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THE OLD CATHOLIC CHURCH

BY BISHOP J. I. WEDGWOOD

THE *Statement of Principles* which is issued by the Old Catholic Church, or more strictly speaking the British division thereof, is addressed to the general public. I have been asked to lay before readers of THE MESSENGER some account of the special aims and methods of that Church from the viewpoint of Theosophists, and I gladly do so, believing that this movement can both help and be helped by Theosophists in no small measure, to the mutual advantage of each.

The first thing I would ask my readers very kindly to do in studying the question is to rid their minds in every way of the associations they harbor in connection with church life. I know that a great many people who enter the Theosophical Society have broken with the churches, finding that they failed to live up to the pretentious claims they advance. They have, in consequence, a feeling of indifference or impatience toward the churches, amounting in a few cases to active hostility. I should like to say here

that every one of the bishops of this church has been in this very position and has entered on his present work only because he saw in this movement opportunities for work of a most far-reaching character, under conditions highly congenial. I ask, then, the attention of minds wiped—temporarily, at any rate—clear of prejudice. “There is no religion higher than truth,” says the motto of the Theosophical Society, and Theosophists, of all people, should be willing to lay aside preconceived ideas and acknowledge truth wherever it is to be discerned.

What is the Christian Church? The Episcopalian rite speaks of the child who is baptized as being “grafted into the mystical Body of Christ.” This is a true statement from the occult standpoint. There are vast organizations of men and women, devoted to particular purposes, which are used by the Great Ones as channels for Their life; these have their counterparts on the higher planes, they form, as it were, “group souls,” and on the buddhic plane the Master in charge deals

with this body corporate as with a single organism, sustaining it with His life and power. Such a body is the Theosophical Society. Other examples are the great brotherhood of Freemasons, the Buddhist order or Sangha and—the Christian Church. The world has lost the understanding of this and occupies itself with denominational labels rather than with life-realities. A child is not baptised into the Episcopal Church, into the Old Catholic Church, into the Greek or the Roman Catholic Church; he is admitted, through one or other of its departmental organizations, into the Church of Christ—the vehicle of the Christ's blessing. The great reality is that the child is brought into living touch with the Head of the Church Himself.

Now that is a reality. Here you have an organization which brings men into direct touch with—not a Master, not even a Chohan, but with a Master of Chohans. The student who has daily prayed "From the unreal, lead me to the Real," may well pause to consider the significance of this fact, and will perhaps rearrange some of his thinking. Then there is a further fact. The Christ when on earth bequeathed a series of rites, called Sacraments, through which His blessing would abundantly flow for the helping of his children at every stage from the cradle to the grave. At baptism He meets the Ego newly come into this world and bestows upon him a guardian angel; the new vehicles are consecrated and set apart for the service of the indwelling Spirit; the germs of evil brought over from the past—the true "original sin"—are held in check and a powerful impetus is given to those of good. At the Confirmation He strengthens the Ego with the gift of the Spirit, and the Ego is brought more closely and fully into relation with his physical body. In the Holy Communion the whole spiritual nature is quickened and wonderfully sustained through the vehicle of Christ's life. In Absolution the inner harmony, disturbed by wrongdoing, is restored. Holy Matrimony implies not merely a physical union, but a union on higher planes as well. And Unction is designed to relieve

sickness, to assist in its cure if that be feasible, otherwise to prepare the soul and body for death.

This Old Catholic Church administers these Sacraments in their plenitude and integrity and under conditions of intellectual freedom. The validity of its Apostolic Succession is acknowledged even by the Roman Catholic Church. It retains the traditional creeds, especially the Nicene, as the historical expression of Christ's cosmological teaching, and so keeps in touch with the other Apostolic Churches of Christendom, but it permits to its members the widest measure of liberty in the interpretation of the creeds and other formularies, and does not require of those who approach its altars full acceptance of the usual standards of belief as a qualification for communion. In other and more familiar words it considers that "belief should be the result of individual study and intuition, and not its antecedent." It abominates priestcraft and the shackling of the intellect in every shape and form.

Having hastily said this much, I proceed to approach the general question of this article from two standpoints, namely, the value of this movement to Theosophists and its claim for their goodwill and co-operation.

In its early days the Theosophical Society was not altogether unjustly accused of being anti-Christian. H. P. B.'s task was necessarily iconoclastic. Let it be remembered, however, that the "Christianity" towards which she was "anti" taught the verbal inspiration of the Bible, the creation of the world in seven days, everlasting hell and other absurdities of the theological imagination. She constantly said that it was "Churchianity" to which she was opposed, and not the Christianity of Christ. Like all reformers she probably exaggerated her case, and there was little excuse for the scrap-book in which she pasted the unhappy record of various clergymen who failed to live up to their high calling, and were unfrocked. *Humanum est errare*. With the delivery and subsequent publication of Mrs. Besant's truly inspired lectures on *Esoteric*

Christianity, the prevailing tone of the Society began to be changed, Mr. Leadbeater in the meanwhile has written some most absorbing articles on the inner meaning of Christian ceremonies, notably the Mass, and the formation of the Order of the Star in the East has perhaps completed this work of transformation and approximation to more constructive ideals. Theosophists have re-discovered the Christ, and He is the more real to many of them because of their phase of agnosticism. Now they are rediscovering His Sacraments, and these, too, will be real to them.

It used often to be said in the earlier days of my own thirteen years' membership in the Society, that Sacraments were all very well for those who did not know the God within, but that Theosophists who had made their own link with the spiritual worlds had out-stripped the necessity for them. No Sacraments are necessary; nevertheless they may be exceedingly useful. Mr. Leadbeater has told us in *THE HIDDEN SIDE OF THINGS* that the outpouring of spiritual power in the Holy Mass quickens into life the buddhic and causal bodies of those within its range of action. I ask: How many Theosophists have so vivified their buddhic and causal bodies that they can afford to say they have no use for these methods that the Christ has provided? I have no quarrel with anybody who tells me that he chooses to go along a different path. Shri Krishna says very wonderfully in the *BHAGAVAD GITA*: "Howsoever a man approaches me, even so do I receive him; for the paths that men take from every side are Mine." The late Mr. W. T. Stead, with characteristic humor, once said to me: "The Theosophists claim to have no dogmas, but they are the most dogmatic people I have ever come across—far worse than the Roman Catholics." I am afraid Mr. Stead was right, and perhaps we should do well to be a little less patronizing in our treatment of all these matters and to abandon the lofty air of omniscience that some among us affect.

I put the suggestion forward quite frankly and seriously, that the earnest and tried

Theosophist, of all people, should be the best "subject" for sacramental treatment, if one may for the moment adopt the idiom of the spiritual medical man, for the very reason that he has for years been striving to spiritualize his nature and make himself responsive to all high influence. His greater understanding of the various questions of inner development and the higher worlds, his efforts to reach the Masters—all these things should enable him to answer more directly and more fully to the great blessing that flows from the Christ immediately through the sacramental vehicles. It is not a question of substituting the outer for the inner. Every ounce of inner effort should be put forth that the Christ within may leap forth in glad recognition of the Christ without. A great opportunity to draw nearer to the Master and to attune one's whole nature to His is here offered, so it seems to me, and this point of view should have a special significance for those who believe in the near coming of the Christ and wish so to prepare themselves that they may know Him and answer to Him when He comes.

Before proceeding further, it may be well to point out that the Old Catholic Church has no affiliation with the Roman Catholic Church. It arose as a protest on the part of some of the leading scholars of Europe against the dogma of Papal Infallibility; the Old Catholics separated themselves off into independent congregations, taking that name in contradistinction to the "new" Catholicism espoused by Rome. The administration of the Church is in every way independent of the Roman Church; further, the Old Catholic Church in each country is autonomous. They and the Dutch Church from which they derived their Episcopal succession are the most bitterly disliked of all bodies by the Roman Church, for the simple reason that, their Orders and sacramental ministrations being unchallengeable, they have everything to offer that the Roman Catholic Church itself has, without the many and grave disadvantages of the latter body. The word Catholic simply means universal; the name "Old Catholic" was inherited by the English movement;

moreover, the Church bears a most honorable record in any of the great encyclopedias for its valiant defence of liberty of conscience against the serried array of Rome, and the English movement is loath to cast away so great an asset with those who know on account of the prejudice of those who do not know. In this country a different point of view may perhaps be desirable—that must be a matter for later consideration. To be an “Old Catholic” therefore, is *ipso facto* to be out of sympathy with the dogmatic accretions and intellectual restrictions of Rome.

Let me now state the aim of the Old Catholic Church in regard to non-Theosophists. In the first place, while it is glad to minister to any Theosophists and desires their help in its work, it intends to address its main appeal to non-Theosophists. A Theosophist who has a good grasp of the magnificent teachings of Theosophy has indeed a lantern unto his feet and a light unto His paths. The disciple of the Elder Brothers must always give ear to the cry of the many to whom life is a riddle or who still live in the outer darkness of ignorance and selfishness. These, therefore, are our first care.

The modern Church is sick with many ailments—but at the root of all these is the fact that the Church is no longer a Church of gnostics, knowers. When the teachings of a religion cease to be matters of living experience among its disciples they become hardened down into crude dogmatic statements imposed by outer authority, the teaching becomes emasculated and a prey to superstition and error, the priesthood becomes intolerant and persecutes. The protestant reformers were as ignorant of occult truth as those whom they sought to reform. They made for a certain freedom of thought, though their main accomplishment was to substitute an infallible Book for an infallible Church—not, on the whole, a gain, since a church is at least composed of living human beings. But they cast overboard much that is precious from the occult point of view, and as a result there are nowadays more Christian sects than days of the year. The Church has the theosophical teachings

alike in her creeds, her scriptures, her traditions and her ceremonies; but she needs to have them interpreted. The Spirit of the Age, an imperious mistress, demands that the Ancient Wisdom—that Christian religion which, as Saint Augustine said, was in the world before the time of Christ—shall be expressed in the language of science and be acceptable to the intellect as well as to the emotions. Hence the modern theosophical movement, and hence the value of the Old Catholic Church wherein can be found free scope for these teachings, combined with a Liturgy true to occult requirements and freed from Judaistic survivals. In its Liturgy the prevailing tone is one of devotional and joyous aspiration, in place of the fear of God and His wrath, imprecations of the heathen, the servile cringing and abject self-abasement of mankind, the continuous appeals for mercy, the *naïve* bargaining with God and the haunting nightmare of everlasting hell. These disfiguring elements have been eliminated as derogatory alike to the idea of a loving Father and to the men whom He has created in His own image.

So much for the Church. What about the Theosophical Society? I believe there are masses of open-minded people who are in no way averse to the theosophical teachings, but who fight shy of the theosophical meetings. Our lodges do their best and their *personnel* in many instances commands the respect and admiration of those who are familiar with the difficulties under which they labor. But the harvest is great and the laborers are few; and all are conscious of the extreme difficulty of worthily upholding the great ideal of Theosophy. Many people find the meetings “cold and intellectual” (one wishes even the latter epithet were always justified!). I believe that a large section of the public would gladly welcome the more direct teachings of Theosophy if presented in the setting of religious worship. The Old Catholic Church offers such an avenue for the spread of the teachings, and will, I believe, bring them before hundreds of people who would not otherwise hear them or would not be attracted by the ordinary lodge.

Let me make it quite plain that this is an organization quite distinct from the Theosophical Society. Its leaders do not wish to change the Society's organization or methods or transform it into a Church. No Theosophist is asked to help in this work who does not wish to do so. It is to be a separate but parallel movement, as is, say, the Order of the Star in the East or the Co-Masonic Order. As Theosophists may legitimately work in Co-Masonry or in the older masculine Masonry to unveil the inherently theosophical character of the traditional Masonic ritual, so they now have an opening for rendering similar aid to the Christian religion.

But while members of the Theosophical Society are not solicited to join this movement, they may fairly be asked to extend toward it that same tolerance that they claim for themselves. Let me recall a certain episode. We had in England, and still have, a league in the Order of Serv-

ice for antivivisectional propaganda. A certain lady, backed by a medical man who conscientiously believed in vivisection, engineered an agitation to protest against this league, whereupon Mrs. Besant—who holds very determined views against vivisection—offered to charter a similar league for the promotion of vivisectional research, if its program were serious. I do not think I need to point the moral. The foundation principle of the Society is not that no member or group of members may do nothing which other members dislike—otherwise its whole work would be stultified; rather, liberty is guaranteed to each member to promote the cause of Theosophy in the way which seems best to him. The principle is one not of all-exclusiveness but of all-inclusiveness. In the task of shaping a new civilization many methods and many different lines of work will be needed, for though the goal be one, yet the ways to God are many.

REFORM IN EDUCATION

BY FRITZ KUNZ

THE crucial circumstance in which the world now finds itself has led each great nation to question of itself whether there is not something wrong in the fundamentals of education that poor humanity should find itself in this ghastly plight. Great Britain is, just now, as I write, engaged in the alteration of her system of child-training; the latest convert to the policy of educational introspection is, British-like, a little late, but she will be, British-like, thorough.

It used to be the fashion in America to hold that our educational system is close upon perfection; and that defects in our civilisation—when defects were admitted—are due to the influx of immigrants, or the youth of the nation, or the existence of frontier and camp life, and like causes. The fashion has been passing away in recent years, and the Reports of the Commissioner of Education have lately shown that in various parts of the country surveys of education have been made to

find out just where our weak elements lie. We still hold, and I think rightly, that, taken in the total, our American system is greatly superior to that of most other countries. But we have come to see that this, however radically true, is not synonymous with an approximation to perfection. In short, America has been coming to the position that European nations have been forced into, and the United States will also now take the opportunity that is at hand to scrutinise and improve her methods.

This being so, it is manifestly a priceless opportunity for the Theosophical Society of America, such an opportunity as comes very, very rarely, and such as is to be seized at almost any cost in labour and time and money.

The difficulties that beset us, generally speaking, can be classified with as much ease as they can with labour be overcome. They are, the mere hugeness of the subject; our lack of technical knowledge; the

constantly changing theory and practise; the hostility offered by people who still think the system perfect; and, finally, the manifold advantages of the educational practice in the United States—for this last, paradoxical as it may seem, may well prove to be most troublesome, since the finest excuse for the continuation of any scheme without alteration is that it already works well.

But we must, with due regard for the dangers mentioned, attack this problem. If there be anything of special value in Theosophy, it is that which makes it useful to the educator. Wisdom is to be used in schools above all; and Theosophy is the essence of the Wisdom. We believe that children come into the world with a long history behind them; then we must support and adopt those systems of child-training that draw out and cause to flower the best in that experience—say a modified form of the Montessori system. We believe that children and all humanity are to be grouped into certain great types. Our teachers in the United States already classify the physical bodies of the children; we must carry them on to the classification of the inner bodies, the Egos, into lovers, doers, thinkers, or into administrators, teachers, inventors. We believe that the emotional phase of the child and the man needs careful training; then let us insist upon the enlargement in the school of those factors which will serve to do this training, so that our humanity be not overgrown in mental and physical bodies and warped in the feelings. And in these and other ways let us bring to the educator the light that has been given to us for him.

The most effective approach to the subject must necessarily, implicitly, if not explicitly, be that which challenges our civilization as in some ways defective. This is, in the nature of the case, a way to certain and temporary unpopularity—certain, because no people likes to have its faults exposed; but temporary because a sane, constructive programme, based upon the verities of life, must finally appeal to the minds of a great, progressive people. We should, then, with the help

of our technically informed members, in whose hands this work must largely lie, courageously and vigorously construct this programme and open this attack. We must first of all survey the educational field through the reports of the Commissioner of Education*, and find out the departments in which we are, even in his eyes, admittedly weak. We must, then, and with the utmost care, consider the other phases in the light of the Theosophical knowledge, and formulate a scheme to substitute in part, or amplify in other parts, that which now holds. And we must then create a body or bodies which can carry the results of this research to the educators themselves.

Fortunately in a number of the more important respects education in the United States is in the forefront of the progressive movements in civilisation, either positively (as in the case of physical training) or negatively (as in abstinence from corporal punishment). We attend, generally speaking, to physical wants; we inculcate nationalism (if of a somewhat screaming-eagle kind); we offer a certain amount of social training; our education, save in a few States, is free and compulsory; we understand the value of, though we may not derive the full benefit from, co-education. I have before me memoranda made by a trained and experienced and most successful American teacher, made in various schools—folk dancing, school gardens, vocational guidance, visual methods in teaching, correlation of subjects, and innumerable other lines. These are good, but under the resolving force of Theosophy they can be made more effective; they can turn our children toward the highest ideals of brotherhood and away from the pursuit of the triumphant dollar as the ultimate in life.

Theosophy, as a technical system, cannot supply the great lack of religious foundation in the building of character just now. But it is of the utmost import-

*The Report is in two volumes and is obtainable from the Government Printing Office, Washington. The 1913 Report is Document No. 937 of the 2nd Session of the 63d Congress.

ance that a system based upon the theosophical outlook should be brought into being, so that, with foundations laid, a Supreme Teacher may build in His own way. We must bear in mind that there is a vast difference between mere theology (which is what so many people would have established in schools) and true spirituality. I conceive that the Faith the World-Teacher will grant us will include quite understandable, if not common, elements that are essential in the constitution of women and men; that high sense of honour which obliges one to give his best to his community and country! a restraint and a continence in actions and words that create reserves of force; refinement in conversation and deference to others which lead one not to override the opinions of others, nor to assert dogmatically, nor to argue polemically, nor to choke the social exchange with endless "funny" stories and swapping of yarns; the cultivated sense which appreciates beauty as the Presence of God, and does not mistake mere ostentation for taste; a fine independence of mind which will stand out against the over-standardisation in our civilization, and prefer, if need be, in the face of public opinion, good taste to mere fashion, pure and flexible English to the vulgarity and slang which prevent the production of great works of literature; the intuition which is alert to arrange for the comfort and well-being of others, not by following formal *dicta* of books on etiquette, but through instinctive feeling; and a readiness, where good works are at stake, to lay aside aloofness and independence and to co-operate. We can help to bring into the school a discipline that is based upon love as an active factor; and thus to reinforce the admirable, though negative, instinct for human rights that results in the abstinence from corporal punishment that we see in most schools; and to bring about a greater gratitude and respect and affection for teachers as such, so that their influence can be extended. We can help to bring to the public mind realisation of the need to pay more to our educators—a crying need. And, finally, along many lines that

involve technical knowledge we can press our influence—for example, in encouraging the introduction of Junior High Schools, where the ages of children in the adolescent stage shall be better adjusted in classes; in guiding the country toward the new and true forms of art and away from mere imitation of European traditions.*

How and in what order all this is to be done must depend upon the judgment of those teachers and friends of education who understand the theosophical point of view. As a practical measure we might have, at our Conventions, or specially called during the summer vacations, meetings of our teachers to formulate lines upon which we can work; for these are our members who know just where improvement can be made in the classroom and playground and literary society. A permanent Commission might be formed to get out schemes, raise funds, and materialise ideas.

