly. In the words of Tagore:

A veil was suddenly drawn, and everything I saw became luminous. The whole scene was one perfect music, one marvelous rhythm.

It brought to the poet an indescribable fulness of life in its beauty and perfection, which he has endeavored to give to the world in his lyrics.

In the chapter *Tagore the Feminist*, there is one of the most beautiful tributes

ever paid to woman; and as a part of Indian nationalism Mr. Roy believes that his national songs have made such an indelible mark on the life of the nation that they will continue to shower their beneficent influence as long as the name of India endures.

Every Theosophist will read with keen pleasure the description of the poet's model school at Bolpur. He has devoted the Nobel prize money to the development of this institution. His biographer has the joy of having suggested to the poet that he should translate some of his Bengali prose and poetry into English and compete for the prize; ten months later the prize was won. When the fact was announced to him, he wrote: "They have taken away my shelter."

The volume contains seven illustrations, including the frontispiece, which is an autograph portrait of the poet taken last year. The instructive *Introduction* is by Hamilton Wright Mabie. A gracious privilege seems accorded the reader for being permitted to become better acquainted with one so rich in spiritual wealth and resplendent in its exalted expressions.

A. H. T.

SALT AND SUGAR—FOODS OR POISONS

By Axel Emil Gibson, M. D. (Published by the author. 1913. pp. 130. \$1.00.)

In contrast to the radical and impractical views advanced by many dietitians, Dr. Gibson displays a most happy combination of practical judgment, scientific research and philosophical conclusions in this, as in his other works, showing the undeniable relation between diet and morals.

Upon consideration it may be seen that sugar and salt in the inorganic or extracted form in which we use them cease to be foods, while combined with their natural elements they act upon the system as powerful stimulants and produce effects common to stimulants. If used to complete the deficiency in poorly ripened fruit, an attempt is made to restore a normal balance; but used promiscuously in any and all combinations, as prompted by the much pampered and perverted palate, a disastrous

condition of ferment and autointoxication is produced, with much the same final result on the moral character as intoxicants fermented outside the human organism.

Every page of this little volume contains most valuable lessons as well as information, and should be read more than once by every conscientious seeker after truth in the line of dietetics.

G. C.

DESTRUCTIVE AND CONSTRUCTIVE FOOD MIXTURES

By Axel Emil Gibson, M. D. (Published by the author, 1914, pp. 136. \$1.00; postage, 8 cents.)

For an all round treatise on diet, a sane combination of scientific theories and reasonable practical methods of application, this book can hardly be equalled. Dr. Gibson is a progressive thinker, and is a big step ahead of the usual pace in portraying the action and reaction between the physical and mental food and digestion.

There is a revelation in store for his readers in the elucidation of the subtler forces, the electric or magnetic polarization of the different foods, and their influence upon different temperaments. But the key-note of the entire subject is struck when one is led to examine the motive back of diet, which

* * * should not consist in a mere catering to one's tastes and cravings, but rather in an effort to raise his digestive and assimilative powers to stages of highest efficiency, taking into account both the nature of the food itself and the physiological reaction involved in the digestive process.

It is not so much what is eaten, but how and in what unspeakable mixtures the foods are taken into the stomach, that work such havoc, and the apparent delay of consequences is clearly portrayed as a false guide, for the very poisons thus generated act as a narcotic to benumb the nerves into insensibility.

All cooks should be required to understand the laws laid down in this book, as engineers are required to know their engines, for in each case they are responsible for the lives in their charge, and a railroad collision is no greater tragedy than the lives wrecked by ignorance of natural laws.

G. C.

FROM THE MAGAZINES

THE THEOSOPHIC MESSENGER (Russian Section) for April and May contain but few original articles. In *On the Watch-Tower* the editor, Madame Anna Kamen-sky, gives a review of the present condition in Europe and comments upon German militarism as an inevitable outcome of its utilitarian and materialistic "kultur". *A Letter to the Readers*, by "A Friend," makes an appeal to every individual citizen, reminding him that his thoughts do not affect himself alone but are reflected in the souls of the brothers who are fighting for a great cause and sacrificing their lives for a principle.

Purify your hearts, be generous, courageous, and you shall help the rest of us; believe in good, and your faith shall give strength to others; it will clear the psychic atmosphere as ozone purifies the air we breathe; by right thinking you will create invisible spiritual forces that are stronger and more powerful factors than all the visible destructive weapons of war.

