


# THE MESSENGER



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## MY WAY

BY ELLA WHEELER WILCOX

*Written for THE MESSENGER*

Maker of all things, in all worlds and places,  
Maker of seas and vast unfathomed spaces,  
    Maker of little me,  
Help my dull eyes by inner sight to see  
The hidden path marked out before my birth  
    Across the earth.  
And let the light that shines through my own soul  
    Direct me to my goal.  
Help me to turn a deaf, unlistening ear  
To those who bid me wander there, or here,  
Or yonder, in some trail their souls have blazed—  
    Nor let my mind grow dazed  
By trying to accept another's thought.  
Through my own path let my own soul be brought  
Back to the First Great Source.  
    Grant me thy force  
To keep courageously upon my course,  
However difficult the way may be.

# WAR AND NON-RESISTANCE

BY L. W. ROGERS

IT is in these days of big events that we can test the beliefs we hold and find whether they ring true to the facts. In applying our philosophy to life's problems it is not easy to avoid putting special emphasis upon some facts and ignoring others of equal importance and thus being led to false conclusions. Virtues out of balance may become vices and our very sympathies sometimes betray us.

As I write this (April 29th) Congress has just passed the bill for compulsory military service and hundreds of members of the Theosophical Society will be compelled to fight. Consequently there is no more vital question before us at the moment. We ought to have a clear understanding of Theosophy as applied to war. Many Theosophists have such a horror of war that they instinctively lay undue stress on the principle of non-resistance. Like all other things non-resistance is a good thing in its place and a very bad thing out of its place. Like fire, it is most useful and beneficent where fire ought to be and harmful and destructive where fire ought not to be. Just now it is easy to do harm by misapplying the principle of non-resistance.

So far as the application of this principle to the present war is concerned it seems to me that we must first clearly distinguish between thought and action. No Theosophist should need to be told that he must not hate the enemy in the sense of harboring feelings of revenge. But he may rightly abhor the ideas for which an enemy stands and the atrocities he commits. Whoever is well grounded in Theosophy will hardly find it possible to really hate anybody who does a wrong, because he will remember that there is no possible escape from the reaction of natural law. Therefore he knows that the wrong doer must ultimately suffer all the pain he inflicts and any feelings of vengeance melt into pity. It is only

those who forget the eternal justice of the law who can hate.

It is in the realm of thought and emotion where all that is said in favor of non-resistance is unqualifiedly true. Hatred creates hatred and keeps feuds alive by feeding them with the fuel of the only hell there is. Also non-resistance works likewise in the realm of action but we should not forget that action is but the material result of thought and emotion—the outer expression of the inner condition. Usually, thought, emotion and act are not separated and therefore have to be considered as the invisible whole which they are in such a case. But sometimes they *are* separated, so that in the matter of action we have a totally different thing before us, and that is precisely what is happening in this war we are about to fight.

One of the easiest ways to avoid the confusion of mind that often arises from the magnitude and complexity of a problem is to bring the principles involved down to application on a small scale. Imagine, then, that a family of Theosophists are living in Mexico and that the house, containing father, mother, sons and daughters, is surrounded by a score of the armed bandits that have murdered so many Americans for no better reason than that there is a chance to kill them. What becomes of the principle of non-resistance in such a situation? What would we think of the sons and brothers if they refused to fight and decided that it would be more in accord with Christian principles to peacefully permit arson, rape and murder? If the sons have any right at all to the name of man they would most willingly die in defense of that home and the principles that give honor a meaning and a name.

The nation is only an aggregation of homes and war is only collective defense. If a Theosophist would fight to protect his mother or sister and his home from destruction he can not honorably refuse

to fight for the nation that shelters him and guarantees to him the liberty and security he enjoys. The value of non-resistance lies wholly in the fact that it prevents a bad matter becoming worse, but when there is a situation which it *would* make worse then it would be utter nonsense to apply it. Nobody would think of quoting non-resistance to a surgeon who is preparing to cut away a malignant growth in the body of his patient. And that is just the situation that confronts us today. The cancer of Prussian militarism is threatening the life of modern civilization and a painful operation on the body politic must be performed. Those who insist in delaying and applying temporizing methods are only increasing the danger and prolonging the agony. Those who will not do their part

in assisting the surgeons are unworthy of the blessings of healthy civilization. Our battles can be fought by our soldiers and materially sustained by our civilians without hatred. The only just criticism is that we have waited far too long in taking the part that was inevitable for a nation built upon the very principles that are battling for existence. We can not violate any possible theosophical principle by fighting in such a war. Already some of our members, both from the United States and Canada, have found a glorious death on the firing line. Every one of us should have some active part in the conflict. Sacrifice for human welfare is the highest possible service. This war is probably the greatest opportunity for any of us in this incarnation.

## GOOD WILL

By CHARLES HAMPTON

**W**E read that when the angels announced the birth of Jesus, they proclaimed: "Peace on earth, good-will to men." But in the original Greek it is quite different. It says: "Peace on earth to men of good-will." That is quite another matter—one is a promise; the other a statement of fact—of Natural Law. "If men of good-will were running things," says LIFE, "there would neither be wars nor rumors of wars."

Good-will is nothing more nor less than a statement of the doctrine of non-resistance. Too often people think of non-resistance as a negative doctrine; they think of it as meaning inactivity or cowardice. This is not true; it is an intensely active and positive principle which emphatically affirms: "Love your enemies; do good to those who hate you; overcome evil with good." In other words, it is the irresistible and constructive power of good-will; as a Quaker writer has said.

If the world could produce, on an unprecedented scale, an organized international expression of good-will it would very quickly nullify and neutralize the

forces of ill-will and fear and hate that have produced this colossal war of misery. Is this an extravagant statement? Only to those who bow their heads and say "Kismet"—those who emphasize the compelling power of Karma, instead of its enabling power.

One man may pay his karmic debts slowly through many years, another may work intelligently and pay his off in a week. So it is with nations. But who is to teach the nations? Only "those who know" *can* do so. You say that the forces of ill-will must exhaust themselves. *Forget it.* Drop that negative thought out of your consciousness and substitute the positive one of good-will. For what is this "world" which must be reformed, of which we hear so much? It is not a separate entity upon which we may practice theories. It is you and I and each one of us.

The hope of the world lies in the hand of each individual. Every theosophist is irrevocably committed to the idea of Universal Brotherhood, but this is only a

by-product of friendship, good-will, Love.

*Peace can only come to men of good-will.* "Such is the law of the prophets, and, (which may be more) the plain mechanical, chemical, and physical facts in the case."

Those who know the Law must save the world. By thus practising now what all men hope for in the future we shall be doing, in this age, the most important piece of propaganda work for Theosophy that this poor world has ever known.

## FROM HEADQUARTERS

Adyar, 17th March, 1917.

Last month I referred to the great public agitation against the moral evils of the indentured system of Labor, to some British Colonies. I am very glad to record that the voice of the public made itself felt and that the Government have issued an Order prohibiting any emigration from any Indian port. It is given the appearance of a War measure, but I understand that that is so because a new plan is in process of formation. I hope it will be a wise and far-reaching one, a model for which has been presented in Mrs. Besant's Madras Parliament.

A well known figure of the Madras religious and social life is our brother, the Hon. Mr. Justice Sadashiva Iyer, who fearlessly speaks his Theosophy by lip and life wherever he goes. He was one of the speakers at the annual meeting of the Society for the Protection of Children presided over by a high member of the Government. After referring to the usefulness of the Society he proceeded to elaborate the theme that "social programmes which lack a spiritual appeal to the faith and emotions of the people can have no future in the holy land of Hindustan." Pure Theosophy was preached, and the speech was brought to an end by a clear reference to the Coming of the World-Teacher. From the lips of a High Court Judge such views must have struck the President and the audience as very strange, but let us hope the message did not fall altogether on deaf ears.

We are making great efforts at Adyar to further improve THE THEOSOPHIST. The April issue which begins a half-yearly volume is an index to what will be. Mrs. Besant not only writes an article on *Factors in Spiritual Progress* but promises: "I propose to reproduce here a series of 'Talks' with a class at Headquarters, because the paper, printed in February on *Devachan* seems to have interested some. They will appear month by month." Mr. C. W. Leadbeater contributes a

fascinating article on *The Ceremony of the Mass* which contains among other interesting information some hints about the superphysical chemical changes which take place at the moment of the consecration of the Host. There are articles by Mr. C. Jinarajadasa, Mr. H. Baillie-Weaver, Miss E. H. C. Pagan of the Essendon School on *Child Study*. A. H. E. Lee and others; pages of *Rents in the Veil of Time* describe the Lives of Bee (Beatrix) and a chart gives the Alexandrian pedigree of some of our members. The delightful Letters from India continue to appear.

Two lectures under the auspices of the League of Parents and Teachers are to be given by Mr. C. Jinarajadasa in our beautiful Gokhale Hall on the 15th and 22nd of this month, on "Child Welfare in a Model Municipality." He will deal with the child before school-going age and while at school, and the lectures will be fully illustrated with the help of a magic lantern. The invitation card states:

The first lecture will describe what has been done by the City of Bradford, England, to safeguard the rearing of children by ante and post-natal clinics, milk depots, babies' hospitals, etc.; the second lecture illustrates the arrangements which that city has made for the feeding of poor children attending school, for defective, deaf and dumb, blind, consumptive and anæmic children, open-air schools, etc.

Membership in the League is open to all, and is not limited only to parents and teachers. It will however be understood that whoever joins not only sympathises with the objects of the League, but will personally refrain from inflicting corporal punishment on children in the home and in the school.

There are no fees or dues, but the Secretaries of the League will gladly receive donations to cover expenses of publication of leaflets and pamphlets to further the objects of the League.

The League is one of the efforts being made by earnest Theosophists to influence education in the right direction.

B. P. W.

Enfolded in the atom  
Ablaze in the sun's last ray  
Thou art the secret of the night,  
Thou art the glory of the day.

—GLADYS B. JOHNSON

# THE WAR LORD AND THE PRINCE OF PEACE

BY C. F. HOLLAND

The War Lord sat within his tent,  
Surrounded by vast armament;  
The clank of arms, the neigh of steeds  
Bespoke of war and valiant deeds.

Vast armies marching to and fro  
All armed and ready for the foe;  
The deadly guns with flaming breath  
Peal forth their warring notes of death.

The sound of strife is heard afar,—  
The bursting shells, the rattling car;  
The blood and gaping wounds that bled,—  
The battle's toll of silent dead.

The War Lord sat within his tent,  
Unmoved as horsemen came and went  
And told of victory and defeat,  
Of slaughtered men where armies meet.

But hark! the noise has ceased, and lo!  
As if love's heart now filled with woe  
Had ceased to beat and love was dead,  
Deep silence reigns and strife has fled.

And see, who comes with gentle mien,  
His kindly face so calm, serene;  
With spotless robes and stately tread,  
A halo shines above his head.

Through open ranks of silent men  
With arms at rest he passed, and then  
The ranks closed up as on he went  
And stood before the War Lord's tent.

Ah, who is this of humble life,  
Who stands above this storm and strife,  
Upon whose brow no crown we see,  
Yet King of kings in majesty?

The Prince of Peace, 'tis none but He,  
God's gift to man from Galilee,  
And at whose coming angels then  
Sang "Peace on earth; good will to men."

An age has rolled away, and still  
That song of peace forever will  
Ring out in chimes that never cease  
Till love shall rule with joy and peace.

The Prince passed in without delay,  
No guards to Him forbade the way;  
And standing there stern, confident,  
He faced the warrior in his tent.

The warrior springing from his chair  
Advanced and said, "How came ye there?  
"How passed the guard unarmed, unled?"  
"I came for peace," is all He said.

"You ask for peace; can you not see  
"This is my day of victory?  
"Ho! guards, show you this man the way  
"Beyond the lines. Begone, I say."

The Prince moved nearer still, and said  
"I came for peace and have no dread.  
"Thy guards come not, for I command,  
"And peace shall rule in every land."

The haughty warrior thus defied,  
Drew forth his sword, but to his side  
His palsied arm fell, weak and lame.  
His pallid face showed fear and shame.

"And who art thou in all this land  
"Who thus defies me in command?  
"My legions here with warriors' skill  
"Await command to do my will."

"I rule by might and yield to none;  
"I strike the foe,—the battle won;  
"And empires crumble, nations fall,  
"And royal kings are at my call."

"I march vast armies o'er the plain  
"And fix the lines of my domain.  
"No kings are crowned except by me.  
"I limit their authority."

"My legions battle with delight,  
"And know the rapture of the fight.  
"These conquering hordes are true to me.  
"I lead them on to victory."

"My princely father at his knee  
"Taught me of wars and strategy,  
"And trained to arms and martial strife  
"I chose to lead a warrior's life."

"I dreamed of empire proud and great,—  
"The glories of that ancient state  
"Who sent her eagles far and wide  
"And ruled the world with haughty pride."

"Hold thou thy peace," the Prince replied;  
"Nor vaunt thy crime that shame should hide  
"The boastful praise that thou dost tell  
"Will drag thy soul to lowest hell."

"Come thou with me and view these lands  
"Of ruined homes and roving bands,  
"Where hunger, gaunt and lean, holds sway  
"And ghastly corpses strew the way."

"And all the horrors thou shalt see  
"And all the want and misery,  
"Are from thy hand. Thou must atone;  
"For thou shalt reap as thou hast sown."

