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THE OCCULT SIDE OF THE WAR

BY LAURA SLAVENS WOOD

THE external causes that have apparently led up to the war are inadequate to have precipitated a world cataclysm. The press can give us only external and fragmentary views, efficient though the service is. One correspondent writes that we will have to go back at least thirty years in the thought-life of Europe to unravel dynastic ambitions and secret alliances. But a little reflection will show us that we will have to go much farther back than that, that the causes must be deep and far reaching to be in proportion to the gigantic effect.

National Karma

The real causes of the war are not to be found in current events. There is a hidden side, an occult side of the war, and we will have to go a long way back of modern Europe to trace the birth of motives that have been shaping events. The countries existing there today are reaping what they have sown. They are

reaping the effects of thoughts, feelings, and actions of a long distant past.

National karma impels a nation in a direction that is the resultant of the thoughts, feelings, and actions of all of its people, and each person is responsible to some extent for the direction of the whole. We can see what a very complex thing national karma may become, especially when various nations have been associated in the past.

Reincarnation of Nations

Nations, like people, reincarnate. Groups of people are associated together and form karmic ties that hold them together life after life. When they have gathered all of the experience possible under existing conditions a nation is said to decay—to die. But not so. The stage is only reset for a new scene in the world drama. The same souls are born, after a rest in the heaven world, under new conditions that will forward their evolution, and, at

the same time, suit the action in the next chapter of their karmic story. For all of the causes, good and bad, must be worked out; they must be reaped as effects. And so the nation begins again, but with a long past behind it. It may begin in a different locality, but it is apt to have the same old neighbors, troublesome or otherwise, and to pick up the thread of the story very near where it left off.

Rome Lives Again as England

Upon the northern shores of the Mediterranean lived the most powerful nation of antiquity. It was a nation with a genius for law-giving, for organizing, for colonizing; it was a nation that became the mistress and the law-giver of the world. That nation was Rome. *Hic Jacet* is not written over its tomb, for it reincarnated in Albion. Men of this nation are treading the roads that Caesar built, gazing at cedar posts that have outlasted the clay of "Imperious Caesar"! For in the long distant past the strong arm of Caesar reached out and "home-steaded" this new land for them. Across the channel dwells their sometimes friend and enemy—"all Gaul," once divided into three parts, now firmly united in their staunch ally—France!

Historians have wondered at the similarity of the genius of the two nations—Rome and England. Scholars have marveled at the close identity in thought and style of the two great orators—Cicero and Gladstone.

Carthage Lives Again as Germany

On the southern shores of the Mediterranean lived another powerful nation—Carthage. Beginning as a Phoenician colony some 900 years before Christ, it was about the same age as Rome and evenly matched in strength. A commercial city with tributaries and colonies, Carthage became the richest city in the world 300 years before Christ. The Carthaginians were a great maritime people; so completely did they master the Mediterranean, that they called it a "Carthi-

ginian Lake," and boasted that no one dared to wash his hands in it without asking their permission.

It was inevitable that these strong nations should clash. The trouble began over territory, both contending for Sicily, and lasted over a hundred years, during which time three generations carried on the Punic wars, ending in a complete victory for Rome. Time after time Carthage attempted to arrange a "fake" peace in order to recuperate her forces. But Rome held grimly on. Rome never made peace with a victorious enemy. Such is not England's custom today.

Many were the strong currents of hate sent forth by the contending nations. When yet a young child, Hannibal's father made him place his little hand upon the altar and swear eternal hate unto the Romans. Across the gulf of centuries two ancient foes are eyeing each other, and one of them at least is still singing the "hymn of hate."

How England Built Her First Fleet

Rome recognized early in the conflict that she could never subdue Carthage without a fleet; the few Greek triremes in her service were totally unfit to cope with the quinqueremes, vessels with five banks of oars, of the enemy. How Rome longed for a Navy! Rome determined to have a navy, and accomplished the impossible! A green forest lifted leafy branches to the sky—in two short months it floated, a fleet of quinqueremes, upon the blue Mediterranean! Can any modern Goethals beat that for speed?

A vessel of the enemy washed upon the shore had served for model. While the shores resounded with the sound of the hammer, the Roman legions were training to man the new crafts. Seated upon five-tiered benches built upon the sands, they practiced rowing. Catching the stroke! Catching the stroke! A sight to have provoked Olympian laughter, so ludicrous and strenuous was it!

No wonder England today is mistress of the seas! Aspirations and desires in one life become powers and faculties in the next. In the reincarnation of nations

we can trace some of the far-reaching causes of the present conflict.

Cyclic Cataclysms

But only a knowledge of cyclic law fully explains why the entire world is so inflammable at present. In entering a new age as we are now doing, old forms and ideals have to be cast aside for larger ones. There is a conflict of ideals. Might and autocracy are reluctantly giving way to brotherhood and democracy. The non-progressive forces make their last stand at the beginning of an era. The birth of the world-spirit should be attended with a minimum of pain and destruction; it should be as gentle and natural a transformation as the emerging of the butterfly from the chrysalis into the glories of a

larger life. But many are ignorant of the great plan, and set up their own little wills and selfish plans against it, causing much suffering and delay.

Another cause of the cyclic upheaval is the balancing of old accounts in order that the new era may start with a clean sheet. Bad karma has accumulated, great clouds of hatred and violence have been gathering through the centuries, and, like the rain cloud when saturated beyond a certain point, a few more drops of moisture will precipitate the downpour. It is doubtful if anything could have prevented this war. It is now our duty to join forces and bring it to a speedy termination, that the atmosphere may be pure and clean for the new era.

FREE WILL AND DETERMINISM

By HUGH F. MUNRO

THE entrance into our minds of the idea of calculable laws prevailing throughout the whole known Universe marked the departure of all notions of incalculable spontaneity, extraneous interference, and also challenged the belief in the freedom of the will to show cause for its further existence. It was all very well to speak of freedom during the ages preceding the birth of modern science, for nearly everything then was explained as being due to the will of someone ranging from the high gods down to the local spirit of a mountain, tree or carved image. But, as science showed that all of the phenomena of nature were explainable by causes lying within the same order as their effects, and had presented the Universe to us as a closed system in which the effect was the child of a preceding cause and the parent of a succeeding effect, then it became increasingly difficult to see how a free and therefore uncaused will could operate in such a system. Science demanded law, order and invariable sequence in its world; ethics and religion pleaded for freedom, purpose, spontaneity, and no compromise, no reconciliation seemed possible. The scientist and

logician could prove that freedom of will was a delusion, but our experience declared that it was not, and while we might not be able to explain how we were free we felt and lived and expected others to live as if freedom of will was possible. And so the matter stands, the thoughtful student either dismissing the whole question as hopeless, or deciding it upon grounds springing from his moral nature or religious convictions. Few indeed agreed with the late John Finke that even "stripped of its metaphysical jargon and restated in precise scientific language it is a very easy question to answer."

The Theosophist by his insistence upon cause and effect operating in the moral and mental realms, as expressed in the doctrine of karma, seems to leave no gap open for the entrance into life of the uncaused intruder, free will; for if every thought, word or act of our lives is determined by an antecedent cause, itself determined by still another cause lying further back in time, how is freedom possible? Yet every social bond is based upon the assumption that will is free to choose and the responsibility is placed upon us of choosing the best one of pos-

sible alternatives. A wider and deeper experience than science can lay claim to has crystallized in speech its felt freedom in such words as right, wrong, duty, merit, ought, etc., and so it seems as though there must be a form of causation which, while operative in a world where cause and effect are rigidly linked together, nevertheless can enter at will and rightly claim to be free. A recent writer upon the subject, illustrating the causation demanded by science, asks us to imagine a railroad train just as it begins to move. The cause of its motion if made to include the mind of the driver, the schedule, the policy of the railroad company, and the travel needs of the public could be run out indefinitely, but as we must begin somewhere let us ignore all causes which lie previous to the actual motion itself. Steam is admitted to the cylinder and presses upon the piston head, causing it to travel back and forth. On one side of the head is a rod which transfers this back and forth motion to the wheels and they revolve, traveling along the rail, and carrying the engine with them. The latter has a pin at the rear end which, by means of a link, pulls upon a similar pin on the forward end of the first car and so on throughout the train. Now note a few facts regarding this system.

Everything that takes place does so as the inevitable consequence of that which has preceded it, and if one link in the chain of causes and effects be dropped, all that would otherwise follow becomes at once impossible. Further, each link follows the other in time. A must exist before B, B before C, and so on. Determinism holds that our lives are made up of just such systems as this, where each link must come into being by reason of its cause and bound to be in turn itself the cause of an equivalent effect. Such a series is properly called one of sequential causation as A causes B, B-C, C-D, and so on, each term of the series inevitably coming into effect as the only possible result of that which preceded it. If this is the only kind of causation known to us then freedom is out of the question and the determinist is right, nor can we escape by

citing our power to choose between motives, for he will tell us that we must "choose" to follow the strongest motive. But there may be a form of causation that is not sequential, i. e., where the cause does not lie behind the effect. Let us suppose that a belated passenger arrives at the depot just as the train moves and he runs to catch it. What is the cause of his movement? In the case of the train it was the pressure of the steam which, relative to the train, lay in the past—it had already occurred. In the case of the man his cause—a seat on the train—lay in the future, and here A did not cause B, but B was the cause of possible A. It would appear therefore that there is an anti-sequential form of causation when the usual relationship is or can be reversed, and if it can be detected in the realm of mind or morals we may then find the freedom that the libertarian claims. Let us study an example that came within the writer's observation.

A young married couple having the artistic temperament, and their means permitting it, decided to devote their lives to the study and expression of art. Their taste, preference, heredity, and advice of friends, in fact every known factor urged them in that direction and they followed the urge just as the car followed the engine, every factor lying in the past and pointing to a definite future. Their association with the illustrating department of a large newspaper brought them into contact with an amount of social misery such as they had never dreamt of before. Others knew as much and even more than they, but they all remained comparatively unaffected by it. Not so our young people, they had a vision of a better social world where preventable misery would not exist. Their vision was a thing of the future, having no causal relationship with the past, an ideal set up by them far ahead of their own lives, and they decided to live and work for it. This changed the whole current of their lives which were no longer motivated by the past but were impelled by self-established causes which as yet lay in the future. The unattained social ideal flung far into the future became

the anti-sequential dominant cause and so far as they faithfully follow it they destroy the power of the past, are free from its influence except as they must reckon with it in their mode of working. They have made a choice, established a goal, and ignoring all of the causative factors of the past are marching straight toward it. Freedom then appears to lie in our power of idealism, the pull of something self-established in the future instead of the push of causes lying in the past, and if this is so we have here the reconciliation of the opposed views of the libertarian and the determinist. Both are right, bound by the past we are, but free we may be. "Set your affection on things above," cease to throw causes born of the lower natures into the karmic stream of your life and you may at any time begin a new life, in very truth "Be born again."

Herein appears to be freedom, our divine right ready for us whenever we choose to claim it. Submit to the thralldom of the past as the parent of the present, but deny its right to be necessarily the parent of the future and freedom becomes possible. Formulate an ideal, set it up far in the future, live for it, work for it and the past will have lost its power over you, you have hitched your wagon to a self-established star and it will lead heavenward if you faithfully follow. The karma of the past will determine the nature of the road and facilities for traveling upon it, but the end of the journey can be yours. Not, of course, yours in any absolute sense, for our separated wills must work within the One Will, just as we are free to go wherever we please upon the earth, although the earth is flying through space in a definite direction and carrying us with it; so it may be that freedom lies in the alignment of our wills with His in "Whose bondage is perfect freedom."

If the possibility of self-determination implied by the term "free-will" is logically established by our power of idealism, we are led almost insensibly to the consideration of the part played in the present order of things by our use of such freedom. May the exercise of our freedom not lead to results so conflicting as

to cause each to neutralize the other, and in the end accomplishing nothing of permanent value. Or is there anywhere a power that can and does guide us in the exercise of our freedom so that progress is maintained, and a continued trend in one direction insured. That such guidance is possible even in a world of rigid law cannot be denied so long as our knowledge does not include the full scope of law in every realm. The laws of a higher world may be used to counteract those of a lower without any infraction, as when the therapeutic power of mind is brought to bear upon the ills of the body.

While driving in Virginia one rainy afternoon, Abraham Lincoln had his attention drawn by its squeals to a little pig that had contrived to get itself stuck fast under a barn-yard gate. It appealed to him, he says, with an expression that clearly said, "There goes my last chance," and so he got out of his carriage and lifting the gate released the little fellow who grunted his gratitude and ran off to join his fellows. Now the animal had, prior to the arrival of Lincoln, exhausted all of the means at his disposal for his own release. Lincoln in answer to its "prayer" brought the resources of a higher world, viz., that of human intelligence to bear upon the animal extremity and aided it without any infraction of law. Had he been on the ground earlier he might have prevented the accident by guidance, and again without committing any breach of law. It remains for us to see whether as a fact there is any evidence of guidance, and if so, how it enters the closed cycle of our law-regulated lives.

