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THE UNKNOWN SPEAKER

It Is the Fourth of July, 1776

[Through the courtesy of Judge A. A. Purman we are able to reproduce, here following, what purports to be the speech that apparently decided the fate of America at the time of the signing of the *Declaration of Independence*. This obscure document is a daring arraignment of Autocracy and a powerful appeal for Liberty and Democracy. It is as applicable to the world crisis today as to the national crisis of 1776. This publication is probably known only to one in a million of our citizens. Judge Purman possesses one of the few existing copies of the book, a collection of addresses, containing this record. As you read the speech you will be thrilled by its intensity and power. He who delivered it may have been unknown to that assembly in Philadelphia, *but not to the Guardians of the Race*. The passing of almost a century and a half makes it easy to be unmindful of the great dangers that hung over the Founders of our Nation and the great responsibility that rested upon them when the Nation was born. To sign that Declaration was high treason for which the penalty was death—and war the inevitable result.—Editor.]

IN the old State House in the city of Philadelphia are gathered half a hundred men to strike from their limbs the shackles of despotism. There is silence in the hall. Every face is turned towards the door where the committee of three who have been out all night penning a parchment, are soon to enter. The door opens and the committee appears. That tall man with the sharp features, the bold brow, and the sand hued hair, holding the parchment in his hand, is a Virginia farmer, Thomas Jefferson. That stout built man with stern look and flashing eye, is a Boston man. one John Adams. And that

calm faced man, his hair dropping in thick curls to his shoulders, that is the Philadelphia printer, Benjamin Franklin.

The three advance to the table. The parchment is laid there.

Shall it be signed or not? A fierce debate ensues. Jefferson speaks a few bold words. Adams pours out his whole soul. The deep toned voice of Lee is heard, swelling in syllables of thunder-like music. But still there is doubt, and one pale faced man whispers something about axes, scaffolds, and the gibbet. "Gibbet?" echoes a fierce bold voice through the hall. "Gibbet! They may stretch our necks

on all the gibbets in the land: they may turn every rock into a scaffold: every tree into a gallows: every home into a grave, and yet the words of that parchment can never die. They may pour our blood on a thousand scaffolds, and yet from every drop that dyes the axe a new champion of freedom will spring into birth. The British king may blot out the stars of God from the sky, but he cannot blot out *His* words written on that parchment there. The *works* of God may perish: His words never.

"The words of this declaration will live in the world long after our bones are dust. To the mechanic in his workshop they will speak hope: to the slave in the mines, freedom: but to the coward kings, these words will speak in tones of warning they cannot choose but hear. They will be terrible as the flaming syllables on Belshazar's walls! They will speak in language startling as the trump of the Arch-angel saying: 'You have trampled on mankind long enough! At last the voice of human woe has pierced the ear of God and called His judgment down! You have waded to the thrones through rivers of blood: you have tramped on the necks of millions of fellow beings. *Now* kings, now purple hangman, for you come the days of axes and gibbets and scaffolds!'

"Such is the message of that declaration to mankind, to the kings of the earth. And shall we falter now? And shall we start back appalled when our feet touch the very threshold of freedom?

"*Sign* that parchment! Sign, if the next moment the gibbet's rope is about your neck! Sign, if the next minute this hall rings with the clash of falling axes! Sign by all your hopes in life or death, as men, as husbands, as fathers, brothers, sign your names to the parchment, or be accursed forever. Sign, and not only for yourselves, but for all ages, for that parchment will be the text book of freedom, the Bible of the rights of men forever. Nay, do not start and whisper with surprise! It is truth, your own hearts witness it; God proclaims it. Look at this strange band of exiles and outcasts, suddenly

transformed into a people, a handful of men, weak in arms, but mighty in godlike faith; nay, look at your recent achievements, your Bunker Hill, your Lexington, and then tell me, if you can, that God has not given America to be free.

"It is not given to our poor human intellect to climb to the skies, and to pierce the Councils of the Almighty One. But methinks I stand among the awful clouds which veil the brightness of Jehovah's throne.

"Methinks I see the Recording Angel come trembling up to that throne and speak his dread message. 'Father, the old world is baptized in blood. Father, look with one glance of Thine eternal eye, and behold evermore that terrible sight, man trodden beneath the oppressor's feet, nations lost in blood, murder and superstition walking hand in hand over the graves of the victims, and not a single voice of hope to man!'

"He stands there, the Angel, trembling with the record of human guilt. But hark! The voice of God speaks from out the awful cloud: 'Let there be light again! Tell my people, the poor and oppressed, to go out from the old world, from oppression and blood and build my altar in the new.'

"As I live, my friends, I believe that to be His voice! Yes, were my soul trembling on the verge of eternity, were this hand freezing in death, were this voice choking in the last struggle, I would still, with the last impulse of that soul, with the last wave of that hand, with the last gasp of that voice, implore you to remember this truth—*God has given America to be free!*

"Yes, as I sank into the gloomy shadows of the grave, with my last faint whisper I would beg to sign that parchment for the sake of those millions whose very breath is now hushed in intense expectation as they look up to you for the awful words, 'You are free.'"

The unknown speaker fell exhausted in his seat but the work was done. A wild murmur runs through the hall. "Sign." There is no doubt now. Look how they

rush forward! Stout hearted John Hancock has scarcely time to sign his bold name before the pen is grasped by another, another, another. Look how the names blaze on the parchment! Adams and Lee, Jefferson and Carroll, Franklin and Sherman!

And now the parchment is signed. Now, old man in the steeple, now, bare your arm and let the bell speak! Hark to the music of that bell! Is there not a poetry

to that sound, a poetry more sublime than than of Shakespeare and Milton?

Is there not a music in that sound that reminds you of those sublime tones which broke from angel lips as the news of the birth of the Child Jesus rang out on the hilltops of Bethlehem? For the tones of that bell now come pealing, pealing, pealing:

*Independence now and
Independence forever!*

THE VISION OF DUST

By IRVING S. COOPER

This article should be taken as a graphic description of the infinitely small and not as a psychic experience. It is based, however, upon the facts of actual investigation.
I. S. C.

THE sky was overcast and the rose garden waited patiently the coming of the showers. The summer had been long and hot and a few days before a careless wind, playing through the trees and along the road, had pickel up leaves and dust and scattered them over the garden. As I walked along the pathways and touched gently here and there in praise some especially beautiful blossom, each dust-covered leaf appealing mutely for the cleansing rain.

Even the seat in the rose bower, upon which I rested, was covered with dust.

As I sat there, brushing idly the coating of dust from a smooth rose leaf which grew from a stem overhanging the seat, I began to wonder what part dust could play in the universe of life. Was dust but stray particles of earth cast about over things for the wearying of man and the despair of roses? From dust we come, to dust we return—dust unto dust, saith the prophet. What then is dust?

The question fascinated me and I turned to look more closely at the heap of dust grains I had pushed into a tiny pyramid on the surface of the rose leaf. Grayish-yellow in color they were, resting loosely one upon the other, but too small to be distinguished separately.

A curious whim seized me and I bent over and tried to see the individual particles themselves

Suddenly I found myself standing at the foot of a huge pyramid, which, though lacking the symmetry of those in Egypt, nevertheless towered aloft into the heavens beyond my range of vision. I saw that it was built, not of oblong blocks, but of irregular masses of great size, some roughly ovoid, some cubical with rounded corners, some nearly spherical, but all rugged and pitted with depressions.

As I gazed in admiration at this extraordinary pyramid, built laboriously no doubt by the genius of man, it suddenly dawned on me that in reality I was looking at the heap of dust I had formed upon the rose leaf by pinch of thumb and forefinger. In some strange way I had either so magnified my power of vision or reduced myself in size that the small had become the great.

Then I realized, as never before, that consciousness itself is spaceless and measureless, and that form alone has size. To a white blood corpuscle floating in the blood stream our physical body must be a universe; to a single atom in turn that corpuscle must seem of cosmic size. All things are relative, our sense of size de-

pending upon the magnitude of our bodies compared to other bodies. If man were the size of a gnat a house would be of the size of a mountain.

And so, as I gazed in admiration upon my pyramid I felt the pride of a Titan of old who had piled rocks one upon another until they reached the heavens

Grown bolder by success, I moved up to one of the largest masses, and, with all the power of my will, determined that I would enter into it and see of what it was made. For a moment my sight became uncertain, everything around me began to reel, the mass seemed to expand, it grew enormous, it toppled down upon me and blotted out the heavens

I found myself exploring a curious world of moving forms, transparent, constantly shifting, ceaselessly active. I grew dizzy watching this dance of the molecules of the dust-grain. Two glowing spherical forms, drawn together by some unknown force, would whirl round and round in a mad waltz for a few moments, and then, apparently weary of each other's company, drift apart to seek new partners in the dance.

Inert matter! I smiled to myself as I thought of the crude ideas of men regarding matter. Matter is never still. It is the most wonderful thing man has ever seen, though in blindness he spurns it under his feet. Indeed, in one form or another, it is probably the *only* thing which he can see, for Life itself is ever invisible, intangible.

I resolved to go farther, if possible, and see of what these molecules were formed. I forced one of the molecules to remain still and with a determined effort tried to force my consciousness into its substance. Again that sense of infinite expansion, of universe uprising within universe.

I found myself again in a world of moving forms, but they were far more active than before and of strange geometrical shapes: cubes and cones, spindles and spheres, dumb-bells and spirals. It was a region of vivid life, glowing color, of forces sweeping to and fro. Lost somewhere in the heart of that grain of dust

I lived a life of intensest joy—joy in existence itself. I thrilled with vitality, with growing wonder, with reverence. To think that I had never dreamed of this before, never known that the Life of God was thrilling in the dust!

A great whirling form came blundering by and I blended my consciousness with it in order that I might explore still farther the universe of matter. As my consciousness began to well up in its centre it was as if I stood in the midst of a star-strewn universe. Everywhere about me lay the immeasurable depths of space through which swung majestic suns. I journeyed for some distance and finally came up to one of these suns and found it to be a spinning, heart-shaped body, which pulsated like a beating heart and gyrated from side to side as it moved. Each form seemed wound about by spiral lines, each line glowing with a color of its own; and as the form whirled ceaselessly it seemed to give rise to music—the singing of the atoms. The feeling of life was everywhere. I was in a realm where there was no death and no decay, the world of atoms of which the physical globes are built.

Dead matter! Matter is living, at once the Garment and the Veil of God. And as I gazed upon its glowing splendors, the curious thought came that the starry heavens, which on earth I had seen every unclouded night, was the interior of some greater atom forming part of the Veil drawn across the inscrutable Face of Life. What if this were so!

Could I penetrate no farther into the mystery of matter? Had I reached the ultimate element out of which all forms are made! I entered the blaze of an atom-sun and tried once more to see

What wonder was this? The life I had felt before was as nothing to the torrent of energy which now whirled through me. Gone were the spinning suns and in their place I saw an entire universe of forms, complex, wonderful. But it was the surging sense of life which held me. For the first time I knew what it was to live. I exulted in new won powers, I revelled in the fire of emotion suddenly

set free, I soared out into the immensities of the infinite, intoxicated with sheer delight in existence. At last it entered my consciousness that in following the pathway of the living atoms I had entered the portal of another world, a realm wherein the feelings of the heart were no longer bound down to faint expression by the shackles of physical matter. What I had called "life" on earth was as death compared to the intense life-forces which now thrilled through me.

Was there no end to this process of unveiling the Spirit? Might I go on forever entering deeper and deeper into the heart of matter, and never come to the Life itself—unveiled? Was it true as a poet of the dull dim earth had said, that veil after veil shall lift, but there shall be veil after veil behind?

With a glorious confidence born of the glow of that world itself, I plunged into the depths of the nearest form. New

vistas began to open, a wave of unutterable happiness swept through me, I began to see

Suddenly my universe was swept into chaos. Great masses of glowing matter shot out into space, flaming to inconceivable distances. I was carried down into infinite depths and swept along on currents at inconceivable velocities. Tumult and crash, flood and violence, agitation and upheaval filled me with dismay. What had happened? Had the universe come to an end? Were the worlds to be shattered in some cosmic cataclism?

A sense of fear swept through me, as millions of suns like blazing stars, fell in upon me from every side. I sank downwards through never-ending space . . .

Suddenly I found myself awake in my physical body, dazed and uncertain. I glanced downwards and saw that a rain-drop had fallen upon the rose leaf and washed my pyramid away!

IDEALS

BY ANNA M. DE BOER

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THERE are in this world three kinds of people. People of forms, or material people who have no ideals, people of limited ideals, and people of the highest ideals.

The people of forms have not evolved beyond their material or physical needs. They accept other people's standards of living. Such people have no visions. Their lives to us would be dull and commonplace.

People of limited ideals ask themselves if their deeds or the result of their labor is what it ought to be, and whether it comes up to the ideals they have held. If it does not, however much the world may praise their efforts or the result of their labor as successful, they are not satisfied. And if it does come up to their ideals, no matter if it does seem to be a failure in the eyes of others, they thank God for it and are glad. This is true ideal-

ism, but not yet the highest idealism, for it often leads to bigotry, superstition, and intolerance of the ideals of others. Such bigots were the founders of the Church of Rome, and in the protestant churches of today, may yet be found that spirit of intolerance which led to The Inquisition.

The highest ideals are held by those who are in direct communion with God and who are pouring themselves out for the redemption of the world. They have obeyed the commandment—of love to God and love to their fellowmen. All churches, all creeds, all principalities and powers, pale into insignificance, in the radiance of the light that shines upon them from the throne.

* * *

The man of ideals becomes the prophet of his ideals; only he can give who has received, and only he can inspire others whose own soul has received inspiration.

When a man has received an inspiration he must of necessity impart that vision to others, and blessed are they who having not seen believe! Blessed are they who are putting into visible forms of beauty and usefulness for the world, the dream that exists in the soul of the dreamer. They are the toilers, the builders, the very salt of the earth.

A poet's ideals are revealed in his poetry, a sculptor's ideals are embodied in his creation, and the soul of the musician speaks to the world in the divine rhapsodies of song. Sometimes in towers and aisles of granite, the soul's worship is builded, and sometimes only in words, but in words fraught with vitality and power.

The shadowy gods of the ancient Greeks and Romans are insignificant in comparison with their immortal representation in art. In the Venus de Milo and the Apollo Belvidere are assembled all the beauties and perfections that then existed in the soul of man. Their architecture is yet the marvel of the world, and after the lapse of many thousand years the far more ancient pyramids of Egypt stand, stone upon stone, a silent and eloquent demonstration of the divinity that dwells in humanity.

The hand that rounded Peter's dome
And groined the aisles of Ancient Rome,
Wrought in a sad sincerity.
Himself from God he could not free,
He builded better than he knew,
The conscious stone to beauty grew.

THE PRESIDENT'S FUND

TO THE MEMBERS OF THE T. S.

THERE are thousands of members all over the world who follow with sympathy and admiration all the activities of Mrs. Besant, because they are utterly convinced that all her energies are consecrated to the service of God and Humanity, and that all her many activities are guided by clear and sure plan of realization. These members gain from her heroism and unflagging enthusiasm, courage for the performance of duty in their own lives; they are therefore eager in every way to help her so that she may do her work as swiftly and as efficiently as she desires. They know that with her all work is holy, and that if while President of the T. S. she is just now active in the political field, it is because she can serve best the world with her gift of spirituality in the domain of politics.

Mrs. Besant has been elected President of the Indian National Congress for the coming year; she will enter upon her office at the next session of the Congress at Calcutta on December 27th-29th. After the session of Congress, during the year

she is its President, there awaits her heavy work, especially of travel; her usefulness will certainly be curtailed if, owing to lack of funds, she is unable to travel as she desires. Already the work is very heavy, and Mr. G. S. Arundale has become her Private Secretary, and the work will increase month by month, necessitating additional helpers. Her own means, derived from the sale of her books, cannot provide for the expenses of travel for herself and her secretary and assistants.

I wish therefore to start a Fund to be known as "The President's Fund," and request all who desire to contribute to it to send their contributions to me direct. I shall acknowledge each contribution directly to the donor, but no lists will be published.

The contributors to this Fund will, of course, ask from Mrs. Besant no account whatsoever as to its use; though primarily the Fund is to help her in her traveling expenses, she will be at liberty to use the Fund at her discretion in other ways also.

C. JINARAJADASA,
Theosophical Society,
Adyar, Madras.

(Note—Contributions from outside India should wherever possible be by Post Office Money Order, as there is great difficulty in cashing cheques or drafts just now, owing to restrictions on exchange.)

RED CROSS WORK

ARE we doing our "bit" or have we gone into pralaya and allowed our brothers in the world to carry forward and fight for the standard to which we dedicated ourselves when joining this brotherhood movement known as the Theosophical Society? Our beloved President, Mrs. Besant, has for many, many months sounded the note for us to fall into the ranks and to carry forward that branch of service which shall secure the world in the years to come.

