

Convention Number



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REPORT OF THE NATIONAL PRESIDENT (GENERAL SECRETARY)

*To the Members of the American Section
T. S., in Convention Assembled:*

It is a useful custom that brings us together once a year from the remote corners of a widely spread territory to share with one another the fruits of our annual labors.

We are all engaged, as each one of us knows, in a co-operative undertaking which is sublime in its ideals. This work reminds me, as I have often said before, of the function which the bow of a great ship performs. The bow is but a thread compared to the bulk of that which lies behind it; but it is the bow that presents to the resisting waves the sharp cutting edge that opens the way for the larger mass, with its precious load of lives and cargo. And so it is with our theosophical movement. It stands in the forefront of progress, meeting and dividing the force of the opposition that lies ahead, and by reason of its successful performance of the functions for which it exists, the rest of the world's activities, bearing as they do the weight and burden of evolution as a whole, can successfully move forward.

The propagation of Theosophy, which is our work as members of the Theosophical Society, is based upon the recognition of the principle of solidarity that underlies every form of manifestation. So far as I know, there is no other movement that is guided by a spirit of like universality, or that expresses the same breadth of synthetic activities, as this of ours. It is given to us to know something of the great plan of evolution, and it is our inestimable privilege to co-operate with the divine directors of that plan in helping forward the growth of all manifested life.

This being so, it is clear that the ideals we try to live are even those which in a deeper sense govern so august a body as the Great White Lodge itself. For we are told that the aiding of every conceivable manifestation of life to reach the acme of its evolutionary perfection is one of the self-chosen duties of that sublime Order of Beings.

I know how true it is that comparisons are often deceptive, and it is not for the purpose of unduly exalting ourselves or

our work that I make this comparison of our movement with the bow of the great ship of life, or show the likeness of our ideal with that of the Great White Lodge; but rather do I this for the purpose of venturing the hope that on reviewing the situation in this light we may all of us increase our feeling of responsibility and deepen our appreciation of the greatness and beauty of the work which we have undertaken.

The year that lies behind us has been unusually fruitful in our Section. As the detailed reports of the various departments show, it has been a banner year in many respects. An unusual number of lecturers have been out in the field; a greater number of admissions have been recorded than hitherto; the reorganized plan of the Section's administration at the San Francisco Convention has proved to be a success; under this the business features of the Section's activities have become more firmly and acceptably established; the growth of Krotona has progressed steadily forward; for the first time since Mr. Judge's days the General Secretary has made a special official tour among the lodges outside the regular Convention Tour; the lodges all over the Section are showing increased activities and interest; more ready are the newspapers than ever to accept theosophical copy; other organizations as never before are disclosing a friendliness and understanding of our aims and results—these, and many other evidences of an increased life-force playing through the American Section, have been manifest to the eyes of those who have been in a position to survey the entire field. So I think that our coming together this year should afford us an unusual amount of satisfaction, and cause to awaken in our hearts a hopefulness for the future of far-reaching things yet to be accomplished.

While we recognize the blessings of peace that have surrounded us during the year, we are also sadly mindful of the distress that has befallen some of the countries wherein our sister Sections are fulfilling their difficult duties, and I feel sure that this Convention will be glad to me-

morialize its most sympathetic sentiments to those Sections and wish them a speedy issue out of the terrors that have so painfully been visited upon them. Also I hope this Convention may, out of the abundance of its prosperity, vote a substantial sum of money to be sent as a loving gift to our President at Adyar, to be used by her toward making good the deficit that appears in the Adyar accounts, due to the influence of the war upon the finances of the Sections.

This reference to the war brings us to a consideration of deepest interest, one that has caused me to wonder if the time has not come for the recognition of a certain inner parting of the ways in the matter of spiritual ideals as between the peoples occupying the continent of Europe and those living in America. The war has already produced some evidences of this. Let me explain what I mean.

IN MAN: WHENCE, HOW AND WHITHER, the gifted authors foreshadowed the coming of a time in the near future when the reconstructed fifth sub-race civilization would be well upon the way of achieving the climax of the ideals toward which that particular sub-race was intended to reach. At that time America would, on her part, be making a substantial start in the direction of a radically new civilization devoted to somewhat different ideals. Now the polity of the nations of Europe was established in principle long centuries ago, and it is this that will be carried to a higher and higher expression as time goes on in the upward progress of a reconstructed civilization. As it appears now, that polity did not include any special emphasis upon the principle of collectivism, but rather placed its chief emphasis upon individualism. The present war is clearly reaping the inevitable result of an intensified individualism, and is a natural manifestation of what must have seemed from the first a danger avoidable only in case the nations rose to their highest possibilities, which as yet nations have scarcely begun to do.

But a radically different polity has existed in the land of the American Section,

a land wherein from practically the beginning separate sovereign States voluntarily elected to join hands in co-operating together for the joint welfare of all. Here no longer were State boundaries to be fierce walls of hate and fear, no longer was the ideal of the State to be the triumph of its self-asserted individuality, but each State was to join hands with the others in the one great effort of exemplifying the wisdom of the higher ideal of mutual trust and co-operation. "*United we stand, divided we fall*" was the spirit they incarnated.

The movement for the spread of the ideals of Theosophy must of necessity adapt itself with more or less flexibility to the particular conditions of the nation wherein any section or branch of the movement is expected to perform its labors. In India we have a problem for the Society which does not exist in Scandinavia; in Russia one that does not exist in England; and likewise there is one in America that, as I take it, does not precisely exist anywhere else. The field in which our Section labors is peculiar in this—that it is here that the great Director of Evolution has marked out a plan for a new highway, leading by a slightly different route to the one goal toward which all routes are ultimately aimed. Evidences of this appear in the ideals declared at the very birth of our nation. Observe how the principles of religious liberty, of freedom from a tyrannical despotism, of impartial justice, of the larger rights of humanity in all their evolutionary demands were firmly implanted. Then observe how the ideals for this new land parted from those that for centuries had governed the mother lands, *viz.*, in the establishment of an enlightened democracy, in the elimination of all serious military establishments, in the declaration of the necessity for the avoidance of all European entanglements. And it is worthy of special note that this last has long since become ingrained in our national consciousness in such a way as to have taken on the importance of a constitutional requirement. Moreover, note later on in history how, under a well-

known doctrine, our Republic assumed a protectorate over the entire Western hemisphere against the infection of European ideas. Surely all this was not accidental, a mere freak of evolution. Indeed, when one comes to read the prophetic statement of our leaders concerning the plans of the *Manu* as they are to be worked out in America in the immediate future—how this country is already producing a new type that is destined to carry the banner of the sixth sub-race—yes, and even the still more significant banner of the forthcoming Sixth Root Race, we are forced to face the question as to whether or not the great war has brought to a natural climax not only the misused national principles upon which Europe has been working but has also brought into the lime-light the picture of the radically different principle with which this new Western nation was endowed from its beginning.

Let us take a glimpse into the future, of which we have been told, and see what the ideals are that will shine forth among its peoples. We are told that the new race will have for its object the development of the Sixth Principle—that of *Buddhi*, or true spirituality. In this the spirit of collectivism as against the dominant Fifth Principle of Individualism will be incarnate. Through the virtues of mutual respect and understanding, of tolerance, of unselfish social service, of the use of the reason to solve differences rather than the hot wage of physical warfare, and through a spirit of humanitarianism in general as against that of barbarianism, with which all militant nations have so far been imbued, the new race is expected to achieve its heights of growth. These, I take it, are the deeply set ideals which the *Manu* has made for His new people.

It is said, and rightly so, that the principles of Freedom, of Justice and Humanity are being fought for in this war. But nearly a century and a half ago America fought for Freedom and Justice, and won. Then nearly a century later she fought for Humanity and won. In the Spanish-American war she again fought for Humanity, and won. May it

not be that in establishing these principles in the Western hemisphere America paved the way for Europe's belated success in gaining these same rights for her agglomeration of always potentially hostile nations? If so, America's already achieved accomplishment constitutes a contribution to the success of the present struggle that is incalculable.

Another thought. When we come to consider the overwhelming sentiment in America in favor of the side we are told must win, there is no doubt where the country would stand did a call to arms become inevitable. Therefore, may we not consider it possible that this country has been held in check as a kind of reserve, to be utilized only in case of absolute need? It surely is not inconceivable.

In any case, that which is right for Europe may not necessarily be right for America in the situation before us. It surely is right that Europe should win her title to Freedom, Justice and Humanity, but it is also right that America, who has already spilled her blood thrice to win these principles, should exercise her right to discrimination and detachment—those two incomparable Sixth Race virtues—in judging how she can be the most useful in this great crisis.

All during the awful clash of arms in Europe I have not been able to avoid a certain study of the psychology of Europe and America, hoping to find the ideals for which they respectively stand, so far as the war made them observable, and I have become convinced that, although some comment shows all but contempt for the United States in not taking a belligerent part in support of the Allies, and although it is true that some of the moves or lack of moves of the United States Government have not exemplified our best ideals and in some cases certainly did produce grave disappointment, nevertheless, after rejecting all errors and shortcomings, there still remain evidences of the fact that underlying the general spirit of this nation there resides the spirit of the new race, seeking to express itself as best it could through the organism of government as we have it. It may have met

with a quite inadequate expression, yet while recognizing that, it is still highly important that Theosophists should not overlook the underlying reality, or be deceived by the limitations of its medium of expression.

We can even now see that which the historian of the future, aided as he will be by a fair perspective, will see in brighter clearness, that, in spite of its failures, America has set the example of international tolerance, forbearance, patience, poise, and the battle of reason as against the battle of bodies, and that she has done this to an extent practically unknown in previous ages. We can see a spirit of co-operation—a spirit whose sole object is to subserve the good of humanity as a whole; we can see a strong effort made to calm the passions of international resentment at offensive treatment, and to settle differences by the arbitrament of reason rather than by the savagery of war. What are these but the fore-shadowings of the splendid qualities which the new sixth sub-race is expected some day to develop?

Even though it be true that America has lost one or two superb opportunities to express some ideals of internationalism that she must needs yet express, even though she has made mistakes, as all other nations have done, just stop for a moment and realize her position—hot pressed on the outside by the raging dogs of an alien war, and urged from within to stand firm for the ideals that were bred into the very soul of the nation at its conception. Is it any wonder this pioneer of a new race ideal should suffer the ills that come to all who go out and do a thing first?

Does it not therefore seem true that America is indeed taking her rightful part in the great world game to a greater extent than many realize and that the Great One who is moving the pawns, the Manu of the races of today, is after all using and inspiring, and guiding America in general, along lines which He has marked out for her ultimate destiny?

If this be so, perhaps there may be danger in becoming over-censorious as to the skill or lack of it which the President of

our Government has exhibited. His has been a difficult task. It may be that in some ways the most of us would have rejoiced rather in a Rooseveltian policy in our foreign relations, but the calm reflective side of us suggests a faith in the powerful unseen hand of the Manu behind much of that which has been done. I believe that those will best understand who have studied the psychology of the situation, with the vision in mind of the destiny that lies ahead of the American nation, pointing as it does along as yet an untrodden national highway.

So much for the aspect in which the Government is involved.

Now when we come to reckon up the number of American lives and the millions of American money that have been devoted in an individual, in a corporate and in a social way to the helping of the European nations at war, in feeding and clothing the poor, in healing the sick and the wounded, and in a host of other ways, we see the effort that has been put forth by the American people, as a people, along the lines of the Good Samaritan. While the Government did its work of preserving peace, the peace-loving and compassionate people have been free to carry out their self-assigned duties of helping to meet the needs of a sorely tried world.

It is, I believe, fitting that I should take this important occasion to point out these few momentous facts concerning America's destiny, in order to meet the rather insular view that has been expressed as to her "cowardly inaction," even though in doing so I have had to venture upon the dangerous sea of world politics. But, after all, has not the Theosophical Society a duty to perform in the field of government? Is there any body of people more vitally concerned in the ideals of this nation than Theosophists? If we are to be germinators of seeds of thought, which are to increase and wax strong in the field of humanity at large, should we not produce the seeds of thought which are to help all departments of human life? Then we must think widely. We should realize that all nations have their respective duties to perform and that each does well if

it turn its censorious judgments upon its own activities, leaving the privilege to its sister nations likewise to search their own souls for themselves.

Finally, if we are really to play a useful part in the making of the ideals of the coming race, I believe it is imperative that the members of the American Section should take with utter seriousness the ethical teachings of Theosophy and apply them in the daily life as well as talk about them to others. The Sermon on the Mount, which has been so widely a dead letter in Christian daily practice; the principles taught in the little book *THE VOICE OF THE SILENCE*; the high ideals of that wonderful spiritual guide, *LIGHT ON THE PATH*; and the simple practical way to the Feet of the Master laid down in the well-known booklet transcribed by the hand of a little boy—these embody the ideals for which the American Section should stand upright and strong, with the power of a mighty rock.