Many facts tend to show that evolution is a guided and not a haphazard process, the maintenance of its trend by animals and plants who could not consciously cooperate with that trend, the marvelous adaptations of plant life to nutrient elements formed long before the plants themselves, as coal was formed millions of years before the civilization that needed it, the reproduction every spring of plant forms that do not exist during the intervening winter, the reproduction of lost parts in animals out of tissue forming

other parts, the stately march of humanity toward brotherhood and altruism while the units are for the most part pursuing their own selfish ends; all indicate the guidance of a "Divinity that shapes our ends," "A law not ourselves that makes for righteousness." A super-materialistic element, Bergson says, is moulding matter to express its purpose and it will guide life wherever life will obey its urge and travel the road along which it prompts. The animal gives unquestioning, unresisting obedience to the cosmic urge, man alone has the prerogative of giving help or placing hindrance. As a slave of his own past, he can but respond to the pressure of his environment, which may compel but cannot guide, and like the horse on a treadmill he tramps the weary round of causation set up in the past; as he has sown so must he reap. The present is too late for guidance; that possibility lies in the future if it lies anywhere and it must come from above, that is to say, through one of his higher vehicles, for such are most amenable to it. The continuity of the planes makes guidance impressed upon the higher and more responsive bodies easily transmittable into the lower life. The pages of history are studded here and there with mention of great souls who were the pacemakers for later men. To them it was given to see and proclaim to "practical" men the next steps in human progress. Dreamers and visionaries they were to the lower minds of their time, but we who understand them better call them idealists whom subsequent history vindicated. The course of development in progress has always been from the ideals of the few to the ideas of the many. The vision of one age became the practice of the next. But over what road did the Ideal enter their consciousness, ere it filtered down into ours? The Theosophist need not hesitate a moment over

the answer; he has already found and named the causal body whose function is, according to Mr. Jinarajadasa, the formulation of ideals. Here just as we might have expected, begins the path of least resistance, the point of entry for guidance by our higher selves or by the One Self of all. Here matter is least refractory, offering no obstacle of either thought or desire, the point of contact between the permanent and impermanent vestures of the soul, a point at which guidance can enter to be later translated in the lower bodies into ideas, desires or actions. Guidance could not come through the physical body primarily, for it can only act as it is prompted by desire or thought. Consequently, if it comes at all, it must do so through that part of us which stands nearest to the guiding source; that part which will most readily yield for it is to be guidance and not compulsion.

In the causal body is the future, as planned by infinite wisdom, most faithfully mirrored, for it stands farthest away from the maya of the lower planes and is least deeply immersed in matter. Thus every element of our lives can be traced to one of two sources; if it was the inevitable outcome of our past determined by the past, then we were not free, and unhappily this is the case for the most part. The urge here is from behind and below. If it was in obedience to the urge of our self-placed ideals it pointed to the way of freedom, to a possibility of choice which indeed must be wrought out in accordance with conditions laid down by Nature; such conditions we recognize as laws which prescribe the mode of action, but do not determine the choice.

This freedom of the spirit struggling to realize itself in bodies as yet held in the bondage of matter, has growth for its more immediate result, with the assurance of divine perfection as its ultimate goal.

Inertia can be conquered only by enthusiasm, and enthusiasm can be kindled only by two things: an ideal which takes the imagination by storm and a definite, intelligible plan for carrying that ideal into practice.

THE THEOSOPHICAL EDUCATIONAL TRUST

BY ERNEST WOOD

Hon. Secretary Theosophical Educational Trust

THE Theosophical Educational Trust has now been at work in India for three and a half years. The main purpose with which it was founded was to infuse, by discussion and by example a cheerful, healthy, natural spirit into the system of education which prevails in India. Since the measures recommended by the Court of Directors in 1854 were brought into effect education in India has been under the control of European officials who have proved themselves incapable of desiring to understand the needs and the character of the Indian people, and it has, to a considerable extent, been carried on by missionaries who are directly and primarily concerned with the undermining of the religious beliefs which Hindu and Mohammedan children have derived from their parents. It is true that nearly all the teachers, the men and women who do the work of education, are Indians, but the people are notoriously poor, and these teachers are in the grip of a system which threatens the rice of their families and dependents should they dare to express too clearly and openly their religious or patriotic feelings, or venture to resist the oppressive influence of a foreign system.

Everybody in England ought to know that India is the home of religion. It is almost the one place in all the world where devotional egos can seek satisfying birth, where meditation is not regarded as madness, where renunciation is realized as a pathway to true wealth, and where alone perhaps it may be possible for one to live today the literal ethical teaching of the *Sermon on the Mount*. Here the mind has not been trained at the expense of the emotions or for selfish and aggressive purposes, but the emotions themselves, purified and unselfish and directed to a religious ideal with sincere devotion

have always been regarded as a source of inspiration for true life, knowledge, and progress. In the midst of these egos a system has been thrust which not only provides no religious training or atmosphere, but occupies the mind to such an extent with memory work and inappropriate studies that the inborn spark of devotion generally becomes duller and duller, and sometimes is stifled so that its light entirely disappears.

This occurs under a system as crushing to the emotions as it is to the mind. While there is much talk in official circles about the development of originality, so much memory work is given, so many text books are prescribed, that the mind becomes in the course of years a mere storehouse for lumber, and the ideal of the mind as a tool is often lost sight of completely. And while there is much talk of development of higher emotions, there is at the same time a constant, insistent, and everpresent appeal to retrograde emotions and selfish motives, and this tends to degrade the morale of what history proves to have been, and perhaps will prove to be even now, the most heroic, intelligent and spiritual race that the world has ever known. Life has been so officialized that only through the portals of examinations can a boy rise, generally speaking, and apart from the commercial life of India, which is not very active today, into a respectable and honored position, and the examinations are controlled by people who know in the main absolutely nothing of what it is that stands for civilization and culture in the estimation of the unspoiled Indian. And throughout the schools, which are rigidly inspected on behalf of examining bodies, there is a perpetual appeal to fear. When it is not, as is fortunately very often now the case, fear of actual cruelty and pain, or humiliation and ridicule, there are the beetling brows of the examiners lowering like a

stormcloud in the near distance, so that every boy is constantly oppressed by the dangers, arbitrary and incalculable, that lie before him.

In the midst of these depressing circumstances the Trust started its work with certain definite ideals. Its members, with two or three exceptions, had had years of experience in teaching or in managing educational institutions in this country. Further, those of them who were not Indians had had long and intimate experience of Indian needs and Indian life and aspirations, had gained a knowledge of India as remote from the cognizance of the imported educational officer as is the life on Mars. They saw that the first note to be struck was cheerfulness in the schools, and that this required the removal of repression; the substitution of love or, if the term be preferred, of friendship for fear; the purification of the teaching profession by its being made a sphere of joyous service instead of a mechanical means of livelihood; the expansion of school life, through games on the one hand and religious devotion and understanding on the other, and through fervent patriotism, into a healthy completeness of education as different from the malarious school atmosphere that prevailed as is the life of the glorious Devas in their airy regions from that of the miserable cavern dwellers found here and there in ancient times.

So far the result of the effort has been entirely satisfactory, and it has extended beyond our expectations. In nearly every one of the twenty-five colleges and schools under the Trust we have succeeded in lifting the pall of fear, in establishing the most friendly relations between teachers and taught, and above all in re-awakening religious devotion, in each case along the lines of the pupil's own religion. In these schools inspectors and inspectresses cannot help noticing the improved tone

and commenting upon the manly and independent, yet respectful and well-mannered bearing of the boys. I have tried to show, in the Educational Trust Report for the current year, how our policy has worked itself out in each of the schools, and Mrs. Besant's contribution to the volume points out in the clearest manner the spirit and the principles which our teachers, with few exceptions, are putting into practice with all their heart and all their might.

The schools are dotted over the country from Gorahkpore in the north, near the borders of Nepal, to Madura in the south, from Bhavnagar, in Kathiawar, in the west, to Calcutta in the east, and even in far Sindh and the Panjab there are Theosophical Schools which probably before long will come under the wing of the Trust. Like the Theosophical Society, the Trust is becoming an international body, and autonomous sectional activities are already afoot in England, Burma, the Dutch East Indies, Australia and other countries.

In India alone there are close upon 5,000 students and over 250 teachers, including more than 50 University graduates. It may be said very roughly that we are now conducting one thousandth part of the general education of British India, and that we are strongly influencing at least ten times that proportion. In a country with a population of 250,000,000 this represents a large piece of work, yet there is no reason whatever why we should not progress with even greater certainty and speed than that of the past three years for many years to come, until the entire spirit of education and the status of the teacher in this country shall have been restored to the Aryan ideal of which our President with her spiritual vision and unrivalled powers of exposition, is the prophet to the modern world.

"What language is this of yours, O deep sea?"

"It is the language of eternal question."

"What language is this in which you answer, O high mountain?"

"It is the language of eternal silence."

ON MUSIC

BY JAMES I. WEDGEWOOD

IT would seem that sight is the most keenly developed of all our senses, and that upon which we rely most in our intercourse with the outer world. This very dependency on one sense tends to keep the others at a lesser degree of development. Men who become blind, for example, develop touch, and sometimes hearing to an unprecedented and abnormal degree of acuteness. Some of them, in all probability, feel with the periphery of the aura instead of with that of the dense body—an experience of those who have developed their finer psychic faculties. Consequently it is not unreasonable to suppose that our appreciation of music is impaired by the simultaneous exercise of the sense of sight. I was present in 1903 at a large musical festival at Heidelberg at which during much of the music the audience was immersed in darkness. During a certain tone-poem the reciter was mounted on a sort of pedestal in view of the audience; he was illumined by lime-light, but the orchestra itself was sunk below the level of sight; and I well remember the impressive effect of the music floating towards us from its invisible source. On many occasions, too, I have sat in one of our vast English cathedrals in the shadow of night, listening to the music of the organ, as it rolled down the nave. Ever since I have thought how much more effective would our concerts be if the audience could be freed from the burden of sight. No one, surely, can pretend that the antics of a trombonist, the Herculean labors of the contra bassist or the vulgarity of the cornetist, add to the æsthetic side of the program.

It is often claimed for music, and assuredly rightly claimed, that it is the highest of the arts. Wherein lies the secret of art? Surely in the ability to envisage all phenomena with the eye of the spirit. Wordsworth sums up the whole art of life in a few simple words:

A primrose by the river's brim
A simple primrose was to him—
And it was nothing more;

But in contrast:

To me the meanest flower that blows can bring
Thoughts that do often lie too deep for tears.

Putting aside the characteristic nonsense of the concluding line, he indicates with magnificent insight what it is that differentiates the photograph from the painting. The true artist does not merely reproduce the mechanism of nature, as does the photographer; he translates through the medium of his art that which he glimpses of the soul of things, and so enables the onlooker to feel the very breath of God in the picture. The painter finds his models ready to hand, and needs only to call down the spirit to open his wider vision and cause him to see them live before him. The musician must needs ascend to the higher worlds for his models. It is true he has his octaves of sound here below, as has the painter his octaves of color; but the song of the birds offers no suitable theme for his music, nor the babbling of the brook, nor the sighing of the wind in the trees—they are, indeed, incapable of literal translation into our vocabulary of sound, save in so far as they may suggest a certain basis of rhythm. Music is altogether more abstract than painting, and is therefore more of a creative art, in the sense that the models it imitates are higher up than those of painting. Where language fails music is able to carry us on to greater possibilities of expression. Was it not with good reason that Pythagoras made great use of music in training his pupils? Music linked as it is with abstract ideas, and capable of expressing the highest emotions, can work magic in the higher nature of man. Used with understanding it can promote activity in the causal body, and so enable the manifold powers of that body to be unfolded.

It is noticeable that there are more child geniuses in music than in any other branch of art. Apart from the theosophical explanation, the reason for this would

be obscure. Mr. Sinnett's theory seems to meet the facts of the case. Briefly stated, it is that music, being more abstract than the other arts, can be carried up to higher levels in the devachanic life, and is consequently nearer within the memory and grasp of the ego, and capable, therefore, of earlier expression.

The man who has been privileged to hear any of this music of the higher worlds knows that, so far as this physical world is concerned, music is scarcely yet born. And the tragedy of the whole thing lies in our utter inability to express the music of higher planes in the limited material of this world. There are finer gradations of sound than any we can practically use. There are paradoxes, too, irreconcilable from the physical standpoint—the wonderful cadences of sound, for example, which are a whole symphony in themselves, such as are the expression of a man's being, and which yet from another standpoint are a single tone.