We are fortunate in America in not having to actually build and equip and run schools; the nation does that for us. We might, as a practical measure, maintain a primary and an elementary school as a ground for experiment; these are matters for the Theosophical Educational Commission to decide.†

But whatever the details of the programme it is certain that, under the guidance of the abiding spirit of the Greatest of Teachers, we can, if we will but set about it, bring to America a new and finer spirit in the training of children. The work lies ready at hand; His eyes are upon us. Whatever the difficulties may be, they cannot be beyond solution if they be faced with the knowledge that behind us is the immeasurable Wisdom of the World-Teacher. Into the bustle and noise of our somewhat truculent nationalism we must import, through the proper medium of the school, such gleams of the Light that He radiates as it is given to us to convey.

*Cf. the forecast in the work of Mr. Claude Bragdon.

†There is already an excellent school directed by Madame de Leeuw in Santa Monica, California.

AT THE FORK OF THE ROAD

By ELLA WHEELER WILCOX

Written for The Messenger

*At the fork of the road the turrets rise
Of the Half Way House to Paradise;
At the end of the path where we meet our dead
And we rest there awhile ere we forge ahead.*

When forth together of old we fared
'Twas the stopping places for which I cared.
Wayside hostelry, inn, or tent,
House or cabin held sweet content,
When under one roof we snuggled together
And little mattered the place or weather.

Wide were our wanderings hand in hand,
Far we journeyed by sea and land;
And the longest and hardest day found grace
In our tender thoughts of the resting place.

But now alone on my way I go
And the thrill of motion is all I know.
To keep on going or East, or West,
Northward, or Southward, and with no quest,
Nowhere lingering under God's dome
Since out of earth's lexicon death struck "Home."
No aim pursuing—(Save day by day
Doing the duties that come my way),
No one seeking, since in no place
On the whole globe can I see your face;
Alone forever, though crowds are near—
It is so I must finish my journey here,
Until at the last my path shall blend
Into your own at the long day's end.

Where the two paths blend at the fork of the road
We will dwell together in love's abode;
We will rest and love for a thousand years
Before we journey to higher spheres:
We will live and love and dream and pray
And a thousand years will seem as a day.

Nowhere is rest for the soul of me
Till the House at the fork of the road I see.
I hurry along but the time is slow
As ever along on my way I go,
And the thrill of motion is all I know.

*At the fork of the road the Rest House stands
The Half Way House to Loftier Lands;
At the end of the path where dead meet dead
And live and love ere they forge ahead
On the white steep path that must be trod
Alone by each soul as it goes to God.*

THE WIDER OUTLOOK AGAIN

BY A. P. WARRINGTON

Since the publication of my remarks in the July MESSENGER on "Mrs. Besant Stified," and the Supplement to the same number, I have received a few protests, a very few, all of which have come from correspondents either living in Canada, or practically of English birth residing in the United States. The viewpoints presented are various.

1. One from an American lodge somewhat influenced I am told by an ex-British subject quotes a notice appearing in THE VAHAN, an English Theosophical journal, under date of 16th September, 1916, entitled *Theosophical Lodges*. This notice appeared over the signature of Mrs. Besant and is in the following language:

No Theosophical Lodge must pass any resolutions with regard to my exclusion from the Bombay Presidency, nor in support of me in my political difficulties with the Government.

The T. S. has no politics, and a large number of our fellows are government servants.

Any such resolution passed by a lodge is unconstitutional and wholly against my wishes.

2. Another from a Canadian states that the British Government had nothing to do with Mrs. Besant's treatment, nor had the Indian government; the action was taken by the Madras government. He adds: "We are absolutely free in the British Empire, and each local government has what it pleases."

3. A Canadian lodge passed resolutions of protest and sent them to me and to the President of the United States, the substance of which was that the T. S. is a spiritual institution and the lodge strongly objects to its being dragged into political issues by its leaders.

4. From the same theosophical lodge comes a personal protest by its president and a brief statement by one of its members. The latter is in the following language:

The Theosophical Society and Politics

Recent events have raised the question of the relation between the Theosophical Society and politics. Not so much the relation between Theosophy and politics, but rather the official organization, the Theosophical Society. Granting that the Society is to take part in politics the second question arises as to who shall determine its political leanings.

In the earlier history of nations it was necessary to have a close link between the rulers and religion. Primitive morality demanded that the priests should be as powerful as the kings. But the modern tendency is to separate official religion and the government. Religion plays its part in training men to be able to act for themselves, and it must be content without dictating what those actions shall be. The function of the Theosophical Society is to train and educate men, and it can equally influence men with diverse political views.

Our ideal of universal brotherhood makes it necessary that the Theosophical Society keep within itself the possibility of becoming a universal institution. Our dictum, "No Religion Higher Than Truth," makes it necessary that we deal with the great truths and never-changing laws which govern all action. For the Theosophical Society to show partisanship is to limit its sphere of influence. When necessary, this can be left to individual members.

We wish our Society to be pure and above reproach. We must be able to look up to it with pleasure and as something above minor disputes. It must reach to that plane where all men are equal and so teach equality by example. It must show steadfastness and high-mindedness, and by so doing the Theosophical Society will become a source of inspiration to the whole world.

5. The lodges in another Canadian city met and promulgated a "manifesto," the declarative part of which reads:

Be it known, that as Canadian subjects of His Majesty, and loyal citizens of the British Empire, we resent Mr. Warrington's action and denunciations, believing in the British Empire as a mighty spiritual force and a bulwark of democracy.

There are two answers to all these. One is particular and the other general. First let me address myself to the particular.

As to the first protest, Mrs. Besant's notice quoted from *THE VAHAN* was obviously intended for Indian consumption. I can quite understand why at one stage of her work Mrs. Besant thought it would be good policy not to endanger the positions of many of the Indian Theosophists who held their posts under the government, and that therefore she wished to pursue her propaganda unaided by the lodges, very many of whose members might be turned out of office if known to be sympathetic with the ideals of Home Rule. Hence the policy of caution shown by her in the quoted remarks.

But that it would be unconstitutional for a lodge to pass such resolutions as one with regard to her exclusion from the Bombay Presidency, or touching her political difficulties with the government, I shall have more to say further on, as I come to quote Mrs. Besant's larger outlook upon the situation. I will say here, however, that I know of nothing in the international Constitution, nor in the Constitution of the American Section which would make it unlawful for a lodge to pass resolutions in such matters, whatever there may be in the Indian Constitution, of which I am not informed.

To show that Mrs. Besant is not opposed to theosophical lodges passing such resolutions, I will refer to an official communication which she sent out on November 3, 1916 (a later date than the one above quoted), to the members of the Society, in which she called on the lodges to protest as Theosophists against the disturbance on the part of the government of a theosophical gathering, and enclosed a resolution as a form to be passed and signed by lodges and sent to the government. The resolution cited the action of the Chief Commissioner of the Central Provinces in Berar in India, in forbidding her, the President of the Society, to enter the territory in his charge, where a conference of Theosophists had long been arranged to take place under her presidency, and at which she was to deliver purely religious lectures. The form of resolution prepared by her argued the right of our President to hold such meetings, and protested

against the Government's coercive action. She surely deemed this to be constitutional, else she would not have proposed it to the lodges.

In the matter of the second protest, as there is no Religion Higher than Truth, I deem it to be entirely theosophical that I should reveal the truth as I see it as to the attitude of the British government which, in spite of whatever good may be credited to its rule in India, and much truly can be, nevertheless exercises autocratic and bureaucratic sway over the 315 millions of its oriental subjects. My good friend and correspondent who says, "we are absolutely free in the British Empire and each local government has what it pleases" is writing, I fear, without a knowledge of the facts. He is making a statement with a beautiful and trusting faith, but not one that is supported by the record as I know it. To exempt the British government from responsibility by saying that Mrs. Besant has been restrained only by the Madras government is again to make a statement unsupported by the facts, as will appear from the official report of the proceedings in the House of Commons on June 26:

India (Mrs. Besant)

Commander Wedgwood asked the Secretary of State for India whether the Government of Madras have prohibited Mrs. Annie Besant from publishing or speaking; whether an interment order has been served on her; whether these orders were made with his knowledge and sanction; and, having in view Mrs. Besant's attitude toward the war, if he will explain why such orders were made?

MR. CHAMBERLAIN: The Madras Government have prohibited Mrs. Annie Besant from publishing and from speaking in public, and have required her to take up her residence and reside within any one of six specified areas.

COMMANDER WEDGWOOD: May I ask my right Hon. Friend whether this interment of Mrs. Besant was referred to him and had his approval before it was promulgated?

MR. CHAMBERLAIN: No, sir; the Madras Government took action on their own responsibility and within the powers and duties which are conferred upon them. It was not referred to me, but I approve of their action.

COMMANDER WEDGWOOD: Is the right Hon. Gentleman aware that it is action such as this

which tends to strengthen the Home Rule movement in India?

MR. CHAMBERLAIN: No, sir; Mrs. Besant has been engaged in a dangerous political agitation which might become highly dangerous and even disastrous to India. Her operations have come under the notice of more than one government, and I cannot for one moment indicate any doubt as to the wisdom of the course which the government of Madras have taken in this case.

MR. SNOWDEN: Are we to understand from that reply that it is a dangerous thing to advocate an extension of self-government for India by constitutional means?

MR. CHAMBERLAIN: That is not what I said, and there is no color for it in the answer which I gave.

MR. SNOWDEN: What other offence has Mrs. Besant committed than to advocate Home Rule for India by perfectly constitutional methods, and is it not a fact that she has throughout the whole propaganda deprecated anything in the nature of sedition or illegal action?

MR. CHAMBERLAIN: She has taken part in an agitation and has pursued that agitation by means which in the opinion of the authorities in India, and in my opinion, are dangerous to the peace in British India.

COMMANDER WEDGWOOD: Does the right Hon. Gentleman imagine that you can suppress an agitation for freedom in this way?

MR. CHAMBERLAIN: I have no desire to suppress any movement for freedom.

MR. KING: Will an opportunity of debating this question—

MR. SPEAKER: Commander Wedgwood!

What is the Madras government? Is it independent of the Indian government or the British Empire? Is it the purely Indian self-government, acting according to Indian ideals and wholly undominated by the alien hand that Mrs. Besant is struggling for? My friend's statement is too erroneous to have come from the source it did. I recommend that he ascertain the name of the power behind the Madras government. Also that he read Mrs. Besant's *INDIA—A NATION, and How INDIA WROUGHT FOR FREEDOM*.

As to the third protest, the Canadian lodge resolution holding that our Society is a spiritual institution and should not be dragged into political issues by its leaders raises a fundamental issue. What is a spiritual society? Not exclusively a reli-

gious society, surely. I should rather say it is one that works widely for truth and bases its action upon the good of the common world-soul in all its aspects, religious, civic and social. If a society of that kind is to work for the common good it must not deliberately neglect any aspect of the whole. It has been the practice of our Society to turn the searchlight of its activities rather one-pointedly upon the religious field, and to some extent upon the scientific, because in those fields there was not only a need for the illumination which we could bring, but an opportunity for that illumination to have favorable effect. At the same time there has been a need in world politics for the help which we have to give, but not so good an opportunity for its acceptance. Now, however, this world war presents a special opportunity for this help to become effective. Therefore to close that particular field to theological sources of help would defeat one of the objects of our Society's existence, and narrow its activities down to the limits of a mere religious sect. I am afraid there are yet many in our Society who think the spiritual and the technically religious or the secluded are necessarily inseparable; that, that only is spiritual which has the odor of the cloister about it. Now while it is true that our efforts have been largely focused on one of its purposes as stated, yet we must not forget the other or let its opportunities pass by ungrasped. We must remember that ours, being something more than a religious society, has a duty to the *Manu* as well as the *Bodhisattva*. At the foundation of our Society are the two *Chohans* who are to be both *Manu* and *Bodhisattva* of the future races. How then could we neglect to offer our services to both of them? I therefore deem it to be our duty to help not only in the religious and educational field, but in the political and social reconstruction as well.

In the fourth protest the article quoted emanates from a member of the same lodge and raises the question as to who shall determine the political leanings of the Society. The answer to that is, Who but the chief officers for the time being

can be responsible for its guidance? The members choose them for this quality as well as for all others, and in a democratic organization the latter have the power through the recall and the ballot to change an officer if they deem that his guidance and executive activities have not been wise. But in this case the American Society is really not officially declaring a policy of its own with regard to political leanings; it is a case of the chief officer declaring his personal views and offering them to the members for what they may be worth as suggestions for their individual activities.

As I have previously written, the Society is not bound by any of the utterances of its officers, but only by official deliberations passed in orderly and proper ways by the chief council of the entire organization.

I agree with the writer that it is necessary that our Society should deal with the great truths and never-changing laws which govern all action. But in order to deal with these truths and laws we must necessarily hold them up before the world. We also must call attention to these organizations or peoples who are abusing them. To apply this in a universal way would mean to apply it to the world of social and governmental affairs perhaps sometimes even more than to the world of religion and education. It is not a case of the Society showing partisanship and limiting its sphere; it is a case of pronouncing the universality of the great Law of Brotherhood and denouncing its violation in human society as well as in religion and science. I do not think that our Society could ever remain pure and above reproach if it sat still and mum and helpless, and prated about brotherhood while some of the greatest violations of that principle were going on in political and governmental circles. What kind of spiritual society would ours be in such cowardly inaction? I am sure my friend must remember the great sentiment from *THE VOICE OF THE SILENCE*. "Inaction in a deed of mercy becomes an action in a deadly sin."

Our Society is far above minor disputes in spirit, and the action of the leaders in working for the freedom of 315 millions of the motherland of all the Aryan peoples is no minor matter. When the British government denies the right of India to Home Rule as an equal partner with Canada and Australia in the Empire, this is no minor affair. It is a great and pressing problem in human brotherhood, and the Society that stands for Brotherhood must show itself to be valiant enough to express its convictions. If we run off and isolate ourselves for fear we shall have our "blessed neutrality" infringed, our Society will have but little to give to the world that it can ever be thankful for.

A great mistake that many of our members make who hold this position, is in taking exclusively the priestly viewpoint. Again, they should remember that the Society represents both the great High Priest and the Manu.

As to the fifth protest, it seems rather regrettable that these brothers took the trouble to "resent" anything I may have said, one does not expect that on a platform of free speech. I do believe that the British Empire has before it the opportunity to become a "spiritual force and a bulwark of democracy," but it will not have embraced that opportunity until it has established some kind of democratic Home Rule in India, Ireland and Egypt, such, for example, as Canada herself enjoys. It would be good to know that the Canadian brothers were willing that other peoples of the empire should have the same blessings that are so precious to them.

Such is my answer to the particular points.

My general response is based upon the principles rightly and courageously set forth by our illustrious President in her very striking article on *The Wider Outlook*, which appeared in *THE THEOSOPHIST* for November, 1916. In this article we do not find any selfish cringing before world problems involving the life and continuity of brotherhood. We do not find her laying down the principle

that Theosophy and the Theosophical Society may work only behind well protected temple doors. We do not find her asking us to keep our own garments pure and clean by abstaining from contact with the world and its problems. We do not find her emphasizing the questionable ideal of sitting comfortably cushioned and amply protected while others carry help to a suffering world. On the contrary, she makes it very clear to us that our Society is a world brotherhood; not only that, but a practical brotherhood, and that the constitution of the Society gives to us the right to do all things incidental or conducive to the attainment of the Objects of the Society, the chief of which is the establishment and maintenance of a strong centre of brotherhood. Clause 2 (d) she adds, secures to the Society as such the right to do *collectively* all things incidental or conducive to the formation of "a nucleus of the Universal Brotherhood of humanity without distinction of race, creed, sex, caste or color." Now what does this right mean, unless it is to be exercised, and if exercised, what does it mean to do it collectively? We already know what our individual rights are; we know that the members of the Society have not had their individual rights abridged through their membership, and the obvious intent of this article is to make it clear that the members of the Society are now and have always been within their constitutional rights in working collectively for human brotherhood, not only through one or two channels, but all channels where the need is apparent. This would seem to effectively cover the case of lodges passing resolutions touching the problems and rights of brotherhood.

And in this matter the lodges are quite free. As she writes: "The actions of a lodge cannot bind nor implicate the national Society of which it forms a part." Therefore the action of the Krotana Lodge in passing its resolution in protest of the political imprisonment of the International T. S. President, no more binds the American Section or the Society than does the action of the Ca-

nadian lodge, which protested against the resolution of the Krotana Lodge and the opinions of the National President. Again Mrs. Besant adds: "The action of a National Society cannot bind nor implicate other National Societies, nor the Theosophical Society as a whole." This obviously means that through the autonomy of the American Section this Section has the right to pour forth its energies for the cause of Brotherhood in the manner that seems to it the noblest and the wisest. It is important that this autonomy should be as it is. It gives to the Society a most desirable freedom of action in all its parts. For example, we Americans for the most part believe that the cause of righteousness on this planet will be best served by opposing the Prussian ideal of autocracy. But quite obviously the German Theosophists have a different view. Through the autonomy of the various Sections each may work according to its own ideal of what is best, and in the end it is hoped that whatever may be right will win. This widespread freedom in the Society in no way weakens its solidarity. I should rather say that it fundamentally increases the solidarity, because the spirit of autonomy and free thought unites the members upon the basis of liberty and freedom, which is the great ideal of the future. Those who meet together and agree to disagree necessarily accord to one another equal rights of freedom, and that of itself is a subtly binding principle.

On the question of the Society's neutrality, Mrs. Besant says: "We have become somewhat hypnotized by that 'blessed word' neutrality, though the Society nowhere proclaims nor endorses it." She also makes this emphatic declaration, that in a war which is a war of ideals rather than nations, the occultist can never be neutral. This view has been bitterly attacked by some members of the Society, but there is no manner of doubt that the great body of membership in the Society holds closely in opinion with our President. The occult student must always know where he stands in the constant battle between the ever-present

pairs of opposites, and he of all men comes to realize at the very first step upon the path of occultism that there is no neutral position for him.