In these days when so much of the world is engaged in the sad business of mutual destruction, surely it behooves one great nation at least to stand strong and clear-seeing, living to the utmost of its power the spirit of self-control, and endeavoring to put into practical manifestation the spiritual teachings which our great religions have taught. And since America has chosen to be such a calm spot, I should think the Great White Lodge would find its attitude of use, that It would value a national entity seeking to reach Justice by striving after the spiritual ideals of the future rather than the exertion of a brutal force, and if the American Section does its best to realize its ideal as a Spiritual Society, then do I believe its influence in the work of the Great White Lodge will be great in the world and will give to the Masters of the Wisdom a channel which They cannot fail to use with good effect upon the world at large. There are more true ways of serving Them than one.

Before closing, let me refer in terms of deepest loyalty and affection to the illustrious President of our Society. The duties that have recently fallen upon her

shoulders are of the gravest historical importance. To a degree unknown to the casual observer, her importance to the imperative cause of the nationalization of India is immeasurable. Dangerous rocks lie ahead of her self-sacrificing labors for this mother people of our Aryan stock, and all the help that can be sent to her in thought force, in sympathetic co-operation, and in all manner of support, will be so much gain to this great cause. We in America feel a peculiar and vital link with India. The hard shell of an alien bureaucracy has not blinded us to the ideal that India is the true spiritual mother of the world, and that if she should not succeed in gaining freedom and justice, the whole world will spiritually suffer an irreparable loss.

But in having said all this, please be mindful that I can set no ideals for you or for the American Section. I have only expressed viewpoints that have appealed to me as worthy of your consideration, and this I do with all diffidence. It is

for you to determine if they be useful or not.

Now as we meet together today I hope we shall meet in the high atmosphere, where all petty forms of personality and differences of opinion may be merged into the one great purpose of increasing our friendship for one another, our willingness to study and understand one another's different viewpoints, of bringing to the attention of the officers new ideas of how to increase the effectiveness of our labors and of learning the great art of co-operation. Brotherhood is a mighty fact, and the serious obligation that rests upon us to sow its seeds in every department of life is impressive. Let us therefore make this an occasion of getting together on all planes, standing together against all odds, and pulling together with one motive—the service of the Great White Lodge, in Its intensely beneficent work of helping the world to realize and then to practice the deeply human principle of the universal brotherhood of mankind.

REPORT OF CONVENTION PROCEEDINGS

ST. LOUIS, MISSOURI, AUGUST 25 AND 26, 1916

[This report is taken from the National Secretary's record. It has been here condensed, eliminating repetitions and certain formalities and details not essential to the accurate statement of the transactions.—Editor.]

MR. WARRINGTON: The meeting will please come to order. I deem the first and most important thing that we should do, we who are the children of the Masters of the Wisdom, met here for the sole purpose of serving Them, acting as Their agents in the world to bring about the achievement in some measure of Their will for the good of humanity, is that we should turn our thoughts to Them, acknowledge our Chiefs, appeal to Them in particular for guidance in the performance of the duties which They wish done in the world; and so, while Mrs. Foote renders the music, I ask that all Theosophists turn their thoughts to the Masters and seek the guidance that

we all love to have and to which we are dedicated.

(A few minutes were spent in meditation.)

The first item of business is the report of the Credentials Committee. Mr. Ferris, the Chairman of that Committee, will please present his report.

MR. FERRIS:

The Credentials Committee has checked over the proxies delivered to the Committee by the National Secretary, and compared them with the membership records. The Committee reports, Mr. Chairman, that in person and represented by proxy there are 2068 members present, composed of 1958 proxies and 110 delegates. As

the percentage required for a quorum is only 1272, the Committee reports a quorum present and that the Convention may legally proceed to business.

(Signed) J. E. FERRIS, *Chairman*.

Miss Marie Poutz.....	535
Max Wardall.....	201
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MR. WARRINGTON: We thank the Committee for its report of activities, and now we are in position to proceed to a permanent organization. It is in order to entertain nominations for a permanent chairman of the Convention. Nominations are now in order.

MR. WALTON: Mr. President, I nominate, as permanent chairman of this Convention, Mr. Max Wardall.

MR. COOPER: Mr. Chairman, Mr. Max Wardall was tested out thoroughly last year and his ability proved. I move that nominations be closed. (Seconded and unanimously and enthusiastically carried.)

MR. WARDALL: My brothers, as I stated last year, if you will show as much temperance and self-control with me as I shall try to show with you, we shall get along most ideally. I think it is unfortunate that we have to lose our ideal chairman, our President, but I will try to fill his place in the best possible manner. I thank you.

Miss Holbrook, I believe, under the By-

Laws, you are required to act as the official Secretary.

MISS HOLBROOK: I will appoint Mr. Smith to act officially for me.

MR. WARDALL: The next order of business will be the reading of the Minutes of the previous meeting.

MISS HOLBROOK: In view of the fact that these Minutes have been published in THE MESSENGER, and doubtless read by all, I think it would be well to dispense with the reading of the Minutes at this time, and move you to that effect.

The above motion was unanimously carried and the reading of the Minutes dispensed with, said motion carrying with it the approval of the Minutes as published.

MR. WARDALL: The next in order is the report of the Board of Trustees and Officers. Under that head the first report will be that of the National President, Mr. Warrington.

MR. WARRINGTON: Friends, as Chairman of the Board of Trustees, I am authorized to say that the Board has no specific report to make but that the reports of the various departments which appear in the Year Book constitute in substance the work of the year, and therefore may be construed as essentially the report of the Board of Trustees.

Mr. Warrington here read his report as National President as follows:

MR. WARDALL: If there are no objections, the report of the National President will be accepted and spread upon the records.

The report of the National President refers to the Statistical Year Book and Directory which contains a summary—in fact, a complete report of all departments. These reports, having been published in full, need not be read unless it is the desire of the Convention. If there are extracts or any explanations that you wish made with reference to these reports, I shall be very glad to have you call for them; otherwise, I shall not take the time of the Convention in reading these dry details. Usually we have our Treasurer's report read, but we have an Auditing

Committee appointed who will go over the report of the Treasurer. We are proud to say that the Treasurer's report is most satisfactory and the Auditing Committee can perform that service for the Convention and, unless I hear some wish that parts of this report be read, we will consider that approved and spread upon the Minutes with the National President's report.

The next in order of business is the selection of standing committees for work during the Convention. I appoint the following committees:

Committee on Rules and Order of Business: Chairman, Mr. Rucker; Mr. Swain and Miss Smeltzly.

Committee on Audit: Chairman, Dr. Lindbergh of Kansas City; Mrs. Jones of Pittsburg, and Mrs. Davis of Fort Worth.

Committee on Resolutions: Chairman, Mr. Ray Wardall; Mr. Bonner of Dallas, and Mrs. Clark of Nashville.

Committee on Nominations: Chairman, Mr. Blum of Kansas City; Mrs. Phillips of Cleveland, and Miss Jean Stovel of Seattle.

MR. WARDALL: We have invitations to hold our next Annual Convention, in 1917, at the following cities: Detroit, Portland (Oregon), Niagara Falls, San Francisco, Norfolk, Chicago, Providence, Toledo, Rochester, Louisville, New York City, Cleveland and Dallas.

Mrs. Hotchner here rose to a point of personal privilege, stating that a newspaper article had just come to her notice crediting her with saying that Theosophy was not broad enough for her. She said that this, and other statements attributed to her in the article, were unauthorized by her and untrue. She affirmed her loyalty to Theosophy and devotion to the Society and its leaders.

The following telegrams were received and read to the Convention:

Boston, Mass., August 24, 1916.
A. P. Warrington,
President, The Theosophical Society,
Planters Hotel, St. Louis, Mo.
Warmest greetings and earnest wishes for

a unifying and inspiring Convention from the Boston Theosophical Council.

Mary C. Hull, President.

Hollywood, Calif., August 25, 1916.

The Theosophical Convention,
Planters Hotel, St. Louis, Mo.
Greetings and best wishes from Norwegian Section.
General Secretary.

San Francisco, Calif., August 25, 1916.
Convention, Theosophical Society,
A. P. Warrington, President,
Planters Hotel, St. Louis, Mo.
Greetings from San Francisco Lodge, in session assembled.

Dora Rosner, President.

Denver, Colo., August 25, 1916.

A. P. Warrington,
Planters Hotel, St. Louis, Mo.
Greeting to all our theosophical brethren at St. Louis. May the peace and blessings of the Holy Ones prevail at the American Section Convention now assembled and assist them in all their deliberations. Fraternally.
Colorado Lodge, T. S.

The following letter was received and read to the Convention:

Minneapolis, August 21, 1916.

Mr. A. P. Warrington,
National President.
Please convey kindest of greetings and love to the Convention from the Baby Lodge of Fargo, North Dakota. Fraternally,
Serena Flattume.

May I suggest most humbly that the Convention of 1917 be held at Minneapolis ("the Athens of the North")?

The following post-card was received and read:

Bombay, June 30, 1916.

Capt. F. J. Primavesi,
St. Louis, Mo.
Kindest regards from Adyar. Hope you have the best Convention ever.
Garnsey.

MR. WARRINGTON: Mr. Chairman, I want to rise to express my appreciation of the hearty and efficient co-operation given during the year by the various heads of the departments which were created by the Convention of 1915, and make special mention of the efficient methods pursued by the Book Concern Department and that of the National Secretary.

Whereupon it was resolved that the thanks of the Convention be extended to the heads of all departments for their devoted and efficient service rendered to the Section during the past year.

A number of resolutions were presented, read to the Convention, and referred to the Resolutions Committee for action and report, all of which will appear later in

the report of that Committee. Whereupon, on motion by Mr. Stowe, duly seconded, the Convention adjourned until 9:30 Saturday morning.

SATURDAY MORNING SESSION, AUGUST 26

MR. WARDALL: The Convention is assembled. We will open this morning with a musical selection by Mrs. Foote, during which time let us turn our attention and our thought to our sacred work. (Music.)

Mr. Walton having called for the corrected report of the Credentials Committee, the same was read by Mr. Ferris, Chairman, showing a total of 1,958 proxies in the Convention.

MR. WARDALL: We will now hear the report of the Audit Committee.

DR. LINDBERGH: The sworn statements by the expert Accountant have been given to us, and all we can do is to notice the expenditures. The accounts, of course, we have nothing to do with except to say that they are somewhat large. We find that the expenditures are not wrong, are not out of the ordinary for a business like this, and therefore we wish to recommend the report for your adoption.

There being no objections, the report of the Audit Committee was considered received and accepted.

The Resolutions Committee being ready to report, the following Resolutions, with the recommendations of the Committee, were reported to the Convention by Chairman Ray Wardall, and the action of the Convention will be noted after each Resolution, to-wit:

Resolved: That the Board of Trustees be and the same are hereby authorized in their discretion to present to Mrs. Besant, at once, the sum of one thousand dollars (\$1,000.00) as a loving gift of the American Section, to help make good the losses to the Adyar Headquarters caused by the war.

A. P. Warrington.

Recommended by Committee. The report of the Committee was unanimously adopted.

Resolved: That the Convention express its sincere appreciation of the whole-hearted and

thorough co-operation of the Brotherhood Lodge of St. Louis given to the Convention in the many details of its activities.

Grace Shaw Duff.

Recommended by Committee. This report was unanimously adopted by a rising vote.

Resolved: That this Convention of the Theosophical Society express its sincere appreciation and thanks to Colonel Butler, for the use of the Assembly Hall in the American Annex Hotel, a courtesy which has made possible our quiet and pleasant meetings.

Irving S. Cooper.

Recommended by Committee. Adopted.

Resolved: That the grateful thanks of this Convention be extended to the management of the Planters Hotel for its courteous hospitality and its many kindly considerations given to this Convention and its delegates.

Robert K. Walton.

Recommended by Committee. Adopted.

Resolved: That this Convention express its deep sympathy with those Sections of the Theosophical Society whose activities have been affected by the great war, and assure them that this Section will do all in its power to render such aid, with sympathetic thought and otherwise, as may be possible.

Marie Poutz.

The above resolution was amended by the Committee by adding the words "and request advice from them for ways and means so to do," and, as thus amended, was recommended by the Committee. Upon motion, duly seconded, the report of the Committee was adopted.

Resolved: That this Convention express its sincere appreciation of the high standard of excellence attained by THE MESSENGER through its Editor, Mrs. May S. Rogers.

Dr. Wright.

Recommended by Committee. Adopted.

Whereas, During the past in the history of our Section of the T. S., there have occurred many interesting and vitally important events, both at Krotana and at Lodge centres, events in the knowledge of which all members should have shared; and,

Whereas, This knowledge has often been withheld because it was thought that by so doing harmony in the Section could best be

preserved and the Society saved from unpleasantness; and.

