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## A SHAMEFUL INJUSTICE

BY L. W. ROGERS

AS we become more and more evolved injustice slowly disappears. But often a particular injustice lingers beyond its time because public attention is not directed toward it. This is the case with that class of unfortunates known as prisoners and to some of the shameful wrongs they still suffer I desire to give voice. But I have no intention of dealing with the dungeons and straight-jackets. If nobody else, at least "the powers that be" within the walls can plead the necessity of maintaining order among the lawless and at least show a color of reason for the employment of harsh methods. There is a less dramatic but a greater injustice than even the straight-jacket, and it is precisely because it is less dramatic that it passes unnoticed and brings misery to tens of thousands. I denounce an injustice from which no prisoner escapes—a cruel injustice that reaches wife and children—a monstrous injustice that often sends the released man back to prison—a diabolical injustice that we, the free citizens,

thoughtlessly tolerate. It is innocent in appearances but most malevolent in results. That's why it is necessary to denounce it in round terms. Otherwise the wolf will go unnoticed beneath the sheep-skin.

There are those who believe that prisons, of themselves, are wrong, and that all prisoners are either the victims of unfortunate environment, or are mental or moral defectives that should be sent to a hospital for medical treatment. I do not share that view. It appears to me that at our present stage of evolution prisons are as inevitable as bad weather and as necessary as bridges across rivers. Unbalanced sympathy is rather worse than no sympathy at all and to look at a practical problem through the haze of sentiment does more harm than good: which declarations are made to guard against the possible charge of exaggeration in what follows.

Our chief injustice against the prisoner (whom we are punishing for his in-

justice) is that, having quite properly deprived him of his liberty because he has mis-used it, we also take from him his wealth-creating power and finally turn him out to freedom handicapped with a poverty that makes a successful new start nearly impossible. In some prisons he remains idle. In others he works for the State. In others the profits of his labor go to fortunate contractors. In none, so far as I know, does any of his earnings go either to his family or himself.

Of course many released prisoners have families, others have friends, that last through the term of incarceration and a few, during their imprisonment, make friends through aid organizations which will help them when released. But there are hundreds who have none of these things.

Consider for a moment the situation of even a strong young man in good health who is released at the end of a ten-years term. He puts aside his prison garb and dons the old suit in which he arrived. Five dollars is the sum handed him as he departs. It will just about buy a railway ticket to the nearest city and pay for two or three meals. What then? He is without money or friends. His necessities are dire and immediate, his resources nothing! Nearly everywhere and nearly always there are idle men. The misfits and the least skillful are always on the market, looking for a position. But they have previous earnings to sustain them. They have also recent touch with affairs. They have acquaintances and comrades. They have recommendations from employers. At the very least they can refer to the place of last employment. And how is it with the released prisoner? He has nothing—*absolutely nothing!*

Imagine yourself in his place and ask yourself what you would do. Hunger would force you to do something very soon. But what? Would you beg? That might keep you alive but it would not solve the problem. Would you go to somebody and frankly state the case and ask him to help you find employment? How long do you think it would take to find somebody willing to assume the risk

of recommending a stranger ex-convict to his friends? In the competition with other idle men for a chance to work you would have the handicap of no friends, no reputation and no money. Well, what would you do?—beg and be arrested for vagrancy, steal and be sent back to prison, or invest your last half-dollar in the rent of a cheap room and turn on the gas? Pull your ragged coat about you, as you shiver down the icy street, and choose!

In recent years the stage and the novel have presented the released convict as the victim of police persecution. He is represented as being relentlessly pursued. If he gets a position, by carefully concealing his identity, and an officer chances to recognize him his secret is betrayed and his employer is warned. Dismissal naturally follows, for not many men are willing to assume the risk of admitting an ex-convict to their premises. Officers of the law doubtless feel that they are responsible for the welfare of their community and consider it a part of their duty to keep all suspicious characters under observation. Possibly the stage and story descriptions we have had are exaggerated but it is only fair to remember that the average police officer does not represent human perfection and it is not difficult to imagine that he sees so much of the seamy side of life that he becomes a pessimist on that subject and regards ex-convicts as a hopeless lot never to be trusted and always to be kept moving on. As to *where* they shall move on is a matter he probably does not consider at all. His thought is merely to take care of his vicinity.

Without money, friends or opportunity and with the Nemesis of suspicion always at his heels the ex-prisoner is in a desperate situation. It should cause no astonishment that many of them have not the tenacity to struggle successfully against such odds and so they become habitual criminals. Our theosophical prison workers testify that those who make a practice of finding employment for ex-prisoners and helping them to get established again are not often disappointed. Nearly all of them prove reliable and trustworthy. What a terrible indictment of

our prison system the simple facts present—men who have with years of imprisonment satisfied the commonwealth's judgment against them then given their freedom under conditions that mock their liberty and shut off every avenue to rehabilitation!

Perhaps the most urgent reform in the treatment of prisoners is the establishment of a prison wage scale. They should all be provided with work and their labor should be paid for at its true value. Whether the prisoner has a family or not a reasonable percentage of his earnings should be set aside to his credit to accumulate through the years against the day of his release, which should be for him the real dawn of a new and happy cycle of life, not a plunge into hopeless misery. Perhaps we shall sometime have a system of

bringing prisoners very gradually, instead of with paralyzing suddenness, back into the outer life—a system under which freedom shall be attained by degrees while responsibility is gradually increased. It would be only just that the commonwealth, which has taken his labor for years, should grant him a weekly stipend until he is again established.

Reforms come only through agitation. Even the sudden changes like the almost instantaneous transformation of the despotism of Russia into a republic are but the final registering of multiplied protests against injustice. Agitation is the first step and we theosophists, who perhaps have some claim to the title of pioneers in blazing new trails, should take strong ground against this thoughtless injustice to the doubly unfortunate.

## THE AMERICAN CATHOLIC CHURCH

BY THE RIGHT REV. F. E. J. LLOYD, D. D.

*Bishop of Illinois*

[This article deals with the autonomous branch of the Old Catholic Church, known as "The American Catholic Church."

The degree of liberty and of conscience allowed naturally varies in different countries. On this point Bishop Lloyd writes to the Editor as follows:

As the mathematician first agrees *ex animo* (he cannot, however, escape the obligation to do so from the very nature and fact of figures and calculations) to the postulates of the multiplication table, and is bound by the irremovable proposition that two and two make exactly four, so has the Christian to admit the postulates of the creeds (his multiplication table) before he can proceed to work out the problem in Theology that confronts him. But that being done, then the mathematician and the Christian about whose loyalty there can be no question is free absolutely to roam about and bask in the wonders of mathematics and religious doctrines to their hearts' content.

Bishop Lloyd is not a member of the T. S., but has read the *Statement of Principles* of the Old Catholic Church in Great Britain, and says: "This statement is acceptable to the American Catholic Church, indeed it accurately embodies what she believes and teaches."—Editor.]

THE American Catholic Church is as independent of the Roman Catholic Church as is the Old Catholic Church of Europe, and for the same reason. The doctrines and discipline of these churches are identical, and the venerable Primate and Metropolitan of the American Catholic Church, who was consecrated to his high office in Colombo, Ceylon, in obedience to a Bull of Peter the Third, Patriarch of Antioch, twenty-five years ago, was the first Old Catholic

Priest to labor in the United States, and was ordained in Switzerland to that office.

The doctrines taught by the American Catholic Church are those of the undivided Church of Christ. She accepts the decrees of the Seven Eumenical Councils, and instructs her children in the true Catholic faith. Though united under her great Head, Christ Jesus the Lord and Master, nevertheless the note of nationalism was one of the marks of the primitive



Catholic Church. Hence there is no departure from Catholic form in the fact that the American Catholic Church does not take its orders or complexion from Rome, Moscow, Canterbury or any foreign source; in other words, she is not under the control of any power, spiritual or temporal, beyond the shores of the United States. It is the only Christian body that claims to be American and Catholic at the same time. Its Apostolic Succession is derived from the ancient See of Antioch, of which St. Peter was the undisputed founder and first patriarch.

The contents of the Creeds of the Church are held and thoroughly believed in their plain and obvious sense. Doctrines, however, which have been set forth as Catholic in recent years, and on the acceptance of which the salvation of human souls is said to depend, the American Catholic Church rejects. Her standards are those of the earliest Christians, and she labors to make the lives of her children like unto those of the first centuries of the Christian era, when men of pagan life said "Behold, how those Christians love one another."

Enforced Confession, clerical celibacy, or, indeed, enforced anything are no part of her equipment. Confession, similar to that of the primitive Church, is taught and practiced. On Christmas Eve and Easter Eve, the faithful used to be gathered together around the altar and before the priest or bishop. The minister, properly attired, read aloud the Ten Commandments, instructing the penitents to accuse themselves of the particular sins they had committed, not, however, aloud. When the last commandment had been read, all came forward and knelt, and received individual absolution, the validity of which depending on the sincerity of the repentance of the people. The clergy of every degree are permitted to marry as they may themselves choose in obedience to the word of Holy Scripture and established Christian practice.

Mass is said in the vernacular, as are all other services, and the laity are encouraged to take their rightful part at

the offering of the Holy Sacrifice. The wonderful writings of Mr. Leadbeater and Mr. Hampton on the glories of the Mass will have directed the attention to this awe-inspiring Christian Ordinance whence radiates and in which focuses the greatest spiritual forces that operate on earth.

Ritual consecrated by the unvaried use of the ages is honored by reverent and painstaking observance, not one element being abandoned. They are retained and had in use. The venerable appointments of the services of the ancient Catholic Church are held in the highest esteem and used for the twofold purpose of worship and adoration of the Most High God, and the edification of the faithful.

Holy Communion is administered in strict accord with the example of the Divine Savior when He instituted the Eucharist the night before He suffered, and in true bread and true wine. Both of the sacred Species are given to the faithful in obedience to Christ's commandment.

The Blessed Virgin Mary and the saints are duly honored and venerated as the Church has ever done, and their prayers are asked for and sought by those who while on their earthly pilgrimage toward the glory that excelleth would take advantage of every possible help, particularly from those who have gone over the same road before and know when and where comfort and support are most needed. Thus the family life of the Church Catholic is emphasized and kept before our eyes. No one dreams of worshipping the Mother of God or any saint, but they are all honored and esteemed. A pure and intelligent love is always proof against sordid superstition.

All distinctively Roman doctrines are rejected. The American Catholic Church labors to make the term Catholic honorable and estimable. This can only be done by rescuing it from a thoroughly un-Catholic environment and associations, and to attract the people of the United States to the one religion that can ultimately satisfy human spiritual needs and longings, and ferry the children of earth safely across the river of death. That the entire world is not already Catholic

is due to nothing but the unfaithfulness and pride of a large part of the Church whose preposterous and false claims, made in the name of the Holy Christ, have sent millions from Him and made Him to be hated rather than loved.

The majesty of the true Catholic religion cannot be described by human pen. Its charm is irresistible, and its power to satisfy complete. No TRUE Catholic ever lost his faith though systems that have dishonored and abused that name have driven so many into infidelity.

The burning and radiant center of the Catholic religion, is, after all, the Mass. Let the people hear about the Mass, let them be taught what It is. Let them, therefore, as is certain, grow to love It, and, as far as possible to anyone, understand It, and all spiritual difficulties will

disappear, and barriers will be burned away. Christ can fill the hungry, aching human soul. He, the great Master, the Redeemer, the Light of the world, the God incarnate, and He it is Who makes and, may be seen, felt, taken into the heart, and there, too, He becomes one with those who seek Him, imparting to them in that effulgent glory the union which constitutes the very life of the eternities.

The Catholic Faith was designed to save mankind from sin and from its power and domination. It was also designed to flood men's souls with light, to purify them from every stain, in a word to completely spiritualize them. Where that faith is truly preached, truly believed, truly practiced, and loved, it has never failed to bring these marvels about. It cannot fail. It will not fail.

## JAMES INGALL WEDGWOOD

### AN INTRODUCTION

On the occasion of the visit to America of our fellow-theosophist, the Rt. Rev. James I. Wedgwood, Presiding Bishop of the Old Catholic Church in Great Britain, it will no doubt be of interest to members of our Section to know something about our distinguished visitor. He is a descendant of the Wedgwoods of pottery fame. His grandfather, Hensleigh Wedgwood, was one of the founders of the London Spiritualist Alliance and of the Society for Psychical Research (it is thought that he was one of the general committee who passed the report condemning H. P. B.). His mother, who knew H. P. B., was an extremely good clairvoyant, and is mentioned in some of the Myers, Gurney and Podmore books.

Bishop Wedgwood originally intended to become an analytical chemist but abandoned the idea and thought to enter the Episcopal Church. Coming into a

knowledge of Theosophy and falling under the cold intellectualism of that time, he became somewhat impatient of the limitations of orthodoxy; a deeper insight, however, that came with the founding of the Order of the Star in the East and the Temple of the Rosy Cross, made the Power of the Christ a living reality to him; he was led back to Christianity by his study of Theosophy and was ordained priest and later consecrated as a bishop. This connection with the church, he says, has been a wonderful aid to him in his theosophical work.

The Bishop is also Grand Secretary of the Supreme Council of Universal Co-Masonry. He is an accomplished organist and it is said that his book on the construction of the organ is regarded as an authority.