A mist then passed before his eyes.  
The warrior stood in dumb surprise  
And viewed afar the battle field  
And all its horrors were revealed.

The silent dead, with ghastly stare,  
And torn and bleeding corpses there,—  
The embers of a ruined home  
And orphaned children left alone.

Grand temples there of ancient art  
And sacred to each loving heart,  
All blackened ruins, heaps of stone.  
"Thy sin, for which thou shalt atone."

"And there a widowed mother keeps  
"A silent watch alone, and weeps  
"Beside her dead, while others flee  
"In dread of thy brutality."

Then phantom forms all draped in white,  
With bony limbs and eyeless sight,  
With chattering teeth and fingers long  
Chant o'er the field a doleful song.

These wraiths come near to where he stands  
And circle round and wave their hands,  
And point and hiss with scorn and hate  
As though to warn him of his fate.

The warrior dropped within his chair.  
The sight was more than he could bear.  
"Spare me!" he cried, in fear and shame.  
The Prince replied, "Thine is the blame."

"I've waited long that thou might see  
"The pain and death and misery  
"Like pestilence that from thy hand  
"Has cast a blight upon this land."

"My wait was vain; ye would not hear  
"The orphan's lonely cry of fear.  
"A widow's tears were naught to thee,  
"Nor blood, nor strife, nor agony."

"Thy sun has set; thy day is done;  
"No more to boast of battles won.  
"Thine army now is in retreat,  
"This is the day of thy defeat."

"Thy soul is stained with blood and crime,  
"Thy name abhorred in every clime.  
"The blood of thousands now demands  
"Stern justice from thy crimson hands."

"Come thou and view a world at peace,  
"Where joy and gladness never cease;  
"Where love and law are understood  
"And men live lives of brotherhood."

"No pallid face of crime I see,  
"No wail of want or misery;  
"No idle rich, no starving poor,  
"No haughty princes to endure."

And then as by some magic way  
The warrior saw a dawning day  
Upon a land of peace afar;  
The morning gleam—the fading star.

He watched the rosy glow of light  
Drive back dark shadows of the night,  
And then the glories of the day  
Shone forth in all their majesty.

It kissed the hills of golden grain  
And sent long shadows 'cross the plain;  
It glanced on spires and stately domes,  
Carressed and flooded peaceful homes.

The people in their marts of trade,  
Their homes and temples, unafraid,  
Knew not of war nor strife nor fear;  
For peace and joy and love rule here.

Majestic ships upon the sea,  
The hum of wheels and industry;  
Broad fields of fruit and waving grain,  
And cities built upon the plain.

"This realm is where I reign as king  
"And to my people here I bring  
"Eternal justice, God's great plan,  
"A heavenly rule on earth for man."

"No royal palace have I there,  
"No throne, no crown, have I to wear,  
"My only right to rule is when  
"I dwell within the hearts of men."

"I rule to serve and help to bear  
"Each weary pilgrim's load of care.  
"I strive to comfort those who mourn  
"And heal each bleeding heart that's torn."

"And every pain my people know,  
"And every sorrow, care and woe,  
"Are also mine with them to share  
"In loving helpfulness and care."

"I speak the word that makes men free,  
"Give life and love abundantly.  
"And if some scorn to do my will,  
"I ne'er condemn, but love them still."

"View thou this land and thou shalt see  
What war and crime hast done for thee.  
"With peace and love thou wouldst have been  
"Enshrined within the hearts of men."

"Hand me thy sword and badge of state;  
"Thy rule of selfishness and hate  
"Hast wrought destruction, grief and pain.  
"Thou art unworthy more to reign."

The War Lord sat within his tent  
Alone; no warriors came or went.  
Disbanded hordes now in retreat,  
His broken sword lay at his feet.

Deep silence reigned, the setting sun,  
Dark shadows fall; the day is done.  
The moon's pale liquid light revealed  
A torn, deserted battle field.

# THE PRESIDENTIAL ADDRESS

By ANNIE BESANT

BRETHREN:

Welcome to the Forty-first Anniversary of our beloved Theosophical Society, the latest Messenger of the Great White Brotherhood to the world of men. Forty-one years ago the faithful servants of that Brotherhood, Helena Petrovna Blavatsky and Henry Steele Olcott, laid the foundations of our Society in the city of New York, in the United States of America. In the eighteenth century men inspired by that same Brotherhood proclaimed the rights of man, and sent through the world the message of liberty, the sacred birthright of the sons of God. A century later came the correlative proclamation of the duties of man, and these two servants of the Hierarchy that guides the evolution of humanity were chosen to send through the world the message of brotherhood, the sacred tie that, once recognized, shall substitute the reign of love for the struggles of contesting hosts. May Those who are the embodiment of love continue Their gracious protection to the Society established to do Their will on earth; may They ever guard it by Their power, inspire it by Their wisdom, and energize it by Their activity.

Again we meet under the terrible clouds of War which shut out the world from the Sun which ever shines undimmed in the blue vault of heaven. Nor do those war-clouds show any signs of passing away, nor is there any loosening in the death grip of the wrestling nations. But in spite of all the horrors of the struggle, in spite of the destruction wrought, and of the ever-increasing burdens entailed by the prolongation of the strife, we, who believe that the destinies of mankind are guided by the highest wisdom to the noblest end, cannot but remain secure in that strong faith, and we wait patiently through the long night for the breaking of the Day.

Forty-four new lodges have been chartered, as against thirty-one of last year.

We have, of course, no reports from the belligerent enemy countries; nothing from devastated Belgium; for the second time there is no report from Finland, except from the one independent lodge. The Australian mail is so irregular that we hope for reports from Australia and New Zealand before we go to press; the Netherlands report has not yet arrived, nor those of Cuba and Norway.

I am leaving out this year the enemy countries, as the figures we have probably bear no relation to the realities. Thus we omit: Germany, Austria, Hungary, Bohemia; reducing the National Societies to 19. The numbers in Australia, New Zealand, the Netherlands, Cuba, Finland, Belgium, and Norway, are given as in last year, for though we know the num-

ber of new members, we do not know how many have died or have resigned; those will all be understated. Altogether in the 19 National Societies there will be something over 28,000 members.

Our oldest National Society is that of America, which is outside the battle zone. The General Secretary sends a report of a very successful year; the T. S. in America incorporated itself last year under American law—a quite wise step, and it has now a "National President," the good and faithful worker whom we know as General Secretary, Mr. A. P. Warrington. Our present Constitution does not recognize the title of National President, but there seems no particular objection to it. A feature peculiar, so far as I know, to America, is the appearance of theosophical teachings on the cinematograph. A generous gift of Rs. 3000 from the American Convention to the Headquarters, suffering from a War deficit, was a very kindly and gracious act.

In England and Wales much important work has been done. The National Executive has been formed into a corporation capable of holding property, so that it can take over the splendid Headquarters building when complete, as well as any other property that it may acquire. The War has taken away most of our work-people, so that the building has been much delayed. The Theosophical Educational Trust has been definitely established, with its fine school at Letchworth, and another in Bromley, Kent; Miss de Normann, a Government Inspector of Schools, has resigned office in order to devote herself wholly to the Education Department of the Society, and is doing splendid work in spreading and popularizing theosophical Ideals in Education. A training scheme has been started for teachers and social workers at Queen Mary's Hostel, Campden Hill, London, and a "Theosophical Fraternity in Education," for the purpose of bringing theosophical ideals into all branches of Education, and of working to secure conditions which will give freedom for the expression of these ideals, seems a promising movement. Miss Douglas Fox has been put in charge of the Propaganda Department, to the great loss of the Southern Federation and the greater gain of the Society in England as a whole. Mrs. Whyte has taken up the Young People's Department, and is issuing an admirable journal for her work, *THE YOUNG AGE*.

The General Secretary, Mr. Baillie-Weaver, gives the credit for this admirable organization of work and workers to his predecessor, Mr. George S. Arundale, whose fine devotion and power of inspiring others are an asset of incalculable value. We only lent him to Eng-

land for a time, and India has now taken back her own.

India reports good progress, and Southern India keeps its foremost place in organized work. The passing over of a late Secretary, Mr. Jehangir Sorabji, leaves a gap, especially felt in Bombay, where he had settled.

No report, as said, has reached us from Australasia, but we must place on record the great loss sustained by the Society there by the passing away of our devoted General Secretary, Mr. John. His wife is carrying on the work for the remainder of the year. The whole Society in Australasia and New Zealand has been vitalized and energized by the presence of my great colleague, Charles W. Leadbeater, whose regular teachings in the Sydney Lodge have become a feature in the life of the city, and whose example is an inspiration to all. The new Headquarters are open, and form the center of the spreading work.

Scandinavia reports being much hampered by the War, though its countries are neutral; the young people there, as everywhere, are showing great activity. This drawing of the youth of the country to the Theosophical Society is a welcome sign of the return of many servants of other days, coming back to meet their Lord on His return.

We cannot, in the absence of a report, say much of the Netherlands, but we heard a short time since of the opening of the new Headquarters of The Hague Lodge, which drew members from all parts of Holland. The Netherlands, however, is never a source of anxiety, for it is always solid, and always doing good work.

Heroic, suffering France, while necessarily utilizing all her strength for the War, yet has succeeded in carrying on a propaganda that brings comfort to the sorrowing and hope to the heart-broken. Mr. Polak, the General Secretary of the T. S. in Belgium, has helped the French Society, his own being rendered helpless in the German grip. The greater part of the work done is, rightly and naturally, in the National service, in hospitals and in aid of prisoners, in helping the blind and the mutilated by giving them instruction in work which brightens their broken lives. Much theosophical work is done among the soldiers at the front, and a little newspaper, *Kurukshetra*, is issued, largely written by the soldiers themselves. The fine Headquarters building is completed, save for some furnishing, and attracts much friendly interest. A touching proof of theosophical affection was given by the T. S. in England and Wales, which sent over to our impoverished French brethren help which will enable them to print some important works, ready for the press, but withheld from want of means.

Italy reports a quiet year, with a much greater sale of literature, showing increased public interest.

From Finland we have only the report of a

single lodge, and we feel anxious about our good friend Pekka Ervast.

Russia is represented here by the General Secretary, Mme. Anna Kamensky, who brings a record of steady and progressive work. She comes here also commissioned by the Imperial Academy of Sciences to collect some ethnological specimens for the Museum of Anthropology and Ethnography, and we congratulate her on this mission from the highest scientific body in Russia. A lecture on the Brotherhood of Religions was prohibited by the Synod and the Policy, reminding us that in Russia religious freedom is only partly achieved. It is wonderful how much our Russian brethren accomplish in the midst of such difficult conditions. Few realize how much we owe to the steadfast and quiet courage and the unwearied labors of Anna Kamensky, but the Masters know and will remember.

In South Africa, ill health compelled the resignation of Mr. Nelson, who has done so much for the Section, and Miss M. L. Murchie has been elected in his stead. Literature is spreading, but the work is difficult and necessarily slow.

Our General Secretary from Scotland is here in person, invalidated from the front, after passing through and being wounded in the terrible Loos battle. We miss the bright Scottish magazine, temporarily discontinued, but hope to re-welcome it, and we grieve with the Scottish Society for the heavy loss sustained in the passing away of that most helpful worker, James A. Allan.

The report from Switzerland is a remarkable one in the amount of work done, work truly theosophical, for prisoners of war, refugees from France and Belgium, the provision of meals for the passing trains of refugees, the "adoption" of French prisoners in Germany, sending them food and clothes monthly, and performing other kindly services for the suffering. Well has the General Secretary, Mlle. Stephani, grasped the idea that "all this outer work has been the natural growth of the ideal of Brotherhood," and she realizes the need of filling all social forms with theosophical life, adding: "But how could we fill them with this life if we did not gather it in the heart of the Theosophical Society?" I must specially congratulate the Swiss T. S. and its Secretary on the crowded work of the year. Propaganda has not been neglected, but the best propaganda has been the work.

The Netherlands-Indies is most active in humanitarian work. It is fortunate in having a most sympathetic government, who recognizes the value of the T. S. The powerful Muhammadan movement, with some 900,000 members, officially invited the Theosophical Society to its first National Congress, and the General Secretary addressed an audience of ten thousand people on *Self-Government*. Another important movement is for "Indian Self-Defence," and our General Secretary has taken

an active part in this, and is one of the members of a Deputation which is to go to Holland to lay before the Queen, the Colonial Minister, and the Dutch Parliament, a petition for help in this movement "to enable Insulinidia to stand on its own feet," and to gain Parliamentary representation and education. The new Governor-General is, most wisely, giving his sympathy and help to the Deputation, which starts for Holland on January 3rd, 1917, and in Holland itself the late Governor-General will aid the Deputation with his counsel. Bitter opposition has arisen among the "Dutch Indians," the class which answers here to our non-official "Anglo-Indians," but Holland is too solidly devoted to freedom to view with dislike or apprehension the natural yearnings of her Colonies to share in the blessings she enjoys.

Burma has had a quiet year, but has gained in internal solidarity. The new building for the Boys' School at Rangoon, under the Burma Educational Trust, was opened by Mr. Covern-ton, Director of Public Instruction for Burma, who gave credit to the Theosophical Society for the success of the work.

A pleasant feature of the reports, to me personally, is the warm sympathy shown with my work in India, and the love expressed to me, for which I am deeply grateful. Amid the difficulties here, and the misunderstanding of my aims and work shown by the local governments, the knowledge that the Theosophical Society approves the policy of its President is an added strength and a real consolation.