Mrs. Besant's claim is that her work in India and Great Britain is to win India's freedom; that her effort is to draw India and England together in the only way that can make the link secure and permanent, and that to help the entry of India into the British Empire as an equal partner is doing a work which is supremely conducive to the attainment of the First Object of the Society. (She adds a qualifying phrase that under an autocracy a society such as ours could not take part collectively in politics, because there were so many government servants in the Society who could not enter the political arena. But here again she is clearly referring locally to India, for with all due reverence and respect to my illustrious President I feel that she would have weakened the high principles for which the rest of her article stands by qualifying them with this limiting phrase, unless she had reference to some ruling of the Indian Section, passed under its autonomous powers. I can see how for the time being this might seem to be a good local policy in India, but not as a universal principle, and it is unlike her usual attitude of universality that she should have made this qualifying exemption to her strongly entrenched position set forth elsewhere, unless it were in recognition of the principle of national autonomy.)

The following statements found in her aforementioned article, support my position quite conclusively:

But our chief work is to face and help in solving the tremendous problems which will meet us after the re-establishment of peace.

The big work is clear; to prepare the world for a civilization based on brotherhood, with all which that word implies of mutual duty and helpfulness. Clause 2(d) binds us to do all things conducive to that preparation.

The problem of problems for the British Empire everywhere is its own reconstruction on lasting, because just and righteous lines. To that let all British subjects in the T. S., of whatever nation, race or color, turn their thoughts, discuss, decide and give what

helpful counsel they may, suitable to their own surroundings.

Are those British subjects who do not agree with my action mindful of the deep meaning of this strong and wise counsel? Again. Are those who say that we should stay out of politics unmindful of the following words clarifying the Society's position with regard to politics? "The broad lines of international and national politics will also claim our attention, for all these great principles need to be laid down and carried into practice. 'Party politics' we must leave to individuals to act as they please."

Note this last sentence, "party politics we must leave to individuals to act as they please." Here is the distinction, the point of discrimination upon which our critics have apparently not focused their attention. It is the party politics with which we can not be concerned; the problems of human brotherhood are so slightly touched therein; they represent superficial conditions rather than fundamental ones. But the broad lines of international and national politics are to claim our most vital attention, and in this, what claim of a more supreme importance is there than that of the oppressed millions of India who are unable to enforce their own rights and must therefore of necessity look to their brothers in some other part of the world for championship where freedom of speech and freedom of opinion are not deemed to be political crimes.

Having thus outlined her opinions as to how Theosophists are now expected to work; *first*, for the reconstruction of the British Empire; *second*, for the reconstruction of social life, for the extirpation of poverty, mal-nutrition, infant mortality and the meeting of maternity needs, the rights of labor, the prevention of crime, etc.; *third*, for the higher education with all its ramifications, and *fourth*, for international and national politics, Mrs. Besant makes a striking exception to her past custom and states that it is the wish of no less a member of the Great White Lodge than the Bodhisattva Himself that this new departure should be made.

This is a most important statement and is worthy of profound consideration. I personally feel the greatest confidence in its accuracy. It is this, as well as Mrs. Besant's own viewpoint above pointed out that has established me in the opinion that working along my present line is legitimate and necessary, namely, helping to acquaint the people of the plight of India and her need for freedom. This comes properly under the term "international and national politics," as did my stand on America's entering the war. The ultimate peace of the world would seem to depend no little on the question of political justice to the Aryan motherland.

As to the attitude of the membership of the Society toward this new departure, Mrs. Besant says in conclusion:

The great majority of our members will, I believe, joyfully come forward to help; will feel honored that their help is sought, and will recognize that the changed policy *which is completely covered by our Constitution* (italics mine) is a necessary adaptation of the attitude of the Society to the circumstances of a world transition. That it may cost us some members I regretfully realize, for it is hard to break through the enveloping crust of habit. But that the Theosophical Society will spring forward with renewed life and energy and largely increased numbers, of that I am sure.

I urgently suggest that those members, who have the November number (1916) of THE THEOSOPHIST containing this brave declaration of principles for which our Society should stand, turn to it and read the article again carefully, and that those who have it not turn to THE MESSENGER for March, 1917, and read therein the excerpts from it appearing on page 291 *et seq.*

MOBILIZING THEOSOPHISTS

BY RAY M. WARDALL

ARE you mobilized? Is your lodge? We hear many complaints that theosophical lodges are like sheep without shepherds. That there is a general apathy and absence of the up-and-coming spirit which makes for vital accomplishment in the world of activity, religion and philosophy.

The Theosophical Society differs from any other known organization in the world. It does not ask or impose beliefs by authority or under threat; nor does it dangle before the prospective member some alluring object of attainment. It welcomes the Buddhist, Jew, Gentile, Jain, Parsi, Christian or Musselman, with the single question: Are you willing to accept our objects, to-wit:

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.
2. To encourage the study of comparative religion, philosophy and science.
3. To investigate unexplained laws of nature, and the powers latent in man.

Education cannot be forced upon another. It must come by study. Each is

left free to assimilate Theosophy and its teachings with the confident certainty, that once understood, he will become an ardent co-worker in forwarding the Divine plan. Every other organization or church imposes certain rules, restrictions, dogmas or creeds prior to admission to fellowship.

We take into our ranks the spiritually lame, halt and blind in so far as their knowledge of the above objects is concerned. The average fellow of the T. S. is mediocre in his acquaintance with art, science, religion or governmental matters. Think of the task before our leaders. Out of this motley aggregation they must produce a united and powerful organization, thoroughly posted upon theosophic teachings and efficient in their ability to spread those teachings.

Their task is comparable to that of our army officials. They must bring into fighting trim, as an invincible unit, men of all sizes, ages, shapes and conditions—the awkward, the shiftless and stupid. The ideal ever before their eyes is perfect unity of action. The gruelling drill, week in and week out, results in bodily automatism.

This makes possible absolute dependability under fire. Note the instant response to bugle call. Every man is at attention, respectful, obedient, eyes forward, conscious of his intent and purpose, motionless and silent. His company is rapidly approaching the ideal—perfect unity of action. As a cog in the material machine he senses the necessity of absolute unity with every other cog. He loses his personality, and joys in the company's achievements.

What is the ideal before every theosophical member and lodge? To become a useful instrument, in the world, for the Masters; to be a dynamo that transmutes into action the invisible forces from the Great White Lodge. To make this ideal real we must do all that the army is doing, and more. In our freedom of action, without any imposition of command from without, we must by recognition from within undergo the same arduous drill and absolute setting aside of the personalities, and serve with all the ardor of the well drilled soldier against a common foe. Are we applying ourselves in such a concentrated manner?

Consider what faces the officer of a lodge when the bugle there calls for order. We find little response, whispering, shuffling of chairs, clasping and unclasping of noisy pocket books, rattling of papers, etc., persists for several moments, the time being measured by the patience of the leader. Generally, in his fear of hurting someone's feelings, he permits the whole meeting to pass in a catch-as-catch-can fiasco. This confused condition is, of course, due to self-centeredness and lack of insight into the purposes of a lodge—to act as a chan-

nel for the waters of life to pour over the parched fields of the material world. Once in a great while, at an unusually harmonious meeting, some members knowing nothing of the psychology of a properly conducted lodge remark, "What a splendid meeting!" "How much harmony there is tonight!" "I felt as if I had hold of an electric battery!" "Oh, if every meeting could be like this one!" Fellow members, it is possible for every meeting to produce a result so profound that instantly a new member enters your lodge centre he will sense the lodge Deva's power. Its all-compelling influence will fan in him the desire to work arduously to bring himself up to a standard. If members would strive each week to eliminate personal differences, spite, pique and gossip they would soon sense a joy inexplicable. Some resent interference with their fancied rights, instead of seeking out their duties; all of which delays a lodge's usefulness. It never reaches that responsive plasticity of form which permits the inflow of Their benign influence.

Remember, co-workers, that we are now confronted with an opportunity which will determine our course for lives to come. How many of us are willing to slay the personality, and do it now? How many will undergo the discipline? To be a true soldier in the service requires constant labor, persistent endeavor, devoted sacrifice. Let us as Theosophists mobilize our forces and train them to the highest point of efficiency. Then, as an invincible, united force, conscious of Those we serve, let us attack the world's greatest foes—ignorance, selfishness and superstition. Thus may we MAKE THE IDEAL REAL.

THE OPEN ROAD

A foot and light hearted,
I take to the open road,
Healthy, free, the world before me,
The long brown path before me
Leading wherever I choose.
Henceforth I ask not good fortune,
I myself am good fortune.
Strong and content I travel the open road.

—WALT WHITMAN.

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).....

meaning has been forgotten. There are very many ceremonies which have a very great use, and are definitely producing effects, even though such effects are little understood. Very roughly it comes to this: there is a great reservoir of spiritual force which is constantly being filled by the efforts of those who have passed far beyond the level of humanity. In Christianity they call them the saints, and the intercession of the saints is the force which is supposed to be filling this reservoir. But the point I would like to impress upon you is, this thing is not merely a religious idea, but a scientific fact; that reservoir can be tapped when the proper scientific methods are adopted. That brings us to the doctrine of what in the Church is called the apostolic succession. That is a theory that the Christ when on earth laid His hands upon His apostles and poured into them a portion of the Divine Spirit; it is a tradition of the Church that they in turn performed the same office for others, and those in turn for others, and so on down through the ages that particular outpouring has been handed down. Years ago I secured direct clairvoyant evidence that the apostolic succession was a fact; that those who were truly ordained possessed this power of pouring down that influence, and that other people did not. If a priest be earnest and devoted, and of noble and pure character, then all these qualities bring down each of them, its own result in addition to his special priestly work, and the man who is not an ordained priest, but yet has all these good qualities will produce all these results, but he will not be able to produce the definite result which depends on the definite handing down of a certain power. Some scheme was wanted for the outpouring of spiritual force over large tracts of country without necessarily needing the presence of a great saint to do it. The great World Teacher wished to pour out his influence over his people, and so this arrangement was made. It would take an enormous amount of strength to flood the world with that force so as to reach every individual man with it and push it down into him to play upon his undeveloped higher vehicles. A very far more economical method of doing the

same thing was to have a certain set of men in connection with whom a special arrangement was made; to pour down the force through these, the few, and thus flood the many on the lower levels.

This thing is a fact, and has to be accepted as such. It is not only in the great Christian service called the Mass that we see an example of this; at the service called the Benediction you get very much the same effect; the making of Holy Water is another case in point. Other things are blessed, you know, besides water in the ceremonies of the Church; the incense is blessed, the peals that ring out are also blessed, and that is where their usefulness comes in—they then carry on the waves of sound the influence that is being generated in the service, and pour it out upon all those within hearing. There are a great many ceremonies which have a very distinctly real and useful side to them. Of course, we have been speaking hitherto of practically only religious ceremonies, but the same thing is true of others. We have, for example, public processions of various sorts. A procession is sometimes intended to bring some cause before the notice of the public. Sometimes a ceremony of that nature is in commemoration of some anniversary, an event which might otherwise be forgotten. There are all sorts of small ceremonies interlinked with our daily life, and in many cases the real meaning of them has been very much forgotten. At every mess throughout the Empire the King's health is drunk; what does that mean? It is now simply a ceremony to provoke loyalty. Originally it was very much more than that. This curious custom of drinking to the health of people has now no meaning, because the part that gave it any real power is omitted. In the days of Greece and Rome you drank to the health of any friend you wished to honor, but the first point of that was, you poured out a little of the wine on his behalf and offered it to the Deities; the libation was offered with the hope that benefit would come to him; it amounted to a prayer for the King's health. Now the libation is omitted, and consequently the ceremony, although still provocative

of patriotism, has lost its original meaning. Nevertheless, all these things have their point. Of course, you have heard, for example, of processions with the object of evoking patriotic feelings, with the object of exhibiting troops to the people, the confessed intention being to induce others to join them. So that you see ceremonies of various sorts play a certain part in our life even now. You get the elaborate ceremonies of Freemasonry; these also are very largely of a commemorative character, but for very many Masons they are practically useless for the lack of consideration as to their meaning. Yet anyone who knows the ancient religions cannot but see in them two distinct intentions: first, to explain by action certain natural laws and the way in which the universe was built up and maintained; and, secondly, to inculcate by noble means the virtue of character.

You must remember that in ancient days education was by no means so widely spread as it is today. In the middle ages in Europe it was only the priests who could read and write, and even they often very imperfectly. There were kings who could not even sign their documents; they had to put their marks. In those times you could not publish books, because there was no printing, and consequently no one could read, and therefore you had to appeal to the eye of the people. If anything was to be taught to them it must be kept before them by picture or by ceremony in some way, and the ceremony was a living method of keeping the thing before them. You go into any Catholic Church now and you will find round the walls the fourteen stations of the Cross showing what is supposed to have happened when Jesus was carrying His Cross on the road to Calvary. So with the great stained glass windows of the Cathedrals, with the many pictures and statues that we find in the Church—they were the method of conveying things to the people. Many ceremonies were intended to keep alive certain things. The need for them has perhaps to some extent passed away, because we can all read and write, because now we have this other method of putting things before people; but you have only to watch

the audience at any great theatre, or even at the picture shows, to see there are still huge numbers of people who prefer the pictorial representation of a story to the account in a book. Many a great novel has been dramatised, and people who have not read the novel will go and see the play, because to their particular type of mind it puts the thing in a more living and definite way before them. That was the object of a great many ceremonies, to recall to the people certain great events and keep them clear in their minds.

You all know, for example, of the principles of good conduct which are inculcated in Masonic ceremonies—a vast number of people do not ordinarily think at all of such things. But they cannot help thinking of them when they see the thing expressed symbolically or expressed in simile before them. Some ceremonies have their use and some have enormous value, but there are those to whom they do not appeal. But those who are temperamentally unfit to appreciate ceremony should not abuse it. They who most of all have been loud and insistent in their claims for liberty—surely they ought to be willing to allow to their brother man the same absolute liberty to follow what seems to him best, to follow his own conscience, as they expect him to allow them with regard to their particular methods, which probably to him seem cold and pale and inefficient. What we need with regard to these things is, first, to try to understand without condemning, and then to exercise wide tolerance. Things which do not appeal to us may, nevertheless, be very real and exceedingly useful to others; there is no reason whatever why, because we do not happen to like them or to understand them, we should try to preclude those who do like and understand them from enjoying that which to them seems the best. There is plenty of room in the world for all these diversities of types, and if men would only follow their own line, whatever it may be, instead of trying to worry other people who are following other lines, we should all attain the goal very much sooner.

—FROM THEOSOPHY IN AUSTRALASIA.

THE SACRED WATERS

BY MILDRED BENT

THE universality of some myths and legends must be of exceeding interest to the folklorist and to the student of occultism. It is also interesting to note the corroboration of these legends by seers of today. It seems strange, does it not, that educated people of this twentieth century should write in all seriousness of such sights and places as have come down to us in myth from the infancy of the human race? Yet, if we look at the occult history of mankind, the reason for this becomes clear. The journey of the human monads is symbolized by the triangle, representing the descent into matter, the stationary immersion in matter and to the return to the Logos at the indrawing of the Great Breath. So that there are two points of contact with the inner worlds—the period of descent, when man is still largely conscious in his emotional body and on the astral plane, as was the case in the Atlantean period, and again on the upward journey when man has gained intellectual powers and finds the inner worlds opening once more to his spiritual vision.

Max Muller said that mythology and ancient symbolism are a disease of language, a mental aberration; but would not the occultist recognize in many of the world-wide myths distinct visions seen by young souls—visions that lived because of the germ of truth they concealed? The idea of a sea surrounding this earth and to be crossed at death, has turned up in almost every country and has also been recorded by spiritualists and psychics of today.

In Greece it was the River Styx over which Charon rowed the souls of the dead. Pindar tells us that those who have kept their souls free from all sin ascend the path to the Castle of Chronos, where ocean breezes blow round the Island of the Blest. Plutarch writes that Ogygea lies due West beneath the setting sun. According to M. Villemarque, it is a place of enchantment. "There youths and

maidens dance on the dewy grass; green trees are laden with apples and behind the woods the golden sun dips and rises. A murmuring rill flows from a spring in the midst of the island and thence drink the spirits to obtain life with the draught. Joy, song and minstrelsy reign in that blessed region. There, too, is a palace all of glass, floating in air and receiving within its transparent walls, the souls of the blessed."

In the British Museum is an old manuscript which tells us that

Paradise is neither in heaven or earth, but hangeth between heaven and earth wonderfully, as the Ruler of all things made it. There is neither hollow nor hill, nor is there frost, nor snow, hail nor rain; but there is the *ions vitae*, that is, the well of life. And there is the copse of wood which is called *Radion Saltus* where each tree is as straight as an arrow and so high that no earthly man ever saw so high, or can say of what kind they are. And there never falleth leaf off, for they are evergreen, beautiful and pleasant, full of happiness. There is neither heat nor hunger, nor is there ever night but always day. The sun there shineth seven times brighter than on this earth. Therein dwell innumerable angels of God with the holy souls until Doomsday. Therein dwelleth a beautiful bird called Phoenix; he is large as the Mighty One formed him; he is the Lord over all birds.

It was in a barge that King Arthur was taken to Avalon, there to be healed of his wounds and in an old romance of Launcelot du Lac, the Demoiselle d'Escalot directed that after death her body should be placed, richly adorned, in a boat and allowed to float away before the wind; a trace of the ancient belief in the passage over the sea to the soul land.

From the far north comes the same tale. On the coast of Iceland, a Druid sat musing. A storm arose on the sea, the waves broke with tumultuous roar at his feet; a black cloud moved somberly into the bay and from its dark womb emerged a boat with white sails filled by the wind and gleaming oars on either side. It was empty yet moved as if guided by a cun-

ning hand. The monk was terrorstruck. But he heard a voice call: "Arise and seek the Green Isles of those who have passed away!" He entered the vessel. Immediately the wind shifted, the cloud enveloped him and he sailed away. He sailed for seven days, through the mist, but on the eighth the waters grew still rougher, the vessel pitched and the wind shrieked—then above the storm the Druid heard a cry: "The Isle, the Isle!" The clouds parted before him, the waves abated, the wind died down and the boat, with a swoop as of a bird across a valley, rushed into the dazzling light. Before his eyes lay the Isle of the Departed basking in the golden sunlight. Its hills sloped green and tufted with beauteous trees to the shores. The mountain tops were enveloped in bright and transparent clouds, from which gushed limpid streams which, wandering down the steep hill-sides, emptied themselves into the twinkling blue bay. The valleys were open and free to the ocean; trees covered with leaves, which scarcely moved to the breeze, were scattered on the gently rising lawns; all was calm and bright; the sun shone on the fields, nor ever rose nor sank, but hung there as a golden lamp above the Isle.

