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CAMP SHERMAN

By CLAUDE BRAGDON

THE early-morning silence is broken by the voice of bugles, sweet in the distance; then follows the beat and whirr of motor-trucks along the road, like the buzzing of giant insects. These sounds out of the darkness herald the Christmas dawn.

The rain of the night before has turned to snow, and the frozen earth is covered with a low-lying mist, making prismatic circles around each needle-point of light, by which the plan of the camp can be picked out. The sun, soon sucking up the fog, illumines the great dazzling valley, flat as the floor of the ocean except where invaded by some promontory of the undulating Ohio hills. These mitigate scarcely at all the overwhelming horizontality of the whole prospect, accented as it is by line on line of snow-covered roofs, of straight ditches and straight roads—a nightmare demonstration, on a vast scale, of the Euclidian axiom that a straight line is the shortest distance between two points.

The dry bed of an abandoned canal cuts through the cantonment, interrupted here and there by the ruined masonry of an-

cient locks. A few farm houses sheltered by trees break the monotony of the yellow barracks which everywhere occupy the fields covered last year by yellow corn. A fine old rambling southern mansion, once an inn, has been converted into Post Headquarters. Its rooms and corridors swarm with officers, and its fore-court is filled with motor-cars and vans.

The Post Exchange stands at right angles to the main road, a long, two-storied building, surrounded by a double-decked piazza, making it look like a summer hotel with no pretense to fashion. A general store and a barber shop occupy the first story, and the second is given over to the uses of a restaurant. The near end of the store is a tailor shop, and in the far end is a bar for the serving of soft drinks. Between are "departments" presided over, for the most part, by feminine presences more or less remotely reminiscent of the covers of the popular magazines. Here all day, and far into the evening, the soldier may be seen in the act of exchanging his pay for the objects of his fancy, under the expert guidance and assistance of the aforesaid fair.

The way to the base hospital is past the stables, where a few mud-caked horses shiver behind wire enclosures; past the "dead Germans"—suspended sacks for bayonet practice—and along an open road bordered by a field of corn.

An army ambulance backed up against the piazza of the receiving building is in the act of delivering a sick negro, his giant frame supine on the stretcher, his face and lips of a peculiar pallor, the color of burned-out coal. Within, the clean, light, bare, boarded corridors appear interminable; they are so long that the door is hardly distinguishable at the farther end. Finding one's friend by some miracle, in this ordered wilderness of fifteen hundred—for the most part, empty beds—the soul and senses are assailed by the aura universal in these places—brightness, whiteness, food, flowers, ether, muted voices, hushed foot-falls, solicitude, compassion, pain.

Lining the main road, which parallels the old canal, are drill-grounds. Here, every day, all day, men march, maneuver, and rehearse their parts in the great drama of modern war. Minute in the distance, black against the snow, they scatter and gather like colonies of ants. On both sides of the drill-grounds the straight avenues of barracks stretch away to their vanishing points, the same building endlessly repeated, as in a double looking glass.

Homesickness, humor and rumor are the three things that appear to engage the mind of the conscript soldier, and homesickness is of course most intense at Christmas time. One company deserted in a body, and it was found that each man had gone home. Around the sides of every Y. M. C. A. hut is a bare shelf and a bare bench; and there, elbow to elbow, are soldiers writing letters home. Glance in at any lighted barrack window and as likely as not you will see someone busily engaged with a pencil and a pad.

Camp humor is rough, racy, masculine, a bit cynical, often grim, and equal to any occasion. The sort of witticisms most current with the soldiers are variants on the one cosmic joke that he is "there." This

finds formulation in the phrase, "There are more fish in the army than in the ocean," and voice in such popular songs as *We're Here Because We're Here Because We're Here, Because We're Here*, and *Hail, Hail, the Gang's All Here*, with the refrain of

"What the Hell do we care!
What the Hell do we care!"

sung to a tune from *The Pirates of Penzance*. His predicaments and preoccupations are things that the soldier translates into humor, into song. *All We Do Is Sign the Pay-roll*, to the tune of the *Battle Hymn of the Republic*, is very popular, and the negro troops have an amusing improvisation on the theme, *Every Soldier He Has Feet*.

Rumor naturally centers on what may be brewing at Washington and at Headquarters, and the things reported to be happening at the front which the newspapers dare not print. Aside from this, rumor concerns itself with matters too scandalous and grotesque to be believed. For your quarter of a dollar you get them hot from the taxi-driver on the three miles from the city to the camp, though this fountain of misinformation has perhaps by now been sealed. During the first months, lured by the prospect of "big money," there was an influx of tenderloin taxi-knights from all the near-by cities, but now the service is under military control, and no one with a bad record is permitted a license which admits him to the camp. To show the character of these now-banished pioneers, it is related that two of them, during a snowstorm, met head-on in the single beaten track. As each refused to turn out for the other, they tried for a decision in the ancient knightly fashion—that is, both withdrew for the necessary momentum and then charged their machines at one another at the highest speed they could command. These tactics were repeated until both were placed *hors de combat*, when they deserted their battered and wrecked vehicles and were not seen or heard of in the neighborhood again.

Most camp rumors are too silly and too

soon forgotten to deserve repetition, but an interest attaches to one of them, at least, as showing—like the story of the Three Black Crows—how rumors arise. It was whispered about that six negroes had been found murdered at the side of the road. Traced to its source, this story was discovered to have arisen through a failure of understanding some chance remark of a soldier that he had seen six “dead men” (empty bottles) in the ditch.

The men in the camp have been wrenched suddenly, almost with violence, from their environment, and forced into an unfamiliar habit of life. They are well fed, well clothed, and well cared for, but even at best the daily round is full of discomfort and fatigue. They are put to the task of learning the business of killing: they face the sure prospect of deportation over a dangerous sea, and the possibility of death or mutilation. To look into the future is like looking to black clouds shot with lightning. But do not make the mistake of pitying them on these accounts: they are rather to be envied. They are to be envied in no spirit of cheap jingo patriotism—because they are going to fight and die maybe—but on account of the *spiritual liberation* which has come to many of them already, and is spreading, like a beneficent contagion, throughout the entire camp. This may sound extravagantly idealistic, but not to testify to the reality of this *katharsis* would be to omit from this chronicle a most significant and outstanding fact. The thing that has been repeatedly noted as having happened to the soldiers in the trenches who have undergone their baptism of fire is happening to the men who have that experience still to undergo. So universal, though so vague a phenomenon, does not lack its appreciable signs and outward symbols, but to such as are sensitive to the human *aura*, the thing reveals itself most unmistakably in the *atmosphere* engendered at any gathering of the men. One hears tales without number of ne'er-do-wells who have easily left behind them all their old bad habits and have revealed themselves as leaders of men; of youths rich and gently bred who perform menial

tasks in a true spirit of service, fearful only that their companions may find out the advantages which have been theirs. These things, however, give no idea of the extent of the acceptance of a new ideal of thought and conduct in the interests of a fellowship so liberating to the spirit that it can scarcely be described in terms of the rational understanding. The camouflage of our civilization is no longer deceptive: its values sink out of sight or suffer reversal in the most amazing way, and in their place emerge true values, founded on character and accomplishment and very little else. One comes here to believe in the truth of the contention that the differences in the “moral paste” of individuals is largely a matter of inhibitions, and that the shock of great experiences liberates a self in each to which heroism and sacrifice are native. Such, surely, has been one of the lessons of the war.

It is only at the Community Club House that one breathes the atmosphere of the old established order, so strangely mingled with that of the camp itself as to make a heady mixture, difficult to be described. The Club House performs the function of a hotel or casino: it is a social clearing house, where the soldiers meet their families and friends. Though like the others a temporary building, it escapes, by some potent magic, all reference to the tentative and provisional, and succeeds in imposing itself on the eye and the mind with an authority not to be denied. The interior is cruciform in plan, two hundred feet in each dimension. It is a masterly piece of design, rich in space-rhythms, a fine example of the truth that the well-spring of beauty is necessity; for though the bones of structure are everywhere in evidence, like Trilby, it has “beautiful bones.” A restaurant occupies one arm of the cross, facilities for writing and reading are provided at the far end of another, while a third arm terminates in a stage. The entire great room is lighted, furnished and appointed with original and distinguished taste.

Of an evening, the place is full of soldiers, with a smattering of civilians of

both sexes. It is pervaded with an atmosphere of happy ease and gentle living in sharp contrast to that of the camp itself. The long lighted vistas, the high shadowy roof, the blaze and heat and crackle of a great wood fire, the hum of conversation, the scent of tobacco, the music of the military band, the shuffle of the feet of the dancers on the polished maple floor—all these things contribute to an impression of which the memory refuses to let go.

The grim business which brings these people together is shuffled out of sight for the moment, while youth snatches at happiness and age looks sympathetically on.

"But at this court, peace still must snatch
Her chaplet from the teeth of war."

And there are signs and portents which cast a momentary lurid light, taking the imagination back to the last ball at Brussels on the eve of the Battle of Waterloo. Some of these men are perhaps going to the battlefields of Europe tomorrow; for all it is the ultimate destination. They are seeing the ones they love most in the world perhaps for the last time. This is the reason for the furtive tears of some of the women, the abandon in the attitude of lovers, the prolonged, convulsive hand-clasp of fathers parting with their sons. Primordial emotion escapes, at moments, from the leading strings of convention, and the strains of *Oh, Johnny*, and *Good-bye Broadway*, accented by drum and cymbals, set moving in the blood of the dancers ancient, orgiastic tides.

This haunting, recurrent, double-refrain of happiness and nemesis reaches its culmination at the end of the old year. On New Year's Eve the Club House was the scene of a military wedding—the daughter of a Major-General and the grandson of an ex-President. The place had been transformed for the occasion into the semblance of a cathedral. Aloft amid the dim timbers of the roof great colored lanterns smouldered, their reds, blues, pur-

ples, looking like stained glass windows at the close of day. A flood-light from the gallery threw into strong relief the white altar with silver crucifix and seven-branched candelabra. All else was in semi-darkness, the audience of khaki-clad officers showing only as a field of greenish brown. When the ceremony was over and the wedding party had departed, the lights went up and the floor was thronged with dancers, each gay-colored feminine butterfly mated with an officer in army-brown—a juxtaposition of hues symbolic of the mood of the moment: grim and gay.

At midnight the band strikes up the national anthem. All the lights go out excepting only the floodlight, and this is dimmed with a red screen which turns the cone of radiance to the color of blood. The dancing, chattering throng, under the spell of this swift change of mood in the light and music, seems stricken with a paralysis of sound and motion, and standing in still, dim groups, as at some *tableaux vivant*, they suggest souls in some inferno illumined by a flare from the pit.

The arrestment lasts only a few moments, but into the consciousness of the most thoughtless creeps the sense that the coming year is charged with fate. Presently the lights go on again, the band strikes up a waltz, gay and passionate, drowning the memory of that Masque of the Red Death on the other side of the world.

In order to keep fast hold of a memorable impression, its chronicler deserts the place for out-of-doors. The air is keen with winter, the silver snow crackles underfoot: the camp lies dark and asleep save for a solitary sentry, huddled over the embers of a fire. The music, now dimmed by distance, rises and falls with the gusty wind which sweeps down from the hills. Above, the cold stars sparkle in a dark sky. They will shine on, this year, and every year, but how will time deal with those hearts insurgent now beating time to the strains of *Over There!*

Let us be thankful for the great good we must make out of the havoc of war.
AARON WIRPEL



A FESTIVAL DRAMA

IN the latter part of June or the first week in July, the date not yet being fixed, there is to be given by the newly created Brotherhood players, with the good will of Krotona, the first of a series of performances of a dramatization of Sir Edwin Arnold's *LIGHT OF ASIA*. The setting is to be the beautiful upper gardens of Krotona, known as the Ternary. The performances are to be at night, and public, a stadium being erected that will seat approximately eight hundred people. As this will run on into Convention, the delegates will have the benefit of it. In fact the idea had its start as a modest Convention dream but soon grew into unforeseen dimensions till the plan as it stands today is breath-taking in its scope and in its power for useful service. The seed once sown grew with the rapidity of the fakir's banyan, valuable help flowing in from all quarters, sometimes it seemed, almost miraculously.

Mrs. Yorke Stevenson, one of our recent members, who has been staying for some

months at Krotona, quickly recognized the possibilities in the undertaking and came forward with a generous financial guarantee which has made it possible to go ahead on a big scale. Mrs. Stevenson has done more—she has lent her untiring enthusiasm to the project, her unusual artistic capabilities, her dramatic knowledge and last but not least, her practical experience gained as founder of the Philadelphia Art Alliance.

Another Krotonian who has proved just "the very man" is the stage director, Mr. William Sauter, an actor of wide experience, formerly with Forbes-Robertson and others of note.