It is interesting and significant that in other lands also the National Societies are coming so much to the front in National Service, and are becoming pillars of Liberty, of Social Uplift, and of Brotherhood, putting their principles into practice in life.

[Mrs. Besant reports in detail the work of Subsidiary Activities, i. e. The Theosophical Educational Trust has made remarkable progress; Ananda College shows much progress since January 1914, when Mr. Fritz Kunz took up the work; the Galle Mahinda College reports a successful year; The Olcott Panchama Free Schools continue to repay their loving Superintendent, Miss Kofel, for her unremitting toil; the Round Table in Australia sends a good report; Sons and Daughters of India are working faithfully; Order of the Star in the East and Servants of the Star in India report active and successful propaganda.

Following this our President speaks appreciatively of the lecturers and workers, especially in India and England. She says it is to these and many other faithful workers that the Society owes its growing strength and influence. She concludes: "Never, I think, can a President have been blessed with more loving and loyal friends in every part of the world, making the work a constant joy and inspiration. May we all work together for many lives to come."]

Of our Adyar home what can I say, save that with every year it seems to grow more harmonious, and therefore a better instrument for the Master's work. The band of workers around Mr. B. P. Wadia—to whose loyal co-

operation and great ability, ever bearing new burdens and rising to every emergency, I owe more than I can put into words—carry on the varied activities of the place with unchanging devotion. In each department capable helpers guide its activities, Mr. Schwarz, our invaluable guide in our finances, exact and business-like, Mr. A. K. Sitarama Shastri at the Vasanta Press, Mr. Rangā Reddy in the building work, Rao Sahab Soobiah Chetty, my helper in the erection of buildings for *New India*, for the Y. M. I. A. with its splendid hall, and other work which, though outside the T. S., is all inspired by Theosophy, Messrs. Huidekoper and Jassawalla in the management of our lands, Mr. Shah at our Dairy. All these and many others make Adyar what it is.

The long continuance of the War has rendered it necessary to fill the post of Director, and it is also obvious that the general condition of feeling would render impossible Dr. Schrader's return, even after the War. So with regret on both sides, he and I decided that it was best that he should return to Germany when set free. His services to the Library have been great, and we shall ever keep them in grateful memory. His latest work is a most valuable treatise in English on Shaiva texts, completed during his captivity, an introduction to the Pancharatra literature. Two previous volumes contain the Samskrit text of the *Ahīrbudhnyā-Shamita*.

Mr. Van Manen completed his stay at Adyar, and has left behind him a record of much valuable work.

Pandit A. Mahadeva Shastri, Curator of the Government Library at Mysore, having finished his term of Government Service, has come to Adyar as Director of our Library, an office for which he is most admirably fitted.

The high price of paper and dislocation of trade caused by the War have much limited our work. Moreover, the cruel Press Act under which we live, makes the keeping of a press in India, as Chief Justice Abdur Rahim said, "a hazardous undertaking," as it has to be carried on under the incalculable whims of the Local Government, which may at any time crush a press at its free will and pleasure. I have taken such precautions as were practicable, but we are much harassed by the unnecessary annoyances to which we are put in carrying on our business.

My Brethren, the times are times of transition; the civilized world is cast into the melting-pot, is being purified of its dross, that the great Craftsman of our globe may shape the glowing metal into new forms of usefulness and of beauty. For the reception of that precious metal, moulds have now to be prepared, moulds religious, intellectual, moral, political, and social, such as may be used by the Great Messenger of the Occult Hierarchy, the Jagad-Guru, the World-Teacher, the Bodhisattva, Shri Krishna, the Lord Christ—call Him, the Mighty and the Compassionate One, by what

name you will. He comes to make all things new, to re-create our shattered world.

The Theosophical Society, the humble Messenger sent out by that same Hierarchy of the Lovers of Men, sent to be the Herald of His Coming, sent to prepare and make straight His Road—is that Society to stand aside, to look on indifferently at the whirling chaos, and, fearing to soil its white robes by contact with the turmoil, leave undone the work which is needed, and to plead its spirituality as a reason for cowardice and for sloth? Have we gathered wisdom to hide it away as a treasure for ourselves, instead of using it for the enriching of the world? For what have we been preparing ourselves for these forty years? For what have we developed insight, studied underlying causes, mastered the mysteries of karma, offered ourselves in self-surrender to the Will which makes for Righteousness, to the Power which works for good? There are problems, religious, intellectual, moral, political, and social, which need for their solving the wisdom we have gathered, the insight we have developed, the knowledge of causes we have obtained. Are these for the service of the world, or for our self-glorification? Are we to be misers or redeemers?

He who is coming has declared His will that

the Society shall use for the helping of man all that for forty years it has garnered by the help of the Lords of Love. They have enriched the Society that it may use its treasures for the service of humanity at this great crisis of its fate. It is now no question of party politics, no matter of party strife. It is the moulds into which Nations are to be cast for a new civilization, that are preparing; it is these which we are summoned to help in the shaping. Away, then, with fear and with the shreds of futile shibboleths. Away with a false neutrality, which is but a cloak for indefiniteness of thought and irresolution in action. The Theosophical Society is called to take its share in the mighty world-creation, to spread its ideals through the mental atmosphere, to work them out into the physical forms of the new civilization. I summon you, my Brethren, to set your hands with me to this great task, to march forward boldly to prepare for the New Era, to repay, as far as you can, by helping in Their work, the loving care showered upon you by our Elder Brethren for the last 40 years. Come with me into the darkness and the peril. There is no failure for those who march beneath the Shining of the Star.

—FROM THE ADYAR BULLETIN.

## REAL PRISON WORK

BY E. W. MUNSON

A TRIP to Folsom Prison to give a lecture recently probably proved to be of more benefit to me than the prisoners, i. e., I learned more from them than they did from me. They have a theosophical "class" with all of the regular officers of a lodge and which would indeed, if it were in the outer world, be a lodge. This "class" has 105 members, and they meet every Sunday in open session, at which meetings there are on an average about 200 in attendance. No ordinary person can become a member of this class; in fact they are quite particular whom they admit. We common theosophists take in any one who is willing to pay his \$2.00 per year and sign up! Not so they! They say to Mr. Applicant—"You've got to make good first, show us that you are trying to *live* the teachings." So they put him on probation for a while and watch his behavior. When I was there there were twenty probationers.

The teaching is nearly always done by the prison boys themselves, but they are always glad of outside help.

The leaders of this prison class have also started a school, and the Warden permits any man who wants to study half of each day and work the other half to do so. Seventy members of the class attend the school. They teach automobile mechanics, shorthand, mathematics, and some other courses. For mathematics they have outside help.

They have a large theosophical library, probably 100 volumes; these are in the regular prison library. The president of the class is librarian, and in the catalogue he has them grouped by themselves and all in *red ink*. One of the officials told me this president, Mr. Costello, was a very fine man, always trying to help other prisoners and the officials.

When we arrived Christian Scientists were having a meeting with an attendance

of about 35; after they got through the Christian Endeavorers had a meeting with a few less; then it came our turn in the hall and the men just flocked in, something over 300 entering, with about 50 standing. This in spite of the fact that a baseball game was in progress outside, and the band was playing. Inside we had an orchestra that belongs to the class, which creditably rendered a number of selections. A vocal soloist also sang two numbers. But the great surprise was a young cellist, who gave us the most perfect music I have ever heard on a cello. Throughout the men seemed to listen intently and asked a number of questions,

but had to be stopped on account of time. When Mr. Rogers was there a few weeks earlier the boys were expecting him and met him at the gate with the band, escorting him to the hall. Everyone who could get into the hall heard him.

The devotion and earnestness of the leaders of that class, Mr. Costello and "Happy" Bill especially, were an inspiration indeed, and I feel that I learned much by "going to prison."

A member of the Sacramento Lodge, Mr. Benson, was with me and said he would try to make regular trips there. We hope he may do so as the boys need the help, and profit by all that is done for them.

## YOUR LODGE AND YOURSELF

BY ROBERT K. WALTON

Your importance to the work of your lodge is usually incorrectly judged. In a few cases it is overestimated; usually, I venture to think, placed too low. Let us endeavor to view it from the occult standpoint, which is probably the most important phase of the activities of every center.

A lodge should be like a beautiful stained-glass window, a mosaic of many different shapes and colors. The pure white light from the planet's Spiritual Sun should pour through each and every piece of whatever shape and color. To be sure some pieces—and some lodge members—are less transparent and less translucent than their fellows. Some let through the highlights, some are stern and heavy-bodied, furnishing the solid background and firmer portions of the picture. But mark you this well, not one piece but has its function; not one but helps to make the whole.

A theosophical lodge performs a spiritual function. It should be judged, largely,

from a spiritual standpoint; likewise, its members.

Be slow with your condemnation. Many years ago a lodge expelled one of its members, and was rebuked therefor, in a way that does not concern us here. The details are not essential, the simple point will suffice, and it is this. That expelled member, imperfect though he was (if we may proceed to a new metaphor), furnished one of the heavy lower notes in the chord emitted by the members of the lodge as a body, when played on during the lodge meetings by the unheard, but powerful, invisible spiritual forces from the inner planes. Without him, a balanced diapason of sound was impossible; and the penetrating and carrying power through the city of the lodge's influence, was badly impaired.

You are one and all needed in your lodge-meetings. Attend, you stay-at-homes, and be conscious of your important part. He also serves, who only sits and meditates.

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Karma is more like the growth of a plant than the adjustment of weights and measures.

—C. J.

# FROM THE NATIONAL PRESIDENT

(GENERAL SECRETARY)

## AN APPRECIATION

Those who do not see the **HERALD OF THE STAR** will be interested to read the following editorial from the pen of Lady Emily Lutyens:

The greatest event which has happened during the past month is, to my thinking, President Wilson's speech to the Senate. It is surely one of the finest pronouncements on International policy ever made by a great statesman, and will stand as a landmark in history, for it marks the birth of the International ideal. His critics have fastened upon certain phrases for condemnation, losing sight altogether of the spirit which informs the words. If such a peace could be brought about, as President Wilson outlines, it would surely realize to the full the ideals which the Allies have proclaimed in this war, and would be a victory almost surpassing belief, even if no great military triumph stood to their credit. But to accomplish such a victory means the renunciation by all the belligerents of selfish and ambitious aims.

With dramatic swiftness this great speech has been followed by the severing of diplomatic relations between America and Germany. Should the United States after all be drawn into the vortex of the European war, it will strengthen the hands of all those who work for International Brotherhood to know that the wise and strong head of the American nation will have his place in that Council which must eventually decide the future welfare of the world. For this reason, if for no other, America's participation in the war of nations is to be desired. President Wilson will bring to the Council the same spirit which inspired his great predecessor, Abraham Lincoln, to utter those noble words in his famous address at the conclusion of the Civil War:

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive to finish the work we are engaged in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and orphan—to do all which may achieve a just and lasting peace among ourselves and with all nations.

This is a most sympathetic and accurate view of the case and will, I am sure, thrill every true American heart who reads it.

Lady Lutyens is very prominent in the theosophical work in England, as well as being one of the leaders of the movement

known as the Order of the Star in the East.

## SUFFER THE LITTLE ONES

Here is a letter which shows how even one who is circumscribed as to opportunities makes his own opportunity and does the best he can within his own limitations. The story sets an example to those who feel that there is nothing for them to do. The real Theosophists always *make* something for themselves to do:

I was in St. Louis April 1st to hear Mr. Wardall lecture to a full house, standing room only. Will go again next Saturday night to hear his lecture to members only. My activities are limited to visiting the sick, sowing the seed of karma and reincarnation, and teaching Theosophy to those who are willing to be taught. But I have outlined a plan that I think will bear fruit, and that is to make a children's playground around my home and teach Theosophy to the children, as the idea came to me through a little girl of 10, who in company of another girl of 12 was at my house some three weeks ago, when the one of 10 told the one of 12 that we had all lived on earth before. The one of 12 doubted, when the little one appealed to me as follows: "Dad, didn't we all live here on earth before?" My answer, "Yes." Little girl: "And are we not coming back again?" My answer, "Yes." Little girl: "And you may have been my brother?" My answer: "I may have been your brother or your father or a dear friend, or you may have been my mother, daughter or sweetheart." I used the term sweetheart, because the children here all love me and they never use the word "Mr."; it is Grandpa by the wee ones; Daddy by those from 8 to 12, and plain Dad by the older ones. So I have promised the children a playground, with swings, merry-go-round, see-saws and croquet and other games, and I think in this way I may be of service to the Master.

## VIVISECTION AMONG CHILDREN

I have scarcely read anything put forth against the savage system of vivisection that filled me more with a sense of terror at the insidious and corruptive nature of this unspeakable barbarism than a little paper that has just come into my hands from the New York Anti-Vivisection So-

ciety in connection with excerpts from the writings of Dr. Albert Leffingwell. In this paper the amazing statement is made that school children are now being given the damnable privilege of being trained in vivisection. If the blackest of the dark forces have not invented the scheme of vivisection as one of their most able laboratories for the development of cruelty, for the blinding of the soul, for the blotting out of compassion and the finer spiritual qualities, I am deceived as no man ever was. And now that this hot breath from hell is being breathed into the lives of our little ones, I ask in God's name, what hope have we of developing anything but a brutal generation, one eventually following in the footsteps of those unfortunate dupes of the dark forces which are now making Europe a hell on earth?