Brothers, let us realize that this is *our* war and take our part in its battles and feel our responsibility. Our theosophical knowledge should help us to a clearer understanding of our duty, and yet up to date it is the people that are not having advantage of our knowledge that have in this country largely carried the burden and listed their names in the honorable mention column. Let us see to it that at this critical point we who should be able with triple force, by calling the faculties of three planes into action, bring all our resources to bear for the victory that is bound to come if we all do our part. No doubt we are all as one in our patriotism, in our love for our country and its cause, but we must not forget to let all the dedication that comes through the love and enlightenment that has been given to us, show forth in deeds upon the physical plane where the battle is so fierce at present. There is no need of words to those that have given of their hearts-blood, their sons and husbands for action in the battlefield. Their pulse is attuned to the call, and no doubt every individual has longed to serve, but we as a body must go on record as never before; it should redound to our shame if at the end of this year each lodge cannot report deeds of service done in its community.

If we are a channel worthy of our Founders and our Masters, every one of us should feel the urge to go forth and work, taking advantage of the opportunity in his community to stand shoulder to shoulder with those that have gathered together in a common cause.

What is being done at our Headquarters? Are they setting the pace? Indeed, yes! At the very first cry from the world there was established a Red Cross organization promoted by Mrs. Taffinder for giving first aid and service. For over one year and a half there has been a French Red Cross center under the direction of Mrs. Addie Tuttle which has made a wonderful record for itself in preparing bandages and worsted articles and so forth. Red Cross work has also been quietly but actively carried on under the direction of Dr. Swain and Mrs. Thomas for the making of little garments to cover the waifs and orphans of France and Belgium, left destitute in the midst of the havoc in their homeland.

And now Krotana Institute is taking up active work for the American Red Cross at the instigation of Dr. Morrison and Mrs. May S. Rogers. There will be a room set apart in the Headquarters building for the making of surgical dressings.

We in the Society are familiar with many of the lessons that this great struggle is bringing to humanity. We have learned to sacrifice and to dedicate ourselves, and many of us have little on the physical plane in the way of money and material possessions. But, where there is a will there is a way, and the right spirit put into the world will arouse a kindred feeling in others.

Brothers, remember the world's work is our work, a very truth today. Let us rally to the colors. E. R. B.

We may either be the suffering slaves of nature, or the happy masters of her laws.
—L. W. Rogers.

WAR WORK

LAURA SLAVENS WOOD

War Secretary, Publicity Department

AS the office of "War Secretary" was only created a few days ago by the Board of Trustees, this department is still in a very formative state.

But as our motto will be, "Do it NOW, and do it WELL," we will practice the first part of it by hastening to make our bow now before this issue goes to press.

Will the readers of THE MESSENGER, who are noted for doing things well, kindly co-operate and plan well for the success of this great work?

National Organization

The time has come for national organization of Theosophy in America for work in the army and navy.

Some excellent work has already been done. But it has been individual work only. Individuals are corresponding with soldiers and giving them personal attention. Individual lodges are doing what they can for training camps and naval stations situated near them.

But this is utterly inadequate. It has shown us that the time has come for a general plan in which every lodge in the Section can co-operate. It has shown us that every man, woman, and child in the T. S. *must* do his "bit."

It has shown us that those on the firing line *must* have some one behind them in the supporting trenches, they *must* have supplies and ammunition coming in.

Field Equipment

Out of the 52 or more training camps and naval stations, only about 12 of them have a theosophical lodge near them. That means that there are 40 fields absolutely without equipments.

It means that there should be a corps of workers, a unit of the national society, established in each of these cities. They will need to rent a hall in an attractive part of the city, large enough for social gatherings and entertainments, lectures, and class meetings. One end can be

equipped with tables, writing materials, magazines and books.

The boys gather around these tables and seem to be undisturbed by a social gathering at the other end, or even by dancing. Certain evenings the hall should be used for an informal question meeting.

Do you know that these informal meetings can be made very merry affairs? We overflowed our room and have moved our class to a hall, which was half filled at the last meeting. The hall should be kept open during the day and every evening, with varied program for evenings. The way must be first prepared for lectures, as the boys are lectured to death out at the camp and are not attracted at first by the word. Sunday night is the best time for a lecture, and Saturday night is the popular time for a dance. We do our hopping early these days so that the boys can get their beauty sleep.

If solicited, the citizens will donate current magazines and fiction for reading tables; these should be plentifully interspersed with theosophical books of the more interesting variety, and large supplies of leaflets should be distributed and kept constantly on hand.

Ammunition

Leaflets are the best kind of ammunition for the rapid firing we want to do for Theosophy. They are cheaper and can be more rapidly "manufactured."

There are now 1,600,000 men in actual training in army camps and naval stations. If we reach them with only three different leaflets each, that will make nearly five million leaflets. Had not the factories better get busy?

The health of Camp Logan is remarkably good, and yet hundreds are in the hospital with leisure for reading. We sent out books and flowers several times. They liked THE CRUCIBLE. They covered it with paper and passed it on down the line, and sent word back that, "It was just splendid!"

Work With War Committee On Camp Recreation

There is a chairman of war recreation work in most cities adjacent to military camps. This work is sometimes known as the Fosdick Commission, and there is a large fund to finance it. It is well for Theosophists to get on friendly terms with this committee and work through them in many ways that will be helpful to each.

The chairman of this committee will furnish you with any number of soldiers that you want to entertain, carry messages for you out to the camp, instruct you in the army regulations for entertainment of soldiers, and prove very helpful.

The Chamber of Commerce and the Y. M. C. A. are other available channels, and Theosophists can help with this work to the benefit of both, if they leave Theosophy in the background. They can get acquainted, and also get familiar with the details of the work, and later apply this knowledge to their theosophical work.

We must open up a Theosophical Centre in every camp city. Soldiers love to come to town and enjoy a clubroom there more than out at the camp. They want to get in touch with civilian life.

Qualifications of Corps Workers

The corps of workers should be specially qualified. They should have social gifts and graces. They should combine the qualifications of a social secretary and a devoted Theosophist. They should be educated, tactful, and up-to-date. They must be able to enter heartily into the life of the soldier, sharing his spirit of youth and abounding life.

No "Mid-Victorians" need apply!

They should be thoroughly devoted—living the life—but able to take their devotion on the run. They must have ceaseless energy. They should be attractive, good mixers, if they are to be the link between the soldier and the life of the city, if they are to build up a theosophical lodge among the civilians at the same time they are helping the soldiers.

Will not all those who feel a "call" to this work, begin to qualify for this exacting position? I feel sure that in many

of the older lodges there are several persons who are good material, with talents latent, awaiting the call of just such a crisis as this to call them forth.

Can not the presidents of the lodges in each state confer about the material they have and which they would be willing to recommend?

No worker should feel any more sensitive about being unfavorably reported upon, than he would should he fail to pass a civil service examination. It is work of vital importance. If we were to put our work on a basis that showed one half of the business sagacity and reasonableness that the Federal Government employs, success would be assured.

War Budget

All this of course will take a great deal of money. But the only sensible thing to do, is to act as the Government did:

1. Determine the needs of the work.
2. Make an appropriation covering the same.

We must serve according to the need of the world, and not according to our small capacity. Follow the vision and the way opens up.

This is faith! And no great work was ever accomplished without it.

The budget plan has worked wonderfully well in Houston Lodge. If it works in Houston, then why not in other lodges?

We can try it.

The sum of \$50,000.00 would not be too much for the needs of the work this year.

The Big Drive

The plan for the big drive has not yet been decided upon, or the amount to be raised. It will be worked out this coming month.

The method used in the big drive for the Red Cross and Liberty Loan, appeals to me.

The amount needed was apportioned to each state and city according to its financial rating. The response was voluntary, but the patriotism and spirit of each was so aroused that all over-subscribed.

This budget plan of raising money for war work in the Section will have the great advantage of accomplishing four

great objects at one and the same time, namely:

1. *Take Theosophy to the soldier.*
2. *Develop lodge efficiency by planning the work on a larger scale.*
3. *Develop class teachers and speakers.*

4. *Organize new lodges.*

The soldiers at Camp Logan, Houston, have responded warmly to the efforts of the Lodge. Over sixty have applied for membership. The Board has responded to our plea and will receive these, and all soldiers, free of charge.

INDIA MEDITATION

[The India Meditation Group under the direction of Mr. H. C. Stowe of Brooklyn, sends out monthly letters similar to the following. We hope many will be interested sufficiently to join in the work the Group is doing and thus by their added thought power help forward this undertaking.—Editor.]

Dear Co-Workers:

During the past few months India's awakening has been brought more and more to the front. Mrs. Besant's internment was soon ended, but her martyrdom became a pillar of fire, rallying the hearts of millions in India to the national cause and turning the eyes of thousands in other countries to India's claim for justice and liberty. Her suffering was great, but the government's harshness focussed the attention of the world, more quickly and thoroughly than tons of printed matter could have done.

America is so rich and potent in her own resources, that we have not been sufficiently interested in other lands. Our indifference however is changing under the stress of the world struggle, and many problems are absorbing our attention, such as greater religious unity, political federation of nations, development of the overseas trade, etc., etc. To us of the India Meditation Group, India's renaissance is one of the most important of the world problems, because it touches on the above three questions and many others and it is near to our hearts as well as to our minds.

Leaders in the American Section of the T. S., Mr. Warrington, Mrs. Russak Hotchner and Mr. Rogers, are speaking and writing about India more and more.

Let us note what Mrs. Besant says in *For India's Uplift*:

There is a new form to be built here, a form which has never yet been built, and that is India herself as one nation. As one nation she exists in the world of spirit; as one nation she exists in the world of mind. As one nation she has never yet existed on the physical plane, but the day of her birth is near. Many states and Kings have been, many Maharajas, Rajas and sometimes one Raja, great beyond his fellows has held a wide imperial sway. But never yet has there been one India from North to South, from East to West, but she is coming. That India has to be born. How? First by believing in her with a strenuous faith, for faith is a mighty power; and then by thinking of her and aspiring after her as an ideal.

For what a man thinks, becomes actual in practice. And never yet was a nation born that did not begin in the spirit, pass to the heart and the mind, and then take an outer form in the world of men.

That India, the sound of her feet is on the mountains and soon the rising eastern sun shall glow upon her forehead.

Our united meditation is helping to build the form on the higher planes; what can we do on the physical? Educate public opinion to recognize India's present position under an alien government; so that the voice of the great Republic shall quicken the statesmen of England to extend that justice and liberty they are fighting for in Europe, towards the loving and loyal, but down-trodden people of India.

The need is urgent, may we do something now for our beloved President and for India, realizing so much has been done for us.

Fraternally,

E. PAYNTER, *Secretary*,
425 Sterling Place,
Brooklyn, N. Y.

H. C. STOWE, *Director*,
172 South Oxford Street,
Brooklyn, N. Y.

December 3, 1917.

The work demanded of use is broadening, and it is well that we should enlarge our acquaintance with India. It is proposed that a monthly letter be sent to the group members giving the latest developments in India and calling attention to and quoting from the best books on India on the lines of history, travel, fiction, etc., so that those who wish may read more widely on the subject. To cover the cost of postage and stationery for about seven months each member is asked to forward 30c to the secretary.

Dear Co-Workers:

Mrs. Besant tells us in *INDIA A NATION*, "None can understand modern India, who is ignorant of ancient India, how ancient none can tell."

We read in *MAN: WHENCE, HOW AND WHITHER* that in India a splendid Atlantean civilization had developed after the flood, and before that a vast Atlantean Kingdom had existed in the far South.

This civilization had become effete, the higher classes (Toltecs) were indolent and self-seeking, the warrior spirit had largely died out and the wealth of the country invited conquest from a more virile people, who should inherit and carry on all that deserved perpetuation: the noble literature, and the great tradition of occult knowledge—both needed for the work of the future.

The migrations of the first Aryan peoples from Central Asia began about 18875 B. C. and continued for some 10,000 years. Intermarriage with other peoples was forbidden at various times to preserve the purity of the stock.

The records of the past are not easily read, but it is admitted that where her Puranas (ancient history) touch archaeological discoveries they are found to be extraordinarily accurate; coins, inscriptions, unburied ruins all confirm them so far as these have gone.

India touches acknowledged history as a wealthy and prosperous country in 3000 B. C., trading with Babylon the Great. In 2034 B. C. Semiramis of Nineveh invaded her; and mummies in Egyptian tombs 2000 B. C. are wrapped in finest Indian muslin. About 1000 years B. C. she traded with Hiram of Tyre and Tamil; names of her products are found in the Hebrew Scriptures.

India was invaded by Darius of Persia and Alexander of Greece, who conquered, saw and retreated.

A large trade was carried on with Rome, and the drain of gold to India remarked by Pliny the Elder bears witness to India's importance in international commerce.

Babylon, Nineveh, Egypt, Persia, Rome all have passed away; India lives. She was their equal in the days of their glory; their history is sought in their sepulchres, hers is still being written.

We read of invasions and local conquests, empires rising and falling, but India remains; as the mother of the Aryan peoples, will not her Karma keep her in the vanguard until the Fifth Race hands over her supremacy to the Sixth in years to come?

Vincent Smith tells us of highly civilized communities which had existed for untold centuries: after the retreat of Alexander, 327 B. C., Chandragupta Maurya built up his

splendidly organized empire from the Hindu Kush to the Nerbudda, from the Arabian Sea to the Bay of Bengal, which was extended by his son as far south as Madras. Megasthenes has left a full account of its wealth, its prosperity. The village units were little independent republics, there was no slavery, the women were chaste, the men brave, honest, truthful.

Then came Asoka, whose edicts are known even in the West.

A Madras government manual refers to the Pandya, a great trading Tamil Kingdom in the South, with a splendid literature, as existing 2000 B. C. and lasting till A. D. 1731.

Another huge empire rose in the fourth century, its ruler being acknowledged Lord Paramount of India.

Fu-Hien testified to its splendor and prosperity and especially to the extraordinary liberty enjoyed by the people. The roads were entirely free of thieves and travel was safe, no capital punishment and no torture existed. This empire fell under an invasion of the Huns.

The first Arab invaders came in the eighth century, followed by a Muselman invasion in A. D. 986 and five centuries of struggle, when the Mughal dynasty became supreme in the Empire city (Delhi).

It is interesting to note in these centuries of warfare, except during the inroads of the Huns and the raids before 1021, the peasantry did not suffer. As the producers of wealth they were held sacred. The warrior caste bore all the brunt of the fighting and the village communities went on, agricultural and artisan indifferent to the warriors and the governments.

On the whole, India was no more disturbed than Europe and was incomparably wealthier, more civilized and more refined.

Akbar, from 1556 to 1605 for tolerance, justice and for ideals, outshone any contemporary monarch.

The rise of the Maratha power is the last splendor of Indian history. The Marathas are the people most feared and therefore most hated by our Anglo Indians. Witness the cruel treatment of Mr. Balgandadr Tilak.

We have seen the humble coming of British traders in 1613; of the many trading companies the French and the English were the real antagonists and they fought like traders, careless of honor and treaty, careful only of gain.

The quarrels, wars and rebellions of the eighteenth century were often started and always fomented alike, by the French and English. The disturbances, which after the defeat of the French, England claimed to have terminated, were largely of her own making. We have seen the results in the reduction of the richest country in the world to the poorest.

The above is largely taken from Mrs. Besant's fascinating book, *INDIA A NATION*.

Plan your work—then work your plan.

NEUTRALITY

BY REV. CHARLES HAMPTON

“WE are a society of enthusiasts, that is certain, and suffer from the defects of our virtues. Again and again, in our joyous acceptance *en masse* of various and highly controversial movements, we have imperilled the Society’s neutrality, that wonderful and terribly subtle thing upon which so much depends, for once our neutrality goes we are no longer the nucleus of a Universal Brotherhood without distinction of race, creed, sex, colour or caste, and then—where is the Theosophical Society?”

Thus writes Millicent Wadham in the December number of *THE VAHAN*, the English sectional magazine.

We shall all probably admit that the Old Catholic Church is the matter over which we are, for the moment, most likely to blunder. This is probably true in the Australian and New Zealand sections as well as in the English and American T. S. It seems that with the very best of intentions religious† differences are always liable to become more or less embittered controversies, and neutrality is more than likely to be violated.

Two suggestions are made, the aim of which is to guard the neutrality of the Society. First, that the primary object of the Society—the only one binding on members—be constantly emphasized at public meetings; that it be made part of all advertisements of lectures and that it be further stated that the Society cannot be identified with the utterance of any of its Fellows. Whenever the name of the Theosophical Society appears this should be coupled with it clearly and unmistakably. Second, that each new member be impressed with the importance of guarding the “ever open door” through which he has entered—that door which is open to all races, creeds and opinions.