This sounds very much like the Land of Youth—the Tir-nan-og—of the Irish. At rare intervals, like a phantom, it appears far out on the Atlantic. Mr. Wentz in his FAIRY FAITH IN CELTIC COUNTRIES, writes:

No later than the summer of 1908 it is said to have been seen from West Ireland, just as that strange invisible island near Innis-Murray, inhabited by the invisible "gentry" is seen once in seven years. And, too many men of intelligence testify to having seen Tir-nan-og at the same moment, when they were together or separated, as during the summer of 1908, for it to be explained away as an ordinary illusion of the senses. Nor can it be due to a mirage such as we know, because neither its shape nor position seems to conform to any known island or land mass.

In this Celtic Other-world dwell Cuchulain and Finn and the Fianna, the Tuatha de Danaan and the faery races. From there came one of the Sidhe women to Connla, son of Conn, Supreme King of Ireland and this was her message to him:

The Immortals invite you. You are to be one of the heroes of the people of Tethra. You will always be seen there, in the assemblies of your ancestors, in the midst of those who know and love you.

And with the fairy spell upon him, the young prince entered the glass boat of the woman, and his father, the King, in great tribulation and wonder, beheld them disappear across the waters, never to return.

But do they *not* return? Did not Arthur promise to return from Avalon and Cuchulain to fight again for Ireland? The idea of reincarnation enters into all these legends. The Phoenix, of which I wrote as dwelling on these Isles, is a symbol of rebirth. As old age draws near, the bird builds a funeral pyre of rose leaves and spices, and, settling on it, he sets the pile afire. After three days, out of the ashes is born a new bird. In a commentary on the Georgics of Plato we are told that the Fortunate Isles are said to be raised above the sea—and hence to show a condition of being which transcends this corporeal life and existence. And the sea, mystically interpreted, has ever been a symbol of changing and emotional conditions and the astral plane. The element of "desire"—hence the astral—enters into all these stories; desire for peace, rest and pleasure amid beautiful surroundings. It is interesting to note that the River Styx flows seven times around the world, according to the Greeks, and what clearer hint could there be of the seven divisions of the astral plane? The sea has also been the symbol of birth and rebirth and regeneration.

"Nothing of him that doth fade,
But doth suffer a sea-change (rebirth)
Into something rich and strange."

Mabel Collins, a seer of the present days, speaks of this sea as an air sea. She says:

There is a mystery about this water which appears beyond the ethereal world and separates it from purely spiritual conditions. The actual passage of it appears to belong to the psychic experience of death and probably only when it has been passed does it appear intelligible, and only then will the material universe reveal itself in its true character as a

small and temporary thing, a mere egg upon an ocean.

Several years ago a letter appeared in the newspaper, received in some psychic manner by a lady whose son had recently died. He said:

A great air sea beats upon our shores, bearing the human beings as so much sea-weed cast upon the land. Some are strong as soon as their feet touch shore, others lie weakly and have to be helped and many come on the vessels which are always sailing on this sea. It seems to be a fact that, if there has been no spiritual activity during earth life, if the interests have been purely material, the man finds himself weak and helpless and unable to move in this world as strength comes only with use.

The spirits of those who are very ill are often seen by psychics to be resting on this shore, gaining strength from its breezes. Mabel Collins describes them in *THE AWAKENING*. She tells how very often a large ship appears from over the sea, and many spirits rise and enter it; as they do so the life slips away from their physical bodies. Others sit there and watch the boat leave time and time again, wondering whether it were best to enter or to return to earth. At last they leave the shore and the cliffs and return to the physical world and thereby effect one of those wonderful recoveries from "sickness unto death," which so amaze the doctors and confound their knowledge.

It is natural enough that at the time when Christianity was being spread from country to country, these early superstitions, so dear to the hearts of the people, should have been reclothed and engrafted on to the new religion. They would have faded out had there been no germ of truth under their mythical exterior, but, though the brain may scoff, these mystic waters haunt us as of some memory grown dim and unclutchable. So we still sing many a hymn founded on this venerable tenet.

"Shall we meet beyond the river
Where the surges cease to roll,
Where in the bright Forever
Sorrow ne'er shall 'press the soul?"

"Shall we meet in that blest harbor
When our stormy voyage is o'er?
Shall we meet and cast the anchor
By the fair celestial shore?"

"Shall we meet with many loved ones
Who were torn from our embrace?
Shall we listen to their voices
And behold them face to face?"

The waves will roll in on the ethereal shores, the ships come and go and we shall cross and recross the sacred waters many and many a time, until that far day when the human race as a whole reaches its destined goal and passes beyond all known conditions. Then, perchance, "there shall be no more sea."

THE EGO SPEAKS

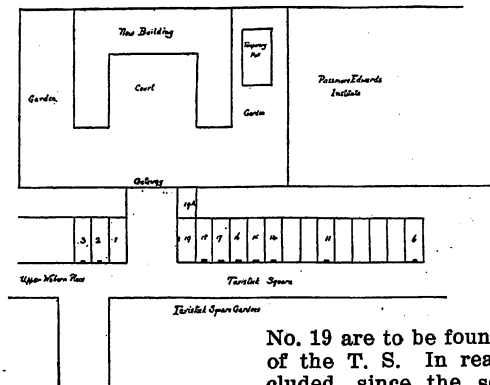
By HELEN G. CRAWFORD

Pause and refresh thyself, O my soul, if thou wilt;
Drink from the jewelled cup the wine of illusion.

Beautiful, indeed, are these divine apparitions:
Beautiful this nature, flowing, benign, evanescent;
Beautiful this art, the marvel of man's creation;
Beautiful thy comrade, replete with the lure of the human.

Drink, if thou wilt, of wonder-brewn nectar of maya—
Drink, and drink deep. But forget not, O soul, as thou quaffest
That more lovely than all of Its forms is the Spirit behind them;
And when thou turnest away, as thou must, disenchanted,
It ever awaits thy worship and of It thou canst not weary.

A LETTER FROM MR. COOPER



London, July 6, 1917.

TO THE MESSENGER:

I feel sure that a little information about the London Headquarters will be of interest to the members and so I shall try to tell you of them.

When I reached Euston Station in London, I was met by Mr. Baillie-Weaver, the General Secretary. He escorted me over to the Headquarters, which are only about five minutes' walk from the station. Tavistock Square really forms part of a long and busy street running approximately north and south. As it winds its way through London the street, as is so often the case, bears many names—about twelve. So it happens that while the office of the Theosophical Publishing House (formerly the T. P. S.) and the temporary Headquarters of the T. S. are only about forty feet apart, the former is at No. 1 Upper Woburn Place and the latter at No. 19 Tavistock Square.

As we walked along Upper Woburn Place we first reached (see diagram) No. 3, where the Young Age Club, an organization for young people, and a vegetarian restaurant are found. Next door in No. 2 is a little chapel of the O. C. Church, while upstairs is the meeting place of the Astrological Lodge of the T. S. Mr. Allan Leo holds forth here every week to those interested in Astrology. On the corner are the business and sales offices of the T. P. H. and the offices of the C-M and T. R. C. organizations.

It is not until we reach this corner that we get our first glimpse of the new Headquarters Building, a huge five-story structure of red brick and white sandstone. The building at present is only partially complete, and probably will not be finished for another two years on account of the impossibility of getting building materials and labor. An old iron double gateway (backed up at present by a high board fence) bars the public from entrance to the new building.

At No. 19A is situated the Young People's Branch, presided over by its founder, Mrs. Herbert Whyte. Next door in the corner at

No. 19 are to be found the official Headquarters of the T. S. In reality No. 18 should be included, since the secretarial and treasurer's offices are to be found in the latter. In these two buildings, which are converted residences, are to be found the Library, the Enquirer's Room, the Members' Room, the Propaganda Department, the Sociological Department, the E. S. Loom, the Department of Philosophy and Comparative Religion and the VAHAN Offices in addition to the secretarial offices and the office of the General Secretary. I am at work myself most of the time in No. 18.

No. 17 and 16 constitute a vegetarian boarding and rooming house, and while it is empty for the moment, No. 15 will be used for the same purpose.

No. 14 is the Headquarters of the London Vegetable and Fruit Society, which, under the auspices of a subsidiary organization, is trying an experiment of national importance on a large farm some miles out of London. It is an effort in intensive farming and we are watching the outcome with keen interest.

At No. 11 are to be found the offices of the Theosophical Educational Trust, the Education as Service Association, and the Civic and Moral Education League (in future letters I shall describe these movements and the work they are doing).

At No. 6, is the National Headquarters of the Order of the Star in the East, of which Lady Emily Lutyens is the National Representative.

I have wandered over the new building and found it of extreme interest. The three upper stories of each wing are to be devoted to private flats, while the rest of the building is made up of suites of offices and halls. There are two small lecture halls seating each about two hundred people to be found at the extreme end of each wing. In the body of the building is to be found a large lecture hall of superb proportions—the ceiling is to be about eighty feet high—with a seating capacity of about one thousand. At present the building is not used at all, and all meetings take place in a small temporary hall alongside, known to the members as the "Tin Tabernacle." Adjoining the temporary hall are the gardens of the Passmore Edwards Institute, a social settlement organization, in which Mrs. Humphry Ward is much interested.

Later on the plan is to make the building a perfect square by adding another big section closing in the court. In this new section will be placed the library and other organizations at

present in the old building on Tavistock Square. Even now the English Theosophical Society has a fine Headquarters, but when the building is complete there will be nothing to be desired.

IRVING S. COOPER.

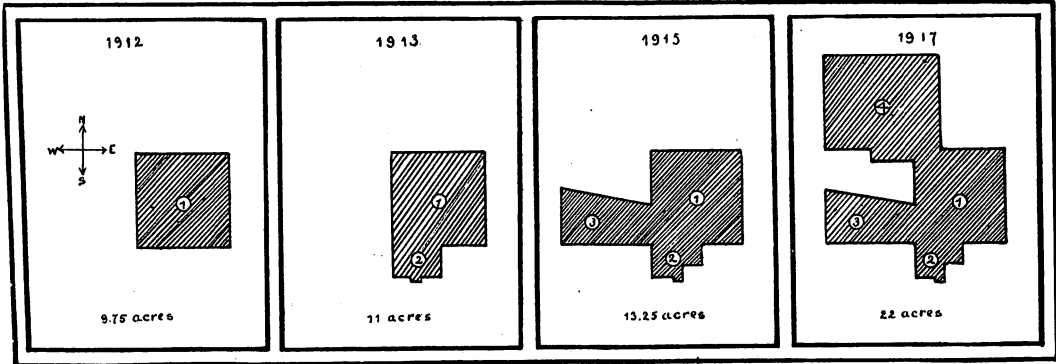
A STUMBLING BLOCK ON THE ROAD TO BROTHERHOOD

BY W. A. SCHUMAKER

I LIVE in a small village; let us call it Ourtown, for it is so very like every other small village. Seeing, as one does in such a place, community life at shorter range than is possible in a larger community, I recently had an idea as to the reason why there is not more of the spirit of brotherhood in Ourtown. But my commission as Corrector of Community Manners has not yet been signed by the President, so I held my tongue. Shortly afterward I had another idea. (Is that not often the result of holding one's tongue?) It was that exactly the same obstacles to brotherhood which characterized Ourtown might be found among those budding occultists who hope that into their hands will be given the destinies of the Sixth Race. So, waiting no longer for the President, I wrote myself a commission to tell them about it. The Great Idea is just this: That the greatest obstacle to the practical realization of brotherhood is not greed or hatred or anything like that; it is the desire of individuals—oh so many individuals—to be IT. We have in Ourtown plenty of the spirit of good will and benevolence which is the motive power of brotherhood. But when some movement, a church society or a Red Cross Chapter or what not is formed to give it practical expression, what happens? Two or three people are elected to the offices and about half the rest are mortally offended because they were not. Of course they would explain with entire sincerity that they are so deeply interested in this great cause that they want its management to be in the most competent hands—their own. But what is the next step? Why inevitably it is to lose all in-

terest in the cause for which they were originally willing to do so much—in a position of prominence. As a result, Ourtown has a number of weak, struggling churches; it has as many branches and societies and guilds and associations as there are persons ambitious of leadership, each with a meager handful of followers, and the energy which might do so much for the village is wasted in the multitude of feeble organizations.

But let us proceed to idea number two. I first became a member of the T. S. some twenty-two years ago. Since that time I have seen the various historic "rows" exhaust their karmic fury on the Society. Each one of them had its origin in that same old trait—the desire of some one to be IT to a greater extent in the affairs of the Society. Traveling about the country, one finds lodge after lodge in much the same condition, a few members carrying the burden of the work, and others of equal ability taking but a languid, if not a critical, interest, because they cannot co-operate with those who have taken the lead. Who can say what proportion of the energies of our membership are wasted from the unwillingness of members to work as enthusiastically as they would have done were they in the most prominent position? In and out of the Society, "horrible examples" meet us on every side. Can we find a more needed task than to eradicate this tendency from our midst; to make of our Society a real brotherhood, among whose members there can exist, to use an historic phrase, "no contention save only that noble contention, or rather emulation, who best can serve and best agree."



KROTONA: ITS REAL ESTATE

The above diagram shows how Krotona has grown since it was started in 1912.

Figure (1) represents the original tract on which the Court, Temple, Administration Building, Science Hall, auto park, work shop and a series of eight cottages are located. The orange orchard covers the low, eastern section of this tract. (2) Shows the slopes at the head of Vista Del Mar Avenue, a portion of which is occupied by the Knudsen residence. (3) Besant Park, is a natural amphitheatre, along the many foot paths zig-zagging up to the top are rustic summer houses and benches; in the northwest high corner Mr. Shutts has built a home. (4) Is the latest accession—the Ternary with its beautiful building and gardens and other improvements.

To the northeast of Krotona is Temple Park—owned by and reserved for Theosophists, who will gradually settle down as its nearest neighbors.

The gap on the western boundary line is also the property of Theosophists; there Mrs. Tuttle, Miss Swain and Doctor Kuznik have their homes. To the south most of the adjoining lots are in the hands of members of the T. S., and this is partly true of the east side also.

Can you imagine a more ideal location for a centre like Krotona—in sunny Southern California; on the slopes of the foot hills; in the most attractive suburb of Los Angeles; within easy reach of this growing metropolis (within its city limits in fact); and also near the shores of the Pacific, from where an unpolluted breeze refreshes Krotona's atmosphere; close to the world's busiest tourist traffic, yet away from its noise—a place where one can breathe the purest air and commune with nature, even while the day's work may be plentiful and hard?

From no one single point—unless it be an airship—can you overlook all of Krotona, for it contains little valleys and knolls and glens, apart and hidden from one another. Its lowest point has an elevation of 490 feet, its highest is 1020 feet above sea level.

Inspiring and unobstructed are the views that one gets, more or less, from everywhere at Krotona: to the north, the higher hills and mountains; to the east the sloping hills over which the sun rises; to the south, the city with its fantastic display of lights at night; to the west the ocean can be seen in the distance, and wonderful sunsets behind a sharply outlined range of hills.

KROTONA NEWS

Among the many improvements recently made at Krotona is a beautiful approach to the Temple from the main street, and a bridgeway connecting it with the Court. Also the painting of the Temple the same color as the Court. All this was done by Mrs. Valdemar Knudsen. Another is the erection of a stairway from the rear, paving a walk-way and putting the finishing touches to other improvements begun but not finished. This was done by Miss Helen Scott and her mother.

Still another is the new Science Hall just completed, where all the Institute courses are now given. This is the work of Dean Knudsen.

Due to these additions to our working efficiency, and to the future addition of the Temple by being released for general purposes, we have been enabled to establish the library in that which was the Assembly Hall, much to the happiness of every one, as the former place was quite cramped.

The Krotonians have all been eager to express their sincere appreciation for each of these useful and helpful improvements, and this grateful notice will be one way of doing so.

In the Administration Building many things have changed. The cry for more room has been satisfied for almost every department, but even so not sufficiently to supply all the needs of the rapidly growing American Section. A new and spacious T. S. building will be the only way in which to solve this problem.

Then come up along the widened road behind the Administration Building toward the Ternary. Come up to the very top of Eucalyptus Hill, Krotona's highest point, with its landmark that can be seen from very far away: a lonely group of slender Eucalyptus trees. Then say, is it all not wonderful?

We have with us just now at Krotona a distinguished visitor from foreign lands—Bishop Wedgwood. His presence in the United States will undoubtedly make itself felt and will prove important to the theosophical movement in more ways than one.

v. V.

KROTONA BROTHERHOOD OF ARTS

Krotona has come one step nearer its ancient ideal and prototype, and that in a vital direction. Following the tendency of the times, the current of evolution, the latter leading to synthesis as the crowning effect of co-operation, a group of local artists has been formed and given the significant name "Krotona Brotherhood of Arts." With it the modern Krotona received another bequest of Pythagorean thought and influence. Looking ahead into the not too far distant future and reaching back into the past, members of the fraternity rejoice in heralding the organization as a forerunner of the modern Pythagorean Art School.

Here it is where the K. B. A., like her older sister in England, will find unbroken virgin soil with hopes for a generous harvest. The spiritualization of all arts as being correlated; the purification of art and the replacement of commercialism and competition among artists by a true spirit of service and brotherhood—this, in short, is the ideal goal of this little band of children of Apollo. Musicians, actors, writers, painters, professionals and amateurs, are among them, who longingly wait for the day when art will be a premier factor in the educational curriculum.

While Theosophists and professionals only, will be eligible for the Executive Council, also non-Theosophists, whether artists of the rank and file or amateurs, who verily may be called performers or producers may gladly join this Brotherhood, which is to serve as a messenger of Those who patiently preserved for us the Ancient Wisdom, to spread the knowledge of an inner life as taught in ancient days and crystalized in ancient Arts and Crafts.

It is more than a good omen that America's foremost living composer, Charles Wakefield Cadman, well known as a creative artist and for his adaptations of North American Indian music, has taken the lead, realizing the importance of the movement. Those interested or willing to join this group of trail-seekers should communicate with Mrs. H. van Vliet, Krotona, who generously will share her knowledge and hopes as a pathfinder in a world of inexhaustible "beauty which is joy."