Whereas, This knowledge has later come to the attention of members of the Section, either from members who had only partial knowledge of the events or from enemies of the Society who perverted and enlarged the truth; and,

Whereas, Such suppression of the truth, with its following misunderstandings, has done more harm to the cause of Theosophy than could any ungarbled open version; be it therefore

Resolved: That hereafter, all important events concerning lodges, officers, and well-known members of the Society, events of vital import to the welfare of the Society, be reported in THE MESSENGER or, if the nature of the event be, in the opinion of the National President, such as to make it best that it be given out to members of the T. S. only, that a report be sent out from Headquarters to lodge secretaries for dissemination to members, such report to be a simple unbiased statement of fact—injunction as to secrecy being optional with the President.

William T. Simpson.

Rejected by Committee. On motion, duly seconded, the report of the Committee was adopted.

Resolved: That the National Secretary be empowered to organize and conduct, under the auspices of the American Section, two National Correspondence and Study Classes, one for the benefit of the members-at-large and isolated lodge members, and the other for the training of all possible teachers of Theosophy to be found in the Section; and be it

Resolved:. That, to further this end, the Board of Trustees be authorized to meet the expenses of organizing and conducting said courses.

Irving S. Cooper.

Recommended by Committee. Adopted.

Resolved: That a vote of thanks be extended to Miss Isabel Holbrook, the National Secretary, for the unusually efficient and much appreciated service rendered in the preparation of the proxies and membership records for this Convention.

The Credentials Committee.

J. E. Ferris, Chairman.

Jeanette M. Eaton,

Ellen H. Breeze.

Recommended by Committee. Adopted.

Whereas, Our President this morning urged the advisability of ever building a stronger and stronger centre at Krotona; and

Whereas, In the January issue of THE MESSENGER Mr. Warrington called the attention of our members to their privilege of becoming non-resident members of Krotona Lodge; and

Whereas, All non-resident members of this Lodge at our National Headquarters receive copies of the weekly transactions thereof, thus

establishing a closer link with the American Headquarters, and also deriving the benefit of the studies conducted at its Home Lodge; and

Whereas, There are in our Section at present many isolated members, designated as members-at-large, who by force of circumstances are more or less out of touch with the Section; and

Whereas, During the past three months in the writer's absence from Krotona she has come in contact with many who have spoken of the immense help and stimulus which these weekly Lodge Minutes have been to them, and of the great value they felt this personal touch with our American centre to be;

It is hereby offered as a Resolution before this Convention that the term "members-at-large" be dispensed with in the American Section and all isolated members, or those unable to affiliate with a local centre, be invited to become non-resident members of Krotona Lodge instead. Respectfully submitted,

Ada L. Kershaw.

Rejected by Committee. On motion, duly seconded, the report of the Committee was adopted.

Resolved: That in By-Law VI, Section 4, line 5, we strike out the words "June 30th preceding"; also that we strike out the words in By-Law XII, Section 1, "And members whose dues are paid to July 1st, last preceding."

Introduced by

Credentials Committee, 1916.

J. E. Ferris, Chairman.

Ellen H. Breeze,

Jeannette M. Eaton.

Rejected by Committee. Motion was made, and duly seconded, that the report of the Committee be adopted. Mr. Rogers offered, as a substitute, that the matter be referred back for further consideration and report later on, which motion was duly seconded by Mr. Bonner. Mrs. Hotchner moved to amend the substitute by having the matter reported back to the next Convention. With the consent of his second, Mr. Rogers changed his substitute so as to read that the matter be referred to the Judiciary Committee, to be reported back to the next Convention, which substitute motion was duly put and carried, and it was so ordered.

Be It Resolved: That the Convention of 1917 be held in New York City.

Recommended by the Committee. Mr. Cooper moved to amend the Resolution to read "New York or vicinity," which amendment was accepted by the Committee, and the report of the Committee, as

amended, was upon motion duly seconded, adopted.

Be It Resolved: That the time of the 1917 Convention be set for the first week in September.
Ray M. Wardall.

Recommended by Committee. Mr. Rogers offered as a substitute, the following: "Resolved that Section 1, By-Law VIII, be amended by striking out the words 'last Friday in August' and inserting the words 'second Friday in October,'" which motion was duly seconded. After some discussion Mr. Rogers, with the consent of his second, Mr. Blum, changed his substitute to read "first week in October" instead of "second week in October." The previous question was moved, but voted down. Upon being moved the second time, the motion on the previous question was carried. The question thereupon being put the substitute offered by Mr. Rogers, the same was duly put and carried, fixing the time for holding the 1917 Convention as the first Friday in October, Mr. Rogers stating that the first Friday was what he intended instead of the first week.

Resolved: That the Trustees be authorized to pay a portion or all of the actual expenses of National Lecturers to and from Conventions.

Recommended by Committee. Adopted.

Resolved: That the Convention thank the Credentials Committee and its faithful clerical helpers for the valuable work they have done for the Convention.

Recommended by Committee. Adopted.

The Committee on Resolutions reported an oral Resolution, directing the Secretary to send to Mrs. Besant, Mr. Leadbeater and Mr. Jinarajadasa our loving and loyal greetings, and pledging our unswerving fidelity to them and to the Theosophical Cause. Adopted.

Mrs. Read moved that one national lecturer remain in the Convention city for at least two weeks, that the enthusiasm worked up by the Convention be utilized, beginning with this Convention—which motion was duly seconded by Mrs. Primavesi. Miss Sommers moved an amendment, adding the words "and that the Propaganda Department be instructed to make such arrangements," which was

duly seconded. The motion as amended was thereupon duly put and carried.

There being no further new business before the Convention, the Committee on Nominations made its report, as follows:

The Committee on Nominations begs leave to submit the following report:

For National President, A. P. Warrington.

For National Vice-President, Ray M. Wardall.

For National Treasurer, Augustus F. Knudsen.

For Trustees: Mrs. A. Ross Read, H. C. Stowe, C. F. Holland, R. K. Walton, A. P. Warrington.

For Judiciary Committee: A. F. Moran, for unexpired term of two years; E. Y. Blum, for three-year term.

Respectfully submitted,

E. Y. Blum, *Chairman.*

It was moved by Captain Primavesi, duly seconded, that the report of the Committee be adopted, which motion upon being put was duly carried.

Thereupon the Convention proceeded to ballot for National President. There being no other nominations for that office, Miss Sommers moved that the rules be suspended and that the Secretary be instructed to cast the ballot of the Convention for Mr. A. P. Warrington; which motion being seconded, was put and unanimously carried.

Thereupon the Convention proceeded to the election of a National Vice-President. Dr. Wright placed in nomination the name of the present incumbent, Mrs. Marie Russak-Hotchner.

MRS. HOTCHNER: I beg to inform the Convention that I instructed the National Secretary to say that I should not be able to run for the Vice-Presidency again, if my name were brought up, because I expect to be called abroad in connection with my magazine, to spend some time there and perhaps to go still farther on some business that was entrusted to me years ago by Mrs. Besant; and therefore it would be impossible; especially, as suggested, that I stood in the way of anyone else, and I heartily ap-

prove the appointment of the Committee, for I hold so dear, in respect to his ability, Ray Wardall.

Thereupon Dr. Wright withdrew the nomination of Mrs. Hotchner for National Vice-President. There being no other nominations than that of the Committee, Mrs. Bartlett moved for a suspension of the rules and that the Secretary be instructed to cast the vote of the Convention for Mr. Ray Wardall for National Vice-President.

The Convention then proceeded to the election of a National Treasurer. Miss Holbrook placed in nomination the name of the present incumbent, Mr. Scudder, which nomination was seconded by Mrs. Hotchner. There being no further nominations, in the interest of time a rising vote was taken, resulting in 62 for the Committee's nominee, Mr. Knudsen, and 31 for Mr. Scudder. In connection with the election of Mr. Knudsen as National Treasurer, it was stated by Mr. Walton, and accepted as approximately correct by the Convention, that approximately 1,600 proxies were voted for Mr. Knudsen and 300 for Mr. Scudder, estimating the proxies to have been voted as the holders of those proxies themselves voted in person, leaving 100 proxies unaccounted for. It was stated by the Chairman and insisted upon by Mr. Blum, as the only member of the Judiciary Committee present, that if there was any objection whatsoever to the method of voting for National Treasurer as it was done, that a ballot would be had; but there being no objection raised to the legality of the election, all objections were considered waived.

The election of Trustees followed and, there being no other nominations than those of the Committee, namely, Mrs. A. Ross Read, H. C. Stowe, C. F. Holland, R. K. Walton and A. P. Warrington, it was moved by Miss Sommers that the rules be suspended and the Secretary instructed to cast the ballot of the Convention for the nominees as made by the Committee; which motion being duly seconded was put to vote and carried.

Thereupon the Convention proceeded to

the election of Members of the Judiciary Committee and, there being no other nominations than those of the Committee, to-wit, A. F. Moran and E. Y. Blum, it was moved by Mrs. Bartlett that the rules be suspended and the Secretary be instructed to cast the ballot of the Convention for the gentlemen named; which motion having been seconded was put to vote and duly carried.

After considerable discussion of the recommendation of Mrs. Broenniman that the assets of the Book Concern be turned over to Mrs. Besant, it was moved by Mr. Cooper, and duly seconded, that the Convention voices its confidence in its Trustees-elect in this matter, even to the extent of turning over to Mrs. Besant the stock and assets of the Book Concern; which motion being put to vote was unanimously carried.

Mr. Rogers moved, seconded by Mr. Blum, that a rising vote of thanks be given to Mr. Smith for his unselfish labor in keeping the records of the convention, which motion was unanimously carried.

Mr. Blum moved, duly seconded, that the Convention show its appreciation of the able chairmanship of Mr. Wardall by a rising vote; which motion was carried unanimously.

MR. WARDALL: I just want to thank the Convention for the lovely spirit of co-operation they have shown their Chairman, and to express my appreciation and gratitude that you have allowed me to act in this capacity during the Convention. It is a privilege that one has to experience to appreciate, because in a sense one becomes the focal centre of the great force that surges through an assembly of this kind. I want you to know that all through the year I shall feel the force and strength of this great occasion and shall try to give it out in service to all.

MR. WARRINGTON: Friends, before declaring this meeting closed, let me remind you that we have been richly blessed in this Convention, and I want you to show that we appreciate it by sitting in

meditation, as you did in the opening, while Mrs. Foote plays to us for a few moments. Let us turn our hearts in gratitude to Those whom we represent. I hope that each one of us will return to our homes and carry with us the blessings that we have derived here, and share them

with our fellow workers in the field. (Music.)

A motion now will be in order to adjourn.

Mr. Stowe moved that the Convention adjourn, which motion was duly put and unanimously carried.

BOARD OF TRUSTEES

A special meeting of the Board of Trustees of the American Section of the Theosophical Society was held at the Planters Hotel, St. Louis, Wednesday evening, August 23d, at 8 o'clock. All the trustees were present and notice of said meeting waived. A. P. Warrington was chosen Chairman and R. M. Wardall, Acting Secretary.

The reading of the minutes of the previous meeting was dispensed with on motion.

The following resolutions were passed unanimously:

(1) *Resolved*, That the audit made and printed in the STATISTICAL YEAR BOOK AND DIRECTORY for August, 1916, be approved as the official audit of the Board of Trustees.

(2) *Resolved*, That the Credentials Committee be, and the same hereby are:
J. E. Ferris of Lincoln, Neb., Chairman.
Miss J. M. Eaton of Pittsburgh, Pa.
Mrs. Breese of Minneapolis, Minn.

(3) *Resolved*, That the reports of the National Secretary, National Treasurer, Theosophical Book Concern and Propaganda Department printed in the STATISTICAL YEAR BOOK AND DIRECTORY for August, 1916, be accepted by the Board of Trustees and to constitute said Trustees' Report of the Society's affairs to the Convention, the recommendations of the various Department Heads to be referred to the Convention for consideration.

(4) *Resolved*, That the action of the National President in establishing a *Golden Chain Bureau* with John M. Heckman of Reading, Pa., as its head, a *Dietetic Bureau* with Dr. R. E. McNamara of Baldwin Park, Calif., as its Head, and a relisting of the Bureau formerly *Southern Correspondence* as *Correspondence, Study and Question Bureau for Teachers*, with Mrs. Blanche S. Hillyer of Kansas City, as Head, is hereby approved.

(5) *Resolved*, That the Board of Trustees recommend to the Convention that \$1000 be appropriated from the General Fund of the American Section to aid in liquidating the International Headquarters Deficit due to the war, and further that said sum be sent to Mrs. Besant for said purpose.

(6) *Resolved*, That until further action each application for a charter from a city in which a lodge already exists shall be accompanied by letters from the two principal officers of the existing lodge and two members of the new lodge stating explicitly the reasons requiring the formation of a second lodge and the opinion of the writers as to the probability of harmonious inter-action. Copies of said letters are to be forwarded by the National Secretary to each Trustee with notice of said application.