If these two suggestions were followed, the writer thinks that “the most controversial subjects could be tackled without

fear of misunderstanding.” At present there is no consistent policy or practice in regard to these matters and so it happens that the public mind becomes confused. We seem to expect the public to know by instinct that all opinions have equal right within our ranks—we think that saying it a dozen times is enough. We can never say it enough, and *we should not be above owning that we ourselves stand in perpetual need of reminder of this elementary fact of our Constitution.*

Concerning the immediate situation she writes:

One difficulty, not without its humorous side, appears in this: the effect upon others of the sudden translation of theory into practice. Members who received quite placidly teachings with regard to church ritual, ceremonial, etc., when these appeared in book form, and merely as “pious opinions,” suddenly lose themselves in a flurry of indignation and hostility when others, to whom the teachings seemed good, not illogically consider that if they *are* good they are worth putting into practice, and proceed to do so. Such an attitude of hostility appears slightly ludicrous to the Old Catholic F. T. S., and it certainly comes very near to a violation of the spirit of neutrality. On the other hand, the Old Catholic does not always understand that since his Church is the child—the legitimate child, he claims—of the Roman Catholic Church, it is in consequence indissolubly connected in the minds of others with the part of that church he is karmically linked to it, by virtue of all he has received from it, and he cannot start with a “clean slate”; he has to redeem the past as well as to shape the future. Full of the innocence and ardour of a young movement, he does not always recognize this tie, and takes hostility—which is indeed a wound in the neutrality of the Society—as a species of new persecution directed specially toward himself, rather than what it really is, the uprising of ancient karma which the (Roman) Catholic has drawn to itself, and which it must inevitably bear and work off steadily and patiently.

Conscious of his own integrity and high purpose, full of the majesty and wonder of that splendid ritual in which heaven and earth, moment of perfect harmony and transcendent unity, how can he understand the horror which

† She evidently means “theological.”—C. H.

fills the hearts of many at the revival of priest craft which it represents, the passion of repudiation with which they are filled at the teaching*(?!) that the supreme communion man and God, are woven together into one of the soul with God can only be consummated through the medium of the priest and the Eucharist? To the non-catholic it appears a farce, a mockery, to be offered intellectual freedom in the interpretation of the creeds, while such spiritual bondage is imposed as that implied in the central teachings of the apostolic succession and the unique magical efficacy of the Mass, and feeling this so strongly he in turn may easily fail to understand the splendid endeavor of the Old Catholic Church to make a vehicle through which the Great Ones can pour Their force, for the helping of humanity. The non-catholic again, is liable to display an exceedingly exasperating attitude toward the mental processes of his Old Catholic brother over the question of "authority." Claiming his inalienable right to freedom of private judgment he is appalled and sometimes scornful to see a teaching of such tremendous and—to him—tragic import put forward and maintained upon the *ipse dixit* of external authority, and he entirely undervalues, in consequence, the different weight which such a *dictum* must carry when it appears the reasonable confirmation of personal experience. Do we realize how many of our most cherished beliefs are founded upon the interplay of just these two factors,—per-

sonal experience and external authority? It is illogical to maintain the process in one case and to repudiate it in another, because in the one it marches with our conclusions, and in the other it does not. After all, the only final test of all our beliefs is "by their fruits . . ."

And so we act and re-act upon one another's hearts and minds, until in the very irony of fate the attempt of the Old Catholic to build the Church of the future appears to many of his non-Catholic fellow-members a retrogression without parallel from the sublime conception of man as his own savior, and the occultist as the master of life and fate.

Are not these, more or less, the two extremes of thought between which we are playing today, and which we have to harmonize? And how else shall we do this than by mutual understanding, by scrupulous avoidance of irritating speech or action, by recognition that being human we are liable to failure—unintentional failure and deliberate betrayal are very different things, though at present we often take the one for the other—and above all by sincere and whole-hearted endeavour to guard that high neutrality which alone makes our common existence within the Society possible, and not only ours, but that of countless others to come. We are faced with a great test and a great opportunity, and if we can win through, we shall record a victory for true tolerance and brotherhood, the importance of which it would be impossible to over-estimate.

* Whose teaching? Not that of the Old Catholic Church. Its teaching is that the ways to God are many. The "means of grace" are regarded as "help on the road of evolution provided by the Christ for His followers," to use Bishop Leadbeater's words.

LODGE ROOMS

The following experience of a lodge is worth passing on:

In answer to your wish that all is well in — I can say that we feel that things are more encouraging than they have been for some time. It seems that we are having a new birth and have taken the courage of going into the work with clean hands. What I have in mind is this,—that as we probably mentioned to you, we used to sublet our Hall to the — Society to get the additional revenue to meet our expenses; they paid one-half of our rent. But we have found to our sorrow that it was a mistake and it brought a condition of disharmony into our own work and the ranks of our membership. The spirit of their work

has that selfish bias and a leaning towards Black Magic and is entirely opposed to the spirit of Theosophy. We were able to show most of the active members this, and that we were polluting the channel for the Master's forces by permitting this work to go on in our hall. And so we told them that we wanted the hall to ourselves and they have moved out. Now I consider this a practical manifestation of faith in the Master's work, in the members being willing to shoulder an additional financial burden, for the sake of the work.

Better conditions are already noticeable and although attendance has been small, we are trying to build up a strong spiritual centre, and if we can do that all will be well.

A. P. W.

OUR PLAN IN GENERAL

NOTE FOR CANADIAN MEMBERS: Because of the fundamental differences in structure between the governments of Canada and the United States it is not practicable always to discuss the changes suggested in both in the same paragraphs. Also it will not be possible to have the same forms of petition for signature in the two countries. We are endeavoring to get competent legal advisors in Canada to guide us in mapping out the necessary legislation to further these ideas discussed below. We ask for volunteers.—R. K. Walton.

AFTER several months of preparation the Bureau of Social Reconstruction is about to undertake a definite campaign. Realizing the seriousness of the present world crisis it is our desire to do *constructive* work along a line that will, we trust, prove of value to humanity in this struggle. There are certain great fundamental problems that are pressing for solution and the Bureau feels that the time has come to offer suggestions regarding them, based on sound occult principles as given forth in the theosophical teachings.

One of the most important of these problems is the food question. Investigators agree that for a number of years the cost of living has increased much more rapidly than wages. As food prices have mounted higher the resulting economic pressure has led to a constantly increasing amount of suffering, disease and discontent. Statistics show that even before the world war a large percentage of the working class was suffering from an inability to purchase proper food. From the beginning of the world war conditions rapidly grew worse until the passage of national legislation enabled the Hoover Food Administration partially to curb unpatriotic greed. The Food Administration is doing all that lies within its power under the present law to better conditions. It should receive the whole-hearted support of every true American. But under the law as it now stands private individuals are allowed to collect too much profit from handling food. Only a relatively small part of each dollar the ultimate consumer expends goes to pay the farmer for his labor, or to cover the actual cost of handling the food.

The producer's profit should be increased so as to stimulate production. The cost of food should be reduced to the consumer in order that we may become a well fed, healthy and contented nation. These two apparently contradictory results can both be attained by *removing the excess cost from the handling of food, from the time it leaves the farm, or the sea, until it reaches the consumer.* The excellent results attained by the National Food Administration demonstrate the need for Government Regulation, which should be extended as rapidly as possible. Extortionate profits must be ended and co-operation be expanded. Thus the channels of distribution

should more and more reduce the costs to the consumers and increase the profits to the producers, aided by an equitable system.

To these ends the Bureau of Social Reconstruction of the American Section of the Theosophical Society proposes an enlargement of the Food Control by the Government—the National Government, the State Governments and the local governments. Now while the exigencies of war are accentuating the evils of unrestrained private control is the time to bend every energy in extending the sphere of Government Regulation and of Government Ownership. The world is passing from the old regime of Autocracy to a real Democracy and we should help to hasten the reconstruction of society.

The Bureau and its legal advisors are working out a carefully considered and practical plan whereby this move can be initiated and we are nearly ready to launch a national campaign along this line. We have accumulated an array of facts, figures and arguments that should be sufficient to convince the most conservative of the necessity for some action. These will be sent to all lodges and to as many interested persons as our funds will permit. We need willing workers, men and women who will take the time to familiarize themselves with the facts and who will help push the work in their locality, by obtaining signatures to petitions, or in other ways.

This is a big undertaking. If successful it will lift a heavy burden from the poor, raise the national standard of living, have a powerful effect upon the public health, save the lives of thousands of children, increase food production and minimize waste, prevent adulteration and misbranding and will stop gambling and profiteering in food. It will tend to remove the leading cause of economic discontent and help to destroy the vicious circle of higher prices—higher wages—higher prices, that now threatens to bring industrial ruin upon the country, and actual starvation to those caught between the two millstones represented by organized capital and organized labor grinding on each other. Best of all it will mean the actual establishment of the principle of human unity as a working basis for the world's greatest and most important industry. It will place the

United States and Canada in the forefront of nations. It will aid the dawn of a new era of peace and prosperity.

Can you assist us, either by writing, lecturing, talking with your associates, circulating petitions, or in other ways? Can you help to finance the campaign? This last is of im-

portance as all expense must be met from the personal contributions of those who have heard and responded to the call for service. The work is done in His Name.

Bureau of Social Reconstruction,
ROBERT WALTON, *Director*
W. SCOTT LEWIS, *Secretary*

NOTE TO CORRESPONDENTS OF THE BUREAU OF SOCIAL RECONSTRUCTION:

The names of all persons making a financial contribution to the Bureau during the coming year will be placed upon our regular mailing list and will receive a copy of all Bulletins issued during the year.

THE VICE-PRESIDENT RESIGNS

To the Members of American Section, T. S.

It has come to my ears that some persons who voted for me as Vice-President at the New York Convention would not have done so if they had known that some weeks before I had been ordained in the new Church which Mrs. Besant referred to as "at present known as Old Catholic." At the time, I accepted the position of Vice-President reluctantly, and do not wish to retain an office which in any measure was a result of a lack of information. Therefore, notwithstanding Mr. Warrington's kind remonstrance, I resign, this to take effect at once, without the formality of acceptance by the Board of Trustees.

No Theosophist would maintain that participation in any church should disqualify one for membership or officership in the Theosophical Society, and this must not be so construed.

At this time may I venture to express the hope that all members of the American Section, of whatever religion or of none, may find themselves able to assist in some fashion in the work for Social Reconstruction, that other branch of public service, designated by Mrs. Besant as essential in this momentous period.

ROBERT WALTON

Krotona, Dec. 31, 1917.

Those who are best loved by the angels receive not a throne but a task.

Give us, O give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time, he will do it better, he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculations its powers of endurance. Efforts to be permanently useful must be uniformly joyous, a spirit all sunshine, graceful from very gladness, beautiful because bright.

—Thomas Carlyle.

MINUTES OF MEETING OF BOARD OF TRUSTEES

Of the American Section T. S.

Held November 15, 1917

The adjourned meeting of the Board of Trustees of the American Section T. S. set for this date at 7 P. M. at Krotona, Hollywood, Los Angeles, Calif., was adjourned to be continued without further notice on November 16, 1917, at the same time and place.

Held November 16, 1917

The adjourned meeting of the Board of Trustees of the American Section T. S. was held on November 16, 1917, at 7 P. M. at Krotona, Hollywood, Los Angeles, Calif. Present: A. P. Warrington, *Chairman*, Robert Walton, C. F. Holland. Absent: Mrs. Mary King, H. C. Stowe. The following business was transacted:

Mr. Francis G. Hanchett was appointed Divisional Lecturer. The Secretary was authorized to expend an additional sum of \$12.50 per week for salaries on account of THE MESSENGER, from November 1, 1917.

There being no further business, the meeting adjourned to meet again on December 26, 1917, at 7 P. M., at 7 P. M., at Krotona, Hollywood, Los Angeles, Calif.

Held December 26, 1917

The adjourned meeting of the Board of Trustees of the American Section T. S. was held on December 26, 1917, at 7 P. M., at Krotona, Hollywood, Los Angeles, Calif. Present: A. P. Warrington, *Chairman*, Robert Walton, C. F. Holland. Absent: Mrs. Mary King, H. C. Stows.

The National Secretary was authorized to transfer the Two Thousand Dollars on deposit in Chicago to the credit of the American Section, T. S., in the Hollywood National Bank.

The payment of \$516.71 to the National President, covering his expenses to and from Convention, and expenses in connection with the Convention in general, was duly authorized.

The purchase of a Dictaphone was also authorized.

There being no further business, the meeting adjourned to meet again on December 29, 1917, at 7 P. M., at Krotona, Hollywood, Los Angeles, Calif.

Held on December 29, 1917

The adjourned meeting of the Board was held this date at 7 p. m. at Krotona, Hollywood, Los Angeles, Calif.

Present: A. P. Warrington, *Chairman*, Robert Walton, C. F. Holland. Absent: Mrs. Mary King, H. C. Stowe.

The date of the next Convention was fixed at July 21, the Convention to continue at least one week.

A special membership to be called Liberty Membership was created for the soldiers and sailors of the American Section for the duration of the war; this membership to be granted free of cost but not to include the power to vote or the privilege of receiving THE MESSENGER. All the other regular privileges, such as attendance at closed lodge meetings, wearing the badge of the Society, etc., will be included within this membership.

The name of Propaganda Department was changed to Publicity Department, and the title of the head of the Department was changed from Propaganda Manager to Publicity Director.

The office of War Secretary of the Publicity Department of this Section was created for the duration of the war, with power to organize the work at the discretion of the incumbent, subject to the approval of the Publicity Department. Mrs. Laura Slavens Wood of Houston, Texas, was appointed to the office of War Secretary.

All the above enactments were unanimously adopted. Likewise the following By-Laws, enacted in pursuance of Resolution No. 13 (p. 575 THE MESSENGER for November, 1917), were unanimously passed, to become effective thirty days after their third insertion in THE MESSENGER, unless at least ten per cent of the members register their objection thereto with the National Secretary before that time.

PREAMBLE

To promote the welfare of The American Section of The Theosophical Society, we, its members, do adopt the following By-Laws:

BY-LAW I

Name

The name is "The American Section of The Theosophical Society."

BY-LAW II

Objects

The objects of The Theosophical Society are:

1st. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

2nd. To encourage the study of Comparative Religion, Philosophy and Science.

3rd. To investigate unexplained laws of Nature and the powers latent in man.

BY-LAW III

Organization

The American Section is an integral and indivisible part of The Theosophical Society, founded in New York, U. S. A., on November 17th, 1875, by Henry Steel Olcott and Helena Petrovna Blavatsky, and incorporated at Madras, India, on April 3rd, 1905, and having its permanent headquarters at Adyar, Madras, India. It is an autonomous body composed of its members.

BY-LAW IV

Membership in The Theosophical Society

Membership in the Society is open to all persons, without distinction of race, creed, sex, caste or color.

BY-LAW V

Membership in The American Section

Membership in The American Section is either as (1) a member-at-large or as (2) a member of a lodge.

BY-LAW VI

Government of the Section

SECTION 1. *Administration.* The administration of the Section is vested in its members assembled in an Annual Meeting, and in the interim between two Annual Meetings in a Board of Trustees, the action of either, however, being subject to a veto power in the general council of the whole Society in the manner prescribed by its rules, and also being subject to the rights of the members to veto or legislate directly by means of the Initiative and Referendum in a manner hereafter provided.

SEC. 2. *Officers and Committees.* There shall be the following Section officers and standing Committees:

- a. The National President.
- b. The National Vice-President.
- c. The National Secretary.
- d. The National Treasurer.
- e. The Editor.
- f. The Publicity Director.
- g. The Manager of the Theosophical Book Concern.
- h. National, Divisional and District Lecturers.
- i. The Judiciary Committee.

Sec. 3. *Board of Trustees.* There shall be a Board of Trustees consisting of five (5) members of the Section, of which the National President shall be one member.