Nevertheless, while it is not possible to

reproduce this higher music, it can to some extent be translated in terms of the physical world. In the music of Wagner pre-eminently, one may discern combinations of sound that are true to nature, are real, mantric. In the *Ring* he catches the swirl of the elemental life; in the "Good Friday Music" from *Parsifal* we have the song of revived nature which reminds us of the joy that pervades the trees and the flowers and the grass of the field on a certain occasion in every year when the whole world has been blessed; in the "Liebestod" from *Tristan and Isolde* Wagner carries us in his music up from the duality of human sex passion to the cosmic interplay of the Father-Mother principles in Nature, the eternal systole and diastole by which the life of the world is maintained.

As H. P. Blavatsky told us, all the forces of nature are living Intelligences; it is of the ceaseless processioning and interweaving of those Intelligences that the substance of our music is fashioned.

—FROM THEOSOPHY IN AUSTRALASIA.

BUREAU OF SOCIAL RECONSTRUCTION

ROBERT K. WALTON, *Director.*

Who's who in Brotherhood. A clearing house of information for those who would serve.

The far reaching objects of the new Bureau of Social Reconstruction, are stated as follows:

1. To make a link with each organization working toward brotherhood along the line of social reconstruction, whether that work take the form of general social betterment, politics, education, or religion.

2. To furnish definite information regarding each of these organizations, showing just what it has accomplished, what it is doing at the present time, and what it aims to do in the future.

3. To put those wishing to work for brotherhood in touch with the opportunity. By co-operating with those who are working along the lines in which we are interested we not only add to the efficiency of our own efforts, but make a link that gradually increases our opportunity for theosophical propaganda.

4. By familiarizing our members with the great problems of the day, we will help them

to become better citizens in the truest sense of the word, and better agents in the carrying out of the great evolutionary plan for humanity.

5. It is the aim of the Bureau to help spread the practical message of Theosophy. To reach the leaders on the one hand by co-operating with them, and to teach the masses on the other hand by showing that we are actually helping in their constant upward struggle.

6. Our work will naturally follow along the four lines of politics, non-political social reform, education, and mutual religious understanding. While these may seem quite distinct they are really interwoven, in their practical application, so no one can be wholly separated from the others.

7. Into politics the Theosophist will bring a spiritualizing influence and will help to eliminate the graft and corruption. If he chooses to work with such of the parties as have not yet based their platforms directly upon the principle of brotherhood, he will seek to bring

SUPPLEMENT TO "THE MESSENGER"

Vol. V

JULY, 1917

No. 2

The following cablegram was received at Krotana on the morning of June 24, 1917:

3 gs ch 17

Warrington

Los Angeles

Madras

Inform your Section President unable receive personal correspondence.

Report official matters to Recording Secretary.

Aria

It is clear from this that Mrs. Besant, the President of the Theosophical Society, is no longer permitted to receive personal correspondence by the alien government that has overpowered India with military might and seeks to hold by might that which rightfully belongs to the gentle natives.

The T. S. members will please take notice of this restriction and refrain from correspondence with Mrs. Besant for the present, otherwise she may be further embarrassed in some way by the government which is practicing military Prussianism in India.

Mrs. Besant has written me: "Here we have much storm, in which India is arising to take her place among the nations of the world as a partner in the British Empire. The struggle is difficult, but the end is sure."

That expresses the true statesman's position. When England opens her soul to the larger vision, she will see that India as a partner will be to her a strength and an inspiration, whereas now she is only a shackled slave and therefore a weakness and a temptation.

Mrs. Besant's great effort has been to make England see this, and she has been made a prisoner of war for her noble endeavor.

In addition to sending protests to President Wilson and the British Premier, it might be helpful for the members also to send protests to the Senators and Congressmen representing the locality of each protesting member.

A. P. WARRINGTON

about this desired change. He will tend to change the motives of the men in politics from personal ambition to desire for unselfish service.

8. In the case of non-political reform, he will be put in touch with a large number of organizations that are seeking to relieve suffering, and improve the conditions of life for the people.

9. Under the head of education we shall work for the adoption of the new ideals that seem essential for the proper development of the children of the new age. This line of work is very important, and we trust that many will be led to co-operate.

10. In the religious field, the opportunity for service is unlimited, and every effort made will increase the effectiveness of the coming Teacher's work.

The program as outlined above is a big one, and we believe that its adoption is one of the most important steps ever taken by the T. S. in America. It will give the country a central clearing house of information regarding all the movements that are really working toward brotherhood. By helping to draw these organizations closer together, it will tend to harmonize their work, and make them more powerful instruments in the service of humanity. It will bring our membership into that close touch with the world that is needed if we are to reach the public with our teachings. It will prove a powerful factor in solving the great social, educational, religious, and political problems of the day, by bringing to bear upon them the bright light of our philosophy. It will help to prepare the world for the coming of its Teacher, and render His work that much the more effective. We are undertaking this task in the assurance that we will receive the hearty support of the membership.

—From THE MESSENGER (May).

The response to the above appeal has been astonishingly, deplorably small.

What is the matter?

Isn't the point clear?

This organization will do for you just what you are bewailing lack of time and facilities to do for yourself. We will show you how—exactly how—to help make con-

ditions better in *your own city* at a *minimum* of time and effort. We shall through a dozen—perhaps two dozen—voluntary workers at Krotona, read, digest, analyze, and synthesize, hundreds—later thousands—of books, pamphlets, magazines, official reports, tables of statistics, etc., giving the very latest results and conclusions arrived at by the hundreds of organizations and thousands of men and women of America and the world, who are working for humanity. We shall sift this steadily outpouring mass of material, and if you furnish the funds, shall print frequent bulletins of 8 or 16 pages, conveying these vital and intensely interesting facts to you.

We shall answer your letters, and on request put you directly in touch with the pioneers of the new day, in any particular field. Armed thus, and continuously re-armed by us, you can become with an *astonishingly* small effort, a vital force in your clubs, your societies, and your community, and you can galvanize them into a new vigor and a greater practical usefulness. Ideas—practical ideas that work—rule the world, and remake national customs and laws. Now is the time, in this amazing period of the world's history. Put your mind and your influence into the scale of progress. Join forces with us in this Bureau. Write us what you are trying to do for humanity, and we will help you do it, showing you just how you can alter and improve your method by following partially, someone else in the world who is doing it better.

TO YOU. We need funds. We need your questions. We need your work. We need you and your dollars *now*.

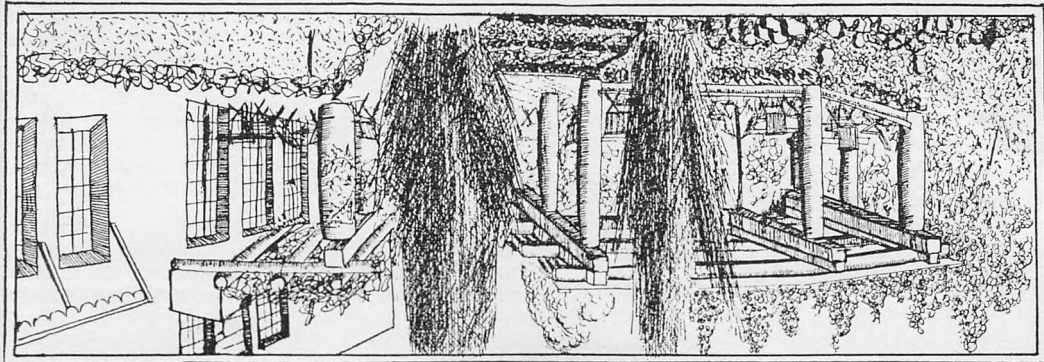
Bureau of Social Reconstruction.

ROBERT K. WALTON, *Director*
Krotona, Los Angeles, California.

True to thy Nature, to thy self, Fame and
Disfame nor hope nor fear:
Enough to thee the small still voice aye
Thund'ring in thine inner ear.

—from *The Kasidah of Haji Abdu El-Yezdi*

KROTONA: ITS REALITY



Of the ideal we spoke.

Now we speak of the reality—which is not the same as saying that the reality is now in every way ideal. If it were, it would be perfect—nobody can expect that yet, after so short a time. No, not for a long, long time.

But it exists in the archetype and the actual is growing! And it will come ever nearer to perfection, if everyone helps—be it only by kind, constructive thoughts.

Some sixty T. S. members live on, or just adjoining Krotona's beautiful grounds—all devoted to some part of the great work, for which the T. S. stands.

Only a few years old—yet, in some ways, Krotona is already bigger than the first pioneers would have dared to expect. Already has it become a Mecca for many members of the T. S., already is it an established center for all kinds of theosophical activities.

A magnetic centre? Yes, but of that no more here.

Krotona is the "home" not only for the American Section of the T. S., but also the E. S., the Star, the B. M. S. Its Institute courses form a school of Theosophy

synthetic school of science, comparative religion, art, philosophy, psychology and right living.

Outside the classroom, Krotona is a kind of school—one for practical training in

universal brotherhood—in learning how to live together in a somewhat communal way. The privilege of living with others like-minded with oneself is not a privilege enjoyed by everyone. At Krotona this becomes a happy reality to those who love Theosophy. And so not the least gained by those who live here is that refreshment and strength that comes of a united purpose and effort.

KROTONA NEWS

Heading this page is a sketch of the new pergola, built as an extension of the Cafeteria. It was designed and erected by Krotonians. From here one looks out on the hills and slopes of the Hollywood foothills with Mt. Hollywood in the distance. Within a few yards is the Krotona orange grove with its evergreen foliage, dotted at seasons with the gold of oranges, and at other times fragrant with the perfume of blossoms of purest white.

A new building is being erected, just north of the Court. It is to be a laboratory for original scientific research along theosophical lines, with a little hall for the teaching of such subjects. The building, which may cost close to \$2000.00, is the gift of the ever devoted and generous Dean, Mr. Augustus F. Knudsen.

Irving Cooper came—and went all too soon, and has gone for too long a time. He is now in England aiding the Section there, and we learn for an indefinite time. Here is a joke he left behind: Having once been asked: What is the difference between Theosophy and—Osteopathy? he came to the conclusion that Osteopathy was a bone twister, while Theosophy was a brain twister.

White Lotus Day, this year, was an exceptionally impressive celebration at Krotona. Over a hundred attended. A striking thing was that Mr. Judge was remembered at length, as was H. P. B., Col. Olcott and others—striking in this only, that there are those in other bodies who believe our members are always either unkind to or neglect-

ful of that distinguished pupil of H. P. B. But they do not know. His photograph hangs with the rest in our rooms. Does Mrs. Besant's hang in theirs?

Some music, never heard before, is often heard at Krotona. Mr. C. W. Cadman, who lives not far away, comes here quite frequently to work at his compositions. He says he never found a place where he felt more inspired.

CHILD OF THE EARTH

Oh! child of Nature, fling away thy fetters!
 And rush into the heart of all that lives,
 Open wide thine arms to the heavens and the earth;
 Feast thy soul upon the joy that freedom gives.

Hark ye! to the music that plays upon the breeze;
 Tune thy spirit higher with each gladsome strain;
 Part thy lips in song, of the joy and love thou feelst,
 For joy is love, and love doth joy enchain.

Let Beauty pierce thy heart with her immortal shafts;
 Answer to her every smile-inviting nod;
 Lift up thine eyes and breathe a wordless prayer of joy,
 Thy soul is awake, Oh! child of God.

—Alstan Barke

SOLDIERS AND SAILORS COMMITTEE

This committee has been formed to assist the Propaganda Department of the London Headquarters in supplying the great need of the soldiers and sailors for both Theosophical and Order of the Star literature and we most earnestly solicit the co-operation of our members in supplying both old and new books and pamphlets. (We would request that these be carefully selected and that Star and Theosophical literature exclusively be sent.)

This can be done by sending literature to Miss Fox, Chairman of the Propaganda Department of London or by contributing to the Soldiers and Sailors Fund at Krotona for the purpose of buying pamphlets especially adapted to the needs of those who are sacrificing for the great cause of humanity. The following is quoted from a recent letter received from Miss Fox:

If you could read some of the letters we constantly get from all corners of the earth where this sad war is being waged, you would realize more than ever how urgent the call is. The gratitude for the books and the teachings they contain is wonderful and most stimulating. . . . We now supply the Fleet as well as the Army, so our need is endless. We are delighted to hear of the interest you are taking in this great work and we warmly welcome your offer to help.

Kindly send *all literature* to Miss K. Douglass Fox, 19 Tavistock Square, London W. C., England, and *an itemized statement* of the same to Krotona Soldiers and Sailors Committee, Krotona, Hollywood, California.

Send money contributions to Krotona Committee also.

MAUDE C. SMYERS, *Secretary*.