C. H.

(Data partly taken from THEOSOPHY IN NEW ZEALAND. Dec. 1916.)

The truth which another man has won from nature or from life is not our truth until we have lived it. Only that becomes real or helpful to any man which has cost the sweat of his brow, the effort of his brain, or the anguish of his soul. He who would be wise must daily win his wisdom.

—David Starr Jordan.

# THE LAW OF HARMLESSNESS

BY IDA WRIGHT MUDGETT

IN our early theosophical literature we are repeatedly told that there are Yogis in India who have arrived at such a degree of harmlessness in thought and act that they may dwell in the jungles, and wild beasts will not harm them. Their love is so great for every living thing that they can dwell amongst man-eating tigers and receive no injury. That the tiger knows and receives him as a friend.

And yet we are asked by one of our contributors to suppose a family of Theosophists (?) in imminent danger of attack from Mexicans, and asked if it is not the paramount duty of the men of the family to shoot them down.

Let me assure your contributor—if the foundation of the theosophical teachings is correct, if thoughts and practice of love, harmlessness and compassion are true and *have any working value*,—if his supposed theosophical family had been practicing in thought and deed the law of love and harmlessness, the shield around them engendered by these forces would have been so great that they would require no other protection. Their reputation in the community for loving their fellow-men, their practice of brotherhood would have been so demonstrated, that they would have been completely free from the Mexican attack; the Mexican knowing quite well that he, as well as the other side, was loved and understood.

The Quakers passing through the early days of our history faced the red man without fear. They were entirely without harm from the Indian, because they not only “played fair” with the red man, but the red man knew that the Quaker loved him and understood his side of the question.

Quakers are exempt from military service (not because capitalist governments have any regard for anyone’s purely religious views) but because they have built around them a wall of good-will and love. In other words, respect for religious scruples, as applied to the Quakers, is but the outer form that the protective idea, behind the Quaker, takes in the minds of the Ruling Classes. Many others have

equal theoretical religious scruples, that they preach, but in the practical value of which they do not really believe, hence no protective idea behind it takes this, that or the other outward expression in the minds of the classes that have the power of enforcing murder in their hands, and thus the theoretical religionist is not exempt.

It is not the motive of the vivisectioning scientist (his proclaimed motive is not one of cruelty but of supposed good to humanity) but the effect on the rabbit that counts.

It is not the motive of the slaughterer in war (his proclaimed motive may be very feasible, and usually is) but the effect on the man we face with the gun. He sees us as an enemy endangering his life and thoughts of fear and hatred and attendant evils are engendered in him, which adds to the already overwhelming force of hatred, fear, etc., on the astral.

“Trust in God, *but keep your powder dry*,” was the motto of the Puritans. “Trust in Love, *and keep your practice true*,” was the motto of the Quakers. Which worked the best with the savage Indian, and which showed forth the real motive, and also their trust in the practical value and power of their religion.

Not for a minute did the Divine Scientists of Kansas City hesitate in their choice of methods to meet these conditions confronting us, but sent out to their thousands of adherents affirmations of love, peace, harmlessness, good-will, etc., on which to concentrate for certain periods each day, thus helping to build up a great thought body of good-will, harmlessness, love, etc., which, when this thing is adjusted, will help to settle it along right and permanent lines.

If you beat a man into submission he has still the same mind about the moot point. Fighting is to physically overcome him. Active thoughts of peace, harmlessness, love, etc., is to spiritually conquer by returning good for evil. Which method yields the real, permanent good.

However spacious and wordy our argument, however much sophistry and supposed cases of concrete examples it may contain, the fact simmered down is just this: our attitude now in regard to fighting or constructive non-resistance is the test of our real belief in the efficacy of our own teachings in regard to harmlessness and love.

If we as Theosophists have not been helping in our thoughts and practices to engender these conditions, whose outer expression is this fearful crime of bloodshed, then we have no inner call to mix,

any more than the Quakers. In fact we have the call of harmlessness not to.

We must either now show our trust (adopt the Puritan or the Quaker method) or eat our words and stop talking about the power inherent in harmlessness, love, etc., whose outer expression is brotherhood.

It is our paramount duty, our highest privilege, now to help preserve a center of harmlessness through which the Christ-love can in future time secure a handhold upon human life and activity again. This is the "greatest opportunity for any of us in this incarnation."

## COMMENTS

I heartily agree with the writer of the article *The Law of Harmlessness* that the Quakers took the right course with the Indians in the early days of the American colonies, and agree with equal enthusiasm to the declaration that we should all generate thoughts of good will and do our utmost to preserve the Christ spirit in the race.

But all this does not seem to me to be inconsistent with using force to suppress a temporary outburst of violence that will unquestionably finally bring to the people of the United States the horrors that have afflicted the people of Belgium, if armed force does not prevent it. We can all think of things we would rather do than fight. But can anybody think of anything else we *can* do under present circumstances? An American statesman became famous by inventing a phrase. He silenced his opponents by saying that "we are not confronted by a theory but by a condition." That is the situation now. There is no real analogy between a yogi who has spent so much time in meditation that nothing will harm him and a family menaced by bandits who have *not* made the preparation that will protect them. "If his supposed theosophical family had been practicing in thought and deed the law of love and harmlessness," says the writer of the article mentioned, "they would require no other protection."

"If!" But they have *not* reached any such condition. In the city of Brussels I have clasped the hands of just about the finest specimens of Theosophists I have ever seen and talked to—professional men of high intelligence and altruistic tendencies, mothers who were instilling the highest ideals into the minds of their young sons, maidens of remarkable beauty and culture—and they are all today within the steel ring of German bayonets, the helpless victims of the cruelest invasion known in human history.

Probably the thing that prompts some Theosophists to advocate non-resistance in the very presence of rape and murder is their overwhelming horror of warfare. It seems so utterly horrible to them—this assertion that it is *ever* right to kill—that they can not bring themselves to reason about it at all; for if they once do reason the thing out it must be clear that it is always right to choose the lesser of two evils, no matter how repulsive to our higher feelings that course may be.

L. W. ROGERS

Referring to the above article the flaw in the reasoning seems to be in the assumption that *all* men are capable of producing, in the twinkle of an eye, the wonderful degree of love and harmlessness of a Christ, whereas experience shows that such love is the product of many lives on earth—of evolution, in fact.

To apply the laws of the higher life to Prussian despotism is merely to furnish them power to commit more crimes—it is illogical and dangerous.

But if there are any in the war zone who have attained the high degree of love and harmlessness indicated in the article, the laws of the higher life will protect them—this can be illustrated by many "miraculous" escapes of those whose good karma has saved them time and time again. This good karma might well be harmlessness and love—the product of self-conscious evolution.

For centuries preachers have been teaching love and good-will and they have largely failed.

We need a Greater Preacher—the World-Teacher. And He will come when the preparation is complete and the debris of a wrong past cleared away.

CHARLES HAMPTON

# IMPRESSIONS OF ADYAR

By ELEANOR R. BROENNIMAN

*A talk to Krotona Lodge giving an account of her recent visit to Adyar.*

ON the steamer coming home from India, I spent hours trying to think what words I could choose, that would in any way convey to you what Adyar had meant to me. Each time that I decided on something, and tried to jot it down, I became well-nigh helpless, for it was impossible to find expressions that would carry to you the things that I felt. However, I am delighted to make even this feeble attempt, because I feel so truly that you are a part of my life, as I am a part of yours—and in a group-soul, like ours, surely the experiences of one belong to all.

I shall not attempt to take up any description of the physical side of Adyar. You have had that given to you many times. It is rather the spirit of the place that I want to talk about. And one's understanding and appreciation of that, depends, of course, upon one's own ability and development. I realize fully how incapable I am to deliver this message. Under the wonderfully high vibrations of Adyar one's analytical faculties become confused; one is unable to make a clear analysis of his impressions and consequently I cannot express them well to you.

The first thing that, as a Krotonian, interested me was just where the difference lay between Adyar and Krotona. Of course we realize that with Mrs. Besant's presence there, a great difference must exist. But for the time, I disregarded the effect of her personality, and tried to see just what was the distinctive tone of the Adyar life. There certainly was a funny little tempering—a tuning that seemed to be of a different pitch from our note at Krotona, and I began to analyze it as I became acquainted with the different members. I found several of them, not as well posted in theosophical teachings—in the philosophies of their leaders—as many of us here. Many of us would feel almost ashamed to ask some of the simple, little a b c questions that I heard put by some

of the dwellers there. And every now and then I was surprised to hear members speculating about simple points, that any one of us could have elucidated with the greatest ease—that is, so far as mere book-knowledge goes.

Their work, however, is similar to ours, and everybody is busy and devoted. Adyar is everything in the world to them. They are eight miles from the town offices, where Mrs. Besant works, and where she spends practically the whole day at her desk. So, each Adyarite is centered upon the theosophical life, and is dependent upon it. And each one is dedicated. There is no doubt of that. This is true also, of Krotona. But there seems to be a subtle difference. Many times I felt that our members are quite as devoted, but it is in a different way. Not until Fritz Kunz came, and he and I had talked it over, could I define it. Here, it seems that we work more particularly on the mental plane, while the people at Adyar work almost entirely from the buddhic and astral planes. I do not know whether that will be clear to you, but to me it was quite satisfactory, when once I had the idea and began to analyze it.

There when anything is to be decided, Mrs. Besant herself makes the ultimate decision. And no one hesitates for a moment to fall in line with her decision, though many times it is just the opposite of his own conviction. People go off the handle there, to be sure, just as they do here, but there is a different attitude. Though they feel opposition sometimes, there is no wavering when it comes to complying with the Outer Head's wish. Each feels that his idea may be quite correct, but he yields it up on the instant, and without any fuss, when our great leader speaks. This is a crude way of defining it, I know. But if I could put you in touch with the two conditions, you would realize what I mean; and you would probably decide as I did, that that is



about as clear a distinction as can be made.

Of course, there are those there who can "use the intuition" and "know" which is the best way. They seem to feel the right, without knowing it in the lower manas, as we insist upon knowing it. We can give perhaps the reasons that our leaders give in their writings—but they live with our leaders, exist in their auras, and "feel" the reasons for their decisions. Hence they can act upon them probably more truly than we can do. In this connection, I could not help feeling that should anything happen to those great leaders, Adyar, under such circumstances, might not be as sure to stand, as Krotana, for each person here has analyzed the situation and knows why he is here. He realizes his sacrifice and he understands what is being done. There, they lean upon Mrs. Besant.

I realize that I am making perhaps some rather drastic statements, and I may not like to stand by some of them later; but I use them to bring out the picture.

When I attempt to give you any description of that marvelous woman, Mrs. Besant, I feel an intense helplessness. Nothing perhaps, but her own golden words can set her forth in any way. She does things in great sweeps. She paints a picture so vividly, throws a scheme, fully matured, before us so suddenly, that few can follow instantly. Do we realize what it meant to our welfare, when that great soul returned to serve us, at the time that she had the choice of going on, into more glorious fields, to leave the turmoil and the strain of this world behind? Can we ever understand her sacrifice, when she deliberately chose in this life, to keep her present body, and voluntarily willed to take up again the old problems?

Her attitude in dealing with the different temperaments of the people around her, is charming. The shrinking, timid, loving, gentle nature, she meets with tenderness and understanding. She does nothing that could scare them off. But when she contacts an embryo warrior, she strikes out and gives him a hard lesson. To such a one, if he is able to meet

the rebuff and rise above it, her magnanimity is something impossible for words to describe. When she finds one that is earnest, eager, determined, she lets down the bars in a way that makes us wonder that such openings can come. Because of the greatness of the opportunity, one becomes well-nigh breathless, and hardly has the courage to take the next step.

Then, what a delight to see her with those that she is helping forward—has perhaps sponsored for—to see her stand by, with such comprehension, but with such a sense of the shortness of the time—of the necessary forward movement—to see her carefully watching the feeble ones struggling painfully to advance upon the road she has marked out for them. Then, she is ever tender. Gentleness is always there. She is not willing for an instant, that one should speak of another's failure to advance swiftly, but calls attention always to what the other has attained. She always shows you the bigger, better side.

The tremendous work that she has in hand depends necessarily upon the physical life about her, and she is compelled to see people blunder and make mistakes and block her work. I have seen her so very gentle when she realized that some plan had been upset! I have seen her so ready to set it all up again! And she never allows anyone to say, "Well, so and so did it, and he ought to have known better." She merely turns and says, "Do you realize that so and so will be very very much discouraged by such a blunder?" Or, "Do you realize that he is responsible for what follows?"

In the same way that she leads and guides individuals, she is leading and building and guiding and caring for nations. Can you sense what a tremendous thing that is—what is the vastness of the work? One critic may say "She is such an out and out Hindu! She has us do so and so, because to that race she is so devoted." (Probably, in the last incarnation, she was a Hindu.) The very next day perhaps, we attend one of her lectures, and she stands up before the British flag, and makes us thrill through and through, with a love for England. She realizes all that

is "weak" in one spot and all that is "true" and "great" in another. And when she presents the cause of a nation, or its history in all its glory and strength, we feel such a patriotism as the strongest loyalist of that nation must feel! When she speaks of Russia, we are thrilled with a patriotism that is Russian; when of India, with the patriotism of a Hindu; when of America, with the patriotism of an American. Till finally, we are of all nations. We are citizens of the world, and all men are our brothers! And we feel that we must leave all and follow her, for to her has been given the shaping of nations, of building in their qualities, their characteristics, of planting the germs that are necessary to help those nations forward.