SEC. 4. *Election of National President.* The term of office of the National President shall be three years, but his term shall not expire until the election of his successor in the manner hereinafter mentioned and the convening of the next succeeding annual meeting of members. During his term as National President he shall also be one of the Trustees and shall preside at all meetings of the Board of Trustees and at the annual meeting of members. He shall be elected as National President by direct vote of the members of the Section, which vote shall be taken by ballot, and the nomi-

nation and election shall be in the following manner:

SEC. 4a. *Nominations.* At any time in January or February next preceding the expiration of the term of National President, the members of each lodge of the Section, at a regular meeting of the lodge, or at a special meeting called for that purpose, shall cast their ballots in open lodge for the nomination of a member of the Section for National President. But at any time prior to such meeting any member of a lodge may, by mail or otherwise, deliver his ballot to the Lodge Secretary. In such case only the official ballot furnished in the official organ shall be used, and to this the member must sign his name. On the vote being taken, the ballots shall be counted and tallied in open lodge, and the number of votes cast for each person voted for shall be certified by the President and Secretary of the lodge on blanks which have theretofore been furnished by the National Secretary together with notices for holding such election. When so signed the certificate of nomination shall be sent to the National Secretary, but shall not be counted unless received by his office before 10 P. M. of March 10th. If out of the nominating votes cast 60 per cent are for one person, such person shall be deemed elected and no further election shall be held. If all names but one are withdrawn and the remaining candidate has received 50 per cent of the total votes cast, then he shall be deemed elected and no further election shall be held.

SEC. 4b. *Counting nomination votes.* On receiving such certificates of nomination from the lodges, the National Secretary shall open the same in the presence of a meeting of the Trustees or in the presence of tellers appointed for that purpose by the Board or the National President. He shall determine the number of votes cast for each member voted for, and any member receiving a number of votes equal to ten per cent of the total number of members of the Section, based on the National Secretary's report as to the membership at the preceding annual meeting, shall be considered as having been nominated as a candidate for election to the office of National President. The National Secretary and National President shall certify to each nomination; their certificate shall show the number of votes cast for each, and shall be printed in the April number of the official magazine, normally mailed the last week of March, and shall thus be posted to each member of the American Section at his last known post office address.

SEC. 4c. *Official Ballots.* In the May number of the official magazine, normally mailed the last week in April, the National Secretary shall post to each member in the same manner an official ballot easily detached which shall contain, in the order of the number of votes received, the names of those so nominated (except those names which shall have been withdrawn), and a blank space wherein the name of any other member of the American Section may be written in and voted for, and be counted.

SEC. 4d. *The Election.* In the month of May, prior to the expiration of the term of the National President, an election for that office shall be held at a regular meeting of each lodge or at a special meeting called for that purpose, at which the members shall cast their ballots. At any time prior to such meeting any member of a lodge may, by mail or otherwise, deliver his ballot to the lodge secretary, but in such case only the official ballot furnished in the official organ shall be used and to this the member must sign his name. The ballots shall then be counted by the lodge and the result of the election certified by the president and secretary of the lodge to the National Secretary on a form of certificate to be furnished by him. Members at large and those only shall return their ballots directly to the National Secretary distinctly marked with the name of the candidate voted for, and duly signed. No votes shall be counted unless received by the office of the National Secretary by 10 P. M. on June 10th.

SEC. 4e. *Counting Election Votes.* The National Secretary shall thereupon, in the presence of a meeting of the Trustees or in the presence of tellers appointed for that purpose by the Board or

the National President, not less than one month prior to the expiration of the term of office of the National President, upon the returns of the election of each lodge, determine the number of votes cast for each person nominated and voted for for National President. Thereupon the result of such election shall be certified by the National Secretary and National President, whose certificate shall be published in the next issue of the official magazine and the candidate having the highest number of votes shall be National President and Trustee for the term of three years and until his successor is elected. His term of office shall commence at the convening of the annual meeting of members next succeeding his election.

SEC. 4f. Contingencies. In case no person is nominated for National President as provided in this Section, or in case no candidate shall have received a plurality of the votes cast, then the National President shall be elected at the annual meeting in the same manner as the Trustees.

SEC. 5. Election of Trustees. The remaining four trustees shall be elected for the term of one year at the annual meeting of members by ballot of the members in good standing June 30th preceding, either in person or by proxy, to hold office until their successors are elected and qualify. At least two of said trustees and the National President shall reside at, or sufficiently near the Headquarters of the Section to attend promptly all meetings of trustees.

SEC. 6. Election of Other Officers. The National Vice-President, National Secretary, National Treasurer, Editor, Publicity Director, Manager of the Book Concern, members of the Judiciary Committee and National, Divisional and District Lecturers shall be elected by the Board of Trustees, subject to the right of removal by the Board.

SEC. 7. Vacancies. The Board of Trustees shall have the power to fill vacancies in any office except that of National President whose office when vacant shall be filled by the National Vice-President until a National President shall be duly elected.

SEC. 8. Advisory Board. The National President may at his discretion form an Advisory Board consisting of the first seven officers designated in By-Law VI, Section 2, who shall meet at his call, shall render reports called for by him, and shall give such general aid with information and advice as will tend to improve the unity and effectiveness of the service.

SEC. 9. Judiciary Committee. There shall be a Judiciary Committee consisting of three members whose terms of office shall be for three years.

BY-LAW VII

Powers and Duties

SECTION 1. Duties of Board of Trustees. The Board of Trustees shall be charged with the execution of the laws of the Section and the policies determined upon at the Annual Meeting. It shall have exclusive control of all funds of the Section, the disbursements of which have not been specifically provided for by the Section at its Annual Meeting.

It shall annually prepare a budget in respect to the income and expenditure of the Section and shall make suitable appropriations for the carrying on of the work of the Section and the various offices and departments thereof.

No person holding any office in the Section, mentioned in By-Law VI, Section 2, a to g inclusive, elective or appointive, except the National President or Vice-President, shall be eligible for membership on the Board of Trustees. The Board may create Bureaus or other departments in connection with the work of the Section and define their work, and upon the nomination of the National President may appoint the members of such Bureaus and departments.

SEC. 2. Meetings of Board of Trustees. The Board of Trustees shall meet just prior to the Annual Meeting of the Section and immediately after its close. Three members thereof shall constitute

a quorum. Special meetings of the Board may be called by the National President or by any two Trustees upon two weeks' notice thereof being sent to each Trustee by telegraph prepaid, such notice to be confirmed by registered letter; or upon three weeks' notice thereof sent by registered letter. It shall be the duty of each Trustee to acknowledge receipt of the telegraphic notice by telegraph, but a failure so to acknowledge shall not invalidate any meeting. The Board shall publish its proceedings in the official magazine. Any notice demanded by this By-Law may be waived in writing.

SEC. 3. Presiding Officer at Meetings. The National President shall act as temporary chairman at the meetings of the Section and shall preside as its permanent chairman, unless the meeting determines otherwise.

SEC. 4. Duties of the National President. The National President shall be the general executive officer of the Section and generally shall possess the powers and discharge the duties required of presidents of corporate societies. He shall sign and execute as National President such documents as may be required and first authorized by the Section or the Board. He shall require of all officers, Boards and Committees, and they shall make to him, such reports as he may deem proper to be made, and he shall annually make a full report as National President of the Section of all its affairs. He shall be the proper medium of communication between the various officers and the Board. He shall as often as possible attend the meetings of the general council of The Theosophical Society, and shall also be the medium of exchange of information and plans with The Theosophical Society and the other National Societies. He shall conduct correspondence with members and non-members other than of a routine nature and especially concerning personal problems. He shall nominate to the Board the National Secretary, the Editor, the Manager of the Book Concern, the Publicity Director, the National, Divisional and District Lecturers, and all members of such Bureaus and departments as may be created by the Board. He shall have power to divide the territory of the Section into districts or divisions, as he may deem wise, and to appoint in such regions presidential deputies to be known as Divisional or District Representatives, as the case may be, to aid him in the performance of his duties. There shall be set aside for his official use space in the official magazine, in which he shall make such communications to the members as he may deem proper. Such space together with a suitable appropriation of funds for the use of the National President may be made by the Board of Trustees.

SEC. 5. Duties of "General Secretary" under By-Laws of The Theosophical Society. In addition to the powers, privileges and duties cast upon the President by these By-Laws, he shall possess and exercise, ex-officio, all of the privileges and duties devolving upon the official now designated as "General Secretary" in the laws and rules of The Theosophical Society, that is to say, he shall sit on the general council as a member thereof; he shall be the channel of official communication between the general council and his Section, he shall take the votes of the individual members of the Section in a Presidential election of The Theosophical Society on the list of the members forwarded to Adyar about the preceding November, and shall communicate the result to the Recording Secretary; he shall admit members to The Theosophical Society and countersign their diplomas as General Secretary; he shall forward to the President at Adyar annually not later than the 1st day of November a report of the year's work of the Section, and at any time furnish any further information the President of The Theosophical Society or general council may desire.

SEC. 6. The National Vice-President. When at any time during the term the office of National President becomes vacant for any cause, the National Vice-President shall assume and perform the duties of that office until a National President is elected by the members, the nomination and election of whom shall be held in the months

and in the manner above provided. The new National President thus elected by the members shall assume the office at the convening of the annual meeting of members and hold office for the term hereinbefore provided.

SEC. 7. Duties of National Secretary. The National Secretary of this Section shall be the general clerical officer thereof, and shall perform all the duties usually pertaining to the office of Secretary of corporations. He shall have general charge, subject to the control of the Trustees, of the receipt of the money due to the Section, may sign and endorse checks on behalf of the Section, and enter into such contracts on behalf of the Section as may be required, or that may in law be legal and proper for the Section to enter into, after the same shall have been authorized by the Board in its general budget or otherwise. He shall collect all moneys due to the Section, make proper record of the same, and promptly deposit the same to the credit of the Section in such bank or banks as the Board shall have directed, and promptly report such deposits to the National Treasurer. Every corporate act that would ordinarily be required to be performed on behalf of the Section by a Secretary thereof shall be carried out and performed by the National Secretary thereof, who is hereby especially invested with that power and authority. He shall keep the records of the meetings of the Section and of the Board of Trustees, which records shall at reasonable times be open to the inspection of members. He shall notify members of their election, keep a roll of members, issue notices of all meetings of the Section; he shall conduct the routine correspondence only, and make reports in writing as they may be required of him, and perform such other duties as usually pertain to this office. He shall have custody of the corporate seal. The National Secretary shall during the term of his office reside at the official headquarters of the Section. He shall publish in the official magazine each month a synopsis of receipts and disbursements of money. He shall deposit all funds in the bank in the name of the Section, and he shall give a bond, to be furnished at the expense of the Section, for the faithful discharge of his duties in an amount to be fixed by the Trustees. He shall render such service in connection with the issuance of the official organ, and such other duties as may be required of him.

SEC. 8. Duties of the National Treasurer. It shall be the duty of the National Treasurer to take charge of all securities belonging to the Section and to keep the same under the rules and regulations to be established by the Board of Trustees. He shall receive from the National Secretary a record of the funds deposited in bank to the credit of the Section, and he shall make a permanent record of same; he shall countersign all checks drawn by the National Secretary for the payment of the obligations of the Section that may first have been duly authorized, and shall make such reports as may be required. He shall give such bond, at the Section's cost, for the faithful discharge of his duties as the Board may require of him. He shall reside at or near the official headquarters during his term of office.

SEC. 9. Duties of the Editor. The Editor shall have charge of the editing and publication of the official magazine under the general direction of the Board of Trustees. The Board shall arrange for the official organ's issuance, shall prescribe its policy, and set apart space in same for use of the National President and National Secretary, and the Editor shall render such other service as may be required of him by the Board. The Editor shall not hold any other national office in the Section, nor permit the magazine to take any part in the political affairs of the Section.

SEC. 10. Duties of Manager of the Book Concern. The Manager of the Book Concern shall have charge of the purchase and sale of books for the Section, and of the publication and importation of books. He shall endeavor to so conduct the book business for the Section that it will meet the fullest demands of the membership and of the public

and be profitable to the Section. In all matters the Manager shall be under the direction of and subject to the control of the Board, and he shall not incur any debts or liability on behalf of the Section not first provided for or authorized. He shall make such reports as may be required of him, and shall give such bond, at the Section's cost, as may be required by the Board, and perform such other duties respecting his office as may be required.

SEC. 11. Duties of the Publicity Director. The Publicity Director shall endeavor to ascertain and adopt the best methods for the conduct of the publicity and propaganda work of the Section, with a view to its constant improvement; he shall aid in the development of a systematized and efficient propaganda work on the part of lodges and individual members, and in the raising of funds for propaganda work under direction of the Board; he shall set in motion and keep effective all of the possible agencies of the Section that can be brought to the aid of the propaganda work; shall enlist and utilize the services of lecturers, teachers, writers and others to the best advantage in the presentment of Theosophy to the public, and in general shall render all such aid to the Section, its officers, lodges and committees as will make effective every effort made in connection with propaganda. He shall give the National President such assistance in the propaganda work as may require, and shall perform such other duties as the Board may prescribe.

SEC. 12. Duties of Trustees. At the end of every fiscal year the Board of Trustees shall cause the accounts of the Section to be audited by a certified public accountant and a sworn report by the latter to be made therefrom.

The Board shall appoint all the officers covered by By-Law VI, Section 2, except the National President and Judiciary Committee. It shall fix the bonds of officers, and may prescribe additional duties of all officers and committees. The Board shall be responsible for the welfare of the Section and the proper administration of its business and affairs, and shall require efficient service and faithful observance of the law and rules on the part of all officers. The Board may hold its meetings in any State or Territory where there are lodges of The Theosophical Society under the jurisdiction of the Section.

SEC. 13. Duties of Judiciary Committee. The Judiciary Committee shall have no powers except those conferred on it by these By-Laws, or those which may be delegated to it by resolution at the Section meetings or by the Board of Trustees.

BY-LAW VIII Meetings

SECTION 1. Annual Meeting. The Annual Meeting of the Section shall be held on the last Friday in August at 9:30 A. M., but the Board of Trustees may postpone or anticipate the meeting. The Section in convention may fix a different date.

Unless previously determined at a meeting of the Section or by referendum vote the meetings of the Section shall be held in Chicago, State of Illinois. Meetings may be held in any State or Territory where one or more lodges of the Section exist.

SEC. 2. Special Meetings. Upon the request of the Board of Trustees or of twenty-five per cent of the members of the Section, calculated on the basis of the last annual report of the National Secretary, the National President, if not the National President then the National Secretary, shall call a special meeting, notice of which must be mailed to each member of the Section at least thirty days previous to date of such meeting. The call shall definitely state the questions to be considered and shall include the questions presented in the request for the call, and these and none others shall be there considered. It shall meet at the same place as the convention next preceding it, unless the Board of Trustees shall otherwise duly determine.

SEC. 3. Quorum. One hundred and fifty members of the Section shall constitute a quorum for the

transaction of business at any meeting, except as the rules of procedure may prescribe a larger number. These may be present in person or by proxy.

Sec. 4. Voting. At all elections of Trustees and members of the Judiciary Committee the members shall vote by ballot individually or by proxy, where there is more than one candidate for any single office; otherwise the vote shall be by ayes and nays.

Sec. 5. Notice of Annual Meeting. It shall be the duty of the National Secretary to print in the official organ of the Section a notice of the Annual Meeting, at which Trustees and members of the Judiciary Committee are to be elected, and to mail such notice to each member of the Section at least sixty days prior to such Annual Meeting. The notice shall state what offices are to be filled and the names of their incumbent officers. The form of notice and of proxy for use at such meeting shall first be approved by the Judiciary Committee.

BY-LAW IX

Membership

SECTION 1. Admission to Membership. Any person in sympathy with the objects of the Society and willing to abide by its rules may make application on the printed form provided by the Board of Trustees, and obtainable from either the National Secretary or lodge officials. This shall be signed by the applicant, endorsed by two members of the Society and accompanied by the fees provided in Section 2 of this By-Law. The National Secretary is empowered to accept or reject the application subject to the approval of the National President. A person under legal age must secure the consent of parents or guardian.

Sec. 2. Fees for Applicants. There shall be a fee of fifty cents for the diploma of membership. This, together with dues for the remaining months of the fiscal year, as hereinafter provided, shall accompany each application for membership, and both shall be forwarded to the Secretary, who shall issue to the applicant a diploma of membership bearing the signature of the President of the Society and National President of the Section, signing as General Secretary, and bearing the seal of the Society. A copy of the rules of the Society and of the Section shall accompany the diploma. At the discretion of the National President, the National Secretary may remit both the diploma fee and the annual dues of any member.

Sec. 3. Membership in a Lodge. An application for membership in a lodge shall be presented either to its president or its secretary, to be acted upon in accordance with the rules of the lodge. The application, if accepted, shall be forwarded together with the required fees, mentioned above in Section 2, to the Secretary.

Sec. 4. Membership-at-Large. A person may join the Section without joining a lodge and when so admitted is designated a Member-at-Large. Officers of lodges are empowered to receive applications for membership-at-large, and the application so received, together with the fees, shall be forwarded to the National Secretary.

Sec. 5. Annual Dues. The annual dues of members shall be as follows:

For a member-at-large, \$5.00, to be forwarded to the National Secretary.

For a member of a lodge, \$2.00, payable to the Secretary of the lodge.

