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FRANCIS-BACON, BARON VERULAM, VISCOUNT ST. ALBAN

BY FRANCIS EARNEST UNDY, M. A.

Ad D. B. (Dominum Baconum)

*Si bene qui latuit, bene vixit, tu bene vivis
Ingenium que tuum grande latendo patet.*

—FROM EPIGRAMMATUM OF JOHN OWEN (1612).

(Translation:—If he who has lain well hid, has well lived, thou livest well; and thy great genius from its concealment shines forth.)

O give me leave to pull the curtain by
That clouds thy worth in such obscurity.
Good Seneca stay but awhile thy bleeding
To accept what I received at thy reading.
Here I present it in a solemn strain
And thus I pluck the curtain back again.

ATTORNEY'S ACADEMY OF THOMAS POWELL (1630).

Dedicated to True nobility and tried learning, beholden to no mountain for eminence nor supportment for height.—Francis Lord Verulam and Viscount St. Albanes.

THE Theosophic student who finds in the following pages a brief statement of certain truths that he already knows, may be moved to indulgence by the thought that readers who are not theosophists will find it helpful, in fact necessary for a proper understanding of the rest. The attempt is here made to apply the Theosophic "key" for a fuller understanding of the life and work of this good

and great, but hitherto greatly misunderstood man—giving at the same time some of the results of ordinary Baconian research, without the evidence supporting them, which would be endless.

Francis Bacon, or Francis St. Alban, as it is better to call him (for he was not the son of Sir Nicholas and Lady Bacon who brought him up) was a most mysterious person, and it is no less curiosity than at-

traction towards his lovable character that fascinates all students of his largely concealed life and works. None knew better than he how to cover up his tracks when he did not wish them to be seen, and so effectually has he done this that it is seldom possible to bring forward direct and convincing proofs of mysterious facts about him. There is nothing but circumstantial evidence to be found, and even that nowhere exists in smooth solid vein of ore, to reward the miner, but rather in innumerable small "pockets" of gold-dust. This kind of mining, therefore, is not likely to attract the matter-of-fact man, who immediately assails the discoverer with the question, "What proofs have you?" Rather is it adapted to attract the intuitional folks, who at the risk of an occasional mistake, and in spite of being in a minority, delight to follow comparatively slight indications on important subjects, until by the accumulation of these they become firmly convinced. Baconian students have long ago convinced themselves that St. Alban was the real author of "Shakespeare," and there is no need to pursue that subject here. Baconian books abound and will almost certainly satisfy anyone who with unprejudiced mind will take the trouble to study them. There is in fact no evidence whatever for the authorship of William of Stratford, whose name by the way was not Shakespeare but Shagsper or Shaksper, except the name on the title page. Absolutely all the evidence points the other way. It is with this as with the lion's den in the fable. It will be remembered that the fox declined the lion's kind invitation to dinner, because he noticed that all the footsteps went into the den while none came out again. So it is in this case. Circumstantial evidence is abundant and convincing, while against it there is only the name played with by the true author who turned it into the hyphenated word "Shake-spear" to denote that he would shake a lance for truth. But this is only a small part of the extensive discoveries which have rewarded long and cheerfully sustained labor; for even the orthodox Baconian (if such a word may be used to distinguish the ordinary inquirer from one familiar with Theosophic teaching) has gradually discovered in the course of his researches, that the famous