Here are some of the delightful things that our boys and girls, whom we would like to grow up to be spiritual men and women, may now have the opportunity of learning and doing in the public schools.

In many, if not most of the High Schools in New York State, instruction in physiology is imparted by the actual vivisection of living creatures, either by the teacher of physiology, or by experiments conducted by the pupils themselves. In one high school a visitor saw over a hundred pupils, each of whom was in possession of a mutilated frog. The heart of every frog inspected was beating, notwithstanding the fact that its body had been ripped open, its intestines drawn out and its limbs mutilated. And horrible as it may seem, the pupils were intensely interested in their work. No matter the state of consciousness claimed for the poor little creatures by the teachers, their hearts continued to beat. The teacher admitted that he could not say absolutely that the frog had no sensation of pain. A teacher interviewed on the subject admitted clipping heads off live frogs with scissors, to show how convulsively the poor animals would jerk their limbs. The teacher thought she had as much right to perform cruelty as a student may have in a medical college. Prominent citizens of the town admitted

that the practice had had a demoralizing influence upon the boys, who were encouraged by it to acts of cruelty, even to the point of roasting turtles alive to see them squirm in torture.

A conversation of two girls in the subway disclosed that one of them was dissecting frogs, first sticking a needle into the brain of the frog, which she was told killed the sense of feeling, but she said she did not know whether it did or not for the frog acted just as if it did feel. Upon being asked if she enjoyed that kind of work, she replied: "Oh, I simply love it!" which she repeated several times, stating that she preferred it to other classes.

Reports of similar horrors have come from Paris, where murderous urchins have been found crucifying a dog and cutting him up alive. They seemed unconscious of their cruelty. When reproached, they said, "We are doing no harm. We are only playing as savants practising vivisection."

A student recently declared, "That which amuses me most is the rabbits that cry like infants when one excites the pneumogastric nerve," adding, "I would like to have some women and infants to vivisect." But enough of these horrors.

As mentioned, I have drawn the statements made above from the report of the New York Anti-Vivisection Society. This Society deserves all possible support for the excellent work it is doing to relieve some of the suffering of helpless creatures in this terrible world. One can only wish that some great man of the medical profession might arise and make it his life work to conduct a powerful propaganda of compassion to the end of making it impossible through proper legislation and vigorous education for these ghouls of humanity to further prostitute and degrade the nature of man by practices of this kind in the name of Science.

Truly has it been said that the ecclesiastic of old tortured men to save souls, and the modern medical ecclesiastic tortures animals and pollutes men to save bodies.

But we did think our children would be free from this vile seduction.

## SCHOOL CRAMMING

We were very much pained recently to receive a newspaper clipping stating that a student—a mere child—had failed in a test in mathematics and had ended her life. She wrote her father, "I brought disgrace on you," and then turned on the gas fumes and ended her young life. She was only 17 years old, and was the adopted daughter of one of our best known and most useful members.

Obviously, the child was over-conscientious, probably had been greatly strained and worried over excessive studies, and so had lost her normal poise.

The case is an inevitable outcome of the school examination system which obtains in this country. Although I doubt if in general there are better schools anywhere in the world than in America, yet there are many things still to be added to them and taken from them before they can come up to a really praiseworthy ideal. Among the existing abominations is the high pressure placed upon students that forces them to wreck their health by over-study and lack of exercise. When to this is added examinations so severe as to call for weeks of extraordinary cramming day and night hand-running, the result is a cruel assault on the child mind and body. Wherefore all this cramming of the young mind anyway, with facts, facts, facts—other people's ideas and viewpoints? It is a very stupid forcing and distortion of one side of his nature to no conceivable good purpose. The nature of man is threefold, and all three sides of it should be trained with the highest degree of balance. The note of the hour is education through self-expression, and happily some of the best schools in the country are advocating this plan; but they are yet few in number. They are, however, numerous enough to give promise that the death knell of education by mad cramming and self-repression has had its day, and that the new era will bring into being that hopeful, joyous scheme of education which is attained through happy living and self-expression. This young life was made a martyr to the old system.

## THE HARVARD SUNDAY SCHOOL

An interesting departure at Harvard is that of a laboratory for the study of religions. Many of the Harvard professors not wishing their children to be taught a doctrinal presentation of religious truth were not sending them to Sunday School at all. Finally they made a request of the Board of Overseers for permission to organize one after their own ideas, and the Appleton Chapel Sunday School was the result.

Here doctrines are not mentioned; children study the Bible from a historical standpoint and as literature. Modern convictions are expressed, and a scientific spirit prevails. The children are allowed to know all viewpoints, and from this comprehensive training they are to build their own religious convictions. The school began with thirty children, and when the report which I have just read was issued, there were eighty attending. The opinions of the children are listened to with respect by the teachers, who for the most part are from Harvard, and the children are expected to weigh the *pros* and *cons* of the problems that they discuss for themselves, and to arrive at their own conclusions.

Professor Holmes, one of the most eager promoters of this experiment, says: "We want it to prepare the children for whatever new order of the world is coming into existence, and we want it seriously."

This is only another evidence of the tendency of the most worthy thinkers of the world who return to a religious foundation for life; without it, all thinking, feeling and acting are sterile. This experiment is only another sign of the times.

## CLIMATIC INFLUENCES

An interesting article appeared recently in the *Los Angeles Examiner*, wherein Dr. J. L. Pomeroy, County Health Officer, made the statement that the California sunshine increases the circumference of the human skull; it develops the human emotional element to a marked degree; it increases human stature: age for age the

children of California are more advanced than the children of the Eastern States.

The doctor further claims that the children of California laugh more, have greater emotions, are healthier and grow better than children from elsewhere. Particularly is this so with Oriental born children who are brought here. His experiments have included more than 1000 Japanese children born in Japan and who have been brought here. He compared these children with American-born Japanese, both regarding their mental and physical attributes, and believes that the American-born Japanese of not more than four generations to come will closely resemble the Caucasian children mentally as well as physically.

"When I first began my observations," said Dr. Pomeroy, "I noted the marked difference between the California-born and the Japanese-born children. The latter seldom smiled; they were shy, and their growth, physical and mental, seems retarded and suppressed.

I began a series of experiments. I measured time in my work I came in contact with.

the skulls of these children, who from time to time I extended my observations to American-born children who came here from other States and compared them with California-born children. And while, of course, the difference was not so marked, yet the experiments showed that California children on the average, age for age, are advanced over the children from other States, especially over the children from the crowded cities of the East.

These experiments demonstrate, I believe, that the so-called 'Yellow Peril' has been greatly exaggerated."

California climate seems to quicken the mental life of the child. This causes an increase in the size of the skull, which antero-posterior measurements show.

#### OWNING LODGE HEADQUARTERS

There has developed an acute desire on the part of many lodges to own their own headquarters. The desire is an excellent one, but is it practical—at least at the present time?

So far as I know none of the lodges of the American Section owns its own home. Some time ago one purchased a considerable property in a residence district to be used as headquarters, but lately it was sold and the lodge has gone into rented quarters. The upkeep and the repayment of the mortgage fell heavily upon a few

members—I might say upon one member, who was not able to carry the burden.

It goes without saying that if our lodges could own premises and have the kind of arrangements that are essential for the proper putting forth of Theosophy, it would be an excellent thing. But up to the present the financial difficulty has been insurmountable. To obtain property in a suitable locality would mean paying the high prices of business property, besides a large annual outlay for maintenance. On the other hand, to obtain a location more within the means of our lodges it would be essential to go outside the business region and enter the suburban or residential districts. But the trouble with this is, the habit of the audiences is to gather in the downtown district for lectures, and not in the residence district. Therefore our lodges have been forced to rent quarters in some suitable office building, as a rule.

The best arrangement that I have discovered in any of the lodges which I have visited is that which obtains in Seattle. There the lodge fortunately fell heir to a tea shop which had been beautifully designed and arranged on the roof of one of the office buildings. The tea shop failed as a financial venture and our lodge took over the entire floor and had almost nothing to do in adapting it to their uses. (Fortunately, even the decoration was suited to our symbology, for the design was traced all over the main tea room of a T and an S interlaced, with an owl sitting in the lower loop of the S. As designed it was obviously intended to symbolize "Tea Shop," but as now utilized it is the symbol of the Theosophical Society with the ancient wisdom symbolized in the form of the owl.)

My opinion is that wherever a lodge can get the owner of a suitable office building in the downtown district to construct and lease a wooden or other structure on the roof, suitable for a lodge room, an E. S. room, library, rest room, office, storage room, kitchen and such accommodations, I believe this will be found desirable, for in this way it may be possible to obtain the greatest space for the least outlay, and in the most desirable part of the city.

In such quarters a lodge will do more constructive work than if it strained itself to buy property in a cheap location. This plan may not be practicable in all cities, but it surely is working with excellent practical results in Seattle. I see no reason why in certain cases the plan should not attract owners, because as a rule the roof brings in no income.

The one urgent need in our Society now is for all the workers to get to work on the constructive upbuilding of our movement along the lines mentioned by Mrs. Besant in her recent article on "The Wider Outlook," which was substantially re-printed in the May MESSENGER, with comments by myself, and it would be a pity for the members in such crucial times to dissipate their energies in a fruitless struggle over property. It is not property so much that we want now as brains and hands and willing feet. One of our lodges has solved the problem by renting a theatre every Sunday for the public lectures, which cost \$5.00 each time, and it uses a small rented room for all other gatherings, such as lodge meetings, classes and the like.

Some day all our lodges may own beautiful headquarters, but I do not believe that this is the psychological moment to start a campaign in that direction.

#### THE FRENCH FUND

The members will be interested to learn that on White Lotus Day the French Fund was closed and a remittance of 12,163 francs was forwarded to the General Secretary in France. Promptly at 12:30 noon the Krotonians gathered together and in a brief meditation sent thoughts of love and good-will to the French Section and to our brothers in France, and it is believed that others were doing likewise all over the Section, as was suggested.

The total contributions amounted to \$2340.53; the expenses were \$163.23, leaving a balance of \$2177.30, being the amount remitted in francs, as stated. Of the total amount received, \$1803.86 was contributed by 741 individuals, and the balance of \$536.67 by 49 lodges.

Some straggling small amounts have been received since the remittance was forwarded, and these will be sent to

France when we are sure that the contributions have ceased.

With many of the amounts contributed by the individual members there was sent a loving expression of good-will to "our French brothers."

Surely, the contributors to this fund have not only cast their bread upon the waters, but that of the Section as well. I am sure no service has ever been more heartily rendered than this not only on the part of the contributors, but of all who had a hand therein.

#### A PIRATED PUBLICATION

I have been informed of a pirated edition of the little book *AT THE FEET OF THE MASTER*. I have also been informed that some members of our Society have been buying this edition in preference to ordering the authorized edition from the Theosophical Book Concern, or the Order of the Star in the East. For the information of members I will say that those who purchase the book from the Book Concern or the Star at Krotona, or any of the agencies representing them elsewhere, contribute to the royalties of Alcyone, whereas those who purchase pirated editions outside contribute nothing whatever in royalties to him.

#### OFFICIAL

W. Scott Lewis, having resigned as Director of the Bureau of Social Reconstruction, Robert K. Walton has been appointed to succeed him in that important office.

#### FRENCH CLOTHING

Mrs. Welton asks that any who are sending clothing for the French will kindly comply with the following rules: 1. All second-hand clothing must be clean, mended and disinfected—not necessarily fumigated. 2. Send packages directly to The American Fund for French Wounded, 122 Madison avenue, New York City, marked "For Melle. Aimee Blech, 4 Square Rapp, Paris, France." 3. A list of articles should be enclosed with each package and should also appear on the outside of the package.

If these rules are complied with, the Madison office will ship them free of charges of any kind.

Any articles already sent to Mrs. Welton as indicated in the May Messenger will be handled as may be possible, and if not up to standard will be turned over to responsible charity organizations.

## EDITORIAL COMMENT

### THE MEANING OF THE WAR

When the people of the world suddenly face a situation that has no likeness in all known history it is not surprising that general confusion of mind should befog them and that only very slowly are they able to bring order out of mental and emotional chaos. It has taken modern civilization more than two years to grasp the real meaning of the world war and to fully understand that in its final terms it is a life-and-death struggle between democracy and autocracy.

Great evolutionary changes develop and mature slowly, if time be reckoned in terms of human life. It was seven centuries ago that the "divine right" of kings was questioned and John of England was forced to admit the fallacy of the doctrine. A century later Switzerland became a republic, but it was too small and too completely isolated to alarm the world's autocrats, while the French Revolution seemed only to strengthen the belief that popular government lacked the stability necessary to success. Six centuries followed *Magna Charta* before the American colonists demonstrated that complete self-government by the people was possible. France, after swinging uncertainly between the extremes of autocracy and democracy for nearly a century, finally shook herself free from hereditary rulers. With the slowness but certainty of evolution the power of the people grew. When the Austrian Archduke Maximilian fell before a firing squad of the Mexican Republic the last hope of royalty in North America died and when Dom Pedro fled from Brazil the last of autocratic authority disappeared from the American continents. England, with characteristic conservatism, gradually shifted authority without disturbing the crown until the power of the people became absolute. Elsewhere the heaven was working. Portugal changed swiftly but firmly from a monarchy to a republic. China overturned an absolute despotism to the utter astonishment of the western world. The autocracy of Russia, that had sent thousands of brave advocates of liberty to a living death in

Siberia, disappeared almost in a night. In all the world only three great monarchies are left today—Germany, Austria and Turkey—and the logic of events has forced them together in a common cause. The world war has reached a stage where only those who are blind indeed can fail to see the issue. The chief combatants on one side are the democracy of England and the republics of France, Russia and the United States. Facing these governments of the people are the champions of absolutism, surrounded, hemmed in, with their backs to the wall, waging the last war that autocracy will ever fight.