The dramatization has been done by Mrs. Robert Walton. She being a devotee of the Lord Buddha has poured into her task that impalpable something which helps to give spiritual aroma. She has kept close to the lines laid down in the original poem, following the life of the Buddha through from his infancy to his Ministry. The dramatic element has been

skilfully handled, insuring interest even in those who are not religiously inclined.

So much for the producers. As for the actors, we are happy to state that the role of Prince Siddartha, afterwards the Buddha, will be taken by one who is not only a true Theosophist but also a distinguished actor—Mr. Walter Hampden, who created the part of Manson in *THE SERVANT IN THE HOUSE*. Mr. Hampden is at present in New York completing a Shakespearean season. It is a joy to think that this character will be depicted by one who will approach it with reverence and understanding.

Mrs. Stevenson herself will play Yashodara, while the incidental dancing will be done by no less an artiste than Miss Ruth St. Denis, assisted by her pupils of Denishawn.

Mr. Charles Wakefield Cadman, a member of the Society and President of the Krotona Brotherhood of Arts, whose recent opera *SHANEWIS* at the Metropolitan has been lauded by New York's best critics, has been asked to write the music, which is to be an integral part of the drama. These names may suggest the standard set for this first dramatic effort.

The co-operation of all Theosophists is most earnestly desired. Many resident here have already proffered their services, and they in conjunction with others of reputation will have a part in making this, both from the devotional and the artistic side, a fit channel for the Master Forces which we feel will be poured through it.

For there is a deeper significance in this attempt than appears on the surface. It is the first time in America, as far as we know, that a great theatrical production is to be given as a spiritual offering by those who take part. Practically all in the caste will be consecrated workers.

Before The Great One comes the stage must regain its ancient position as handmaid to religion, a means by which actors of high ideals may, without the taint of commercialism, lay their talents at His

Feet. Here in *THE LIGHT OF ASIA* is a beginning.

Mrs. Besant has placed the stage practically on a par with education as a means of reaching men's minds. Its spiritual possibilities are very great, nor is the life of the Buddha the only Incarnation that could be used dramatically. For years the story of the Christ furnished simple peasants with a Drama that made them and their village famous. Theosophists may some day be able to give a series of these Incarnations, which in their entirety will form a Pan-Religious Oberammergau.

For this occasion it seemed fitting and best to take the life of that One who was the first of our humanity to attain Buddhahood. Also Sir Edwin Arnold's poem provided a noble foundation upon which to build.

In this time of great stress when the physical plane is a shambles and the astral and mental, seething vortices of passion and hatreds, men need as never before that inner peace which is independent of time and place and circumstance; that unshakable peace upon which an outer peace must be founded if it is to endure, and which alone can hold us steady and give us a true center for action. This peace the Buddha taught.

In more than one of the early letters written by the Masters to the Colonel and H. P. B. great stress was laid on the vital need of humanity for the message of pure Buddhism. Surely They must feel that need to be even greater now.

During the three weeks of the play thousands will see it. Who can say what psychological effect it may have on events to be, through its influence upon an audience which may contain, for all we know, a future Wilson or Lloyd-George.

The Brotherhood Players offer this attempt of theirs to The Lords of Light with the hope that it may help to send light into a darkened world through the medium of men's hearts.

Calmness is the repose of conscious power.

MAY NOT THIS THING BE

BY ELLA WHEELER WILCOX

Written for THE MESSENGER

My love has not been long in heaven,
And there is much to see—
Fair ways to go, great souls to know
And yet it may not be
Until his spirit finds the path
That leads him back to me.

Imperious was the call he heard
To join the countless dead;
He could not stay, but went away
And left so much unsaid.
And now he searches for the road
Returning spirits tread.

That road winds in among the stars
And has been trod by hosts.
And yet the route is not marked out
With milestones or with posts.
I fear my love may go astray
In that strange land of ghosts.

Old angels of the universe
Who understand the way,
Wise veteran souls who know all goals—
Come to his aid, I pray,
And show my love the shortest road
Back to the earth today.

Oh! Never since sad Mary stood
Beside the tomb at dawn,
Was need like mine of some last sign
From one who has passed on;
And like unto mine own, the need
Is of my loved one gone.

I will not ask to keep him here
When his dear face I see,
Nor does he seek more than to speak
One little word to me.
Such things have been since time began—
Lord, may not this thing be?

OUR H. P. B.

BY A. DE C. PHILLIPS

A GAIN White Lotus Day. Homage and love to the Light Bringer—Helena Petrovna Blavatsky! Gratitude to her for the Truth which is to us the one light to guide us in a time of unparalleled darkness.

Thinking of that splendid one, of her heroic stand for right and truth against the most bitter persecution that ever gathered around a single individual, may not our hearts expand with something of her spirit of indomitable courage as we play our part today. May we imbibe even a little of her supreme faith in the Great Ones who stand behind evolution, so that our eyes may behold the good upspringing from the blackened soil of our poor earth.

It is good for us as Theosophists to pause occasionally and meditate upon our great H. P. B. Her life is to us like a

sacred scripture, yielding new inspiration and new lessons each day. Just now to most of us, it is her high courage that thrills our hearts. Strange and peculiar personality, independent to the point of rashness, taking a humorous delight in the distress of the little people whose narrow conventional souls were shaken to their foundations by her oddities, H. P. B. was through all and above all the very embodiment of courage. Whether in traveling alone to the world's out of the way places in the pursuit of knowledge, whether in facing the ordeals of initiation or the perhaps more terrible, attacks of the enemies of truth, her courage was all-sufficient. Coming to a materialistic age over-ready with scorn and abuse for all spiritual teaching, she courageously hammered away until she not only obtained a hearing for her message but aroused

against herself the bitter antagonism that the powers of Darkness are ever ready to hurl against the Messengers of Truth. But her courage never wavered.

The Great Ones chose well Their messenger. As contemptuous of bodily ills as of the arrows of persecution, with an unbounded enthusiasm and capacity for work, H. P. B. sailed magnificently on whether under sealed orders or with eyes wide open to the perils of the way, until her mission was fulfilled.

H. P. B. was peculiar of personality? Perhaps. What does that matter. H. P. B. was great-souled, mighty, courageous and very lovable. Possessed of the keen sense of humor which Whitman says is "the very backbone of greatness," she was able at times to carry situations before which her courage unaided might have waned. One of the much discussed peculiarities of H. P. B. was her contempt for the luxuries and formalities of European society and yet for a period when the T. S. was becoming established it was necessary that she become a sort of "social lion" in London. Of one such ordeal she writes in her own delightful manner to her sister, Mme. Jelihovsky:

I leave it to your own imagination to fancy the following picture: A huge hall, ladies in low dress, *costumes de gala* of all nations—and I sitting in the place of honor, a kind of kingly throne out of a ballet performance, in my black velvet dress with a tail three yards long (which I hate) and Sinnett and Lord B. and Finch, the president of the London Lodge, T. S., bringing and introducing to me one by one all who want to make my personal acquaintance. And of such there happened to be—I am trying not to exaggerate—some three hundred people. Just fancy smiling and shaking hands with three hundred ladies and gentlemen in two hours Oof!! Besides all sorts of European nobilities they introduced to me a heap of black and yellow princes—Maori, Javanese, Malay—I don't know who. Prof. Crookes and his wife sat beside my arm chair like a pair of adjutants, pointing out to me no end of their

colleagues of the Royal Society, celebrated *savants* in physics, astronomy and all kinds of "Dark Sciences." Now darling do you see, do you feel the working of Karma? English Science intelligence and aristocracy paying attention to me, which I do not in the least deserve. Master declared to me beforehand it would be so.

When her popularity waned, H. P. B. faced accusation and reproach, the sting of the Coloumb affair and even the desertion of so-called friends as unflinchingly as she had faced the irksomeness of London society. At the time when the clouds had gathered most threateningly, when enemies in India were doing their utmost to ruin her and the Society she had founded and when her poor physical body was racked with the pain of mortal illness, she penned these brave lines:

I have to go back quickly to the climate that is fatal to me. It can't be helped. Were I to pay for it with my death, I must clear up these schemes and calumnies, because it is not me alone they harm; they shake the confidence of people in our work and in the Society to which I have given the whole of my soul. So how can I care for my life?

Dauntless courage—facing all situations, sacrificing all—she gave herself that others might have the knowledge of the spiritual foundation of Universal Brotherhood.

And today it is our turn to give ourselves that Brotherhood may be established in the world. We have the Light, thanks to our great founder, to know why the necessity for brotherhood, and if we look to her, not only on the eighth of May but every morning as we rise to face the sacrifices of a new day something of her mighty courage will perhaps flow into our souls and we will thank the Great Ones that we are here to help win the war for freedom for all our brothers of the world.

Love and gratitude to our Lady of Mighty Heart!

Homage to H. P. B.!

H. P. B. MANUSCRIPT

On the opposite page is reproduced a fragment of the manuscript of the SECRET DOCTRINE in H. P. B.'s handwriting. The original from which this was photographed is in the possession of Judge A. A. Purman.

This is a copy of the original of the letter from the Secretary of the Board of Education to the Secretary of the Board of Education, dated 1890.

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What are the proofs of the globe?

It is evident that postulating as we do the appearance of man before the gigantic mammals of the Tertiary period is a very

strange thing. This would account for the great difference in the variation of intellectual capacities, in increasing or conforming the vehicle of the mind. The mind of the inferior primate has to labor to reach the point of view of the human & conform with its laws. This is what is called in the history of the human mind the first step.

KULTURE BEGAN WITH CRUELTY

By CORNETT T. STARK

ON reading page 760 of the April MESSENGER, it seems that there is something painfully wrong with the enthusiastic hope-so of Dr. Frost. It rings but fails to register. Putting the most charitable construction on it, and granting that he is sincere, still may he not be honestly mistaken? His is dangerously near the kind of zeal that the Provost-Marshall-General's office has had to deal with in certain localities where the Red Cross attitude had become straight-away intimidation, and where the mob-spirit had been so invoked that it was treason to tell the truth. At best it is an injured-innocence dodge, quite becoming the fraternity which is demanding submission and unquestioning obedience from the mere laity, while future disorders requiring medical attention are insured by the compulsory injection of pus. But in these days of publicity the prospective patients are not as trusting as formerly.

This is not a time for temporizing with the apologists for vivisection, and while Dr. Frost may use anesthetics when he vivisects, he is not warranted in pledging his honor for the truth of the assertion that such is the case in "every laboratory in the United States or under American control abroad." How does he know that? He further says that the physicians themselves are the most effective opponents of vivisection "as it is generally understood." Such a sweeping statement cannot be true, for while it is the ethics of the profession for every doctor of the allopathic school to unreservedly support every other doctor of the same school (regardless of possible mendacity), yet they are not effectively agreed among themselves any more than any other band of people would be, upon any subject whatever. From time to time the material scientist assures us that something can be nothing, but even as hard pressed as the defenders of vivisection have lately been, it has not occurred to the leaders who have had the bulk of the explaining to do, to say that slicing, burning, baking, scalding, or freezing a live subject is always performed without discomfort to the

subject, as claimed by Dr. Frost. I believe it was Mrs. Besant who mentioned by name, the drug used for paralyzing the motor-nerves, but which leaves the sensitiveness to pain still acute. That is the condition most desired by your modern vivisector, but still he can say that he uses anesthetics—to keep the animal from struggling.

A layman set out to alleviate suffering among the mangled soldiers in Europe, and compounded what he called Nikalgen. It was a marvelously effective discovery, whereby even a horrible liquid-fire wound could be dressed and redressed without pain, but the medical authorities were not interested in something gotten up by one who was "not even a physician," and preferred to see thousands of men crucified every day, to using so merciful a relief. It took many months of heroic endeavor and the money of the Gould family to get it used in quantity in the military hospitals after it had been tested and proven. That is the unfeeling and insolent attitude that we have to face when dealing with surgery and its by-products of frightfulness. The "profession" is exceedingly haughty as regards suggestions from anti-vivisectors and other mere outsiders who in the name of common decency would regulate such practices. Humane considerations are secondary with fee-splitters, and the logic of applied medical wisdom is shown by this illustration: almost anyone knows how pernicious it is to allow septic matter to contact a wound that is, to enter the blood. Yet going in opposite directions at once, the fraternity teaches that pus injected directly into the blood may be highly beneficial if all goes well. That line of sophistry explains why hundreds of the most splendid specimens of manhood that could be selected, died of meningitis, pneumonia(?), and obscure "war-diseases" in the cantonments, soon after inoculation and vaccination during the last year. To borrow the lately devised camouflage of the craft, serums seem to be "germ-carriers."

In his fact No. 6, Lieut. Frost blesses the Rockefeller Institute which last year

spent \$19,629 on the one item of kennels for—well, he would lead us to suppose, for the *comfort* of dogs: because it has evolved a new product of decomposition to be forced into the circulatory system of the men who have given up their civil rights of inviolability of person, that they may die at the bloody hands of insatiable “animal experimentors” run amuck. Hygiene and sanitation deserve the credit for preventing epidemics and pestilences, not the hocus pocus concoctions of “preventive medicine.”