In *Reminiscences* Mme. A. Unkovsky draws a vivid and interesting picture of her religious training and the impressions of her first experience in the Confessional.

The rest of the magazine is given up to extracts from Mr. Drummond's book and to well made translations of various Theosophical writings. Mrs. Besant's *THE RIDDLE OF LIFE* is given the first place; Mabel Collins's *THE IDYLL OF THE WHITE LOTUS* and Tagore's *THE CRESCENT MOON* are concluded in the April number; then come comments on *THE BHAGAVAD GITA*, *MYSTERIES OF ADONIS* from the Greek, *LETTERS FROM A LIVING DEAD MAN* and Mr. Wood's *PRACTICAL COURSE IN CONCENTRATION*.

In the review of magazines a prominent place is given to an article in *THEOSOPHY IN AUSTRALASIA*, *Russia's Spiritual Ideals*, in which the author speaks of the revived interest in the inner life of that wonderful people, whom the world for several generations was accustomed to consider as almost barbarian, and says that on better acquaintance with Russian literature it be-

comes evident that the principle "Do not resist evil" is not original with Tolstoi, who only put it into a more concrete form and taught its practical application to life; that non-resistance is a vital trait of the national temperament and can be traced through the works of all the best Russian authors, such as Dostoevsky, Tourgeniev, Gorky, and many others. One of the distinguished contributors to *THE MANCHESTER GUARDIAN* says that deep and firm faith in the divinity of the human soul, and the regeneration and evolution of those whom we call criminals, is inherent in the nature of a Russian—that European "Man of the East."

Theosophical work in Finland, Switzerland, and especially that of Mr. Rogers's and Mr. Cooper's propaganda work in the United States, is given a very sympathetic review, which is concluded by a translation from *THE MESSENGER* of Mr. Leadbeater's analysis of what happens when we are overtaken by great and sudden catastrophes, like the Messina earthquake.

Mr. Carpenter's seventieth anniversary is remembered by an appreciation of his literary work.

The magazine responds cheerfully to a remark made by the American General Secretary at Krotona, who calls attention to passive inactive members; it accepts his suggestion to organize weekly gatherings when a stereopticon lecture may help to interest the more indifferent members and a cup of tea may be served, to invite discussion. It seems to be alive to everything happening in the Theosophical world; has a well selected list of books and manuals; but there is no mention of any auxiliary activity, not one word about the coming of the Great Teacher and no O. S. E. organization, although *AT THE FEET OF THE MASTER* is among the books advertised for sale.

We note the new spring dress of the May number of *THE SEEKER* and congratulate the new editor upon its color and dignified

simplicity. In this issue the General Secretary of the South African Section, Mr. C. E. Nelson, gives an account of his first coming to Theosophy, which should be helpful to all beginners. A contribution by H. J. S. Bell, entitled *A Theosophical View of the War*, is an impersonal, broad and high one from the standpoint of evolution; the concentration of the forces of evil for their destruction, and the annihilation of "the congested thoughts and immovable systems" which block the progress of humanity.

It is good to have the encouraging report as given in *THE SEEKER* for March and to know that our far-off brothers are doing energetic and effective work. They have established already ten Lodges, with a total membership of 231. Much of the credit is due to the unremitting efforts of Mr. Marsh and Mr. Masson. May success continue to attend their work.

In the *REVUE THEOSOPHIQUE* for April, which has just arrived from Paris, we see the result of our French brothers trying to their utmost to follow the advice of our President when she says: "This is the time for *action* for every Theosophist." And so, although their home contributors are engaged without doubt to a man, and to a woman also, in their nation's *dharma*, still the editors have given the French Theosophists of the very best in the reprints from *THE THEOSOPHIST* which make up this issue,

In a recent number of the French paper, *LE THEOSOPHE*, we find some very interesting articles concerning the situation in Europe. One of the writers points out that the war is a direct result of the modern spirit of selfishness, competition, survival of the fittest applied to the life between nations. He shows that unless a new ideal is held before the nations, an ideal of brotherhood and of helpfulness, no lasting results making for peace and disarmament will be obtained.

Another writer considers that this war is a test for every Theosophist, a sort of examination, to see if he can live by the teaching of the Christ: "Love your enemies, and pray for them that persecute

you." He says that the seeds of love and forgiveness have to be sown in plenty, with open hands, everywhere, without distinction of country, so as to prepare for a new era and a new race based on brotherhood. The ideal should not be might before right, but right resting on brotherly love.