The Hindu race, the first sub-race of the Aryan race, is perhaps today the weakest of the five subraces. It is not educated, has very little self-confidence, is poverty-stricken and far behind the civilization of the times. Have you realized that the great Fifth Root Race cannot attain what has been laid out for it by the Great Manu—the height it is intended to reach, until the first subrace is pulled up into line? "No chain is stronger than its weakest link." The white race cannot go forward, till India is helped and brought into its rightful place. That is the point.

She has no more of the Hindu nationality than of any other. How she made us thrill when Russia was made a republic! She says Russia is preparing rapidly to do its work. And it has been suggested as you know that if a certain other nation does not succeed in realizing her place in the great scheme, Russia will be given that work.

America's time will come in its turn. I do not think that our President is at all careless in regard to what America is doing. She is busy, however, just now, in

other directions. She is concentrating her whole force where it is urgently needed. But she is ever mindful of the time to come, when that great current must be focussed on our continent. And it is for us to realize our weakness, and see how we may strengthen ourselves for the work which is to come into our hands when the time is ripe.

She tells us that "America is a psychic nation." Do not misunderstand that word "psychic," for it is not intended I am sure in any ordinary sense. I think that she means that we are emotional to a great degree and in time, the emotional body must become the channel for the intuitions. It is probable that we shall be the first to develop the faculty of intuition, and the first to present it to the world. Necessarily, we shall become more sensitive. Perhaps she intends to warn us of the dangers attending the development of the emotional nature. The emotions express themselves by a great "inrush," and it is peculiarly necessary for us to understand that when we feel those great emotions rushing in with such force, we shall not allow ourselves to plunge forward. We must "hold tight" whatever happens, and not switch back and forth—being perhaps in adoration at one moment, and turning our backs, at another. But when we feel that we have found something true, we must hold to that, no matter what other considerations come in, that make us feel that the true thing is somewhere else. Let us always hold to the truth, and gain the benefit therefrom. It is, I think, peculiarly a message that she would give to every individual member in the American Section, to learn to hold himself poised, to study, to prepare ever for the greater work, for the opening of the higher faculties, for receiving the knowledge that should be ours, for the helping of the world.

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The disconted man finds no easy chair.  
Every contact is an opportunity.

## LETTER FROM HEADQUARTERS

Adyar, April 23rd, 1917.

We had a most interesting South Indian Convention and E. S. Conference during the Easter holidays at Adyar. Our President was with us this year and so our members came in greater numbers. Mr. Arundale gave an instructive lecture on *Theosophy and Education* which will appear in the June number of THE THEOSOPHIST and to which I draw the attention of all those interested in Education. There were Telugu and Tamil lectures, and our President spoke on *Preparation for the Coming*. We had an interesting business meeting, where plans for future propaganda, etc., were made. Mrs. Hotchner gave a sacred concert on Easter Sunday, at which Mrs. Besant recited from Meyers' *St. Paul*.

From the editorial *Notes* in the April ADYAR BULLETIN you must have seen how an Order of the Brothers of Service has been formed, with our President at the head of it—"The Brother Server." So far nine Brothers have been allowed to take the full pledge of the Order. On the first day the following eight entered: G. S. Arundale, Dr. Mary Rocke, C. S. Trilokekar, N. Rama Row, Yadunandan Prasad, Tarini P. Sinha, J. R. Aria, and G. V. Subba Rao. A few days later our Ceylon worker, Miss Berenice Thornton Banning, M. A., Ph. D. (Wisconsin) took the pledge. Several people entered the probationary grade, and others have joined as lay brothers, promising to give one-tenth of their earnings.

The Russian General Secretary, Mme. Kamensky, and her helper, Mme. Pogosky, have left us. They had endeared themselves to everyone at Adyar, and they have gone to a changed Russia, full of enthusiasm for the spread of our teachings and the propagation of our ideals. Revolution has transformed Russia, and our difficulties of carrying on hon-

est work in that land of H. P. Blavatsky are over. Our great Founder and Teacher will rejoice at the splendid opportunity opening out before Russia, which gave the body in the last incarnation in which H. P. B. so nobly worked. We have no doubt that the Russian Section will go forward under the able and devoted guidance of Anna Kamensky. Mme. Kamensky and myself planned many things, and I shall be looking forward to the news of the new Headquarters and the Publishing House, and other projects of which we talked and of which we dreamed.

Mme. Pogosky, who has done wonderful work in connection with peasant industries in Russia, has written an article containing a valuable suggestion to the columns of *New India*. It is entitled *A Scheme for the Revival of Village Industries*, and indicates what Theosophists can do to bring the light of beauty to our civilization, which is ugliness writ large.

Our American friends, Mr. and Mrs. Shutts and Mrs. Broenniman, have also returned to their field of labor—Krotona. Mrs. Broenniman has been appointed Manager of the T. P. House in America. We are enlarging our book business everywhere, and we hope for great things in America.

Mr. Leadbeater's new book is called *STARLIGHT*, and is to be beautifully bound in blue and gold, and will be obtainable at 75 cents.

The President is away at Calicut in Malabar as I write. She has gone to preside over a Theosophical Conference, and is lecturing on *The Submerged Sixth*, *The Awakening of Asia*, and *Modern Science and Ancient Yoga*. During May she will visit Lalgudi, Trichinopoly, Tanjore and Cuddalore.

B. P. WADIA

## BROTHERHOOD OF SERVICE

*Founded on the Full Moon Day of Chaitra,  
April 7th, 1917*

### Objects

The Order of the Brotherhood of Service is established for work of every kind in the cause of humanity in every part of the world. Its motto is renunciation, obedience, service.

### Membership

The Order is composed of the Brother Server, Delegate Brother Servers, Brothers, Novices, Probationers, Lay Brothers and Associates. They may be men or women, celibate or married.

### Conditions of Membership

An applicant must fulfil these conditions before he shall be accepted into the Order:

1. That he shall be approved by the Brother Server.
2. That he subscribe to the rules of the Order.

### Associates, Lay Brothers, and Probationers

A person may apply to join as an Associate, or as a Lay Brother, or as a Probationer. If accepted he shall take the pledge of the grade which he enters.

### Novices

A Probationer, at the end of two years, shall become a Novice if he is considered fit to pass to that grade. After one year as a Novice he shall, if approved, take the pledge of a Brother.

*Brothers*

When a Novice is ready to be admitted as Brother he shall, before taking the pledge, sign the following promise transferring all his property to the Order: I give to the Order of the Brothers of Service all property of which I stand lawfully possessed and which I can lawfully give away. I promise to give to the Order all such property as shall come to me by gift or inheritance. I agree to abide by the rules of the Order as to the return of the property in case I resign my membership in the Order. This I do of my own free will and accord, heartily sympathising with the aims and objects of the Order.

*Conditions of Service*

The pledge of each grade prescribes the conditions of service for that grade.

Each Brother shall be maintained by the Order and, in the case of married Brothers, those dependent upon them.

Each Probationer or Novice shall be maintained out of the funds of the Order, except as the Brother Server may direct.

*Donations*

Any property given to the Order by a Novice on becoming a Brother shall be used by the Order in such ways as the Brother Server shall direct; if a Brother resigns he shall be given back a portion of his property, the proportion of it varying with the number of years the Order has maintained him. All other contributions, whether by Probationers, Lay Brothers, or Associates, are not returnable should the donor subsequently sever his connection with the Order.

*The Pledge of the Brother*

I pledge myself to serve the world in such ways as the Brother Server of this Order shall direct me.

I pledge myself to carry out the commands and to subscribe to the rules and regulations of the Brother Server and of his Delegates without equivocation and to the best of my ability; and I pledge myself to resign at once my membership in the Order should I ever find myself unwilling to carry out such commands or to subscribe to such rules and regulations.

I pledge myself to seek no gain and no advancement in worldly circumstances while I am a member of this Order.

I pledge myself not to accept money gifts for my own personal use.

I pledge myself to live a life of renunciation, obedience and service.

*The Pledge of the Probationer*

I pledge myself to serve the world in such ways as the Brother Server of this Order shall direct me.

I pledge myself to carry out the commands and to subscribe to the rules and regulations of the Brother Server and of his Delegates without equivocation and to the best of my ability.

I pledge myself that I will conscientiously prepare myself to be given the further privileges of the Order as a Novice and as a Brother, dedicating myself thereto with earnestness, devotion and humility.

*The Pledge of the Lay Brother*

I pledge myself to serve the world in such ways as the Brother Server of this Order shall direct me.

I pledge myself to carry out the commands and to subscribe to the rules and regulations of the Brother Server and of his Delegates without equivocation and to the best of my ability; and I pledge myself to resign at once my membership in the Order should I ever find myself unwilling to carry out such commands or to subscribe to such rules and regulations.

I pledge myself to contribute each year to the welfare of the Order one-tenth of my income and of any gift made to me.

*The Pledge of the Associate*

Believing that the work of the Brothers of Service will be useful to India\*<sup>1</sup> and to the world, I pledge myself to help and support them as far as lies in my power. And I promise to contribute quarterly to the support of the Order and its work a definite proportion of my income, which I fix at.....\*<sup>2</sup>

\*<sup>1</sup> Each Associate will here substitute the name of his country.

\*<sup>2</sup> The amount is to be communicated beforehand to the Treasurer of the Order, Mr. B. P. Wadia.

[NOTE—In the ADYAR BULLETIN, April, 1917, Mrs. Besant says:

The Order may, in time, spread through many lands, but it must first root itself strongly in the land of its birth, the Sacred Land, trodden by the feet of so many of the Holy Ones, of the Lord Buddha, of Shri Krishna, the land of the Rshi Maitreya, of

whom it was prophesied that He should become one of the Saviors of the world, and who is now the Bodhisattva, the Buddha-to-be.

All American members who wish further knowledge of the Order are referred to Mrs. E. R. Broenniman, Krotana.—  
Editor.]

# USEFUL REFORM MOVEMENTS

## I. *The Consumers' League*

The following article is a greatly reduced digest of the purpose, argument and work of the National Consumers' League, which represents one of the many phases of reform in which Theosophists are interested. All who wish further information and who will bring this League to the attention of people who are sympathetic may write direct to The National Consumers' League, 289 Fourth Avenue, New York City, for it. Please mention the Bureau of Social Reconstruction.

Under the stress of competition, employers are virtually helpless to maintain a high standard as to hours, wages and working conditions unless sustained by the co-operation of consumers; therefore the National Consumers' League proposes to educate public opinion and to endeavor so to direct its force as to promote better conditions among the workers, while securing to the consumer exemption from the dangers attending unwholesome industrial surroundings. It proposes to promote legislation, either state or federal, whenever this may appear expedient. It shall be a special object of the National Consumers' League to secure adequate investigation of the conditions under which goods are made, to enable purchasers to distinguish in favor of goods made in the well-ordered factory.

The National Consumers' League further recognizes and declares the following:

That the interests of the community demand that all workers shall receive fair living wages, and that goods shall be produced under conditions wholesome for both producer and consumer;

That the responsibility for some of the worst evils from which producers suffer rests with the consumers who seek the cheapest markets, regardless how cheapness is brought about;

That it is, therefore, the duty of consumers to find out under what conditions the articles they purchase are produced and distributed, and insist that these conditions shall be wholesome and consistent with a respectable existence on the part of the workers.

This League is indefatigable in its efforts to secure a national minimum wage.

The important contribution of minimum-wage laws to the theory and structure of government—is that their just and effective enforcement requires the creation of a wage board or industrial parliament by virtue of which labor, for the first time in American history, is raised from the level of a commodity, to the rank of industrial citizenship.

## *Adamson Law*

Of all the legislation affecting public utilities recently, the Adamson law has undoubtedly aroused the greatest interest. When last August all other available methods of adjusting the difficulties between the railroad companies and their employes had apparently failed, Congress passed this law in order to avert an imminent strike.

It is on its face an eight hours law, providing that "eight hours shall, in contracts for labor and service, be deemed a day's work and the measure or standard of a day's work for the purpose of reckoning compensation for services for all employes who are now or may hereafter be employed by any common carrier by railroad."

In February, 1915, the California Eight Hours Law for wage earning women was upheld as constitutional by the Supreme Court of the United States. *Miller vs. Wilson*, 35 U. S., 342 (1915).

Six states and the District of Columbia have by law the eight hours day for women in industry, and the Supreme Court of the United States has upheld them in so doing by sustaining the validity of the California Statute. These States are California, Arizona, Colorado, Washington, Nevada and Montana.

Five other States have established by law a period of rest at night. These are Massachusetts, New York, Pennsylvania, Indiana and Nebraska. The New York law has been upheld by the Court of Appeals—the court of last resort of the State.

*The United States Supreme Court and the New York Court of Appeals are known by the American people to be pre-eminently conservative bodies. Yet their decisions in regard to working women are at the present moment far in advance of the legislation of the States, aside from the ten mentioned above.*

Overwhelming is the chaos in our knowledge regarding the real conditions in America. Nowhere are the depths so unplumbed, the seas so uncharted as where women and girls are employed.