The meeting adjourned at 10:45 P. M.

(Signed.) *Ray M. Wardall,*
Acting Secretary.

The regular meeting of the newly elected Board of Trustees of the American Section of the Theosophical Society was duly held in accordance with the By-Laws at the Planters Hotel, St. Louis, Mo., on August 28, 1916, at 8:30 A. M.

Present:

Mr. A. P. Warrington
Mrs. A. Ross Read
Mr. H. C. Stowe
Mr. Robert K. Walton

Absent:

Mr. C. F. Holland

Mr. A. P. Warrington was elected Chairman of the Board for the ensuing year.

Mr. Robert K. Walton was elected temporary Secretary of the Board.

The minutes of the meeting of the Trustees on August 23, 1916, were presented and filed and their reading waived.

(1) It was unanimously

Resolved, That the following persons be and hereby are appointed to the offices opposite their respective names:

Mr. L. W. Rogers, *Propaganda Manager*.
Miss Isabel B. Holbrook, *Secretary*.
Mrs. May S. Rogers, *Editor of THE MESSENGER*.

Mrs. Eleanor R. Broeniman, *Manager of the Book Concern*.

(2) It was unanimously
Resolved, That the following five persons be appointed as National Lecturers:

L. W. Rogers
Irving S. Cooper
Augustus F. Knudsen
Isabel B. Holbrook
Max Wardall

(3) It was unanimously
Resolved, That the following persons be appointed Divisional Lecturers:

Dr. T. P. C. Barnard
Mrs. Josephine Wardall
Mrs. Harriet Tuttle Bartlett

(4) It was unanimously
Resolved, That the appointment of the heads of Bureaus and Leagues be left to the discretion of the National President.

(5) It was unanimously
Resolved, That this Board expresses its belief that the Theosophical Book Business throughout the world should be organized on a more uniform basis and declares its willingness to co-operate with Adyar in the formation of a world-wide organization to this end.

(6) It was unanimously
Resolved, That the expenses of the National President on his tours through the Section be paid out of the Treasury of the Section.

(7) It was unanimously
Resolved, That One Thousand Dollars be set aside out of which the Treasurer shall pay such bills of expense for field propaganda work as shall be approved by the Propaganda Department.

(8) It was unanimously
Resolved, That this Board expresses its heartfelt appreciation of the unselfish and devoted services rendered to the American Section of the Theosophical Society by Miss Alice Warren.

(9) It was unanimously
Resolved, That the officers are authorized and directed to deposit any portion of the Society's funds in any National Bank or Banks in Chicago as in their discretion they shall deem wise.

(10) It was unanimously
Resolved, That checks against the funds of the American Section of the Theosophical Society be honored by the Hollywood National Bank of Hollywood, California, and by all other banks and depositories hereafter, until further order, when signed by the Treasurer and countersigned by the Secretary; but in case of the absence or inability of either or both of said officers checks may be signed or countersigned by either or both of the following two members of this Board, viz.: C. F. Holland, Robert K. Walton. The signatures

of two shall be necessary to validate each check.

(11) It was unanimously
Resolved, That the Krotona Institute of Theosophy is hereby requested to provide as soon as possible for the rental to the American Section of the entire space in the yellow house at Krotona, which shall be known hereafter as the Administration Building.

(12) It was unanimously
Resolved, That the following sums be paid by the Treasurer to the undernamed National Lecturers toward their expenses incident to their attending the National Convention at St. Louis, the sums varying in accordance with the varying length of journey necessitated:

L. W. Rogers.....	\$102. 0
Irving S. Cooper.....	54.00
Max Wardall.....	20.00

(13) It was unanimously
Resolved, That this meeting be continued without adjournment to meet at Kronona, Hollywood, California, without notice on September 14, 1916, at 7:30 p. m., and adjournments thereof.

ROBERT K. WALTON,
Acting Secretary.

The meeting of the Board of Trustees at Krotona, Hollywood, California, on September 14, 1916, was called to order at 8:41 P. M.

Present:

Mr. A. P. Warrington
Mr. Robert K. Walton
Mr. C. F. Holland

Absent:

Mrs. A. Ross Read
Mr. H. C. Stowe

The minutes of the meeting of August 28th, 1916, at St. Louis were read and confirmed.

(14) It was unanimously
Resolved, That all rent and salaries in connection with the Propaganda Department be paid out of the General Fund of the Section and not out of propaganda donations.

(15) It was unanimously
Resolved, That the Propaganda Manager be authorized to hire by the week an additional clerk for his Department at the usual Krotona wage—such wage to be paid out of the General Fund of the Section.

Adjourned *sine die*.

(Signed) ISABEL B. HOLBROOK,
National Secretary.

FROM THE NATIONAL PRESIDENT

(GENERAL SECRETARY)

INTERNATIONAL LAW AND MORALITY

I hope no one may fail to catch the vital point thrown out in my annual report concerning the respective national ideals of Europe and of America. Those who may perchance go so far astray as only to see a possible apology for Wilsonian policies will surely see falsely. I am too much out of sympathy with some of them to wish to defend them. My object was to call attention even at some risk of misunderstanding to the play of fundamental national ideals in this crisis, since it is in such crises that such things become clearly observable.

As to how our Executive has expressed some of these ideals is quite another matter. In this he has, as I have said, made some serious blunders, but do we not see behind them, just the same, a new national spirit which is highly worthy, even though he has faltered and stumbled at times in "bringing them through?"

Perhaps I may more forcibly state America's failures referred to in my report (in spite of which I seemed to see the spirit of the new race) if I quote a few forceful phrases of Prof. George W. Kirchwey's, Kent Professor of Law of Columbia University, who in the Hearst papers has expressed an opinion of America's lost opportunities in no uncertain terms:

I do not see how anybody who uses his intelligence can be neutral as to the causes of this war. I do not see how anybody with moral perceptions can be neutral as to the wrongs committed. . . . When I contemplate the situation in Europe with its contemptuous and intolerable disregard for the rights of other nations, I feel ashamed of the poor, craven humanity here and in other nations which tolerate that abuse. . . . The rights of neutral nations could be put in a thimble; but their obligations would fill a hogshhead. . . . There is no principle in international law or international morality better settled than the one that the territory of a neutral power is sacred. This does not rest on the Hague Convention; for a hundred years it has been the law of nations that the territory of a neutral power is inviolable. . . . Under the rules of inter-

national law and morality a grave crime was committed against this nation (Belgium), and this country as the greatest of the neutral powers should have uttered its protest. It was our duty to do so. . . . There is this curious thing about international law. Lawyers say it is only a system of morality and not law. Law, they tell you, is a body of rules with a power behind it for enforcement. If nothing is law but what has force behind it, then we must admit that international law is only international morality. . . . It is the opinion of the peoples of the earth that supports the structure of international law and morality which has been so long in building up and to which civilized states have pledged their allegiance.

It was the duty of the United States to maintain the integrity of the principles of international law by filing a prompt and firm protest, first against the rashness of the nations involved in plunging into war without first allowing time for the points at issue to be fairly considered; second, against the violation of the neutrality of Belgium; third, against the criminal offense of dropping bombs into unfortified towns, or without first giving the inhabitants warning, and fourth, in placing contact mines in waters traversed by neutral shipping. . . . The United States should have protested.

Some people say it is grotesque to protest unless you are prepared to back up your protest with force; others say that if we had protested we would become involved in the war. This is not true. It is a common practice of nations to make protests against what they consider violations of international law, and it is never considered an offense to do so. If we had made early and dignified protests to the warring powers, it might have had some good effect; if our protests had been ignored, we should, at any rate, have stood up before the world and given notice that there is at least one power on the face of the earth which stands for public right and for fair play, and is prepared now and hereafter to maintain that right.

. . . What shall we insist upon as the terms of settlement of this war? . . . I do not know of a better guarantee than general disarmament.

The above brief excerpts from a strongly argued opinion give the gist of the views of this and other high-minded publicists of this country.

Let us hope that our President may redeem some of his far-reaching mistakes by an effective "bringing through" at this juncture of some of the ideals for international disarmament and a competent

police power to preserve international peace, and that he may work for this so ably as to achieve his end. Perhaps America's best opportunities may yet lie ahead. May we all rise to them. The importance of it is stupendous! And we Theosophists can and should help by thoughts that tend to offset and overbalance the critical and pulling-down thoughts that surround this important figure. Those of an uplifting kind are needed, those that recognize the real and the true. Such thoughts would help him to become a better channel for Manu's plans.

CONVENTION IMPRESSIONS

[A Talk before the Krotona Lodge, given by Mr. Warrington.]

Of course a Convention is a very important feature in the work for Theosophy. It is so much beyond the mere formality of coming together and passing by-laws or electing officers. I think we ought to appreciate the inner side of the things that are done on these occasions. The first Convention I ever attended was in 1906 and that was a nightmare of political war and scandal. I have attended every one since. Many have been just like it. I was so horrified with my first one that I wondered if some day we could not have one based on Brotherhood rather than ambitious politics, and I set that hope ahead of me as something to be realized in the future. In a way I think we realized it this year. The fact that politics played such a minor part was notable. When you understand that the emphasis of the gathering was put upon the work, upon the feature of fellowship, upon the interest in the lectures and all that side, you begin to realize that the vitality of the Convention was of a spiritual nature, not political. It was a manifestation of Theosophy that some of us had longed to see for many years. In 1912 I introduced the "Open Forum." It was not a very well crystallized effort then, but from year to year it has grown. This year Mr. Walton was made chairman, and when I came into the hall at the end of two hours to give my Convention address I found the meeting still going on. There was an

appeal made to continue the proceedings at the same hour on the next day. This was arranged and the same vital interest was displayed at the second meeting; indeed they wanted it for the third day. You see what that means—that the people who discussed theosophical problems in the Open Forum wanted to know how to do the work of Theosophy better, wanted to share what they had with others, but especially wanted to know what others had for them showing how improvement could be made in the work for the Masters. To me that meant a vital condition, so much higher than the desire to play politics, or to pass certain measures. I am sure you will all be glad to know of that psychological change in our Convention.

Then a special spirit of personal friendship seemed to run through the Convention. That also is an ideal that I have longed for. It seems to me that our Society, if it is to be a real brotherhood, must have some of the practical manifestations of it. What are they? Among them there is nothing greater than the principle of personal friendship. We will do almost anything for a friend, love him, be kind to him, forgive him, and so on. It seems to me that when you emphasize the friendship side of your life you are getting nearer to what the Master wants you to do in establishing relationships as Theosophists. Our membership alone has not so far been sufficient to tie us together tightly and I feel that that personal friendship must come in. This demonstration of it at Convention I considered a happy augury.

Then the lectures were well attended. I, myself, did not have the happiness of hearing them. I never do. I am a kind of slave at these Conventions. But I heard some good reports of the lectures. You know we have a new lecturer in the field, Max Wardall. That means a greatly added force in our field work, and you will see it as time goes on. Mr. Wardall is not only a man of considerable personal magnetism but has the theosophical knowledge and the spirit of Theosophy. He has given up a law practice to devote

himself entirely to theosophical work and if you know anything of the struggle that the national lecturer has to go through in order to make good, some of the things he has to endure, uncertainties of finance, the discomforts of trains and hotels, and various other inconveniences of a wanderer's life, you understand what such a renunciation as this means, something of what our lecturers have to go through in order to do this work for the Master. Mr. Wardall gave the Sunday lecture this year. Then we had other lecturers whom you all know very well. Mr. Cooper has made much progress during this year in the power of reaching the people. Mr. Rogers of course you know, because he comes here and lectures and visits with us, and he, with the rest, is making his progress. The Propaganda Department of which he is the head represents an effort in that particular work greater than the Section has ever had.

I may say at this point that I feel gratified with the year's results of our reorganization of the Section at San Francisco. I think the principle on which that reorganization was based has proved itself to be a vital one. The principle of democracy which we tried to bring more into manifestation, is the principle which, as it were, plays the part that the sympathetic nervous system plays in the human body. In a despotism everything proceeds from the supreme consciousness in the organization; everything has to be referred back to it. But in the democracy it is not quite so. There are the semi-independent centres in the greater consciousness. The government of the human body seems very much to me like a combination of a monarchical government and a democracy, the monarchical features manifesting in the cerebro-spinal system and the democratic in the sympathetic whose independent action and reaction sets the thinker free for higher things. I believe that this in a way is working out in our Section, and I feel successfully so.

We were received at St. Louis with a great deal of theosophical enthusiasm on the part of our theosophical friends there. The work is in the hands of a most able

and devoted man, helped by other earnest workers. Captain Primavesi is a German by birth and in his sympathies, but he is a Theosophist all through. Although his national feeling has been jarred by certain things, yet he is true and strong and as loyal to Mrs. Besant and Theosophy as anyone could be. A lesser soul could be thrown off by things that would not shake a bigger soul. The latter can stand as a brother with one from whom he differs mentally. That is the great thing about this platform of ours; it ideally makes that always possible.