The objects stated below express the aim of the fraternity which feels indebted to her English sister, whose objects in the essentials have been adopted.

Objects

The Krotona Brotherhood of Arts seeks to aid in the formation of an International Federation of Workers in all the Arts for the achievement of the following objects:

1. To form a nucleus of the universal brotherhood of professional and amateur workers without distinction of race, caste, sex, creed or color.

(a) To uphold the spiritual ideal in all arts.

(b) To insist upon beauty as an essential factor in education, and a necessity in the lives of the people.

(c) To work in the spirit of service and brotherhood, in mutual tolerance, sympathy and respect.

2. To encourage the comparative study of arts and exchange of ideas and works between artists of different races and traditions, with a view to establishing and expressing the unity underlying the arts.

(a) To educate and help artists and art students in all possible ways in this comparative study.

(b) To study, and where necessary, to help to preserve ancient arts.

(c) To encourage initiative and originality in the artist.

3. To investigate the inner laws of the arts, and their occult traditions, to apply the results of such investigation to the development of the modern artist, to ceremonial and educational problems.

Br. Sch.

BUREAU OF SOCIAL RECONSTRUCTION

ROBERT K. WALTON, *Director*

(Copy of Letter to a Lodge)

Dear Brothers:

I have your letter requesting definite information about the Bureau of Social Reconstruction, and asking what you and the members of your lodge can do to co-operate with it, and thus become workers along the lines so forcefully suggested and requested by Mrs. Besant.

We of the Bureau have far-reaching plans, and cherish hopes of their eventual fulfillment. The extent of their ultimate fulfillment, and hence the extent to which we and our co-workers can affect for the betterment of the conditions requiring reconstruction on this continent, will depend largely upon the amount of personal co-operation and also financial assistance we receive from our membership and the people they can influence.

For the time being, we shall be unable to undertake any considerable publication. This we hope to do later, including the publication of brief monographs on important subjects, and reports of the work of individuals and of lodges, along these lines. Fortunately, however, we have been granted the use of several pages each month of *THE MESSENGER*, through which a substantial beginning can be made. Herein we shall print brief digests of the best movements now existing in America, which are worthy of and should command the allegiance and assistance of our members. Some will prefer to affiliate with one kind of movement, others with others. We hope to print, in *each* number of *THE MESSENGER*, an analysis of the work being done by several organizations along different lines. It is our hope and suggestion that members throughout America will then write directly to the head office of the organization with whose work they find themselves sympathetic, obtain from them (usually without cost) their printed matter, describing the scope, purposes, methods, and results of their work. Armed with these, the member can then affiliate with the local unit of such organization, if any there be, and help to push this work in his community in various ways which will be obvious from the inherent nature of the work itself.

Often a public lecture on that particular kind of reform work can be given, either under or not under the auspices of the local theosophical lodge. If under the auspices of the theosophical lodge, much work of real importance can be done by connecting the subject closely with Theosophy in its broadest aspects, and if the proper advertising has been done in advance to reach the people in the community who are in sympathy with the national reform movement to be discussed, a

very desirable new Public can be made acquainted with the local theosophical headquarters, also with the broadest outlines of Theosophy most sympathetic to them, and with the further fact that Theosophists are not "queer" people, but are intelligent, altruistic citizens of the highest and most desirable type in the community.

It would be difficult to exaggerate the possible good which might thus accrue to the theosophical movement, if such lectures were properly planned, delivered, and followed up. The ultimate effect could be enormous. Theosophists would almost certainly be asked later to affiliate with local reform movements of a high type, sponsored by the best people of the community, and thus highly desirable further opportunities would become available to introduce theosophical ideals and fundamentals to the favorable and respectful attention of important people.

If the *first* efforts along this line seem to fail of much result, *new* lectures or methods of publicity concerning other and more attractive reform movements can be given from time to time, based upon the information of them printed in the forthcoming issues of *THE MESSENGER*.

The above is only the barest suggestion as to one method of procedure. Many other methods, with modifications, will readily occur to members interested, who can judge best of the most favorable opportunities in their respective communities. Some people will not be equipped to carry out the above suggestions on a scale large enough to command the friendly interest of the local newspapers; others most certainly are so equipped, or can obtain the co-operation of members or non-members who are so equipped. Opportunities are really endless; the harvest is ready, and the laborers are few. This work will gain the friendly interest and enthusiastic co-operation of non-members, much easier than straight theosophical propaganda. The two are on a radically different footing; and, if discouragement has attended efforts in straight theosophical propaganda in the past, this new work should nevertheless be approached with confidence and vigor.

The public conscience in the United States and in Canada has been vastly quickened in the past few years. Every community, large or small, now possesses among its leaders unselfish, able people of large vision, who have felt the call of the spiritual life, and who are wholly or partially giving their time, money, personal efforts, and sympathetic encouragement to reform movements for the public weal. In short, the best citizens, the cream of the country, are ripe for lives of service. These

people respond readily to altruistic and idealistic leadership in practical reforms. Tactful efforts enlist ready sympathy and co-operation. Approach them to talk Theosophy and the doors are closed, but approach them for aid in the work of practical social reconstruction along well recognized lines for the national and local good, and it will be found that "Social Reconstruction for the Betterment of Humanity" is an open sesame to their sympathy and hearty interest.

Mrs. Besant, acting under definite instructions from the highest Authority, has sounded a call to action. We must become known as a practical, sane, efficient, unselfish, intelligent and tactful force for good in the land. "Theosophy is a life to be lived; it is a work to be done." Let us live the life and do the work. Thereby shall we become truly a nucleus for a Universal Brotherhood of Humanity, and help to prepare the way for the coming of a Great Lover of Mankind.

Yours for humanity,

BUREAU OF SOCIAL RECONSTRUCTION

ROBERT WALTON, *Director.*

The following are brief digests of the work of three organizations, whose work we believe should have the sympathy of Theosophists. When you write them direct for information, please mention the Bureau:

THE CHILD
CONSERVATION LEAGUE
OF AMERICA

2431 So. Dearborn St., Chicago, Ill.

Objects: Parental development and child-training in morals and essential truths.

It is an educational and benevolent society, to provide for the conservation of the intellectual, moral and physical purity and strength of childhood and youth, by means of literature for instruction to be furnished parents and educators; by the authorization and formation of local and state organizations, and also by lectures and other proper methods of publicity and information.

The Child Conservation League of America is incorporated under the laws of the District of Columbia.

The annual meeting of the League is held on the third Thursday in March of each year in the City of Chicago.

Origin of The Child Conservation League

In this, our day, at a time when the outstanding peril of the corruption of the childhood and youth of our country by various forms of dishonesty and vice has become alarming, a body of thoughtful men and women have joined themselves together in an organization having for its sole purpose the cleansing of the social life of our people at its source, which is the home, and thereby insuring to the state and nation the conservation of its citizenship, by enabling and causing its children to adopt those virtues which fortify them against the destructive influences which are operating everywhere and by instilling into their minds and hearts the fundamental virtues.

The Advisory Board is composed of 26 prominent Americans, such as David Starr Jordan, Judge Lindsey, Edwin Markham and Luther Burbank.

THE WORLD ALLIANCE FOR PROMOTING
INTERNATIONAL FRIENDSHIP
THROUGH THE CHURCHES

This is an international body which co-operates in the United States with the Federal Council of the Churches of Christ in America, and also with Protestant denominations not included in the Federal Council—

It Invites for Co-operation

Every demonstration to establish a Commission; every church to establish an International Friendship Committee; every Christian to become a member,

In Order to Secure

Adequate agencies for the settlement of international difficulties by other methods than by war; laws for the adequate protection of aliens; right and friendly policies in dealing with Orientals; comprehensive immigration legislation free from race discrimination; right relations with Mexico and Latin America; adequate national relief and reconstruction funds for grappling with the frightful sufferings of Europe.

This movement seeks the continuous promotion of International Justice and Goodwill. It is free from questions of church organization and doctrine. It is loyal to our government. It does not seek to decide issues in regard to the present war.

The American Branch is located at 105 East 22nd St., New York City. Associate membership fee is one dollar per year.

The Plan

The plan proposed is:

1. To connect each denomination and each local congregation in America with this World Movement of Churches and Christians.
2. To promote study in the local community of the principles of Christian internationalism. The principles and methods of world constructive statesmanship should be studied in Bible Classes, Brotherhoods, Men's Leagues, Women's Clubs, Missionary Societies, Young Men's and Young Women's Christian Associations, and Young People's Societies.
3. To develop the intelligent convictions of Christians as to their international duties. Every Christian should share in Christianizing international relations as they should share in sending the Gospel to non-Christian countries. The success of missions in Asia is increasingly dependent on maintaining Christian relations with Asia.
4. To render possible at strategic times the collective action of Christians. When moral issues arise in international relations, millions of Christians, co-operating with headquarters, should write to their Congressmen, Senators or Legislators.

This Alliance asks the question: "What is the place of the Church in this hour of crisis and danger?" It believes that it is to spiritualize the nation; to keep the war a conflict for righteousness, liberty, and democracy; to hearten and encourage the men who go to the front, and their loved ones at home; to build a greater Fellowship of Reconciliation consisting of millions who, while fighting, will love their enemies; to wage this war with a de-

termination to make an end of war; to so hate war as to be restrained in its glorification—noble as this conflict—lest the hold of war upon the imagination of our youth be strengthened; to give itself unstintedly to the relief of the suffering at home and abroad, which the war has brought and will bring upon the world.

The New Task

The new task of American churches is to Christianize America's international relations. Too long have these relations been regarded as outside the range of Christian responsibility. The tragedy of Europe discloses the consequences of this error. America now has unique opportunity and responsibility for bringing in the new world order. The American government and all people should be as active in promoting world organization and international goodwill as they are in providing for national safety and prosperity.

Permanent world peace can come only as the fruit and product of international righteousness. Peace is the outcome of justice, justice is secured through law, law depends upon organization. The political organization of the world, therefore, is an essential step toward durable peace. Nations, as individuals, should—

Recognize the rights of others.

Render justice rather than demand rights, and Find their greatness in goodwill and service.

The World Alliance came into existence August 3, 1914, at the Conference of unofficial representatives of scores of Protestant Churches, held in Constance, Germany, just as the war broke out. The Conference of Roman Catholic delegates expected to gather at Liege, August 10, but it was, of course, impossible.

In spite of war conditions, since that date the movement has advanced. Ten National Councils now exist, that in Great Britain being the largest with a general membership of over five thousand.

Professor Benjamin F. Battin, Organizing Secretary for Europe, has traveled back and forth between the various belligerent and neutral countries, energetically promoting the objects of the Alliance.

In the United States, the World Alliance co-operates with the Federal Council of the Churches of Christ in America through its Commission on International Justice and Goodwill, and also with Protestant denominations not included in the Federal Council.

The American Council held its first important gathering in April, 1916, at Garden City, N. Y. Invitation was at that time extended to every denomination in America to establish a co-operating Commission. Fourteen denominations have officially responded to this invitation.

In January, 1917, an important Conference was held of more than a hundred leaders of the various Christian women's organizations. The result was the extension of invitations to over two hundred women in all parts of the country to become members of the Council. It now consists of nearly four hundred outstanding men and women, members of forty-one different denominations, whose combined church membership exceeds twenty-three million.

The work of the year has consisted chiefly in

the preparation and distribution of suitable literature for use in Churches, Bible Classes and Young People's Societies, and in getting before the Christians of America the existence, purposes and proposals of the World Alliance. More than ten thousand letters have been sent and a hundred and fifty thousand pieces of literature used, making a total of more than one and a half million pages.

The purpose of the World Alliance is thus defined:

"Inasmuch as the work of conciliation and the promotion of amity is essentially a Christian task, it is expedient that the churches in all lands should use their influence with the people, parliaments and governments of the world to bring about good and friendly relations between the nations, so that, along the path of peaceful civilization, they may reach that universal goodwill which Christianity has taught mankind to aspire after."

The American Branch of the World Alliance seeks to secure:

1. Adequate international agencies for the settlement of difficulties by other methods than by war.
2. Laws for the adequate protection of aliens.
3. A right and friendly policy in dealing with Orientals.
4. Comprehensive immigration legislation free from race discrimination.
5. Right relations with Mexico and Latin America.
6. Adequate national relief and reconstruction funds for grappling with the frightful sufferings of Europe.

It seeks the active help of millions of influential citizens, who are invited to enroll as members of the American Branch of the World Alliance.

"You should regard the training of children as a special act of service to God."

MOTHER'S THOUGHT GUILD

Daily Affirmation:

I am a Mother, therefore I must be loving, patient, and gentle, so that I may make my home happy and train my children wisely.

Love ever awakens Love, and gentle and affectionate treatment in childhood is like the sunshine under which the whole of our human-divine nature blossoms out into perfection.

The Mothers' Thought Guild has its origin in New Zealand, and the result of this Guild is most gratifying to the members. It has been started at Krotona, Hollywood, California, and those connected with it are hopeful of much good. We hope that this divine service in behalf of the children will exist in every home where there are loving and intelligent mothers.

A. H. T.

O Master, this I ask of Thee,
With earnest zeal I pray
That I may win by humble strength
One victory each day.

PROPOSED AMENDMENTS TO BY-LAWS

Offered by A. E. Thomas

[The following proposal for amendments to the By-Laws is published under the right each member has to offer amendments. However, as a matter of information, it should be understood that quite independently of this, the trustees are engaged upon a plan which they will propose at Convention as a substitute for the prevailing proxy system.—Editor.]

Sec. 4. By-Law 6.

To be amended by eliminating the word "and" between the words "Treasurer" and Trustees" and adding the words "and members of the Judiciary Committee" by eliminating the words "by proxy" and adding "by printed ballot in manner set forth in By-Law 8, Sec. 4."

By adding a new paragraph to be designated (a) and reading as follows:

"a." Nominations.

Nominations shall be made by any Lodge desiring to suggest an eligible member for any office, in time to have such nominations published in the "MESSENGER" not less than sixty (60) days before the annual convention. By adding a new paragraph to be designated (b) and reading as follows:

"b." Ballots.

The names of all the candidates shall be printed in the "MESSENGER" in ballot form with blank space for voting and shall be sent to each member of the Society with instructions thereon as to voting (which shall be done by placing a cross (x) in the voting space) and in regard to date ballot must be returned, each member voting on the candidates must mark their ballot and return by mail in accordance with such instructions. The form of ballot shall be approved by the Judiciary Committee.

The Section as amended to read as follows:

Sec. 4. By-Law 6.

Election of Officers and Trustees: The president, the vice-president, the treasurer, the trustees and members of the Judiciary Committee shall be elected at the Annual Convention by ballot of the members in good standing June 30th preceding, either in person or by printed ballot in manner set forth in By-Laws 3, Sec. 4.

Sec. 4. a. Nominations.

Nominations shall be made by any Lodge desiring to suggest an eligible member for any office, in time to have such nominations published in the "Messenger" not less than sixty (60) days before the annual convention.

Sec. 4. b. Ballots.

The names of all the candidates shall be printed by the "Messenger" in ballot form with blank space for voting and shall be sent to each member of the Society with instructions thereon as to voting (which shall be done by placing a cross (x) in the voting space) and in regard to date ballot must be returned, and each member voting on the candidates must mark their ballot and return by mail in accordance with such instructions.

The form of Ballot shall be approved by the Judiciary Committee.

Amend. Sec. 3. By-Law 8.

Eliminate "These may be present in person or by proxy."

The Section as amended to read as follows:

Sec. 3. Quorum.

Twenty-five percent of the members of the Section, calculated on the basis of the annual report of the Secretary covering the previous fiscal year shall constitute a quorum for the transaction of business at any meeting, except as the rules of procedure may prescribe a larger number.

Amend Sec. 4, By-Law 8 by eliminating the words "individually or by proxy" and inserting the words "in person or by mail as set forth in Sec. 4b of By-Law 6" and eliminating the phrase "otherwise the vote shall be ayes and nays" and adding "the candidate receiving the largest number of votes for any office shall be declared elected," making the section as amended read as follows:

Sec. 4. By-Law 8. Voting.

At all elections of all elective officers, Trustees and members of the Judiciary Committee the members shall vote by ballot in person or by mail as set forth in Sec. 4b of By-Law 6. Where there is more than one candidate, the candidate receiving the largest number of votes for any office shall be declared elected.

Amend Sec. 5, By-Law 8 by eliminating the words "and" and "proxy for use at such meeting" in last phrase, making phrase as amended read as follows: "The form of notice of such meeting shall first be approved by the Judiciary Committee."

....Amend By-Law 14.

Eliminate "by proxy" and add "by ballot in manner set forth in Sec. 4 in By-Law 6 and Sec. 4 in By-Law 8 of these By-Laws, and eliminate the words "and unaccompanied by arguments for and against" and adding the words "with explanation of such text not to exceed two hundred words."

By-Law amended to read as follows:

XIV. By-Laws can be amended or altered at a regular annual meeting of the Section and to do so shall require a majority vote of those present in person and by ballot in manner set forth in Sec. 4b in By-Law 6 of these By-Laws and Sec. 4 in By-Law 8.

Notice of the proposed changes shall be given not later than thirty (30) days prior to the date of the convention by publication in the official organ of the Section, but the convention may by two-thirds vote waive this requirement.

Every member is entitled to submit the text for alteration or addition to By-Laws and have them published in the magazine with explanation of such text not to exceed two hundred words.

CORRECTIONS

On page 467, August MESSENGER, the title "Brotherhood of Service" should read "Brothers of Service." And further on in the article, page 468, under "Conditions of Service," sixth line, reading "Each Probationer shall be maintained," should read: No Probationer shall be maintained. This was a sad mistake. Mrs. Broennman has been quite swamped with applications as a result of it!

M. S. R.

FROM THE NATIONAL PRESIDENT

(GENERAL SECRETARY)

THE OLD CATHOLIC CHURCH

There is an appalling amount of misunderstanding implied in a letter I have recently received concerning the relation of the T. S. to the Old Catholic Church, and fearing that such misunderstanding might extend beyond this particular case, I quote below my reply. The letter mentioned appears in the first paragraph:

My Reply

I have your letter, in which you say: "Is it the plan of those who are behind the Theosophical Society, to merge the Society into the Old Catholic Church, and will the work of the Theosophical Society be carried on under the name Old Catholic Church?"