THE VAHAN for the month of May has been ably conducted in the absence of Dr. Haden Guest, who is "somewhere in France" and too busy to send his usual *Outlook*, that much-valued contribution. Mr. Dingle's article, *A Note on Mysticism*, is one of worth, giving a sane, all-round view of a subject which is today compelling the attentive consideration of the thoughtful, and demanding well-balanced judgment and its rightful place in evolution. The reports of local meetings and activities and of the progress of the new Headquarters building, are of interest to all Theosophists.

THE HERALD OF THE STAR for May opens with Mr. Arundale's excellent editorial, *In the Starlight*, giving a candid temperate view of India's attitude toward England—that of its best citizens—and the great influence of Mrs. Besant in bringing about a sentiment of moderation and co-operation in the present crisis. Of Mrs. Besant he says: "Now that her duties take her into the political field, she stands second to none in public opinion" in India—a statement which, by the way, is corroborated in a recent number of *THE COMMONWEAL* by an Indian contributor.

REVISTA TEOSOFICA, the official organ of the Cuban Section, for May, contains an interesting account of the White Lotus Day exercises held at Habana, in which a number of prominent Theosophists took part; a translation of Mrs. Besant's address on White Lotus Day, 1914, in London, by Frank G. Castaneda; an inspiring address on Madame Blavatsky by Consuelo Alvarez, and a reprint of an article entitled *Perception of the Mind*. It is a very fine number.

The May number of the official organ for the Netherlands contains the President's Convention Address, which is now doubtless known to all Theosophists. In speaking about England Mrs. Besant mentions the fact that in the line of music that country is greatly indebted to Mrs. Mann (Maud McCarthy), who succeeded in making English musicians appreciate Indian music, and incidentally she made the remarkable statement that Mrs. Mann can distinguish twenty-four sub-tones between two tones of our scale!

Mrs. Mann founded the Brotherhood of Arts and Crafts, an organization which among its activities also counts the giving of beautiful concerts to the poor. At these musicales she herself gives the wonderful music in Indian dress, playing the *vina* (an instrument somewhat like the violin) in a most fascinating way and singing Indian songs. As a result Indian music, with its strange intervals, begins to be very popular in England, and Western ears are getting more and more accustomed to the dreamy, quiet, spiritual melodies of the East.

**THE AMERICAN SECTION
OF THE THEOSOPHICAL SOCIETY
KROTONA, HOLLYWOOD, CALIF.
Financial Statement, May, 1915**

RECEIPTS

Fees and Dues.....	\$221.07	
Donations	92.71	
Sale of Propaganda Literature..	128.83	
Sale of Stationery.....	17.45	
Subscriptions, Adyar Theosophist	15.79	
Loan Account, T. P. H.....	12.11	
Tryon Fund	6.25	
Telegram Refunds	1.07	
Miscellaneous	1.39	
Messenger, Subscriptions and Advertisements	7.90	
Cancelled checks	2.60	
Total	\$504.57	
Cash Balance May 1, 1915.....	681.68	\$1,188.85

DISBURSEMENTS

Salaries	\$ 86.51	
Stationery	3.25	
Subscriptions, Adyar Theosophist	18.60	
Propaganda	168.00	
Telegrams and Telephone.....	4.71	
Rents and Light	37.50	
T. S. Postage.....	25.00	
Convention Expense	1.08	
American Theosophist Refund..	5.80	
Messenger:		
Salaries	38.00	
Printing	109.55	
Freight	4.50	
Paper	3.00	
Postage	5.20	
Total	\$510.70	
Cash Balance May 31, 1915.....	678.15	\$1,188.85

C. F. HOLLAND, Treasurer.

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	Price	Postage
The Crucible. By Mabel Collins.....	\$1.00	\$.08
This book explains the part war plays in evolution. In it emphasis is laid upon: The Different Gods; Thought-Forms Generated; Dangers of Prayer; and The End of All.		

DON'T FORGET

Universal Masonry. Vol. I, complete (July, 1910, to July, 1911).....	\$1.00	.12
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Three Great Truth Series. From the writings of Mrs. Besant:		
No. 1. The Law of Rebirth.....	\$.10	\$.01
No. 2. The Garment of God.....	.10	.01
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San Francisco. Mr. J. E. Allison, 253 21st Ave. Meets Room 304, Native Sons Bldg., 414 Mason St.

SAN JOSE, CALIFORNIA

San Jose. Mrs. Ollie I. Davis, 350 No. 9th St. Meets Spiritual Temple. Tel. San Jose 5099-R.