The Captain ably organized a newspaper reporting system and so we received very good attention at the hands of the Press. The papers sent to us good reporters, those that were interested in Theosophy. I hear that ten new members have been added to the membership in St. Louis. On the whole, in spite of a great deal of physical-plane noise that gave us all much suffering, we did have a delightful Convention.

Now upon that last point I want to throw out this hint for the future. I feel that our Conventions hereafter must be in places where we can have an environment entirely comfortable to our members, all of whom are developing more or less along the lines of sensitiveness—an environment that is in keeping with theosophical ideals. The Convention decided to hold its next meeting in New York. That may not seem to promise much for such an object, but I have already begun to look for a hotel that is in a quiet location; that has a hall large enough to take care of our activities; that has private dining rooms in sufficient number or size to take care of all our visiting members, so that we may dine together. That idea came to me as a result of the many happy little dinings that a few of us had together. It was delightful and, I believe, useful to the cause of brotherhood. I should like to see that custom extended more widely in order that the theosophical social spirit may come into activity as part of the work itself. I believe when it does and when we make an emphatic feature of it that that itself will constitute an occult

nucleus that will radiate outwardly through all the movement and mean something for brotherhood. Do you not notice that when the Masons get together they have banquets? The things they do are based upon occult tradition. While we may not have banquets in quite the same way, I shall do all I can to bring into the Convention the idea of the happy family gatherings so that we may actually come to know one another better, and that will mean much for the work in the future.

There was a charming feature of one of the afternoons, that of the burning of a two thousand dollar Krotona mortgage. Mrs. Walton officiated, and it was done in her specially delightful and charming way and I am sure we shall never forget it. Curiously enough, the ceremony of fire is a powerful one always. Frankly, I had a very selfish regret about that ceremony. Last year it occurred just before my lecture. This year it was on a different day and I was sorry. I felt that I should have liked its influence again. The burning brings a certain spiritual fire which I am sure that all felt.

Mr. Wardall said with regard to his chairmanship that the chairman of these Conventions is always made a centre of a spiritual outpouring, and it certainly is true. I have been chairman of Conventions so many years that I feel that I have a right to say that it is true. I believe the Great Ones use this annual meeting of ours as a focal point for the outpouring of energy intended to vitalize the Section for the following year. Hence it must be strong in its force. Appreciating in past years the strength of that force, and understanding how much disruptive personal feeling has sometimes been thrown into the convention, I have been amazed that

the Great Ones could so direct that force that the personal and other unworthy elements had no serious effect. Since there was little of that, practically none of it this year, I hope that the outpouring will show itself during the year throughout all our lodges and the country at large.

America is standing at a very critical point today. She has just unworthily passed one of her crises and doubtless others await her. What part will the Theosophical Society play in helping to steady our national consciousness? That is the question Theosophists must ask themselves. I like to think of our Society's ramifying this national form of ours, not only with the purpose of steadying it but of vitalizing it with spiritual idealism. Heaven knows the country needs it now. The dominant spirit of commercialism has not aimed at the biggest solution. I hope that we Theosophists may make broad our philacteries, so to say, reach out in all directions of life, prove that we are not just a little organization only for study and mutual admiration, but that we are a vital element in American life, working to purify and idealize politics, the educational system, the home life, business, art, literature, the drama and all departments of life, and especially helping religion to get a little universal brotherhood into itself. Then if the outpouring that came to us and was shown in the eager faces of people there, in the tears that came into the eyes of some who came to tell me what it had meant to them to be there, can reproduce itself throughout our Society and then beyond it into the common life of America, I shall feel that indeed the Masters did use the occasion for important ends in the great work of the White Lodge in the world of men.

I will close my door to shut out all possible errors.

"But how am I to enter in?" cried Truth.

—FROM POETRY.

EDITORIAL COMMENT

"RESIST NOT EVIL"

Is Christ's injunction "Resist not evil" a sound ethical principle and applicable to the world today? The state of war gives us an extreme condition of the necessary resistance of evil, and few question the duty of resistance to the foes of one's country. Was Christ teaching a principle that the world is not ready to receive, or one impossible to practice? Or may these two apparently opposed standards be reconciled?

The world in those Galilean days was no nearer to the realization of brotherhood than it is now, and therefore the "resist-not-evil" injunction was of no more universal application then than now; therefore it seems unquestionable that this commandment was an affirmation of the law of love and was to be applied to the life of the disciple. The evidence is that Christ was talking to the disciples and not to the general public. Did He then recognize two standards of morals, one for the man in the world and another for the disciple? If He did, He was but giving expression to a principle understood by our philosophy—that "morality is based on human evolution." Ancient India offers a system based on a quadruple standard—a different rule of conduct for each caste. There is no fixed standard of morals. The world's standard is simply the expression of the average morality of the people. It is obvious that the standard of conduct for the average man would not be that of the disciple, who is at a very much higher stage of evolution.

The Sermon on the Mount is not a "sermon" but a collection of sayings of the Christ scattered over a period of time. However, after making every allowance for errors in transmission, we cannot read into these sayings an opposite meaning. They are the enunciation of a gospel which is the antithesis of the Mosaic law of "an eye for an eye and a tooth for a tooth."

Humanity is now governed by the rules of the stage of evolution in which the in-

dividuality is being built up, the lower mind developed and the emotional nature organized. For this there must be struggle, resistance; while the key-note of the life of the disciple is synthesis, unity. The morality of the disciple has to do more with his inner life; he is unifying the higher and the lower self, it is the process of at-one-ment of the human with the divine. The race will eventually reach this level and the ideal must be kept alive but the morality of the world at present is related more to the outer life—our commercial, social, political relations with each other. It is a difficult path to tread when we find that our national duties do violence to our ethical conscience!

Concerning the Path of Discipleship, H. P. B. says one must have "a courageous endurance of personal injustice and a valiant defense of those who are unjustly attacked." This seems to sum the thing up. "Inaction in a deed of mercy becomes an action in a deadly sin." The policy of non-resistance where the weak are opposed by the conscienceless strong, where the helpless are undefended or where principle is at stake, is manifestly immoral. In an article on *Brotherhood and the War* in THE THEOSOPHIST, Mrs. Besant takes an unequivocal position on the duty of resistance to evil. She says:

Is it brotherly to allow a man to torture a child? Brotherly to allow a man to ill-use an animal? Brotherly to see a robber steal a child's food, or rob the aged of his purse? Brotherly to allow Nations to commit these crimes on a large scale? Away with such Brotherhood. It is the mask under which lurk the enemies of mankind, the hinderers of evolution. I say unto you, Resist evil, wherever you find it; let the only limit of your resistance be the limit of your strength. Resist tyranny, resist cruelty, resist oppression, and that wherever you find them. Protect the weak, defend the helpless, be a rallying point for those who suffer under wrong. By such action have men become perfected, and have won their way into the Hierarchy which guides the world. By such action have men entered the Brotherhood of the Elder Brothers of our Race, and Their Brotherhood is good enough for me.

THE CONVENTION

The business sessions of the Convention represented the *necessary* work and the ostensible reason for being there, but the real reason was clear to all of us. The inner work done must have far outweighed the outer—a welding together took place through the establishing of new personal ties and the strengthening of old ones that must bear fruit in a greater solidarity in the Section and a unifying force that will prove itself in the days ahead.

The interest in the outer work of the Convention centered in the lectures and the Forum. A report of the Forum will appear in a later issue of THE MESSENGER. Ideas vital to the welfare of our movement were brought forward in these meetings and views exchanged which should give the propaganda work, and our work as an organized body, a wonderful impetus.

NOTICE

The signed pledges given at the St. Louis Theosophical Convention to Mrs. H. C. Stowe for the Krotona Mortgage Raising Bureau were in a bag which was stolen from her on her way to New York. Will those who made these pledges kindly send to the K. M. R. Bureau, Krotona, Hollywood, California, another signed pledge,

marking it *duplicate*, so that if by chance the other pledge is recovered they will not be asked to pay twice.

Those who paid cash subscriptions are also asked to send their names with the amount subscribed to Mrs. Stowe, 172 South Oxford street, Brooklyn, N. Y., or to the K. M. R. Bureau, so that they can be credited properly. Mrs. Stowe is able to remember a large number of those who pledged or paid, but not all. Fortunately the cash and checks paid her were in another bag and not stolen.

Also will those who joined the Guild of the Mysteries of God in St. Louis Monday, August 28, send their names and addresses to Mrs. Stowe stating also if they paid dues at the time? This list was in the bag that was stolen.

A SUGGESTION

If a person buys a theosophical book it is pretty certain that he will read it, and when he reads it he draws nearer to our Society. Lodge Secretaries can help the circulation of our literature by sending—with the local programs or other notices mailed out each month—descriptive matter of the books published by the theosophical press throughout the world. The Book Concern will supply you with this descriptive matter free on request.

SERVICE AND LOVE

BY EVA ARMISTEAD

Lord, how would I best serve Thee?
Not as the serf, with cringing mien and menial tasks,
But as a Prince would serve his King—
Most regally and royally,
With crowned head erect, in royal garments clad,
And all the jewels of my soul ablaze;
In spirit and in truth would I serve Thee.

Lord, how best show my love for Thee?
Not with the pomp and riches of the world;
But let me hold the cup of water cool for thirsting souls,
Carry the basket with the bread of life,
And give my bosom for the weary head—
Loving my neighbor as myself would I love Thee.

FROM THE NATIONAL SECRETARY

NEWS AND NOTICE

A loving tribute, paid by Toledo Lodge to one of its members passing out some little time since, had to be omitted at the time because of annual business taking the space. We give it now with true pride in such a member's record of "Well done."

In the death of Mrs. Kate H. Kirby, Toledo Lodge of the Theosophical Society has lost one of its oldest and most valuable charter members. During the last ten years she and one other member have persistently held on and kept the light of Theosophy burning through all the lodge's ups and downs (mostly downs). They have been the nucleus around which the rest of us have wavered. Through all the shakings and siftings that the Society has had, Mrs. Kirby has retained her membership in this lodge and has quietly gone on serving the local centre. She was one of those quiet members always busy but making no stir about it. She needed no watching when a task was assigned to her and the work was always efficiently accomplished on time. For the last two years she has been ill and incapacitated for active service most of the time, but her wise counsel has been a most valuable help to those who were active. Even at the last when confined to her bed, the T. S. work which had been hers to do for so many years, was carefully closed up and turned over in perfect order to the proper lodge officers. So, patiently and quietly as she had lived, she passed on into the Inner Court, duly and truly prepared, no doubt to receive the greater light earned by those who have served well.

We have been told also of the passing of Mrs. Nora Hoegelsberger, one of the most devoted and devout workers in Washington, D. C. She was a highly educated woman, many years a teacher, but she said of all the fascinating studies she had ever taken up Theosophy was the most absorbing. She was a Star member and a Templar of the Rosy Cross.

All T. S. members who are interested in healing should be sure to take a look—and a long one—at that new book *THE PRINCIPLES OF OCCULT HEALING*, edited by Dr. Mary Weeks Burnett, carried by the Book Concern at 75 cents.

Let me also keep you in mind that that new Dietetic Bureau (Head: Dr. R. E. Mc-

Namara, Baldwin Park, Calif.) has a great appetite for questions. It can eat up and digest more than is yet being sent in. Note under our Directory what it agrees to answer. Have you a question?

Arthur G. Frisbie of Fresno (California) gave a short time ago the public library of his city forty theosophical books. The Fresno paper then comes out with a big head line "Theosophy and Drama Make Up Bulk of New Book List of Public Library," followed by a full and annotated catalogue of these books. A more recent letter to us states that this resulted in an immediate and wide call for these books.

In this connection we want also to emphasize the good results obtained by those lodges who print on their folders for public meetings—"The following books on Theosophy can be found in the public library of this city": list then given. It has been found that people will take such books out of the regular public library who would not hunt up the lodge library at its hours.

Throughout the year one of the daily papers of Duluth has printed in each Sunday morning issue an article contributed by the Duluth T. S. Lodge. In that way several of the chapters from *THEOSOPHY SIMPLIFIED* went through in serial form. Now it is Mrs. Besant's *IS THEOSOPHY ANTI-CHRISTIAN?* that is being used. The lodge also keeps racks for our literature in two of Duluth's leading hotels, and "Our difficulty is to keep them filled" is the word about them.

FOLSOM PRISON

We are printing here the greater portion of a letter written "To the Theosophical Delegates assembled in Convention at St. Louis":

This message and the thoughts that accompany it are from the confines of the living dead. Realizing that the only true solution of the great plan of the Universe is found in the teachings of Theosophy, we have organized a

small study class in this prison for the purpose of learning something of the great Truths of Theosophy.

Although in its infancy, the class is doing well and some of the members are making rapid progress in their studies. We hope to be able in the near future to extend the benefits of this study class to many men in this prison, who are at present submerged in materialism and doubt.