Every Theosophist understands that the world and all its complex affairs exist for the purpose of evolving the race. Evidently we have reached the stage of development where, through self-government, the masses of the people should have an opportunity to assume greater responsibilities and thus evolve more rapidly along mental and moral lines. One need not be much of a philosopher to see the tremendous difference between the evolutionary opportunity of the man who was a serf with no duty but to fight as his king decreed and the man who has assumed the responsibilities of citizenship in a great self-governing nation. In Russia, where the population is greater than our own, both men and women have been fully enfranchised. England has pledged the franchise to women. The end of the war will doubtless be the beginning of universal, world-wide suffrage and sex equality. It is the logical outcome of the downfall of autocracy. Triumphant democracy cannot stop short of complete democracy; and complete democracy means self-government by every nation and the political freedom of every citizen of the nation.

L. W. R.

### MRS. BESANT ASKS OUR AID

It is not often that President Besant, veteran of many battles, calls for help. When she does there should be instant and energetic response. In *THE THEOSOPHIST* for April she directs attention to the fact that the press restrictions by the local

government are seriously reducing the circulation of that magazine at a time when such a misfortune is most difficult to sustain. She says:

This number of THE THEOSOPHIST begins a new volume and I ask our subscribers to help us increase our circulation. For these hard times with dear paper and even that difficult to get, things are not smooth. We have been obliged to decrease the amount of matter because of the cost of paper, and the new postal regulations are burdensome, making all casual sales impossible. The restrictions placed on the press by the local government prevent me from writing the comments on passing events in the light of Theosophy and Occultism, which formed one of the most valuable and interesting features of the paper. The events which mark the preparation of the world for the coming of the World Teacher are inevitably world-changing, and show themselves in political movements, and these are barred.

In closing the brief appeal, Mrs. Besant says:

Our circulation has seriously fallen owing to this government action, but I think that the faithful should share the burden with me and thus lighten it. Many might take a second copy and place it in a public library, and thus utilize the repression. I have arranged to contribute a series of talks to a class, of which the first have appeared, and trust that these may prove useful to the studious. A few more *Rents in the Veil of Time* are available, and these will appear in order to replace the "dangerous matter." In this and other ways, we shall try to increase the interest of our magazine. But to my own people I appeal for help, apart from any question of interest.

It should not be inferred that the press restrictions have lessened the value of the magazine to Theosophists, nor that the higher cost of paper has seriously reduced its size. There are 118 pages, exclusive of advertising, and they are filled with discussions of the greatest value to students. Any new matter by Annie Besant or C. W. Leadbeater is almost invaluable and she has an article of seventeen pages on *Factors in Spiritual Progress*, while he contributes nine pages on *The Ceremony of the Mass*. The fascinating occult investigations relating to the beginning of the Fifth Root Race which we followed with absorbing interest a few years ago, have again begun to appear in print under the title *Rents in the Veil of Time*, and the April installment is of especial interest

because it deals with the death of Hypatia, Bruno and Savonarola, and reveals the inner attitude of mind of each.

No one of us can afford to be without this, the leading theosophical magazine of the world.

#### NO MORE HANGINGS

The state of Missouri has abolished the death penalty as the direct result of theosophical activities. The American League for the Prevention of Legalized Crime was organized in Kansas City by a few earnest members of the local theosophical lodge there only a year or two ago. It has succeeded in having three death sentences commuted to life imprisonment, but its heaviest score was in the successful work with the Legislature of Missouri. The Theosophists interested a Kansas City jurist who drew the bill and then got Representative Whitaker to introduce it and work for it. It was apparently good fortune that it did not come up for final consideration until very near the close of the session. It escaped all newspaper discussion and the opposition to the measure was unorganized. Only two votes were cast against it, while in the House the record was thirty-eight and ninety-four for it. Experience will undoubtedly show that in Missouri as in has proved elsewhere, morals will be elevated, not degraded, by the change. The *St. Louis Star* contains an editorial in which it says:

Finally Missouri has taken a step in advance of most of her sister states in the matter of higher humanity and civilization in penal affairs. She has abolished capital punishment. Never again—unless a backward step is taken by some future Legislature—will the death penalty be legally inflicted in this state. This is a most encouraging sign of the advance of Missouri toward higher things spiritually in public matters and social organism. When the people of a state become too advanced to take the life of a human being in punishment they will eventually cease to commit the crimes which have in the past brought such punishment. This is the history of all states and countries which have modified the brutality of their penalties.

This splendid work by a little band of our members shows what can be done if we but have the courage to try and to persist in the effort.

# FROM THE NATIONAL SECRETARY

## UNDER ORDERS

Napoleon said to his army gathered for battle in the shadow of the Sphinx: "Soldiers, forty centuries look down upon you." The same thing might be said to our loyal regiments—our T. S. lodges.

Under the shadow of a great world crisis, the Wisdom of the Ages looks down upon us, calmly watching our efforts, faithfully encouraging us with new inspiration, ever confident of the final outcome.

Truly, the world-karma is dealing its terrific blows of destruction with one hand; but with the other, it is bringing the flowers of Peace and the tools of reconstruction.

The darkness of the early morning is dispelled by the approach of dawn, and inevitably the day appears. In like manner, during this period of gray twilight each lodge should be a mountain peak to catch the first rays of the radiant sun of a new era, and transmit the light to the waiting and war-torn world.

Those who appreciate the high purpose of the T. S. will realize that our lodges should be leaders in the great work of preparation and spiritual regeneration. A grave responsibility rests upon us. It is our inestimable privilege to help shape the future destiny of the race.

Success in battle depends upon the whole regiment moving as a single man. In the same way the lodge must work as a body. There must be harmony and co-ordination between members. *Each individual member cannot be a leader*; the qualifications for generalship are developed *first* in the common soldier. The plan suited to the best interests of all must be followed.

With our ranks presenting a solid front, with energies conserved, with strength directed by discrimination into the various channels offered through T. S. work, let us follow our leaders, and Those who are behind them, loyally and with unquestioning faith as to ultimate victory.

*Unity*, the watchword; *Unceasing Effort*, the way; *Universal Brotherhood*, the goal. Soldiers of the T. S.—Forward!  
We are "Under orders."

## BUSINESS METHODS THAT SUCCEED

From time to time discussions arise among lodge officers as to the advisability of adopting business methods for conducting the affairs of the lodge.

So great has been the benefit derived by the Annie Besant Lodge of San Diego, Cal., from its present system of organization that we quote below a report made to this office by Mr. Ernest C. Stone, Treasurer, believing it contains many helpful suggestions for other lodges:

The ideal T. S. lodge embodies two fundamentals: on the one hand, Spirit; on the other, Form. This report deals with the latter only.

"Order is Heaven's first Law." Organization represents order. Organization and system, then, is a lodge necessity. The primal reason for system is self-evident; members may come and members may go, but the work of the lodge goes on forever.

The question naturally arises, "How are we to organize?" Circumstances and requirements differ with each lodge. The following resume of the organization of the Annie Besant Lodge of San Diego may be of assistance to other lodges.

Our lodge as one body is divided into two departments, lodge activities and library. Each department comes under the direct supervision of the executive committee, and the executive committee in turn is controlled by the entire lodge membership.

One-half hour before lodge meeting of each week, the executive committee, whose personnel is the president, vice-president, secretary, treasurer, librarian, assistant librarian and two lay members, sit in council to conduct and transact the business of the lodge. Lodge members are encouraged to attend these meetings, but do not vote. All the problems which arise in a lodge where many people are concerned (reports, purchases, forming classes and appointing teachers, etc.) are dealt with by a majority vote. Items which are essentially lodge business are merely discussed and then held over for action in the lodge proper. Thus the executive committee becomes the saving

grace in many a small and troublesome problem.

At the regular hour the committee adjourns and the lodge meeting convenes. After the minutes of the last lodge meeting are read and approved the president informs the lodge of the important items which have been voted upon by the executive committee. All items are subject to recall and debate and may be voted upon again by the lodge for final passage. This procedure eliminates the chance for absolute power in the executive committee, and the lodge is saved much routine business, giving the members ample time for serious Theosophic study.

It has been said that the silver cord of life and activity of a lodge is attached to the secretary's desk. The secretary keeps in touch with all members of the lodge, sends out notices from time to time and performs such other duties as will promote mutual friendship among lodge members. The secretary keeps an accurate report of all lodge and special meetings; also keeps a duplicate of all communications sent and files all correspondence for future reference.

The librarian manages this department according to the by-laws of the lodge and the rules and regulations which are passed by the executive committee from time to time. The librarian's recording books consist of carbon-copy-consecutively-numbered receipt books; a day book; and a stock book. A receipt is made for each cash transaction, however small. The day book is for the daily reports of the several assistant librarians. This book shows cash on hand, cash received during day and books loaned. All book and merchandise purchases are recorded in the stock book which is in the librarian's charge. The receipt books show the items sold and all goods are easily checked off the stock book by posting. The librarian renders a weekly statement to the treasurer, who checks the cash received with the duplicates in the receipt book. The librarian puts all books, merchandise or supply purchases in warrant form and presents to the executive committee, who pass, sign and countersign before purchase can be made. The treasurer pays all library bills through check form only.

The treasurer has a complete set of recording books. All moneys taken in are written down on carbon-copy-consecutively-numbered duplicate receipt books. All bills and purchases are paid, upon authorization of the executive committee, by consecutively numbered checks. Absolutely no cash is paid out. Endorsements on the checks serve as double check. (Your bank will print special checks in two or three tier book-form free of charge.) The treasurer's ledger accounts for income are: members' dues, pledges, donations, Sunday collections, Lotus Group collections, contribution box. Disbursements: rent, advertising, auditor, printing, janitor and general expense. The library

income is: book and merchandise sales, book fines and donations. Library disbursement: book and merchandise purchases and office expense.

Our by-laws call for an auditor. The lodge employs a disinterested, registered, public auditor who audits the books of the lodge once per month. After the monthly report is read in lodge meeting it is given to the secretary to file. The expense of the auditor is \$5 per month and is money well expended considering the satisfaction it brings to the many members who do not understand book-keeping.

That it pays to use up-to-date business systems in conducting lodge affairs is proved by the fact that our lodge, since a good system was established has, with a decreased membership, and with advertising expenses doubled, added expensive equipment including book-cases and a stereopticon, and kept a bank-balance to its credit. And all this without making extra calls upon the members. However the greatest gain is in the smooth working of lodge affairs and the harmony existing among the members with the result that the work is expanding and growing and the membership is steadily increasing.

#### TRACY LODGE, WELCOME

Out of a clear sky on April 23rd appeared Tracy (Calif.) Lodge, with eight members under the leadership of Mr. M. A. Buck. "I made the first effort to form this lodge today," writes Mr. Buck, "and tonight I have the first results."

Mr. Buck has been lecturing and teaching and talking Theosophy for many years, having first contacted the T. S. some twenty years ago.

In this age of hurry, quicker returns than the above could hardly be asked for.

#### NEWS AND NOTICE

Chatterji Lodge, of El Paso, composed of Mexican brothers, issued a neat card inviting all T. S. lodges to join in meditation on White Lotus Day "upon the one great truth, and the improvement of the human race."

The Music Correspondence Bureau, Head, Jessie Waite Wright, is to be commended for its splendid work in correlating the divine science of music to "all of life." Our music lovers will be more than repaid to get in touch with this worth-while department.

Birmingham (Ala.) Lodge, celebrated its third anniversary on April 9th. Mrs. Annie Williams, of Washington, D. C., founder of the lodge, gave an address, followed by a musical program. Greetings from absent members and other lodges were read. The celebration was a success in every way.

The 1917-18 Section Dues of all lodge members should be paid through the lodge Secretaries. Only Members-at-large should remit their dues direct to this office. This simplifies the process and eliminates extra work.

A special feature is to be made this year of the Annual Year Book and Directory to be issued during the summer months.

Each lodge in the Section should plan to prepare a brief yet comprehensive report showing the results accomplished by the total lodge activities during the present fiscal year.

A copy will be sent to each member who receives THE MESSENGER, and thus he will obtain a birdseye view of the work of the American Section as a whole.

In compliance with a convention resolution, Krotona Institute has now provided for rental to the American Section of the entire space in the building at Krotona designated as the Administration building. While the item of rent now appears in the financial statement as \$107.50, the rents obtained by the Section through sub-renting to the Book Concern, the Order of the Star in the East, etc., reduce the rent to the original amount paid by the Section during past months.

We wish to correct an error which occurred in these pages in the May issue. Capital City Lodge was composed of 48 members instead of 19. This lodge by unanimous vote merged with Washington (D. C.) Lodge.