plays were but a comparatively small fraction of the literary output of this fascinating and tireless worker. *BACONIA*, the journal of the Bacon Society (of 11 Hart St., London, W. C. I.) has been appearing for nearly thirty-one years, and interesting articles are still being written just as though the subject had never been tapped at all. Some things certainly have been made tolerably clear by the united exertions of able writers, and especially what was at first thought to be the whole mystery—the authorship of "Shakespeare;" but research while rewarding the searchers with the particular result sought, does but put them incidentally on the track of other mysteries which had previously been unsuspected. St. Alban's literary labors seem almost endless. At any rate we seem no nearer the end of the mystery now than at the beginning. The second-hand shops of London contain a mass of Elizabethan and Jacobean books (published under many names) largely unknown even to students of English literature, nearly the whole of which will eventually be found to be his. Mr. Parker Woodward, Solicitor, Nottingham, one of the many workers in this field of investigation, has published an excellent little book at 1/—*FRANCIS BACON'S WORKS, ACKNOWLEDGED, VIZARDED, OR SUSPECTED, CATALOGUED IN ORDER OF PRINTED DATE WITH NOTES.* (Sweeting and Co., 4 Dyer's Building, Holburn, London, 1912.) In this book, which he acknowledged to be a mere first rough attempt, he says "using at first mere pen-names such as *Immerito*, *Euphues*, *Lyly* and *Watson*, he moved on to the arranged use of the names of men-players (some of them having been 'children of the Royal Chappel' in their boyhood) such as *Gosson*, *Peele*, *Green*, *Marlow* and *Shakespeare*, or of clerks, parsons, assistants and tutors such as *Spenser* (who went to live in Ireland), *Kyd*, *Bright*, *Burton*, *Webbe*, *Dorrell*, *Nashe*, *Whitney*, *Wilmot*, *Heywood* and *Peacham*. . . . He title-paged his *APOLOGIE FOR POETRIE* to his dead friend *Sidney*, thus desiring to attach him to the temple of fame. He vizarded a few of his writings, with consent, in the name of his colleague and secretary, *Ben Johnson*."

The reader may wonder what it is that makes intelligent people engage in this in-

vestigation. The charm of it is three-fold;—first, the natural pleasure in solving a puzzle and unearthing truth and doing justice to one who was good as well as great; second, the intrinsic beauty and interest of the works to be studied, which constitutes a never-failing source of pleasure; and third, the pleasure which one always derives from the contact established in the subtler matter of the mental plane between the reader's mind and that of his author, who happens in this case to be now one of the Holy Ones of the earth. As Theosophic students know, reverent attention directed towards one of Them brings down at once into our hearts and minds the delightful influence of Their peace and blessing.

Playing Hide and Seek with Posterity

In THE ADVANCEMENT OF LEARNING (1640) at page 45, occurs the following passage:

For so he (King Solomon) saith expressly, the glory of God is to conceal a thing, but the glory of a King is to find it out. As if according to that innocent and affectionate play of children, the Divine Majesty took delight to hide His works, to the end to have them found out, and as if kings could not obtain a greater honor than to be God's play-fellows in that game, especially considering the great command they have of wits and means, whereby the investigation of all things may be perfected.

When the author of these words came into birth in England in 1561, he must have been already, among other things, one of the greatest poets of the world, and it may safely be assumed that he had given proof even in distant classic times, of the highest poetic ability; but of this more anon. One thing is pretty certain, for those who have studied the subject, namely that he created single-handed the literature, and to a large extent, the language, of the Elizabethan age, giving us among much else, Spenser's FAIRY QUEEN and Other Poems, SHAKESPEARE, and the AUTHORIZED VERSION OF THE BIBLE, and working all the time, deliberately and systematically, to enrich his native tongue by coining and introducing into his writings words derived from other languages.

The explanation usually given by those who have satisfied themselves that he wrote the plays, of his having done so anonymously, is that "Letters" were not honored