## *The Human Scrap Heap of Industry*

The outstanding fact of mortality statistics is the threatened breakdown of the health of the American people. Deaths from tuberculosis and typhoid have decreased, for the regulation and control of sanitary and living conditions have been partly accomplished.

*But the degenerative diseases of the heart, the blood vessels and the kidneys are on the increase.*

## *Textiles*

In the great mills producing silken, cotton and woolen materials and garments, 516,195



persons work more than 9 hours a day; 259,-407 persons work 10 hours a day.

Standing — continuous in practically every process

High humidity and heat

Noise and vibration

Dust

### *Tobacco*

71.3 per cent. of women workers in tobacco factories have one or more diseases. (New York State Factory Investigating Commission Report, 1914.)

### *Canning*

Women stand almost continuously for peeling, sorting, labeling and weighing processes 15-18 hours in day's work during the rush season. Floors damp and air laden with steam.

Low wages

### *Laundries*

Continuous standing required by many processes

Heavy pressure on foot treadle machines

(100 lbs. pressure exerted 16 times per minute

—about 100,000 lbs. exerted each hour)

Extreme heat and humidity

Long, irregular hours

Gas fumes

Low wages

### *The Short Working Day Means—*

Better health

Higher moral standards

Growth of intelligence

Increased temperance

Increased production

With eighty-nine branches in eighteen different States the National Consumers' League has organized thousands of men and women into a body to wage war upon sweatshop conditions. Coming from different localities and various stations in life, their common bond is their consuming power, and in this bond is found their strength.

Recognizing that business is a matter of demand and supply, the National Consumers' League creates a demand for Label goods. It distributes leaflets nation-wide among the shopping public, pointing out the danger of wearing sweatshop articles and in contrast the guarantee of cleanliness that the Label gives. It keeps exhibits in constant circulation throughout the country where goods from the manufacturers using the Label are attractively displayed. There is a shop—The Label Shop, 14 East 37th Street, New York City—where only Label goods are sold.

The public is aroused and, with this ever active campaign, is more and more insistent to know under what conditions their garments are made.

To enable purchasers to distinguish garments made in clean, well-kept factories from those made under other conditions, it author-

izes a Label to be used. This Label guarantees that the garments which bear it are made in clean factories.

Already there are sixty-three manufacturers using the Label. It has been found by travelers in a little store in the ice-bound city of Juneau, Alaska, and is regularly on goods offered for sale in New York City, Portland, Oregon; New Orleans, and numerous other places.

(The above digest prepared by Adelia H. Taffinder.)

All who are interested in the work of Social Reconstruction, when purchasing garments ready made may inquire of salesmen for *Label goods*.

### *To Members of the T. S.:*

The Response to the appeal on behalf of the Bureau of Social Reconstruction is still far from adequate. It is felt, when the facility which this Bureau will offer members for practical success of their spiritual message in their own communities, is realized, that more generous and wider interest will be shown among our membership. The Bureau needs some one in every lodge in the country to become a representative of the Bureau in that lodge, and we now ask that all who would be willing to become our representatives in their respective lodges, write us immediately to that effect, stating each his opinion of the local conditions, and indicating which of our four-fold branches of work, religious, political, educative or social reform, he feels most interest in. Any one who so applies will take no permanent obligations of any kind, and need take no financial obligation of any kind. He or she will be free to work as much or as little as seems personally desirable and will be free to withdraw from the work at any time. The plan of this Bureau in no sense contemplates labor which is not given freely and happily. It is a labor of love offered to the Hierarchy by us who have gained so much inner peace for Their Messengers, and is designed to improve conditions in the world for our suffering brothers and sisters, most of whom are unacquainted with the fundamental plan of the Hierarchy for the evolution of humanity. The world is in a cauldron and the fires under it are

continually re-fed through the struggles of people who do not realize that humanity is One. The great work that the Bureau of Social Reconstruction will help to do is to teach all these members of one family, like the fingers of a hand, not to fight and scratch each other, but to act co-operatively in assisting each other. Theosophists have knowledge of some of the fundamentals of God's plan for man. Our business is to aid, in this epoch of Katabolism and of Anabolism, to spread the spiritual influence of these fundamental laws, through all the institutions of

society. Join with us at Krotona in this work. Write us, any of you who will undertake to act as distributor of our printed matter and as a focus of co-operative effort in your own lodge, or as members-at-large. The opportunity is great. Mrs. Besant has stated with an unwonted emphasis that the coming World Teacher Himself, wishes this done. Can you be relied on to help?

Yours for Humanity,  
Bureau of Social Reconstruction,  
ROBERT WALTON, Director.  
Krotona, Los Angeles, California

### TRUSTEES' REPORT

The adjourned meeting of the Board of Trustees set for April 27, 1917, was duly adjourned to June 20, 1917, at 9:00 p. m., at Krotona.

The duly adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society was held at Krotona at 9:00 p. m., June 20, 1917. Present, A. P. Warrington, Chairman; C. F. Holland and Robert Walton, being a quorum of the Board.

The following resolutions were unanimously adopted:

*Resolved*, That \$500.00 be appropriated from the General Fund to the Propaganda Department for additional field work.

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formerly General Secretary for England and Wales, on the occasion of his expected visit to America en route from Australia to England.

*Resolved*, That a League of Sacrifice and Service be established, and that A. G. Frisbie be appointed as its head.

*Resolved*, That the resignation of Ray M. Wardall as Vice-President, dated February 3, 1917, on the occasion of his assumption of the office of Manager of the Propaganda Department be accepted.

There being no further business, the meeting adjourned until July 5th, 1917.

CRAIG P. GARMAN,  
Secretary.

Certified to the  
National Secretary:  
A. P. WARRINGTON  
C. F. HOLLAND  
ROBERT K. WALTON

To the Editor of the Messenger:

As Secretary for America of the Editorial Board of THE HERALD OF THE STAR it is my duty to secure articles in America for THE HERALD.

I earnestly request all members of the Theosophical Society who are connected with work along any line of educational and social reform to prepare articles, along their respective lines of work, for THE HERALD OF THE STAR.

Those in Authority have urged us to be diligent in writing for THE HERALD, which is the special vehicle for articles treating of reform along all lines undertaken in preparation for the Coming of the Great Teacher.

If you have information qualifying you to write such an article, or if you are prepared to write an interesting and helpful article on any subject appropriate to the purposes of the magazine, please prepare such an article as promptly as possible and send the same to me. Whenever practicable photographs or prints illustrating the subject should be sent.

I shall be glad to correspond with anyone contemplating writing for THE HERALD OF THE STAR.

FRANCIS G. HANCHETT,  
Krotona, Hollywood.  
Los Angeles, Calif.

Dharma means the duty of a man as he sees it in his higher moments.

—C. Shuddemagen.

# FROM THE NATIONAL PRESIDENT

(GENERAL SECRETARY)

## CONVENTION RESERVATIONS

The Convention will be held in the Park Avenue Hotel in New York on Thirty-second and Park avenue. As New York hotels are usually crowded in the fall, I suggest that convention "delegates" reserve their accommodations soon. Write your needs to Mr. Harold C. Stowe, 172 South Oxford street, Brooklyn, and he will aid you all he can.

## THE TERNARY

Since the offer of the Ternary property to the American Section T. S., and the declination of the offer by the Trustees, owing to the drastic limitations and restrictions imposed in the offer, Mr. and Mrs. Hotchner have generously made it possible for Mrs. Besant to offer the property to the Krotona organization without restrictions or limitations of any nature whatsoever, except the payment of the debts outstanding upon the property, which now amount approximately to \$16,000. This offer has been gratefully accepted by the Krotona Board. Therefore this beautiful property may now be looked upon as merged into the Krotona Estate. Deeds are now being prepared.

The high carrying charges are being temporarily met by renting out the building to Krotonians at round figures. It just happens that this was possible by reason of an unusual demand for rooms. The first tenants, however, were the Prince Koesoemo diningrat, F. T. S., Mr. D. van Hinloopen Labberton, General Secretary of the T. S. in Dutch East Indies, and the other members of the official deputation from Java to the Queen of Holland. These with their friends made a party of thirteen and occupied the house for about ten days.

Krotona may have to sacrifice a lovely part of the Italian garden in front of the house to sell for home sites in order to help partly to pay off the mortgage. This seems regrettable, especially when we realize that two cents a day contributed

by every American member for one year would pay not only the debt on the Ternary property, but also the debt that remains on the Krotona Estate; and five cents a day for a year by the membership would not only pay these two mortgages but also would produce a surplus sum sufficient to build a modern office building at Krotona to house all of our business activities here under one roof. It all seems so easy—if the members would only see it so.

## TRAVELERS RETURNED

Mr. and Mrs. Shutts and Mrs. Broenniman have returned to America from their visit to Adyar. They came back to us quite filled with the spirit and enthusiasm of Adyar, and we are more than happy to welcome them.

While at Adyar Mrs. Broenniman made very favorable arrangements with the Theosophical Publishing House, and acting as their sole agent in America I am sure she will be able to develop the book business in this Section as has never been done before. Under the new arrangement every lodge may become a retail agency for the Publishing House, the Krotona establishment being largely the wholesaling centre.

We hope that the members will embrace the opportunity now offered them to make the book branch of their lodge activities a source of financial and spiritual profit.

## EDUCATIONAL

Will those who are interested in bringing theosophical ideals of education into the public schools and into the public mind generally, and who have ideas as to the best means of doing this, please lay before me their ideas in briefly written statements. Will they also write me their opinions as to how the work of the Theosophical Educational Trust can best be carried out in America. The American branch may soon be organized, and it is desirable that it should include the wisest thoughts of our educators and others con-

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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).....



# NEW YORK CONVENTION, 1917

## Tentative Program

All Meetings at the Park Avenue Hotel, 32nd and Park Avenue,  
Unless Otherwise Indicated

### RECEPTION DAY

Thursday, Oct. 4.

- 10:00 a. m.—Registration.
- 2:00 p. m.—Meeting of Board of Trustees.
- 3:00-5:00 p. m.—Informal assemblage of members, with reception and refreshments.
- 8:15 p. m.—Public Lecture. Dr. Frederick F. Strong. "The Science of the New Age," illustrated. (Biltmore Hotel.)

### FIRST OFFICIAL DAY

Friday, Oct. 5.

- 10:00 a. m. to noon.—Convention Business.
- 2:00 p. m.—Address by General Secretary (National President).
- 3:00 p. m.—Forum. Subject, "The Work Before Us."
- 8:15 p. m.—Public Lecture. (Biltmore Hotel.)

### SECOND OFFICIAL DAY

Saturday, Oct. 6.

- 10:00 a. m. to noon.—Conclusion of Convention Business, including Election.
- 2:30 p. m.—Auto Wagons to Coney Island.
- 6:30 p. m.—Dinner. Vegetarian Banquet at Coney Island. (In honor of the newly elected National President and associates.)
- 9:30 p. m.—Return to New York.

### DEVOTIONAL DAY

Sunday, Oct. 7.

- 10:00 a. m.—Reserved.
- 11:00 a. m.—Reserved.
- 11:00 a. m.—Devotional Meeting for non-E. S. members.
- 2:00 p. m.—Sacrifice and Service meeting.
- 3:30 p. m.—Star in the East. For members only.
- 8:15 p. m.—T. S. Public Lecture. (Biltmore Hotel.)

### RECREATION DAY

Monday, Oct. 8.

- 8:30 a. m.—Hudson River Boat to West Point or Newburg.
- 10:00 a. m.—Lecture on the Boat, on Social Reconstruction.
- 12:00 to 2:00.—At Newburg.
- 2:30 to 6:00.—Return to New York.
- 2:30 p. m.—Business Meeting of the Board of Trustees on Board.
- 8:15 p. m.—Public Lecture. (Biltmore Hotel.)

### ORDER OF THE STAR DAY (evening)

Tuesday, Oct. 9.

- 8:15 p. m.—Star in the East. Public lecture.

## PROXY BY SUBSTITUTION

(This side to be filled only in case of absence of holder of proxy from the convention.)



I hereby appoint.....to represent  
me in 1917 convention and to exercise his vote thereat with full power of substitution.

(Signed).....

cerning the most practical means of meeting the future needs in America. Although the objects to be attained the world over are the same, yet the immediate conditions and the modes of meeting them must necessarily differ with each nation. Hence this invitation to participate in the making of plans for this work.

#### FROM THE FRENCH T. S. BOARD

I take pleasure in reproducing the following translation of a letter received from "Les Membres du Conseil" of the French Section:

*Theosophical Society of France,  
4, Square Rapp,  
Paris, June 7, 1917.*

President of the American Section of the Theosophical Society.

Mr. President,

The Board of Managers of the Theosophical Society of France in meeting assembled on the 7th of June, 1917, has the honor of acknowledging receipt of the cheque for Frs. 12,163 which you have been kind enough to send.

In the name of all the Theosophists of France it begs you to accept the heartfelt expression of its profound gratitude for this generous and spontaneous aid which will enable our National Section, tried by the war, to give a new impulse to her work of Theosophic propaganda.

To this material help you have added the noble and precious aid of a great and strong collective thought. We are particularly grateful to you for this, and we see in this initiative the highest expression of the tie which has just united the destinies of our two countries.