The obvious answer to both questions is "No." It is not the plan of those who are behind the T. S. to merge the Society into the Old Catholic Church, or any other church, order, or society, but to develop it along its own important lines. Moreover, so far as my belief goes, the work of the Society will never be carried on under any name except the one that it now holds. The Society and the O. C. Church are two separate and distinct things. Each has a work of its own, and the work of each in no way overlaps the work of the other.

The present relation of the Society to this Church is the same as between the Society and any other movement that it can help. It has been seen that if this Church be properly officered, with clergy and prelates tolerant and liberal-minded enough to follow the motto: "There is no Religion Higher than Truth"; who understand the scope and purpose of the Theosophical movement sufficiently to be warmly in sympathy with it, it may become a movement of very vital importance to the general masses of the people. Hence the Society's members are taking an interest in the Church and they will help to vitalize it and strengthen it in every way that may seem possible, so long as it can be depended on to rest upon the foundation of unbiased tolerance the ideals for which the Society stands. A Church reaching the masses and proclaiming theosophical ideals from its pulpit, would obviously be an activity of great importance for the upliftment of the people. But it will be for this Church to prove its ability to maintain a program so liberal as this ere we know just where we stand with regard to it. No one need fear ecclesiastical entanglements. If we can help on a liberalized church, well and good, but there is no risk to be taken of hindering or altering the nature of our special work that has proven such a boon to the world of free thought.

But let me make one point emphatically clear, and that is that no member of the Theosophical Society is expected to lend his individual support to the work of the Old Catholic Church simply because he is a member of the T. S. On the contrary, only those are invited to participate in the activities of this Church who by temperament, or for other cause feel drawn to that method of helpful work. Our Society is so broad and all-embracing that it includes types that can work in many different branches of human welfare. Some will prefer to work through the Church, some through Masonry, some through Social Reconstruction, some through the Order of the Mystic Star and the Order of the Star in the East, and some through none of these at all, but altogether through so-called straight Theosophical means. Each in its way is worthy, and what we hope our members will do is to choose their own particular way and work with all their might and main. But while thus making their own choice we hope that they will all accord to their theosophical brothers the right to make their individual choice in other directions, and will extend to them utmost sympathy and understanding. When this ideal is carried out, we shall have a Theosophical Society of brilliant possibilities and power, all united at the centre by our synthetic principles, but working outwardly in the world in the various big movements designed for man's helping, drawing inspiration always from the T. S., which will continue to be the fountain head for ages of time, guiding, inspiring and instructing in all directions.

Your idea, as expressed in the inquiry above quoted, therefore, is wholly wrong, and I hope I have made the true state of affairs clear to you.

MISUNDERSTOOD

There is a little poem often recited, by Glen Ellison which pathetically tells the story of being "not understood." One wonders if there is anything in the world that is as common as the tendency of people to misunderstand. It almost seems at times that there are those who are eager to misunderstand, so keenly do they hold on to the unfavorable impulses which have attached themselves to them. If only mankind could realize how much more delightful and happy it is to know and to feel the truth; how much more joy there is in this than the cruel emotion that is felt in a misunderstood condemnation, they would strive

more to live in the knowledge of the truth than to experience the astral sensation of ridiculing, or hurting, or condemning, or blaspheming someone else whom they have misunderstood.

Theosophists believe in the power of thought, and their Society carries the motto on its brow, "There is no Religion Higher than Truth," and it would seem that they, of all people, would be the first to seek out the truth with dispassion, with detachment, with desirelessness, with keen discrimination, and never to run the risk of aiming at their brothers thoughts or feelings based upon a misunderstanding of the truth, for thoughts of this kind so easily may tend to produce a condition like unto their own nature.

The curious fact is that we often do not even take a child's view of our sense of responsibility toward our brothers, so far as our thoughts are concerned. We surely must do this some day. Why not now? Many a grave blunder has been made by us all in the past because we misunderstood.

Let us take Truth for our ideal to worship and through her crystal eyes see all of our brothers clearly and nobly, and so never again find ourselves in that unfortunate company of those who misunderstand.

BESANT DAY

The American members will remember that October first is Mrs. Besant's birthday, and I am sure they will be happy the Section over to take that opportunity for sending to our venerable President their most loving and helpful thoughts.

AN IMPORTANT PROPOSAL

One of the problems that will be under discussion at the coming Convention of the American Section, in New York, will be that of the theosophical book business and the future of the Book Concern of the American Section.

The Board of Trustees has been unofficially in correspondence with various

persons concerning this subject. It has been apparent for some time that means must be found to increase the sale of our literature, and to supply more expeditiously the demand already existing.

The war conditions have interrupted our source of supply, both from London and from Adyar, by making it impracticable to reprint new editions of theosophical books when the last editions were exhausted. This has resulted in delays.

The Board has particularly been in correspondence with Mr. B. P. Wadia, Honorary Manager of the Theosophical Publishing House, at Adyar. Owing to the censorship, slowness of the mails, and, in some cases, to the loss of letters by sinking of ships, full information concerning the plans made has not been received. We are therefore somewhat in the dark. It is hoped that full information may be received in time to be considered at the Convention, so that the whole matter may be thoroughly discussed. It is probable, however, that a resolution will be introduced to merge the American Section Theosophical Book Concern into the American Agency of the Theosophical Publishing House, at Adyar.

At present we understand, from Mrs. Besant's announcement in *Watch-Tower* Notes of THE THEOSOPHIST that the Theosophical Publishing House, which formerly was owned by Mrs. Besant personally, has now been transferred to the ownership of the international Theosophical Society, subject only to certain annuities to her during her lifetime from the profits thereof. Concerning the details of this, we have as yet no definite information, and we do not know the legal status. Furthermore, we do not know whether the internment of Mrs. Besant and Mr. Wadia by the British Government has affected this T. P. H.; nor do we know the status of the London branch. The latest information available will be presented to the Convention. If the legal situation permits, and sufficient information is at hand upon which to base intelligent action, a resolution will doubtless be presented to the Convention by

Mrs. Broeniman providing for the transfer of the assets of the American Section's Book Concern to the American Agency of the Theosophical Publishing House, owned by the international Theosophical Society. This transfer may be either as an outright gift, or on terms to be fixed by the Convention.

Mrs. Broeniman has been appointed by Mr. Wadia as his American agent for the T. P. H., and she has plans for putting the agency business largely upon a wholesale basis, and for arranging that the retail business shall be conducted by the various lodges through their own book concerns. This ought to enable each lodge to make a considerable profit each year, and to have practically exclusive jurisdiction in their local fields—provided, of course, that they offer sales facilities with sufficient energy to justify it.

If it is not practicable to fix the terms of transfer, owing to non-arrival of essential information, the Convention will be asked to express its views, and to vote

authority to deal with the situation to the newly elected Board of Trustees.

IN THE MANU'S SERVICE

The Section sustains a real loss by the enlistment of one of our national lecturers. Mr. Max Wardall, whose lectures throughout the country have during the past year brought hundreds of members into our ranks, is now in training at Camp Presidio, San Francisco, for service at the front as an officer in the artillery.

Mr. Wardall offered his services immediately upon America's entry into the war, but was prevented from beginning his training by his long lecture tour which ended in June. Mr. Wardall has no intention of abandoning the lecture field and assured the Trustees that when relieved or peace is restored he will again resume his work in the field.

Our national lecturer should make a good officer. He has a powerful physique, some military training, is a crack shot and a natural leader. The unstinted good will of the entire Section will follow him wherever he may go.

FROM THE BOARD OF TRUSTEES

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society was held at Krotona at 7:00 p. m., July 5, 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 the National Secretary obtain from the Secretary of State of Illinois a certified copy of the charter of this Section, and have the same registered in the office of the Secretary of State of California.

Resolved further that this Board designate,

constitute and appoint Craig P. Garman, residing in the City of Los Angeles, State of California, as the person upon whom process against this corporation, issued by authority of, or under any law of the State of California may be served.

Resolved, that the salary of the National Secretary be fixed at \$15.00 per week, beginning July 1, 1917.

The meeting adjourned.

CRAIG P. GARMAN
Secretary

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

One must become master of Body, Faults, Pain, recognizing "in Atma the highest ruler in the world of perceptions, and in the Will, the highest executive energy (power), then may he, under the time-honored rules, be taken in hand by one of the Initiates."

FROM THE NATIONAL SECRETARY

THE NEW SCALE

Our T. S. lodges enter upon the activities of the present fiscal year with an entirely new measurement applied to them. The rapid advance of evolution and the need for reorganization in all departments of the world's work bring our lodges face to face with problems to be solved on a new scale.

The most effective work can be done by our centers only if they retain their solidarity as a unit. The home base must ever remain secure and well-equipped if the supplementary service in the world is to be performed most efficiently.

Deeds and actions are the things now wanted; words and fine-spun theories are relegated to memories of the past. There is a time to think and a time to act; it is essential that we both think and act quickly. Mental, emotional, and physical laziness have no place in the schedule as outlined in the new scale.

We start the year with a clean slate. The program that is to be engraved upon it is in our own making; we can make it what we will. The bigness of our endeavor should be determined by the need of the hour.

The fields are white with the harvest—everywhere there is sorrow and poverty and misery to be relieved; everywhere there is constructive work to be done. It is only in real service that the flood-gates of Heaven are opened and a benediction descends from above.

The *sincerity* of inner *motive* and the intensity of outer action will be the determining factors of whether or not we are to measure up to the requirements of the new scale.

ROLL OF HONOR

The list of members of the T. S. who have gone to war, or enlisted for active service, is continued below:

CANADA

Arthur J. Bartlett, Calgary Lodge.
Chas. A. Davies, M. D., Calgary Lodge.
Herman P. Gentis, Edmonton Lodge.
John B. Henderson, Calgary Lodge.

Wm. J. Hoskyn, Calgary Lodge.
Edward J. Macdonald, Calgary Lodge.
Wm. Midgley, Calgary Lodge.
Hugh J. Pate, Calgary Lodge.
U. S. A.

Milton J. Adams, Harmony Lodge (Albany).
Dudley Brooks, Madison Lodge.
Leslie Childs, Indianapolis Lotus Lodge.
Dr. Frank S. Grace, Birmingham Lodge, (Ala.).
Wm. Frank McCourt, Mt. Vernon Lodge (N. Y.).
C. A. Miller, Harmony Lodge (Toledo).
Thomas Roberts, Oklahoma City Lodge.
Archie Smith, Big Rapids Lodge (Mich.).
Miss Lena A. Stover, Sheridan Lodge (Wyo.).
Guy V. Sweet, Harmony Lodge (Albany).
E. H. Ward, Birmingham Lodge (Alabama).
Francis V. Bortz, Reading Lodge.
Dr. Frank Ferneau, Harmony (Toledo) Lodge.

Frank R. Pearson, Oakland Lodge.
Donald Shaw, Lincoln Lodge.
Wm. H. S. Taylor, Port Huron Lodge.
Max Wardall, Seattle Lodge.
Arleigh Williamson, Pittsburg Lodge.

Please forward the National Secretary the names of all who should appear on the Roll of Honor, whose names are not included in these columns in this or the August issue.

It is the purpose of this office to remit the Section Dues of all T. S. members who go to war.

FAITH THAT WINS

T. S. Activities in the South have been greatly strengthened through the organization, July 1, of a new lodge at Enid, Okla., composed of fourteen new members. This lodge is due to the faith and action of Mrs. Charlotte E. Worth, who a few months ago left Los Angeles for Enid with the belief that a lodge should be organized in that city.

Mr. Frederic Henkle, Secretary of Oklahoma City Lodge, who visited Enid, says: "The concentration and devotion that Mrs. Worth has put into the formation of the Enid Lodge means much for the future of this new theosophic center in our state." Mrs. R. L. Finch, of Oklahoma City Lodge, writes that "the new lodge members are enthusiastic, and that they have two nicely furnished office rooms donated by a member."

UP TO THE MOMENT

The Red Cross Joint Committee of the Buffalo (N. Y.) lodges shows forth the invincible spirit of the hardened soldier. At their meetings where bandages, etc., are cut and folded and clothing collected, the attendance increases "notwithstanding hot weather, wet weather, and every known kind of weather."

The latest energising bulletin sent to the members from the Chairman, W. P. Greatbatch, reads: "The heat has melted my gelatine pad but the Red Cross meets just the same. Come Thursday. The heat won't melt you."

A one-page monthly typewritten bulletin is now issued by Portland (Ore.) lodge, for the purpose of "stimulating greater activity on the part of all members, thus augmenting the usefulness of that Lodge."

The first Bulletin gives a brief report of the annual meeting, announces the formation of the league of "Sacrifice and Service," and points out the privilege and importance of faithful attendance at all T. S. activities.

THE HAPPY DAYS

Summer vacation picnics are greatly enjoyed under the auspices of many of the T. S. lodges.

Toronto Lodge held a joint picnic with Hamilton Lodge at High Park, Toronto, early in July with an attendance of about 150. "We had a very fine time which I am sure went a long way toward creating a better feeling among our members. The attendance at our picnics steadily increases from year to year," writes H. R. Tallman.

Seattle (Wn.); Pittsburg (Pa.), and Oakland (Calif.) lodges also report the holding of successful picnics this season.

INCREASE OF BUSINESS

During the past two months the receipt of Section Dues from the lodge members through the various lodge secretaries and from Members-at-Large, has been unprece-

dent and in such volume that our office force has been taxed to the limit.

Membership cards, receipts, diplomas, etc., have accordingly been delayed awaiting their turn for attention. The bulk of the work is now well in hand, and better service will be given from this time on.

LODGE DIRECTORY CHANGES

Quite a number of lodge directory notices have been abbreviated and condensed this quarter, owing to the limited space caused by the addition of new lodges. In order to keep within the limit of eight pages, additional changes may be made in the near future.

It is important that you at once send your proxy, properly signed, to the National Secretary, Krotona, if you have not yet attended to this matter. Extra proxy blanks furnished on request.

The financial statements for July and August, as well as the monthly lodge and membership records for these two months, will appear in the October issue of THE MESSENGER.

LODGE DISSOLVED

After a long, hard struggle Galveston (Texas) Lodge, organized in 1914, has been forced to relinquish its lodge charter because practically the entire membership has taken residence in other cities.

It is to be hoped that individual work may continue in Galveston, thus laying the foundation for a stronger center when the time is ripe.

DEATHS

Miss May Armstrong, Adyar Lodge (Chicago).

Virgil L. Chamberlain, Tacoma Lodge.
Encarnacion L. De Gutierrez, Chatterji Lodge.

Miss D. Eunice Eaton, Syrocuse Lodge.

Mrs. Annie W. Etheridge, Kenwood Lodge (Chicago).

Miss Candace W. Reynolds, Grand Rapids Lodge.

Mrs. Emily J. Vancil, Pittsburg Lodge.

PROPAGANDA DEPARTMENT

RAY and MAX WARDALL, *Managers*

NEW LEAFLETS

The voluntary contributions to this department have enabled us to print 120,000 new four-page leaflets—a 10,000 edition of twelve different leaflets—which are now ready for distribution. This literature will be sent in small quantities to all those who apply for it and who will agree to get it into the hands of non-members. There are many people one meets in the course of a week who show an interest in one phase of Theosophy or another and it is the purpose of this Department to make it easy for members to answer any question that arises in the course of conversation. If every member would keep a small variety of propaganda literature handy and give away an appropriate leaflet at the psychological moment it would mean an enormous increase in the public interest in Theosophy.

The titles of the leaflets are:

1. Theosophy.
2. Theosophy—a Religious Philosophy.
3. Theosophy as Science.
4. Reincarnation and Karma.
5. The Facts About Death.
6. Memory of Past Lives.
7. The Masters.
8. The Aura and the Soul.
9. Dreams of the Dead.
10. How to Control Destiny.
11. Occult Side of the Great War.
12. Universal Brotherhood.

Help us to put out an even million during the Fall and Winter! When applying for these free leaflets please state the number of each kind desired. They should not, of course, be distributed recklessly. If you feel disposed to send a donation for this work it will be very acceptable, but there is no compulsion in this. We do not sell the literature. It is free to all comers.

C. H.

NOTE THIS!

Do not forget that the new law whereby you can send any magazine, unwrapped, to the soldiers at the front, by simply placing a one-cent stamp in the

corner and handing it to any postal employee, is a valuable means of propaganda. Here is an opportunity of making good use of back numbers of the *MESSENGER* and other theosophical magazines.

E. C.

BEFORE THE DAWN

Never before in humanity's history, has there been a "call to arms" such as now resounds throughout the world. This call is for men in a field of battle as wide as the earth. The trenches are deep, broad and foul. The very air and ocean deeps are threatened and besieged by the hosts of darkness. The whole globe's surface is a seething caldron. It is the birthing of a new age. The pain, stress and suffering are but the breaking up of the old selfish habits, forms, creeds, loves and hates, that we may see the high, open road to freedom and democracy—joyous and unafraid. Let us give ourselves as helpers in this great reconstruction movement. Every man, woman and child can today enlist as a private in the army. Some to the trenches, others in the boundless air, or under the waters, into the factories, mills, schools, offices, farms or a hundred other places of equal importance.

Enthusiasm should mark every Theosophist's entrance into the present conflict. Rapidly should they rise from Private to Sargeant, Lieutenant, Captain, Colonel, General—in commanding the millions who must stand like an adamant wall back of the hosts who lay down their bodies that we may live. We live to aid in rebuilding the crumbling industrial, religious, educational and political machinery.

This day is the dark hour before the dawn in humanity's evolution. One vast propaganda of "God's Plan for man" must carry sustenance, hope, courage and strength to those who are growing faint in battle. Those whose eyes are dimmed by tears or blinded by prejudice and hate must be gently led into paths of under-

standing. Elihu Root says: "Civilization hangs by a thread." Let us quickly weave a chain of *brotherhood* that will strengthen this "thread" and stretch around the world—binding us so closely together that there will be

no more exploitation,
no more injustices,
no more kings,
no more wars.

R. W.

TRAIN SERVICE

Our energetic representative, W. S. Tayler of St. Paul, has called to our attention an excellent means of propaganda on transcontinental railway lines. He suggests that all lodges in cities of any size arrange to supply observation cars on the various lines with the *Adyar THEOSOPHIST* and the *MESSENGER*, and the libraries in these cars with our more popular books. We feel that the railways would be glad to receive some of them at least. We ask those of our fellows who are acquainted with railroad officials to consult with them concerning the possibility of carrying out the above suggestion. Mr. Tayler cites an example of the North Coast Limited service between Seattle and St. Paul, which consists of nine trains. This would require nine copies of any particular magazine chosen by our lodges. As old magazines are replaced by new ones the former could be used for propaganda in other channels.