Our class meets every Sunday, and for the last month we have been devoting three minutes to thought concentration, or silent prayer, for the success of all that shall be undertaken at this convention. Realizing something of the power of thought, we feel certain some small portion of our thought may reach you and be an instrument of help in the great work of this assemblage.

Thanking the members of the Theosophical Society for the great help they have so willingly extended to our little class, and trusting your work in this convention may eclipse all others for the good it will accomplish for the human race, we are, fraternally yours,

(Signed) *Members of the Represa Theosophical Study Class.*

We further state that the organization of this class has been very definitely made, and that their meetings are formally conducted. Further, that the members have chosen to send minutes of such meetings regularly to Headquarters and we vouch for the fact that such would do credit to any T. S. Lodge in the American Section. Here is a copy of two meetings:

The study class assembled within the prison chapel for their regular monthly entertainment on Aug. 6, 1916.

Meeting called to order at one p. m.—regular Chairman Brother Holmes in the chair. Secretary present. Roll called by the Secretary. Minutes dispensed with. Attendance forty regular members—total attendance fifty-three. Meeting opened with three minutes concentration for members and delegates at the annual convention in St. Louis, Mo.

Mandolin solo, Represa Mandolin Club; Guitar solo, Represa Mandolin Club; Recitation, "Napoleon," Wm. Costello; Recitation, "Sinking of the Titanic," Mr. Kernan; Short Lecture by Brother Dill, "Reincarnation"; Mandolin and Guitar selection, Mandolin Club.

Meeting adjourned by vote at 2:30 p. m.
Sunday, Aug. 13, 1916.

Study class assembled in chapel for regular monthly class study.

Meeting called to order at one p. m. Regular Chairman in chair. Secretary present.

Reading of minutes and roll call by Secretary. Minutes accepted by vote of class. Regular members in attendance forty-two; total

attendance fifty. Class now adjourned and assembled in sub-classes for study.

WASHINGTON STATE PENITENTIARY

The good work also has been organized in the Washington State Penitentiary, and we have before us the monthly magazine issued by that institution in which there is a full column devoted to "A Class in Theosophy." It includes an expression of thanks to the Tacoma Lodge T. S. and to Mr. Ray Wardall for their help, and then states:

The class has been formed with a membership of about thirty, with permission to meet in the main dining hall every Thursday evening. Thus far we have held two meetings, at the latter of which papers were read on the subjects of Theosophy and Reincarnation by Messrs. Scott and Griffin, members of the class. In the discussions which followed the reading of the papers, the intelligent interest displayed by all the students augurs well for a most interesting and profitable course of study.

Acting on the suggestion of the Warden, who is highly pleased at the interest displayed by the students, we shall endeavor to secure the attendance at our Thursday evening classes of some Theosophists from Walla Walla, who will be able to direct our studies and to answer the many perplexing questions which arise.

Ready-to-deliver lectures, free literature, study-books in so far as special donations will be sent to the National Secretary for that purpose, and a few complimentary copies of THE MESSENGER will go forward from Headquarters to help on this newest prison class.

BIG!

You remember we have written (last June and August Messengers) about the *National \$5,000 Morality Codes Competition* for the Best "Children's Code of Morals." That we were too late to get an F. T. S. entered on the restricted list of the 70 writers has proven the best of luck. "One of us" has by letter so shown her good common sense and value to the Chairman of the National Executive Committee at Washington that she has been requested to assist that officer in formulating "a suggestive code and letter of advice" to be sent officially by him to all the code writers. That is of tremendously more value than just being one of them, is it not?

Besides this, the National Institution is getting up a "School Character Chart to be made out by school officers in consultation with parents and friends of the pupil and used as a guide for individual character education in school and home." The latest revision of this chart is before me as I write and you see that what I take from it is approaching close to a classification in accord with the Theosophical study of man's bodies and principles:

INTELLECTUAL CHARACTER, needed for wise thinking: earnest, not trifling; sincere and open-minded, not diverted by personal interests; discerning, not superficial; alert, not indolent; accurate, not indefinite; useful, not merely interesting; inventive and constructive; not lacking initiative; rational and judicious, not over emotional, hysterical or melancholy; thorough, not illogical; keen perceptions, not unobserving.

WORKING CHARACTER, needed for doing useful work: purposeful, not led merely by likes and dislikes; teachable, not stubborn; obedient, not balky; cautious, not heedless; ambitious, not self-satisfied; persistent, not vacillating; industrious and energetic, not lazy and dilatory; attentive, not careless; decisive, not procrastinating; progressive, not opposed to change; thrifty, not wasteful; artistic, not slovenly; adaptable, not slow to fit into new surroundings; executive, not haphazard.

PERSONAL CHARACTER, needed for doing right by oneself: thoughtful, not merely impulsive; influenced by high ideals, not content with low standards; conscientious, not lawless; independent, not suggestible; self-controlled, not weak; refined, not coarse; self-respecting, not dissipated.

SOCIAL CHARACTER, needed for doing right by others: genuine, not affected; honest, not thieving nor disposed to cheat; truthful, not given to lying and deceiving; honorable, not sneaking; just, not unfair; harmonious, not wrangling; forgiving, not vindictive; disposed to trust others, not suspicious; sociable, not exclusive nor snobbish; loyal, not treacherous; pure, not lewd; courteous, not rude; tactful, not brusque nor priggish; generous and sportsmanlike, not stingy nor jealous; public-spirited and patriotic, not selfish; respectful, not impudent nor flippant.

EMOTIONAL CHARACTER, needed for the joy of livings courageous, not timid; capable of true love, not cold-hearted; kindly, not cruel nor hateful; sympathetic, not self-centered; congenial, not repulsive; responsive to the beautiful, not indifferent; alive to truth, not uninterested; devoted to righteousness, not inclined to evil; humble, not conceited; patient, not irritable; tolerant and with a sense of humor, not angry over differences of opinion; hopeful, not pessimistic; reverent, not irreligious.

PHYSICAL CHARACTER, needed as a basis for human life: well-developed body, not poorly nourished; high resistance to disease, not susceptible; vital, not sluggish; ready muscular control, not bungling; endurance, not quickly tired; strength, without disabilities; grace of figure and carriage, not frumpy; expressive face, not stolid; strong, musical voice, not choked nor rasping.

Should any F. T. S. wish to offer criticism or advice for the improvement of this charting, such communications sent in to the National Secretary will be forwarded to the "One of Us" who will make use of all valuable suggestions.

MONTHLY LODGE AND MEMBERSHIP RECORD

July, 1916

Total number of Lodges.....		165	
Lodges chartered	2	Lodges dissolved	0
New Members	96	Deceased	9
Reinstated	3	Resigned	36
Transfers from other sections.....	1	Transfers to other Sections.....	0
Total Active Membership.....	5143	Transfers to Inactive Membership.....	3

MONTHLY LODGE AND MEMBERSHIP RECORD

August, 1916

Total number of Lodges.....		165	
Lodges chartered	0	Lodges dissolved	0
New Members	46	Deceased	5
Reinstated	1	Resigned	9
Transfers from other Sections.....	0	Transfers to other Sections.....	0
Total Active Membership.....	5177	Transfers to Inactive Membership.....	0

PROPAGANDA DEPARTMENT

L. W. ROGERS, PROPAGANDA MANAGER

SPREADING THE LIGHT

No person can get something for nothing (although he may foolishly believe that he can) or get help without helping. If he has already had some light it only signifies that he had a claim upon nature that has thus been paid. It may have been established without thought of what was occurring, but it was due him and payment was inevitable and as natural as the rising of the sun or the coming of summer. But the fact that some light and help have come does not prove that they will continue if they are received as a matter of course and thought of as a personal possession that concerns nobody else. To the universe every soul is important and one cannot be more important than another. Why, then, should anybody imagine that spiritual truth is for *him* rather than for the scores who can receive it through him?

There are some games that reverse the common rule of procedure and the winner is held to be he who can first get rid of all the points he holds. And so it is with things spiritual. Progress is by reversal of the common rule of procedure of the physical world. It is not by grasping but by giving that we get more, that we finally win. Only by the process of giving can the aspirant gain. He cannot get the full benefit of a spiritual truth until he has given it to others.

Acting for you the Propaganda Department is organized to spread the light; it takes care of this work with a nation-wide vision. Every month it is sending literature to thousands of enquirers; it maintains a ready-to-deliver lecture service for all lodges or individuals that desire it for public work; it answers every personal question that is asked fully and sympathetically and it is constantly spreading Theosophy through the press. These activities are all free and are supported entirely by voluntary contributions. *Every cent given for this work goes directly into propaganda.* Nothing will be paid out of

the voluntary contributions for salaries or rent.

During the summer months the donations naturally fall off considerably, so that this month we have less than \$30.00 to acknowledge. Now that the lodges have resumed their activities we hope that the contributions will come in freely and generously. It would be a calamity to close down any of the work now going on, but that is what will happen if the money does not come in, for one Propaganda Department rule is that positively no debts are to be made. Will you help us to Spread the Light?

THE PRESS—A MIGHTY CHANNEL

Experience has shown that there are many publications in the United States and Canada that will accept articles on Theosophy. These publications range in importance from the great daily newspaper having a million readers down to the country weekly having a circulation of a few hundred. There are probably hundreds of others that will as readily publish acceptable theosophical articles. The Propaganda Department has hitherto been unable to give adequate attention to this important phase of the work, owing to the pressure of other duties. We are now, however, gradually preparing a variety of press articles and they will be put out through our Propaganda Agents. In places where Agents of this Department have not yet been appointed we shall be glad to send these press articles wherever they can be used. If the articles cannot be used otherwise it is sometimes possible to get them into the columns of letters from the people. Hardly a day passes when there is not some news item of local or national importance that can be taken up and commented upon from the larger theosophical standpoint.

Another way of getting the message of Theosophy into the press is to send a report giving the gist of each public lecture delivered at the lodge rooms to the local

editors. The general average for such reports throughout the country is from 200 to 300 words in length. They should, of course, be carefully written, special attention being given to the sequence of ideas and the composition. Not only does such a report carry a theosophical message into the community, but it also advertises the existence of the lodge and the location of its meeting place. A surprisingly large number of strangers are attracted to the lectures by reading these reports. Three such press reports are sent with each ready-to-deliver lecture issued by this Department.

THE NATIONAL LECTURERS

It is too soon after Convention to have received any reports from our field lecturers, but we have heard informally that ten new members were added to Brotherhood Lodge (St. Louis) after a series of Post-Convention lectures by Mr. Max Wardall. Des Moines also gained ten members from Mr. Wardall's work in that city, and Omaha ten.

Miss Isabel B. Holbrook has a very full program for the next two months. Her weekly class talks and lectures are as follows: Sunday morning, Bible class in Hollywood, the attendance of which represents many schools of thought. Sunday evenings in September, October and November: three lectures at Ocean Park, two in Los Angeles, two in Hollywood, one at Riverside and three at San Diego. Thursday evenings a series of four lectures will be given before the Public Teachers' Association of Los Angeles under the auspices of the Church of the People. This association has a membership of 600. The subjects are:

- Child study—the age of example.
- Child study—the age of ideals.
- Child study—the age of vocation.
- The Permanent Storehouse of Education.

Miss Holbrook also conducts a beginners class in Long Beach that has an attendance of from 60 to 100 every Friday night and on Saturday afternoon has a well-attended class in "A Study in Consciousness" for advanced students, in Los Angeles. Will members please write their

friends residing in or near any of these cities about Miss Holbrook's work? Much of it will be repeated in other parts of the Section at later dates.

REVISED ITINERARY—L. W. ROGERS

Toronto.....	Sept. 28, 29, 30; Oct 1
Montreal.....	Oct 2, 3, 4
Portland, Me. (new territory).....	Oct. 5, 6, 7, 8
Boston.....	Oct. 9, 10, 11
Springfield.....	Oct. 12, 13, 14
Holyoke.....	Oct. 15, 16, 17
Albany.....	Oct. 18
Kingston, N. Y.....	Oct. 19, 20, 21
New York City and vicinity.....	Oct. 22, 23, 24, 25, 26
Philadelphia.....	Oct. 27, 28, 29
Reading.....	Oct. 30, 31
Baltimore.....	Nov. 1, 2, 3, 4, 5
Washington.....	Nov. 6, 7, 8
Pittsburg.....	Nov. 9, 10, 11
Louisville.....	Nov. 12
Memphis.....	Nov. 13, 14, 15, 16
Nashville.....	Nov. 17, 18, 19
Atlanta.....	Nov. 20, 21, 22, 23
Birmingham.....	Nov. 24, 25, 26
Montgomery.....	Nov. 27, 28, 29, 30
New Orleans.....	Dec. 1, 2, 3
Shreveport.....	Dec. 4
Dallas.....	Dec. 5, 6, 7, 8
Fort Worth.....	Dec. 9, 10
Oklahoma City.....	Dec. 11, 12, 13

MAX WARDALL'S ITINERARY

Oklahoma City.....	Sept. 28, 29, 30
Oklahoma Penitentiary.....	Oct. 1
Colorado Springs.....	Oct. 2, 3
Denver.....	Oct. 5, 6, 7
Salt Lake City.....	Oct. 10, 11, 12

Mr. Wardall will probably also visit Reno, San Francisco, Oakland, San Jose, Santa Barbara and Los Angeles.