The matter directly at issue, is that of the Red Cross which obtained money by pretense, and treacherously turned it to use contrary to that intended by the donors. When caught in the act, the officials of the Red Cross made very contradictory statements, first flatly denying that such a thing had been attempted; but by the time that an equity suit had been instituted against the organization, they began explaining the necessity for such perversion of funds. The practical merits of the case rest upon the circumstance that “Dr. George W. Crile, who is renowned, even among his colleagues for the severity of his experiments upon dogs,” is active among the *medicos* who are seizing the golden opportunity to dig themselves in and to enhance the serum industry, now very considerable as a going concern in the U. S. “Anybody who has heard anything of Crile’s research, entailing upon him condemnation in the British Royal Commission’s great report on vivisection, along with the German vivisector Klein, who testified that he “never gave a thought” to the animal under his scalpel and pincers; anybody who has read of the research of Prof. Cannon of Harvard Medical School, in the effects of starvation, exhaustion, and terror, produced in his caged animals, wonders little at the protest flaming up against the moral per-

version of the Red Cross spirit. According to its own cablegram, the Research Committee numbering Dr. Crile, “assists the Red Cross in the management of its funds, and its experiments, and controls the type and kind of experimentation. The Research Committee whose names you have, controls fully its research work against which the anti-vivisectionists are protesting.”

The President of the Vivisection Investigation League lately said: “Our League was incorporated to investigate the practice of vivisection upon human beings and upon animals, and we have found, during our six years of investigation, that human beings, especially children and insane persons, as well as animals, particularly dogs and monkeys are being used for experimentation to a greater extent than the public has the slightest possible idea about. *The suffering involved in this experimental work is beyond ordinary conception.*” Dr. Frost states that on the part of the populace, “misunderstanding seems always to have ruled” in this matter, and he hopes that since he has with a few well chosen words put us right, it will “disappear in the light of reason” (and whitewash). “Any hindrance set up against this particular work of the Red Cross,” and the too familiar giving aid and comfort to the enemy bunc follows. That soft-pedal stuff is now much overworked. Denatured frightfulness doesn’t exist, and fortunately we have the findings of those who are looking at conditions just as they are, and who recognize also those facts that are hideous, with a view to restraining the fiends who must have their daily dose of fresh blood. The vivisection tentacle of the octopus of government by sheer dominion, has insinuated itself into our public schools, and the moral downfall of our nation is assured if public sentiment allows the practice to go on.

“Thou see’st a vengeance
voiceless and unseen
For one who sleeps or walks
or sits at ease:
It takes its course obliquely,
here today,

And there tomorrow. Nor
does night conceal
Men’s deeds of ill, but
whatso’er thou dost,
Think that some God beholds it.”

WAR WORK

LAURA SLAVENS WOOD

War Secretary, Publicity Department

THE BIG DRIVE

The biggest battle of the world is on as the allies meet the Kaiser's drive on the western front. America is waking up to what other nations are doing. Every other nation is on a war ration, is drafting men from 18 to 45, is giving non-combatant work to women and putting men to fighting.

America to the front! The eyes of the world are upon you. You will strike the decisive blow that will liberate the world. You will crown with victory the heroic efforts of England and France. Glorious privilege!

"Already our great nation begins to tremble and vibrate with unified effort from end to end." We have given one hundred million dollars per day for the past thirty days to finance the war. Religious orders are raising millions to furnish comfort and spiritual training.

Theosophists, the eyes of the world are upon us! Fate is pointing her finger at the American Section as the chosen instrument of the hour for a supreme work.

We can bring the greatest factor in victory—the exaltation of a supreme ideal. We can appeal to the Divine in every man and woman as no others can do. This is our glorious privilege. No sacrifice is too great to fulfil this sacred office.

Our big drive is on. We must raise \$50,000 this year and \$100,000 next year to establish theosophical centres for soldiers in every city near an army camp.

S. O. S. CALL OF THE WORLD: "SAVE OUR SOULS!"

The soldiers say that S. O. S. means, "Save Our Souls!" Comrades, we can answer that call! We can bind ourselves by the freedom of our own divine wills to answer the "S. O. S." call of a bleeding world as it gropes its way into the new era.

Shoulder to shoulder we are settling to

the task of the long hard pull together. Seven thousand people acting together today will produce wonders tomorrow. Our reserve strength is great beyond our knowing. Begin to draw upon it, and it begins to increase its flow.

We must serve the world in this crisis according to its needs and not according to our erstwhile feeble strength. This effort will tie us together as nothing else has ever done, so that our combined strength can carry a giant load without breaking. God intended us to bear our burdens in common. He intended that Theosophists should sacrifice lesser things for greater.

Sacrifice pains only when we cannot see the good for the world that is to be gained. Every Theosophist can see something so big and fine and enduring in answering the "S. O. S." call of the world with the precious truths of Theosophy that they are willing to give and to work to the uttermost.

This is the Masters' work. We are bound to help Them with Their work. We are bound to fulfil the greatness of our destiny.

LAUNCHING CAMPAIGN FOR \$50,000

By the time you receive this MESSENGER the campaign will be in full swing. Your committees will be busy with the work outlined in the War Secretary's letter. You will have voted to approve your assessments, to adopt the recommendations of budget and plans, to voluntarily give your co-operation, your money, and your service, as only a free people can do in stress of war.

You can prove your loyalty and patriotism by the promptness and cheerfulness with which you respond. Do your utmost. Give all the money you can *today* and pledge for the balance.

The idea is for each person to decide the very utmost he can give for the coming year for Theosophy, then begin to

save and make regular monthly payments. Part of this can go on the local lodge work and part on the war assessment, but all should show on books of local treasurer. Many here have doubled their subscriptions on account of the war.

Write a letter *today* to some one asking for a contribution and ask him to write to some one for a contribution. Give every one a chance. The enthusiasm grows and spreads.

LODGE ASSESSMENTS

Lodge officers throughout the Section are being notified what their proportion of the \$50,000 amounts to. It is based on a pro-rata basis of membership.

Members at large have already begun to send in their contributions. Non-resident members are requested to state to what lodge they belong so that due credit may be given.

The amount contributed by each lodge will be published monthly in the MESSENGER. Those paying their full quota or oversubscribing will be placed upon the Honor Roll.

RALLY DAY MAY TWENTY-SIXTH

Each lodge is asked to arrange an attractive program for Rally Day. Sunday, May 26, has been selected so that all may observe the same day. Begin in time and work up a good attendance. There should be patriotic music and addresses, reports of committees and a big collection. The assessments should all be subscribed by this time and it can be made a joyous occasion.

Four-minute speeches are being prepared and will be sent to each lodge for use by the "Four-Minute Men" selected from the lodge. They should be given in succession at all meetings of the lodge, preparing the way and bringing the campaign to a climax on Rally Day, when they can all be repeated if so desired.

A beautiful ceremony for this occasion would be that of the service flag when the names of the lodge Honor Roll are called and a star pinned on for each by the nearest relative or friend. Houston Lodge has over one hundred members in the service

and is looking forward to an imposing service.

EFFECT OF RAISING \$50,000

We grow by giving, not by grasping and working for self. A lodge can be selfish in working for self just as an individual can. It is a blessing in disguise often that forces us out of ourselves and away from our self-centered desire for intellectual development, or even for our own spiritual development.

Nothing that the lodges have ever attempted to do primarily for themselves will really do as much for them as this unselfish service in raising the \$50,000. It will expand their activities and give great impetus to their growth.

It will attract the interest of the community towards Theosophy, enlist their kindly co-operation, inspire respect that is naturally felt towards an organization that wins its way to a place by the side of other orders standing for service in a big way.

HOW TO START A CAMP CENTER

Houston has been most happily surprised at the gratifying results of her efforts for Camp Logan and Ellington Field. Some of the more conservative members thought that the lodge was going to be bankrupt by these efforts. But on the contrary it has had the opposite effect.

Our first step was to rent a large hall most desirably located on Main Street. The monthly rent of \$125 looked appalling, but our faith was unwavering and the way opened up as we advanced. The monthly budget took a leap and more members came in.

We had no furniture, and this was our next big problem. But it all arrived so rapidly we felt a bit stunned. Piano, Victrola, elegant library table and chairs, auditorium chairs in quantities, ten large reading tables and chairs for all, rugs, pictures, books, magazines—in fact all that we needed came rolling in, donated or loaned by interested friends.

Everybody is willing to give for the soldiers. A recreation hall and reading

room for the soldiers awakens interest. We are keeping it open night and day, have our T. S. classes and public lecture there. One class is designed especially for soldiers and young people, and dances and socials are given semi-weekly.

Free stationery and leaflets are kept upon the tables. The boys send a leaflet home in their letters and often ask us to write home to their "folks" and tell them about Theosophy.

FOSDICK LETTER

We must learn by each other's experience and try not to repeat mistakes. It will be best not to try to force ourselves into the army camps or to annoy officials by appealing to them for permission. The Commanding Officer has nothing whatever to do with granting such privilege.

The War Department at Washington and the Commission on Training Camp Activities have decided that only three organizations shall be allowed to build halls within the camps. These are Y. M. C. A., K. C., and Young Men's Hebrew Ass'n. All other organizations must go in under their auspices and use their halls.

The following letter is the final authority:

The Secretary of War has handed me your letter to him of March 4th in regard to the admission of the Theosophical Society to the army camps. Under a ruling of the War Department, it will be impossible for this privilege to be granted, as it would open the way for the admission of a large number of sects and societies for whom no place could be found inside the military cantonments. My suggestion is that you take this matter up with the Young Men's Christian Association to see what facilities they could offer you in connection with your work.

Signed) **RAYMOND B. FOSDICK,**
Chairman Commission

This decision need not worry us in the least. All we need to do is to govern ourselves accordingly and all will be well. In fact there are many decided advantages in being out in the city. We are contacting both the soldiers and the civilians and making Theosophists of both. Many young ladies and their parents are becoming interested in Theosophy.

The soldiers enjoy the reading room and recreation center much better in the city where they can meet "folks," and have a nice change from the routine of camp.

All but a very few camps are located quite close in to some city with transportation cheap and convenient.

WHY MANY SOLDIERS ARE READY FOR THEOSOPHY

Do not get the impression that only a very small percent of the enlisted men are able to think for themselves; that they are not interested in religion, or could not be interested in Theosophy. You cannot judge by one or two contacts with the camps.

Our eight months experience has shown us that a high percent are interested in these things. By actual census, 66% of the men at Camp Logan are church members, 100 have joined the Theosophical Society: this is a large proportion when we consider that we have not been equipped for the work.

These men do not represent a cross section through society. They are much higher than the average, because all of the physically unfit, the diseased and the deformed, have been eliminated, and that means that many of the vicious and feeble minded have also been eliminated.

The Rev. Ira Landrith, who has spoken in every camp in the United States says that these million and a half young men are at the church door, that while his audiences ranged from city slum to millionaire row and some were illiterate, he had some audiences that were 100 per cent collegians.

The Engineers, and especially the aviators, are all well educated. Their youth, their vigorous life and earnest spirit cause them to drive straight towards the realities and essentials. God, Immortality, and *dry socks* are things that count in the trenches.

There are many reasons that incline me to consider them much better material for Theosophy than the average citizen of the older generation. The outlook for re-

sponse from them is encouraging. It behooves us to prepare.

IMMEDIATE HELP WANTED

There is some information that is indispensable to the war work. The members could render valuable assistance by sending the following to the War Secretary:

Names and addresses of Honor Roll, or friends in camp, be *sure* to give full military address—Camp, Division, and Company. Names and addresses of any non-resident members who may be near camps, also friends near camps who could be interested.

Clip from papers the names and addresses of soldiers from any camp. Do you know anyone who would make a good camp worker? Could you interest them? Keep the casualty list of your own city and community, save for future work.

WAR FUND DONATIONS

Many are sending in donations and writing, "I am interested. What can I do to help?"

Mr. Louis Shuddemagen, Austin	\$50.00
Mr. Gillette, Houston	10.00
Mrs. Clicquinnoi, Houston	10.00
Mrs. Lauderdale, Houston	5.00
Mrs. Myrick, Houston	5.00
Miss Beatrice Reynolds, N. Y.	5.00
Mr. C. A. Williams, Los Angeles	5.00
Mr. E. C. Fain, Lubbock	12.50
Mrs. Morgan	1.00
Mr. Chas. Wilhelm, New York	1.00
Mr. G. A. Weber, Tacoma	6.60
Lella M. Spielman, Los Angeles	2.00
A Cele F. Christy, Berkeley	10.00
Mrs. Cunningham, Houston	10.00
W. G. McFadden, Paducah, Ky.	5.00
Houston Lodge	25.00
Miss Isabel Harron, 1711 Cherry St., Toledo, O.	3.00
Mr. F. E. Titus, Box 33, Gore Bay, Ont., Can...	5.00
Peoria Lodge, T. S., care Minnie M. Clark, 514 Western Avenue	10.00
Mrs. H. J. Gault, Las Cruces, N. M.	4.25
Lester Harris, 36 People's Bank Bldg., Wilkes-Barre, Pa.	25.00

\$210.35

NOTE: Please send all contributions and letters to Mrs. Laura S. Wood, P. O. Box 457, Houston, Texas.