KROTONA INSTITUTE

When this copy of MESSENGER comes to your hand the Krotona Institute will be opening its sixth Summer Course, beginning Monday, July 2nd. A very full program is offered and we invite the interested to spend a summer vacation doing something different from what you can do anywhere else in the world. Hollywood is a summer resort, weather beautiful and balmy, never hot, and the Institute at Kro-

tona is full of interest. In other words, it is a vacation for you in body, soul and spirit. The course of study is only part of the refreshing comradeship of students and teachers. "Come to Krotona for your summer" should be just as much on the lips of every Theosophist as the "Come to California for the winter" is on the lips of every tourist.

A. F. KNUDSON, *Dean*.

FROM THE NATIONAL PRESIDENT

(GENERAL SECRETARY)

MRS. BESANT STIFLED

The press dispatches claim that the British Government has now fully stifled Mrs. Besant. It has silenced one of its greatest patriots—one with powers of statesmanship, with ideals for the future welfare of the Empire and India's free place therein, far grander than the ideals of any other statesman. She whose rare talents have been laid on the altar of India's regeneration and England's spiritual expansion is suppressed for working for the freedom of an oppressed people; the voice that never sounds but to inspire is silenced by a decree of the oppressing government; the pen that never writes but to trace the higher ideals of life is stilled by the order of an alien government; the struggle of the noble soul for the freedom of hundreds of millions of gentle, trusting, non-resisting people from the yoke of a foreign master, from the burdens of the commercial conqueror, are to be thwarted by the oppressors' mailed fist. Through her daily paper, her weekly journal, her monthly magazine and book publications, through her lectures delivered constantly with matchless eloquence, Mrs. Besant has become a tremendous power for good among the Indian peoples to whose cause of freedom she is so glad to give her life. No wonder therefore the oppressor who designs to maintain his autocratic rule finds her in his way, no wonder he closes down all her publications, forbids her to speak or to leave a definitely limited area.

In India, England, the supposed champion of democracy, of the liberty of small nations, of freedom of speech and of the press, is today the dictator of whole groups of small nations. India has never been as a single nation but rather an assemblage of small states each free and independent, until the British East India Company and later the British Government, came and enslaved the most of them. Since then England has followed consistently in the steps of the British East India Company whose policy was one of

commercial greed, and has set up a bureaucracy which, in spite of its muddling efforts to foist alien customs and ideals upon this people, even though for their good, is little short of a jailor's regime. Under this regime the difficulties of education, the lack of proper government aid for the development of the resources of the country and powers of the people, the social injustice meted out to a native population possessing exquisitely fine traditions are appalling in their deliberate design to keep down this most wonderful of peoples beneath the heel of the conqueror.

And now that the Great White Lodge has sent one of the greatest of its younger members to help rescue from their long stage of slavery this people whose interests lie so close to the heart of the Great Ones, she too has been thrown into the dust and made to feel the grinding heel of the oppressor.

Three great wrongs have long disgraced the name of England: of these I have written before; but happily two of them now no longer persist as before. At last suffrage has been voted for the women of England and the Premier has opened a reasonable way for the settlement of the Irish question.

But the far graver injustice to India grows worse, and until England awakes to her duty to India she will not be allowed to gain the primacy among certain nations which otherwise may be hers. Let her fail India and she will fail the whole world and there will be another nation put forward to take her opportunity, a nation now being made ready in case she fails. Had she treated India as she does Canada or Australia, and permitted her sons to arm and develop all the powers of a free people, India could have sent into the battle fields millions of valiant warriors that would have ended the war long ago.

But no; England could only be strong in India by enforcing weakness upon the Indians. Now see the fearful karma of it!

I hope every lover of freedom and liberty and the rights of nations to govern

themselves will send vigorous protests to the British Government at once against its Indian oppression and also to President Wilson as the greatest champion of the rights of nations in this dire emergency.

Do so, all who read this, quickly and vigorously. Great events of history hang on the success of the effort.

The following resolution has just been adopted by the Krotona Lodge, T. S.:

Whereas the press dispatches state that the British Government in India has practically interned Mrs. Annie Besant, President of the Theosophical Society, Mr. George Arundale and Mr. B. P. Wadia, workers at the Theosophical Headquarters, forbidding them to lecture or to publish their writings and in other ways is attempting to stifle their work for democracy and Home Rule in India, and

Whereas this is a flagrant violation of the principles of Democracy for which the United States of America is fighting in this war against Teutonic and Turkish autocracy; and

Whereas the British Government and various of its members have recorded themselves definitely in favor of the rights of democracy as the only safe basis for the future peace of the world, has invited the co-operation of the United States Government on the basis of democracy, and has hailed our entrance into the war with satisfaction because of the increased probability of the success of this ideal,

Now Therefore Be It Resolved, That we deem the action of the British Government against Mrs. Besant, Mr. Arundale and Mr. Wadia as an unwarranted, high-handed action subversive of democratic principles, directly contrary to justice, and an intolerable infringement upon the inalienable rights of mankind, and

Be It Further Resolved, That the President of the United States be earnestly requested to transmit a formal protest against such action to the British Government and to the other Governments allied with the United States in the prosecution of this war against acts of the same autocratic and despotic kind, and to request forcefully a reconsideration of this matter by the British Government at London of the acts of its administrators in India, to the end that such undemocratic restrictions be removed forthwith.

HELP FOR THE T. S. IN IRELAND

Our former able co-worker in the American Section, Capt. Robert W. Ensor, has been appointed Propaganda Manager of the T. S. in Ireland. Mr. Ensor has, with

his well-known devotion and one-pointedness, undertaken to nurture the small nucleus of Theosophy in his native land and to develop it into a vigorous spiritual force—one destined to wield a major influence in the destinies of Europe.

At present there are only 19 members of the Society in Ireland—a small beginning, but a promising one with such a worker as Capt. Ensor stimulated its activities.

Now, what will Americans do to help the Irish Section to become organized and so to become an effective instrument in the service of the Masters? This is a period of service and to give is one of the most important opportunities for service that is coming to Americans just now—"to give until it hurts."

Donations to this important cause are now solicited from our members. Will those who give money kindly send their remittances to Charles Hampton, Krotona, Hollywood, Calif.?

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—Annie Besant

At this crisis in the history of the world it has been felt that the time has come for organized theosophical propaganda to be carried on in Ireland, in order that its unifying force may help to harmonise the many disturbing elements in that country.

A special week of lectures has been arranged for Dublin from May 7th to 13th inclusive and in Belfast from May 14th to 20th, when Miss de Normann will give a public lecture each evening at 8 p. m. and a lecturette in the afternoon at 3 p. m.

It might be interesting to point out that there is only one theosophical lodge in Ireland, the one in Belfast. At one time there were two others, one in Dublin and one farther south, but both of these have unfortunately lapsed.

In view of the great importance of reviving these lapsed lodges and of starting new ones in different parts of the Green Isle, I venture to ask F. T. S. in the U. S. and Canada to help in this work by sending us donations of money and books.

It is the intention to follow up this effort with other lecturers from time to time with the aim of establishing an Irish Section, but to do this considerable funds will be required and we think we should have at least one thousand dollars, and of this amount the English and Scotch Sections have given £30 and £25 respectively, showing that they are in full sympathy with our work and realise what a tremendous benefit it would be to have a Section in Ireland.

I know full well I have only to put the needs of Ireland before the American Section when the necessary help will be forthcoming.

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Annaghmore, Co. Armagh, Ireland.

HONORS OF WAR

When the call to arms was sounded, Theosophists responded the world over. Many have since earned honors on this side the great divide, and some have gone for theirs to the other side. Among the former is Conn Smythe, the twenty-two year old son of Albert E. S. Smythe, President of the Toronto Lodge T. S. This fine young Theosophist distinguished himself so notably in acts of personal bravery that he has been decorated with the Military Cross. His father is one of the oldest members of the Society, having been a warm personal friend and co-worker of Mr. William Q. Judge.

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Members joining the service are requested to inform Mr. C. P. Garman, the National Secretary at Krotona, so that he may make up a register of our patriotic servers.

THANKS OF THE FRENCH SECTION

The General Secretary of the French Section, Mr. Charles Blech, writes from the front as follows:

I am overcome with the splendid help of our American brothers and the kindness of my dear friend and colleague. I can but pray you to thank warmly the Board of Trustees of your Section and all those who so kindly responded to this call of fraternal service.

It was very nice to date that gift from White Lotus Day, and also very gracious to ask your members to dwell in thought for a few minutes on the welfare of our Section.

Although we are working hard with the British Army to fulfil our objects and the destruction of Prussian despotism and autocracy, we need more help to spare, in a certain way, the vital forces of our poor country, and the coming into the "White Camp" of the United States has for us an immense value.

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THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY

NOTICE OF THIRTY-FIRST CONVENTION

The Convention of 1916 ordered that the annual meeting of the Section for 1917 should be held in New York City, New York. Therefore the following notice is given:

The thirty-first annual convention of the American Section of The Theosophical Society is hereby called to convene in the City of New York, State of New York, on Friday, the 5th day of October, 1917, at 9:30 o'clock A. M., in a place to be designated by the Committee on Arrangements, and to be announced in subsequent issues of THE MESSENGER, for the election of officers and the transaction of such other business as may properly come before it. This annual convention will adjourn from day to day until its business is finally finished, and may hold any of its subsequent meetings as it shall elect.

The present incumbents of the elective offices whose terms of office expire with the convening of said meeting are: A. P. Warrington, General Secretary and President of the incorporated Section; Vacancy in office of Vice-President; Eugene W. Munson, Treasurer; H. C. Stowe, Mrs. A. Ross Read, Robert K. Walton and C. F. Holland, A. P. Warrington, members of the Board of Trustees; J. Harry Carnes, member of the Judiciary Committee.

Under the by-laws of the Section, every member is entitled to vote in all conventions either in person or by proxy. Voting by lodges no longer exists.

IMPORTANT TO MEMBERS

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

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

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

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

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

Fraternally,

CRAIG P. GARMAN, *National Secretary.*

By order of the National President.

PROXY

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

.....with full power of substitution in the premises, to be my proxy, to vote in my name in the thirty-first annual convention of the said Section to be convened in the year 1917 and in any adjournment or adjournments thereof, and to act for me in said convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof. All previous proxies are hereby revoked.

Given under my hand and seal this.....day of....., 1917.

.....[SEAL]

(Write name plainly)

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

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

His sister, Melle. Aimee Blech, the well-known theosophical writer, adds:

We are so happy and grateful to you and to the dear American National Society. Please thank all very heartily and tell them how we are grateful for the help so graciously offered. It is a debt, a karmic debt, but we are happy to owe it to the American Section.

In addition to the remittance which has already been forwarded and of which the above gracious expressions are the acknowledgment, the sum of 410 francs was received after the fund was closed, and has been covered by a subsequent remittance to the French Section.

Inquiry having been made as to the expense of \$163.23 in connection with the above fund, I wish to explain that it covered the cost of 6000 two-cent envelopes and the stationery required.

THE THEOSOPHICAL EDUCATIONAL TRUST

In the present number of THE MESSENGER there is an interesting article by Ernest Wood, Hon. Secretary, on the work of the Theosophical Educational Trust. With this was received a copy of the Trust Report, copies of which by instructions from Mrs. Besant have also been sent to each of the lodges.

Mr. Wood states that the war is making financial progress very difficult for the Trust, especially as it is more and more protracted. So if there be those in the American Section who are interested in this exceedingly useful work and can render it aid by donations, I am sure Mrs. Besant will be grateful, as this work is in the forefront of her splendid program for the helping of humanity.

I shall be glad to receive and transmit any remittances that may be sent through this office.

EASTERN CONFERENCE

The Divisional Representative of the Eastern Division reports that the recent Conference of the federated lodges of his Division in Boston was very pleasant and successful. Among the speakers were Mr. H. C. Stowe, President, and Mr. W. T.

Simpson, Secretary of the Federation, and Dr. T. P. C. Barnard, Divisional Lecturer.

An interesting feature was the Forum, where the all important subject was discussed: "How can Theosophists best work on the four lines of Religious, Social, Educational and Political Reform."

There were meetings of the T. R. C. and the O. S. E.

THE THREE LINES

Of the three lines of activities which Mrs. Besant considers of grave importance for all Theosophists to work in, only one is yet ready in America, and that is Co-Masonry. Of the other two, the Theosophical Educational Trust is not yet formed in America, and the third which bifurcates into (a) the Brotherhood of the Mystic Star, and (b) the Old Catholic Church, will not be available until a little later. It is true there is an old Catholic Church in this country known as the American Catholic Church, but it is best to await Bishop Wedgwood's coming ere considering that.

THE OLD CATHOLIC MOVEMENT

Right Rev. Jas. I. Wedgwood, presiding Bishop of the Old Catholic Church for the British Empire, is expected in America soon. He will be looked to by those interested in this Church to give them the necessary guidance as to what course should be taken in this country.