## FINANCIAL STATEMENT

Statement for April, 1917

### Receipts

Fees and Dues .....	\$ 352.13
General Fund Donations .....	14.10
Propaganda Donations .....	78.86
Rent .....	55.50
Exchange and Interest .....	6.86
Incidentals .....	14.50
Messenger Subscription .....	3.15

\$ 525.10

Cash on hand April 1, 1917.....\$5527.34 \$6052.44

### Disbursements

Salaries .....	\$ 224.30
Stationery and Supplies .....	6.70
T. S. Postage .....	29.03
Rent and Light .....	92.50
Telephone and Telegraph .....	10.25
Propaganda Manager's Traveling Expense .....	84.20
Furniture and Fixtures .....	7.50
Incidentals .....	32.69

\$ 487.17

### FIELD WORK

L. W. Rogers .....	\$ 17.00
Max Wardall .....	25.00
Charles Hampton .....	4.00

46.00

### MESSENGER DEPARTMENT

Rent .....	\$ 7.50
Salary .....	13.50
Printing .....	86.00
Postage .....	12.00

119.00

### PROPAGANDA

Rent .....	\$ 13.50
Salary .....	105.00
Literature .....	3.00
Stationery and Supplies .....	45.53
Postage .....	21.30
Advertising .....	6.00

194.33

846.50

Cash on hand May 1, 1917.....\$5205.94 \$6052.44

## MONTHLY LODGE AND MEMBERSHIP RECORD

APRIL, 1917

Total number of Lodges..... 183

Lodges Chartered .....	4	Lodges Dissolved .....	1
New Members .....	209	Deceased .....	0
Reinstated .....	5	Resigned .....	5
Transferred from other Sections.....	0	Transfers to other Sections.....	0
Total Active Membership.....	6552	Transfers to Inactive Membership.....	0

# PROPAGANDA DEPARTMENT

RAY and MAX WARDALL, *Managers*

## WHAT WE ARE GIVING

At our recent visit to St. Paul, Mr. W. S. Tayler of that city exhibited to us an interesting tabulation of the amounts contributed respectively by the lodges of different States to the Propaganda Department during a period of ten months.

This we herewith append:

State	Amount	No. of Lodges
Arizona .....	\$ 7.00	1
California .....	286.24	25
Canada .....	63.85	11
Colorado .....	4.86	5
Connecticut .....	9.65	2
District of Columbia.....	14.48	2
Florida .....	.15	1
Hawaiian Islands .....	60.00	
Illinois .....	39.52	17
Indiana .....	21.24	2
Iowa .....	.25	4
Louisiana .....	5.00	4
Maryland .....	5.00	3
Massachusetts .....	19.71	7
Michigan .....	46.00	9
Minnesota .....	107.50	7
Missouri .....	38.73	2
Montana .....	31.79	4
Nebraska .....	14.00	3
Nevada .....	15.80	1
New Jersey .....	20.00	5
New Mexico .....	5.28	None
New York .....	250.90	16
North Dakota .....	1.00	1
Ohio .....	22.49	9
Oklahoma .....	15.00	2
Oregon .....	7.70	1
Pennsylvania .....	20.48	6
Rhode Island .....	100.00	None
Texas .....	86.37	9
Utah .....	.20	1
Virginia .....	26.00	1
Washington .....	18.24	5
Wisconsin .....	8.14	4
Wyoming .....	1.00	1
Mrs. Grace Shaw Duff.....	250.00	
Anonymous .....	12.31	
	<b>\$1635.88</b>	

Twelve lodges, representing nine additional States, contributed nothing.

It is quite obvious to anyone from the above, that the amounts contributed are more accidental than otherwise, i. e., there appears to be no ratio between the

amounts given and the number of members in that State. This suggests to us that no systematic and ordered effort has been made to assist in a nation-wide movement for the spread of our work. We are quite confident that every State on the list could enormously increase its contribution if the matter were earnestly attempted. It would be a gracious and creditable thing for each lodge to attempt each month a special meeting or undertaking from which some proceeds could be derived for this purely educative purpose. And now is a most acceptable and timely hour for such undertakings.

It has been observed that during periods of great stress and social anxiety when famine, pestilence and war disturb and affright, there is always a great mental and spiritual awakening. This is a time of wonder and questioning. The eager reception of Theosophy, and the marked growth of our membership during the last few months should be convincing evidence of these facts.

This department wishes to strike *now*, for the time is at hand. It must have continued and reliable sources of income. Without these we can do nothing; with them all things are possible. M. W.

## FROM MR. WARDALL

The first seven days of April were spent in St. Louis. Five lectures were given in St. Louis, one in East St. Louis, and one before the Town Club, a business women's organization. The meetings were well attended, sixteen joining at the last lecture and a study class formed and left in efficient hands.

Kansas City Lodge has grown during the last year, having now a membership of 150. It may be ranked among the five leading lodges in America. Its spacious lodge rooms are being expanded to accommodate its increasing needs. Four lectures here gave excellent results, though like many purely commercial cities the newspapers were reluctant to give any space for reporting the lectures; this naturally limits the effectiveness of the work. A lecture given to 300 people, when properly reported, becomes a message to thousands.

Omaha also is making growth though slowly. Her lodge rooms were filled at each of the lec-

tures, which augers well for the maintenance of theosophical interest.

At Lincoln three lectures were given at the Curtiss Music Hall, at which there was a better attendance than the lectures of a year ago. Theosophy is well advertised in Lincoln, probably better than in any other city of its size in America. The lodge center is small but firm.

Three lectures at the Savery Hotel in Des Moines and a members' meeting at the lodge rooms. Devotion is the keynote of this lodge and great work will be done here when more aggressive business principles are adopted in carrying on the lodge propaganda. The society's quarters in the Shops Building are clean and beautiful.

Sioux City, Ia., staged two meetings in the City Hall; attendance fair, and a mild degree of interest. Vigorous propaganda will do much for this place, for Sioux City is an exceptionally progressive and orderly town, and the officers of this lodge are people of talent and address.

St. Paul claimed the next four nights, two lectures held in the Woman's Club and two in the lodge rooms. St. Paul has grown to be a big center and the last meeting held on an evil and menacing night was as good as the first.

Minneapolis gave banner audiences, the last lecture on May 2 turned out about 400 people who were deeply and intelligently interested. The lecture attracting the most interest being that one concerned with the theosophical view of the war, its cause and cure. The lectures were held in the First Unitarian Church and it is to be highly recommended as a lecture hall.

MAX WARDALL.

#### FROM MR. ROGERS

The territory covered in the month of April comprised British Columbia, Washington, Oregon and Central California.

The war has wrought visible changes in the Lodges in British Columbia. Last year at Victoria the men were managing things. This year a group of young women were managing everything, including advertising, moving the furniture, etc. Not one young man was in evidence. But the girls did all the work just as thoroughly and successfully. Vancouver turned out the largest audiences I have ever seen there. The war is responsible. Almost everybody now is interested in the conditions of the life beyond.

Everett has a good Lodge in a very poor bit of territory. Our lecturers need not expect large audiences but always a cordial reception and a real heart interest that makes Everett worth while. Tacoma has a spirit of solid growth and business-like management that promises well for the future. I do not remember the number of members taken in while there but I think they said it was a twenty-five per cent increase of the membership. Portland has acquired a very good headquarters and

shows other signs of growth. It has some business men in the membership who seem likely to strongly influence its future. Berkeley Lodge arranged the opening lecture for the University of California and the audience numbered 350. Much smaller but good audiences attended the two lectures at the popular hotel—about the best of all places for lectures when the lodge hall will not serve. San Francisco, Oakland and Sacramento presented no new conditions.

During the month I gave three prison lectures, at the Washington State Reformatory, the Federal Penitentiary on McNeil's Island and the Folsom prison near Sacramento. Prison audiences are always most enthusiastic and appreciative and are nearly always large.

At McNeil's Island there were a number of bankers in the audience and others not from the ordinary walks of life. They probably never would have heard a Theosophical lecture if it had not come along with their unaccustomed rations!

L. W. ROGERS.

#### FROM MR. COOPER

My report this time must necessarily be brief, for not only is it being written on a jerking train as I am hurrying to New York, but also I am engaged in arranging the details of an immediate trip to England. On February 3rd Alcyone wrote me regarding a position in England which he hoped I would accept, and, after some correspondence, I received a cablegram a few days ago asking that I reach London not later than May 27th. I shall sail about the middle of May if my application for passport is granted.

Since the beginning of November of last year I have lectured in Buffalo, Akron, Columbus, Nashville, Louisville, Albany, Springfield, Holyoke, New York, Brooklyn, Newark, Paterson, Cleveland, Chicago, Omaha, Denver, Colorado Springs, Reno and San Francisco. Only one members' talk was given in Columbus, and a few lectures and classes in Nashville, but in all the other cities on the list preceding Cleveland I remained usually two weeks. The cities on the list between Cleveland and San Francisco mark the stops I made on a recent hurried trip to Krotona.

Everywhere I noticed a marked increase in theosophic interest—the audiences generally being larger, the questions more intelligent, the sympathy with the lecturer more intense. It is evident that a large part of the general public is ready for Theosophy and it only rests with us to present it in an acceptable form. We ought to strive for simplicity, contact with daily life, freedom from technical terms (especially in the Sanskrit) and above all else a wholesome, commonsense viewpoint. This is our work—the work of interpreters. All indications point to the swift spread of theosophic thought if only we do our part with fair skill and the spirit of service.

IRVING S. COOPER.

## FROM MRS. BARTLETT

While I have spoken only twenty times in April, I have never been more busy, because of the interviews with those really interested. Thirteen lectures were given this month in Lincoln. Most of these were on the Bible, but Mr. Max Wardall asked me to speak on "Thought Power" following his lectures at that point, so I gave four lectures on that subject.

In Fremont I spoke six times in the Public Library, and was much pleased by the attention and real interest exhibited. The work at that place was the regular list given on my circulars: *The Message of the Ages*, *The Message of the Great Pyramid*, *Truth the Great Harmonizer*, *The Problem of the Supersensitive Child* and *Biblical Symbolism in the Light of Recent Discoveries*.

In State Center, Ia., the Presbyterian minister invited me to occupy his pulpit on Sunday evening. I gave *The Message of the Ages*. I also spoke at the Methodist Church at this point.

HARRIET TUTTLE BARTLETT.

## FROM MR. MUNSON

The month of April was spent in Phoenix, Ariz. Mr. Max Wardall had organized a lodge of 26 members here about eight weeks earlier; of this number ten "never came back." However, the remaining sixteen made up in devotion and determination for this numerical loss. Sixteen lectures and talks were given and we were able to get a public class going in good order and the lodge work organized in a little better shape. The members secured a permanent lodge room, bought new furniture, and took in six additional members during the month. This new unit in the theosophical family has the devotion for Theosophy and the spirit of sacrifice that is so essential to the life of a spiritual body. It is sure to be a channel for the "Light" in its community.

EUGENE W. MUNSON.

## FROM DR. T. P. C. BARNARD

Dr. Barnard, Divisional Lecturer, writes as follows in regard to his work: Since last report I have been to Detroit, Mich., and deliv-

ered two public lectures to fair-sized audiences. Have just returned from Boston where the sessions of the Conference of the Eastern Division T. S. were held. I gave one talk to members and two public lectures. It is too bad that more of the Lodges do not take advantage of these meetings. They are a great help and stimulus."

## PROPAGANDA RECEIPTS

Bewan Ashton, Banff, Alta.....	\$ 2.00
Paul Baker, Norman, Okla.....	5.00
Mr. Muller, Anaconda, Mont.....	.50
Mr. Carter, Anaconda, Mont.....	.50
A. J. Bell, Tucson, Ariz.....	1.00
St. Paul Lodge, St. Paul, Minn.....	8.00
Ella L. Austin, Miami, T. H.....	.15
Geo. Riblet, Denver, Colo.....	.20
Alice M. Hunt, Glendive, Mont.....	10.00
H. A. Stagg, Cleveland, O.....	3.00
Mrs. Sara E. Kesson, Albany, N. Y.....	5.00
Harmony Lodge, Toledo, O.....	4.00
Ada Horton Bird, Graford, Texas.....	4.00
Reno Lodge, Reno, Nev.....	2.00
Daniel Mortimer, Butte, Mont.....	1.00
Mr. Amdisen, Fresno, Calif.....	.50
Margaret A. McCarty, Des Moines, Ia.....	.50
Mrs. R. I. Stevens, San Antonio, Tex.....	2.50
Mrs. Josephine Spriggs, Helena, Mont.....	.60
Seattle Lodge, Seattle, Wash.....	10.30
Helen S. Johnson, Columbus, Penn.....	1.00
Mrs. H. E. Warner, Seattle, Wash.....	2.00
F. T. S., Seattle, Wash.....	10.00
F. T. S., New York, N. Y.....	150.00
F. T. S., Nordhoff, Calif.....	84.20
Spokane members, Spokane, Wash.....	1.25
Peter Swanson, Calgary, Alta.....	1.00
Mrs. Green, Brooklyn, N. Y.....	1.00
Mrs. Olander, Seattle, Wash.....	1.00
Amy V. Smith, Seattle, Wash.....	1.00
Laura S. Hunt, Los Angeles, Calif.....	10.00
Mrs. E. C. Sharpe, Hanford, Calif.....	.75
Dr. Chas. Rosenthal, Boston, Mass.....	2.00
Dr. O. E. Severance, Milwaukee, Wis.....	.35
Martha A. Drew, Sacramento, Calif.....	.31
Miss Emily Barrow, Chilliwick, B. C.....	.25
Sam Bloomberg, Newark, N. J.....	.30
Mrs. Vera Frisbie, Fresno, Calif.....	1.00
Fred B. Simons, Albany, N. Y.....	1.00
R. E. Packard, Talent, Ore.....	.12
Mrs. M. C. Tolby, Lima, O.....	.24
Crookston Lodge, Crookston, Minn.....	4.50
F. T. S., Fort Wayne, Ind.....	1.00
Miss F. C. Glen, Hartford, Conn.....	1.00
A. Seymour Fleet, Seattle, Wash.....	.10
M. J. Postgate, Brooklyn, N. Y.....	.50
Annie Allee, Temperanceville, Va.....	2.20
R. O. Quick, Madison, Wis.....	.25
Dr. Alice A. Fawcett, Long Beach, Calif.....	.25
Harmony Lodge, Albany, N. Y.....	1.00

\$340.32

### 'Love is the fulfilling of the Law—THE BIBLE

"O Lord, who hast taught us that all our doings without charity are nothing worth; send thy Holy Spirit, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which who-soever liveth is counted dead before thee; through Christ our Lord. Amen."