SAN RAFAEL, CALIFORNIA

Mr. Alfred H. de Lisle, Box 291.*

SANTA CRUZ, CALIFORNIA

Santa Cruz. Mrs. Nellie H. Uhden, 145 Third St. Meets 145 Third St. Tel. 479-388 Main Lines.

SANTA ROSA, CALIFORNIA

Santa Rosa. Mrs. Lucy M. Zoberbier, 433 Humboldt St.

SCOTTSBLUFF, NEBRASKA

Dr. Andrew Crawford.*

SEATTLE, WASHINGTON

Seattle. Mrs. Lucille E. Barrett, 2343 N. 51st St. Meets Rooms 221-222 P. I. Bldg., Union St.

SHERIDAN, WYOMING

Sheridan. Perry Hulse, Box 453. Meets Odd Fellows Hall, 26 N. Main St.

SOUTH FRAMINGHAM, MASSACHUSETTS

Mr. Florian A. Baker, Miss Ada Baker, Miss Louise Eitel, 45 Franklin St.*

CALGARY, ALBERTA

Calgary. E. H. Lloyd Knechtel, 510 Rosedale Crescent. Meets Room 28, Mackie Block.

EDMONTON, ALBERTA

Edmonton. Miss Annie H. Turner, 10041 108th St. Meets Room 509, Civic Bk.

ENDERBY, B. C.

Mr. and Mrs. George R. Lawes.*

HAMILTON, ONTARIO

Mr. and Mrs. Harry R. Tallman, 45 Sophia St., South.*

KELOWNA, B. C.

Kelowna. Stanley M. Gore. Box 382.

MONTREAL, QUEBEC

Montreal. Miss G. I. Watson. Box 672. Meets Room 10. 16 McGill College Ave. Tel. East 3863, Mr. Fyfe.

NELSON, B. C.

Mr. T. Stuart Palmer. Box 845.*

SOUTH PASADENA, CALIFORNIA

South Pasadena. Mrs. Maude C. Bragonier, 1218 Fremont Ave.

SPOKANE, WASHINGTON

Spokane. Mrs. Henrietta Parent, 2009 W. Pacific Ave. Meets 332-337 Peyton Bldg.

SPRINGFIELD, MASSACHUSETTS

Springfield. Miss Elizabeth B. Bunker, 95 Mulberry St. Meets Room 207 Kinsman Bldg., 168 Bridge St. Tel. 3431-M.

STAMFORD, CONNECTICUT

Mrs. Eva A. Caffrey, 136 Forrest St.*
Mrs. Annie B. Southwick, 162 Glenbrook Road.*

SUPERIOR, WISCONSIN

Superior. W. E. Haily, Room 219 Truax Bldg.
Superior North Star. Mrs. Edith Lois Conklin, 1924 John St. Meets same place.

SYRACUSE, NEW YORK

Syracuse. Miss Fannie C. Spalding, 2364 Midland Ave. Meets 103 Bastable. Tel. 5481 Warren.

TACOMA, WASHINGTON

Tacoma. G. A. Weber, 1529 S. E. St. Meets 719 S. E. St.
Unity. Mrs. Katherine Lockwood, 510 North M St.

TAMPA, FLORIDA

Tampa. George P. Sullivan. Box 598.

TOLEDO, OHIO

Harmony. Mrs. Anna P. Bird, 2583 Cherry St. Meets 219 Michigan St. Tel. Home 6170.
Toledo. Mrs. Clara Bowser, 825 Ambia St. Meets 302 Colton Bldg. Tel. Home B 98x6.

TOPEKA, KANSAS

Topeka. Mrs. Jennie Griffin, 714 Horne St.

VICKSBURG, MISSISSIPPI

Miss Henrie A. Tucker, 1114 Second North St.*

WALLACE, IDAHO

Wallace. Mrs. Elizabeth Sutherland.

WASHINGTON, D. C.

Capital City. Mrs. Marie M. Cory, 102 Chestnut Ave., Takoma Park, D. C. Meets 1216 H St., N. W.

Washington. Mrs. Caroline M. Gillett, 307 B St., S. E. Meets 1216 H St., N. W.

WEBB CITY, MISSOURI

Webb City. Miss Ethel Watson, 824 W. Third St.

WHEELING, WEST VIRGINIA

Wheeling. Mrs. Caroline Arbenz, 39 15th St.

WICHITA, KANSAS

Wichita. Mrs. Emma S. La Paz, 1307 E. Murdock Ave.