at that time in England, that it was rather a disgrace than an honor for a man to engage in such pursuits, and that Queen Elizabeth, who suffered from continual conspiracies and was excessively jealous and suspicious, would not tolerate any dealing with history. Both these ideas are correct and the intolerance of Elizabeth for his literary efforts went beyond English history at any rate, for it is related in the BACON CIPHER STORY, as deciphered by Dr. Wm. Orville Ward-Owen, that the Queen discovered when Bacon was but a youth, that he had written a play about Hamlet Prince of Denmark, and bade him (then only about sixteen) bring to her the manuscript, which he in his innocence did; whereupon she incontinently thrust it unopened upon the fire. These two reasons doubtless weighed with him, but there was more in it than that; for as our eyes gradually open to the splendor and immensity of his literary achievements, there dawns upon us the possibility, nay almost the certainty, that he had one wholly disinterested reason. The aim of all his writings was to please and instruct at the same time—to attract by beauty and then to instruct men in virtue in spite of themselves, though always by indirect means; for none knew better than he how very intolerant men are of anything that savors of direct instruction. He was quite of one mind with the Latin poet, who wrote "*Omne tulit punctum qui miscuit utile ducl*," which may be freely rendered "the highest aim of writing is with the agreeable to mingle the useful." His aim was ever to "hold the mirror up to nature," leaving men to discover for themselves in the virtues and vices of others what should by the wise be followed and shunned. Now, writing as he did a vast mass of literature, which like all literature worthy of the name was intended to benefit and uplift mankind, he seems to have reflected, as it were, that "a prophet is not without honor save in his own country," and that his fellowmen would certainly resent it if these many and varied writings were to proceed from one and the same man, and that man known and living among them; whereas if he used many names, and those of men either imaginary or already dead, or if living little known

to fame except gradually through his own works being attributed to them, all cause for such resentment would be removed, and the readers' hearts and minds the better opened to that instruction which was his true but concealed aim.

While thus for several reasons, some perhaps still unsuspected by us, desiring anonymity for all but the comparatively insignificant amount of his acknowledged writings, he was quite sufficiently human to be by no means indifferent to the recognition of his labors by a later generation. How long his secret would be kept he naturally did not know; and he was in fact torn between two fears—one lest it should be discovered in his life time, which might have led to a speedy and premature death, and the other lest it might never be discovered at all. Of course many of the writings were such as would not, even if discovered, have affected his personal safety, but in the secret history of his own times which he carefully imbedded in cipher in many of his works—running continually from one to another of them—he revealed many mysterious facts not only of authorship but of his own parentage and life and of the lives of his relations and contemporaries. The statement as to his parentage would alone have sufficed, if discovered, to bring about his death, for his mother, the Queen, had threatened him to that effect. The cipher reveals the fact that he was really the son, not of Sir Nicholas and Lady Bacon, but of Queen Elizabeth and Robert Dudley (afterwards Earl of Leicester), her real but unacknowledged husband.

It will be seen that, when writing the cipher history, he had no idea that it would remain undeciphered and unknown to the world for nearly three hundred years; but at any rate he devoutly hoped (and did his best to bring it about) that it would not be found out in his own life time; and it seems not unlikely that he had, as suggested by Mr. W. T. Smedley in his interesting book, *THE MYSTERY OF FRANCIS BACON* (London, Robert Bains and Son, 1912),

conceived the idea of doing with posterity as he says God does with Kings—making them his play-fellows in a game of hide-and-seek. That game has been played by the Bacon Society for thirty years in BACONIA.

But what he probably did not foresee was that he would himself, before the cipher was deciphered, become what is known to Theosophists as a Master of The Wisdom and would be able to utilize his game with posterity as a means of helping the world. Exactly how this can be done, will be easier for Theosophic students than for others to understand; and yet there is nothing so very mysterious about it for those who are familiar with the idea of the power of thought and its independence of distance. The "just men made perfect," those glorious Saints who live but to do the will of the Supreme and who are called in Theosophy Masters, are the guardians, guides and leaders of humanity—the Mediators between God and men. Through Them, as the natural channels, His power, wisdom and loving activity flow down into this work-a-day world, not only in answer to all true prayer, to whomever offered, but in answer to all reverent thought directed to any one of Them and evoked by admiration of His goodness and greatness. Now there are many people in Britain and America, to say nothing of other parts of the world, and far beyond the limits of the Bacon Society, who are strongly attracted to the Francis Bacon who lived three hundred years ago; and their reverent attitude towards Himself can be consciously used by the living Master as a channel for the admission of His love and wisdom, which through them flow out for the helping of the world. The hidden way in which this power flows was poetically indicated by the Christ—"The wind bloweth where it listeth, and thou thou hearest the sound thereof, and canst not tell whence it comes and whither it goeth; so is everyone who is born of the spirit."