—A Christian Prayer.

# THE LOTUS BUREAU

PURPOSE... TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, *Head*

We believe we have good news this month for those who are struggling to find the best material to use in Lotus Groups. The news is that Miss du Cros of New Orleans, who is one of our successful Lotus teachers and a kindergarten teacher as well, is at work drawing up a set of detailed Lotus lessons and stories which we hope to begin publishing in our MESSENGER page in the autumn so that Lotus teachers may have a systematic outline to follow all through next year. Such lessons would fill a gap we have all felt, and would surely prove a boon to teachers who are new in this type of work. So many inquiries for outlines of lessons have come to the Bureau that we are trying to get something of the kind ready in the hopes of doing our work in much better shape in the coming year. We must ask those inquirers, therefore, to have patience until the lessons are ready. They are planned to begin in the September issue of THE MESSENGER so that they will be ready for the new autumn classes. In the meantime, Miss du Cros asks all present teachers to send her suggestions as to what sort of lessons they need, also lists of stories, games, songs, poetical quotations and verses that have been found useful so that she could work these in to illustrate her lessons. Please address Miss Leslie-Leigh du Cros, care Theosophical Society, 525 Audubon Building, New Orleans, La.

An experiment has been tried with more or less success at the Krotona Lotus Circle to give the older children a foretaste of lodge government and a little experience in the elements of parliamentary law. An epidemic of measles which scattered our attendance for a while, damaged our crop

of young parliamentarians somewhat, but as the plan may meet a better fate elsewhere, we offer a modification of it to be experimented upon and vivisected by other teachers who feel so inclined!

Teach the older children of the class to fill the offices of president, vice-president, secretary and treasurer for a period—say a month or two. Plan out a simple order of business including the usual songs or lesson and let the child have the experience of conducting the program, calling for the Lotus teacher's advice in cases of difficulty. The president need not necessarily teach the lesson of the day, but calls upon the regular teacher at the proper place to give the lesson or story. The task of the president is simply to learn to preside without shyness. At the end of the month the former vice-president succeeds to the office of president, the former secretary (if he has faithfully performed his duties) becomes vice-president, the treasurer becomes secretary. To fill the vacant office of treasurer, the children are taught to nominate and elect a new treasurer. At Krotona we tried to elect a whole new set of officers each month but that proved to be too much political excitement and left time for nothing else on election day, so we profit by the experience to suggest that only *one* officer each month be elected by other Lotus Circles! i. e. a new treasurer is elected each month. This gives ample exercise in the process of election; the other officers are just automatically promoted. We also were stylish enough to appoint an auditing committee of two each month to help the treasurer to present a correct report. Unnecessary to state that the auditing committee was often very much needed!

M. T.

## QUESTIONS ANSWERED

*Q. In teaching children, is it possible to carry the idea of love to an extreme of impracticability, as in the case of very bad children? When other methods fail to arouse the sense of morality, it seems that physical pain is the only way by which such a child can be kept up to a moral standard.*

A. By physical pain they are not kept up to a moral standard, they are kept up to a pretence of agreeing with it. Nobody can be kept up to a moral standard except by his own inner feeling. You may make him obey certain laws by force, but you cannot make him a moral man. You will add hatred to his other vices. You will keep outer order as a matter of convenience to yourself, but you cannot force development of any sort whatever. You have to remember that the infliction of pain by way of forcing your will is in itself a crime.

We may speak of bad children, but there is none which is wholly bad. Some are high-spirited and troublesome. When there is evil, it is only fair to remember that this has been roused by grown up people about them. That may have been done in early babyhood. No doubt the teacher has so many duties to perform that she cannot spend a great deal of time over some recalcitrant infant, but she must try to influence him in the right way. School teachers generally find themselves in the position of having to make the best of a number of children, some of whom are very troublesome. I have had to do with children all my life. I have taught in Sunday-schools for many years. I have been Principal of a large college for five years, and I have been Manager of a number of schools, a position which involved teaching and the supervising of teachers, but I have never found any case which I could not manage. I have never found even a serious difficulty. I have found careless and forgetful children; but if you love these children they soon feel it, and presently they will do just anything for you without needing to be asked and without a hint of force. They will forget

sometimes. It is almost a good thing, because they are so sorry about it that it helps them.

You get some children who have been managed in quite other ways and who have been driven into this attitude of rebellion and obstruction. If you could see the effects on the other side, you would realize that you had better put up with anything rather than injure the inner bodies as they are injured by cruelty. You have to lay yourself out to win the intractable child. What is the use of your added years and wisdom if you cannot manage a small child? The problem arises chiefly from the fact that teachers have far too many children to look after—even classes of sixty and more. That is ridiculous from the point of view of education. A dozen you could look after to some extent, but many more than this, unless they were all models, would be too much.

C. W. L.

*Q. Do you regard it as important that members of the T. S. should join the Order of the Star in the East, when (say) they feel they are not from their own studies acquainted with the grounds of expectation of the coming of the Great World-Teacher?*

V. W.

A. Certainly. If they are not by their own study acquainted with the grounds for such expectation, they should study more. All T. S. members should join, because they alone can bring knowledge and reason to bear on the subject, where others can only bring a feeling. And even if they cannot grasp it intellectually, they should still join, because the President of the T. S. is the one chosen to be the Outer Head for this organization in the world. As members of the T. S. Have followed her in other things, they should be able to follow her in this, too. C. W. L.

—FROM THEOSOPHY IN AUSTRALASIA.

*Q. Is the status of a person passing to the astral plane after death, whose mind and brain power were arrested in their*

*development from the effects of sickness or injury in infancy or early childhood the same as one that dies in infancy?*

L. D.

A. The status is not the same. In the case of the child dying in infancy the astral and mental bodies are practically unawakened because the short life of the child has made impossible the receiving of very much stimulating physical experience. Accordingly the infant is only semi-conscious in the astral world after death, and is usually born again after a short interval, oftentimes in the same family. In the case of a person "whose mind and brain power were arrested in infancy" but who lived many years afterwards—as is implied in the question—the consciousness would be very much more awakened in the astral world than it was in the case of the infant. In reality, it is only the brain that is injured in the large majority of cases of arrested mental development, and even though there might be little external evidence to prove it, the consciousness of such a person might in the astral body be fairly well awakened and perfectly sane. Of course, the development would be much less than in the case of a normal person, but nevertheless there would be development—which is the important thing.

I. S. C.

*Q. Would it be within the bounds of possibility that President Wilson may prove to be a superman in this world crisis?*

M. L.

A. The Standard Dictionary defines "superman" as (1) "A hypothetical superior being, characterized chiefly by excess of ruthless power, regarded as the product of social evolution; the Overman of Nietzsche. (2) The intellectually and morally improved man."

Perhaps the querent does not have in mind either of these definitions. The first is decidedly inapplicable, and the second is obvious. He probably means to ask if President Wilson is one of those spiritual leaders of men who are well advanced in evolution and more or less conscious agents of the Great White Lodge. As to

this, one may judge best from his work. His latest state papers—his war message and subsequent papers—are doubtless very indicative of his status in evolution.

A. P. W.

*Q. What causes a child to be "marked?"*

A. This probably belongs to the class of phenomena known as "repercussion." The *stigmata* of saints and devotees belong to this class as well as injuries, bruises, etc., reflected in the physical body from astral happenings. It reduces itself to a question of "the power of mind over matter. The *stigmata* result from sustained intensely concentrated thought with clear visualization of the crucified Christ, accompanied also by strong emotion. The image is not only clearly built in the mental and astral matter but so strong is it that it reproduces itself in the etheric and finally in the dense body under the law of reflection (sympathetic vibration.)

A person functioning in the astral body cannot normally suffer an injury to that body—he could not become maimed or hurt by falling objects. But if he becomes frightened and thinks he is to be injured, this intense thought accompanied by its emotional reaction, affects the corresponding part in the physical body.

With children who are "marked" the same principle works: the mind of the mother acting with intense concentration under the stress of such an emotion as fear or horror reproduces the condition in the matter of the infant's subtler bodies and this is repeated in the corresponding physical part by "repercussion."

There has been little occult research into this matter. The above is a common-sense deduction from super-sensuous facts that are known.

M. S. R.

*Q. Under certain given conditions can any one of several things obtain?* S.

A. No, not under certain given conditions, because they exclude all other possibilities, and only the thing can obtain which the given conditions cause or permit.

H. F. M.

# AMONG THE MAGAZINES

## MISCELLANEOUS

To Theosophists—at least to those who have read Mrs. Cooper-Oakley's invaluable monograph on the subject—there will be little that is new in the sprightly sketch of *Saint-Germain: The Man Who Could Not Die*, contributed by Albert Payson Terhune to the May number of *AINSLIE'S*. This is the first of a series of articles on *Men of Mystery* and Mr. Terhune has wisely chosen to lead off with one of the most mysterious of them all, one whom H. P. B. has designated as "certainly the greatest Oriental Adept Europe has seen during the last centuries."

Mr. Terhune finds the alleged facts as to Saint-Germain's life hard to swallow though he cannot but admit that they are vouched for by many notables of his day. His day! What was the Comte's day? The author describes the meeting in Paris in the year 1750 of the youthful and brilliant Saint-Germain with the ancient Baronness de Gergy who instantly identified him as her friend whom she had seen last in Venice fifty-one years before. But whereas she had become old and wrinkled he still looked well under forty—"Not a day older than when she had known him in 1700" declared Madame. The recognition was mutual and the two friends eagerly discussed petty details of their stay in Venice half a century back, while their companions looked on amazed. Saint-Germain's reputation as a Man of Mystery dated from that moment, nor did he apparently deny his marvellous age, for it is written that he complacently described the personalities of Francis I, La Reine Margot and other long-dead royalties, to Madame la Pompadour and the awe struck courtiers of the court of Louis XV. His genius, his wealth, his alchemical lore as borne out by his well attested magical feats, his knowledge of ancient arts, of languages, of philosophy all gave colour to the speculations concerning him. That he should have been dubbed Mephisto himself is not surprising when one considers the veil of ignorance thrown over occult truths by the Catholic Church of that time.

A friend of kings, a trusted messenger from court to court, wealthy beyond all temptation and with a record which contains naught but good, he would appear not diabolical but superhuman in the sense that the word superman is used.

After a death and a reappearance and a final exit through a prison of the Terror, he is recognized again by old friends in Paris in 1840; this time as an Englishman, Major Frazer, who paralleled Saint-Germain in many of his peculiarities and accomplishments.

The final "incarnation" cited is that of Russell, the fine looking man who sought enlistment one night in a confederate camp during

our civil war, having come to the camp by no known route. Colonel Eggleston, the officer in command, vouched for the extraordinary tale that follows, which Mr. Terhune heard from the Colonel's own lips, but we find the connection very slight between this American enigma and the wonderful Saint-Germain of whom even Voltaire wrote to Frederick the Great:

Certain state secrets are known only to Saint-Germain—who was present at the Council of Trent, in our fathers' day, and who will probably meet your majesty a half century hence. He is a man who knows everything and who never dies.

In the *INDEPENDENT* for April 28th, Edward Earle Purinton, Director of the Independent Efficiency Service announces that at the request of the *INDEPENDENT* he has turned his Efficiency Question Box into a War Service Question Box, and stands ready to answer questions as to means and methods of efficient service to the nation at this time of national crisis. His article, *What Can I Do?* reviews under separate headings the different efficiency plans for immediate action. Heading No. 12 deals with the main issue and shows Mr. Purinton as an idealist as well as a master of efficiency:

12. Put the main issue first, keep it clearly first. *How much are we going to sacrifice?* That is the main issue. Our mills and factories and fields, our guns and ships and railroads, even our military forces and billion-dollar levies, are but the empty shell of our defense. The life in our defense is the spirit in us. A real personal sacrifice from every American old enough and strong enough to make it—here is the clue to the end of the war. The Kaiser will be conquered by armed and trained unselfishness, and by nothing else. If we have sons or brothers to yield up, we must do it loyally, and smile them a brave good-by. If we are compelled to go hungry, we must be glad of the chance to serve by starving. If we should be wounded, in heart or body, we must remember that the spirit grows immortal and invincible through suffering. The dead and dying millions call to us to be a nation of moral soldiers, mental commanders, spiritual victors. We don't need a musket, to answer the call. We need but the will to serve and to sacrifice, just where we are.

Pauline Goldmark, Research Secretary of the National Consumers' League, though writing more particularly for the present emergency, gives data concerning *The Waste of Overwork* that should be heeded by all workers and employers at all times. Theosophists who are seeking to add to their will, wisdom, cannot afford to ignore these facts.