The terrible events which have taken place during these last three years have nourished the seed of this union, long ago planted in your Republic at its birth. Here it is now blooming magnificently, the roots of which will spread throughout the world to associate in a common labor all the nations ready to become the champions of the Sacred Cause which is ours: the Cause of Liberty, Justice and Fraternity.

We extend to you, Mr. President, the assurance of our most fraternal and devoted sentiments.

THE MEMBERS OF THE BOARD

#### THE FRENCH CLOTHING GIFTS

Members who have contributed clothing for the French will be interested in the following letter from Mrs. Welton:

I have received a considerable amount of clothing for the French relief work, and fortunately a good deal of new clothing for children.

Several members have written me, asking for information which enabled me to give them the necessary instructions for sending articles directly to 122 Madison avenue.

I have been sorting the articles and making them into packages for Miss Blech. I find that I can give all clothing not available for direct transmission to the American Fund for French Wounded, which will properly disinfect the articles and add them to their own general collection, to be sent to Paris for the same purpose. So that everything contributed by T. S. members will eventually reach the people for whom Miss Blech made the appeal.

It is a great satisfaction to share in any form of relief work which may mitigate the heart-rending suffering that is so appalling.

#### THE CARE OF THE AGED

Col. Olcott once deplored the fact that the T. S. had no endowment for the care of the superannuated workers. Just then one of the leading workers had been stricken with paralysis and could render the Society no further service. This devoted server had given the best years of his useful life to Theosophy and so had saved nothing for the rainy day. Now with a wife and child to care for and his health gone he presented a pitiful object lesson to the Society.

When I read this lamentation I resolved to do what I could some day to obtain, if possible, an endowment which would enable us in America to provide for such cases. Indeed that very case helped to stimulate me in the founding of Krotona.

Therefore I now present the letter that follows as in line with the ideals of Krotona, and will state by way of information that there is within a mile of the Krotona Estate a ranch forming a little cup right in the lap of the mountains that might admirably fit the need.

Dear Associate:

I have for a long time thought that something should be done for the old members of the society, those who have reached an age and whose circumstances are such as to make them dependent upon others for their support. I have in mind a specially pathetic case—that of an old lady who with her husband, a physician (it is not necessary to give names), were the principal stand-bys of and workers in one of the few lodges that were not absorbed by the Judgeites at the time of the secession. They remained ever faithful to the cause and deserve the very highest credit. The husband passed away years ago and left the widow destitute.

She has been suffering want ever since. Now, I hold, it is our bounden duty to make her path smooth. Ordinary decency, ordinary gratitude, demands it. And there may be other such, at least there are many getting well along in years and whose work for Theosophy has not proven a gold mine in the way of physical returns for themselves.

Shall we let them suffer or turn them over to the mercy of the outside world?

A Master once said: "Ingratitude is not one of our vices." Shall we make it one of ours?

My belief is that a home for the aged should be and may be made self-supporting—not immediately at the start, to be sure, but within a reasonable time. I would suggest getting a tract of land, large or small according to circumstances, in some locality where it may be had cheap and where the climatic conditions are favorable. Set aside a small part for residences, dividing it up into small lots. I would especially suggest small lots as being more desirable, bringing the occupants nearer each other while they still may have what solitude they desire. Upon each lot put up a small house, a two or three-room affair would be quite sufficient, one of the rooms being an "open" one. Such cottages may be built very cheaply, especially in places where, because of modern country sanitary appliances, plumbing need not be installed and where precautions do not have to be taken against severe winters. Furnish each house in a simple yet comfortable way and say to the coming occupant: "This is your house as long as you wish to keep it." Furnish everything in the way of food, clothing, fuel, etc. Vegetables and fruit may be raised on the land and the other things purchased with the earnings of the farm. Let each one get what they want and prepare their own food if they want to. The requirements for elderly people, especially when much is produced right on the land cannot be great. The land not occupied by residences should be farmed for profit in order to provide means to meet running expenses. There should be employed someone who would understand getting the best possible returns out of the place. For such purpose it should be possible to find some one who would be glad to devote his life to this service without much of any remuneration, the necessary help to be employed by him.

Land may be had cheap in Arizona, New Mexico, Texas or California and anything from say ten to one or two hundred acres or more would answer, all depending upon the size of the colony and the nature of the farming to be done. Bee culture requires very little land and is profitable.

A colony such as stated would be of immense benefit to the society in that it would enable a number of ardent and able members to throw themselves right into the work which now they do not dare to do as they know that when old age comes they would be penniless.

It would be an additional center from which strong vibrations would radiate.

Cottages could be rented out to such people as would want to spend a longer or shorter time in quietude. This would mean an income to the colony. Again, gifts or bequests may possibly be made by some of the colonists.

I had been in hopes that my circumstances might become such that I could take hold of the matter without the help of anybody. But I realize now that if I am to wait for this I might have to wait till some future incarnation, and it is needed now. I have, therefore, decided to call upon the membership at large to take hold and carry out the plan. And may be some one may think of a better plan than mine and may be some one more able than myself may be found to father the scheme. I shall be content no matter who does it if only it is done.

Should you desire to help the matter along in any way, will you not kindly address yourself to Mr. A. P. Warrington, our National President, Krotona, Hollywood, Cal.? And I can assure you that a few words to the undersigned would also be very much appreciated. I would thus know how the matter is progressing.

Yours in their service,

JOHN JOHNSON.

Box 725, Mesa, Arizona.

#### LODGE HEADQUARTERS

A member reading my remarks on the subject of lodge headquarters in the June number of THE MESSENGER has expressed his views as follows:

The idea of a T. S. Temple in each city (or haven of rest and refuge). Of course I note what you say in the last MESSENGER, which came after I had written you, but I think you are mistaken.

The idea of a lodge room on the top of a skyscraper is a good one for a large city like Los Angeles, San Francisco, or Oakland, etc., but I think for a city the size of Butte, Spokane, Deer Lodge, Alameda, Pacific Grove, etc.; which far outnumber large cities, the residential section is quite the best and, Mr. Warrington, in towns of this size I feel sure that an earnest worker could be found who would donate a vacant lot that they own. A very artistic building could be easily erected on it by all the men giving their strength and part of their time, and the ladies could help with refreshments. So all that would have to be provided is the design of the building and the materials; the labor would be free, and as you know labor is the chief item. Every hammer stroke would be to the glory of God and help to crack the shell that Theosophists seem to have surrounded themselves with.

This need not interfere with the progress of Krotona at all; in fact if this project was put earnestly and devotedly on foot I am sure the membership of the U. S. T. would be greatly



increased and so bring more funds to Krotona.

The day of a musty, dusty old room in a down town office block where T. S. students are supposed to concentrate on Peace and Harmony to the accompaniment of a sizzling radiator and clanking elevator is fast passing into the dim and dark ages and instead the glittering dome of Hope and Strength proudly rising from a floral bed and flaunts the banner of freedom to the blue canopy of Heaven.

### THEOSOPHY AND POLITICS

The following correspondence speaks for itself:

Dear Mr. Warrington:

With reference to your Supplement of July, 1917, to THE MESSENGER: What is the use of sowing dissension in the Society; we have our troubles enough. We are constantly told that Mrs. Besant's political activities are her own affairs, and that she is not in those affairs in any way representing the Society. If she chooses during the course of this war to embarrass the British Government, it is her affair *alone*, and she deserves all she gets. The British Government (rather country) is the home of freedom and free speech, not excepting America; during *this* war, the citizen must subordinate himself or herself. The natives of India are even being prosecuted in this country for treason against the Allies, so what are we to think when a British subject even, stirs up trouble at this time. Mrs. Besant in this particular case is apt to make the T. S. notorious, and not in a pleasant way for the Society itself. We are a small and struggling Society, with three Objects, with no mention of politics. Our protests should be sent to Mrs. Besant as President of the T. S., not to "kick against the pricks" at this time. When the war is over is time enough to start political protests, but now "watch your step and go slow," else a worse thing befall us. We have had mutinies and massacres elsewhere, we don't want them in India just now.

(Signed) H. P. ROBINSON.

### MY ANSWER

I do not feel that our helping to solve *any* national problem could ever affect theosophical ideals so long as the purpose subserved is that of Brotherhood. Our Society is an international society and its principles are universal. Our allegiance, therefore, should first be to the high principles for which the Society stands, just because they pertain to the highest welfare of humanity. When a nation violates the principles of Brotherhood, it would be untheo-

sophical for any Theosophist to fear to defend the rights of man so violated.

Now in spite of the good that England has done in India, the harm that she has done against the principle of Brotherhood, the main principle of our Society, should be made known and corrected. There are 315 millions of people in India who need your voice and mine to help them gain their rights and freedom as a democratic nation within the Empire.

England talks democracy in Europe and America and practices autocracy in India. The Indians are not free; their press is muzzled; they are not allowed to develop the art of civic protection, and the difficulty of obtaining universal education since Lord Curzon's time has been almost insurmountable.

But it is needless for me to go into all this. You will find, if you will read Mrs. Besant's two books, which may be obtained from the Book Concern here, entitled, *INDIA—A NATION*, and *HOW INDIA WROUGHT FOR FREEDOM*, abundant data to sustain my contention that Brotherhood is being violated in India; that democracy is being violated; that the rights of man are being violated, and I cannot but see that Theosophy is highly honored by having a leader who will courageously rise in defense of the millions of our fellowmen in the downtrodden land. Theosophy can never soil its garments by working for Brotherhood. For my part I believe that I do justice to Theosophy when I work for the rights of man, wherever they are violated and supplanted by wrongs. The question is whether we are only to have a parlor brand of Theosophy, or whether we shall come out in the world and be a great world force for good in religion, in education, in sociology, and yes, even in politics, for if politics be a discredited department of life, then all the more reason why the purifying influence of Theosophy should be injected into it.

### THEOSOPHY BEFORE THE SCHOOLS

A recent number of *The Leavenworth Times* contained nearly two columns of matter reporting an address given by our brother-theosophist, E. Y. Blum, delivered before the students of the High Schools of Leavenworth on the subject of character building. Mr. Blum expressed the theosophical ideals in his usual forceful and clear style, and I have no doubt that the splendid thoughts that he put into the minds of the youths who listened to him will bear useful fruit.

Why do not some of the rest of you capable workers go and do likewise?



## EDITORIAL COMMENT

### A BENEFICIAL LOSS

Even war has its compensations and one of them is the death of the whisky business. That men should have continued to drink such poison up to the year 1917 and then have stopped only because the fear of starvation compelled it, will be one of the wonders of the future writers of history. With the passing of whisky will go the offensive advertisements in our magazines. THE MESSENGER has received from the Government a copy of the law prohibiting, after July 1, 1917, under penalty of fine and imprisonment, the mailing of any paper, magazine or other print containing an advertisement of spirituous, vinous, malted, fermented or other intoxicating liquors of any kind addressed to any state where law prohibits such advertising. While this does not universally nor wholly prevent the advertising of such products, it comes very close to it.

Advertising allurements has become a fine art. (In the case of liquor—the fine art of lying!) Probably thousands of people believe that beer makes you strong—having for years looked at pictures of athletic young men (presumably brought up on it) inscribed with the declaration: "It gives you vim!"

While wine and beer remain for the present, it is some consolation that they can no longer be boomed with false and alluring advertisements.

### CRYSTALLIZATION

Our usefulness as a unit in the T. S. seems to depend on our ability to submerge the personal "I" and to quickly and completely adapt ourselves to changes and fit into new work. If we become orthodox and hide-bound we are likely to be brushed aside to make room for more pliable material. Members of long standing are more liable to the charge of dogmatism than the newer ones. This is not merely a danger, it is a fact and constitutes a real difficulty. It not only works against the elasticity of the Society limiting its usefulness but it discourages the new members. Young members are often

in revolt because of the critical and positive (dogmatic) attitude of their seniors. In some instances where new ones recently joined they have complained that they were almost afraid to come into the lodge room because of criticism—especially if they were "dressed up."

An unsuspected strength and enthusiasm would be discovered if the capacities of new members could be discovered and their talents, zeal and fresh ideas be put to work.

### SACRIFICE AND SERVICE

It is an inspiring fact and pretends great things for the future that thousands of children in this country are learning the lessons of joyful self-sacrifice and service through organized effort, in many schools, to send aid to the homeless children in Europe.

An account of work of this kind has been clipped from a Los Angeles daily and illustrates what is being undertaken here and is offered as a suggestion for similar work in every school and children's organization.

Nearly 300 little children of France, made fatherless as a result of the war, will be cared for during the next twelve months through the generosity of the children attending the elementary schools in Los Angeles. This is one of the outstanding facts to be gathered from the report just issued telling of the campaign in the schools in the interest of the Fatherless Children of France fund.

That the raising of this money meant much of self-sacrifice to many of the little children of Los Angeles is evident from some of the stories told by their teachers. In one of the neighborhood schools where the children bring a penny daily for milk, many of these pennies went into the fund and the little children with the big hearts went to their classes without the morning meal. The children of more fortunate families walked many blocks to their school or went without some little tid bit that they might put their nickels and dimes into the fund.

Individually and collectively the children in all parts of the city worked unselfishly and loyally to aid in the campaign. Some boys cut and weeded lawns, cleaned up vacant lots, sold papers and went on errands while their sisters did house chores and played nurse to younger children that they might have something to put into the fund. Ten thousand dollars has already been raised in this way.