RIGHT IS MIGHT

BY M. T. D.

At a moment of deep meditation when a strong desire to be only a channel through which the divine forces could flow to help the world, and when the lower self was subservient in a measure, the inflow of power brought the words to me, in great strength, "Right is might." I wonderingly said to myself, "That is turned around, it has been the other way." Still the steady unwavering repetition of the three words, gaining in mantric force until they swept out into the world in showers of fiery letters or points, poured down and down, through and through, until the chanting—the choring of a heavenly chorus on the innerplanes—clearly revealed the source of power and gave it the force of a message or mantram to be used by all who would join in this hidden celestial army with them, joyously, ceaselessly repeating these three words, thus

sending them out into the trenches, the battlefields, the air contests, the hospitals—wherever there is need to strengthen, to uplift, to hearten our brave ones in their noble sacrifice for the Right.

Who will join this army below in repeating these glorious words of the army above, at every moment of the day or night as we remember our splendid defenders of the Right which is Might? Let us bombard with these words the aggressive enemies of right, thus adding spiritual force to material methods. Every man, woman and child can do so simple and loving a service. May it become an ever-present watch word for all who will unite in it and *keep it up* for the emancipation of the world from all that is not the Might of Right.

While we work, while we walk, while we talk, our thoughts can constantly pass to those shining words: Right is Might.

SOCIAL RECONSTRUCTION

(Neither the Theosophical Society nor its members are bound by the activities of this Bureau.)

We are very glad to report that many outside of the T. S. are becoming interested in the Bureau's campaign to reduce food prices permanently. Practically without exception all who have been approached have declared themselves for it and have expressed satisfaction at the stand taken by the Bureau. Thus we are helping to break down barriers of prejudice and show the world that Theosophists are not impractical dreamers. As long as we merely talk Brotherhood the world may not pay very much attention to us, but as soon as we begin to *work* for it we compel attention.

We want the names of all who are interested in the work of building the new civilization. A postal card will enroll you as an associate member. (The dues of active members are \$1 a year; supporting members \$12 a year.) Members are not pledged to any certain work but can choose the line that appeals to them as being most interesting or valuable. Many are helping to build the future structure upon the inner planes. You can do this. Write us and we will tell you how.

World Federation

The Bureau calls the special attention of its members and friends to the work of the League of World Federation and the excellent summary of the situation contained in the 80-page booklet entitled *THE ROAD TO VICTORY*, published by the President of the League, Hon. Geo. H. Shibley, F. T. S., 1869 Wyoming Ave., Washington, D. C. We urge all to obtain a copy of this brief for world federation and assist the work of the League. The matter is treated from the broadest world viewpoint.

ROBERT WALTON, *Director*.
W. SCOTT LEWIS, *Secretary*.

CONTRIBUTIONS RECEIVED BY THE BUREAU OF SOCIAL RECONSTRUCTION SINCE ITS LAST REPORT

Mrs. E. E. Kiernan, Somerset, Pa.....	\$ 5.00
Mrs. Ada Horton Bird, Graford, Tex.....	7.50
Mrs. Mary Gray, Hollywood, Calif.....	83.00
Miss Vercy H. Hill, Brookline, Mass.....	2.25

Mrs. Vera Frisbie, Fresno, Cal.....	4.00
Mrs. A. H. Taffinder, Krotona.....	15.00
Victor Petocchi, New York City.....	2.87
Mrs. Agnes L. Clark, Spokane, Wash.....	1.00
Mrs. M. L. Goldy, San Jose, Calif.....	1.00
Mrs. E. M. Barrett, Austin, Tex.....	1.00
Mrs. Effie B. Alexander, Fallbrook, Calif.....	.50
Chester Green, Brighton, Mass.....	5.00
Mrs. Mary H. Wright, Tucson, Ariz.....	1.50
Chas. M. Wilhelm, Mt. Vernon, N. Y.....	1.00
Mrs. Emma S. Sager, Corry, Pa.....	1.00
Louis Zalk, Duluth, Minn.....	2.00
Mrs. Matilda Ferreti, Reno, Nev.....	3.00
Florence H. Kramer, Denver, Colo.....	1.00
Friend	1.00
Chas. A. Lewis, New York City.....	1.00
Stanley B. Huber, Sausalito, Calif.....	5.00
E. D. Miller, Dayton, Ohio.....	1.00
Mattie Divers, Los Angeles, Cal.....	1.00
P. A. Brusted, Los Angeles, Cal.....	1.00
Paul Baker, Norman, Okla.....	1.00
H. A. Stagg, Cleveland, Ohio.....	1.50
Mrs. Helen Benke, Chicago, Ill.....	1.00
Miss M. O. Kimball, Krotona.....	1.00
M. H. Recktenwalt, Buffalo, N. Y.....	1.00
Herbert Allen, Berkeley, Calif.....	2.00
Mrs. Mina B. Brust, San Diego, Calif.....	2.00
L. I. Knowlton, Butte, Mont.....	1.00
Arthur U. Johanson, Stuart, Neb.....	.25
Friend of the Bureau.....	25.00
Mrs. Mary Ivarson, Grand Island, Neb.....	2.00
"In His Name".....	50.00
F. E. Titus, Gore Bay, Canada.....	5.00
Ismael Valdez, Santiago, Chile.....	1.00
George Kindig, York, Pa.....	1.41
A Friend	20.00
Mrs. Marion James Robinson, Pt. Loma, Cal.....	10.00
Name unknown, New Brunswick, N. J.....	1.00
Chas. E. Edgar, Kansas City, Mo.....	1.00
Mrs. Harriet H. Miner, Chicago.....	2.00
Mrs. Emily H. Leeming, Buffalo, N. Y.....	2.00
Hazel G. Collins, Brookline, Mass.....	2.00
Mrs. E. M. Rogers, Everett, Wash.....	1.00
Miss Williamson, Krotona.....	1.00
J. C. Mitchell, Louisville, Ky.....	1.00
Mrs. Elmer Oss, Eau Claire, Wis.....	1.00
Mrs. Leota Bates, Seattle, Wash.....	2.00
Dr. B. H. Enloe, Nashville, Tenn.....	5.00
Mrs. Nellie H. Baldwin, Chicago, Ill.....	1.25
Mary Catherine Smeltzly, Ft. Wayne, Ind...	1.00

In addition to the above the following Lodges have pledged monthly support as indicated below:

Annie Besant Lodge, San Diego, Calif.....	\$1.00
Berkeley Lodge, Berkeley, Calif.....	1.00
Chicago Brotherhood Lodge, Chicago, Ill.....	1.00
Cleveland Lodge, Cleveland, Ohio.....	1.00
Dallas Lodge, Dallas, Tex.....	5.00
Fort Worth Lodge, Fort Worth, Tex.....	1.00
Milwaukee Lodge, Milwaukee, Wis.....	1.00
New Rochelle Lodge, New Rochelle, N. Y.....	1.00
Oakland Lodge, Oakland, Cal.....	1.00
Regina Lodge, Regina, Sask., Canada.....	1.00
Reno Lodge, Reno, Nev.....	1.00
Santa Rosa Lodge, Santa Rosa, Cal.....	1.00
Minneapolis Lodge, Minneapolis, Minn.....	1.00

Blavatsky Lodge, San Diego, Cal., contributed \$10 to cover the issue of *Bulletin* No. 4, dealing with tuberculosis. This has all been expended in the work and more is now needed.

THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY

NOTICE OF THIRTY-SECOND CONVENTION

The convention of 1917 ordered that the annual meeting of the Section for 1918 should be held at Krotona, Hollywood, in Los Angeles, California. Therefore the following notice is given:

The thirty-second annual convention of the American Section of The Theosophical Society is hereby called to convene at Krotona, Hollywood, in the City of Los Angeles, State of California, on Monday, the 22nd day of July, 1918, at 9:30 o'clock A. M., in a place to be designated by the Committee on Arrangements, and to be announced in subsequent issues of THE MESSENGER, for the election of officers and the transaction of such other business as may properly come before it. This annual convention will adjourn from time to time until its business is finally finished, and may hold any of its subsequent meetings as it shall elect.

The present incumbents of the elective offices whose terms of office expire upon the election of their successors are: A. P. Warrington, General Secretary and President of the incorporated Section; Vacancy in office of Vice-President; George H. Dunbar, Treasurer; H. C. Stowe, Mrs. Mary A. King, Robert K. Walton, C. F. Holland and A. P. Warrington, members of the Board of Trustees; E. Y. Blum, member of the Judiciary Committee.

Under the by-laws of the Section, every member is entitled to vote in all conventions either in person or by proxy.

IMPORTANT TO MEMBERS

Please, each of you, whether you intend to be present or not:

1. Sign the proxy on the form below, inserting therein the name of any person whom you may desire to act for you at said convention.

2. Tear off the said proxy and mail the same immediately to The National Secretary, at Krotona, Hollywood, California, with the word "Proxy" marked on the envelope. Put the proxy alone in the envelope.

3. Notify by letter the person whom you may choose as proxy, of your action in so doing.

You are asked to comply with the above immediately, whether you expect to be present or not. This will in no way prevent your voting in person if you are present at the convention, and will insure the necessary quorum.

Fraternally,

CRAIG P. GARMAN, *National Secretary.*

By order of the National President.

PROXY

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

.....with full power of substitution in the premises, to be my proxy, to vote in my name in the thirty-second annual convention of the said Section to be convened in the year 1918 and in any adjournment or adjournments thereof, and to act for me in said convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof. All previous proxies are hereby revoked.

Given under my hand and seal this.....day of, 1918.

.....[SEAL.]

(Write name plainly)

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

(or state if member-at-large).....

SPECIAL NOTE: Do not fill in this side

PROXY BY SUBSTITUTION

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



I hereby appoint.....to represent
me in 1918 convention and to exercise this vote thereat with full power of substitution.

Signed).....
Original Proxy.

FROM THE NATIONAL PRESIDENT

WAR DEVELOPMENTS

The reports from the front have, for some weeks, shown temporary reverses for the cause of the Allies. I know of none who deplore this more than Theosophists. We know something of the play of the forces of darkness and those of light on this planet and realize that the Huns stand for all that is most antagonistic to true Theosophic principles. We have not forgotten Atlantis and how that great continent was lost and its civilization blotted out because the same forces that are operating through the Huns now played upon the dominant peoples of that earlier day and brought destruction and ruin. The promise has gone forth, however, that the calamity shall not again be repeated if all do their duty, and so the Theosophists stand forth as a body, eager and zealous to do their utmost to help win the war to save the world for the forces of light.

In the beginning of the war our President, Mrs. Annie Besant, wrote a terrific arraignment of the Germans and what they were undertaking to do. Most Theosophists agreed with her heartily. The German members were hurt, and the most of these, I believe, went out of the Society. Some others did not understand Mrs. Besant's position and failed somewhat to agree with her conclusions. But these were few in number. But our Society stands today as a unit behind her in her wise condemnation of the Hun and his propaganda in the world that he would destroy.

We in America showed our opposition to the principles of the Kaiser and his brood before America entered the war, and shall continue to do so until the war is won. I reprinted Mrs. Besant's article in *THE MESSENGER*; after the war had progressed for some time I appealed to President Wilson, both by letter and telegram, urging him to get into the war on the side of the Allies; the Board of Trustees later appointed a War Secretary of the Publicity Department of the Section, and I have appealed to the members from time to time to use their thought power

to help strengthen the cause of the Allies. Indeed I believe that only through the triumph of the Allies will organized Theosophy survive on this earth. Therefore none of us could knowingly do the least to weaken the cause of any of the Allies. A critic here and there may have thought that my favorable position toward India's desire for Home Rule might have a tendency to weaken sentiment for England, but that was not the end desired. I wished for one thing to show how her hand might be strengthened. England has already done a big thing; she has sent Mr. Montagu to India to make an investigation and he has been taking time enough to look into the situation with great thoroughness. I understand that he has given every party an opportunity for a hearing, and when he gets back and makes his report to the authorities, no doubt he will make recommendations somewhat, if not wholly, in line with the desires of the best thinking Indians; for example, those who expressed their ideals in the late Indian National Congress. It is not to weaken England that any of us hold favorable sentiments toward India's desire, *but to strengthen England*. I believe the moral effect in this war of recognizing India's claim will be tremendous in its power against Germany, for one reason because rumor has it that the Germans have been made to fear that if England conquers she will deny them Home Rule, and that makes them fight all the harder. Moreover, the thing most needed at the present hour is man power, and Indians claim that there are millions upon millions of able-bodied men who have been offered if set free, to be added as fighting legions on the side of the Allies. My heart's desire is to see England strengthened by all other fighting forces she can obtain. I am England's friend; I believe that the British Empire is destined to lead the Fifth Root Race in the achievements of its highest ideals of civilization. I believe that she is chosen as the true St. George to help slay the dragon of the black forces of this planet, impersonated for the present in the Ger-

man military machine, and I rejoice in the magnificent stand her gallant armies are now making in France. One wishes to leave nothing undone to aid in a crisis like this, and in expressing these sentiments I feel that I am voicing the feelings of our membership.