Dues shall be payable for the yearly periods from July 1 to June 30, in advance, on the 1st day of July, provided that the same may be paid in semi-annual installments on July 1 and January 1 of each year, at the option of the member. New members shall pay dues at the time of their admission for the remaining months of the fiscal year (until June 30) at the rate of 50 cents per month for membership-at-large and 20 cents per month for lodge membership. After this they pay the regular annual sum of \$2.00 or \$5.00, according to the nature of their membership, payable on July 1st of each year.

Sec. 6. Good Standing of Members. A member in good standing is one whose dues have been paid, as shown by the books of the National Secretary.

Sec. 7. Cessation of Membership. A member whose dues have not been received by December 31 shall be considered delinquent as to the payment of dues, and the official organ shall no longer be sent to him unless a special subscription shall have been paid; and if his delinquency continues until June 30 following, he shall be dropped from the rolls, but not until such action has been approved by the National President.

Sec. 8. Honorary Members of Lodges. A member of one lodge may be elected an honorary member of another, without, however, the right to vote in the latter lodge.

Sec. 9. Lodge Membership. Active membership may be held in more than one lodge at the same time, but the member can be registered at headquarters in only one which will be known as his primary lodge through which alone his sectional dues may be paid. A member may change his primary lodge. The written receipt of such lodge for such dues shall be *prima facie* evidence to the other lodges of payment of sectional dues.

Sec. 10. Demit. A member of a lodge, if in good standing, may obtain a demit from the secretary of his lodge. The form of the demit shall be as follows: "This is to certify that..... a member in good standing of the..... Lodge with dues paid to..... is hereby demitted to..... Lodge or Membership-at-Large. (Signed)..... Secretary of the..... Lodge." The member thus demitted must then become either a member-at-large or a member of another lodge. If the desire is for membership-at-large, the member shall send his demit to the National Secretary, together with the difference in dues, with the request that he may be made a member-at-large. If the member desires to join another lodge, he must be duly elected to membership in that lodge, and the secretary of the lodge shall forward to the National Secretary a statement of his admission to the lodge, together with his demit.

BY-LAW X

Lodges

SECTION 1. Application for Charter. Seven or more members, or applicants for membership, may make application to the National Secretary for a Charter. This application must be in writing on the form provided by the Board of Trustees, and be accompanied by a charter fee of \$1.00. In the event that it is made by non-members then it must also be accompanied by individual applications for membership, together with the proper fee and dues, as hereinbefore provided. If made by members, it must be accompanied by demits, as provided in Section 10 of By-Law IX. Each Charter shall be issued by the National Secretary, with the written assent of the Board of Trustees.

Sec. 2. Designation of Lodges. Each lodge shall have as its designation "The..... Lodge of The Theosophical Society," and no other designation shall be recognized by the Board of Trustees. When a lodge to be chartered is the only one in a given locality, it shall bear the name of the locality in which it has been organized. When another lodge in the same locality is chartered, the name adopted for it shall be approved by the Board of Trustees before the Charter is issued.

Sec. 3. Revocation of Charter. Whenever the Board of Trustees is satisfied that a lodge has ceased to perform the function for which it was chartered, the National Secretary may give notice that unless the conditions are changed the charter will be cancelled and its members' names placed on the list of members-at-large, or transferred to some other lodge by demit.

Sec. 4. Lodge Organization. Each lodge shall adopt By-Laws for the transaction of its business, and shall elect its own officers in accordance therewith. By-Laws of a lodge shall be sent to the National Secretary for the approval of the Judiciary Committee.

SEC. 5. *Lodge Dues.* Each lodge shall fix its own lodge dues. A lodge may absolve a member from the payment of lodge dues, but each lodge shall be responsible to the National Secretary for the annual dues of its members and for such other dues as are to be paid into the treasury of the Section. It shall be the duty of all lodges before adjourning for the Summer recess to collect from the members and forward to the National Secretary the dues for the period beginning July 1.

SEC. 6. *Fiscal Year.* The fiscal year of the Section shall begin July 1 and end June 30.

BY-LAW XI

Initiative, Referendum and Recall

SECTION 1. *Mode of Procedure.* Ten per cent of the members of the Section, calculated on the basis of the last annual report of the National Secretary may propose to their fellow members for a vote thereon the recall of any officer or officers elective or appointive, or for a vote upon any question which the members in Annual Meeting are empowered to decide. This procedure shall be known as the Recall, or the Initiative, as the case may be, and the modes of procedure shall be the same in both cases, except as hereinafter indicated.

SEC. 1-a. Either the members in Annual Meeting or the Board of Trustees may refer any question to the members of the Section for a vote thereon. This procedure shall be known as the Referendum.

SEC. 1-b. A majority of the valid votes cast on any question shall constitute a decision and shall have the same standing as if made at the Annual Meeting.

SEC. 2. *Petitions; Filing and Payment of Costs.* The petition, whether recall or initiative, shall be either written or printed and shall clearly set forth in full the measure to be submitted, or the name of the office (and officer) which it is desired shall be declared vacant. The measure may embrace one or more counts or questions if the nature thereof shall render this desirable and they shall be stated in the affirmative, clearest and simplest form so as to admit of a "Yea" or "Nay" answer being given to each of them. The foregoing provisions of this Section shall also apply to a measure submitted by the Referendum so far as they may be applicable. The names and postoffice addresses of the petitioners and the names of their respective lodges, if any, shall be affixed in their own handwriting. The petition shall be filed with the National Secretary in the name of the person whose name heads the list of petitioners, and shall be accompanied by a sum of money sufficient to pay the cost of submitting the measure or recall to be fixed by the National Secretary, but this sum shall not exceed \$100.00.

SEC. 3. *Defective Petitions.* If a petition is found by the National Secretary to be defective, he shall return it to the person whose name heads the list of petitioners and accompany it by proposed amendments for the purpose of remedying these defects. If such person disagrees with the National Secretary's ruling, then the petition and ruling shall be forwarded to the Judiciary Committee, which shall render a decision thereon and notify both parties.

SEC. 4. *Conflicting Issues in Petitions.* In the event that two or more petitions which are filed with the National Secretary contain interfering subject-matter, the latter shall be reframed and incorporated exclusively in the petition first filed. A petition that is filed after the printing of the ballots of a preceding petition, and that contains interfering subject-matter, shall be held by the National Secretary to await the announcement of the decision on the first petition. Such decision shall preclude the resubmission for one year thereafter of the same subject-matter. If the National Secretary and the petitioners shall fail to agree thereon, either as to the existence or extent of such conflict in the subject-matter contained in the petitions, it shall be submitted to the Judiciary Committee for decision.

SEC. 5. *Arguments for and Against Initiative Petitions.* The person whose name heads the list of

an initiative or recall petition shall have the right to prepare the argument for the recall or on each question submitted, and in the initiative the Board of Trustees the right to prepare the argument *against*. In the case of the recall the petition shall be delivered to the person sought to be recalled, who shall have twenty days after its receipt to file his defence. The petitioner shall have a further right of reply within twenty days. Within twenty days from the receipt of an argument from one side the other shall prepare and file the argument in response thereto. In both procedures the argument for shall be limited ordinarily to 300 words, the argument against to 400, and the reply to 100. These arguments shall be entirely impersonal, and confined solely to the supposed merits or demerits of the questions at issue. In the event of a difference of opinion growing out of the preparation or time for filing these arguments, these differences shall be referred to the Judiciary Committee for decision. Their decisions on all questions within their jurisdiction shall be final.

SEC. 6. *Arguments for and Against the Referendum.* If a question is submitted by the Annual Meeting, the arguments shall be prepared by two committees chosen at that meeting, and respectively representing the affirmative and negative sides of the measure.

If a measure is submitted by the Board of Trustees, they may require the Judiciary Committee to prepare the arguments.

SEC. 7. *Distribution of Ballots and Arguments.* The ballots and the arguments shall be mailed by the National Secretary to each member of the Section in good standing as soon as possible after the receipt of the petition in proper form. An envelope shall be enclosed bearing thereon the address of the National Secretary, and some distinguishing symbol or expression, so that when returned it may be preserved sealed until the date set for the counting of the ballots therein.

The date for counting of the ballots shall be set by the National Secretary, not later than thirty days from the date of mailing of the ballots, which date shall appear on said ballots.

SEC. 8. *Counting the Votes.* The valid ballot returns shall be counted on the date announced therefor by a committee of three, consisting of the National Secretary, or his representative, and two other members appointed by him, one of whom shall be *for* and the other *against* the question submitted to a vote. Ballots returned after such count shall have been made shall have the date of their receipt placed thereon but shall not be counted, unless it appears that reasonable diligence was exhibited in their return, and then only if the result would be changed by counting them.

SEC. 9. *Announcement of the Result; Preservation of Ballots.* Immediately after the results of the counting of the votes has been ascertained, it shall be publicly announced by the National Secretary and shall be published in the official organ of the Section. In order that a recount may be had should the Section desire it, all ballots returned to the National Secretary shall be preserved until after the next Annual Meeting.

SEC. 10. In the event of the recall of a person, his occupancy of his office shall forthwith cease, and the National President shall appoint a temporary incumbent until the office is filled by the regular procedure by which the person recalled was himself appointed or elected.

SEC. 11. If the person recalled should be the National President, then the National Vice-President shall assume all the duties and powers of that office until a new National President shall be elected by the regular procedure provided in By-Law VI.

SEC. 12. If one or more Trustees be recalled their places shall be filled by appointment by the National President until the next Annual Meeting.

SEC. 13. In the event of the recalls of other officers whose successors are not above specifically provided for, the holders of the following offices shall succeed temporarily to the powers and duties of the office of National President in the following order of succession:

- a. National President.
- b. National Vice-President.
- c. Unrecalled Trustee who has been longest in continuous service in that office.
- d. National Secretary.
- e. National Treasurer.
- f. Publicity Director.
- g. Editor of Official Organ.
- h. Manager of Section's Book Concern.
- i. National Lecturers in the order of their last election as shown by the printed minutes of the Trustees' meeting electing them.

SEC. 14. No recalled person shall be eligible to appointment or election to the office from which he was recalled, for one year from date of announcement of recall.

BY-LAW XII

The Annual Meeting

SECTION 1. *Composition.* The Annual Meeting known as the convention, shall be composed exclusively of members of the Section in good standing and members whose dues are paid to July 1st last preceding.

SEC. 2. *Credentials Committee.* Prior to opening of convention the Board of Trustees shall appoint a Credentials Committee and the National Secretary shall provide them with a list of members in good standing. It shall be their duty to station themselves at the polls and examine into and pass on the right of applicants to vote, either as of themselves or for others as proxy. The decision of such committee shall be final unless immediate appeal is made in writing to the convention.

SEC. 3. *Order of Business.* The order of business at the Annual Meeting shall be as follows, except as the meeting may decide otherwise:

First Day

1. Calling of the meeting to order by the National President, or in his absence by the temporary chairman selected by the Board of Trustees.
2. Report of Committee on Credentials.
3. Election of Permanent Chairman.
4. Minutes of previous meeting.
5. Reports of Board of Trustees and of officers.
6. Appointment of committees.
7. Introduction of resolutions.

Second Day

1. Report of committees other than the Committee on Nominations.
2. Unfinished business.
3. New business.
4. Report of Committee on Nominations.
5. Election of Trustees.
6. Election of Members Judiciary Committee.
7. Adjournment.

SEC. 4. *Committees.* The Permanent Chairman shall appoint committees on Rules and Order of Business, Audit, Resolutions, Nomination, and such others as may be found desirable.

SEC. 5. *Introduction of Resolutions.* Resolutions shall be introduced at that place in order of business fixed upon by the convention, but after the Committee on Resolutions has finally reported no new resolutions shall be submitted except by a two-thirds vote of the convention.

The committee shall hear arguments for and against the resolutions before it.

SEC. 6. *Voting by Roll-Call.* If a call of the roll is demanded by one-third of the members of convention actually present, then a vote shall be taken.

SEC. 7. *Election of Board of Trustees.* In order that the wishes of the convention with regard to the

policies of the coming year shall have been determined before their election, the election of the members of the Board shall take place as near the close of convention as possible.

SEC. 8. *Introduction of Nominations.* Nominations for the offices of Trustees, and the vacancies on the Judiciary Committee, may be introduced in open meeting, the same as resolutions. All nominations shall be in writing and shall be handed to the Nominating Committee for consideration and report of its choice. The Nominations Committee may hear arguments for or against the various nominees.

SEC. 9. *The President of the Whole Society at Convention.* When present, the President of the whole Society shall have the right to preside over the convention.

SEC. 10. *Date of Acts.* Unless otherwise specified, the acts of the convention shall take effect immediately upon their passage.

SEC. 11. *Headquarters.* The official headquarters of the Section are now located at Krotona, in Los Angeles, California, and shall so remain unless and until removed by the Section in annual convention.

BY-LAW XIII

The Membership Records

It is recognized that every member has a right to expect and feel secure that his name and address on the roll of membership is private and confidential and that it will not be made public or in any way used except in such ways as is contemplated from his membership. It is therefore made the duty of all officers, Boards and Committees to sacredly regard this obligation and not to use or permit the use of the roll of members or any portion of same for any purpose whatsoever, except that provided for or contemplated by these laws. The National President, the Editor, the Publicity Director and the Manager of the Book Concern shall have the right to use the roll of members, subject to the discretion of the Board of Trustees, in order to properly discharge the duties of their offices, and the same shall be furnished to them by the National Secretary, and to no other person, save by direction of the Board of Trustees.

BY-LAW XIV

Amendments

By-Laws can be amended or altered at a regular Annual Meeting of the Section, and to do so it shall require a majority vote of those present in person and by proxy. Notice of the proposed changes shall be given not later than thirty 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, but unaccompanied by arguments for or against. In the interim of Section meetings the Board of Trustees shall have power to amend or add to these By-Laws after publication in the official magazine of the Section.

BY-LAW XV

Interpretation and Construction

The interpretation and construction of these By-Laws shall follow, as nearly as possible the rules for the interpretation and construction of the U. S. Statutes.

BY-LAW XVI

Operation of By-Laws

These By-Laws as amended shall be substituted for and take the place of all previous Rules or By-Laws of the Section.

Meeting adjourned till February 7, 1918, at 7 P. M., at Krotona, Hollywood, Los Angeles, Calif.

Certified to the National Secretary:

A. P. WARRINGTON,
ROBERT WALTON,
C. F. HOLLAND.

CRAIG P. GARMAN,
Secretary.

FROM THE NATIONAL PRESIDENT

AN IMPORTANT MEETING

At a meeting of the Board of Trustees held on December 29, some fundamental legislation was enacted. A new kind of membership was created for the sailors and soldiers called "Liberty Membership"; the name of the Propaganda Department was changed to "Publicity Department," and the head of the department will now be called "Publicity Director"; the office of War Secretary of the Publicity Department, with Mrs. Laura Slavens Wood of Houston, Texas, as War Secretary, was created, and the changes in the By-Laws of the Section were adopted, which were called for by Resolution No. 13, passed at the late New York Convention.

A careful reading of the new By-Laws will disclose that they are aimed at the purpose of devising a means for the election of the National President to his office by popular ballot in the lodges instead of being effected at the annual convention every year. The term of the National Presidency is also extended to three years. A recall is also provided for, so that the members may recall the National President or other officers by petition. But owing to the need to publish these changes three times in *THE MESSENGER*, the new election procedure cannot be put in operation for a year, so the next annual convention must elect its National President as usual. I believe these changes are wise, as they are more in harmony with the principles of democracy. The election of Trustees and the members of the Judiciary Committee remain practically undisturbed, and so form proper subject matter for the deliberations of all the annual conventions.

The Board acknowledges gratefully the work of the committee appointed by the Convention's Chairman, consisting of Messrs. Carlos S. Hardy, Francis G. Hanchett and Craig P. Garman, in their earnest endeavor to bring the new By-Laws as close as possible to those of the international body, but in weighing all conditions, legal and otherwise, the Board

could not approach the Adyar plan any nearer than the results of its labors show, especially in view of the fact that the requirement of the Illinois law is such as to make it impossible to abolish the proxy system so far as annual meetings are concerned.

LIBERTY MEMBERSHIP

The Board of Trustees at a recent meeting created a special membership for the soldiers and sailors of the American Section. This membership will cost nothing to the Liberty member and carries with it all the privileges of regular membership, except voting and receiving *THE MESSENGER*. The membership continues during the period of the war and it is hoped that in very many cases it will ripen into full membership. In any case, it would seem useful that those joining should obtain a link with the national headquarters and the Society in general.