(To be continued)

AN OPEN LETTER IN JUSTICE TO ANNIE BESANT

To the Editor of PEARSON'S MAGAZINE:

Sir:

I write you in reference to your article entitled *Rebel and Reformer: Annie Besant*, which appeared in the March number of your magazine. It is, in some respects, a glowing tribute to her, worthy of your widely-read publication and of the charm and originality of your literary genius. In other ways, however, it is an unjust reflection upon the character of its heroine, as it contains inaccuracies about certain of her life's events. Judging logically from the fullness of your appreciation, one must conclude that you have been misinformed about the incidents mentioned. Will you now give to the facts a corresponding publicity?

A correction is certainly worthy of your serious consideration because thousands upon thousands of the persons in America, who read your magazine, read and admire Annie Besant too. There are nearly eight thousand in this country alone who look to her as their leader and spiritual teacher.

They will greatly rejoice at your words of appreciation but they will be pained also because you thought it necessary to repeat hearsay slanders that really have no foundation in fact. You also made other statements about her life and work which can be refuted by referring to the judicial records of the English courts.

A correction of these misstatements should be made by you; otherwise it will be detrimental to the authoritative value of your publication and to you personally as a journalist whose statements may be relied upon.

You say that you heard Mrs. Besant speak on one occasion, and about twenty-five years later obtained an interview with her. Is this, then, the sum total of your personal touch with her? In this case is your evidence concerning the facts of her life and work to be accepted as more reliable than that of the many life-long friends who have been, and still are, closely in touch with the innermost of those events? Their evidence certainly refutes some of your statements.

I myself have known Mrs. Besant for many years, as well as several of her most intimate friends of the past and the present; I have worked closely with her as my leader and loved friend; have served as her deputy at Adyar, Madras; have taught her ideals and spoken them publicly from the lecture platform in most of the countries of the world; have followed her closely in her social, political and religious reforms for India, and in her battles there for Home Rule; and have only just returned from there after witnessing her unjust internment. Unfortunately I could not witness also her happy release and the triumphal homecoming and fetes in honor of her victory.

Surely you will grant me space to speak the

testimony of her friends and my own as to the truth concerning her.

Turning to your article: You begin by pointing out that Monsieur Bruntiere hit on the right argument when he said regretfully that in England they stone their prophets. Yet you cast a large stone (from the back, too) at Annie Besant when you voiced the vile slander that "Before she left her husband for Charles Bradlaugh, the great iconoclast, she had withdrawn herself from him and told him that they had nothing in common." (Italics mine.)

Thus you permit the inference that she was guilty of infidelity and of feminine caprice. She was not guilty of either. She did not meet Mr. Bradlaugh for sometime after she left her husband. You ought to have the evidence before you of her husband's cruelty, as told by her personal physician and a clergyman. Did you know that Walter Besant struck the mother of his unborn child, and that her life was despaired of because of his treatment of her and the resultant unhappiness? She even contemplated suicide as an escape. Was it surprising that that "eager soul as pure as flame" should have nothing in common with such a man? And how could she leave him for a man she did not even know? Recorded testimony and dates establish her innocence.

After she left Mr. Besant she lived with her children and her mother, supporting them by any work she could find to do. Later her social reform work brought her into touch with Charles Bradlaugh, a man of noble character and pure life. His two daughters were intimate friends of Mrs. Besant, and loved and worked with her; they were strong defenders of her work and life, as of their father's. Would they have been so if this slander had been true? Both Mrs. Besant and Bradlaugh detested free love and every other form of moral depravity, and they lectured and labored to root them out of London. They were themselves unquestionable examples of the principles they taught for the uplifting of society, living open, moral lives above reproach, as many friends can testify.