The Bishop was once General Secretary of the T. S. in England and Wales, is now Grand Secretary of the Supreme Council of Universal Co-Masonry, and is a close friend and co-worker with Mrs. Besant and Mr. Leadbeater.

Due announcement of his plans for America will be made, and lodges wishing to have a visit from him may write to me.

MR. COOPER

A cablegram arrived Irving Cooper saying he had reached London. He is at Tavistock Square, London.

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EDITORIAL COMMENT

MORE ABOUT WAR

A few letters have reached THE MESSENGER giving various views of the article on *War and Non-Resistance* by L. W. Rogers, in the June issue. Some of them express commendation but two take distinct exception. One of these asks if the editor's attention should not be called to the fact that Mr. Rogers is teaching a false and perhaps dangerous Theosophy in endorsing the war.

In the earlier days of the Theosophical Society it was common for a writer to begin his article with the announcement that he spoke only for himself and not for the Society. But it came gradually to be understood that nobody *can* speak for the Society unless he is officially promulgating some enactment by a theosophical convention, or other authorized assembly, and so the unnecessary announcement went out of use. The Theosophical Society has three objects, which are too well known to need restatement here, but it has no dogmas. It follows that every member is at liberty to present his views of theosophical principles to the public. How widely his views are accepted never depends upon any official position he may hold but upon the logic of his presentation alone.

However, if any Theosophist feels that he needs an authority on the subject of war let him turn to the BHAGAVAD GITA. This book is universally recognized among us as a great spiritual classic. It is one of the oldest scriptures in existence and one cannot read it without being convinced of its wisdom. It carries its credentials in its utterances and reveals so profound an insight into nature that to read it is to perceive its truth. This problem we are considering has a prominent place in the BHAGAVAD GITA. Arjuna, like many Theosophists of today, is in doubt. It seems to be his duty to fight for his country and yet those near and dear to him are in arms on the opposite side! In his extremity he appeals to Krishna, the supreme spiritual authority. Krishna tells him that there is no pos-

sible escape from his painful situation and that he must fight. To fight is his dharma but it is to be done with dispassion.

It can hardly have escaped the notice of Theosophists that the attitude of the president of the Society, Mrs. Annie Besant, has been unmistakable on the subject of war and that C. W. Leadbeater, recognized by all to also have the advantage of personal knowledge of the matter not possible to most of us, takes the same position. In fact we cannot recall an instance in which any writer in theosophical publications has taken the position that war is not a necessary expedient and that Theosophists should not defend their country.

One of the critics of the article in question says he did not suppose Theosophy endorsed killing. Of course it does not endorse killing *per se*. Perhaps a fair way to put it is "no unnecessary killing." There are probably Theosophists who would not kill a mosquito that was about to sting a baby's hand even if it was known to have just come from a yellow fever patient. But to most of us that seems an unbalanced view. It is not easy to lay down hard and fast rules and say that under no circumstances shall we ever take life. But is it not fairly clear that we are always morally bound to choose the lesser of two evils, when two confront us? And is not the lesser of two evils sometimes armed resistance?

Among the forces that promise much in unifying the churches in the near future is the World Alliance for Promoting International Friendship Through the Churches. It is an all-denominational organization and has for two years had an agent traveling among the belligerent and neutral nations of Europe promoting the objects of the order. To us any movement that unites the churches for a common purpose is significant. The fact that they are forgetting denominational differences in helpful work for the world is likely to prove more important than the success of any particular enterprise they may undertake.

FROM THE NATIONAL SECRETARY

"DO YOUR BIT"

The misery in the world would quickly disappear if each individual in it would "do his bit." An increase of knowledge should result in an increase of action.

Our new knowledge is of value to the world only as we apply it. It is not the scattering of our energies blindly, but rather the purposeful and intelligent directing of our forces—based on discrimination—which counts most as a constructive factor in the life of our city and nation.

Let us give to our communities the best we have. Let us enter into the life of other useful organizations and help them to accomplish their chosen work. A grave danger lies in thinking that each worthy activity must bear the label of "Theosophy."

It is true we should build our theosophical units that they may stand as towers of strength—centers through which powerful spiritual forces may flow. Individual members are privileged to choose to work in any society whose "color" is to their liking; the T. S. lodges themselves, however, should endeavor to reflect the pure, white light of truth as perfectly as possible.

All constructive work is useful. The name by which it is called matters but little. Seek to discover those truths which Theosophy holds for you; place it first in your inner life; then, to the best of your ability, strive to "do your bit."

WHAT TO DO

Many lines of activity present themselves for consideration. In response to an invitation from the magazine THEOSOPHY IN NEW ZEALAND its readers replied urging four lines of activity. We give them below by way of suggestion:

1. Prohibition
2. Food Reform (vegetarianism)
3. Nationalisation of Unearned Profits
4. (a) Suppression of White Slave Traffic
(b) Prevention of Diseases caused by immorality
(c) Promotion of Eugenics

The reform suggested by one of the above correspondents was to "Commence reforms; stop discussing them." The editor poignantly remarks that "it was a shot fired jestingly, but, by the feel of it, it was not a blank cartridge."

Some T. S. members are doing a big work in an anti-capital punishment movement; others are strenuously opposing vivisection as now practiced. Hundreds of members are engaged in promoting prison reform, by corresponding with prisoners and supporting the prison bureaus. Since the war, the Red Cross has presented an active field.

Opportunities for helpful service are innumerable. It is the plan of the Bureau for Social Reconstruction to familiarize T. S. members with those organizations engaged in carrying on the world's work.

FEDERATION OF NATIONS

A splendid movement called the Society for the Promotion of the Federation of Nations, 910 Third Avenue, Los Angeles, Cal., has recently come to our attention. The purpose of this Society is to spread the idea of the Federation of Nations, believing that the only solution of the perplexing world problems lies in that direction. Since the war is bringing an entire change in methods of thought and systems of government, and the trend of events is pointing toward a world democracy, an organization promoting the Federation of Nations is apropos.

In the book MAN: WHENCE, HOW AND WHITHER, in referring to a future time, the authors state that practically the whole world will be federated politically. It is pointed out that Europe will be a Confederation with a kind of Reichstag to which all countries send representatives.

Members to whom the idea of the Federation of Nations appeals may obtain further information by writing to the above Society. Each one can aid in spreading these thought germs that are to be vitalized into a future reality.

PROGRESS IN CHICAGO

The merging of four Chicago lodges—Adyar, Annie Besant, Central and Chicago—into a new lodge called Chicago Brotherhood Lodge, on May 5th, produced a condition of unity that vitalized theosophic work among these lodges. After a series of seven lectures by Max Wardall shortly after, thirty-four members were enrolled. Chicago Lodge was the oldest lodge in the American Section.

We give below a report by Alvah Milton Kerr. Mr. Kerr is editor of the CHICAGO LEDGER, which has a weekly circulation of about a million and a quarter.

The spiritual quickening received by the Chicago Theosophical section during the recent visit of Mr. Max Wardall, was so pronounced as to justify special notice. Beginning May 9 and concluding Wednesday evening, May 16, this vigorous and effective national lecturer gave a series of spirited, convincing discourses, heard by audiences that filled Besant Hall to overflowing. The great spiritualizing thought-form which is always felt hovering in Besant Hall was thrilled and vitalized afresh, and many groping minds were opened. Strong and vivid and appealing as were Mr. Wardall's discourses, the down-rush of power from the upper planes was perhaps yet more remarkable. That which poured in through the prepared channel was light that could actually be felt. Many members remarked it, and strangers who were present felt the sweetness of a glory that was invisible, and they came again and again.

As proof of this convincing presence thirty-five new members were received into the Society by Mr. Wardall upon the final evening of his lectures. The writer was struck by the beautiful and impressive character of the ceremony through which Mr. Wardall received the candidates into membership. The cordial welcome and spiritual exhortation given each new member, taken together, constituted a very striking sermon. Unquestionably, since it is so vital a step, great care and earnestness should be devoted to the induction of members into the Society. We predict that the thirty-five members who joined the Chicago Brotherhood Lodge, May 16, will not soon forget their welcome or ever regret the step.

No doubt the charming atmosphere and noteworthy success of those meetings was partly due to the new impulse to team-work engendered by the recent consolidation of four of the Chicago lodges into one. On Saturday evening, May 5, Central Lodge, Annie Besant Lodge, Chicago Lodge and Adyar Lodge were merged into a single organization named Chicago Brotherhood Lodge. A pronounced impulse to co-operative effort and a greater sense

of strength have resulted. Into this larger vigor of purpose and better *esprit de corps* Mr. Wardall came and with correspondingly successful results.

Obviously, organized groups of Theosophists, desiring augmentation of membership, should seriously strive to prepare the way for the national lecturers by vitalizing the region with strong, co-operative, harmonious preliminary thinking, as well as united physical action. In sowing seed it is vital whether or not the soil is warm or cold.

Mr. Wardall himself expressed lively appreciation of the aid given him by the new warmth and force radiating from the closer unity of the Chicago lodges. Himself an ardent advocate of co-operation as a constructive and conserving principle, both in community and national life, he averred that he at once sensed the prevailing harmony of spirit and found success easier of accomplishment.

Distinctly contributory to the fine results of the lecturer's visit, was the earnest aid rendered by the newly elected officers of the Chicago Brotherhood Lodge.

Though most of these have been busy laborers in the Chicago field for years, they obviously have been heartened and stimulated by the collective force of the consolidation. At the unifying of the lodges there were elected with enthusiasm, Dr. Edwin B. Beckwith as President, Mr. Walter Greenleaf as Vice-President, Miss Katherine Seidell as Corresponding Secretary, and Mr. William Sommer as Treasurer.

Splendid as were the results of Mr. Wardall's visit, the strength and unity gained through the merging of the lodges at this point, promises still larger spiritual harvests for the future in and about Chicago.

NEW LODGE IN BAKER

At the close of a series of successful meetings by Mr. W. G. Shepard, of Evèrett, Wash., *Baker (Ore.) Lodge* was organized with twelve members. Eight of these members are new members in the T. S.

Mr. A. L. Williams, of Baker, with three associates, members-at-large, had prepared the field splendidly by tact, good judgment and general theosophic diplomacy.

This is an illustration of what a member-at-large can do by way of preparing a field for future theosophic work.

THEY STAYED AT HOME

"The Lodge meets tonight," said Brother Brown, "But I don't believe that I'll go down; I'm tired, and it's pretty cold tonight, But everything will go all right If I'm not there." So he sat and read The paper awhile, then went to bed, Having stayed at home from the meeting.

"The Lodge meets tonight," said Brother Gray, "But I guess I'd better stay away; I don't like the way the young folks take Things into their hands, and try to make The good of the Order all jokes and fun—I think that something sensible ought to be done."

So he stayed at home from the meeting.

Thus one and another made excuse, And said as long as they paid their dues And assessments promptly, they could not see What the difference was if they should be Away from the Lodge on meeting night; And argued to prove that they were right In staying home from the meeting.

And earnest officers of that Lodge, And the faithful few who didn't dodge Around their duties, and try to shirk, But did both their own and other's work, Grew discouraged at last, and in dismay The Grand Lodge took the Charter away Because all stayed at home from the meeting.

—From THE SEEKER, Mar. 1917.

DEATHS

Four T. S. members passed through Death's gateway on the same day this month. On the third day of May they answered the summons and began their long journey.

Mrs. Perky Webster, Washington Lodge, is particularly known because of her altruistic labors for the alleviation of crippled children and the endowment of Orthopaedic Hospitals in various states, which stand as an enduring monument.

Miss Hattie Von Bulow, Central (N. Y.) Lodge, was an earnest and devoted worker for Theosophy, and in her capacity as Secretary of Central Lodge over a period of some years Central had no truer friend, no better helper.

Emmet Lennon, Houston Lodge, ranked high among American singers as dramatic tenor, for years taking leading role in many grand operas. He was preparing a lodge "Cadman lecture-recital" at the time of his death, in service.

Frederick W. Wald was a pioneer member of Seattle Lodge. In Seattle's early days he was at the fore-front and a leader in all that was for social, political and civic uplift. Shortly after the formation of Seattle Lodge, over twenty years ago, Mr. Wald joined, and has been faithful with unswerving fidelity to the lodge in any and every capacity. His life was a tower of strength. "All the Seattle fellows feel that with his passing the other side has gained a new recruit, whose indomitable will and splendid ability will be used to the utmost. We know the blessings of the Great Ones rest upon him."