Let us therefore in these critical days add force to our attitude and continue to render every war service we can, with full faith that in the end we must win and the cause of the forces of evil will this time be conquered by the forces of Light. Already the service flag of the American Section hanging in Krotona Court bears 126 stars. In addition very many of our members have sons, husbands, fathers and fiancées in the service who are not actually members of the Society.

HONORS

The friends of Mr. Herbert Whyte of England will be pained to learn that he was killed in action on the 23rd of December, 1917, during the operations which immediately followed the surrender of Jerusalem to General Allendy.

Mr. Whyte was conspicuous in Theosophical work among the young. He carried on the Lotus Circle and edited in connection with it *THE LOTUS JOURNAL*, a monthly periodical which was afterwards turned into a quarterly magazine called the *YOUNG AGE*. He also carried on the Order of the Round Table in England, of which he himself was the principal Knight, and brought out its special organ, *THE YOUNG CITIZEN*. It is said that the ideal for which the Round Table stands was the goal of his life. Mr. Whyte's life was characterized by service, unfailing politeness and the true spirit of chivalry.

He was killed instantaneously by a bullet through the head, four miles north of Jerusalem, and was buried on the battlefield. A few days before his death he was awarded the Military Cross for his services in the Palestine campaign. We hope he may return soon; his kind is badly needed in this world.

Another British Theosophical hero well known in America, is Major Basil Hodgson-Smith. For some time he had been

lost sight of, but news has at last been received that he was severely wounded in the left lung and the right hand, but managed to write with his right hand and said that he expected to be moved in a day or two to some unknown destination. Major Hodgson-Smith traveled with Mr. Leadbeater in America years ago as a lad, and was known then for his beautiful spirit of service and his very charming personality. These two splendid young men were known as two of Mr. Leadbeater's boys.

Considering the fine character and achievements of these young men and the high standing in character and culture of that other of Mr. Leadbeater's boys, the world renowned Mr. C. Jinarajadasa, not to mention other fine and promising types, such as Fritz Kunz and Carl Holbrook before his untimely death, I should think that Mr. Leadbeater's slanderers would find but poor encouragement in the facts of the case to go on with their foul calumny against him as some of them are still doing.

FROM ADYAR

I acknowledge with due appreciation the following kindly communication received from the Recording Secretary of the Theosophical Society at Adyar:

Dear Mr. Warrington

Many thanks for your letter and the report which reached me just in the nick of time.

We heartily congratulate you and your most efficient staff and co-workers for the brilliant results you have shown during this year. Your section helped us much financially also, as we have not been able to get any fees and dues from other European countries this year.

All statistical information arrived in time, which greatly facilitated my work, besides being more accurate and up-to-date.

Your votes are not yet come, but we think that owing to the war and censor they must have been delayed.

With cordial greetings and many good wishes for Merry Christmas and Happy New Year,

Yours cordially,

J. R. ARIA

EDUCATION FOR INDIA

In a cordial letter just received from Mr. Arundale he expresses his gratitude to the Convention of the American Section for their hearty greetings which he

fully reciprocates. He hopes some day to visit America and to learn many things which our "great country" has to teach, especially in education. He adds:

May I add that we are just at present engaged in trying to give India a truly National—Indian system of education to replace the wooden variety which at present hampers India's growth, and that I should be very grateful to any friend who would send me books or apparatus or suggestions illustrating your latest methods. We are particularly interested in psychological clinics and thirst for information and schemes.

I hope the members will duly take notice of this request of Mr. Arundale's, and that anyone who is in position to respond favorably to his request will please communicate with him, sending him any books, or apparatus, or suggestions which they think may be useful and in line with his desires. It is not necessary to communicate with me, but the communication should be directly to Mr. George S. Arundale, Adyar, Madras, S. India.

THE COLONEL'S GUESS

Jasper Jinks writing in the *New York Globe* says:

I was traveling in Africa with Colonel Roosevelt, and as we were about to shoot an elephant an apparition wearing a high hat and a pair of nose glasses said to us: "Why don't you let the poor brute alone?" And the Colonel said it was merely a case of collective hallucination. But I am inclined to think that it was the exteriorization and materialization of a thought, made possible by the fourth dimension of space.

If I may venture a third guess, may it not be possible that some kindly person from the higher planes momentarily materialized himself in order to save the life of the poor beast. It is almost time that the Colonel had begun to read a little Theosophy, so as to restore some of his knowledge of former lives.

AN INSTRUCTIVE EXPERIENCE

There has been of late a notable tendency on the part of church denominations to join their forces in the spirit of organic unity. Dr. Shakespeare, President of the Free Church Council some time ago declared that it was not convictions but *illusions* that kept the de-

nominations apart and that the real issues of the times were not in the issues that divide the churches.

In this spiritual movement for a greater harmony and unity in the world our T. S. should naturally take the lead and extinguish the separation existing among Theosophical sects.

And yet, perhaps in its failure to do so the Society is not as derelict as may seem. I believe that the real and vital element in the divisions among the Theosophists is found in the separate links which each sect or faction has with the occult forces. Theosophy is a training school for Occultism and it is according to the outlook of each faction as to just where it has made its occult link; that is, with the Inner Forces. Among these it is very clear there are those whose attachment is to a different school of occultism, or group of inner forces, from that which H. P. B. founded. Some of these indulge in a vigorous propaganda of libellous insults, bearing false witness, persecuting members of the Great White Lodge with flamboyant boasts of personal greatness and with claims to an exclusive touch with the higher powers.

Obviously the school of occultism that such Theosophists represent is radically different from that which gave to the world *LIGHT ON THE PATH*, *THE VOICE OF SILENCE*, *AT THE FEET OF THE MASTER*, and *THE SERMON ON THE MOUNT*. So long, therefore, as Theosophists will elect to connect themselves with any one of the many minor or Fourth Root Race schools of Occultism and neglect the Fifth—the one that calls for such heroic moral struggle as is required by the principles of the Scriptures mentioned, just so long will T. S. unity seem impossible. For, what would an outer union avail if the heart and mind be divided in methods and ideals?

The following story searchingly appeals to those who understand what the differing schools of occultism mean:

About ten days ago a book came to Krotona purporting to be written down by someone evidently mediumistically inclined and making a claim for great knowledge. Mr. Warrington gave it to me for review, and I took it with that intention. My first impres-

sion was what I call astrally "wobbly," but I paid very little attention to it until the next day. During the night I had some of the most remarkable, topsy-turvy, lower astral and avitchi dreams, of the kind that I must have been through with some twenty-five or thirty thousand years ago. In other words, it went back of anything I could remember, but I did not connect it with the book and went boldly on and read about five or six chapters, all of which came right up to my first impression.

The man had evidently read nothing of Theosophical literature to speak of for the last fifteen or twenty years. He made statements with regard to reincarnation that have been entirely answered in the last half of the life of the Theosophical Society, and took his statements as being the latest thing, and never stated before.

The second night I began to wonder what had struck me, could not do any work and felt miserable, seemed to have no more vitality, and was pretty badly done up. Still I did not connect the situation with the book until I brought the book up here and left it; and as everything was then all right again I could not imagine what had come over me.

Again I had occasion to handle the book and, as a result, had another troublesome experience. Then one of the other members of our community wanted to see it and I let him take it. I sent word to Mr. Warrington that I did not want to write anything about it, and that there would be no advantage in reviewing it even in a critical way. It was full of errors and statements that were half-true. The disturbing influence left me when the book went out of my hands, and I went about my work without any further thought of the matter.

After a while a certain member of the community told me that he had been having serious difficulties in his room. I went with him to his room and he told me he would have to get away from there, that he had been having bad dreams and feeling bad influences, and then he had a dream of some one coming to him and telling him "for heaven's sake to get rid of that book I had lent him, that it was from an elemental or something." I told him of my strange series of dreams and we discussed the matter thoroughly.

I brought the book with me, left it here in

my office and went back home. The other member had no more trouble, but I had a whole lot of trouble from it the following night, and I finally made up my mind to try one more experiment with it, which I did last night. After a lot of horrible dreams and experiences, I had a symbolical dream that capped the whole climax. I was in an agricultural region that was very untoward; nothing was being done; everything was apparently at a standstill. Many were traveling along and we were all very thirsty. We came to a big tank, out of which was dribbling a little stream of water. Dozens of people were sitting around it, filling their hands with water and drinking. Every handful I gathered was filthy and I threw it away, but I had a terrible thirst and I began trying to get rid of this foul water, thinking that I should finally get some that was clean. It was full of rotting fragments of leaves, dead moths and beetles, and various things of that sort. One handful would be nearly clear and the next as foul as ever. I finally said, "I will just take a good drink," but that handful came full of dead larvae. Then I said, "Is there no water to drink?" And a voice said, "If you only stood up, you would be able to reach the water as most people are."

Looking up, I found that this was an old tank still kept full by the overflow from a new one, a bountiful fountain of pure clean water. The clean porcelain tank was above it, and the water was piped out all over the whole country and every yard or two a place where it dripped over. The old tank was partially decayed and going to pieces, but a small stream flowed into it from the overflow from the new tank. From the upper one those who stood up at their full height could reach it; they were lined up there and were taking a drink from the beautiful clean water.

Then I looked around, and a book lay on top of the spot where the people were drinking the filthy water down below. The moment I looked at it and recognized it as the book that had caused so much trouble, the whole thing became clear. In that crowd around the upper tank were a number of Krotonians, and a good many Theosophists that I knew. Then I said, "What does that old tank mean?" The instruction came, "That is one of the obsolete things used in the early Fourth Root Race."

TOLERANCE

BY EARL STACY

When less of wisdom was my share
Then is the mite that now I bear,
I grieved for those who could not see
The faith that fed and nourished me,
Nor deemed my duty wholly done
Till I had plead my faith and won.

But now I see with clearer sight
That theirs' and mine can both be right,
And that the wish to have my friend
My own peculiar path to wend
Was not that he the truth should know,
But that my faith should larger grow.

So day by day I come to see
How subtle selfishness can be.

FROM THE NATIONAL SECRETARY

WINNING THE WAR

*Our life is facing the Infinite.
Our aspirations are infinitely more than the accomplishment.*
—Tagore.

All the world is at war.

The Theosophical Society stands shoulder to shoulder with other patriotic organizations that champion the cause of humanity and unselfishness.

The California Federation of Woman's Clubs, in recent annual convention with patriotism as its keynote, and represented by 40,000 Woman's Clubs, was urged by its State President to focus all energies primarily to win the war. This constructive convention closed with this significant motto:

The Federation of Woman's Clubs has no policy nor creed. Its one watchword is service, and in this one word lies the whole interpretation of its meaning—the sole reason for its existence.

The Los Angeles City School Committee, on the day war was declared, met to discuss the part which the public schools of Los Angeles should take.

They decided that for the ordinary school curriculum there were to be substituted war activities whose significance for education should be as important, and as direct, as had been those which they displaced.

And what has been the result? The problem of *ethical training* in the public schools, which has always proved a difficult thing, has been practically solved by the larger appeal for patriotic service and personal sacrifice for country.

The school children have measured motives, found reasons and responded instantly with lives of action. The training of workers for trades, nursing, military service, stenography, wireless telegraphy, telephony, agriculture, conservation of food, the making of products, conservation of waste materials, civilian relief, sale of liberty bonds and thrift stamps, cash contributions for Red Cross and Red Star, etc., received hearty co-operation from pupils who responded with the avowed intention to help win the war.

In all departments of life throughout the nation—home and office, store and corporation, school and factory—our citizens are combining through Red Cross, Liberty Loan, Food Conservation and great personal sacrifices in an unselfish effort for the service of man—for the good of humanity.

In the times near at hand that are to “try men's souls,” during the upheaval of our present social and economic system, the great principles of Truth—as pointed out by Theosophy—must serve as the foundation stones on which the new civilization is to be reared.

Let every true Theosophist whose eye is constant to “the ideal of human progression and perfection” give his best thought, his loftiest enthusiasm and his strength of action to help in the winning of the last great war.