R. W.

DISPLAY BOOKCASE

We cannot refrain from again calling attention to the plan suggested in the last *MESSENGER*, by W. G. Shepard of Everett, Wash. Sales from these bookcases are now averaging two in three days in one of Seattle's popular bookstores, which deals in liberal literature. Do not fail to write Mr. Shepard about these display cases and the method of their use. The possibilities are great and they will help to start your Fall work off with a rush. His address is Quaker Drug Store, Everett, Wash.

R. W.

A LIGHT IN THE DARKNESS

The following incident speaks for itself:

On several occasions my wife and I have taken out paroled men and it was from one of these, a two-time loser, that we got our first insight into Theosophy. This man was such a hard (?) character that he spent the greater part of his first term in the dungeon, but during his second incarceration he heard Mr. Rogers lecture at Folsom and as a consequence is today earning his \$100 a month attending night art school where his work has called forth a great deal of comment.

This should encourage others to go and do likewise. Prison work is worth while.

C. H.

A PLEA FROM A LIVE MEMBER

The chairman of a Soldiers and Sailors' Propaganda Committee writes that it seems to him one of the most important things before us today is to get our message to our soldier and sailor boys and appeals to the Theosophical Book Concern to place our wonderful literature where it is so much needed.

This same member presented the idea of putting *AT THE FEET OF THE MASTER* in the pockets of the boys in the army and navy and wrote for quotations for the miniature edition bound in paper to be supplied in 5,000 or 10,000 lots. After supplying full data for this word came that the committee had not the necessary funds to purchase the books.

Now attention is drawn to the National Committee which is going to purchase books outright for our soldiers' libraries as "next month there will be a campaign started throughout the entire United States for the war library service." There is to be a slip pasted on the cover of each book donated to the soldiers' library:

SOLDIERS' LIBRARY

Given by
Collected by
Distributed by

Handle Carefully. Return Promptly.
Give the Next Man a Chance.

PROPERTY OF THE SOLDIERS' LIBRARY

Should some of our readers thrill to this suggestion the Book Concern is ready to supply any of its stock at Special Prices to co-operate in this wonderful propaganda.

There is a good line of French Books by Mrs. Besant and Mr. Leadbeater which we offer at Inventory Rates. If you are interested in this write to:

Theosophical Publishing House, Krontona, Hollywood, Los Angeles, California.

E. R. B.

BISHOP WEDGWOOD'S ITINERARY

Oakland, Calif.	Sept. 1, 2, 3, 4
Seattle, Wash.	Sept. 6, 7, 8, 9
Victoria, B. C.	Sept. 10
Vancouver, B. C.	Sept. 11, 12
Portland, Ore.	Sept. 13
Colorado Springs, Colo.	Sept. 16
Denver, Colo.	Sept. 17
Kansas City, Mo.	Sept. 18, 19, 20
Chicago, Ill.	Sept. 21, 22, 23
Pittsburgh, Pa.	Sept. 24
Washington, D. C.	Sept. 25, 26, 27, 28
New York, N. Y.	Sept. 29 et seq.

L. W. ROGERS' ITINERARY

Boise, Idaho	Aug. 31, Sept 1 to 5
Fargo, N. D.	Sept. 8, 9, 10, 11
St. Paul, Minn.	Sept. 12, 13, 14, 15
Minneapolis, Minn.	Sept. 16, 17, 18, 19, 20
Toledo, O.	Sept. 22, 23, 24, 25
Cleveland, O.	Sep. 26, 27, 28, 29, 30
Buffalo, N. Y.	Oct. 1, 2, 3
Convention	Oct. 4, 5, 6
Rochester, N. Y.	Oct. 7, 8, 9
Hamilton, Ont., Can.	Oct. 10
Toronto, Ont.	Oct. 11 to 16
Ottawa, Ont.	Oct. 17 to 22

Montreal, Que.	Oct. 23, 24, 25
Portland, Maine	Oct. 26, 27, 28
Boston, Mass.	Oct. 29 to Nov. 2

A. F. KNUDSEN'S ITINERARY

Calgary, Alta., Can.	Sept. 7
Regina, Sask., Can.	Sept. 9
Winnipeg, Man., Can.	Sept. 10
Minneapolis, Minn.	Sept. 12
Milwaukee, Wisc.	Sept. 17
Chicago, Ill.	Sept. 18
Pittsburgh, Pa.	Sept. 19
Baltimore, Md.	Sept. 21
Washington, D. C.	Sept. 22
Philadelphia, Pa.	Sept. 27
New York, N. Y.	Sept. 29 et seq.

PROPOSED ITINERARY

MRS. HARRIET TUTTLE BARTLETT

September—Albany, Poughkeepsie, Newark.
October—Boston, Melrose Highlands, Springfield, New Haven, Hartford, Holyoke, Portland, Me.
November—New York, Brooklyn, Montclair, Paterson, Red Bank, Philadelphia, Pittsburgh, Reading.
December—Baltimore, Washington, Norfolk, Wheeling, Louisville.

PROPAGANDA RECEIPTS

O. M. L., Boston, Mass.	\$ 10.00
"Two Friends," Philadelphia, Pa.	1.50
Dora G. Hudler, Buffalo, N. Y.	1.00
Mrs. N. J. Rusden, Santa Rosa, Calif.	1.00
Mrs. Frank R. Kimball, Lexington, Mass.	2.00
H. Carter, Anaconda, Mont.	.50
F. X. Muller, Anaconda, Mont.	.50
F. T. S., New York, N. Y.	150.00
Catherine Smeltzley, Fort Wayne, Ind.	1.00
Sophie Henicke, San Francisco, Calif.	10.00
A. J. Bell, Tucson, Ariz.	1.00
Mrs. E. M. Green, Brooklyn, N. Y.	.20
Giles R. Hughes, Cincinnati, O.	1.00
New Haven Lodge, New Haven, Conn.	1.00
Miss Vinnie Caldwell, Galax, Va.	5.00
Misses S. and M. Kranz, Hastings, Minn.	2.05

\$187.75

HOW TO MANAGE LECTURES

By L. W. Rogers

September is almost here and in the parlance of the day we will all soon be engaged in our annual drive against antiquated religious beliefs. It is time to overhaul our propaganda machinery and get well ready. A few suggestions, the teachings of experience, may be helpful in some quarters. We have a number of lodges where things always run smoothly and they need no hints. But there are others not so fortunate. Since they are unnamed and unknown they will pardon me for pointing out some of the characteristic and sometimes amusing things incidental to our half-organized condition.

Advertising is a thing of prime importance.

Again and again it has been shown that even in good territory inadequate advertising results in small audiences while repeatedly we have put an end to a long era of small audiences with an advertising boom that packed the hall and created great enthusiasm. We must advertise if we would reach the people. Every lodge should have a constantly revised mailing list to which programs are sent about a week before the first lecture. The newspapers should be used as the second best medium. Window cards are excellent where it is possible to put them out. A packed house the first night is also a good advertisement. There's magic in numbers that impresses people, and

an enthusiasm in a full house. It stimulates the speaker and reacts on the audience.

There is a sad conflict of opinion about the proper hour at which to begin. If we could reach uniformity it would be a great advantage. Often the newspapers announce the lecture for 8:15 P. M. while programs or window cards say 8 P. M. It seems to me that we should distinguish between lodge meetings and public lectures. In small cities (and sometimes in large ones) lodges usually meet at 8 o'clock. Often they meet at 7:30; in small places occasionally as early as 7 o'clock. A public meeting is a totally different thing and the almost universal custom is to begin public functions at 8:15. All theatres everywhere in the United States observe that time unless it is specially advertised to the contrary on account of a long program. Of course there is a reason and it is this: it has been found by experience that 8 o'clock is too early in a large city to permit people to go home from the office, eat dinner and return by that time. When we advertise lectures for 8 o'clock the almost invariable result is that people are drifting into the hall and disturbing the meeting for a quarter of an hour. It is often suggested that it is well to advertise 8 o'clock and then begin at 8:15. But that is the worst of policies. Whatever the advertised hour may be the lecture should begin at that instant. It is not fair to the prompt people to keep them waiting for the careless. Obviously we cannot make 8 o'clock the universal thing for public lectures because the common practice is against it. But we could make it 8:15 and thus have it uniform throughout the country.

It is not the common but quite the uncommon thing to find committees that attend strictly to business and do the work they have in hand. Possibly the explanation is that many theosophists have had more incarnations in the Orient than in the Occident. I often wish our members would go to the Christian Science church long enough to imbibe their admirable business methods. It is not the rule but the exception when one of our lecture halls is opened at the right time and properly managed. Among the common oversights are ventilation, lighting and heating. A stuffy or overheated hall is an abomination and lights back of the speaker injure the eyes of many and dull the sensibilities of nearly all. Yet rarely does a committee seem to think of any of these things.

Taking up the collection is another of the things that we generally mismanage. Sometimes it is done so bunglingly that it becomes farcical. Go into any church and you will see business-like system. The fact that an offering will be taken is announced. Then those who are to take it advance from the rear of the church to the front, take the plates, face about and evenly do the work. But theosophists have many and remarkable ideas about collections. Some hold that it is more dignified not to mention the collection at all but just start

after it! Of course the result is that many people do not know the collection is being taken and not being ready with their money they are missed. Others try to improve even upon this silent plan by beginning in the rear of the hall and coming stealthily upon the victim from behind. I am not exaggerating in the least when I say that I have seen one-third of a large audience on their feet and leaving the hall by the time the plates got to them. One of the most common errors is that the chairman will mention the collection in connection with several other matters and will sometimes make miscellaneous announcements while the ushers wait. We cannot do better in all these things than imitate the churches. There should be a clear simple announcement that a collection will be taken. We have experimented considerably on announcements and after much experience I am inclined to believe that the simpler and shorter it is the better. For a special thing, like a Red Cross benefit for example, a plea for generosity seems appropriate. But for a regulation thing like a public lecture I doubt if there is anything more appropriate and all-around satisfactory than simply to say, "The collection will now be taken," or "We will now accept your voluntary offering." But there should be a distinct place for that announcement, no other thing or thought should intervene and it should immediately follow the close of the lecture. Simple, quiet instrumental music during the collection is an improvement. Ushers who take up the collection should be alert people. Again and again I have seen people who were missed, on short rows or in unusual seats, try in vain to attract the attention of the usher, who continued serenely unconscious of everything but the two or three feet of space in front of him. We have spoken at length on this subject because in many instances, lodges rely on the collections to finance the lectures, and that being the case, it is surely a matter of common sense to be business-like about it. Ushering is an important part of the work and a vital point about it is to fill the front seats first and leave the rear ones for the late comers, so that the meeting shall not be disturbed by seating people in front after the lecture begins.

Many of our lodges are under the impression that there must be music of some sort. They are surprised to learn that many large lodges have no music at public lectures. Many lodges are able to furnish excellent music, and it is desirable. A mistake that is occasionally made is in having too much music. It takes up the time that should be used for answering questions. The people do not come to hear a concert but to get a knowledge of theosophy. One number before the lecture and one following the collection is about the proper thing.

Plenty of help at the hall is most desirable. Besides the ushers, who should also attend to the collection, there should always be sev-

eral others who can attend to the many little things incidental to such a meeting. Programs should be given to all who enter. There is often special literature to be distributed. Sometimes a couple of members are needed to stay out on the street or at the elevator to direct people to the hall. Frequently the unexpected happens and nobody is on hand to meet the emergency. Quite recently I arrived at a lecture hall at 7:30 o'clock and found it locked and dark. A crowd gradually collected. Twenty minutes before the advertised time an officer of the lodge appeared. He hurried to the home of the janitor but did not find him. Other members came later who luckily knew where the janitor was likely to be and by rapid work with automobiles the delinquent was apprehended before the crowd lost patience. The janitor had merely forgotten that the hall was to be opened that night. Halls should be in proper condition at least an hour before the meeting and some officer should know that they are. There should be help enough, and then some in reserve. There should be a committee with nothing to do but

talk to those who are somewhat interested and give them information about the lodge and membership in it, and it should be somebody's business to always know that application blanks are there when wanted with pens for signatures.

The few days that one of our lecturers spends with a lodge is the harvest time of the year and the very most should be made of it. The public lecture course should be talked up and worked up for weeks in advance. Programs should be on hand three or four weeks in advance so that they may be thoroughly distributed. Those with church affiliations should give them out there and liberal ministers should be asked to announce it. A business meeting of the lodge should be held to devise ways of making the coming lecture course widely known and the whole membership should be impressed with the importance of talking it up and getting their acquaintances interested in attending. Start early with the advertising and keep at it till the course closes. It will bring success.

THE TWO SLAYERS

BY EARL STACY

The battle front is long, indeed,
And men of every race and creed
Are there.

Of divers faiths, from lands afar,
The motives that impel them are
But two.

'Tis either hate or love that maims,
And drives each bayonet, and aims
Each shell.

He who with bitter hatred fights
The foe who ravishes and blights
His land;

Who feels, each time his sword strikes true,
"The score that lay between us two
Is paid";

Forgets that Law and Justice plan
To bring to every babe and man
His due.

But he who fights for love of right,
And, free from rancor, loses sight
Of self;

He aids the law, and, though he kill
Ten thousand men, he reaps no ill
Himself.

THE LOTUS BUREAU

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, *Head*

OUTLINE OF LOTUS WORK—*September*

By LESLIE LEIGH DU CROS

Motto (for the teacher)

Learn the truth, love the truth
Esteem the truth divine.
Grasp the truth, teach the truth
And truth will thee refine.

There must be in all work a point of departure from which the teacher proceeds, and this point with all teachers who understand, is—the child. Eager for information, the child comes to the Lotus class. "What is a Lotus class?" he inquires, and is answered, "A class where Theosophy is taught to children." The little mind ponders the answer. All words therein are familiar to him save the word Theosophy. "What is Theosophy?" he continues, this question bringing us again to the Lotus class and what it teaches.

A child coming to a Lotus class must know why he comes and to what. This is to me a most important point to emphasize. What then, is more logical than that the subject for the organizing month should be the

Theosophical Society

First Week

Subject: *How the Society was formed, where and by whom.* All information necessary for the class may be obtained from OLD DIARY LEAVES by Col. Olcott. The class work may be shrunken to suit baby minds or expanded for older children.

Reference: WHITE LOTUS DAY AT ADYAR, LOTUS JOURNAL, July 1910.

Second Week

Subject: *The Ancient Wisdom or Theosophy.*

Reference: THE FRONT GARDEN in T. S. MESSENGER May 1910. A PRIMER OF THEOSOPHY.

Third Week

Subject: *The Present Leaders*, Herakles (Mrs. Besant), her helper Selene (C. Jinara-jadasa), his work of teaching and writing.

Reference: AUTOBIOGRAPHY OF MRS. BESANT. LITTLE ANNIE WOOD in AMERICAN THEOSOPHIST Oct. 1913. MY CAT from CHRIST AND BUDDHA by C. Jinarajadasa.

Fourth Week

Subject: *Alcyone*, selections from his lives, his work as Head of the Order of the Star, his book, "AT THE FEET OF THE MASTER."

Reference: LIVES OF ALCYONE in NEW ZEALAND LOTUS BUDS' JOURNAL, Oct. 1911. ALCYONE AND THE BUDDHA, LOTUS JOURNAL May 1912 and Dec. 1912.

Fifth Week

Subject: *The Seal of the Society, its meaning.*

Reference: See little handbook or souvenir issued to new members of the T. S. *The Symbolism of the T. S. Emblem* in MESSENGER March 1917.

Draw the emblem and let the children color it with paints or crayons.

Songs for the month: "*Good morning to you*" in HILL'S SONG STORIES FOR THE KINDERGARTEN. GOD WOULD HAVE US HAPPY in LOTUS SONG BOOK.

See always before the children arrive in the Lodge room (where I am taking for granted the Lotus group is held, so the children may benefit by the peaceful vibrations) that the room is in order, the material for the class ready, fresh flowers in the vases, *fresh air* freely circulating overhead. If your class is well equipped, you will have a long table and kindergarten chairs for the tots. If not, it is far better to sit on the floor than struggle at a large desk or table, most unrestful to small dangling legs.

Teach promptness. Let there be no laggards. Form a ring typifying unity at the hour appointed if only two children are there. Those arriving late may not spoil the chain. Sing greeting song *Good morning (or afternoon) to you.* Start a *Book of Golden Deeds* in which once a week at the meeting there is recorded a good or unselfish action each child has done. Have the book white and gold. A common blank book in a white linen cover embroidered in golden silk will do, but make all dainty, superfine. Let one child be the Knight to bear the book to and from the circle. The next week let another child have this opportunity.

Sing *God would have us happy* before you go to the work table where the program for the day is introduced, the story told and illustrated by crayon, drawings or clay, but these first weeks it is best to have the children cut and paste in individual scrap books the pictures of the leaders. Individual scrap books are best for they may be taken home at the end of the term to show parents the child's progress.

Return and form circle. When a story has dramatic possibilities let the children act it, or play some ring game. Restore quiet by soft music, sit down still holding the hands loosen, clasp, put hands on knees, shut eyes. Bid children think of great pink roses falling down about someone they love. Remain perfectly silent a second. Then tell children they performed a magical act and readily made a love-thought go to that person. Promise to tell them about it later. This period must occupy no more than fifteen minutes. Go back to table and have children restore order. Put

all things in their place before closing. Form ring and have a quiet good-bye. One hour lesson may be divided as follows:

First circle should occupy fifteen minutes, table work, second circle, putting in order fifteen minutes each.

The subject for October will be Brotherhood and I have purposely refrained from using the Golden Chain this month as the teacher will have all she can do to systematise her work and characterize her children and get them familiar with the work.

THE UNKNOWN MASTER

By REV. F. A. POWELL

THERE is a great, a wise, a divine Self within. He is a stranger to most of us, because we have not sought his acquaintance. We have scarcely recognized his existence; but he is the real Self, inner, spiritual, eternal. He dwells within the body; but he is not the body. Neither is he the mind; but he is the lord of the mind, as he is the lord of the body. He says, "I am"; "I control my mind; I rule my body." He is the master, he is the owner—mind and body are servants, and should always obey. But there is a perverse tendency toward usurpation on the part of both mind and body. The mind would set up for itself, and wander without control; the body would blindly grope after pleasure, seeking its own gratification. Experience shows, however, that the lower self, seeking its own ends, always falls a victim to its own folly and waywardness. The lower self needs the *guidance* of the Higher Self, as the Higher Self needs the *service* of the lower self.