IRVING S. COOPER'S ITINERARY

Toledo.....	Oct. 1 to 13
Cleveland.....	Oct. 15 to 27
Akron.....	Oct 29 to Nov. 10
Pittsburgh.....	Nov. 12 to 24

MISS EVA BLYTT, GENERAL SECRETARY FOR NORWAY

Miss Blytt will probably visit the following cities on her way East: San Diego, San Francisco, Oakland, Salt Lake City, Colorado Springs, Chicago, Minneapolis, Buffalo, Rochester, New York, Boston and Washington, D. C., speaking to members only or to the public as arrangements are made.

FIELD REPORT

As "copy" for THE MESSENGER must reach Krotona about the 10th of September, to appear in the October number, it is impossible to report more than the beginning of the year's work.

For my part of the field work, I opened

the season at Crookston September 1, with an audience of only forty-five people and a temperature of only ninety degrees in the shade. There was a natural longing to trade degrees for people and transpose the figures. The audiences grew in size steadily until at the fourth, and last, lecture the hall was what is commonly called "comfortably filled," but that adjective would be an outright misrepresentation, although the temperature had improved. Four new members were taken into the Lodge, giving it 26 in all, which is certainly a pretty good showing for a town of eight thousand inhabitants.

Minneapolis turned out its usual fine audiences notwithstanding more hot weather. The press reported the thermometer as registering "above ninety." The second night was rainy, but the audience grew somewhat, and the third night the fine Unitarian Church was well filled with an audience of over three hundred people.

As a helpful hint to my fellow itinerants, let me record the opinion that nothing south of Duluth should be booked for early September—and with August Conventions laid to rest in the cemetery of human errors, it will not be necessary.

L. W. ROGERS

PROPAGANDA RECEIPTS:

Miss L. E. Holt, Oakland, Calif.....	\$.20
Toledo Propaganda Centre, Toledo, O.....	6.00
Mrs. Louis Heintz, San Jose, Calif.....	.50
Mrs. Josephine Spriggs, Helena, Mont.....	3.00
Dolly D. Burgess, Helena, Mont.....	.34
Anaconda members, Anaconda, Mont.....	1.00
Dr. E. H. Jones, Weyanwega, Wis.....	1.00
Mary Watson, Banff, Alta, Can.....	2.00
Ida E. Cohn, Los Angeles, Calif.....	.05
Ila Fain, Oklahoma City, Okla.....	1.00
Scott van Ethen, Columbus, O.....	3.00
E. C. Fain, Lubbock, Tex.....	.50
St. Anthony Lodge, Minneapolis, Minn.....	1.00
Miss F. E. Christien, Altadena, Calif.....	.45
Spokane members, Spokane, Wash.....	2.00
Mayme E. Bates, Gowanda, N. Y.....	.48
Mrs. M. E. Weirick, Berkeley, Calif.....	.50
Mrs. Vera Frisbie, Fresno, Calif.....	2.00
L. Jeffreys, Philadelphia, Pa.....	.23
F. T. S., Fort Wayne, Ind.....	1.00
Mrs. A. M. Cox, Santa Rosa, Calif.....	1.00
Mrs. Lena Pomeroy, Santa Rosa, Calif.....	1.00

\$28.25

It is a blessed discovery to find that the hurt feelings of personal sensitiveness are every bit as bad within ourselves as anger; it is a blessed discovery because so long as we are plunged in such grief without an intelligent knowledge of what causes it, we are in the full belief that it is justifiable, and more than that, that we are very much to be pitied and sympathized with. Very few would want the anger in them coddled and petted.

The ugly nature of anger is always evident, and we have no doubt but that we should conquer it. But grief—the painful, exquisite grief of personal sensitiveness—who would ever think of that as evil, positive evil? And yet it is, and when once it is recognized it begins to have for the one who is tempted by it a murky, sickish flavor, which seems much more evil in itself than what might be called the poisonous snap of anger.

ANNIE PAYSON CALL.

From HOW TO LIVE QUIETLY.

QUESTIONS ANSWERED

Q. Are we to accept the intervention of "Angels" at Mons as a fact? If so, what class of entity is likely to have been responsible for this much-discussed phenomenon?

A. I think that I, at any rate, have not sufficient evidence before me to declaim upon this matter one way or another. I can only say that it is exceedingly probable that such an intervention would take place. There seems to be a good deal of evidence that it has taken place on other occasions in history. There are a great many possible sources of such intervention. First, there are dead soldiers who would be anxious to go on with their work. Even when they have discovered that they are no longer able to handle a rifle, they are often anxious to do anything they can to help and encourage their comrades. I know from my own experience that a large number of soldiers do continue to hover about a battlefield and try to put ideas into the minds of their living comrades and of their commanders. I have little doubt that sometimes they succeed in doing so.

Then there are a great number of "dead" men, not soldiers—and women also—who are hovering over their relations, or about their country's army, and they also are anxious to do anything they can. A materialization may be produced by those who have no knowledge of the *rationale* of it, if they are sufficiently moved. If their emotion is tremendously strong, it may express itself in an unconscious materialization. Dead relatives or sleeping relatives must often be under an emotion strong enough to produce a materialization—or to come very near to it, enough for people who are a little sensitive to perceive them.

Many of the soldiers are in a condition to see something psychic. They are terribly overstrained and overworked, a condition that would predispose them to see anything of that kind. There may be also non-human entities occasionally making themselves manifest. They are quite ca-

pable of showing themselves, and possibly would not be averse to taking a hand on what they thought the right side.

It is stated by various French soldiers that Joan of Arc has been seen during the present war. I think it improbable that the *real* Joan of Arc (whose history is quite different from that which is generally told) was there at all. But any person who wished to help would be exceedingly likely to take such a form, because it would be acceptable to the person whom he wished to help.

C. W. L.

—From THEOSOPHY IN AUSTRALASIA.

Q. In THE ANCIENT WISDOM Mrs. Besant says Beethoven is happy composing most wonderful music, and in THE INNER LIFE Mr. Leadbeater says sound is not possible on these inner planes. Is there any contradiction, or what is meant?

A. There is no contradiction. There are divine harmonies expressed in the mental world that may be designated as music, for want of a better word. These harmonies are expressed in form, color, and through an exquisite appeal to the inner nature of man that exceeds anything that sound can produce. All that Mr. Leadbeater meant to imply was that sound results in a vibration in physical matter. There is, of course, no physical matter on the mental plane.

M. W.

Q. What became of Jesus when He surrendered His body to the Christ at the baptism?

A. The soul of the Disciple Jesus withdrew from the fleshly garb and retired to the astral plane, where he remained in constant touch with the work of the Master during the three years of His ministry. It is probable that from time to time during the three years Jesus re-entered his own body while the sublime Teacher was engaged in other work. It is also probable that Jesus re-entered his body before the crucifixion and that it was he who suffered the agony of the cross.

M. W.

AMONG THE MAGAZINES

MISCELLANEOUS

In CURRENT OPINION for September the eye is caught by a heading always of interest to Theosophists: *How Recent Geology Confirms the Legend of the Lost Atlantis*. In the last annual report of the Smithsonian Institution, from which this article quotes, the distinguished French geologist, Professor Pierre Termier, puts it forth as his opinion that Plato's story of the sinking of the Island of Poseidonis was actually a page from the history of humanity. He says:

It seems more and more evident that a vast region, continental or made up of immense islands, has collapsed west of the Pillars of Hercules, or Strait of Gibraltar, and that its collapse occurred in the not distant past.

In any event, the French geologist believes that the whole controversy as to Atlantis is opened up anew and that men of science will have to seek the solution through Oceanography as a branch of Geology. To quote still further from the article:

The buried region which in geologic time was engulfed but yesterday, survives at the surface in the form of the Azores, which escaped the tremendous catastrophe. There were other collapses in the same region upon a scale and with a swiftness that stagger the imagination. Geology teaches that these collapses were indeed sudden, as the legend of Atlantis declares. The chemical composition of fragments torn from the projecting cliffs in the bed of the Atlantic proves this. The local conditions of that bed indicate much more.

The remainder of the article gives a detailed description of the changes which have occurred on the earth's surface, so far as Geology can read them. All these changes point strongly, so Professor Termier believes, to the Atlantic prolongation of the Tertiary folds, those of the Atlas mountains towards the Canaries, those of the Alps towards the southern islands of the Azores. In other words—a submerged continent.

Quite in line with this is an editorial which appeared in the *Los Angeles Times* of a recent date, entitled "The Lost Atlantis." It suggests that the mercantile submarine may be developed into an under-sea observatory in that portion of the Atlantic Ocean known as the Sargasso Sea. This lies between the mouth of the Mediterranean and the coast of Brazil, and is avoided by mariners because of its tendency to calms and its converging currents which block the passage of ships with accumulated seaweed. Beneath this debris a submarine can go and make observations that are now impossible.

Attempts have been made (says *The Times*) to fish up from the bottom of the Sargasso Sea what might be found there, and fragments of pottery have been obtained which indicate that the story of Atlantis, the lost continent, is not altogether a fable, and that in prehistoric days there was a great city which by cataclysm was suddenly sunk to the bottom of the sea.

When this carnival of slaughter has ended in Europe, we may hope that the submarine may

be put to such uses and bring us a sea-borne humor of that fabled land where

In towers and rooms and golden courts
The Shadowy coral lifts her sprays.

In THE INDEPENDENT for August 21 is an article which the reviewer wishes every Theosophist might read. In *Save Your Nerves* Edward Earle Purinton, Director of the Independent Efficiency Service, arraigns hurry—"the great American folly." According to him, "we are the greatest hurriers—and the greatest worriers—on the globe." This statement alone might lead one to think that Mr. Purinton's comments were somewhat hackneyed. The American has heard all this before. But there is more, very much more, in the article in question than one usually finds in papers along similar lines. The whole thing is written, not from a physical but from a spiritual standpoint, and therefore contains true healing for our harried souls. I cannot do better than quote at random from Mr. Purinton:

The end of hurry is worry; since hurry makes blunders and blunders breed confusion. When a man does his best, and takes his time doing it, he instinctively trusts God to crown his work with happiness. As a nation we are tense without being intense—a psychological waste and a physiological menace. The great worrier is tense without being intense—the great worker intense without being tense. . . . Of all the portions and functions of the body, the nerves are the most difficult of repair. And the greatest waste in American life is waste of nerve force. We eat too much, too fast and too often. We talk with the reserve, sweetness and composure of a boiler factory. We live and work amid countless and needless noises. We measure our neighbor by his speed record and his bank book. We put the clock where the altar used to be. . . . The quickest way to run down is to be always speeding up. . . . A regular duty of an efficient man is to forget to be efficient. The time to observe this duty is every Sunday, two or three evenings a week, and three or four weeks a year. Otherwise efficiency becomes an obsession; and the more moral an obsession is, the more dangerous it is. . . . First lesson in achievement—how to work; second lesson—how to stop working. The productive mind is creative; and essential to the finest creations are the long relaxations between. . . . The final efficiency test of a great worker is that he knows how to rest. . . . By relaxation I do not mean play, diversion or amusement. Play is merely change of motion. Relaxation is cessation of motion and solitude. Make your mind a perfect blank, let your nerves and muscles hang as limp as though you had lost control of them, blur all consciousness of time, care and responsibility. Close your eyes and ears to all sensation, feel nothing, want nothing, remember nothing, hold nothing, revel softly in a dreamy haze of oblivion while the hours slip away unmarked and unmeasured, be as calm and inert as a moss-grown log in a shady dell where the soothing willows gently wave and flowers breathe content beside a sleepy brook. . . . The power to relax is the source of the power to concentrate. . . . The ebb and flow of spirit, like the ebb and flow of the sea, must be regarded. . . . To do more, do nothing between times. . . . Our growth demands relaxation. We are citizens of Cosmos, dwellers in Eternity, heirs in Infinity. Why then hurry? Why fret and grieve at delay or disappointment? Everything must come right when we are right. We cannot sow a panic and reap a destiny. Moral vision, even

more than physical vitality, must be conserved and refreshed by wholesome, normal periods of seclusion, meditation, relaxation, reunion with God and Nature. . . . Finish every piece of work before you start another. . . . Read regularly one hygienic and one psychological magazine; but no more, please, than one each, lest you become a hopeless health crank and sicker than would otherwise be possible. . . . Wear soft, loose clothing—no stiff hats or corsets. No high collars, no tight shoes, no wool next the skin. . . . Let your pictures be few and far between, and your trinkets and ornaments even less. . . . Be alone some time each day, and suffer motion to yield to meditation. . . . Prefer old-fashioned music to the rag-time of the modern cabaret. . . . Make friends with night; commune with the stars, let them soothe away your cares. . . . Think great thoughts and sweep away trifles. . . . Test the regenerating power of slow, calm, deep rhythmic breathing as a life-habit. Experience the wonderful

results on the nervous system of the air, light, sun and earth baths, now so popular in Europe. Sleep sixty hours a week or more, and as nearly out of doors as possible. . . . Don't be ashamed to rest in the daytime. . . . Learn to change your consciousness as you change your coat, and make your home self utterly different from your business self. . . . The force in concentration is the rebound from relaxation. More work is good, better work is better, greater work is best. The man who does great work is so much greater than his work that he looks on all work as child's play; so he can smile at himself for working, when he is not working, and relax, and let go, and cease to think and do, in order just to be. The crown of achievement is attainment; and the measure of attainment is silent self-command.