You point out that she was arrested because of her pamphlet on birth control, "and that, in spite of an extraordinarily able defense by Bradlaugh, was condemned to prison and fined to boot." You say that his able defense deserves to be remembered. It might have been well for you to ask people to remember also that Bradlaugh moved a writ of error, which the Court granted, and the verdict condemning them was quashed. There was no fine paid by either Mrs. Besant or Mr. Bradlaugh, nor any prison term served for publishing the birth-control pamphlet. The defendants were entirely exonerated from any corrupt motives. (See the court records of the case.)

As one who has heard Mrs. Besant lecture and teach in classes hundreds of times, I must

also differ with your statement that it was Buddhism and its doctrine of Nirvana that "appeared as the very portal of Heaven . . . to her thirsty and passionate temperament . . ." She respects the doctrines of Buddhism, but her allegiance is to Hinduism—a vastly different faith. She is an occultist—not a mystic. Those who have studied both, know the great distinction between them. The occultist seeks union with the Supreme by scientific investigation of His will in outer forms and conditions. The occultist delights in trying to bring the Divinity he has found into greater expression through the reforms he endeavors to establish in the evolution of the world's humanity; his work is in the thick of the fight. The mystic seeks the Supreme in the solitudes of the heart, the cloister, the jungle, and in the ascetic, meditative life generally. The outer details of the pathway to union have no interest for him. The inner bliss of union with the Supreme in Nirvanic consciousness is his goal. Both attain Him by separate ways.

Can you imagine Annie Besant, the passionate world-reformer (as you describe her), as a mystic? Even if she were offered the bliss and rest of the Nirvana of which you speak, she would refuse to enter it until the last struggling soul that needed help had preceded her.

It is with this self-sacrificing spirit that she is fighting to free India from the existing oppressions—remnants of the atrocities of the East India Company. She is trying to rescue the country from the political and economic slavery imposed upon it by Anglo-Indian and English capitalists and militarists, but she is not agitating against the principles of the true government in England. The grafters in India succeeded for a long time in keeping it in ignorance of the true state of affairs there. Annie Besant started her newspaper, *New India*, mainly as an informative medium to England, and entered the political arena for the same reason. (See her *INDIA: A NATION*, p. 36.)

When President Wilson's war-message thrilled the world with its inspired ideal of freedom for all subject nations, Indians cried out with joy at the hope it brought, for they were slaves. Nevertheless they were fighting for world liberty, loyal to England, and gallantly

sacrificing their lives in France, Egypt, Mesopotamia, and elsewhere (See the King's eulogy of the Indian troops, in *Parliament*, *LONDON TIMES*, February 7, 1918).

Annie Besant annotated President Wilson's war message, and spread it broadcast in India. At the same time she urged Indians to continue to be law-abiding and peaceful in their demand for equal rights with England's other colonies. She also aided them to enlist as soldiers for England and the Allies.

"For God, Crown and Country" was the motto or NEW INDIA.

At last the Governor of Madras issued an edict that "All thoughts of the early grant of responsible Self-Government should be put entirely out of mind" by Indians, and that stern repressive measures would be taken to enforce this; that all agitation for Home Rule must cease. (See Lord Pentland's speech to his Council on May 24th, 1917.) He then interned Mrs. Besant without trial, and refused to tell her the specific grounds on which he took this action. He declined to discuss the matter.

But Lord Pentland's pronouncement and action came too late. The true England had at last heard India's cry through the voice of the reformer, Annie Besant. His Majesty's Government sent the Secretary of State to India to investigate and recommend reforms. At the same time, India's Viceroy, Lord Chelmsford . . . not only ordered the release of Mrs. Besant, in Madras, but instructed the Governor of Bombay to rescind the order which forbade Mrs. Besant's entry into the presidency. . . (London, *NEW STATESMAN*, quoted in *LITERARY DIGEST*, Nov. 17, 1917). He also proclaimed at the same time, that England's goal for India was Home Rule!