FINANCIAL STATEMENT

STATEMENT FOR MAY, 1917

Receipts

Fees and Dues	\$ 285.04	
General Fund Donations	1.00	
Propaganda Donations	340.32	
Rent	30.00	
Exchange and Interest	6.66	
Messenger Subscriptions	5.95	
Incidentals	15.75	
	<u>\$ 684.72</u>	
Cash on hand May 1, 1917.....	\$5205.94	\$5890.66

Disbursements

Salaries	\$ 196.15
Stationery and Supplies	33.33
T. S. Postage	33.51
Rent and Light	86.00
Telephone and Telegraph	9.75
Furniture and Fixtures	6.00
Incidentals	51.85
	<u>\$ 416.64</u>

FIELD WORK (Organization of New Lodges, etc.)
Expenditure for Bakersfield and
Phoenix lodges (Eugene W.
Munson)

\$ 52.90

MESSENGER DEPARTMENT

Rent	\$ 7.50
Salaries	26.65
Postage	14.50
Incidentals	16.85
	<u>\$ 65.50</u>

PROPAGANDA

Rent	\$13.50
Salaries	110.00
Stationery and Supplies	44.13
Postage	16.98
Incidentals	4.50
	<u>\$ 189.11</u>

\$ 724.15
Cash on hand June 1, 1917.....\$5166.51 \$5890.66

MONTHLY LODGE AND MEMBERSHIP RECORD

MAY, 1917

Total number of Lodges.....		186	
Lodges Chartered	3	Lodges Dissolved	0
New Members	203	Deceased	2
Reinstated	3	Resigned	1
Transferred from other Sections.....	0	Transfers to other Sections	0
Total Active Membership.....	6755	Transfers to Inactive Membership	0

PROPAGANDA DEPARTMENT

RAY and MAX WARDALL, *Managers*

A BOLD CHURCHMAN

The T. S. has made extraordinary gains in membership during the last year. It is especially interesting to observe the large number of professional men and women who have joined our ranks. The time is close at hand when ordained ministers will join the T. S. in order to gain a larger philosophical understanding of that which they seek to teach. At Cleveland, during the recent visit there, Rev. David Rees Williams, recently installed as pastor of the North Congregational Church in that City, joined the Society. He said tersely at the time of joining "You have something here that I want." Rev. Williams belongs to the new theological era, for at the time of his installation, he quoted the following from Robert Ingersoll, which he denominated:

The Poetry of My Faith

The future rises before me—I see a world where thrones have crumbled and where knights are dust. The aristocracy of idleness has perished from the earth. I see a world without a slave. Man at last is free. Nature's forces have by science been enslaved. Lightning and light, wind and wave, frost and flame, and all the secret subtle powers of earth and air are the tireless toilers for the human race. I see a world at peace adorned with every form of art, with music's myriad voices thrilled, while lips are rich with words of love and truth; a world in which no exile sighs, no prisoner mourns; a world in which the gibe's shadow does not fall; a world where labor reaps its full reward; where work and worth go hand in hand; where the poor girl in trying to win bread with the needle—the needle that has been called 'the asp for the breast of the poor'—is not driven to the desperate choice of crime or death, of suicide or shame. I see a world without a beggar's outstretched palm, the miser's heartless, stony stare, the piteous wall of want, the livid lips of lies, the cruel eyes of scorn. I see a race without disease of flesh or brain—shapely and fair, the married harmony of form and function—and, as I look, life lengthens, joy deepens, love canopies the earth; and over all in the great dome, shines the eternal star of human hope.

Rev. Williams then said: "Ingersoll had the Holy Spirit and was determined

to present the truth; this is my faith too, put in words by a man not a member of any church, but who was one of God's great prophets." And the brothers of the church applauded.

The propaganda department wishes to avail itself of the great quickening manifested in the Christian Churches. We are prepared to send to any one who has a friend among the clergy propaganda leaflets that are temperate and appealing. Or if desired, send us the addresses of the more liberal of the ministers of your acquaintance and we will mail to them direct suitable material for broadening and deepening their minds. M. W.

THE HABIT OF SERVICE

We have heard much of undesirable habits. This department affords a splendid field for developing some good ones. Do you really want to help? Do you find lacking an awakened spiritual will sufficient to force the bodies into action? Do you wonder "why" your aspirations seem unable to find expression in action? Do you ask yourself "why" in the face of daily endeavor to acquire knowledge you often become restless, irritable and turbulent?

All of these questions can be answered to your complete satisfaction if you will let us help you develop the habit of serving others, by distributing literature and in many other ways. Most of us are self-centered and selfish. Selfishness abides in our mortal bodies. They are plastic and by quiet persistence may be gently led into ways of response to the Immortal. The desire in one's heart to do something must find expression in action. The real test of belief lies in conduct. Daily activities offer opportunity for training our bodies three. The nature of the Real Self is to give. Let us help start the inner forces flowing and once the bodies commence to give way and respond we will

automatically seize every opportunity, great or small, that presents itself. Thus may we qualify in the Master's service by working for Them in every branch of the Theosophical Society. R. W.

READY-TO-DELIVER LECTURES

For the benefit of new lodges we would explain that the Propaganda Department issues, on the 1st and 15th of each month, prepared lectures for use in public gatherings, such as parlor talks, clubs, or the regular public lecture of the lodge, whether large or small. *They are not for individual study.* These lectures are compiled principally from the elementary works of Mrs. Annie Besant and C. W. Leadbeater, and are sent free to all who will use them for public work. They may be read *verbatim* or used as a basis on which to construct an original lecture. We furnish a brief analysis with each lecture and also three different newspaper reports. By getting these reports printed in the local press the lodge is enabled, not only to give hundreds of thousands of their fellow citizens a brief message of Theosophy, but also to advertise the existence and location of their meeting place.

As so many lodges discontinue some of their activities in July and August we shall not issue any ready-to-deliver lectures during those two months. Those who desire to make use of the service in the Fall lecture season should make application on or before September 1st, on which date we shall mail the first lecture for the season. C. H.

THE SEED AND THE HARVEST

It is sometimes unfortunately true that speakers of ordinary ability, having access to theosophical platforms, degrade exalted conceptions by commonplace expressions and thus their propaganda is likely to detract from the value which public opinion is beginning to place upon the Divine Wisdom.

Mrs. Besant says: "*The T. S. is called to spread ideals through the mental atmosphere and to work them out into physical*

forms for the new civilization." It seems a pity that such a sublime purpose should ever be ignored, and its place taken by cheap wit and alleged humour. In the work of reconstruction of civilization which is now upon us, there are undoubtedly many orthodox medical, political, social and religious absurdities that must give way before the dawn of a more enlightened age. A certain amount of iconoclasm may be necessary; but iconoclasm should not be interpreted as license.

Whatever a member's private opinion regarding orthodox church thought or the Bible may be, it clearly is not well to deliberately wound the feelings of invited guests, who may be in the audience for the first time to learn what Theosophy is.

When a speaker likens the Holy Communion of the Christian to a course dinner, saying this prayer corresponds to the soup; this ceremony to the entree; this to the dessert, etc.,; or speaks of Jonah as "putting the blarney over God" it is *prima facie* evidence of bad taste. It is not necessary to dance a jig on the Bible, or to trample the ideals of your guests in the dust, or to abuse the hospitality of the platform in any way in order to reconstruct civilization. C. H.

FROM MR. WARDALL

Upon our arrival at Madsion, Wisc., on May 3rd, we lectured at the Public Library to a very intelligent but excessively meager audience. It appears that this lodge has lost most of its members by removal, so that little remained to form a nucleus for the lectures. We were glad, however, to greet the shattered remnant.

The regeneration and awakening of Milwaukee during the last year has been truly remarkable. Last year the lodge was weak, without a meeting place or a very well developed ambition. This year it is strongly fortified with new members, new ambition and a fine lodge room. A number of new members joined during my visit and great was the rejoicing thereat. Milwaukee has arrived.

Upon our arrival at Chicago we found that the long looked for event had occurred, the four leading lodges having consolidated into one—the Chicago Brotherhood Lodge. The concentrated vitality of these lodges became at once apparent and Besant Hall overflowed every night at my lectures—35 members being initiated at the members' meeting.

One lecture was given at Oak Park, through the instrumentality of Oak Park Lodge, in the beautiful Unity Church. A good crowd was in attendance and the interest very pronounced.

At Fort Wayne three lectures were given, which were fairly attended, with a members' meeting on May 21st. The lectures were better advertised than those of last year and some new members joined at the conclusion of the lectures. Fort Wayne has made progress too during the year and the president of the lodge has developed into a capable executive and an able propagandist.

At Grand Rapids splendid audiences turned out to the lectures at All Souls Church, and we followed the plan adopted here by Mr. Rogers of giving noon-day talks. This method proved efficacious, as it gave those really interested an opportunity for a square contact with Theosophy. Twenty of those attending the noon-day meetings joined the Grand Rapids Lodge.

A lecture on *Esoteric Christianity* was given at Grand Haven, at the request of Mrs. Garnsey and with the co-operation of the Secretary of the Chamber of Commerce of that City. The lecture was held in the Orpheum Theatre and was fairly well attended. The experience here proved that small towns in the East or Middle East are not good fields until they have been cultivated. This lecture was splendidly and skillfully advertised, yet but few availed themselves of the opportunity to hear what Theosophy was about.

Three lectures at Saginaw followed Grand Haven, in the Banquet Hall of the Municipal building. The audiences were not large but the interest was keen and some good was accomplished. The lodge members here are earnest and devoted and will, during the next year, make very rapid strides.

Detroit too underwent an awakening during the last year, and we found this time a new spirit. The two lectures at the Statler Hotel were well advertised, well attended, and well received. Hotel parlors are often ideal places for theosophical lectures, and where they are not too expensive are to be recommended.

Toledo staged our two lectures in the Art Museum, and the atmosphere and setting were a joy to the lecturer, at least. The lectures were preceded by music of a very high character. The two lodges, Harmony and Toledo, in this city, co-operated in the procurement of these splendid advantages and fine audiences turned out. Toledo is growing strongly.

It is hardly necessary to say that the Cleveland meetings brought out crowded houses in the new lodge rooms. No lecturer ever goes to Cleveland without a feeling of anticipation. The audiences are peculiarly cordial and the lodge is generous and appreciative. Of course this may be said of many lodges, but it applies with special emphasis to Cleveland. Twenty-two joined at the members' meeting and the

big lodge assimilated them without any evidence of indigestion.

After visiting Buffalo, Hamilton and Toronto, I shall return Westward to Puget Sound. My permanent address during the summer will be 541 New York Block, Seattle, Wash.

MAX WARDALL

FROM MR. ROGERS

The course of seven public lectures at San Diego made a pleasant close for the season of 1916-17, the first week in June. It was better than the good results we usually get there and it was chiefly due to two things—the enterprise of the Annie Besant Lodge in taking the best lecture hall in the city and the excellent newspaper advertising. The beautiful Masonic Temple is well located and the large hall on the ground floor was nearly filled for the opening lecture. The audiences grew steadily. By the middle of the week the place could be called packed and at the close we had the largest of the audiences. We decided to try an afternoon public lecture on the fifth day. To my great surprise the hall was packed! It was my *debut* as a lecturer for the Order or the Star in the East—subject *The Coming of a World-Teacher*. At the close of the meeting twenty-four new members joined the Order. At the final lecture the invitation to those who wished to take up the systematic study of Theosophy to remain after adjournment was responded to by over one hundred and fifty people, but I have not learned how many actually enrolled in the study class.

Other cities visited since my last report are San Jose, Fresno, Ocean Park, Pasadena, South Pasadena and Santa Ana. Of these Fresno and Pasadena are noteworthy. The others represent the usual routine work. Some months ago I called attention to the remarkable percentage growth at Fresno. It need only be added that there is no abatement of either enthusiasm or growth. Pasadena, I feel confident, has entered upon a new era also. The members are making real sacrifices to build up the lodge and the results are becoming apparent. The six lectures drew increasing audiences and we closed with what the theatrical people call a "capacity house."

Until September 1, my work will be at Krotona. Some nearby lodges have asked why I cannot give them "just a few lectures when it is so near and easy;" and perhaps a brief explanation of uncompromising refusal should be made. There are only seventy-two working days before I must again be in the field. In that time I have to get together material for five new lectures, revise and reprint four old publications and write and publish a new book of about three hundred pages. If all summer engagements were not firmly declined the next season would open with this necessary work unfinished.

L. W. ROGERS

FROM MR. MUNSON

During the most of May and the first week in June I was working between Fresno and Bakersfield each week, two meetings in the latter, and four in the former place. In the twenty talks given in Fresno, half were for members only, and the other half to the public. Where the teachings are new to so many of the members I found it advantageous to arrange the whole month's work in such a way that it would serve as a framework for the entire philosophy, thus giving the new students in as easy a form as possible, "The big vision"—the evolution of man. A beautiful spirit prevails among the Fresno members that makes it a joy to be with them, and one can almost imagine that the Holy Ones would find special delight in pouring their blessings through such a lodge.