# FROM THE NATIONAL SECRETARY

## THE LAW OF LIFE

"Give until it hurts, then continue giving until it does not hurt—until nothing any more has power to hurt."

The above quotation was sent to the National Secretary by one earnest member of the T. S. who may find in it the secret of spiritual illumination.

True progress is made through giving. The least one can give is his money: the greatest one can give is a life of service.

Giving is the law of life. Giving up the worst you have plus giving to the world the best you have equals the gaining of that happiness which "nothing any more has the power to hurt."

## BIG YEAR AHEAD

The hearty response from T. S. members in promptly paying their Section Dues for the present fiscal year is most gratifying. We have reason to be proud of the efficient service that is being rendered by our lodge secretaries and their hearty co-operation with this office.

Our Members-at-Large have been especially prompt in forwarding their Section Dues, and they are to be commended in this respect.

The present fiscal year which began July 1st, should prove to be the greatest in the history of the T. S. Never has there been an opportunity such as is presented to us at this time, and we can blame no one but ourselves if we do not take advantage of it.

It is the prompt payment of the Section Dues that will enable the Board of Trustees and the New York Convention to carefully plan for a national campaign to spread the truth of Theosophy throughout the coming year.

## FORWARD YOUR PROXIES

All members of the T. S. who will not be able to attend the annual Convention in person, are requested to properly fill in and sign their proxies at the earliest possible moment, and forward them to

the National Secretary, Krotona, Hollywood, Los Angeles, California.

The Convention cannot convene until a certain number of proxies have been received, and hence it is important that you give this your immediate attention.

## STATISTICAL YEAR BOOK

The *Statistical Year Book and Directory* will be issued with the September number of THE MESSENGER. Although the regular date for the publishing of the *Directory* is August, it is delayed one month in order to be combined with the *Year Book*.

The *Year Book* is to contain a report of the activities of the lodges in the Section for the past year, and all lodges which have not yet sent in their annual report should do so without further delay if they expect to be represented.

A careful study of the work being accomplished by other lodges should prove valuable in suggesting how the work of your lodge may be supplemented and made more effective.

## IN HIS NAME

The fact that 1,927 new members joined the Society during the past year should be most gratifying to the entire Section.

This will make an average of 160 new members per month calculated on a twelve-month basis. During five months of the year the membership increased at the rate of more than 200 per month.

In this large increase can be seen the results of the efforts of lodge members, members-at-large, national and other lecturers.

## SPLENDID WORK

We are glad to announce the organization of two new lodges, Harvey and Schenectady, which have not hitherto been reported. This makes a total of 30 new lodges during the past year. Judging from indications a larger number than this is scheduled to appear during the present year.

1. Harvey (Ill.) Lodge, with a membership of seven, was organized June 5th, by Mr. Edgar S. Mills, a former member of Adyar Lodge, Chicago. This lodge was formed as the result of a study class in Harvey with Mr. Mills as leader, who was assisted from time to time by lectures from Dr. Edwin Beckwith, of Chicago.

2. Schenectady (N. Y.) Lodge, with thirteen charter members, was organized April 30, after a short course of lectures by Mr. F. B. Simons, and a subsequent study class led by Mrs. Emogene S. Simons. Valuable assistance and co-operation was rendered by the various members of this lodge, which are essential requisites for a successful centre.

#### FEW INACTIVE MEMBERS

It is most encouraging to note that out of our 6,941 members recorded at June 30th, 1917, only 511 of this number have become delinquent as to dues and are therefore to be placed on our inactive list of members.

Many of these members have written us that they are temporarily embarrassed in a financial way, but that we may expect to receive their dues in the near future.

#### PLAN YOUR LODGE BUDGET

The value of a lodge budget should not be overlooked in planning for the Fall work. One of our struggling lodges was carried high on the wave of success through initiating a carefully prepared lodge budget.

There are three steps to be followed: First, decide what work the lodge should accomplish during the year; Second, plan out the way it can be done; and, Third, determine to do it.

The old adage "plan out your work—then work out your plan" may be fittingly applied to the preparation of the lodge budget.

#### ROLL OF HONOR

The following is a partial list of the members of the American Section who have gone to War, or enlisted for active service:

#### Canada

Mr. Sydney Julian Goodfellow, Regina Lodge.  
Mr. Edward Joseph MacDonald, Calgary Lodge.

Mr. Hugh Jones, Regina Lodge.  
Mr. Frederick Edward Wilkinson, Regina Lodge.

Mr. James C. Kirk, Vancouver Lodge.  
Mr. John Douglas Leechman, Victoria Lodge.  
Mr. Gilbert Wallace, Victoria Lodge.

#### U. S. A.

Mr. Vernon C. Hill, Seattle Lodge.  
Mr. Francis L. Walland, Portland, Maine, Lodge.

Mr. William Ostrow, Buffalo Lodge.  
Mr. Forest E. Wood, Houston Lodge.  
Mr. Ned Galindo, Hollywood Lodge.

Please supply the National Secretary at once with the names of other members not included in this list, even though previously reported.

#### IMPORTANT NOTICE

Proxies are sent to this office improperly executed. Fill in one side only—the side marked "Proxy." The reverse side marked "Proxy by Substitution" should be left blank.

Extra proxy blanks furnished on request.

#### A PROGRESSIVE LODGE

We quote the following from the Oklahoma City Lodge notes of May, 1917:

A motion was made and approved that we establish a "Brothers' Fund" for the needy in our society and draw from it as desired. The suggestion was made that the members should confer with the local secretary and ascertain what funds will be required for immediate use.

Some of our members do not fully realize the importance of their presence at the meetings—it is possible they do not realize the importance of our work just at this epoch-making time. Truly each member can do his "bit" by being in the Theosophical Trenches now. It is a great privilege.

Early last Fall Houston Lodge believed their ranks would be increased by fifty members during the year. Their faith was rewarded, for on June 30th the lodge records show that fifty-six new members had been enrolled.

Changes of address should be reported promptly to this office in order that you may receive without interruption each issue of your MESSENGER.

This will save the postal authorities the trouble of advising us that you have changed your address, and will also relieve us of the cost of sending postage to have THE MESSENGER returned.

### SOCIAL ACTIVITIES

Milwaukee Lodge reports much profit the past year by unusual efforts to promote social activities. At the homes of members, parties, musicals, and "silver" teas have been given, all of which have proved both entertaining and profitable. Two moving picture theater benefits brought in good returns.

The result has been very beneficial to the lodge. Besides enriching the treasury by \$136.25, lodge members have become better acquainted with each other and with their friends.

### DEATHS

With the closing of the year's work a number of deaths which have not previously been reported, are given below:

Mrs. Amelia Allen, San Francisco Lodge.  
 Mrs. Louise E. Babcock, Fresno Lodge.  
 Mr. Marvin E. Eaton, Spokane Lodge.  
 Mr. Herman Froehlich, Harmony Lodge.  
 Mrs. Mary E. Jurey, Truthseekers Lodge.  
 Mr. Austin D. Middleton, Member-at-Lodge.  
 Mr. Alex Miller, Santa Barbara Lodge.  
 Mrs. E. R. Flagler Morris, Spokane Lodge.  
 Miss Louise May Robbins, Boston Lodge.  
 Mrs. Emily J. Vancil, Pittsburgh Lodge.  
 Mrs. Mae Yerion, Iron City Lodge.  
 Miss Barbara Stowe, Brooklyn (N. Y.)  
 Mrs. Mabel B. Goode, Brooklyn Lodge.

### FINANCIAL STATEMENT

#### STATEMENT FOR JUNE, 1917

Receipts		
Fees and Dues.....	\$3489.09	
General Fund Donations.....	3.50	
Propaganda Donations .....	61.15	
Rent .....	82.50	
Exchange and Interest.....	6.75	
Year Book Donations.....	9.00	
Discretionary Fund Donations.....	2.00	
Messenger Subscriptions .....	8.21	
Incidentals .....	16.27	
	<u>\$3678.47</u>	
Cash on hand June 1, 1917.....	5166.51	\$8844.98
Disbursements		
Salaries .....	\$ 288.30	
Stationery and Supplies.....	47.30	
T. S. Postage.....	39.07	
Rent and Light.....	86.00	
Telephone and Telegraph.....	26.30	
Freight, Cartage .....	4.50	
National President's Traveling Expense .....	338.07	
Taxes .....	93.81	
Incidentals .....	22.82	
	<u>\$ 946.17</u>	

#### FIELD WORK

Reimbursement for cash paid out for work in new territory—		
For printing, railway fare and hall rent, etc., by L. W. Rogers in Santa Ana .....	\$29.40	
For advertising, railway fare, etc., by L. W. Rogers in Santa Barbara .....	29.73	
Railway fare, and five weeks' expenses at Bakersfield and Fresno by Eugene W. Munson .....	60.15	119.28

#### MESSENGER DEPARTMENT

Rent .....	7.50	
Salaries .....	43.40	
Printing .....	257.00	
Postage .....	14.50	
Stationery and Supplies.....	10.50	
Incidentals .....	4.17	
Messenger Deposit .....	15.00	352.07

#### PROPAGANDA

Rent .....	13.50	
Salaries .....	137.00	
Literature .....	4.80	
Stationery and Supplies.....	10.10	
Postage .....	37.92	
Incidentals .....	20.00	223.32

	<u>\$1640.84</u>	
Cash on hand July 1st, 1917.....	7204.14	8844.98

### MONTHLY LODGE AND MEMBERSHIP RECORD

#### JUNE, 1917

Total number of Lodges.....		180	
Lodges chartered .....	3	Lodges Dissolved .....	3
New Members .....	186	Deceased .....	16
Reinstated .....	5	Resigned .....	12
Transferred from other Sections.....	1	Transfers to other Sections.....	0
Total Active Membership.....	6412	Transfers to Inactive Membership.....	511

# PROPAGANDA DEPARTMENT

RAY and MAX WARDALL, *Managers*

## VACATION AND RE-CREATION

At this time of the year the call of the mountains and the sea and country life in general finds a glad response in the hearts of city people everywhere, and so it happens that just now many lodges discontinue much of their work. This has the effect of lightening the detail work of the Propaganda office considerably—for which we are duly thankful. When one is involved in detail work for a greater part of the year, he is apt to lose that nationwide and world-wide vision that is so essential to constructive and statesman-like activity. Vacation time enables us to lift our eyes from the small things; to review past work and to envisage future activity with unobstructed sight.

A review of the year's work will appear later in the STATISTICAL YEAR BOOK, in the meantime we are using the vacation period to prepare material for newspaper articles, ready-to-deliver lectures, and new leaflets for free distribution; also new pamphlets for the mailing list of non-members. We aim to publish a ten thousand edition of ten different four-page leaflets which will explain religion, philosophy, and science from the theosophical viewpoint in a condensed, popular form. These leaflets we endeavor to prepare in such fashion as to create the desire for more information, in addition to sowing all the seed possible. They are compiled from the elementary works of Mrs. Besant, Mr. Leadbeater and the National Lecturers. Now in order to be in a position to supply all comers with free literature, we must first lay in a stock—will you make this possible by sending a donation in money, according to your means, for this special purpose? Help us to put out a million leaflets during the Fall and Winter.

The consistent voluntary support given by some loyal members for the work of spreading the Light has been appreciated by the Propaganda Managers, for they

know that “where the heart is, there will the treasure be also”—and it is the heart-interest that is the important thing.

C. H.

## AN EXPERIMENT

W. G. Shepard of Everett, Wash., has constructed an attractive cabinet to hold 35 different T. S. books. Each book is named and the price marked plainly so that purchasers may drop the money in a place made for that purpose. Two were placed in Seattle; one in a high-class stationery store that handles school and general books; this cabinet was placed in a sea of literature. Results: five sales in a month. The other cabinet is in an old book store, a sort of Mecca for every out-of-the-ordinary book or magazine; New Thought and occult books are found here in plenty. The books were placed in plain view on one of the counters and the sales averaged four a week.

We believe the time is ripe for a more general use of the cases. We ask you to write at once to Mr. Shepard, care Quaker Drug Co., Everett, Wash., for full particulars and prices. Of course it is desirable to get them placed in windows if possible. The only feature that has not seemed of value is the slot for money. In both cases of experiment the money was paid in as usual. This, we believe, is an opportunity to start fall activities in a new field, full of promise.

R. W.

## OUR FIRST DUTY

The purpose of this note is to draw attention to Mrs. Besant's advice to new members, because it is advice that holds good every step of the way in our theosophical career. Our International President says to the new member:

Your first duty is toward your own religion. People are most readily influenced by members of their own faith, for, as a rule, men are born into the religion that suits them best, and in which they can best express themselves,



and in helping to vivify that, to illumine its obscurities, and to explain its teachings by the light gained among us, you will do your highest duty as a Theosophist.

In America this first duty will (disregarding the various sects for the moment), for the majority of Theosophists, be toward Christianity. It is therefore obviously wise to know what true Christianity really is, for how can we illumine its obscurities otherwise?