HITTING THE MARK

Those who are wise in the use of discrimination direct their energy into those channels that produce the largest results with the least expenditure. The War Secretary of the Publicity Department, T. S., was appointed to give proper attention to the world's present great evolutionary agency—the American soldiers who are fighting for Democracy.

The placing of the knowledge of Theosophy in the hands of the soldiers, thus arousing their spirit of loyalty, devotion to duty, and stimulating the ideal of brotherhood, appears at the present moment to be of strategic importance and of far-reaching result.

The soldiers offer to be the quickest and surest agent for disseminating this priceless knowledge and expanding the race consciousness. At the close of the war they will do in a few months what it would otherwise take many years to accomplish.

All subscriptions to the Fund for the Work for Soldiers should be sent to Mrs. Laura S. Wood, War Secretary, P. O. Box 457, Houston, Texas. The amount sent will be duly credited to the proper lodge and state. Full details are given

in an article on the War Work by Mrs. Wood in this issue.

CANADIAN ACITIVITIES

Our Canadian Lodges are wide awake and active in the conduct of their lodge affairs, with a tendency toward expansion and growth to include surrounding districts, as is shown by the following reports from three lodges:

TORONTO LODGE

At the Annual meeting in 1916 our membership was 54. This was increased in 1917 to 119. At the meeting last night, February 21st, our report showed 179, in addition to which we received seven new applications for membership. This brings us up to 186 members. We have an Associate membership which accounts for 14 of these. The Associates, however, are gradually taking out full membership in the American Section.

During the past year we have had in addition to the lectures by our regular speakers, a five days' campaign by Mr. Wardall, a six days' campaign by Mr. Rogers, two lectures by Mr. Chas. Lazenby, one by Dr. Lillian Daily of Rochester, one by Dr. Barnard of Buffalo, one by Mr. David King of Detroit, and one by Mr. Geo. Harter of Toledo, in addition to a number of lectures by local speakers who are in sympathy with our work but not actively engaged in our work as members.

With regard to our finances, it might be of interest to know just how heavily Toronto Lodge is involved financially in carrying on their many activities. The Treasurer's report showed an expenditure for the year of nearly \$2500, or about \$900 over that of the year before. This does not include money raised by the Publicity Department for carrying on their work, which fund is handled independently of the Lodge Treasurer's accounts, nor does it cover the donation of a piano to the Lotus Class by the Publicity Secretary and her associates, who through a series of entertainments raised sufficient funds for that purpose. The funds on hand in the Treasury and Guarantee Fund are now double the amount on hand a year ago.

Toronto Lodge in the past has furnished speakers for the major portion of the weekly lectures at Hamilton Lodge, and during the past season arranged to give a series of lectures in Galt, Guelph, Kitchener, London, Brantford and Hamilton. As a result of this series and the interest created at that time, London has now a fine young lodge, while steps are being taken to form a lodge in Kitchener. Our public meetings are held in the Foresters Hall auditorium, one of the most popular in the city. This has a seating capacity of seven hundred.

We have a very active book sales department from which our members and friends

may purchase Theosophical literature at current prices, while our circulating library of over 1000 volumes has had a circulation during the year of over 4000 books.

WINNIPEG LODGE

The Winnipeg Lodge recently started a special fund called "The War Sufferers' Fund of the Theosophical Society, Winnipeg Lodge," for the purpose of rendering assistance to the widows or dependents of any of our members killed or incapacitated in France. In order to raise sufficient money to form a nucleus for this fund we recently held a Chopin-Liszt recital in this city. One of the foremost pianists in the city and other well known musicians gave their services, and the recital proved a great success, both artistically and financially, and as a result of same we were able to place about \$80 to the credit of our fund.

VANCOUVER LODGE

Vancouver Lodge, Vancouver, B. C., has recently found its quarters too small for its audiences at public lectures, and has just had the premises remodelled and enlarged, making an assembly hall that will seat 150 to 175 people. The lodge has also rented two small adjoining rooms, one to be used for a library and the other for a kitchen.

The lodge has been in its present quarters for four years, and has taken a lease for a further two years. The rooms are in an office building on one of the main streets in the heart of the city, and are well situated and well advertised.

A further step has been taken in the right direction in the purchase of the stock of books formerly owned by the Varco Book Concern that has carried on business in the lodge rooms for a number of years.

The lodge will keep on hand as many of the latest publications as possible, and will be in a position to supply Canadian lodges and individuals in this region with the books they require. The members of the lodge are making donations towards the purchase of the books, and the amount received from sales will be used to replenish and increase the stock.

ROLL OF HONOR

The roll of enlisted men from the American Section slowly increases month by month. We give below the names of ten members for May:

Jno. Charles Brown, Seattle Lodge.
 Dr. George H. Conklin, Superior North Star Lodge.
 A. Eugene Deaderick, Akbar Lodge.
 Raymond C. Hart, Genesee Lodge.
 Dr. Franklin M. Hawley, Duluth Lodge.
 John A. McGill, Seattle Lodge.
 Philip L. Reihl, Member-at-large.
 Arthur L. Shera, Grand Rapids Lodge.
 George Vickers, Montreal Lodge.
 Andrew Wilson, St. Anthony Lodge.

LIBERTY MEMBERS

We are proud to report the addition of twenty-seven soldiers in the Allied army, who have been pleased to enlist in the Theosophical Society under the Liberty Membership recently created by the Board of Trustees.

These brave men are laying their lives on the altar of the battlefield to uphold the fundamental principles for which the Theosophical Society exists.

Our Liberty Membership total 102, including the names as given below:

Tom E. Ash, John Barabosh, B. G. Bergeson, William E. Blass, August O. Carlson, Corp. Geo. B. Campbell, Emil W. Finn, William J. Faust, Stephen E. Gillis, Michael A. Gedda, Sophus G. Hansen, Frank Irving Hart, William R. Jewell, F. R. Johlle, James Kellogg, Carl A. Lucke, Geo. Jno. Liebl, Corp. Frank C. Larsen, J. G. Nichols, Lewis C. Potter, Andrew J. Peterl, Howard Quering, Frances W. Rettinhouse, Walter Shelton, Lief Ulich, all members of Houston (Texas) Lodge. William L. Waterhouse, San Antonio Lodge, and William W. Hardin, Member-at-large.

PROXIES

Each member of the T. S. should sign the proxy in the May issue and return promptly to Craig P. Garman, National Secretary, Krotona, Hollywood, Los Angeles, Calif., in a plain envelope, marked "Proxy." Additional blanks will be placed with Lodge Secretaries, or supplied free on request. Members of lodges should pay their Section Dues to their Lodge Secretary; Members-at-Large should mail their dues direct to the National Secretary.

DEATHS

There were reported during the month of March six members who passed through the Gateway of Death.

Hattie D. Adams, Alamosa Lodge.
John H. Bell, Holyoke Lodge.
John C. Palmer, Cleveland Lodge.
Mrs. Susan E. Parker, Grand Rapids Lodge.
Mrs. Harriett Soley-Morle, Krotona Lodge.
Mrs. Mary A. Stone, Seattle Lodge.

FINANCIAL STATEMENT

STATEMENT FOR MARCH, 1918

Receipts

Fees and Dues.....	\$ 400.51
General Fund Donations	1.00
Propaganda Donations	231.07
Propaganda Salary Donation.....	20.00
Special War Fund	47.25
Krotona Special Oper. Fund Donation	126.25
Discretionary Fund Donation.....	3.15
Rent	43.00
Messenger Subscriptions	10.00
Interest	47.68
Incidentals	169.41

\$1099.32

Cash on hand March 1, 1918.....\$2984.02 \$4083.34

Disbursements

Salaries	\$ 265.80
Stationery and Supplies	28.70
Postage	49.00
Rent	86.00
Telephone and Telegraph	9.73
Furniture and Fixtures	28.92
Special War Fund	25.00
Folsom Fund	1.85
Incidentals	14.66

\$ 509.26

FIELD WORK

Reimbursements for cash paid out in new territory, as follows:

Expense incurred at Portland, Me., Eugene W. Munson	\$85.00
Miscellaneous expense by Eugene W. Munson....	12.50
Advertising at Cleveland, Columbus, Denver, Buffalo and Montgomery..	38.59
Distributing dork done at Long Beach, Ocean Park Park and Pasadena by J. H. Talbot	10.00

Expense for printing, advertising and hall rent incurred at Reno by L. W. Rogers

\$ 209.14

MESSENGER DEPARTMENT

Salaries	\$70.00
Deposit	20.00
Rent	7.50
Printing	254.25

\$ 351.75

PROPAGANDA DEPARTMENT

Special Advertising	\$34.33
Rent	13.50
Literature	118.40
Express	2.52
Postage	15.18
Stationery and Supplies.	63.02
Salaries	129.00
Incidentals	5.55

\$1451.65

Cash on hand April 1, 1918.....\$2631.69 \$4083.34

MONTHLY LODGE AND MEMBERSHIP RECORD

March, 1918

Total number of Lodges.....	190		
Lodges chartered	0	Lodges dissolved.....	1
New Members	150	Deceased	6
Reinstated	10	Resigned	3
Transfer from other Sections.....	0	Transfers to other Sections.....	0
Total Active Membership.....	7440	Transfers to Inactive Membership.....	0

PUBLICITY DEPARTMENT

RAY M. WARDALL, *Publicity Director*

THE \$50,000 CAMPAIGN

March, 1918

The Great World War has awakened all organizations that are dedicated to the ideals of human betterment, to the necessity of putting forth more effort and more earnestness. All the signs of great world changes are present with us now. The Theosophical Society, of all organizations, should be in the vanguard of national and world workers. On page 796 will be found an outline of the national campaign, by our hard working War Secretary, Mrs. Laura S. Wood of Houston. Read this. Give your lodge and its officers the necessary support in an endeavor to raise its proportion of the fund. We must have a theosophic centre near every camp in the land. C. H.

WAR LITERATURE

We offer no apology for continually giving a generous share of attention to the subject and needs of the war work. This month we draw special attention to books on the war, from the theosophical viewpoint, advertised on the back cover of this MESSENGER. Members engaged in active camp work should be familiar with the contents of these books and be ever seeking opportunities to place them in camp libraries. Write to the Book Concern for particulars. They give a special discount for libraries. The following books are recommended:

THE CRUCIBLE, Mabel Collins.
WAR ARTICLES AND NOTES, Annie Besant.
THE WAR AND AFTER, Sir Oliver Lodge.
AN OCCULT VIEW OF THE WAR, C. W. Leadbeater.
THE SIGNIFICANCE OF THE WAR, L. W. Rogers.
THE SUPERPHYSICS OF THE GREAT WAR, Bagavan Das.
THE ROAD TO VICTORY, data by George H. Shibley.

In addition to Max Wardall's free pamphlet WHY WE GO OVER THE TOP and Mrs. Wood's leaflet OCCULT SIDE OF THE GREAT WAR, Mr. Rogers has promised to write an eight-page pamphlet to be called A FIGHTING MAN'S PHILOSOPHY. These may be se-

cured free of charge by writing to the Publicity Department. Outside of these we know of nothing suitable for camp work, although, of course, anything that appeals to the general public has an equal appeal to the soldier. Write us for samples of our leaflets and help us to reach the public effectively by distributing them. The English Section put out a pamphlet: PHILOSOPHY ON ACTIVE SERVICE, but it does not seem possible to adapt it for use in this country—it is not written in "popular" enough style.