Miss Goldmark points out the mistake England made at the beginning of the war, when owing to the great need for equipment, new and untrained workers, mostly women and girls, were speeded up in the factories, and worked over time, labor laws being abrogated to permit it. It was found after careful

measurement of output that increased hours of work mean a lessening in the closeness of application throughout the entire period. Prof. Stanley Kent, one of the observers, explains "That man has a certain fund of energy to expend day by day and can expend no more."

CURRENT OPINION (May) has an article on *The Cell as a Conscious and Intelligent Being*, the argument being taken from a recent work on *Cell Intelligence* by Dr. Nels Quevli.

Dr. Quevli finds, after close observation, that the cell is a conscious intelligent mite, in that it has memory, will, judgment—truly quite a little pet, active and unselfish and made up of still smaller individuals as is a larger animal. Dr. Quevli calls these smaller units primordial cells, but he does not take us back any further although he cannot logically stop there since he affirms that the conscious directing center of the cell called the nucleus, that part "which contains power, knowledge and skill" appears not to be one individual but a colony of individuals. The inference is that this process goes on *ad infinitum* like the nimble flees who had "other flees to bite 'em." He takes us forward, however, to the human brain unit composed of these individual cells and arrives at the (to us) remarkable conclusion that "the mind of man is the result of the minds of the individual cells working together in his head, which we call in the aggregate, his brain." We have no argument with Dr. Quevli when he asserts that laboratory investigation has proved that intelligence is everywhere in the body, the brain being by no means the only place where it is found. That is quite in line with the theosophic concept, but just because our bodies are composed of millions of little lives evolving their latent powers through the second great outpouring of the Logos, it does not follow that the self-consciousness of man, ranging from that of the savage to that of a Christ, is entirely the result of a combination of cell cerebrations. We might ask,

"What in turn does the thing for the cells?" The primordial cells? And what then does the thinking for them, and where does it all lead?

The doctor is puzzled as to the means of communication between the warrior cells—the white cells—which guard the body from infection. These are not under the control of the higher brain cells but yet adjust their actions to the needs of any emergency with such a nicety and perfection of co-operation that it would be futile to deny a directive intelligence.

A photograph of Mr. Claude Bragdon along with a full review of some lectures on architecture delivered by him recently at the Art Institute of Chicago, makes proud the hearts of his fellow Theosophists. This is the second time CURRENT OPINION has "featured" him.

Mr. Bragdon pleads for new beauty in American architecture, a beauty that is *organic*: springing from increased fitness and utility, an expression of the time and the place and the heart of him who plans, not an adaptation of old forms that have survived because they were originally organic.

Because materialism holds us and rules us, we in America today use only to misuse the architectural languages of the past, Mr. Bragdon maintains. "If tomorrow we are able to express ourselves in a language of new beauty, it will be the result of some fresh outpouring of spiritual force, such as occurred long ago in Egypt, later in Greece, in China following the introduction of Buddhism, and in northern Europe during the two mystic centuries of the Middle Ages."

We are grateful for this clever and gifted Theosophist who is speaking to men of that beauty which is not an esthetic abstraction but the very life of the soul itself, welling up and dying down as the spiritual vitality of the race waxes or wanes.

G. F. W.

## THEOSOPHICAL

The March THEOSOPHIST gives excellent reading. There is an account in the *Watch Tower* of Olcott Day, February 17, at Adyar. At this memorial of the passing on of our President Founder came testimonies severally from Hindu, Buddhist and Parsi representatives of his work for the revival of their own religions. It requires a very big brain and heart so to identify oneself with the life side of religion as to be able to put enthusiasm and zest equally into three different forms of religion and America may justly feel proud of this great-hearted son of hers.

In the *Basis of Democracy* Sri Praskasa shows us why all men and all classes have to be represented in government—those whom the shoe pinches as well as those who make the

shoe—for human beings are inherently selfish and can only be trusted to legislate for the welfare of their own class. W. D. Brown in *Peace or Truce* pleads for a permanent International Council for the open (note the emphasis) discussion of matters concerning more than one nation and a standing Judicial Tribunal to decide upon points of difference. The union of democratic control in England which has been steadily presenting these demands from the start of the war has obtained the support of some of England's best thinkers, so that notwithstanding the unpopularity of these suggestions at this juncture, Mr. Brown is in excellent company.

In his *Notes on the Sixth Root Race*, Fritz Kunz declares to us in no halting words the

plan of the Manu with regard to the fifth sub-race and the sixth root race. The types for the races are to be built in America and part of Australia. The climatic and magnetic conditions of Southern California and Queensland offering the right medium for the building. The sixth subrace is to be largely influenced by the young so-called dead for whom arrangements have been made for a quick return to this world. Some of these are to play a part in the rapid establishment of the fifth sub-race, others in the crystallization of the sixth root race. This same thrilling theme was touched upon in Mr. Jinarajadasa's exquisite article on *Life, Death and What Then*. He says:

The noblest of the land who might have built up a mighty nation have all been slain. But they have not really died—only their bodies—nor are their lives wasted for it is they whom God is sending back to earth to be reborn quickly—they shall take part in the mighty reconstruction which has been planned by God. For who have a better right to reconstruct this world than those who die for the world?

M. I. S.

ESOTERIC CHRISTIANITY, in the May number, announces the starting of a new but most interesting experiment in reaching the un-theosophical public—"a Free Circulating Library, especially for the use of Ministers and Clergy living in out-of-the-way places," which is to contain "the latest words of science, religion and philosophy." Names and addresses of pastors and teachers who may be interested, are to be sent to Mrs. Grace Shaw Duff, Box 45, Nordhoff, Calif. Prosperity to the new Library, and may it reach all clergy and teachers from Maine to California!

ESOTERIC CHRISTIANITY reports \$354 raised for the Belgium Relief Fund during the past three months.

*The Return* by Max Wardall gives us, in most attractive, poetic diction the story of a soul leaving the higher worlds and returning to physical incarnation.

*Religious Beliefs of the College Man of Today* by Mary Edwards Sanders, is most decidedly well worth while. The writer shows that the young men at college are not atheists or infidels; they have their beliefs in God and in Christ, in prayer as a means to at-one-ment, and are "infused with the Spirit of Service for mankind," but the old views as to Heaven, Hell, an Infallible Bible, prayer for material things and Jesus as God, have changed to less pagan ones, as might be expected of those who realize themselves Sons of God. The writer concludes "If ever our youthful religious thinkers find a broad and sympathetic leader, the spiritual world will leap forward and become a recognized factor in our Human Evolution beyond all question of doubt." This seems to promise a fruitful field for Him when He comes.

W. G. Shepard, in *Little Stories from the Heart of Things*, seeks to illustrate the need of what he calls Discrimination. E. E. P.

In the latest issue of REINCARNATION Weller Van Hook, M. D., shows us how failure to live the life of confraternity brings war, while knowledge of the law and willingness to live it, will bring us mighty advance in "enlightenment, power and happiness."

C. S. has a short article on *Russia*, saying that the great revolution there has accomplished what centuries of peace, or anarchists and nihilists could never bring about. He expresses the hope that the other European peoples may free themselves in a similar way.

An article on *Heredity and Reincarnation* explains the how and why of the genius.

C. S. in an article on *International Law* indicates how necessary the lessons of confraternity and co-operation are, now that nations have passed the stage of living a life separate from that of other nations and are bound to become members of a world family. He urges the need of a "League of Nations" binding its members to declare international law and uphold its authority among themselves and all other nations.

*Why Are We Here?* by John Grainger is exceptionally fine, taking Reincarnation more from the metaphysical standpoint.

*A Parable of Evolution* by S. L. Allison presents in attractive form the ever-wonderful idea of evolution as demonstrated by the change of the caterpillar to the butterfly.

*Conscription* by C. S. gives most valuable food for thought just now. Voluntary enlistment brings out those egos who have fought before and have developed heroism, courage and self-sacrifice. Conscription results in training the characters of many of those most in need of it. E. E. P.

There are so many good articles in the March issue of REVISTA THEOSOPICA that it would be difficult to decide which is the best. The opening feature is a translation by F. G. Castaneda of the concluding portion of Mrs. Besant's address at the Theosophical Convention, December 25, 1916. Comment upon that is unnecessary. This is followed by a reprint of an able article entitled *The Work of Mrs. Annie Besant* from a daily journal *The Discussion*. We notice that these Havana newspapers give space to theosophical matter. The *piece de resistance* of the issue is a lecture, *Religion from the Scientific Viewpoint*, given by J. C. Chatterji in Paris. As an example of the literary ability of our Cuban brothers we find THE GOLDEN VERSES OF PYTHAGORAS translated directly from the Greek into Spanish by Jenaro Alenda. The Theosophical Library at Adyar is described and illustrated, and the volume ends with a dainty parable by Phyllis Caspersz. D. R.

# BOOK REVIEWS

## ESOTERIC FACTS OF CHRISTIANITY; THE MAJESTY OF PAIN; THE REAL SUPERMAN; HEALTH AND THE SPIRITUAL LIFE.

All by Max Wardall, published in booklet form, by Esoteric Christianity Magazine, N. Y. Block, Seattle, Wash. 15, 10, 10 and 15 cents respectively.

Theosophists and enquirers will be glad of the opportunity now afforded to obtain in this attractive form, the four admirable lectures delivered by the author throughout the American Section last year. Although deprived of the powerful appeal lent by the personal magnetism of the lecturer, nevertheless these printed words, properly circulated, will constitute a valuable means of propaganda, in which phase of our movement Mr. Wardall's tours have been such a conspicuous success.

**ESOTERIC FACTS OF CHRISTIANITY** which is No. 1 of the *Booklet Series* inaugurated by the publishers is not ostensibly theosophical, although such a sympathetic and kindly treatment of any orthodox religion would bring the effort squarely under the second object of the Theosophical Society. The circulation of this pamphlet among our orthodox Christian critics should cool their ire and instruct their minds. In the hands of ministers of the Gospel it should improve many a sermon.

**THE MAJESTY OF PAIN** is a discussion of the application of the laws of Karma and Reincarnation, and is disappointingly short for the quality is high. The author quotes approvingly a university professor as saying: "The longer I live, the more I marvel at the ability of the human mind to resist the introduction of knowledge"; and yet for some reason he has in this case abandoned the theory that proof of these great truths grows in power to sink into the heart, with cumulation. The treatment, however, is graceful, and in these days when the most successful motion pictures are the ones which portray the workings of Reincarnation and Karma, our wealth of evidence becomes less necessary to the skillful presentation of these subjects.

**THE REAL SUPERMAN** is the most inspiring one of the four lectures, and as that subject always must do to aspiring souls, twangs the heartstrings resonantly. Is there a grander conception in all the history of religious philosophy than that of the existence and attributes of the Masters of the Great White Lodge, the Elder Brothers of our Humanity?

If Theosophists and future Theosophists must become practical mystics then a useful adjunct to the acquirement of practicality is the group of suggestions found in the last of this series, **HEALTH AND THE SPIRITUAL LIFE**. This reviewer has read first and last about half a ton of books on health, exercise and diet. Many members no doubt are still persistently engaged in devouring their own equally large apportionments of such books. Don't do it. Read this forty-page dissertation and then burn your Alexandrian library. But stay, one word more—practice these rules on occasions.

R. K. W.

## HOW I KNOW THAT THE DEAD ARE ALIVE

By Fannie Ruthven Paget. (Plenty Publishing Co., Washington, D. C. 1917. pp. 253. P. \$1.50 net.)

From many sources comes testimony to the reality of the world beyond the gateway of death. This book will be of especial interest to Theosophists as independent evidence of those things which they most surely believe. Unaided by any philosophy, unsupported by any faith in the life after death, the author was taken through strange and moving experiences unto unknown realms, and taught something of the mystery of her own soul, and of the reality of her own spirit as something above and beyond the soul. She passed the borderline of life and learned of the world of the unseen; distinguished the different planes; from the "darkness" of the lowest where earth-bound souls created their own hell, she passed to that plane where earthly life is mirrored in the finer matter, and then to that great center of light which she calls with fine precision "The Power House of Existence" and which Theosophists may recognize as the Great White Lodge. So from atheism she is brought to an understanding of the great laws of reincarnation, and of cause and effect; of the different principles of man, body, soul and spirit, each separate from the other but working together as instrument and motive power therefor, and at last of the Christ principle dwelling within each spirit and which evolves through the different kingdoms, from mineral to manhood, from man to God. Three years before its outbreak, she visioned the war of many nations; and saw the coming hardship of the period of reconstruction before the world peace, which heralds the dawn of a new age, and the advent of the great Teacher known as Christ.

At last, filled with compassion for those dwelling in the darkness of earth, she asks to come back to bear witness to the realities she has known and with the words sounded forth by some great power, "Return thou to earth chained to thy request," she once more takes upon herself with much difficulty the bodies she has left.

Some lack of dramatic value gives less prominence to those experiences which deserve most attention and the detailed account of her feelings and more personal experiences, valuable perhaps from a scientific point of view, make much reading necessary to find the really vital information the author has to give about those things of which we know so little; for unlike the ordinary psychic she penetrates beyond the astral plane into the Heaven world.

That the author has now become a member of the Theosophical Society gives added interest to her work—a subject which holds the attention of all progressive minds—the problem of life as revealed by death.

M. G.

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