Bakersfield Lodge, which is less than two months old, is developing some very earnest students; but as all of the members are new they are naturally working under somewhat of a handicap as an organization. If our lecturers will remember them as often as possible when passing that way this baby lodge will be an important link in the "Golden Chain" of lodges in our beautiful State e're long.

Mrs. Grace Shaw Duff was kind enough to give this new lodge the nucleus of a library consisting of twenty-five volumes. We are sure that the lodge will prove worthy of the gift by serving as a channel in its community.

EUGENE W. MUNSON

MRS. BARTLETT WRITES:

Since writing last I visited Davenport and gave five lectures before the Palmer School of Chiropractic and found very earnest and enthusiastic listeners in the good sized audience. I was so pleased to get a chance to talk to those doctors because they scatter all over the world, and will have such fine opportunities to give the information to others. I sold all of the books I had with me, and gave out all of the T. S. circulars that I had. Have never met with more enthusiasm than those students showed.

Spoke to the Detroit Lodge three times, and to the Higher Truth people of Detroit five times. In Buffalo I gave four lectures, and in Albany have given four. I go from here to Syracuse, and from there to Schenectady. Shall stay east this summer until after Convention.

In every place that I have spoken I have found a keen interest in the subject that I present.

HARRIET TUTTLE BARTLETT

FROM THE N. W. DIVISION

W. G. Shepard of Everett, Washington, in a two weeks' tour of part of the Northwestern Division visited lodges in Washington and Oregon. Splendid crowds were out at all places

visited, several new members added and enthusiasm aroused. Over six hundred heard him at the Walla Walla State Penitentiary.

Just to show our "regular" lecturers that he was on their trail, he visited new territory at Baker, Oregon, and after three meetings launched a brand new lodge of fifteen members. He modestly asserted that the credit was really due to our faithful fellows at Baker, Mr. and Mrs. A. L. Williams. He proclaims them to be models of Theosophic tact, diplomacy and enlightenment.

Mr. Shepard closed his trip at Portland with three meetings. We have tentatively arranged for him to spend several weeks in the division early in the Fall.

R. W.

DR. STRONG OF BOSTON

We have received good reports of the work done by Dr. Frederick F. Strong, lecturer on electricity at Tufts Medical College, Boston, in various cities in the East, and we are interested to learn that Dr. Strong contemplates devoting his entire time to lecturing. The American Section is fortunate in the possession of its National Lecturers, in that they all present the theosophic message from widely different points of view. Dr. Strong appeals to a section of the public that it is most important to reach—the educators, scientists and doctors. His field is unique, for he demonstrates, by the aid of stage experiments, the existence of forty octaves of vibrations beyond the perception of physical consciousness.

Lodges (especially those in the East) interested in this work should ascertain details by writing direct to Dr. Frederick F. Strong, 176 Huntington Avenue, Boston, Mass. Up to the present Dr. Strong's theosophic work has naturally been in and around Boston. C. H.

PROPAGANDA RECEIPTS

Mrs. L. S. Linde, Camp Creek, S. D.....	\$.25
F. T. S., Fort Wayne, Ind.....	1.00
Mrs. H. J. Seaburn, Mercer Co., Pa.....	.10
Mrs. W. B. Dunn, Spokane, Wash.....	5.00
Mr. W. M. Mayes, Birmingham, Ala.....	5.00
New York Lodge, New York, N. Y.....	2.00
Mrs. Clara Lambert, Montgomery, Ala.....	.25
Mrs. Shields, Toronto, Ont.....	1.00
Mr. Carter, Anaconda, Mont.....	.50
Mr. Muller, Anaconda, Mont.....	.50
Mrs. Laura Baker, Mokence, Ill.....	1.00
Mrs. Laura S. Hunt, Los Angeles, Calif.....	10.00
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Mr. W. S. Tayler, St. Paul, Minn.....	10.00
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Mrs. Maxey, Seattle, Wash.....	1.00

\$64.15

THE LOTUS BUREAU

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, *Head*

A LANTERN LECTURE FOR CHILDREN

It is most important that during the coming year T. S. members make every effort to utilize to the full every channel through which children can be interested and helped. Not only must we see that channels already opened are not allowed to become clogged by lack of interest, but we must form new channels where needed. Mr. Leadbeater and Mrs. Besant have told us in no uncertain words that the Great Ones, particularly the Christ Himself, wish far greater strides to be taken in all that helps children. Mr. Leadbeater emphasizes the importance of leaving no stone unturned to perfect the theosophical organizations for training children, such as the Theosophical Educational Trust, Servants of the Star, Round Tables, Lotus Circle, etc., and we in America must see that all these are well organized here. A start has been made in our country in all these movements, but much more must be done for them. America has even a theosophical school well started. This is the Francis St. Alban School at Santa Monica, Cal., of which the Principal is Mrs. de Leeuw, well known in many lodges through some of her lecture tours. This school had a group of twenty-five happy looking pupils this year, with a staff of five teachers all but one of whom are Theosophists, and the management of the school has carried out the main theosophical principles of education.

Now for the part the Lotus page can play in pouring more strength and interest into work for children, we announced last month our hope to publish in September some systematic lessons for

the use of Lotus teachers. This month we wish to interest our readers, particularly each Lotus teacher, Servants of the Star and Round Table Group, in a plan to arrange a lantern lecture about fairies, in their city. The Stereopticon Bureau has a delightful ready-to-deliver lecture on fairies, the lecture itself having been written by Mrs. Broenniman. The lecture has been presented with great success in several cities and is well worth repetition and wider use. Mr. Myers, Head of the Stereopticon Bureau, is ready to co-operate with groups in sending this lecture, with slides, out on a continental tour if groups enough apply for its use. Each group would have to pay its share of the expressage of plates, but a slight admission could be charged to the entertainment which would probably more than pay costs. Each group would have to rent or borrow a stereopticon lantern. If this lecture could be given next year in every city where there is a children's group (or a possibility of a group) it would prove a profitable and pleasing way of interesting young and old.

Possibly this lecture could be used at Convention and then started on its journey. As the lecture tour of this set of slides is a complicated matter which will take some time to figure out as to dates, etc., each teacher who thinks it possible to use this lecture for a children's evening, is asked to notify Mr. J. C. Myers, 10746 Hale Avenue, Chicago, so that we may know approximately how many cities could be counted upon for the itinerary. Please write to Mr. Myers at once—enclosing a stamp for reply. M. T.

In the chink of the garden wall blossomed a tiny nameless flower. The rosebush was ashamed to own it as its kindred. The sun rose and smiled on it, saying, "Are you well, my darling?"

QUESTIONS ANSWERED

Q. Are we justified in believing all we hear about the terrible atrocities committed by the German soldiers, and what should be our attitude towards the latter?

A. There is no room for doubt that all these terrible things are true—the evidence is unquestionable. I myself have walked those Belgian planes through many days and nights, and I have seen. With regard to your attitude towards those who commit these crimes—you know that in Germany they have been deliberately urged to hate us, and it would be easy to allow ourselves to be stirred to a similar hatred by the ghastly things of which we have heard, but if you allow yourselves to be drawn into a vortex of hatred you are going to make the final settlement of all this more difficult. It will be difficult enough now. But, on the other hand, do not allow yourselves to be for a moment shaken in your resolution. You have to carry this through. You fight for liberty, and remember that you fight for Germany itself against the obsession of Germany Every one of those egos will come back and will eventually regain the right path, but we shall make that path of individual restitution infinitely more difficult if we allow our quite justifiable horror to lead us into hatred. . . .

We all feel how noble it is for a man to go forth and risk his life for an ideal. It is not one whit less noble for the mother or wife or sister to send him. The part of the woman who stays at home is in every way as noble as the part of the warrior.

C. W. L.

Q. In laying the idea of reincarnation before a Spiritualist, what would you say when he tells you that he too believes in continual progression, but on other planets or in other spheres?

I find it very difficult to keep my mind concentrated in meditation. What is the best way to overcome this wandering of thought?

A. To begin with, I should avoid the common habit among theosophists of being dogmatic and assertive. Concede the point at once, that his theory is just as

logical and reasonable as yours—as indeed it is—then make him concede the point that yours is just as logical and reasonable as his. Then you can suggest that many lives could be spent in exhausting the resources of experience that this world offers, and point out to him as graphically as you can, the inequalities among men. Then ask him if he cannot see that this scheme involving reincarnation is the one in process in the world. That may make him receptive to his Ego—in these cases where two theories are equally satisfactory to the lower mind, only the impulse of the higher can truly decide. After that you could suggest instances of people who do remember their past lives, the possibility of tracing them, etc.

The best way to overcome wandering of thought is surely to get sufficiently interested in your subject. A man seldom has difficulty in concentrating when adding up his accounts or pondering over subjects in which he is naturally interested. An author in writing a book will often miss his meals and forget the passage of time in his abstraction. Therefore cultivate interest. Everything is interesting if you give your attention to it. If you had to make a table, you would be exceedingly interested in the details of all tables you saw, and observe points that had hitherto escaped you. Put yourself in the place of an artisan, an artist, a Logos, and the interest will be forthcoming. You will not have to worry about concentration then; your mind will concentrate itself automatically, as it is constantly doing throughout the day.

J. I. W.

—FROM THEOSOPHY IN AUSTRALASIA

Q. What became of the bodies of the Lords of the Flame materialized by force of Their will? Mr. Leadbeater says some of them still exist. Who uses them?

E. K.

A. Some of the Lords of the Flame who materialized those wonderful bodies are yet on Earth guiding our evolution. We speak of Them as the four Kumaras. They are still using the bodies They made for Themselves millions of years ago.

O. F.

AMONG THE MAGAZINES

MISCELLANEOUS

In all Sir Oliver Lodge's great life surely no act of his contains more of the elements of greatness than his open avowal of his belief in survival of the personality after death which he claims is for him no longer blind belief but knowledge. The METROPOLITAN (June) continues its series on communications from the dead with an article by Sir Oliver on *How I Became convinced of Survival*. His attention was first directed to the superphysical by Edmund Gurney, then a pupil of his at University College, London. Later he became convinced of the reality of experimental telepathy through some investigations in thought transference he was called upon to make by Mr. Malcolm Guthrie. This led him into the Society for Psychical Research where F. W. H. Myers led him to see a possible connection between telepathy and the "persistent existence of mind and memory after the bodily vehicle or instrument had been sloughed off." The first proof of survival was furnished him by the famous American medium, Mrs. Piper, who came to London in 1889. So convincing was it that his skepticism on the subject of continued existence was greatly weakened and almost overborne. From that time on he took every reasonable opportunity to enlarge his knowledge of the matter. He writes:

All the experience I have had has gone to confirm—not to discount or weaken—the early impression made upon me by the Piper experience, and so gradually my outlook into a new region of science has become cleared and broadened, until of late I have felt justified in expressing myself strongly and publicly in favor of what I am convinced is the truth.

After reading this dignified statement from a man who is considered the premier scientist of England, the flip letter from Rupert Hughes seems more of a message from the dead than those which came through meetings or ouija workers. Mr. Hughes fails utterly to be convincing because of his youthful air of finality in dealing with a subject which has gained the respectful consideration of scientists of world-wide reputation. Having had a few experiences of his own which were unconvincing he pronounces judgment upon the whole matter of psychic phenomena with unveiled scorn for the poor fools who have arrived at conclusions opposite his own only after years of patient and painstaking investigation.

His impertinent reference to men "like Sir Oliver Lodge and Co." puts him in his proper place with the thoughtful reader.

His challenge to "Harvey O'Higgins, or his friends, or anybody, to produce one intelligible message from the ouija board, from telepathy, from or to the subconscious mind, or from hypnotism, under conditions that genuinely preclude both fraud and playfulness" should draw forth replies that will be illuminating to

all but Rupert Hughes, who in his search for truth is far too clever to perceive her.

Reincarnation, telepathy, the existence of invisible planes—all these are becoming part of our national consciousness, largely through the medium of fiction which has eagerly availed itself of the dramatic possibilities implicit in them. Nor is it only the bizarre publication that opens its columns to these new-old ideas; they now appear prominently in the women's magazines side by side with Better Baby articles and pages on fashion.

The DELINEATOR (July) gives place to a romantic story by Cosmo Hamilton in which as in some former tales of his rebirth is the central theme. *The Ladder Leaning On a Cloud* is that unseen ladder "over which human beings are sometimes permitted to catch a startling glimpse of the eternal mysteries of life"; in this case a vision of the past glimpsed by two young lovers of the present day.