So Annie Besant is not to die gagged in prison, as you prophesy. She is free. She is leading the three hundred and fifteen million people in their cry *Vande Mataram*—long live the Motherland! It rings out from the peaks of the lofty Himalayas, down through India's sweeping coral strands, to Ceylon's isle—countries where the prospect of Home Rule pleases, and where only capitalists and Anglo-Indians are vile.

Yours faithfully,
MARIE RUSSAK HOTCHENER.

Editor's Note—Mrs. Hotchener's letter is very interesting, inasmuch as it gives later information than I was possessed of.

I am delighted to hear that Mrs. Besant has been released by the English Viceroy of India, and to hear also that "England's goal for India is Home Rule."

This will be a gospel of good tidings to the millions striving for justice throughout that great dependency. But this pronouncement came after my article, and I can hardly be blamed for lack of faith in such a happy deliverance when Ireland is still in chains.—Editor PEARSON'S MAGAZINE.

GOD

BY WEBB SHEPARD

LET us talk a little about God, as plain men in the simple language of every day. It would seem that God must specially love plain men, He is developing so many of us; and the common language, well, it has been fashioned for use of the plain men beloved of God.

All trails lead at last to God and one may find Him by any route, but to-day let us follow the trail of riches, eagerly pursued by acquisitive man, and see how God reveals himself in the wealth of the world.

Wealth! What an amazing world this is when one contemplates its riches! Our desire is unbounded, but nature's limitless wealth shames our feeble gathering. The dreams of Croesus take on an aspect of penury when one surveys the opulence of nature and considers what the aspirations of the Lydian king might have been.

But we have poverty? O yes, poverty in plenty—quite literally. We have appalling poverty in the midst of abundance. But this is the point, it is we only who are poor, not this world of amazing riches. We are in poverty, not because there is any natural dearth, but because we lack the vision to see, the energy to acquire, or the wisdom that pilots the way to possession. Our purses are lean, our feelings are petty, our thoughts are emaciated and our spirits are poor, not because nature lacks anything of wealth in any realm, but because we, her natural heirs, have thus far failed to enter into the fullness of our inheritance. It is so in every realm, poverty competing with primal plenty for place in the world, destitution crowded hard for standing room by unused natural resources. What has this to do with God? O everything! It leads as straight to Him as the homing pigeon to the loft where it was born.

THE TRANSCENDENT GOD

Consider the ways of the miner. In the mental, the emotional, and the spiritual realms there is "pay dirt" in every gravel.

Not that every miner perceives it. O no, not to all men as yet, nor to any man all at once, does nature reveal the extent of her stores. "There are more things in heaven and earth, Horatio!" Or perhaps it is that only gradually, by little and little, our eyes become capable of sight. At any rate, as we come up from barbarism we learn gradually that there is gold in the stream of existence. We recognize the coarse gold, the big nuggets the obvious divine in life. This sets our thoughts toward the "mother lode," for dawning intelligence comprehends the easy fact that there must be a source of things. Gold in the bed of the creek argues a richer store in the hills. But we cannot reach the mother lode. We try and fail, turning back baffled. It lies far up on the heights of existence, beyond our climbing. We haven't the equipment; the air is too rare for our breathing. Try as we may, we cannot get up to it. Even with our sight we cannot reach it. We can only know that IT IS, and that from it the stream of life brings down all the gold we find on lower levels.

"We dimly guess from blessings known
Of others out of sight"—

and so we achieve our idea of the Unknown God, the Veiled Being, the First Cause, the All Source, the Transcendent God. We are led to the conviction that He IS by trying to trail the wealth of the world to its source.

THE IMMANENT GOD

Failing to reach the mother lode, hopeless for the time of attaining that high altitude, we turn increased attention to the ore which the current of life brings down. Panning the bed of the stream, further experience and growing discrimination enable us to recognize gold less obvious than the big nuggets of our first acquaintance, and we come gradually to realize that the gravel is pretty generally and liberally sprinkled with "pay."