There is an important movement growing up today concerning which members of the T. S. will hear more as time goes on. This movement promises to show to the world Christianity in its best and purest form; it is in fact (to my mind), a reincarnation of the Church of Apostolic days and as such once again uncovers the glorious jewels of Christ's teaching that have become clouded by the accumulated dust of ages. We refer to the Old Catholic Church,\* or, as it is known in the United States, the American Catholic Church. Theosophists who would vivify Christianity should be familiar with this movement and be ready and willing to explain to others its significance, for an organization using the name "Catholic" will probably encounter prejudice, both from orthodox and unorthodox Christians. It is quite likely that it will encounter prejudice within the ranks of our Society (from those who have promised to show tolerance to all). The cure for prejudice is knowledge. Therefore, brother to all the world, obtain knowledge.

C. H.

\*THE OLD CATHOLIC MOVEMENT IN GREAT BRITAIN (price 25c) Theosophical Book Concern, Krotona. (Issued for information—not for propaganda.)

#### MR. WARDALL'S PLANS

Mr. Max Wardall will not be available for lecture work for some time on account of responsibilities assumed in connection with the war.

#### FROM MRS. BARTLETT

My last report brought my work up to the sixth of July. Since that time I have spoken in Syracuse eight times, in Schenectady four times and in Boston six times. In Syracuse we dedicated the new lodge room. The members there are very much in earnest and brought together a good crowd for the lectures. I was surprised at the large audiences that the baby lodge at Schenectady gathered together and at the real interest that they displayed. In Boston the audiences were very good considering the time of the year; five lectures were given to the Boston Lodges and one in Dr. Hale's church on Sunday afternoon. The subject of Biblical symbolism is evidently one that attracts our people just at this time. Masons are particularly interested in these lectures.

I am now open to dates for the coming year and will arrange my itinerary as soon as possible. I shall be glad to hear from any lodges that want me in the eastern states in the Fall. My address for the summer will be Lake St. Catherine, Poultney, Vermont.

HARRIET TUTTLE BARTLETT

#### PROPAGANDA RECEIPTS

H. P. Robinson, Fresno, Calif.....	\$ 1.00
Mr. Carter, Anaconda, Mont.....	.50
Mr. Muller, Anaconda, Mont.....	.50
Harmony Lodge, Toledo, O.....	4.00
Miss Vercy H. Hill, Brookline, Mass.....	1.00
W. M. Mayes, Birmingham, Ala.....	2.00
St. Paul Lodge, St. Paul, Minn.....	20.00
Mrs. Maude M. Foote, Cleveland, O.....	5.00
Mrs. Adelaide Cox, Santa Rosa, Calif.....	1.00
John O. Natterlund, Mt. Vernon, Wash.....	3.00
Nora Jackson, Toronto, Ont.....	1.25
Mrs. Vera Frisbie, Fresno, Calif.....	1.00
F. T. S., Denver, Colo.....	1.00
Miss Lina E. George, Oakland, Calif.....	.25
W. J. Strickland, Rochester, N. Y.....	3.00
Mrs. L. S. Hunt, Los Angeles, Calif.....	10.00
Mrs. Ada Horton Bird, Graford, Texas.....	2.00
Frederick Henkel, Oklahoma City, Okla.....	1.00

\$57.50

#### THE CAUSE OF JOY

We hear people say that they get joy out of this and that. But people do not *get* joy out of anything. What they do is to surround certain things with the spirit of joy. They *put* joy into them. It is true that they put their joy into certain things more easily than into others—some so easily that they are not conscious that they are giving and think they are

taking. But when we shall all learn to put the essential joy of our natures into the difficult things, then we shall understand, for we shall realize that these also seem to give us joy. When nothing becomes too difficult for us to endow with our joy we shall have realized that we ourselves are joy—both its cause and its effect.

A. P. Warrington.

# THE LOTUS BUREAU

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, *Head*

## THERE IS NO DEATH

A STORY

By LESLIE-LEIGH DU CROS

Once upon a time a little caterpillar was walking through a garden. He felt so tired and sleepy, and he could not understand what gave him such a listless feeling.

"I hope I am not going to die," moaned the little caterpillar, "I should be so afraid of that. Oh dear, I have just put on a new coat and I should be very proud and lively."

At last he became so weary he could hardly move and he rested near a hole that Gardner had dug in the soft soil. "Perhaps," he thought aloud, "this will be a good bed for me to rest in."

"No, no," said a wise old Rosebush near-by. "That hole has been prepared for a brown bulb."

The caterpillar looked scornfully at the bulb. "The bulb is dead. Perhaps I am dying also. And you too—see how bare your branches are."

"There is no death," the wise old Rushbush replied, "The bulb is resting waiting the Word of God. My leaves have gone, for I too will soon sleep when Winter comes. Then my sap, which is the plants' blood, will run down to my roots and I too will seem quite dead. But I shall not be dead. How could I be? *There is no Death.*"

"Once," said the little caterpillar, "as I crawled through a place where many small marble houses stood, I saw them laying away a box which held one whom they called 'dead.' It was a little child, so the birds told me. There was a mother also who wept and wept. And then there came to me the great fear that I too might go away from the sun and green things growing."

"That little child," said the wise Rosebush tenderly, "Ah, well I knew the child. Often he has gathered my roses until his little hands could hold no more. They call him dead, but behold, he still lives. Oftentimes when his mother walks in the garden he is beside her, yet she does not see him, for she always thinks of him as far away, and this thought has blinded her. Once as they passed me he said, 'Soon I shall be with you again,' but the mother could not hear. Yet I heard and knew that presently he would take a new body and come to us again."

"My I rest on your branches?" asked the caterpillar. "I have within my body some fine silk which I can spin about me to keep me safe

from the rain and wind." The Rosebush consented, and the little caterpillar climbed high until he reached a strong branch. Then he began to spin. From side to side his head moved, weaving a silken web over his body until he was covered. "Good night," he said to the Rosebush, and drawing in his head, he closed the door.

All through the winter the cocoon, as the caterpillar's house is called, hung from the Rosebush. The rain could not wet the sleeper, nor the cold chill him, for the silken threads had hardened and become tough and brown. No one knew what was happening in the cocoon, any more than they knew what was happening to the brown bulb deep down in the earth, or the preparations that were going on in the home.

One day the caterpillar awoke and thought it time to go into the great world. But what a wonderful change there was in his appearance! His caterpillar body was in one end of the cocoon and he wore another dress, an exquisite iridescent sheath with great wings. Opening the door of his cocoon, he passed out into the air.

"Welcome" cried the Rosebush, "you have grown beautiful and different since you went to sleep. There have been many changes. The trees have new green dresses and some have flower trimmings, and see, the brown bulb has wakened into a beautiful lily!"

The butterfly looked about, at the trees, at the Rosebush in full flower, and lastly at the stately lily. "And the child?" he queried, "What of him?"

The Rosebush trembled. "He too has come back in the body of a tiny baby. But *it is he*, for only yesterday he stretched his little hands to me and smiled."

"But how did it all happen?" asked the puzzled butterfly. "How did the bulb become a lily, the spirit a child, and I, a crawling green caterpillar become a beautiful butterfly?"

"I do not know," the old Rosebush confessed, "I only know that God is great and that there is no death."

The butterfly, spreading his wings, sailed out into the golden sunlight. And as he flew, he sang aloud so that all the garden, nay all the world, might hear:

"THERE IS NO DEATH!"

## QUESTIONS ANSWERED

*A. Is intuition in man a perfected form of instinct in animals?*

A. From one standpoint, yes. Intuition is that portion of knowledge along any given line which the soul is able to impress on his physical brain consciousness. Life after life the soul acquires knowledge and stores this knowledge to be used as occasion may demand. It is impossible for the physical brain at any time to express all of the knowledge the soul may have acquired, so when a man is confronted with a line of action, if he has had any knowledge of the results of similar actions this knowledge will reflect the results of the past experience and man will say "I knew, intuitively, that I should, or should not, have done thus and so."

Instinct is the reflection in the animal brain consciousness of the sum total of the experiences of the animal group soul. When animals are confronted with a new and dangerous trap they have no past experiences of any members of their group soul to guide them, so they are taken prisoner or killed. But if for many years that sort of trap is used the animal group soul learns to shun it and when an animal sees the trap it instinctively avoids it.

M. A.

*Q. In the January MESSENGER, in Mr. Hampton's article on "Eurhythmics" the writer declares that the Monad within is perfect already and only awaits the evolution of its vestures to shine forth effulgent. Is not the Monad in process of evolution?*

H. S. F.

A. If we define the word Monad we shall see that both are right—from different points of view. The "Monad" means that "from a static Logos enfold-ing all divine potentialities, he is to become a dynamic Logos, unfolding all divine powers." (Mrs. Besant in A STUDY IN CONSCIOUSNESS.)

The Monad is perfect already potentially, but it must evolve in order to manifest that perfection. This evolution is simply another way of saying that the

Monad gradually becomes aware of its own real inner nature, which is—the LOGOS of our system.

C. H.

*Q. Where does karma begin—in the mineral kingdom?*

R. C.

A. Since karma is defined as the law of cause and effect it is evident that it begins when the Solar Logos first sounds the creative word. It is active in all the kingdoms of nature and is added to or modified by the activity of every self-conscious being.

Individual karma is the result of the illusion of separateness. It begins by the formation of the causal body—individualization—which by forming the "self-centre" throws us out of harmony with the greater law or cause. When that harmony is re-established by full realization of oneness with all, we identify ourselves with the greater consciousness, and our action—or karma—is no longer individual but universal in nature.

O. F.

*Q. When you assume that cripples are deformed as a result of vicious living in previous lives, are not the vicious tendencies likely to awaken at any time? And on these grounds is it not best that our children should not associate with crippled children?*

H. S. M.

A. A deformed or crippled body is not necessarily evidence of a cruel and vicious nature. Cruelty appears to be one of the causes of such karma. We often see deformed people with very sweet and patient dispositions. It should be remembered that karma is a very complicated matter and that we cannot assume to say what cause is back of any individual case—unless some competent investigator looked it up. It would, of course, be impracticable to select companions for our children with any reference to the past karma. Granting that in a particular case deformity is the result of great cruelty in the past, it does not necessarily follow that the person is still cruel. We should use our physical faculties and common sense in deciding about playmates for our children.

L. W. R.

# AMONG THE MAGAZINES

## MISCELLANEOUS

It is natural that spiritualism even in its crudest forms should right now be having a renaissance in those countries which are suffering most from the War, and that means practically the entire western world. In England, according to CURRENT OPINION (July) there is a *Revival of the "Shady Side" of the Next World*; hundreds of women who have lost dear ones on the battle fields are flocking to mediums urged by their longing to hear again "the voice that is still." The article quotes from the *London Lancet*, the opinion of the well known alienist, Dr. George M. Robertson, concerning this tendency in the bereaved. Dr. Robertson deprecated the publication of RAYMOND at this time because "the scientist whose name is attached to it is distinguished and his influence has accentuated a craze that was tremendous enough before." If the Doctor possessed real knowledge and could show people why they should turn away from this astral materialism and seek the higher illumination, his words would be of vital importance, but when he goes on to say that all such "occult manifestations are symptoms of disease which are duplicated in any mental hospital," he fails to influence because he fails to convince.

Can he explain the origin and nature of the hallucinations of dementia, to which he refers—the hearing of voices, the seeing of forms angelic and human, etc? Because the insane experience them is no argument against their being actualities. An understanding of the subtler bodies would be a vast help to alienists—and to their patients.

However, if all that this world tragedy accomplishes in a spiritual way is to lead us to the seance room, we would join the Doctor in his lamentations. Fortunately, however, this is not so. The great movement is mystic and spiritual. The seance room is but the lower manifestation of the psychic tuning up that is taking place. In that it has brought comfort and re-assurance of persisting life to many, it is good, but the hope of humanity lies not there. It must be understood, however, not ignored or misinterpreted. At present opinions concerning it range from blind credulity through such hypotheses as telepathy, the working of the subliminal consciousness, etc., down to scornful disbelief. For the sake of knowledge the truth must be discovered and the phenomena put in their proper place.

What promises to be a startling factor in the solution is described in Mr. Shirley's Department of the OCCULT REVIEW (June). A Mr. David Wilson, in the course of some experiments with a milli-ampere meter and a collection of chemicals, accidentally invented what has been termed "the psychic telegraph,"

in that it is a mechanical medium capable of transmitting intelligible messages from what purports to be disembodied entities. The original discovery occurred in December, 1914, since when the instrument has been improved with a view to simplifying and rendering less erratic the communications received by means of the Morse Code.

By the end of June, 1915, messages had been received by Mr. Wilson in no less than 13 languages—

of the majority of these he has obtained translations and in a number of cases they have been sent to the people for whom they were intended, and identified by them. In more than 95% of the cases Mr. Wilson states that the recipients of the messages were total strangers to him. It may be added that of the languages in which they were communicated, French and English alone are familiar to the inventor of this remarkable instrument.

The vital part of Mr. Wilson's machine appears to be what has been called the "metallic medium."

An aluminum double-cone-shaped receptacle. The top half of this receptacle contains radium, the lower half contains a substance which has several peculiar properties and which resembles, perhaps, more nearly than anything else the emanations of certain metals observed by the late Baron Reichenbach. It forms together with the radium, the vital principle of the machine.

It is thought that the emanations radiating from this metallic medium form a substitute for the aura of the human medium, upon which materialization depends.