PROPAGANDA RECEIPTS

Mrs. J. H. Hunt, Glendive, Mont.....	\$ 10.00
Herbert A. Stagg, Cleveland, O.....	3.00
Martin Bekins, Los Angeles, Calif.....	100.00
Suzanne Kranz, Hastings, Minn.....	1.00
Louise Merrill Cooper, Seattle, Wash.....	2.00
Mrs. Adelaide Cox, Santa Rosa, Calif.....	1.00
E. Tappan Tannett, Spokane, Wash.....	.50
Mrs. Anna G. Gehrke, Spokane, Wash.....	.50
E. G. McLean, Creelman, Sask.....	1.00
Mrs. Ada Horton Bird, Graford, Tex.....	3.00
H. Carter, Anaconda, Mont.....	.50
F. X. Muller, Anaconda, Mont.....	.50
Emma S. Soger, Corry, Penn.....	1.00
Mildred C. Smith, Warren, O.....	2.00
Springfield Lodge, T. S., Springfield, Mass.....	3.00
Geo. Blackmore, Brooklyn, N. Y.....	1.00
C. E. Alden, Washington, D. C.....	8.00
Miss Elizabeth Sanford, Honolulu, T. H.....	1.42
Mrs. H. Owens, Buffalo, N. R.....	1.00
Miss Catherine Smeltzley, Fort Wayne, Ind.....	1.00
Mrs. Maude M. Foote, Cleveland, O.....	3.00
Peter Marchi, Granville, Ill.....	1.50
Dr. B. H. Enloe, Nashville, Tenn.....	5.00
John O. Natterlund, Mt. Vernon, Wash.....	6.00
Mrs. Sarah R. Steenrod, Dayton, O.....	1.00
Mrs. Elizabeth Sanford, Honolulu, T. H.....	25.00
Mrs. Laura S. Hunt, Los Angeles, Calif.....	15.00
W. L. Strickland, Rochester, N. Y.....	6.00
F. T. S., South Pasadena, Calif.....	2.50
Mrs. Vera Frisbie, Fresno, Calif.....	1.00
Dayton Lodge, T. S., Dayton, O.....	3.25
Elliott D. Millar, Dayton, O.....	1.75
Mrs. C. C. Steige, Washington, W. C.....	1.00
Brooklyn Lodge, T. S., Brooklyn, N. Y.....	12.00
Miss Isabel A. Raynor, Brooklyn, N. Y.....	1.00
John W. Holway, Minneapolis, Minn.....	1.00
F. T. S., St. Louis, Mo.....	1.00
Mrs. Clara Forler, Regina, Sask., Can.....	1.00
Annie Besant Lodge, San Diego, Calif.....	2.00
C. E. Nelson, Johannesburg, South Africa.....	4.75
David and Blanche Horwey, Jerome, Ariz.....	2.00
Sheridan Lodge, T. S., Sheridan, Wyo.....	10.00
Mrs. Maysie Burch, Youngstown, O.....	.50
"A Friend".....	.18
J. C. Norman, Birmingham, Ala.....	5.00
Miss M. H. Friend, Syracuse, N. Y.....	.50
Albene Rowe, Honolulu, T. H.....	5.00
Catherine Smeltzley, Fort Wayne, Ind.....	1.00
Louisville Lodge, T. S., Louisville, Ky.....	2.50
Geo. H. Wilson, Louisville, Ky.....	2.50
Mrs. Minnie Wilson.....	2.50
Miss Edna F. Shipp, Louisville, Ky.....	2.50
Miss Helen *Zahn, Louisville, Ky.....	1.00

\$272.35

FROM EUGENE W. MUNSON

Since making my last report I have spent two weeks in and around New York, where the lectures and class instruction seemed to be fully appreciated. Two lectures at Red Bank and five at Reading were not very well attended, principally on account of the location of small halls. A series in Philadelphia and one in Washington, D. C., were each very satisfactory, with fairly large and attentive audiences. I am now at Warren, O., which is new territory, and I hope to organize a new lodge here.

My itinerary will be very nearly as follows:

Cincinnati, O.	May 1, 2, 3
Louisville, Ky.	May 5, 6, 7
Nashville, Tenn.	May 8, 9, 10
Birmingham, Ala.	May 12 to 17
Atlanta, Ga.	May 19, 20, 21
Montgomery, Ala.	May 22, 23, 24
New Orleans, La.	May 26 to 31
Dallas, Tex.	June 2 to 7
Oklahoma City, Okla.	June 9 to 14

On account of the very hot season during the dates represented I have decided it would not be advisable to have any protracted series of lectures. Under normal conditions I would not consider this the best method of doing permanent work.

EUGENE W. MUNSON

FROM L. W. ROGERS

Los Angeles probably has more occult cults than any other city in America. There were good audiences and about the average number of new people joined the class organization.

Pasadena has felt the war in the loss of Lodge officers, but is going steadily along and got out fair audiences in spite of the hard rains that came on just as the lecture course began.

Fresno was a 100 per cent success with good weather and ideal business management. The beautiful Hall of Theosophy in the center of the city was not only packed but on two nights a number of people failed to get even standing room and were turned away. Several new members were admitted to the lodge. Fresno Lodge has probably made greater sacrifices in time and money, for its size, than any other lodge in the United States and of course the result is sure.

Reno had run down alarmingly but it "came back" with a bound. Everything considered, the audiences were satisfactory and the attendance kept up remarkably well through the course of six lectures. Several new members were added and a study class was also organized. The officers and members are enthusiastic about the future work and if our lecturers will continue to reach that rather out-of-the-route point with regularity in the future a year or two more should put Reno in the column of flourishing lodges.

There were two special engagements during the month. At Fresno Dr. Joseph Morhoge, back from the French battlefield, was

to make a noonday address before the Commercial Club but his train was some hours late. Somebody got busy and switched me into his place and then rang me up in time to reach the club. They seemed to like the theosophical idea of world affairs.

The other engagement was at Folsom prison—the fourth visit, I believe. Prison audiences differ enormously. Folsom, Cal., and Deer Lodge, Mont., furnish the most appreciative audiences I have yet addressed.

L. W. ROGERS

FROM MR. HANCHETT

Since my last report I have given public lectures at Denver, Lincoln, Omaha, Sioux City and Minneapolis.

My experience at Denver was most delightful. This is a very strong lodge and is fortunate in having numerous members who have been for a long time profound students of Theosophy. I gave my two lectures, "The Joy of Theosophy" and "The Dawning of a New Age" to audiences which crowded the large lodge hall. One afternoon I spoke to a beginner's class and the other afternoon under the auspices of the Order of the Star in the East. At the close of the engagement seven new members joined the lodge. In the March number of LOTUS LEAVES, the official organ of the Colorado Lodge, appears an editorial which describes, in a most appreciative and complimentary manner, the note which I am trying to sound in these lectures.

I also had a fine time at Lincoln. I gave the same two lectures there in the lodge hall of the new Delta Lodge. This baby lodge is a most robust infant. It succeeded in getting out good audiences to both lectures. Much interest was shown. Mr. Fred M. Humphrey, the energetic secretary, succeeded in keeping me speaking most of the time I was in Lincoln. One day I spoke three times—at a luncheon at the prosperous Commercial Club and in the afternoon to the members, besides the public lecture in the evening. At the close of the series a large and enthusiastic study class was formed.

Omaha also did well. It rented a large hall, did good advertising and got out reasonably good and gradually increasing audiences to the three lectures. On the last evening the hall was comfortably filled. This lodge has been having a struggle, but I feel sure that the energy displayed by its officers and active members will be rewarded by a substantial growth. A splendid members' meeting was held.

At Sioux City the lodge is comparatively young and small, but it has most energetic and efficient officers. Dr. Walters, its President, is an old student of Theosophy and a most excellent teacher. Good work in advertising was done. I have two brothers in Sioux City who are old residents and prominent physicians. They and other relatives helped the lodge in getting out good audiences. Among the three

new members added to the lodge were Mr. and Mrs. Ralph Hanchette, a nephew and niece of mine. A brother and sister have also announced their intention of joining the lodge.

My engagement to speak at Minneapolis was made at the last moment. With only 36 hours' notice this large and prosperous lodge got out an audience of eighty to hear my lecture. I am looking forward with much pleasure to a longer engagement at Minneapolis during the coming Fall.

FANCIS G. HANCHETT

FROM DR. T. P. C. BARNARD

Since my last report I have lectured in Hamilton once and twice in Toronto. On March

25th I lectured on the Weissman Cell Theory to the Phi Rho Sigma (medical) Fraternity at the University of Buffalo, N. Y. It was an excellent opportunity to bring in Karma and Reincarnation—and I improved it. On March 20th I gave a stereopticon lecture on Parsifal to the West Side Buffalo Lodge.

DR. T. P. C. BARNARD

L. W. ROGER'S ITINERARY

Vancouver, B. C.—May 5, 5, 7, 8, 9, 10.

Tacoma, Wash.—May 12, 13, 14, 15.

Portland, Ore.—May 16, 17, 18, 19.

Oakland, Cal.—May 21, 22, 23.

San Francisco, Cal.—May 24, 25, 26, 27.

FROM THE EDITOR

FORTHCOMING ARTICLES

We have great pleasure in being able to announce a series of articles on Lord Bacon which, the submariners willing, will begin in the June issue. These are being written for THE MESSENGER by one who is internationally known as one of the ablest Bacon scholars. Mr. Ernest Francis Udny is an English magazine writer and author and THE MESSENGER is to be congratulated on securing his co-operation.

Mr. A. P. Sinnett, one so well known to Theosophists that he needs no introduction, has promised us something from his able pen on Occult Science. We hope his first article may reach us in time for the July number.

RENOUNCES SINGLE BLESSEDNESS

Romance never ceases, even at Krotona. The last to fall under the magic spell is our Assistant Publicity Director, Charles Hampton, and Elizabeth Carmichael Carr. They are to be married May 4, at Krotona, according to the Old Catholic Rite. Both have faithfully served the Theosophical cause for many years.

WORK FOR WAR CHILDREN

Madame Montessori and others affiliated with her, are engaged in a work of far-reaching importance. It is a plan

which will care for and educate hundreds of thousands of children in the devastated areas of France and Belgium. The account states:

The first thing to do is to prepare women who would be a cross between a teacher and a nurse. As teachers they would be instructed in a method which is the successive work of three physicians: Itard, Seguin and Montessori. They would have to make intense preparation in a hospital for nervous children and have practical instruction in general hygiene for children.

The training of the house mothers is equally thorough and adapted to the special work.

This organization is planned to extend through the invaded countries helping the children, struggling against the degradation of the race, at the same time preparing an organization of permanent character, because it would also be useful after the war. The regeneration of the race and the reconstruction of the family are as important as the rebuilding of the cities destroyed.

My *personal* mail should be addressed, until further notice: Care F. H. Martyn, Esq., 69 Hunter St., Sydney, Australia.

Literary contributions should be addressed to The Editor, Krotona.

Business letters should be sent to The National Secretary, Krotona,

QUESTIONS ANSWERED

Q. *Why is it more profitable for us to have no recollection of our past lives?*

A. I suppose that for most men it is more profitable to have no recollection of past lives because otherwise the strain of the whole thing would most likely prove unendurable. Suicide would probably increase. We all from time to time get rather tired of life. If you were to take a score of people who were not Theosophists, ordinary people who have no special interest in life, most of them would probably admit that there were occasions when they were tired of life. If we had the memory of those many incarnations behind us and were able to look back on all the unpleasant things we had done, and the anguish we had endured, the strain would certainly be increased and the prospect of yet other lives in the future, would at times be horrific to contemplate. Still even in this life memories of pain and wrong doing lose their poignancy with the passage of time, so far as normal people are concerned, and I dare say that the real reason for the merciful wiping away of memory is to be sought in the "weariness of spirit" that would generally result from a living knowledge and experience of the long span of existence through many incarnations — our particular section of everlastingness.

These reasons ought not to apply, however, to any student who has taken his Theosophy as something to be practiced and not merely as so much theory to be talked about. What one says always to those who tell one that they are tired of life, and are appalled at the prospect of future lives in this world of sin and sorrow, is that such sentiments show that they are taking the wrong attitude towards life. Life should be a matter of happiness and joy. If it is a matter of weariness to a man there is something wrong with his outlook. The Theosophist should have found refuge from the buffeting of the storms of life upon the rock of his inner divinity; once he can draw upon the power of the God within and has learned as our Masonic brethren would

phrase it, to work from the center out to the circumference of the circle, he is a master of life and has no cause for fear.

I suppose that all this is to a certain extent, a new point of view, peculiar to our stage of evolution. I dare say the populace held it in ancient Egypt and Greece but the trend of popular Hinduism and Buddhism is towards the idea that existence is an evil from which we have to escape. We must free ourselves from the *samsara*, the wheel of birth and re-birth, and attain *moksha*, liberation or Nirvana. In Christianity, again, the stress is all upon this world being a place of exile and a life of blissful *dolce far niente* or raptures in heaven, our true existence. In the theosophical movement we have done away with this negative attitude towards life; we strive, rather, to use all the opportunities with which life provides us, and the star to which we hitch our wagon is the ideal of service wherever that may be required of us. For that very reason Theosophy challenges the hostility of orthodox Hinduism in India, as of orthodox Christendom.

Moreover the phrase "weariness of spirit" embodies a misconception. Weariness of body, would be nearer the mark. You seldom find people in the flush and vigor of healthy youth, finding life wearisome; it is generally the older people who have suffered bodily sickness and mental anguish. The weariness is a limitation imposed on the consciousness by the body. A musician who plays upon the piano that is out of tune, is not necessarily himself discordant. This weariness is eliminated in the happiness which usually succeeds the passage into the astral life of an aged person or one who has suffered greatly prior to death, owing to the preliminary wearing away of desire.

When we have reached a point where we can realize that our task is to be a cooperator with God and to help others by a life of service, then we are at the stage when with open vision we can look back upon the many lives in the past unashamed and unafraid.

J. I. W.

—FROM THEOSOPHY IN AUSTRALASIA.

AMONG THE MAGAZINES

In the May *Cosmopolitan* begins that which will incidentally carry many theosophic teachings to a large reading public. Mrs. Ella Wheeler Wilcox, within the first paragraph of her autobiography, *The World and I*, speaks in a matter-of-course way of reincarnation and of how the quality of a mother's thoughts and desires often determines the type of incarnating ego, through the power of attraction.