Emerges, then, the fundamental truth

that there is a vast primal wealth in everything, an incalculable treasure inherent in the realms of matter, of mind, of emotion and of spirit. Wealth, abounding wealth stored for all! Consider only the chemist's atom, for this is the original "building block" of which physical matter is constructed. The atom is a little thing which lacks even a speaking acquaintance with the most insignificant mortal and is unable to obtain a glance of recognition from any microscope, big or little. It is too small to number among one's acquaintances, and yet the phenomena of radioactivity reveal it as the storehouse of energies of an order one million times greater than the greatest now handled by chemistry or released in the high explosives of modern warfare. The little radium atom loses its grip on the immense energies it holds, and they come volleying forth in a veritable eruption of thousand-split particles of electric force, pouring out in a stream of fundamental energy which to our understanding seems practically inexhaustible, "cascading" from state to state, from potential to potential until our minds are bewildered with trying to follow the whirling transformations. The calculation runs that the same little bit of radium will go right on pouring out this incomprehensible stream of energy without replenishment, for two thousand five hundred years, and then—why then, it will have reduced its store by one-half—maybe. So says modern science of the first exhibition of the radium atom, and it doesn't hazard even a guess as to the possible "second wind" of this small energetic. The greatest minds of modern science stand uncovered and devout in the presence of the erupting atoms of uranium, radium, thorium and actinium, and with hushed voices suggest that the wealth of energy revealed in these is common to all physical matter whatsoever, be it wood, iron or stone, glass, grass or human flesh, since this outpouring is but the phenomenon of atomic disintegration and all these forms of matter are fabricated of fundamental atoms.

What is this primordial wealth, this fine gold, this incalculable energy in everything? Quite simply, it is God. It is the

life of the Solar Logos inherent in everything, by reason of which everything exists. The inmost essence of everything is God, who is Good, who is Wealth, who is Energy—name Him as you will. The student of occultism may recall the "First Outpouring" from the third Logos, and allow the erupting atom to suggest that in this amazing exhibition of energy it is but relinquishing the Logic store so long ago breathed into it by the first outpouring. He will also realize that there is more, vastly more of God in matter than is revealed by the streaming energy of the disintegrating atom, for he will recall the "Second Outpouring" of the life of the Second Logos into matter, which life wave ensouls the forms of matter that it builded. This he may be able to differentiate from the atomic energy if he will consider the difference between a piece of lumber and a living tree. The "dead" and seasoned board holds within its atoms the inexhaustible stores of atomic energy, but the form of the living tree held also the ensouling life of the Second Logos which withdrew when the tree "died."

The mystic and the nature lover become sensitive to the presence of this ensouling God life in nature's forms, in grass and shrub and towering tree. Something there is in all the woven fabric of existence which speaks to something within himself, and something there is within him which answers in kind. God everywhere, in everything, the essence, the energy, the amazing wealth of it all! Spinoza, the Jew, drank deeply of the heady wine of this realization and wondering men called him "the God intoxicated."

Thus the nature lover, the mystic, the scientist and the philosopher all come to know something of the Omnipresent and achieve realization of the Immanent God.

THE PERSONAL GOD

But what of the personal God? The human heart yearns for Him. The transcendent God transcends our conception of personality. We want a God more intimate, incarnated, mingling in human life with personal interest, entering into it with personal sympathy, a God specially

related to us rather than shared by us equally with all created things. Does He exist? How shall we find Him?