YORK, PENNSYLVANIA

Mr. George Kindig, 336 W. Philadelphia St.*

CANADA

OTTAWA, CANADA

Ernest W. Jackson, 184 Lisgar St.*

REGINA, SASKATCHEWAN

Regina. Mrs. Helen B. Young, Legislative Library.

TORONTO, ONTARIO

Toronto. Roy M. Mitchell, 41 Harbord St. Meets Canadian Foresters Hall.

VANCOUVER, B. C.

Orpheus. Mrs. Kate M. Pegram, 911 Nicola St. Meets 6 Court House Block, 812 Robson St.
Vancouver. Miss Catherine M. Merzies, Room 24, 553 Granville St. Meets Room 24, Leigh-Spencer Bldg., 553 Granville St. Phone Seymour 8702.

VICTORIA, B. C.

Victoria. Mrs. Mary Sanders, 202 Campbell Bldg. Meets 202 Campbell Bldg.

WINNIPEG, MANITOBA

Winnipeg. William H. A. Long, Inland Revenue Dept. Meets Room 12, Monadnock Bldg., Fort St. Tel. Main 312.

Approximate membership, 5028—June 12

Number of lodges, 157.

*Resident member. No lodge.

NOTICE OF MEETINGS

July 5-25—KROTONA INSTITUTE OF THEOSOPHY
July Summer Session at KROTONA.

July 10-20—CONFERENCE—NORTHWESTERN DIVISION

All members are invited to visit this Conference to be held at Lake Shownagan, near Victoria, B. C. Mr. Cooper will be one of the speakers. For particulars write William Cairns, Esq., 313 Dominion Building.
RAY WARDALL,
Divisional Representative.

July 22-24—CO-MASONIC CONFERENCE

Under the auspices of the American Federation of Human Rights, the Co-Masonic Order in America, there will be held a Sectional Conference on July 22, 23 and 24, in San Francisco. All Co-Masons will be most welcome. Lectures, work and discussions, and a program full of interest is promised. Plan to attend and so make our Order a stronger bond of Brotherhood by closer friendships formed in this work. The Chancellor Hotel, 433 Powell Street, San Francisco, is recommended to visitors.
HELEN JASPER SWAIN,
Member of National Council.

July 23, 24—PRE-CONVENTION PUBLIC LECTURES

Mr. Vance Thompson, F.T.S., who has recently returned from the scene of the European war, will speak on "In the War Zone," at Scottish Rite Hall, Van Ness and Sutter Streets, San Francisco, on Friday evening, July 23, at 8 o'clock.
The following evening Mrs. Marie Russak, official international lecturer of the T. S., will give a lecture in the same hall and at the same hour, on "The Occultism of War."

July 25—TEMPLE OF THE ROSY CROSS

A Conclave of the Knights of the Temple of the Rosy Cross will be held at San Francisco, in the same hall as Convention, on Sunday, July 25, at 2 p. m. It will be held under the auspices of the Grand Temple of the Order.
MARIE RUSSAK, S. P. & G. P.

July 25-28—T. S. CONVENTION

The Twenty-ninth Annual Convention of The American Section of The Theosophical Society is hereby called to convene in the City of San Francisco, California, on Monday, the 26th day of July, 1915, at 9:30 o'clock a. m., in the hall known as Hall "I," Exposition Memorial Auditorium, Civic Centre, Grove, Larkin, Hayes and Polk Streets.

July 28-Aug. 7—POST-CONVENTION MEETINGS

Lectures by Krotona Institute Faculty and others, at Room 304, Native Sons Building, 414 Mason Street, San Francisco.

August 2, 3 and 4—THE INTERNATIONAL CONFERENCE OF THE ORDER OF THE STAR IN THE EAST

The Order of the Star in the East Conference will be held August 2, 3 and 4 in Hall "D" of the Exposition Memorial Auditorium.
MARJORIE TUTTLE,
National Representative.

August 9-27—KROTONA INSTITUTE OF THEOSOPHY
August Summer Session at KROTONA.

1915 CONVENTION PROXY

KNOW ALL MEN BY THESE PRESENTS, that I, the undersigned, a member in good standing of The American Section of The Theosophical Society, hereby appoint

..... to be my proxy and to vote in the twenty-ninth annual convention of the said Section to be convened in the year 1915, 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 may do for me in the premises in my name and stead. All previous proxies are hereby revoked.

Given under my hand and seal this.....day of....., 1915.

(Write name plainly.)

Member of.....Lodge located at.....

(or state if member at large.)