Just allow the real Master to take full possession, and exercise full control of

your life, and see what will happen! See what harmony, what unsuspected power will become manifest!

An old story says that Mendelssohn once went to see the great Freiburg organ. The custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. The master took his seat, and soon the great organ began to reveal its hidden power, and the vast aisles were filled with symphonies sweet and dim. The old custodian was spell-bound. He went up to the great musician and asked his name. Learning it he stood abashed, humiliated, self-condemned. He said, "And I refused you permission to play upon my organ!" Even so does the petty self of the senses stand in the way of the divine Self, the soul. Let us once for all acknowledge the sovereignty of the Spirit, the true Self; and he will reveal unsuspected capacities, he will evoke the latent harmonies, and he will demonstrate the divine nature of our being.

I said it in the meadow-path,
I say it on the mountain stairs,
The best things any mortal hath
Are those which every mortal shares.

QUESTIONS ANSWERED

Q. We have no information as to the movements and properties of ether. Can ether be acted on from within? L. I.

A. Before replying to this question it would be well to make sure what is meant by the term ether. In regard to the words "ether" and "etheric" we are in a very unfortunate position. We used the term in the beginning of our investigations to mean that substance whose vibrations carried light to physical eyes, and the terms were therefore used up over physical matter. We had, therefore, to use the word "koilon" for the ether of space. I do not know of any way in which we can act upon that (koilon) at all. Some Deity acts upon it—I think not our Solar Deity, but I am not sure.

The holes that "Fohat dug in space" referred to by Madame Blavatsky were at first taken to be holes the size of a universe—the formation of a Solar System—the drawing together of the matter scattered over the vast space which might be supposed to constitute a Solar System. We supposed these to be the holes. It is only quite recently that we have found that these holes are the tiniest conceivable things—inconceivably small—because they are bubbles out of which the atoms are built, the very ultimate base of everything (might possibly be Mulaprakriti, but I am not at all sure).

The Hindu descriptions are not very exact, so many meanings are attached to the same Sanskrit root that it is always better to use English terms when possible. If you ask me what is so-and-so, I often don't know—because I don't know the names by which you know it. The Hindu approaches everything from above; we in the T. S. have built up from below the facts we know in the scientific manner. From the Hindu books we have never been able to get any exact description of the astral plane; they speak of divisions such as Kamaloka, Pretaloka, Pitriloka, Bhuvailoka, but often the one term covers another; whereas we have been able by our methods to divide it into seven sub-planes, quite distinct from one another, for the purposes of investigation.

With regard to ether—so far as we know, it needs the power of a deity to act upon it. Some deities do act upon it. Light might be conveyed by the bubbles in it or by the ether itself. Certain forces do produce a result in it. Electricity sets up a tension in it—we might say electricity affects it as though from within—but what is electricity? We know how it acts, we can govern its working, but nobody knows what it is fundamentally. Electricity appears to manifest as a condition of tension, but actually how that is set up no one really knows. One cannot pretend to say—I do not know. I am pretty sure that we cannot know anything about it.

The only movement we know is that of the bubbles which are made in the ether and then combined and recombined into the atoms of the various planes; we can then say something about the movement of those atoms, even as to the force you can draw from them, the dynaspheric force within them holding them together; but of the ether itself we know nothing really yet. We do not even know whether it is homogeneous or granular. Professor O. Reynolds thinks the latter, and even thinks he can measure the size of the grains.

I think that we are prepared to state that the size of the grain he gives cannot very well be accurate; but I have never yet been able to devise any experiment to prove whether it is granular or not. It looks homogeneous to the highest sight. I have tried a great many experiments, but so far I have no certain result to report. In the same way, the bubbles within it appear to be absolutely empty—of course they are not; the Divine Breath, the Divine Power is within them, and that must manifest itself through some kind of matter. So you will observe that in reality we know very little about these things; we are trying all the while different kinds of experiments, but cannot report anything very definite. What we do really know has been published at the end of OCCULT CHEMISTRY in the article on *Koilon*.
C. W. L.

AMONG THE MAGAZINES

MISCELLANEOUS

It is illuminating and somewhat discouraging to see how the Manu by means of a cataclysm such as this great war, accomplishes in a brief time reforms which men have been mulling over for years. Perhaps, however, those years of untiring work, as well as the earnest thoughts of reform have supplied him with the raw materials from which he builds. So rapid has been the advance of certain ideas that they have overflowed their parent organizations. CURRENT OPINION, August, contains a revealing article on the *Divergent Effects of War on the Socialist Movement* which well illustrates the tendency in a movement to transcend its original body, the result of trying to confine live ideas in a restricting form.

Some years ago the Socialist party and the Socialist movement were practically synonymous. "But there are indications," writes the compiler of the CURRENT OPINION review, "that this close identification is likely to disappear soon as one of the incidental results of the world war."

Two causes for this are pointed out: "The recognition of the the world-wide existence of this movement as an important social and political factor in the affairs of nations and the adoption, as military and economic necessities, of many measures closely akin to state socialism," and "A certain rigidity in the Socialist party administration that seems to have a contracting effect at the very time the movement itself shows signs of the most vigorous expansion it has ever known."

The article then proceeds to point out by means of quotations from prominent people and periodicals just how far "war measures" have realized socialism and how unthinkable it is that there should ever be a return to old conditions. "Just as the Barbarian invasions brought about the fall of the Roman Empire, just as surely will the present war mark the end of the economic system we knew before the war."

Yet it is this very time of jubilation that is chosen for an exodus from the Socialist party by the most prominent of its leaders: Charles Edward Russell, Socialist candidate for Governor of New York; John Spargo, recently a member of the National Executive Committee of the party; William J. Ghent, Secretary of the platform committee in the national convention of 1912; William English Walling, Upton Sinclair, J. G. Phelps Stokes and his wife. The great Causus Belli appears to be the out-and-out pro-Germanism of the party. The writer quotes from a sweeping indictment by Mr. Ghent:

Anti-nationalistic so far as America is concerned, the Socialist party, so he claims,

"has been furiously nationalistic so far as Germany is concerned." It 'has echoed virtually every demand of the German foreign office.' It had no word to say against Germany's declaration of war, but it has officially condemned our declaration of war. It uttered no protest against the invasion of Belgium, and the 'frightful exactions' of the German army afterwards. It has declined to condemn the air-raids on undefended towns, and the killing of sailors and other workmen on neutral ships on the high seas. In effect it has 'sanctioned the employment in this country by the German Government of an army of spies and agents provocateurs and has ridiculed the efforts of this government to apprehend them.' It is now 'in many devious ways' obstructing the operation of the draft and urging a peace without any reparation to Belgium, Serbia, Armenia or Rumania. Mr. Ghent adds 'Whatever this element professes to stand for, and whatever it may really think it is trying to promote, the record shows that it has given its support to Kaiserism, to autocracy, to international bad faith, to spoliation and massacre, to the perpetration of infinite cruelties, and to the denial of reparation.'"

In conclusion there is a final charge against the party made by Humphrey B. Campbell in the N. Y. Evening Post, that the Socialist Party stands committed to the "class war," whereas long ago "the movement 'over-leaped class lines and began its work of reconciling those of opposing classes, drawing them together in the common effort to inaugurate the better system of which both had seen a vision.'" At a moment when the movement is sweeping ahead at an amazing rate, the party has "nailed the flag of class war to its masthead." The leaders seem to agree that a continuance of this policy will result in disintegration or re-formation. In this time of gigantic changes, Theosophists must be peculiarly free from the spirit of partisanship and from prejudice, lest the great Scene Shifter, the Manu, find them an obstacle instead of an aid at the moment of some swift transformation. Socialism is surely part of His great work but there is nothing inherently sacrosanct about a party.

A King in Babylon, by Burton E. Stevenson, which is running serially in McClure's, has a thrill in every chapter as the reviewer can attest. She would not mention this fictional dissipation save for the fact that the plot swings round reincarnation and the memory of past lives. The *misen en scène* is Egyptian and the mystery flavor well handled.

We recommend it for tired Theosophists.

The METROPOLITAN Magazine (August) continues its *Adventures in Spiritualism* with letters received from readers. As a whole these are not enlightening. One goes far to prove Mr. Harvey O'Higgin's spirit communicators to be either astral tricksters, or, as that gentleman holds, the sub-conscious minds

of the sitters. The contradictory elements in all such investigations must some day lead the public to the acceptance of the occult explanation, or rather explanations, of this class of phenomena which are too complex to be measured by any rule of thumb.

G. F. W.

The JUNE THEOSOPHIST is very full of the new Order of the Brothers of Service. The President writes in her own living way about the laying of the foundation stone of the Community House in her *Watch Tower Notes*. Mr. Crombie also contributes an account of this ceremony. Mr. Arva delineates the horoscope of the time of foundation. Most interesting are two full page illustrations, one of the Masonic group, with Mrs. Besant in the centre, around the foundation stone, the others of the first group of the Brothers of Service. In the back row beginning at the reader's right is our well-known brother, Fritz Kunz, next to him Mrs. Broenniman, then Mr. Wadia, then Mr. and Mrs. Jinarajadasa. In the next row on either side of Mrs. Besant are Mr. Arundale and Doctor Roche and other well-known faces—altogether a most interesting group.

Mrs. Besant continues her instructive class talks, writing this time on the *Unconsciousness Preceding Devachan*; and Mr. Jinarajadasa's *Theosophy, the Modern Search for Truth* is concluded. Mr. Arundale writes *ex intimo corde* on *Theosophy and Education* giving us a number of basic ideas well worth the careful study of educators. He groups his children under four classes corresponding to blue, crimson, yellow and green. He considers this an enormously important division in the art of teaching children. One of our English brothers, Mr. Bertram Tones, has a very thoroughly scientific article on *Towards the Occult*. S.

in THE HERALD OF THE STAR for July, Lady Lutyens gives a beautiful introduction in *in the Starlight* to the special subject of this issue—*Child Welfare*. Mr. F. Kunz contributes an article on *Reform in Education in America* suggesting lines along which that reform may be further carried. In Mr. E. J. Smith's concluding article on *Maternity and Child Welfare* he lashes out against the national inertia which has permitted the existence of the terrible conditions producing the declining birth rate and the diseased, ill-fed and ill-kept children. He does not spare the churches, who know more about the "heathen" than the poor of their land. "Churches and slums are an impossible combination—either may flourish, but both cannot, for the one is the antithesis and negation of the other." The writer urges the duty of exalting the mother and the child, and thus heralding the dawn of the new day.

A digest of M. A. Ribot's speech to the

Academie Française outlines the *The War Work for Mother and Child in Paris*, as conducted by that excellent organization *L'Oeuvre Nouvelle des breches Parisiennes* which might serve as a model to other countries. It gives help to expectant mothers; to young children; to mothers unable to nurse their babies. It provides convalescent homes for mothers and also takes care of young children whose mothers are compelled to work at a distance. *Motherhood Under the Law*, a brief article by Mr. George McCracken emphasizes the facts that, praiseworthy as are the efforts now being made in the interests of the mother and child, motherhood in England can "never obtain its true status and dignity and power for good" until the legal injustices and inequalities are removed.

The Greatest Economy of All is the title of a suggestive contribution by M. J. Halford. He speaks of the work of the Infant Welfare Centres and the Health Visitors which already have diminished infant mortality.

There is much misconception and ignorance among western nations regarding the status of Hindu women and the illuminative article on this subject by Harendranath Maithra will provide some needed enlightenment. He shows how in India from time immemorial, Motherhood has been the "life and breath" of the nation and how woman is revered because of her selflessness and devotion. A twin article to this is that by C. Jinarajadasa on *Child Life in India* where he says the problems of child welfare are now attracting attention.

G. I. W.

The July VAHAN is an exceptional number on account of its *Reconstruction Supplement* of 33 pages.

Mr. H. Baillie-Weaver, in *The Outlook*, lays particular emphasis on our revered President's birthday. Already a program has been adopted to honor her birthday—October 1. Briefly, at 9 o'clock, P. M., after an hour of music and refreshments, a half hour lecture on Mrs. Besant's work in the world will be delivered, and at 9:30 the audience will engage in meditation for three minutes.

The General Secretary urges all of the Lodges in the English Section to hold meetings of this kind. He hopes the Scotch, Irish and over-seas brothers may be able to join in, and swell the great wave of love and sympathy for our President.

Mr. A. P. Sinnett has an instructive article on *The Objects of the Society*, and G. H. Whyte contributes a very interesting account of *Theosophy in Malta*. He states that the island is a stronghold of Roman Catholicism, and a favorite training place for priests. Tens of thousands of wounded and sick English soldiers are there to recover, and they are open for the theosophical teachings.

During June the Scottish Convention of the Theosophical Society was held in Edinburgh. Mr. Bailie-Weaver was present, and Major Graham Pole was unanimously re-elected General Secretary.

Propaganda Notes, by K. Douglass Fox, indicate beautiful deeds of service.

The *Reconstruction Supplement* contains eleven articles, including the fine editorial by the General Secretary, who afforded this opportunity for the expression and discussion of the all-important question of local reconstruction after the war.

This supplement merits careful reading and consideration for many deductions, and the viewpoints are presented by some of the best thinkers in the English Section. Among the subjects are *The Soul of Reconstruction*, *The Task of the Social Reformer*, *The Future of Society*, *Building Jerusalem*, and *In the Barrage* written by Capt. Haden Guest in the midst of War's fury at the Front. It has a call

to the Self that rings out clear and true.

A. H. T.

LE BULLETIN THEOSOPHIQUE, official organ of the Theosophical Society in France, for April, May and June, contains an expression of profound gratitude for the generous gift sent by the American Section, and for the powerful thought-form which accompanied it.

The President of the French Section, Mr. Charles Blech, in a report to the General Assembly meeting on March 18, 1917, speaks of the different activities as follows:

In spite of the war, many new lodges have been chartered and the membership has increased. The Library at the new Headquarters has been comfortably furnished and has received many gifts of books. The weekly lectures have been well attended. The Star in the East has its own regular activities with good attendance. Social questions have been taken up in which the young people especially take the greatest interest. The work for the soldiers at the front is being pushed vigorously—many books have been sent to them and "the theosophical paper of the Trenches" has been published twice monthly since October, with articles from the Belgian, Italian and English fronts as well as from the French trenches. The work in connection with it is done by some devoted souls in Paris and the money for it is coming in quite freely. The Round Table has 150 members and is doing well. So is the Golden Chain with its many links all over the country—they correspond with one another and expect soon to have their own little publication.

M. C.

BOOK REVIEWS

THE HEALING POWER OF SUGGESTION

By Charles R. Brown. (Thomas Y. Crowell, New York. 1910. pp. 37. 25 cents.)

A minister of the Gospel who has a sense of humor and a belief that mind is all-powerful over matter is rare. Mr. Brown has given us a little book of Christian mantrams made up of biblical quotations under such headings as: "To Banish Fear," "To Promote Healing," and "To Develop Strength." These quotations, pronounced slowly in a relaxed condition, he assures us are the most potent suggestions he knows. He has also great confidence in an eight-word formula of his own manufacture which he believes, if repeated faithfully, will quiet the nerves of the most violent sufferer: "Quietly, Easily, Restfully, Trustfully, Patiently, Serenely, Peacefully, Joyously." Thus the ground seems quite fully covered.

There is much of good, sound, wholesome sense, palatably put, in his little book. He steers clear in a firm voice of such schools as Christian Science, and in a pleasing humorous

style he adds his corroboration of the age-old truth that joy and peace dwell within, and we have only to relax and realize.

E. L. H.

THE BOOK OF THE EPIC

By H. A. Guerber. (Lippincott, Philadelphia. 1913. Illustrated.)

Herein is a good representative collection of epics told in condensed summary. Although the author does not attempt to exhaust the subject, he gives examples from the Greek, Latin, French, Spanish and Portuguese, those of the British Isles, the German, Scandinavian, Finnish, Hebrew, Arab and Persian, and the Indian—to cite but a portion of them. We quote the last paragraph of his *Foreword*:

The main object of this volume consists in outlining clearly and briefly, for the use of young students or of the busy general reader, the principal examples of the time-honored stories which have inspired our greatest poets and supplied endless material to painters, sculptors and musicians ever since art began.

A. J. B.

A MOHAMMEDAN TRADITION OF JESUS

"Jesus (on whom be peace) said: 'The world is a bridge, pass over it, but do not build upon it.'"

A LETTER TO LODGES AND INTERESTED MEMBERS

FROM THE MANAGER OF THE BOOK CONCERN

At last the Book Concern is ready for constructive work on a larger scale than business conditions heretofore have permitted. But it can do little without the earnest support of the members, who must have its usefulness at heart.

An appeal is made to everyone interested to take a hand in this upbuilding, but before offering suggestions, please read in the **STATISTICAL YEARBOOK** the Auditor's Report of the business done from July 1, 1916, to June 30, 1917, in order to become familiar with the situation to date. The Lodges should urge their purchasing agents, if possible, to attend the Annual Convention, where there will be an open forum for discussion of the work. If this be out of the question, please have a report prepared of the business done by the Book Department of the Lodge. This should cover, in a general way, if exact figures are not available, the amount of money invested in books, the average made per month from the discounts allowed; the amount turned over to the Lodge Treasury, if any: **Methods of work**: namely, whether the Lodge room is kept open every day, for how long, and whether notice to this effect is painted on the door or on a sign at the entrance, and whether any regular advertising is encouraged, such as leaflets showing stock carried or notices of books for sale printed on the programs. Please add any suggestions that might prove helpful in carrying on the work in future, and send this to Mrs. Broenniman at Krotona until September 15th, and thereafter care of Mr. H. C. Stowe, 95 Lafayette avenue, Brooklyn, N. Y.

In spite of the fact that the Publishing House cannot reprint many of the popular books until after the war, and that London has notified us of a 20% advance in cost prices, the American Branch is planning to issue a Publisher's catalogue covering some of the stock to the trade (retail bookshops and lodges) allowing an increased percentage on old prices, while it hopes to sell the other books at the same price as formerly.

It is especially desirable that all connected with the buying and selling of Theosophical literature should co-operate at this time for the greater distribution of our publications.

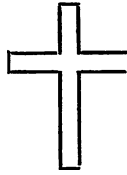
Be sure to do your part, as we at Headquarters are trying to do ours.

MRS. BESANT'S LATEST MESSAGE

To her Brothers and Sisters in India, printed the day before **New India** was suppressed on June 15, 1917.

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