In HEARST'S for June Wallace Irwin almost makes us forget Hashimura Toga and his likes, in a serious little sketch which cleverly dodges the issue between psychic manifestation and prenatal influence. Whether little Margie Paulding's strange knowledge was the result of inner experiences which forced themselves through into waking consciousness or whether it was but the result of the peculiar sympathy between her mother and the Russian painter when her little body was still forming is not made clear by the writer. However since parental influence is now in disrepute with science and as it never went so far even in its palmy days as to produce a knowledge of a strange language in the offspring, we must conclude that Margie's familiarity with Russian, and the exact portrait of "My Fairy God-child" by the Russian painter who had never laid eyes on Margie, were intended by Mr. Irwin to suggest the psychic rather than the physical.

In My Father's House, though scientifically unorthodox and astrally vague, brings us haunting hints of the borderland.

Professor James Byrnie Shaw of the University of Illinois, contributes to the SCIENTIFIC MONTHLY for June, a paper on *The Real in Science* which shows so clearly both the maya of the phenomenal world and the bewildering subjectivity of the creative mind as to leave us in a state of mental chaos.

After reviewing the magical workings of mathematics which has been capable of evolving three worlds of geometry, "three mutually exclusive worlds—incompatible with each other, each as infinitely logical as the others, each as fully capable of being the reality of the space we face every day, as the others," we begin to feel that the only reality lies in our own

power of mental creation. The professor undermines the stability of science with clever strokes of the pen, showing the protean quality of scientific hypotheses from Archimedes, the founder of mechanics, down to the chemist of today.

Because of the deception of the senses we can never hope to prove reality through the senses. The writer emphasizes this point with an illustration of optical illusion:

Is it in the senses through which all observations are made? Who then has seen the ether of space or a wireless wave? Who has heard energy or put entropy into a vial to be smelled or tasted? What sense feels the X ray or what finger can wind up the magnetic line of force?—even number, that is not given by the senses, either.

Throughout history the mind of man has furnished us with "a procession of models rather than ultimate reality."

The answer to the interrogation mark of the professor's article may possibly be suggested in the following paragraph:

Unless we were to arbitrarily endow ourselves with an intuitive power of seeing with an internal eye realities given by the senses, we must admit that if only what the senses report is to be accepted as fact then we are poor indeed in realities.

If man provides reality to the universe it is because the ultimate reality lies within man who will never discover it to himself while limiting his search to the world of form, to the world of the lower mind where change is law. It was the ultimate reality which ancient Asia sought, Professor Shaw to the contrary,

"the mystical essence older than life and nature" which he claims was her object, was none other than the one reality which has inspired man's quest through the centuries and which cannot be found outside himself and which does lead indeed back of life and nature, back of the illusion of manifestation.

An article by Dr. Crozier on *Sir Oliver Lodge and Spiritualism* which appeared in the March, *Fortnightly Review* is answered

THEOSOPHICAL

From the WATCH TOWER of the April THEOSOPHIST comes the prophetic utterances of one who sees the battles of the plain from the vantage point of its greater fate—one who sees the battles of the plain from Pisgah's Mount. The revolution in Russia is seen with rejoicing as hastening the entrance of humanity into the Promised Land. I quote a few significant words:

For the great Teacher who is coming wills that Eastern nations shall be recognized as part of the mighty family of Aryan freemen. Not to be "despised and rejected," does He return among men but to be revered and followed, Asiatic though He be.

Then comes an appeal for help from each one of us, *her own people*, in behalf of the THEOSOPHIST in its time of difficulty and persecution. May we leap to this opportunity!

Mr. Bailie Weaver in *Birthday Thoughts* draws useful lessons from his careful study of the genesis of other great movements; two of the lessons are: not to be disappointed if we fail to impress the learned and great of this world, nor are we to consider that the favor of such is essential to our progress. He pleads for commonsense (alas so uncommon) amongst us and also a certain humility lest when the great promised things come we should not have eyes to see them. Miss Fajan who for long

Occult teaching along these lines has not yet been completely overtaken by modern science but has been verily as far as modern science has yet gone." Finally he declares it to be "accursed" the beginning of a beautiful expansion of human faculty that in its ultimate development promises to abolish most of the gloom and all the terror surrounding the grave, and has already paved the way for what is really the grandest contribution yet made to the spiritual progress of humanity—the revelation of the laws governing that progress which constitutes modern Theosophy.

Says Mr. Sinnett in reference to chemistry:

as useful information is concerned. Dr. Crozier accuses it of being silent, as far as subjects of physics, chemistry, astronomy, as well as human evolution, concerning which standards for, and what it has contributed to the also to outline what Theosophy is, what it is, and what it has contributed to the mediumship and clairvoyant investigation but once between Spiritualism and Theosophy, an opportunity not only to define the difference of Spiritualism," and furnishes him with

G. F. W.

years has been head mistress of a large school on the east coast of England where her educational ideals have been carried out most successfully, contributes a delightful article on *Theosophy and Child Study*. Mr. Jinarajadasa's *Theosophy and the Search for Truth* gives us a test question for a true up-to-date philosophy of life which takes into account the growing complexity of the religious need of man:

It is a philosophy such as will enable me to stand in the center of things and link up the whole world around me and every department of it into one great central scheme of thought. It is such a scheme as will enable me to discover truth for myself.

The philosophical categories of New Thought, Christian Science, Spiritualism and materialistic science philanthropy will not stand the test. Theosophy is chosen because she can do so. There is a trenchant last page in Mrs. Besant's article *Factors in Spiritual Progress* in which the lack of social conscience in the West that has turned science to the most devilish purpose for which it can be used in our present war, is traced to its source through the Christian era. The persecution of science by the Church in the middle ages gave the scientific mind a hatred of religion and connected scientific freedom with materialism. Indeed such a karmic tangle has ensued as only the Great Teacher can unravel. Then comes the impressive statement that our co-operation is needed by the Hierarchy at this juncture because it is the first time in the history of evolution that They can attain Their object without destroying the whole civilization as They did in Atlantis, finishing with these words:

Therefore I ask you at the present time not to think so much of your own personal progress but rather to throw all your force into the helping of the world.

M. I. S.

THE HERALD OF THE STAR for May, an Educational Number, is rich in matter dealing with this ever-present problem, there being four articles relative to this subject. Part of a paper by Mrs. Besant, entitled *An Occult View of Education* describes the occult scientific reasons why the child should be educated according to its stage of evolution, and also shows how essential it is that Theosophists having the necessary knowledge should take an important part in the present educational schemes. *The Individuality of the Child* by Miss L. M. Rendel, gives a sketch of the work done in the Caldecott Community, started only five years ago. Individual tuition, based upon the stage of evolution of each child as far as can be known, is the rule, for "consistency on the part of the teacher may prove" a stumbling-block," and when a little more ad-

vanced, the children prepare and work out individual "time tables." A further paper by Mr. E. J. Smith on *Maternity and Child Welfare* brings a serious indictment against the factory system, whereby, first the mother is drawn away from her home and children in order to supplement the insufficient wages of the father, and later, the children themselves are drawn into its clutches. He also strongly urges drastic measures to combat at its source the immorality and consequent terrible diseases which are sapping the life of the nation. Under the caption, *Toward the People's University* Mr. John Scurr outlines the splendid scheme of the "Workers' Educational Association," by which the working-man is enabled to educate himself in his spare time in any subjects he may choose.

A delightful article—*The Religious Life of India*—comes from the pen of Mr. Jas. H. Cousins, who has been able to come into intimate contact with Indian life, which he describes with vivid color. The key to this intimacy is probably contained in the query addressed to his party by a Brahmana at the Tank Festival of Shiva. "Perhaps you are Theosophists?" he hazarded. We all confessed. "Then you are our friends," he added.

The devotional and optimistic tone of Mrs. C. Despard's address, entitled *The Christ That Is to Be* is very marked. She sees the away-coming of a Social Conscience which will give rise to greater preparations for His coming.

Poetry-lovers will read with pleasure the second installment of Mr. Cyril Scott's instructive paper on *The Music of Poetry*.

G. I. W.

Another journal FRATERNIDAD has been added to the theosophical family and we cordially welcome this new publication, which was born in the City of Mexico last month. Its first issue is interesting, opening with a friendly letter to Theosophists by the editor. Two very illuminating comments follow on the fall of the Czar of Russia and the entry of the United States into the war, respectively, after which there is a three-page article on *Reincarnation*, by Mrs. Besant. Under the heading *The Children of the Morning* Senora de Aldag presents a fine contribution on our attitude and duties as prospective members of the Sixth Root Race. An agreeable feature is a translation by Augustin Galindo of *Mexico a Problem in Progress* by our able confrere Robert K. Walton and published some time ago in the MESSENGER. We also recognize in its Spanish dress our old friend the parable on reincarnation by Beny Benson, beginning "A little child went to school." The volume closes with Questions and Answers and the usual Notes, mainly of local interest. D. R.

BOOK REVIEWS

THE SILENT VOICE (Second Series.)

(G. Bell and Sons, Ltd. 1916, pp. 63. Price 40 cents.)

Are you wondering what kind of a message the coming Teacher will bring? This booklet in which He is made to speak will suggest to you the nature of that message. It contains teachings given to one who is apparently being prepared to become—if she is not already—a useful channel through which His influence can reach the world. These teachings were heard by the author in devotional contemplation. No claim is made as to their real source. May everyone accept them for their intrinsic value.

Given as they are to a devout Christian, their language is such as would be best understood by a member of the Church. This makes the book extremely fit as a gift to religious friends whom one wants to acquaint with such ideas as the second Coming, the deeper meaning of the *Lord's Prayer*, of the Cross, the Eucharist, etc.

The second series is still more valuable than the first, which was reviewed in *THE MESSENGER* for March, 1917. v. V.

HOW TO DEVELOP YOUR PERSONALITY

With a Foreword by Sir Herbert B. Tree

By Clare Tree Major. (Thomas Y. Crowell Co., publishers, New York. pp. 124. P. \$1.25.)

Theosophists rightly believe that to transcend the personality is a mark of evolutionary development. At the same time we are sometimes a little confused in our thought in-so-far as we imagine that the personality is to be crushed rather than to be rightly used.

How to DEVELOP YOUR PERSONALITY is a book that can be recommended to the idealist, especially those who aspire to public work of any kind. In the purely mechanical part, such as the development of physique, voice training, breath control, tone purity, tone placement and articulation, the author has followed the system in use at Sir Herbert B. Tree's "Academy of Dramatic Art" in London. There is much sound common sense scattered throughout the book and we note with approval that the author emphasizes the importance of sincerity. In this connection she says: "To be natural is the one essential quality you must insist upon if you would be magnetic."

We do not think that the title is a happy one for it does not do the book justice, nor does it indicate its contents. Possibly those who chose it thought that more sales would result if an appeal was made to selfishness—a common thing in the commercial world. The book is really a treatise on the art of self-expression and is loftier than its title. C. H.

THE UNIVERSAL MIND AND THE GREAT WAR

By Edward Drake. (C. W. Daniel, Ltd., London. pp. 100.)

In this little book the author gives an interesting exposition of a new religion, which he calls Universalism and claims to base on science alone. In fact, he states that "Universalism means and claims for the first time reconciliation between science and religion." What of Theosophy? He states that for many years he has "been studying and evolving the new ideas, conceptions and principles recorded and expounded" therein, and has "been induced to offer the volume to the public now because of the crisis created by the Great War" and the crying need for a new religion.

Starting with "the absolute certainty that we have to deal in the world with two entities: matter and mind," he traces the struggle of the creative mind with matter through the plant and animal kingdoms to the human. Here the greatest strife takes place, since man, freed from instinct, uses free will and makes a mess of things. Mixture of races and conflict between members of one race occur—unheard of things in the animal kingdom.

The author sees in the English the purest Germanic race, and claims that it has, for that reason "fully proved its superiority by its creation of our modern civilization." On the contrary, the Prussians are a mixed race and far from cultured, all their culture being imitation of foreign culture, and not one "cultural genius" being produced by them. By "cultural genius" the author means those geniuses who show progressive tendencies, such as are shown by inventors, artists, and so on, in contradistinction to "political geniuses," who show atavistic tendencies, and act merely destructively, as do great military leaders, he believes. The present war is a conflict between these two types, the one representing progress, the other atavism, and, therefore, the Germans who have the atavistic ideals must "be conquered if our civilization is to be saved and the highest races are to be enabled to continue the work of civilization."

He quarrels with Christianity, and Buddhism, too, for "unpreparedness"—unpreparedness in meeting the problems of this world—claiming that their concern is with an imaginary world, while the creative intellect, the God of Universalism, is all over the universe—on the earth, within each one of us. And just as he must fight matter in order to realize his creative impulses, so we must fight for the development of civilization.

Although there are statements in the book with which we can not agree, and gaps that need filling, we cannot help commending the author's clever and earnest endeavor to meet what he feels to be the serious want of a new religion. M. M.

The New Theosophical (?) Church

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Its history and possible future. Are the Christian Mysteries of the Early Church to be re-established? What part will the Old Catholic Church play in it?.....\$.25

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