The stimulus for this action must be credited to Mrs. Laura Slavens Wood, the President of the Houston, Texas, Lodge, whom the Board has appointed War Secretary of the Publicity Department of the American Section. Mrs. Wood has worked like a beaver to entertain and interest the soldiers in the cantonment near Houston, in Theosophy. She has already obtained 60 applications for membership, all of which will be passed to the records of the Liberty Membership. Mrs. Wood has found that the best way to reach the soldiers is by giving them entertainments, and through these she manages to reach them with some kind of theosophical literature. As War Secretary of the Publicity Department Mrs. Wood will have jurisdiction over similar activities in other parts of the American Section, and I hope that those who are able to co-operate with her in her plans will lend their fullest help and try to make the work of this Department a success. They will find Mrs. Wood an officer of flaming enthusiasm, ceaseless energy and very vital ideas, and they will need to step lively if they keep pace with her plans.

THE AMERICAN RED STAR ANIMAL RELIEF

The American Red Star Animal Relief is the Red Cross for the animals. This order is international in scope and is known in other countries under different names. In these days of almost universal warfare, this animal relief order merits the fullest support on the part of those who wish to help to win the war.

Undoubtedly the horse will be one of the biggest factors in winning the war; no food can be carried across the last few miles of the battle-scarred ground unless it goes on the backs of the horses and the mules. No ammunition can be taken to the big guns except in the same fashion, for no automobile may go within five miles of the firing line, except in rare cases, and even the little railroads may only go within three miles.

The artillery is handled entirely with horses; the cavalry is being used more and more extensively, and General Pershing has cabled the War Department asking that nine regiments of cavalry be sent to him immediately, and also one regiment of mounted light artillery.

Forty-seven thousand horses per month are now being shot on the Western Front. What will it mean when the American forces arrive? Not only must there be veterinarians and their attendants, with sufficient surgical instruments and supplies, and shelter tents, blankets, etc., but there must be inspectors in every cantonment and shipping port in this country. Thirty-three thousand horses died awaiting shipment in Atlantic ports; six thousand died crossing the ocean. One night in France three thousand horses were fed with grain newly arrived from America, and within forty-eight hours they died in horrible agony, as the grain had been filled with little spikes of steel that pierced their stomachs. In one of the American States the drinking water was poisoned and many died. There must be protection against these subtle and demoniacal activities on the part of the Allies' enemies.

The dogs are doing a wonderful work; in fact some of the things they do a man could not accomplish. They are

used as sentries, because they hear from one hundred to one hundred and fifty yards further than a man can. They give notice of the approach of the enemy by stiffening the bristles on their necks, and although they may growl deep in their throats, they never bark, for to bark would betray their presence to the enemy.

The scouts and patrols are helped by dogs always; the latter hunt out the listening post and oftentimes find things that the soldiers cannot do. They are also used in the trenches to catch the rats that chew the fingers and faces of the soldiers dead with sleep in the trenches. In the Alsace and Vosges mountains the larger dogs transport all the supplies, food and ammunition, and even carry light artillery on sleds.

When the stories of heroism are recorded, and the noble feats performed in this great war are given to the public, our dumb brothers will not figure far behind their human kin, in deeds of self-sacrifice and heroic service.

The membership in the American Red Star Animal Relief runs from one dollar to one hundred dollars. The National Headquarters is in Albany, N. Y., with Dr. W. O. Stillman as Director General.

THE RED CROSS AND VIVISECTION

The members of the Society at Krotona recently obtained signatures to a long petition addressed to the Secretary of the American Red Cross, protesting against the diversion of funds devotedly bestowed upon the Red Cross for its legitimate uses, to purposes deemed to be illegitimate and out of its original and declared purposes, in order to establish a laboratory for experimentation along lines of vivisection. It is quite obvious that the Red Cross has made a very serious blunder in taking this departure. In inquiring of an officer of the Red Cross about this action of the Order, I received from him the explanation that the purpose of the diversion of funds was to quickly investigate through experiments upon animals, the best means to neutralize the effect of gasing. It was explained that injuries through gasing were so new that the medi-

cal men were utterly unable to cope with it. They therefore concluded to establish the laboratory and discover the means of meeting the emergency. Hence the use of funds as complained of.

This explanation shows the purity and worthiness of the motive of the Red Cross leaders to serve humanity quickly in an emergency, but it is still open to serious question. The funds that have been reverently and devotedly bestowed upon this Order were given without any notice or understanding that they would be used for any such purpose as vivisection. Therefore, the donors would have a perfect right to claim that the money was obtained under false pretences. The number of people all over the world who believe that vivisection is an immoral and vicious practice is growing every year, and such people have a right to feel outraged at the action of the Red Cross in this particular.

It does seem unfortunate that an order that is doing such a wonderful humanitarian work in the world should have, even with good motives, made such a false step. There is never one sole way to accomplish an object, and by the hypothesis there might have been a number of means whereby they could have attained their object without proving false to their contributors.

I dislike intensely to say anything about this wonderful movement that is not in its highest praise, for the world will never know the extent to which the Red Cross has served humanity in this most terrible of wars. It is not therefore to try to injure its prestige or usefulness, even in the very slightest way, that these remarks are made. It is rather that an opinion may be expressed as to the principles involved, adding another voice to the many that have already been raised in protest against this well-meant though greatly mistaken move on the part of an order which has long to see proceed with its important work of self-sacrifice and service, without even one more blemish added to this unfortunate one.

I may say in conclusion that Theosophists feeling the need to take some ac-

tion in this matter might well follow the example of the Krotonians in filing protests with the Secretary of the Red Cross in Washington, although I have been informed, though how accurate the information is I do not know, that the emergency for which this diversion of funds was intended, has passed, and means have been discovered for coping with the terrible injuries inflicted through the savage use of gas in warfare.

FROM A BRITISH CORRESPONDENT

Never doubt but that freedom for India is assured and America when the Peace terms are promulgated will be a great factor in procuring it. Many of us, English people, thought very hard thoughts of the United States when they not only held aloof from the contest but appeared absolutely blind and indifferent to the great issues involved. But it is evident now that had President Wilson attempted hostilities in the early part of the war his conduct would have been open to misrepresentation that is impossible now; and probably a big minority of the nation would not have been with him, while now it is practically unanimous. And America's influence at the Peace Council, when the war ends, will be paramount.

RECONSTRUCTION WORKING

A movement has been inaugurated in Washington which has the strong backing of prominent legislators in that city, looking to the study of the question of land settlement and tenantry, and the enactment of such legislation as will establish an adequate and just system of settlement for the soldiers and others after the war.

These men wish to accomplish in our own country the miracle wrought by France at the end of the French Revolution and by Denmark after her war with Germany which resulted in financial ruin and the loss of Schloesswig and Holstein. Those nations took the necessary steps to get their land into the ownership of those who would cultivate it and have ever since been the model nations of the world in productivity and happy citizenry.

The whole world is groping for the proper method of getting the land into the ownership of the people. Britain is hungry because this has not already been done and realizes that the men returning from the trenches will no longer tolerate the maintenance of shooting preserves while they are without homes. Russia is in revolution with this as one of the mainsprings. There is an unrest even in this

country that will not down, an unrest that is unaware of its own cause.

Whatever the cause, its solution is the conversion of the dissatisfied individual into a home owner. People who own homes are not agitators. They have something to lose and therefore are not for upheavals and the torch. Land-owning peasants will probably save Russia. Trouble in the future in this country can be avoided by getting the land to the people who cultivate it.

The drift to the cities, the tendency toward tenantry, the ownership of land in large tracts by absent landlords, have been the most dangerous evidences of trouble ahead that have shown themselves in this country.

Over here we see the danger and know the remedy. Only a great emergency, will arouse us to application of the cure. The emergency is at hand.

The above is quoted from a communication sent out from Washington, and released for publication throughout the country. The writer in indicating the proper remedy has mentioned my old friend Mrs. Haviland H. Lund of the Forward-to-the-Land League as the person who has developed the most favorable method, one credited with combining the necessary points. He adds:

This plan looks to the acquisition of large tracts and their subdivision into small farms. There will always be a group of fifty or more families with a community centre and a community manager who will scientifically direct the efforts of the group. Thus will the individual be shown the ways of profitable and intensive farming. There will be community buying and community selling. There will be no farm isolation. The many requirements for success on the farm will be cut to the minimum through being supplied as a part of the community life.

I have frequently urged in these columns the necessity for a movement of this kind in order to get the people away from the hotbeds of immorality called cities, and have urged that we should

build our cities of twenty-five acre lots instead of twenty-five foot lots. Would there be any better way to make the world ready for Theosophy on a big scale?

DISCLAIMER

The following communication has been received by me from Senor Rafael de Albear, General Secretary of the Cuban Section T. S.:

It has come to my notice that someone here in Cuba has addressed the Boston Lodge asking for money, presumably on behalf of the Cuban Section.

I beg you to be kind enough to publish in THE MESSENGER that this fact constitutes a falsehood, as the Cuban Section has never solicited aid from any source, and thus prevent all lodges in your Section from paying any attention to any such documents, although they may appear as coming from this Section, unless they are authorized by my signature.

MISS HOLBROOK AND MR. MUNSON

Miss Isabel B. Holbrook and Mr. Eugene W. Munson are doing the kind of work that I have wished to see done in the Section for a long time. They are visiting lodges and spending weeks of time. During their visits they are giving series of lectures, both public and closed lodge lectures. The excellence of the work that is now being done by these two most useful helpers has a tendency to strengthen the lodges they visit, not alone through their lectures, but through the class work they do, wherein they deepen the theosophic information in the membership. The lodges are fortunate that can engage the services of either of these valuable teachers to abide with them for a while. When I was in New York I was particularly struck by the rich and varied program offered by Miss Holbrook in the various courses she was giving there.

Under Thy star's soft radiance,
Under the reach of Thy sky
The day has fallen asleep
And the night wind hurries by.

I sit at the rim of Thy sea
And I try to understand
Thy mystery, O God
Thy sea, and sky and land.

—GLADYS B. JOHNSON

FROM THE NATIONAL SECRETARY

THE CALL

The reason why soldiers are going into battle to *die* for brotherhood is that men have refused to *live* for brotherhood.

The effort to obtain a realization of brotherhood through peaceful mental-plane methods having failed, physical-plane violence has been resorted to.

Amid the gloom and horrors of war the "ideal" must lead all standards with the assurance that it will ultimately reign triumphant.

The soldiers—the saviours of their race—in presenting their bodies as a living sacrifice for the good of humanity are entitled to a reasonable knowledge why the God of War should force them into unselfish service for home and country.

Theosophy explains all this—and more. The Christian religion, science, and most philosophies fail to explain the real meaning of the war. Theosophy gives the knowledge.

Those men who are tearing down old forms in order that a new civilization may spring forth can perform their duty with a genuine enthusiasm if they know the why of the work they are doing.

The knowledge that Theosophy has to present is a supplement to the physical process of the war, and soldiers are now prepared to think as they have never thought before of life's deeper problems.

This in itself is a sufficient reason why every member of the Society who feels that work for the soldiers is the important thing at this time, should co-operate heartily and with unceasing efforts along lines that are open.

Financial support, contributing of books, corresponding with soldiers who are interested in Theosophy, distributing the war pamphlet "Why We Go Over the Top," co-operating with your lodge or other organizations doing war work, and lending support to the plans outlined by the War Secretary of the Publicity Department, are some of the methods that have been presented which should be supported.

\$50,000 FOR THEOSOPHY

The suggestion that Theosophists raise \$50,000 to carry Theosophy to the soldiers is a good one.

If Uncle Sam can take over vast railway systems, seize coal mines, control food supply and distribution, and raise billions for war purposes, surely Theosophists can kick up a little dust and raise a paltry \$50,000 for our particular variety of war work.

"We haven't the money; and where will we get it?" many will say.

Uncle Sam was a poor man when the war started, just like many Theosophists, but he was not discouraged, not a bit, he just took a crowbar on his shoulder and began to look for the money. Wherever he found a dollar he pried it loose.

How we admire our Uncle Sam. He slaps us on one cheek and says "Cut out the beefsteak." Then he slaps us on the other cheek and says "Give me your money." How cheerfully we obey.

One good reason showing how \$50,000 can be raised for Theosophical war work is worth more than a hundred reasons pointing out why it can't be done.

Let the slogan be "\$50,000 for the soldiers!"

Then we'll be sure to get the money to carry on a publicity campaign as it should be done, under the direction of the War Secretary.

Where is the member who will start the list with a big, golden-yellow \$10,000 greenback?

A MESSAGE TO GARCIA

A story that never grows old, but that serves to inspire with renewed courage, is Elbert Hubbard's essay, *A Message to Garcia*, partially reprinted in the January Roycroft magazine.

In all this Cuban business there is one man stands out on the horizon of my memory like Mars at perihelion.

When war broke out between Spain and the United States, it was very necessary to communicate quickly with the leader of the Insurgents. Garcia was somewhere in the mountain fastnesses of Cuba—no one knew where. No

mail or telegraph message could reach him. The President must secure his co-operation, and quickly.

What to do!

Someone said to the President, "There is a fellow by the name of Rowan will find Garcia for you if anybody can."

Rowan was sent for and given a letter to be delivered to Garcia. . . .

The "fellow by the name of Rowan" took the letter, sealed it up in an old oilskin pouch, strapped it over his heart, in four days landed by night off the coast of Cuba from an open boat, disappeared into the jungle, and in three weeks came out on the other side of the island, having traversed a hostile country on foot and delivered his letter to Garcia. . . .

Great stimulation and encouragement will come to each T. S. member who will read the complete text of this famous essay, which has been reprinted upwards of thirty million times.

The present hour with its strenuous and varied needs calls for the heroic. Only the strong in heart may endure.

There are many "messages" to be carried; many "Rowans" will be called upon.

There is work to be done along many lines—Red Cross, Food Conservation, India liberation, correspondence and class work for soldiers, educational extension and social regeneration, etc.—and the call is for individuals who can get results without first asking how or why.

WORD FROM THE FRONT

The following quotation from the letter of a Major who has just returned from the front is of interest:

There is another way to reach the men of our great armies at a critical and psychological time and place—in the trenches.

Death, suffering, and great physical exertion bring to the mind the desire and render it capable of perceiving more of the truth than would otherwise be possible under many incarnations.

I have had men, standing sentry at night under the star shells and the cracking bullets, tell me of Theosophy who had never heard the word. These same men would not have listened to the teaching in camps at home. A word to them in the trenches left them anxious for more.

All is not killing in the front line. There is letter writing and receiving of daily mail almost as regularly as at home. Parcels in the mail are, each day, a Christmas event.

The surprise of childhood's Christmas stock-

ing is felt again in the mud holes of the front line when dirty hands tear the wrappings from parcels containing a gift from an unknown friend.

CORRESPONDENCE WITH SOLDIERS

Soldiers coming in contact with Theosophy are asking for personal correspondents in order that they may obtain a more thorough knowledge of the subject.

The office of the National Secretary expects to receive such names from time to time, and those who wish to write to such correspondents should state how many names they can handle properly.

Members will want to observe all government requests regarding this matter, but no definite regulations have yet come to our attention. If the rule of common sense is followed the necessity for federal action will be eliminated.

The new war pamphlet, *Why We Go Over the Top*, by Lieutenant Max Wardall, is especially adapted for circulation among soldiers, and will be supplied free by the Publicity Department, Krotona, for this use.

WHAT TO WRITE TO SOLDIERS

Suppose you were at the front, in a cold trench, and miles away from home. What kind of a letter would you enjoy receiving?

A bright, cheerful, newsy letter, filled with the live issues of the day, with an occasional joke and a bit of good cheer, is the thing to write to a soldier boy.

Don't write a dry, musty, philosophic letter with long-drawn-out arguments or a verbose disquisition on some abstract subject, but make it alive and interesting.

A few lines of practical Theosophy appropriately woven in will furnish spice and attractiveness to your letter.

FREE CLUB ROOMS

A suggestion has been made that lodges or Members-at-large in cities adjoining cantonments or camps might find an opportunity to contact soldiers by opening a free library and reading-room for their use.

Practical work of this kind has appealed to the men of the armies as is evidenced

by their appreciation of the work that the Y. M. C. A. and the K. of C. are doing near camps.

In a T. S. activity of this nature, books could be loaned, study classes held, and those interested could be supplied with correspondents if they were desired. The suggestion is given for those who may find it practical.

IS YOUR NAME WRITTEN THERE?

The names of members whose dues are six months in arrears have been removed from THE MESSENGER mailing list in compliance with the By-Laws of the Section. This non-payment has been an oversight in most cases, and this notice is a reminder.

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All members of lodges should send their annual Section dues direct to their lodge Secretaries. Members-at-Large should remit direct to the National Secretary, Krotona.

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We wish to thank most cordially those members who have furnished the National Secretary with back numbers of THE MESSENGER. The demand for the September and October numbers is still unfilled and extra copies will be appreciated.