Autobiographies are always vastly suggestive and when they are of great individuals, extremely valuable. The initial suggestion from Mrs. Wilcox, in this first installment, is self-confidence. She does not apologize or unnecessarily explain. She assumes that reincarnation is not only unquestionable but unquestioned. As a result many of her readers will accept that assumption.

New Thought advocates who enthusiastically affirm affirmation will point to her as a living example of the power of the words "I am" when applied to world matters. Although Mrs. Wilcox certainly illustrates the saying that "Adventures come to the adventurous," her surety in her own destiny may well have been the result of unconscious prevision on her part—an intuitive knowledge of her past achievements and the resultant karma due. Her persistence and indomitable hopefulness in the face of discouragements and outer limitations were the effects from a long past but likewise they were potent causes for a brilliant future.

Says Mrs. Wilcox: "From reincarnated sources and through prenatal causes I was born with unquenchable hope and unfaltering faith in God and Guardian Spirits." As her narrative continues this belief is bound to become more and more prominent corresponding to its increasing dominance over her mental, emotional and spiritual life.

This distinguished writer is known to her friends as a peerless *raconteuse*, blessed with a delightful and sparkling sense of humor, especially in regard to her own experiences. We advise members to avail themselves of this opportunity to learn from so authoritative a source the life story of one of the most talented, famous and lovable of Theosophists, and of women.

We take some rather vital points concerning mass psychology (small m) from a review of Gypsy Smith in the *LITERARY DIGEST* for April 13th. This famous revivalist is now in America after three years' intensive living at the front under the banner of the Y. M. C. A. He is here to "cement the human bond between England and America" and he is bound

to achieve some success because of the type of his appeal which is strongly emotional.

Concerning this, the article in question quotes as follows from the *NEW YORK TRIBUNE*:

"In this work he has found a front-line trench for his talents, for nowhere can a man of his gifts be so valuable as in molding the emotions of the masses toward a predetermined end.

"His presence in this country is symbolic of a change which has recently come over political thought the world over. Twentieth-century political science recognizes, as that of former days did not, that the dominating forces in political life are emotional, not mental. Man as an individual may, it is true, derive his passions from his convictions, but men in mass derive their convictions from their emotions. Men in the mass are unwieldy; they must simplify. They accept a hero as the symbol of a movement; an anecdote as the picture of a condition; a slogan as the expression of an idea. The evangelist who compels the emotions is displacing the politician. The politician goes to the brain; the evangelist to the heart.

"Gypsy Smith, telling of one British Tommy who shares his cigarettes with a prisoner, achieves more with his audience than the statesman who learnedly exposes the whole fallacy of Germany's conception of international law. The one creates a hero, an anecdote, a symbol; the other only a dry conviction. A true alliance of peoples can come only from the popular feeling of loyalty. And loyalty springs from the emotions.

"The evangelist, the specialist in mass emotions, is therefore a potent political figure."

These statements bring strongly to our attention the emotional slavery of the present humanity, and why the type of leadership determines the character of national ideals. It also suggests the problems which confront a lecturer as to whether it is better to sway large audiences by means of artistry in emotion supplemented by some clever catch phrases or to awaken the slumbering master within a few men, by an appeal to the higher mentality. These two elements are strikingly exemplified in the Billy Sunday campaigns and in the Theosophic platforms. Both methods are needed. Theosophy points the way to emancipation; it is the door leading from the prison house, the attention of men must be drawn to it again and yet again. But those who shun it, who are still to be sold emotionally to the highest bidder, have need of noble leadership and he who supplies it and makes their line of least resistance a path of good, is a true servant of the Master and is preparing the way of final human emancipation.

ESOTERIC CHRISTIANITY for April bears the keynote of eternal truth expressed in living ways of co-operation, unity and tolerance—the true foundations of brotherhood. The editorials note a growing unity of faith and ideals among the soldiers; the joyful possession by Christians of Jerusalem—once more "God's green and pleasant land"—and a Russian peasant's forecast of reconstruction as a time when "all peoples

will be brothers in Christ," without the loss of their national unity.

Lieutenant Wardall's third article on *Trench and Camp* explains in detail the essential training of the soldier in bayonet drill, grenade and bomb throwing, and protection from poisonous gas. In the *World Teacher's Message to a World at War* C. Jinarajadasa presents the first half of a valuable and timely article answering the question: why was it; that no religious teacher, no statesman, no Theosophist, could prevent the coming of the war? W. G. Shepard contributes a most convincing article for the growth of religious tolerance in his exposition of *The Heathen Religions*, showing their relation to Christianity. Rev. Charles Hampton has an instructive article on *Pulpit and Altar*.

The illuminative *Sunday School Lesson* pages, the quiet inspiration of Mrs. Duff's *Meditation-Prayer*, the vital impersonal words of the manager, and two poems for the hour complete the issue.

E. E. K.

"The enquirer into Theosophy who has had any preliminary scientific training finds himself thoroughly at home in the Theosophical method," says C. Jinarajadasa in the February ADYAR BULLETIN. In the fourth of his splendid series on *Practical Theosophy*, Mr. Jinarajadasa deals with Theosophy and Science, explaining that Theosophy is in reality a continuation of Science using the same methods of investigation but because of the larger group of facts it has to go upon, arriving at conclusions more far reaching.

Agreeing absolutely with science as to the "magnificent ladder of the evolution of form," Theosophy shows also a similar ladder of the evolution of life and consciousness from that of the atom to the Creator of the Universe.

"The facts of Theosophy," says Mr. Jinarajadasa, "have been gathered in precisely the same way as the geologist or physicist gathers his facts, that is by a carefully trained faculty of observation leading to induction and deduction, and tested repeatedly by every new fact. Theosophy further gives what science cannot give—a proof of the final consummation of evolution, which is the transformation of the individual consciousness, by a process of re-birth and growth, into a consciousness showing the attributes of Divinity." The author shows how completely satisfying to the man of science, should be the method whereby the student of Theosophy is led to discover these final causes for himself. Pure impersonal observation and thinking are inculcated alike by science and Theosophy, but the latter carries this high scientific thought concerning nature, into a vaster realm, presenting to the intelligence the greater ranges of facts of the invisible worlds. Through the high training of the imagination, guided by altruism, the perfect scientist, or true Theosophist, develops within his consciousness a new faculty—intuition—whereby he

can know truth at first hand for himself, and attains at last the great realization that there is a Divine mind at work in all the manifestations of nature.

The BULLETIN is largely filled this month with the reports of the various T. S. Sections and all are most encouraging. Any T. S. member who feels the need of new inspiration should read the report of the Russian Section. The spirit is summed up in these brave words of the National President: "We believe that all the trials and sufferings of Russia are sent to us for our purification and preparation, that we may be ready to meet our Lord."

Russian Theosophists are not only holding on, but actually making gains. May strength continue to flow into them. A. de C. P.

The March issue of the HERALD OF THE STAR is fully up to the high standard attained by this magazine.

Lady Emily Lutyens gives *An Occult Interpretation of the Temptation In the Wilderness*, urging the extreme necessity at this time, of putting aside the promptings of the lower self and rising to our opportunity of international expansion.

Another portion of Mrs. Besant's magnificent and masterly *Presidential Address to the Indian National Congress* adds greatly to the interest of this number.

The third installment of Mrs. Josephine Ramsone's series on *Schools of Tomorrow In England* deals with the Caldecott Community. This institution takes about thirty children from one of the poorest districts in London to a beautiful home in Kent, where, along the lines of the most modern ideas of education, the little ones are being guided toward good citizenship.

The writer of the short article *In Praise of the Unpractical*, must be one of those who see good in all. He affirms, that although he is irritating, he is always too glad to welcome his unpractical friend whatever the time of day, because "he always comes like a sunbeam—children love him for he is always a child." Perhaps the truest words in this eulogy are "He makes so many mistakes himself that he is never censorious."

"One who always loved his fellow men" would be a fitting tribute to *Count Cesare Mattei*, of whose life a glimpse is given by L. Wilmer. Over fifty years of this long life were devoted to the healing of diseases by specifics which he obtained after much research and study, from grasses, herbs, etc. The cures he accomplished were phenomenal and aroused the antagonism of the medical world to such an extent that the Count was obliged for a time to live in retirement. His system is named complex-homeopathy.

BOOK REVIEWS

SPIRITUAL HEALING

By Frank L. Riley, M. D. (Phillips Printing Co., Los Angeles, 1917. p. \$2.00. pp. 267.)

Civilization lies mortally ill. Many are the remedies offered to its parched and anguished lips. And still the disease spreads, and disintegration seems nearer. At this time, Dr. Riley's book on spiritual healing comes with special force, for more and more we learn that the laws which govern the lesser organism govern also the greater.

Disease comes from inharmony—disturbances in the mental and emotional regions manifesting by physical disorders. These physical disorders disappear completely only when the occult cause is removed. So closely is outward ill related to broken laws of spiritual health, that a physical disease, seemingly cured by physical remedies is at times but forced out of physical manifestation to break forth again in more dangerous form in mental or emotional disease. Only the inflow of spiritual love which purifies and harmonizes the bodies, lays a foundation for health and healing.

This war has grown from terrible evils long active in the mind and emotions of the world, hatred, lust, cruelty fouling the breath for centuries of every country, culminating at last in Germany, that part of the corporate body most susceptible to these fell disorders; and the disease of war now ravages the peoples of the earth. What is the cure? Lest we but crush the outward sign of evil and but postpone the hour of reckoning, we must prepare to purge the evil from all countries and cleanse our whole system of that, of which this war is a symptom. Violence must be met with force, yes, but the avenging power must be inspired not by hate but by an upsurging spiritual love which shall tolerate no evil wheresoever it be found. Not by strength alone but by a passion for the spiritual salvation of the world, which shall deem no sacrifice too great shall a remedy be found for this mortal disease of rapine and of war.

Dr. Riley makes many suggestions as to systems of healing, the dangers to avoid and the means to use which will make the subject more intelligible to Theosophists, elucidating not only the methods, but also the logical and scientific basis for spiritual healing. He is himself a man of wide experience, especially fitted to understand the true relationships between the physical, psychical, and spiritual faculties in man, for after many years in orthodox medical practice, he passed to Christian Science, thence to New Thought, and at last came to Theosophy as a scientific philosophy which explained the forces he has used. It is a pity however, that the co-ordinating principles which show the relation between

these teachings and are valuable to each, should not have been put in more concise form, instead of buried in detail which though interesting is not wholly relevant.

Yet despite some faults of construction, the spirit of brotherly love which pervades the book, and the emphasis upon its imperative necessity at all times for sanity and well-being, gives it a real value at a time when old standards of right and honor are crumbling and men are searching despairingly for new light.

M. G.

THE ROAD TO VICTORY AND WORLD LIBERATION

By George H. Shibley. (Pub. by League for World Federation, Washington, D. C. pp. 80. Paper bound, 25 cents.)

All Theosophists should be students of world problems. No Theosophist can fail to be intensely interested in a permanent solution of the clashing interests of the nations. In that remarkable volume, *MAN: WHENCE, HOW AND WHITHER*, by Mrs. Besant and Mr. Leadbeater, there is sketched in brief the plan of World Federation shown in certain glimpses of the future vouchsafed to the authors. In those pages the world is seen at some unnamed future date to be administered by an International Federation. Are we approaching that time and how may it be brought about? The author of the book review, a Theosophist of long standing and a publicist of wide reputation faces the tremendous question squarely. The book is itself so condensed that it cannot adequately be summarized in a few words. Its thesis is that a World Federation can be formed by the adoption of the United States' program for World Liberation which has already been agreed to in principle by our allies. The complicated, political, social and economic conditions leading up to the war are analyzed, the results of the struggle to date are reviewed and the conditions after the war are forecasted.

We have scrutinized many plans for Internationalization. While there are things advocated here concerning which good and wise men will divide, nevertheless Mr Shibley's presentment seems to be the most practicable yet noticed. He has avoided at least one pitfall into which academic idealists frequently fall, i. e., making population the basis of representation.

The present edition has gone to each member of the British House of Commons, each member of the French and Italian Chamber's of deputies and to the Federation of Labor in the different countries. Theosophists can aid the work of forwarding plans for World Federation by reading and circulating this thorough examination of The Great Problem.

R. K. W.

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Ten cents (10c) will send a copy. Do you not wish to join in the work?

Send your dime with address of a soldier or sailor to whom you wish it mailed or contribute what you can to the fund.

NOTICE

We have news from India that the July, August and September, 1917, numbers of THE THEOSOPHIST (those issued during the internment of our leaders) are out of print. Subscriptions which included these will be extended to additional numbers to make up for the lack.

E. R. BROENNINGMAN,
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