One of the results of such an instrument would be the elimination of the subliminal hypothesis which has been used indiscriminately by many to account for all forms of psychic phenomena.

If the source of these messages can be established as external, their very nature will help instruct us as to conditions on the sub-levels of the astral. Theosophy will do the rest and mankind enlightened, will turn away unsatisfied from the tawdry pretensions and cheap glamor of the lower to seek the ineffable light and eternal beauty of the radiant One within.

A little sickly emigrant boy from the mountain districts near Naples, "who needed to work and play and move about but instead sat endless hours and progressed—as he puts it—because he could remember words," has now that he is full grown turned the light of his experience upon the problem of education in this country, especially in relation to the foreign-born child. The result sets the heart of the idealist beating with hope and should stimulate the imagination and the initiative of every Theosophist who is working for education as

one of the great factors in the new age. This man—Mr. Angelo Patri—has written a book *A SCHOOLMASTER OF THE GREAT CITY*, concerning which John Martin, chairman of the Committee on Vocational Schools and Industrial Training, says:

Were I an educational czar, I should issue an edict that every city teacher must read this book three times during her vacation. If its spirit could take possession of every school a revolution would be effected more fundamental than the glorious Russian revolution.

It is of this book, its author and his educational work in New York, that the *AMERICAN REVIEW OF REVIEWS* (July) treats in an article on *The Vitalization of City Schools*. Mr. Patri's first real efforts at reform came after his graduation from the City College. As Principal of School No. 4 in the Bronx, he worked patiently for six years, striving to bring about new conditions in the educational methods and in the relation of the school to the community. Into the school curriculum he brought the practical—in the form of gardening, cookery, etc., the esthetic, in the form of sculpture, music, dramatics, and the social, in social settlement work with clubs and classes and kindred activities. Special teachers for defectives were provided—out-of-door classes for anaemic children—and a kindly woman "visitor," whose task was to adjust difficulties between the school and the homes.

Finally, in large measure, he made the school in his community bridge the gulf between classes and increase solidarity and brotherhood.

All this was splendid preparation for the commission given him by Superintendent McAndrew to visit Gary and study the Wirt system of education with the end in view of introducing the system into twelve schools in the Bronx. Mr. Patri has made of School 45 in the Bronx, of which he is now Principal, a model Gary-school, one that is a real community center, where education in the three R's progresses satisfactorily side by side with training for trades and artistic training. Also the soul is not forgotten, Mr. Patri favoring

teaching the fundamental principles of life—a basic soul-satisfying structure for the higher education, to the very young, lest our ethics become a mere matter of words.

One of the pathetic results of Americanization is to cause the emigrant's child to feel shame of his parents. This, School No. 45 seeks to overcome, by showing the child the superiority of the parents in their particular line—sewing, plastering, brick laying or whatever it may be, to the teacher. The drifting away of foreign-born children from their homes and parents is often the forerunner of delinquency.

Think of a public school with a Greek Theater decorated with bits of sculpture made by the children and the parents! But this is what School 45 has in mind if enough money can be procured.

Beautiful human flowers will bloom from this new garden bed so long neglected. Artists will be born. It is said that some of the modeling produced by the children is remarkable, and here is a bit of verse by small Aida Farrello that is purely lovely in its spring lilt:

I love the lilacs  
Their leaves are like hearts  
When I go near the lilac bush,  
They bow to me  
And I bow to them.

The heart of Mr. Patri's doctrine is that

School training and life training must go hand in hand. There must be constant interchange of effort between the school and the community.

In the children, so Mr. Patri holds, lies the hope of democracy. They are its messenger. They are the humanizing element in every community bringing to the people new hopes—new dreams—new youth.

"Americanize the foreigner," he writes,

Nay, through the child let us fulfil our destiny and Americanize America. . . . I look a thousand years ahead and see not men, ships, inventions, buildings, poems, but children, shouting, happy children.

G. F. W.

## THEOSOPHICAL

The May *THEOSOPHIST* contains a great message for those who have dedicated their lives to Theosophy—the message of "Renunciation, Obedience and Service" is what the new Order lately begun in Adyar brings to us.

"It consists of three successive grades of members: Probationers, Novices and Brothers, and of Lay Brothers." Mrs. E. R. Broeniman of Krotona is the representative of the "Brother Server," or head of the Order, in America.

Mme. Kamensky has given us a very inter-

esting account of *New Art in Russia* along the line of color-music, as presented there by Mme. Ounkovsky and other members of the Art Circle. The circle seems really to be succeeding in making their discoveries and theories of practical value.

In *The Yucatan Brotherhood* Mrs. Besant makes many points clear on the great difference between the Spiritualist movement in which we find as workers those who are ignorant of occultism, and of the rescue movement under the guidance of the Yucatan Brotherhood.

Our Great Leader H. P. B., who was "the most wonderfully developed psychic that has been born for two hundred years," was one of the workers with occult knowledge.

For those who wish more knowledge on Art this issue gives many points, and we are indeed blessed in the frontispiece, a reproduction of the Buddha of Taxila.

H. J. S.

IN THE HERALD OF THE STAR for June, Lady Emily Lutyens' article *In the Starlight*, quotes from the ADYAR BULLETIN the description of the establishing at Adyar of the "Order of the Brothers of Service," which it is hoped, will spread through all lands. It will have many groups arranged according to the capacities of the members. She also tells of her own "dream" of a possible "Star Settlement" which shall be called "Christ's Home."

Mr. E. J. Smith's seventh article on *Maternity and Child Welfare* is an impassioned appeal, backed however by common sense, for the demolition of the slums, those hotbeds of iniquity from whence spring so many of our children. Another phase of the same subject is brought forward by Mr. John Scurr in his sketch of the work of Judge Henry Neils: *Child Savior*. Through the instrumentality of this judge, the "Mothers' Pensions Scheme" came into existence by which a certain sum is paid by the Government to poor mothers to help keep their children at home, instead of having to send them away to some institution. This scheme has been adopted in 30 states, with moral and financial success, and Mr. Neil is now visiting Great Britain to try and induce that people to adopt this plan.

Mr. James Cousins again contributes a delightfully graphic description of the glimpses he caught of Hindu life. *The Festival of the Cattle* seems to give the lie to the assertion that animals are cruelly treated in India, for judged by this festival, they are as much considered as human beings. The writer also relates how, by curious apparent coincidences, he felt the unseen powers of nature worshipped at the festival of Saresvati, in which he had the good fortune to take part.

An exceedingly interesting article by Miss Alice Woods—*What Is Co-Education?*—traces this movement back to Plato. She is entirely in favor of this method, and adduces many proofs of its desirability, while refuting the old arguments against its universal adoption. She considers that the substitution of co-operation after the war, will be greatly forwarded by co-education. "Service instead of personal success will be our educational aim."

When reading Mr. Colmore's article on *The Fur Trade* as one of the "Trades that transgress," one dares not let the imagination follow the words too closely, so heart-sickening is this terrible transgression of the law of love. And yet such vivid descriptions of what really takes place are necessary to bring home to

every man and woman who use furs, the enormity of the crime.

The highest ideal of life, "the giving of one's self to the service of humanity," is powerfully pictured by Mr. George Lansbury in his address, *The New Gospel in Social Affairs*. The fear of poverty is at the root of most evils, and poverty is preventable if all would realize that we are brothers and sisters and work accordingly.

Every article in the May number of THE VAHAN is worthy a second reading—and that is saying much these busy days. In the remarks by H. Baillie Weaver in the *Outlook* there is a valuable suggestion. It is that of instituting a "Blavatsky Lecture" on the analogy of the Hibbert and Gifford Lectures, and appointing each year a "Blavatsky Lecturer" who shall deliver it on White Lotus Day.

W. Loftus Hare dedicates a beautiful article to Buddha Day, May 7, 1917. *Watch Ye, for the Master Passeth* is a prose poem exquisite in imagery and eloquent with the vision of one whose eyes are gazing toward the heights from whence cometh Him who is the Light of Love and understanding. *The Coming of Jesus* is the name of a dramatic ritual given by the Brothers of the Rose Garden at the theosophical headquarters in London on Good Friday. It proved a great success and was an effort to convey by means of movement, speech and song, with symbolism of color the immortal significance of Christ's Passion. There are nine scenes. The initial one is located in Jerusalem; then follows the *Betrayal of Jesus*, *Peter's Denial*, *The Trial Before Pilate*, *The Crucifixion*, *The Vision of the Logos*, *At Pilate's Home* and *At the Tomb*, *The Message from Heaven to the World*. Words from the Gospel of St. John, "God so loved the world," were sung by the choristers from the stage giving the audience the sublimated meaning of the whole Recital.

*The Manu's Call* is a stirring appeal to T. S. members in England to turn their attention to social and economic matters, and to devote to them all their best powers of thought and feeling. In this time of fiery trial and judgment we shall not be asked, "What did you learn of rounds and races, explain the term Barhishad Pitris," but rather, "did you study the present day wage system?" "The call of the moment, a call more urgent than any words can express, is the call of the Manu, shaper of the destinies of nations."

*Breath*, by D. N. Dunlop, contains much occult knowledge, and *From the Unreal Lead Us to the Real* concerns the mystical significance of the Gospel story of the discourse of Jesus to His disciples before the Crucifixion.

The *Propaganda Notes*, and account of the Spring Convention and reports of committees, show that our English brethren are indefatigable in their sacrifice and service.

A. H. T.

# BOOK REVIEWS

## THE SCIENCE OF RELIGION

By Daniel A. Simmons. (Fleming H. Revell Co. pp. 224. Price \$1.00.)

This work by Judge Simmons is frankly a challenge to materialism. Its great value lies in its one-pointedness and simplicity. Its limitations are its strength. The author has deliberately clipped his own wings and resisted the temptation to soar into the heaven of theories. His speculations are like captive balloons—lofty and satisfying but firmly attached to the *terra firma* of science. Nor has he weighed himself down with extraneous matter. His claim to being a pioneer seems a just one, for his is perhaps the first book on the correlation of science and religion which has strictly confined itself to the subject in hand. Other writers have reared whole systems of thought upon the two fundamental facts which he seeks to establish.

These facts are: an extra-physical force and super-physical matter. Theosophically speaking, the Logic Will and the subtler planes. Everything that is said in the book "rests squarely upon one or the other of these two postulates and the entire book is made up of a consideration of them in the light of scientific discoveries and world-old religious beliefs." As to the extra-physical force, science cannot disprove it for the simple fact that it has never been able to prove its opposite—the materialistic hypothesis. Recognition of super-physical matter is the logical outcome of the scientific theory that "the ultimate particles of physical matter are, in most instances, if not in all, separated from each other by distances much greater than their individual diameters." This has been proved by inference in the laboratories, physical matter being compressible. "What if anything occupies those spaces between the ultimate particles of physical matter?" asks the author. "Science does not know! Do the smaller atoms of a material finer than physical material gambol across those uncharted fields? Science is utterly unable to answer!" Its instruments as yet do not reach beyond the physical.

The whole case for religion rests upon the nature and origin of force. "If science can reach and lay bare the very ultimates of all matter, force and intelligence, then Religion will be either scientifically corroborated or scientifically destroyed." Assuming a force working upon matter from without, the author tells us the story of creation from that standpoint, demonstrating by means of scientific deduction that God is Love and Light and Intelligence, that Creation is Continuous and purposive and that there is a body spiritual as well as a body physical. By this one change of hypothesis, many of the riddles which have baffled scientists vanish and a history of crea-

tion emerges, true to observed fact and supportive of religion and intuition.

The basis of morality outlined by the Judge might well be included in Mrs. Besant's book by that name. It is purely scientific. "The cardinal 'Thou shalt not's' forbid the doing of things which would coarsen our physical and spiritual bodies—the cardinal 'Thou shalt's' enjoin upon us the doing of those things which will refine our physical and spiritual bodies."

The author, who is judge of the Circuit Court, Jacksonville, Florida, knows his science thoroughly. His presentation of a difficult subject is both lucid and logical, striking a note that is bound to become ever more and more pronounced with the advance of the new age. For those of a scientific bent the book is an ideal introduction to Theosophy.

G. F. W.

## BYWAYS OF BLESSEDNESS

By James Allen. (Dodge Publishing Co., New York. pp. 224. Price \$1.25.)

In some places in the Orient along the highways, under the shade of beautiful trees, there are small rest houses for the weary pilgrim. Here is placed food and water by hospitable country people. These days when the atmosphere is laden with the agony of the suffering world, to quietly read this book is like entering a "rest house" and partaking of spiritual food and water. In fourteen chapters the author points out the byways which lead to the heights of blessed attainment.

The first chapter deals with right beginnings, the frame of mind one should have in entering the sacred life of a new day, then follows a discourse on the conscientious performance of small tasks and duties. The advice given in the chapters on *Transcending Difficulties*, *Hidden Sacrifices*, *Sympathy* and *Forgiveness*, if lived thoroughly would open the doorway in the faultless Temple of Love Divine.

Mr. Allen bids us to awake, arise, be holy and joyful! Joy is an angel so beautiful and delicate and chaste that she can only dwell with holiness. She is wedded to Love. He strikes the high notes of beauty and truth in this chapter on *Abiding Joy*. The book is a guide-post to the weary and discouraged.

A. H. T.

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