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During war times it might be well to have but one copy of THE MESSENGER sent to each family where there is more than one member, unless there is some special reason otherwise. Please notify.

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Those who receive THE MESSENGER will note that it is dressed as of old—in a “wrapper.” By changing back from envelopes to wrappers over \$100 was saved. This is in line with war times.

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Each lodge that plans to send delegates to convention July 21st should, if possible, bring an exhibit of all printed matter issued by the lodge during the year, for display and inspection by all delegates. An exchange of ideas will prove helpful.

S. O. S. CALL

A typewriter is needed by the Theosophical Study Class in Folsom prison. The class president states that a typewriter would be a great help in issuing announcements, class lessons and general correspondence. Any member who can supply this want please notify the National Secretary.

NO COVER FOR THE MESSENGER

From time to time during the past two years requests have come to headquarters asking that a cover be placed on THE MESSENGER.

Although the Board of Trustees did not approve an expenditure of \$500 during war times for this purpose, the matter was placed before the lodges in order that final settlement might be obtained.

Seventy-eight lodges voted. Forty-five voted against, and twelve for a cover; the balance were divided or left it to the majority vote.

The favorite title for the magazine was “Messenger of Theosophy,” 25 lodges favoring that name; while 18 voted to leave the name as it now is, and 13 chose the title “Theosophy in America.” Several other names were suggested.

When the remaining lodges have voted, the Board of Trustees will take proper action.

ROLL OF HONOR

Additional T. S. members who have enlisted are given below.

Horace L. B. Atkinson, Washington Lodge.

Omar G. Gillett, Washington Lodge.

Victor H. Lindenberg, Washington Lodge.

Truman J. Mead, Washington Lodge.

Devereux M. Myers, Norfolk Lodge.

Lt. Edward T. Hoopes, Huntington Lodge.

I. O. Ivarson, Omaha Lodge.

Harry T. Johnson, Sioux City Lodge.

Mr. Leslie Childs, Indianapolis Lotus Lodge.

EXPLANATION

In connection with the item of \$50 shown in the January MESSENGER (expenses incurred at Fargo and Duluth) by Divisional Lecturer Eugene W. Munson, the following has been written by the Secretary of Duluth Lodge:

We do not care to go on the Krotona records as showing that we have received aid from the General Fund. Duluth Lodge feels that we treated Mr. Munson generously, giving him in the neighborhood of \$45, \$15 more than was received from the collections. The other expenses were met by the Lodge.

In explanation we would say that there is nothing wrong with the original item, although it may appear misleading. The money must necessarily, in some cases, be advanced in order to cover transportation and hotel expenses and we have no means of knowing beforehand whether any particular series of lectures is going to be financially a success or failure.

The Field Work Fund is designed for the purpose of organizing new territory and in helping weak lodges according to our discretion, and we are glad to note that Duluth Lodge vigorously repudiates being regarded as a weak center. This is as it should be. A proper lodge spirit is commendable.

In the monthly financial statement an effort is made to show where the Section's funds are spent. It creates a wrong impression to charge National Lecturers with funds spent for advertising, rent of halls, etc., without indicating the lodges or cities that have received the benefits.

DEATHS

Death claimed two members of the Society this month, as follows:

Fielding W. Mead, Newark Lodge.
Frederic W. Parks, Boston Lodge.

FINANCIAL STATEMENT

STATEMENT FOR DECEMBER, 1917

Receipts

Fees and Dues.....	\$ 368.02
General Fund Donations.....	1.00
Propaganda Donations	84.09
Special Teachers' Fund.....	10.00
Discretionary Fund90
Krotona Special Operating Fund..	121.50
Messenger Subscriptions	13.25
Rent	43.00
Interest	4.25
Incidentals	22.50

\$ 668.51

Cash on hand December 1, 1917... 4508.23 \$5176.74

Disbursements

Dictating Machine	\$ 263.82
Salaries	240.70
Stationery and Supplies.....	32.00
T. S. Postage.....	60.00
Rent	86.00
Telephone and Telegraph.....	7.75
Incidentals	7.65

697.92

FIELD WORK

Reimbursements for cash paid out in new territory:

Window Cards at Little Rock, Ark.	\$10.60
Hall Rent at Portland, Me. (L. W. Rogers) ..	21.00
Hall Rent and Advertising Little Rock.....	47.01

78.61

SPECIAL ADVERTISING for lectures as follows:

Baltimore \$76.53, Philadelphia \$8.40, Albany \$10.30, Hamilton \$12.50, Boston \$20.40, Washington \$10.62, Portland, Me., \$12.50, Buffalo \$6.60, Rochester \$8.54, Schenectady \$2.75, Birmingham \$1.32	170.46
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MESSENGER DEPARTMENT

Salary	\$ 35.00
Rent	7.50
Printing	96.00

138.50

PROPAGANDA DEPARTMENT

Furniture and Fixtures	43.50
Literature	122.00
Postage	14.72
Stationery and Supplies	11.90
Rent	13.50
Salary	110.00
Incidentals	19.00

334.62

Total \$1420.11
Cash on hand January 1st, 1918.. 3756.63 5176.74

MONTHLY LODGE AND MEMBERSHIP RECORD

December, 1917

Total number of Lodges.....		189	
Lodges chartered	2	Lodges dissolved	0
New Members	87	Deceased	3
Reinstated	6	Resigned	5
Transfer from other Section.....	0	Transfers to other Sections.....	0
Total Active Membership.....	6967	Transfers to Inactive Membership.....	120

PUBLICITY DEPARTMENT

RAY WARDALL, *Director*

URGENT

Two editions of Max Wardall's special war pamphlet *Why We Go Over the Top* have already been exhausted. A third edition is now on the press. We would like to get out an edition of 200,000, but funds do not permit us to print more than 20,000. Help us with your voluntary contributions! This is an immediate need.

C. H.

NOTE CHANGE OF NAME

On recommendaton of the Advisory Board, the Trustees of the Section have resolved to change the name of the Propaganda Department to that of "Publicity Department." Mr. Ray Wardall's official designation will now be "Publicity Director." This change is desirable for two reasons—first, because the outside world does not, as a rule, discriminate between propaganda and proselytism. The T. S. is anxious to spread the light of Theosophy but we most emphatically do not wish to proselytize. Second, the word "propaganda" arouses a spirit of opposition, or at least it is apt to put people on the defensive—this is especially true in the army Cantonments—therefore we have adopted the word "publicity," which expresses more nearly the true purpose of this educational work we are engaged in.

We believe the change will make public work easier and would suggest that local lodges make a similar change of name.

C. H.

AN OFFER

The only reason for the existence of the Publicity Department is Service. Service is its ensouling idea. We are equipped to do some work that individual lodges or members would find very expensive and difficult to do. Two such lines of work are:

1. *Mailing list of non-members.*

Every good Theosophist must in the course of his or her work come across people who show a slight interest in Theosophy. If each member will send us the names and addresses of such interested

non-members we will send them free literature which may intensify their interest, and if they respond they will get a series of free pamphlets through the mails covering the more important phases of elementary Theosophy. This is a standing offer to lodges as well as to individual members. One way to secure names would be to distribute name and address blanks at all public meetings offering free literature.

2. *Free literature.*

In talking with friends and acquaintances about the ideas which Theosophy has to give to the world it is sometimes exceedingly helpful to back up the spoken word with the written word. The Publicity Department can help members in this direction by supplying, free of charge, small four-page leaflets by Mrs. Besant, C. W. Leadbeater, L. W. Rogers and others which express clearly and simply the message we are all trying to "put across." Any member may send for these free leaflets at any time. It would be wise to keep on hand a small supply of the different varieties.

The work is supported by voluntary contribution; if you can help, the support will be very welcome; but if not, don't hesitate to send in names or to ask for free literature on account of not being able to help.

C. H.

SPECIAL NOTICE

On recommendation of the Advisory Board, the Trustees have created a subdivision of the Publicity Department by appointing Mrs. Laura S. Wood, 2616 Caroline St., Houston, Texas, "War Sec-

retary." While Mrs. Wood will have a free hand to organize the special war work according to her discretion, the office will be under the general supervision of Publicity Director Ray M. Wardall. Please read Mrs. Wood's very thorough analysis of the war situation on another page and then write to her and tell her what you will do to help in this emergency. C. H.

FROM L. W. ROGERS

Baltimore is one of the cities that never fails to have a reasonably good audience, and it is probably due in larger measure to hard work on the advertising than to any special responsiveness of the citizens. The Maryland Lodge has the field to itself now and there is excellent reason to believe that it will make much of it.

Philadelphia showed improvement over last year. A fine little hall was used that made a good advertisement for Theosophy and despite the bad weather the lecture course can be called a success.

The weather—wholly unprecedented for early December—and the war congestion on the railways conspired to cancel the Louisville engagement. Extra time had been allowed for travel, but it did not avail, and even after cancelling Louisville I just managed to reach Memphis in time to avoid a similar fate. A "cold wave" in the South is disastrous to lectures, especially when a coal famine accompanies it. Memphis, shivering in the unaccustomed wintry blasts, stayed indoors and the streets were almost deserted after business hours. Little Rock, the capital city of Arkansas, where we had hoped to form a new Lodge, was almost a complete failure. Only a small study group was formed. The coal supply failed, the street car service was suspended and the electric lights were turned off. For a time people kept to their homes. One of my audiences consisted of nineteen people. The largest was under forty, notwithstanding the liberal advertising that had been done.

Nashville turned out small but very appreciative audiences in the midst of the holidays—very good attendance for the season. Atlanta had the misfortune to be struck with another "cold wave" just as the course opened there, and with her coal bins nearly empty. In most enterprising fashion the Lodge had taken an excellent hall, in a most desirable locality, but it was never more than a third filled. The Lodge, however, is growing and appears to have a most useful future ahead of it.

L. W. ROGERS

FROM HARRIET TUTTLE BARTLETT

When I reported last I was finishing a course of five lectures at Reading, Pa. Things so shaped themselves that I stayed there two

weeks and a half, lecturing all the time, except when Mr. Knudsen came for one night. The lodge seemed very appreciative of my efforts and treated me with splendid hospitality.

From there I went to Washington. In spite of inclement weather we had very good attendance. At Norfolk, Va., my next stop, I found the town swarming with sailors, and regretted that I have no especial work for them. My next visit was to Baltimore, where there is a young lodge under very brave, competent and hopeful leaders. The six lectures took well with them and we had very good attendance considering the difficulties all had to encounter in facing the worst weather of the season. This brought me up to the day before Christmas. I reached Louisville, Ky., on Christmas eve. A few days of rest followed, then came Sunday and a lecture, and this was followed by four others that week. On Sunday, the 6th, I spoke to a good-sized audience in the Watterson Hotel. Later before the Parents and Teachers' Association and also to the Lodge.

My permanent address will be 115 Vermilyea Ave., New York City, care of Mrs. Maud Taylor.

HARRIET TUTTLE BARTLETT

FRANCIS G. HANCHETT

Divisional Lecturer F. G. Hanchett began his initial tour on January 3rd. If one may judge from the enthusiastic letters of commendation that have been received from Santa Barbara and Santa Rosa—his first two points—the success of Mr. Hanchett as a field worker seems assured. C. H.

PROPAGANDA RECEIPTS

Cincinnati Lodge, Cincinnati, O.....	\$ 5.00
A Friend, Krotina.....	1.00
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OUTLINE OF LOTUS WORK

By LESLIE-LEIGH DU CROS

Subject for February is *Karma*

(Motto for the Teacher)

Yesterday this day's madness did prepare;
Tomorrow's silence triumph, or despair; (Omar)
So let us live Today that we may fare
Clean-eyed, clean hands, clean tongue to meet Him There. (L.-L. D.)

WEEKLY TOPICS

First week: *Different Kinds of Laws*; school laws, home laws, laws of church, street, city, state and nation; laws of the army and navy; result of broken laws; service given by officials of the Law; origin of Law.

Reference: Monroe's HISTORY OF EDUCATION.

Second week: *Law of Cause and Effect*. How to distinguish young from older egos. How our daily actions, feeling, thinking, willing, alter our bodies. Thought-forms. How we help or hinder by our thoughts.

Reference: THOUGHT-FORMS by Besant and Leadbeater. *Cecil and the Spirit*, LOTUS JOURNAL, Dec., 1912. *The Heart's Sincere Desire*, KINDERGARTEN REVIEW, June, 1906. *Two Sisters*,

LOTUS JOURNAL, Sept., 1912. *The Shadow of Fear*, KINDERGARTEN REVIEW, Dec., 1907.

Third week: *Cleanliness of mind, body, soul*. The results on our future bodies of broken physical, mental or moral laws. The value of abstinence from alcoholic drinks and from flesh foods.

Reference: Cooper's WAYS TO PERFECT HEALTH. Christie's THEOSOPHY FOR BEGINNERS. *Hatred Ceases Not by Hatred but by Love*, LOTUS JOURNAL, July, 1910.

Fourth week: *Foul bodies and the thoughts that form them*.

Reference: Christie's THEOSOPHY FOR BEGINNERS. *Little Wayman*, YOUNG CITIZEN Magazine, Feb., 1913.

I find that thought-forms and karma are most popular subjects with the children. For table work the first week, we draw, cut, or paint a soldier, sailor or a policeman. Let the children tell of different laws and play that one child has broken a law, another is the police officer who brings him to court where the judge administers perfect justice.

This prepares the way for the second lesson where the law of cause and effect is explained with Karma as the just Judge. The study of thought-forms then begins and after the children have seen

and drawn pictures of thought-forms, let them draw their own conception of different types of thought.

The lessons of the third and fourth week may be illustrated by the children as the teacher tells a story of a little boy who had beautiful thoughts and aspirations and of the body in which he returned to earth. This gives opportunity for a service review. The following week a story may be used in a similar way of a child with evil thoughts and deeds and of his future ill or ugly body.

The subject for March will be *The Masters*.

God never punishes us for our sins but by them; nevertheless, if we sincerely seek His forgiveness, that sincerity contacts His Nature, thereby strengthening our nature, enabling us to throw off the effects of our wrongdoing.

* * *

The highest duty of a religious person is not to convert others to his way of thinking about things religious, but by the quality of his life to inspire them to holier living.

AARON WIRPEL

QUESTIONS ANSWERED

Q. Would the use of Sound and Color by a group of earnest students be advisable to attract the notice of Devas?

A. No. Before you try to attract the notice of Devas, you would have to make yourselves worthy of that notice. You should remember that these Devas are perhaps as high in evolution as our Masters, and anyway, if you wanted to attract any high notice, it would be as well to proceed along known lines, and try to make yourselves worthy of the notice of a Master.

The Devas are in another kingdom, and if you were intended to one day be a Deva, you would now be a Nature Spirit instead of a human being. In the days of the Chaldean civilization the worship was conducted along these lines, but you must remember that the ultimate end of this would be to take you out of the human evolution altogether. When you have attained the Asekha level, among the possibilities and avenues of work that open up before you will be the opportunity of transferring to an equivalent level on that line of evolution, but at present it would not be desirable to transfer in this way.

C. W. L.

Q. Will the Lord Maitreya, in the incarnation after the one now expected come as Maitreya Buddha?

A. No. The incarnation as Maitreya Buddha is equivalent to the Christian "Second Coming," although, of course, there will be no judgment in the orthodox sense of the term. This incarnation will be as the Kalki Avatara, and will be some time in the sixth root race. Before that he will have scores of incarnations in the fifth root race as the World Teacher. In that final incarnation he will attain Buddhahood, and gathering up his disciples, return "victorious, bearing his sheaves with him." Just as his predecessor, the Lord Gautama Buddha, being the World Teacher of the fourth root race, only attained Buddhahood in the fifth root race,

so our present World Teacher will only complete his work in the sixth root race. Then he will hand his work over to the Master K. H., as the Vaivasvata Manu will hand his work over to the Master M.

C. W. L.

Q. Do all the Masters receive pupils, or only the two who were responsible for the founding of the T. S.?

A. While, strictly speaking, an Adept is not a Master unless he takes pupils, all the Masters do not take pupils personally. The World Teacher Himself does not; all his pupils would go to the Master K. H.

Madame Blavatsky used the word Adept very loosely; speaking of Adepts who were initiated and Adepts who were not, but now we restrict the term Adept to those who have passed the Fifth Initiation, the Asekha level. So nowadays the term Master is in a general sense restricted to those few Adepts who take pupils.

C. W. L.

(From THEOSOPHY IN AUSTRALASIA.)

Q. Upon what does the finding of the Master depend?

A. Your power to find the Master depends on your power to help those below you. He will never be found by shutting oneself off in lonely search, and if we think we can help we should not hesitate to speak out. At the First Initiation the candidate is always asked "Whom have you helped?" and at least one witness must be produced who could say—"I have found the light through him." He who can say he has so helped, has a life well lived. Owing to the war it is easier to help now than it was before. The Masters are seeking among us to find Almoners for Their spiritual blessings. We Theosophists are fortunate to be here with knowledge to give and power to help.