The foregoing is only a suggestion of the article. I regret that it cannot be given in full.

G. F. W.

THEOSOPHICAL

THE THEOSOPHIST for August leads off with an article by Mrs. Besant on *Theosophy and Imperialism*. True Imperialism, she shows us, is not antithetical to freedom and brotherhood, but rather a fuller and more synthetical expression of them. She makes it plain that for Theosophists there cannot be a division between "sacred" and "secular" and reminds us that "Theosophy is not merely a collection of doctrines but an attitude towards life." She scores those who would hold Theosophy aloof from the social problems of the day and while agreeing that it is rational for a Society like the Theosophical to refuse to commit itself to any particular solution, she asks, "Shall the Divine Wisdom be shut up in little prattling coteries and denied to the Forum of the Nations? Better feast in luxury," she cries, "and deny food to the starving poor thronging around our tables, than withhold at this crisis of the world's destiny the social, educational and political applications of the truths which will aid it to welcome the Supreme Teacher, and to co-operate in the social and political reconstruction which He is preparing now and will crown when He comes."

Mrs. Besant's ideas of Imperialism would not be recognized as such by the great Alexander. Evolution being "A process of integration into ever-increasing complexity," it follows that "the more complex the organism, the more diverse the parts united in harmonious working to a common end, the higher the organism."

Applying this to Society we perceive through Mrs. Besant that this condition is more fully realized in an Empire wherein many nations "contribute to the richness, strength and dignity of the whole." Whereas tyranny reduces the entire Empire to one dead level, the Aryan Empire which Mrs. Besant visions, will be not "an Imperial monotone, but an Imperial chord." Its value to the world "will largely depend on the full development of the peculiar 'values' of each component Nation."

It is an inspiring picture that is drawn for us, of this mighty Aryan Commonwealth which

is to be.

"We err if we think that war brings suffering; it is suffering that brings war," says Mr. Jinarajadesa in his valuable paper *War and Civilization*. He contends that our physical struggles are the direct result of our tragic wars of peace, i. e., our factories, our sweatshops, our child-labor, our degradation of woman,—"murders and robberies more terrible than anything merely material." He warns us to be content with no "mere political peace" for it will not last "while there is one man or woman in any state of poverty or degradation or ignorance," and he urges us to "work for the abolition of the horrors of the many civil wars already existing in the nations, in all our factories and in our slums." "It is for this work that Theosophy has come to us," he says.

In Watch Tower notes Mrs. Besant records the death of some old Theosophic friends, among whom is Dr. Hubbe Schleiden, the valiant German General Secretary. Mr. W. H. Kirby contributes a helpful article on *The Use of War* and we note among other good things *Fire Lily*, an heroic little story by F. Hadland Davis, who is now at the front. We echo Mrs. Besant's wish in a foreword that high deeds may be his as in the case of his hero in the story, but, a safe return.

G. F. W.

The September number of *ESOTERIC CHRISTIANITY* seems to us one of the best yet received. Mr. Wardall has a very fine article on *Thought Reactions*, giving us glimpses of the karma which results from the many kinds of thought. His conclusion is especially good:

Poverty arises from unwillingness to share. Any one who holds tightly to possessions must some day wear the beggar's robe. He who sits loose among the objects of the senses, whether he be a prince or a pauper, giving much or little with a royal heart that loves to share—he "shall inherit the earth."

Mr. Shepard continues his article on *One World or Two*. Dr. Curtiss has also a second article on *The Philosophy of War*, sub-titled *The Battles of Armageddon*. Evelyn Underhill is quoted at some length on clearing

the cobwebs away from the doors of our perception, so that we may see the Infinite everywhere, in everything.

A short article by Miss Stovel, the business manager; two poetic contributions, *Jesus—Master and When Jesus Enters In*; Mr. Wardall's comments on the Sunday School lessons; Mrs. Duff's page on *Meditation and Prayer*, and the *Query Page* complete the number.

E. E. P.

THE HERALD OF THE STAR for August is rich in interesting matter. In the *Starlight*—written this month by Mr. C. Jinarajadasa—sounds the note of hope so much needed in these dark days, for even now "the Lord of the Springtime of the World is already weaving His magic wonders."

Love, Beauty and Service is the title of a lecture by Mr. Leadbeater, who takes as his texts those words from the little book *WHAT WE SHALL TEACH*: "Beauty is joy" and "Love, and you will find the beautiful." He emphasizes the need of beauty, in our daily life, in our homes and in our work—a point sadly lost sight of in the rush of the world.

A spiritual uplift will come to those who read and ponder over the loving sketch by Harendranath Maitra of the life of *Maharshi Deben-dranath Tagore*. Nobly did the father of the great poet Rabindranath earn the title of Maharshi, or Great Rishi, given by his fellow men whom he guided toward the God-vision.

In *Sovereignty and Democracy*, by Montague Churchill-Shann, we have another contribution toward the solution of the many problems which will arise after the war.

The Western mind has always been puzzled by the Hindu term "Nirvana," and this short article by Mr. Jinarajadasa *Nirvana According to Buddha*, will be welcomed as affording an elucidation of the subject.

Miss Hope Rea, in her articles on Art, always inspires in her readers a desire—strengthened by the excellent illustrations—to see the pictures she so skillfully describes and analyzes, and the present contribution on the work of Jan "Velvet" Brueghel is no exception.

In his *Practical Ideals in Education* Mr. Philip Oyler states that four things are primarily necessary: "Love, Faith, Health, Simplicity." He very strongly advocates the simple life, and interchange of work—not restrict-

ing certain kinds of work to boys and others to girls, as is the usual practice.

From the pen of Maude Lambert-Taylor comes the first installment of a lecture on the intensely interesting drama *Mary Magdalene*, by Maurice Maeterlinck, that great writer who "deals with the Soul rather than with the Intellect," and who said "I have never met a single woman who did not bring me something great."

Spiritual Healing, by F. E. Pearce, is very illuminative and should be attentively considered by all interested in the noble work of healing.

Quis Separabit? the title of an article by Eric Hammond, insists on the necessity of linking up East and West in loving brotherhood. Each owes much to the other, and slowly—too slowly—the force of this fact is being felt and acted upon.

G. I. W.

The August VAHAN is "featured" by a statement from Mr. Sinnett, as Vice-President, that "self-government for India is inappropriate and uncalled-for." Some members may perhaps admire his courage in making this declaration, but most will probably think it unfortunate that he expressed his radical opposition to our President at the very time that she is being persecuted by the British Government for her ardent work for India's self-government and therefore needs the loyal support of all Theosophists.

Among other items of interest are an epitome of *The Purpose of the Theosophical Movement*, *The Trials of a Candidate*, two articles on the favorite theme of *Brotherhood*, and *An Open Letter to all Secretaries*, by "One of Them," which our own National Secretary might wish printed for the edification of all lodges and for the lightening of her own labors! Practical suggestions are given for organizing committees, making reports, arranging for lecturers, etc. "Never the Committee yet that ceased without yawns, longing for its tea or its bed, voting any way that promised near release," and "Brevity is the soul of Minutes!" are some of the interesting bits.

Our younger members (in years in this body only, for are not all Theosophists old in soul?) will be proud to learn that the teams of the Garden City Theosophical School were the winners in all sporting matches played against neighboring teams.

H. H.

"Grant us the will to fashion as we feel,
Grant us the strength to labour as we
know,
Grant us the purpose, ribbed and edged
with steel,
To strike the blow.

BOOK REVIEWS

RUSSIA'S GIFT TO THE WORLD

By J. W. Mackail. (Alfred A. Knopf, New York. 1915. pp. 48.)

A small book of but about fifty pages, constituting however a formidable catalogue of Russian achievement. We read that the outstanding figures in Russian literature—Turgenev, Dostoyevsky and Tolstoy “are by common consent among the greatest writers of all ages and countries.” Of the writings of the first, Taine said that there had been nothing like it since Sophocles. That music and song are the natural gift of the Slavonic race is well known. In art the Russians’ application of beauty to the common things of life, a native instinct, “has been checked and sometimes nearly killed by industrialization, by the victory of the factory and the machine,” an imputation not by any means confined to the household art of the Russian nation alone. It is refreshing to read that “for beauty and imagination and sense of life Russian toys are unequalled in Europe.”

Russian genius, however, is particularly apparent in the realm of Science. The original researches and writings of Lobachevsky, the discoverer of the new non-Euclidian geometry, regarding the problem “What is Space?” and those of Minkovsky, an eminent physicist, concerning the equally important question, “What is Time?” are worthy of particular notice. We are informed that “the best text-book on physics produced in any country is that of a Russian, Hvolson.” . . . “Among chemists far and away the greatest name of modern times is that of Mendelyev.” . . . “In physiology Russia may boast of possessing the greatest of living physiologists, Pavlov, who was one of the earliest to receive the Nobel Prize.” . . . “To *English* historical studies Russians, and one Russian in particular, have made contributions of unexampled value. Vinogradov has made little less than a revolution in English history.”

According to the author, Russia as a nation has been widely misunderstood. The nation is not semi-barbaric, nor are its achievements a blank page. No mention is made in the book of our venerated Helena Petrovna Blavatsky; also there is no reference to matters spiritual. However, the author displays considerable psychological insight into the national Russian character.

The book is well worthy of perusal, and calls for a more detailed exposition of Russian encyclopedic achievement.

E. E. P.

AN ESOTERIC READING OF BIBLE SYMBOLISM

By Harriet Tuttle Bartlett. (Philopolis Press, San Francisco. 1916. pp. 224. \$1.50 net; postpaid, \$1.70.)

Mrs. Bartlett’s book will do incalculable good if it is able to establish in the minds of its readers a knowledge of symbolism and a belief

that its application to some problems of life may elucidate their meaning. If, with this belief, Mrs. Bartlett is fortunate enough to sound a note of warning of the great danger of translating commonplace happenings into symbols, and the disastrous effect of such superstition, she will have accomplished something more than an incalculable good. To an earnest student of the Bible there will be always revealed an inner or hidden meaning; this fact is the accomplishment of a great law, for to him who knocks it will be opened, but the knock must be given free from personality, the door must be sought with the spirit of a little child, must be approached by one free from the vicious belief in his own unquestionable authority. Read with a conviction that the Bible, especially the gospels, are a history of our own life, a story of the birth and growth of the Christ-Child in our own hearts, AN ESOTERIC READING OF BIBLE SYMBOLISM cannot fail to serve its author’s evident desire to arouse a new and greater interest in the Book whose mysteries must be solved by each individual student for himself.

G. S. D.

CHRISTIANITY AND INTERNATIONAL PEACE

By Charles Edward Jefferson. (Thomas Y. Crowell Company, New York. 1915. pp. 287. \$1.25 net.)

This vigorous statement of the world’s need for peace was delivered as a course of lectures at Grinnell, Iowa, in 1915. Dr. Jefferson feels that the greatest need of the age is that men learn to live together in mutual helpfulness. Evidently the first step in this direction is that they learn to live together in mutual harmlessness. In other words, that universal peace, though it be a basic necessity, is only the first step toward that enlightened social system in which there shall be an ever-growing state of active co-operation in which the knowledge, the wealth, the faculty of every people shall be used for the uplift of the whole people. Dr. Jefferson feels that not through peace societies or foundation bureaus will peace come, but through education and the formation of public opinion.

The book gives evidence of earnest altruism, and will be an inspiration to many who long for peace; still we can but feel that the writer is limited by a short and narrow view of world development, that he has not recognized the place of warfare in that slow process of growth, nor has he seen all the principles that underlie all effort, conscious and unconscious, toward the inevitable world peace and world federation. Some will feel that he has failed to see the desirable and happy medium between being a sheep among the nations or being a wolf among the nations. These will doubt his assertion that overtures of peace must come from an unarmed nation.

H. M. S.

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