G. S. A.

Q. On page 49 in THE OLD CATHOLIC MOVEMENT IN GREAT BRITAIN, we read that the Pope is regarded as the Primate of

Christendom and Patriarch of the West, and in that capacity is prayed for in its Liturgy. Also "It regards the collective body of the Catholic Episcopate as the supreme authority over the whole church on earth, and as representing Christ, the Head of the Body." What does all this mean? Some claim that the Old Catholic is Roman under cover. M. E. L.

A. The documents, officially issued, from which the above words are quoted were intended only as a temporary statement. They were to serve until various negotiations were complete, authorities in various countries had been consulted and a wider view gained of the several needs of the peoples to whom the Old Catholic Church was to minister. It is now possible to formulate more clearly the scope and aims of the movement and those particular phrases will be eliminated from the revised *Statement*. They took too much for granted in the way of technical and historical knowledge on the part of the reader. Instructed church people would quite clearly understand what they mean and see that they stand to refute the Papal claims and authority, but it would doubtless have been better not to have assumed this much knowledge on the part of readers.

In the historical controversies upon the positions of the Roman See there have been two main positions adopted, antagonistic the one to the other. Supporters of the Papacy (ultramundanes, as they are called) have held that the Pope as successor of St. Peter was invested with universal jurisdiction and today all authority over the Roman Church is centralized at Rome in the person of Pope Benedict. Against that view it has been urged with far the greater scholarship and learning that the Pope does not of right exercise any such universal sway, that he is one only among other patriarchs (*e. g.* those of Constantinople, Antioch, Alexandria) Rome, however, being the only See of patriarchal rank in the western "old world." In as much, further, as Rome is

the most important and numerically the largest of these historical patriarchates, the patriarch of Rome (other patriarchs are also called Popes) would occupy the chair at a universal assembly as *primus inter pares*—first among equals. That is what the term "Primate of Christendom" means in this connection. The Anglican Archbishop of Canterbury is called "Primate of all England," and his brother, Archbishop of York, "Primate of England."

Those who do not believe that the Pope is "Vicar of Christ," holding universal jurisdiction and able to pronounce, infallibly maintain rather that Christ, the invisible Head of the Church, is represented visibly by the whole body of bishops collectively.

The statements quoted above definitely range the Old Catholic Church on the side of those who deny the Papal claims—and indeed anyone who went to the trouble to study the history of the Old Catholic Church (or Old Roman Catholic, as it is called in Holland, on account of its being in the historical patriarchate of Rome) would be aware that these were the very questions on which it split off from Papal obedience.

To such history, as set forth in the *Encyclopedia American* or *Britannica*, it is sufficient to refer those who really do wish to understand the origin of the Old Catholic Church and not merely to stir up mischief.

After more mature consideration we, in our movement, have decided to treat the whole theory of territorial jurisdiction of clergy, bishops and patriarchs as an anachronism—as indeed it is in practice—for which reason the phrases referred to will be eliminated. This does not represent any real departure in the way of policy or practice, for the Old Catholic Church in Britain was entirely independent of the Pope, his authority and jurisdiction, and was, as it is now, autonomous. It may, however, be well to remind critics that the Roman Catholic Church has produced some saints and still has some redeeming points!

J. I. W.

AMONG THE MAGAZINES

Shall America wear black for her soldier dead? Like the problem of death itself this question of mourning is being forced upon public attention by the great war and its effect psychologically as well as economically is being at last seriously considered.

The CHRONICLE, published for subscribers only, takes the matter up in its December issue and reprints a score or more of letters from prominent women, in an effort to ascertain public opinion. In an editorial foreword, however, it puts itself squarely on record against "the panoply of woe originated by a less intelligent generation than that of 1917." It draws attention to the fact that French and American troops prefer to spend their furloughs in London rather than in Paris owing to the more modified mourning in the former place as compared with the latter.

The letters printed are almost unanimous in their opposition to black as a sign of bereavement. Their arguments, however, swing around considerations of unselfishness for those around them and the inappropriateness of black as the insignia of heroic death. "If we must change our dress at all," says one, "let us go clad in shining white." People are sensing the truth but they lack the more definite knowledge for which we Theosophists are trustees. The occult effect of colors should be understood and above all the truth about death should be spread abroad. When a woman can state that she can think of no better symbol of death than black crepe, she is in need of a new vision. This we have to give. In such times as these such knowledge is the bread of life. In the name of humanity let us not hoard it!

Margaret Prescott Montague, she who gave to us some months ago those radiant mystic sketches under the title of *Twenty Minutes of Reality*, weaves a world dream for us out of her heart in the ATLANTIC MONTHLY for December. Her theme is *The Great Expectancy*, that something of light towards which the children of earth are struggling in this midnight of agony, be it "a furtherance of democracy—a brotherhood among the nations" or "something more—a fuller incarnation of the spirit." This Hope which she finds reflected in many late books and magazines she gives in the words of a blacksmith and of the French Academician Maurice Barres. The Blacksmith: "Yes, there's something comin'—you kin sorter feel it in the air." Maurice Barres: "In these young men is taking place a resurrection of our most glorious days. Some great thing is about to come into being. Have you noticed that they speak constantly of God—that they pray?" The expectancy is world-wide and world-deep. The writer loves not war but does not in extreme prejudice and pacifism fail to realize the cosmic possibilities for good as well

as for ill in this titanic struggle. She sees that when man is too prosperous and self-centered—"too full of himself"—there may be little room for God. She likens the world of the materialist to the swine of the scriptures which rushed headlong into the sea. Also she believes that we perhaps held too cheaply "beliefs for which we were never called upon to die;" that "we had forgotten that we could die for ideals."

Most delicately she suggests the pre-existence of the soul and pictures some of us inviting ourselves into life for this very period. "What if some of us came into the world?" she asks "for the very sake of these tremendous times? Can this be true? Who knows? Not I, at least. I know only that if it were true, when we got back to the other side, and stood at the crossroads of eternity, where we could look both forward and back, we should be deeply humiliated if, from messages from the dead the following teachings do not stand out: the absolute certainty of life after death; the unhappy results of sin though those results are never permanent; the existence of higher beings, by us called angels and "of an ever ascending hierarchy above us, in which the Christ spirit finds its place, culminating in heights of the infinite with which we associate the idea of all-power or of God." The idea of heaven is confirmed and of a temporary penal state which corresponds to purgatory and not to the orthodox hell.

Now all this is splendid and is part and parcel of the Ancient Wisdom. Most certainly it is one with religion in the same way that science is one with religion. But when the eminent author states that to him knowledge "of the continued life of the soul, of the nature of that life and of how it is influenced by our conduct here "is religion—the very essence of it"—I must challenge his remark. The essence of religion cannot be included in this awareness of objective super-physical conditions, even when woven into an aspiring scheme, it is now as it has always been the realization of the soul, and through that realization inner communion with God. This has been the heart of all the Mysteries and the way to it is not through mere data regarding superphysical conditions.

Sir Arthur says: "Messages from the dead have been received in many lands at various times, mixed up with a good deal about this world when the great events which we had sent our spirits forth to meet had arrived, they had so overwhelmed us that we went down into despair before them, instead of meeting them with courage and high hearts, and weaving out of them some great redemption."

Those who have gone down not in despair, but in death, had their place in the ranks of the mighty crusade, their heads are wreathed in stars, "And what of us who are left?" she

demands. "Life has all at once become a very solemn and sacred thing. We cannot take it lightly any more, it is sanctified by the deaths of too many. It is a gift to us, something to be accepted gravely and reverently

from dead hands, and to be lifted up to such high and shining levels, that the consecrated gift may be the medium through which the Great Expectancy may find its way into the world for its fulfillment." G. J. W.

THEOSOPHICAL

The THEOSOPHIST for November is a distinctly rich number of 114 pages, not including the *Supplement*. In the *Watch-Tower* Mrs. Besant states that "the internments have done for Home Rule in India what I could not have done in ten years, for it has become the religion of the masses." Also she says that the great work done by the Theosophical Society for education in India is becoming more and more widespread.

The concluding article on *Theosophy and Education* by Mr. G. S. Arundale is a valuable contribution to the rapidly increasing literature on this important subject. The methods of the word-cipher are interestingly detailed in this second article on *Francis Bacon and the Cipher Story* by F. L. Woodward, M. A. Baconians will find in this story of the word-cipher, remarkable explanations, theories, as well as authentic data which substantiate the belief of many students that Sir Francis Bacon wrote the Shakespeare Plays. *Orpheus and His Lyre* by Margaret E. Cousins is a study of his world influence. We are impressed with the idea advanced that the holiness of beauty can be a most potent inspirer of the beauty of holiness—that art and spirituality ought to be one in the outer as they are in the inner worlds and the perfected art of religion will only be reached by those who are followers also of the religion of art. Lieutenant G. Herbert Whyte concludes his article on the *Knights of St. John of Jerusalem and the Last of the Grand Masters*. We have a glimpse of the unfolding of Napoleon's plans in 1798, which were but a camouflage for the trickery which was to result in the fall of Malta and mark the downfall of the power of the Knights of St. John of Jerusalem, the proudest order of chivalry in Europe. The fifth of the series of *Answers to Questions*, by Mrs. Besant abounds in knowledge. Mrs. Besant answers fully the questions we have all asked and been asked: "Is any given life period a fixed period?" Students of Theosophy will do well to get a clear understanding of Mrs. Besant's valuable explanation. *Rents in the Veil of Time* deals with the lives of Colonel Olcott, particularly his Indian incarnations. L. G. presents a vivid picture of *The Home Coming of the President*. It is not difficult for the sympathetic reader to catch the spirit of that historical event and to join with the music and cries of "*Vande Mataram*" as the enthusiastic procession escorts the "greatest woman on the planet" on that memorable night of September 20th, to her Adyar home.

A. H. T.

Some exceptionally interesting articles are contained in THE HERALD OF THE STAR for December. In the *Starlight* sounds a stirring call to action to all brothers of the Star. The coming reconstruction is the theme and never must the goal be lost sight of—not to refund a world on selfishness and competition, but to establish God's kingdom. A thoughtful article is contributed by Dr. J. Giles, *What Think We of the Christ*. He alludes to the different interpretations of the Gospel narrative and the discrepancies which present so many difficulties to the student. He suggests a novel reason for the loss of the doctrine of reincarnation in the Christian Church. Miss Julia K. Sommer writes an interesting article on *Educational Reforms in America*, sketching briefly some progressive steps lately taken in this world-problem of child education. The reader of Eugene Kokzmine's simple words on *Holy Russia in the Pictures of M. Nesteroff* will gain a glimpse of the spiritual life, perhaps not hitherto realized, of that great country of the future. Under the title *The Call of the Star Angels* Isabelle M. Pagan takes the patron saints of great Britain and Ireland and enlarges on the lessons each has to teach and the principles for which the Guardian Angels of these nations stand. Mrs. A. H. Taffinder contributes an interesting and instructive article on *Scoutcraft in America* and one feels with her that it is a splendid and worthy movement—an aducation such as it provides cannot fail to make noble men. Would that every meat eater could read and digest M. G. Colmore's impassioned and logical denunciation of this great transgression of the law of love—*The Meat Trade*. G. I. W.

We are glad to note, from the perusal of several recent numbers of THE VAHAN, that the English Section of the T. S. evidently has, in Mr. H. Baillie-Weaver, a man of common-sense and high purpose as its General Secretary; it is a pleasure to observe the frankness and resolution with which he speaks his mind when occasion demands it.

The December issue of the magazine contains a revised version of an article on the *Old Catholic Church* by Bishop Wedgewood which appears in the September MESSENGER. This, and an article on "*Round About Neutrality*" by Millicent Wadham and various other scattered comments on the O. C. situation indicate that there is considerable interest in that subject just now. This is only natural. Mrs. Leo contributes a short sketch of the life and work of the late Alan Leo which will interest astrologers. C. H.

BOOK REVIEWS

BRAHMA-DARSANAM OR INTUITION OF THE ABSOLUTE

By Sri Ananda Acharya. (The MacMillan Co., New York. pp. 210, including Appendix, General Bibliography and Index of Sanskrit words. Price \$1.25.)

The original purpose of these lectures which the author brought together for us in this volume, was to give to the public of Norway to whom they were delivered, a simple presentation of the Hindu concepts of eternity and eternal verities. It is doubtful if the subtle amplifications of the different schools of Hindu Cosmogony could ever be reduced to a form that would seem simple or even expugnable to the average clumsy Western mind, knowledge of them having been gained through an inner vision not yet developed in the occidental whose psychic wings are as yet but pin feathers. Sri Ananda's purpose is not to give out Eastern thought in academic form, but to bring into relief a few great central concepts, around which the student may build the results of his own intuition of the Absolute. The details of cosmical development as given in the different Indian systems he does not altogether omit, but outlines them sufficiently to show the difference between these systems and to reveal the general trend of Hindu metaphysical thought.

There are in India at least sixteen different schools of philosophy or Darsanas. Of these only the six principle systems are generally recognised, and of these six the author has treated in anything like detail only two. The Samkhya System of Kapila, supplemented by Pantanjali's Yoga and the Vedanta as taught by Vyasa.

Kapila's system is dualistic. In it he divides spirit and matter Purusha and Prakriti on the ground that there is within us always the witness or seer of our thoughts and feelings that pass within the mind or body. Because of the unique quality of each individual he posits "a plurality of independent souls, each of which is fundamentally different from every other. He also assumes the existence of a world of matter independent of the world of souls."

Although Kapila taught "(1) eternity of the souls; (2) imperishability of human feelings, thoughts, and actions; (3) rebirth according to the law of Karma; and (4) Liberation as the ultimate goal of man" his philosophy is known to Indian scholars as atheistic because he holds to the impossibility of proving the existence of God even while he recognizes the possibility of His Existence. Very different this is however from the destructive atheism which has grown up in the west. One thing distinctive of all Indian philosophies, according to Sri Ananda is the presupposition of the soul as the ultimate reality. The heterodoxy of the Buddha lay in the fact that he did not accept the authority of the Vedas, that he did not believe in a personal God and did not hold the soul to be an everlasting entity. Our Swami, however, has as

his personal opinion on the Buddhist doctrines of Nirvana "that the Buddha meant, not the extinction of the immortal spirit, but of the lower ego which is the seat of all selfishness and imperfections." As to the belief in a personal God no Indian philosopher holds to it as the final reality. It is but the reflexion in maya of Brahman, the Absolute, of Ishvara seen through avidya or ignorance which is co-existent with manifestations, itself an illusion, the Great Illusion. Thus Sri Ramakrishna is quoted as saying that: "in the superconsciousness of higher Samadhi the truth of the saying 'all in Brahma' becomes plain; while in the subconsciousness of lower Samadhi the truths of the 'personal God' can be felt and in the ordinary waking consciousness Kapila's teaching about Prakriti appears to be a fact." This is the Vedantin conception which is purely monistic, it is expressed in the Rig Veda as follows: "That which exists is One. Sages call it variously the Fire Substance, Providence, the breathing in Space." The vedantin seeks liberation by realizing his identity with the Absolute Brahman, while the follower of Kapila seeks to obtain perfection through the knowledge of the soul as distinct from matter.

The atheistic defect in the philosophy of Kapila was corrected by Patanjali, who taught the hierarchical system or different grades of souls one above the other from man up through the Devas to "The Highest of all in power, goodness and holiness"—God.

Gotama, the father of Indian yogis, sees God as an inner necessity of thought, the all-knowing Mind and Will working in Nature.

Narada taught that it is "the infinite beauty of God which attracts the soul of man" and paralleled Plato in his teaching of the Good, the True and the Beautiful,—"He is Satyama Sivam Sundaram."

"The Rishis," says Sri Ananda, "used to address God as 'The Poet of the Beautiful' and 'The Fountain of Delight' and this is the experience of all devotees, of all worshipers, and of all mystics. This is the universal testimony of religious consciousness and is as valid as the generalizations of science, or the highest synthesis of philosophy."

So much for the transcendental aspect of these great Darsanas. Their marvel is that they include and balance both the mystic and occult conceptions. While bringing out the supreme fact of God consciousness in the soul of man they have overlooked nothing of the mechanical side of manifestation.

At the very beginning of the book are two charts depicting first "Kapila's theory of the Cosmic Evolution," and second, the same "according to Vyasa's commentary."

Especially for the Theosophist who has not looked into these ancient Hindu systems will this book be valuable. After reading it the Secret Doctrine can be studied with fuller comprehension of its references and of the extent of its synthesis.

G. J. W.

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