The simile of the miner and the trailing of riches will help us here, for the great law of fundamental wealth holds good in His kingdom as in all others. The placer miner sometimes becomes a "pocket miner." He, too, wants the intimate find, and seeks the concentrated deposit, the focalized good. Ignoring the general bed of the stream, he pans the "pockets," the special places where certain influences, to the miner known, may have deposited rich accumulations of ore. It is like touching the mother lode when he finds a real pocket. We learn much by simile. What nature does in one place she does in many. What obtains in one realm obtains likewise in others. God uses the same plan over and over. There are pockets of gold in the mountain streams, and there are focal points for the greater gold of the Spirit of God. If we would find the personal God we must look for Him where personality comes to light. Man himself is a "pocket." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Yet again, did not He say, "The kingdom of God is within you," and did He not teach us to pray to the indwelling personal God in the invocation, "Our Father who art in heaven"? Surely the personal God is not far to find. He is in the most intimate places we know, in the hollow of the brain and the secret place of the heart.

We may turn to the kingdom within and there discover, within ourselves, a Divine Entity, a Celestial Exile, a Personal God who is to each the light "which lighteth every man that cometh into the world." It is He who responds to our cry for a personal God, who satisfies our heart-craving for guidance, for help, for great companionship and for sympathy and love. Our most intimate yearnings are satisfied and hushed in Him. And finally we learn that He is our God indeed, our very own, ours for time and eternity; for He is none other

than our own higher Self, a living fragment of the One Self domiciled in us, one with us, of the same identity, and of whom we may whisper, "It is I."

THE SOLAR LOGOS

One more conception of God we may achieve if we turn our eyes to the dizzy pathway of the evolutionary peaks which tower to infinity above us. The personal God within us is an evolving entity, dowered with eternal life and fully bent on climbing the infinite heights. He came from the exalted levels and can never be satisfied with other than the celestial airs. Manhood, super-manhood, Planetary Spirit, hosts of exalted ones, Seven Spirits before the Throne, and then the August One who wields the scepter of worlds, the Creator and Governor of Systems, the Logos in whom humanity lives and breathes and has its being—somewhat thus stand the steps.

"Heaven is not gained at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

To our conceptions, then, of God are we led by following the clue of His riches. Yet He is all one, for three are but expressions on lower planes of the one transcendent God of whom we may know only that He Is. From Him all came forth, to Him all return. The Self is one, the Life is one, thrilling, throbbing, pulsing through all realms; and when we would sum all up, roll the microcosm and the macrocosm into one and achieve conception of the ultimate unity, we murmur the one word—God. And if in our contemplation, like the great Hebrew, we are exalted to intoxication, it shall only be that we have lifted the chalice of the grapes of God and touched to our mortal lips the divine wine of realization which in rarest moments we may taste on the supreme heights of aspiration. "O the depth of the riches both of the wisdom and knowledge of God."

Though we travel the world over to find the beautiful, we must carry it with us, or we find it not.

EMERSON

WAR WORK

LAURA SLAVENS WOOD

War Secretary, Publicity Department

Many letters are being received from over the section expressing intense interest in the War Work and containing checks that testify to the sincerity of these statements.

So far the plan seems to be meeting with hearty approval. It is most encouraging to receive such expressions from correspondents as the following:

Will support the plan of campaign when it comes along.

I approve of your plan entirely and believe it can be carried out in full.

UNIFIED PLAN

There are many willing workers waiting for a general plan along which to direct their activities for the best results and with the least waste and overlapping of effort. Individual efforts in the camp work have not always met with success for a lack of general understanding of army regulations and the nature of the work.

It takes a good while to swing a section, but when 7,000 people fall in line, working with unity of plan and a single purpose, they will soon gather tremendous momentum and then the work will be rapidly and easily accomplished.

\$8.00 PER MEMBER

To raise the \$50,000.00 will require \$8.00 apiece for each of the 7,000 members composing the section. Many will give much more than that and no one is so poor that he could not pay \$8.00 per year if he begins at once to save for that purpose.

SUBSCRIBE NOW

The money will come. Pay what cash you can, the balance monthly. Let each member bring his quota as an offering to the Master, and let it represent some special effort or sacrifice. Our boys are dying for us. We can surely raise \$8.00 for them!

While the lodges can use any method

they prefer in raising their assessments, we desire very strongly to give the budget system a fair trial. This leaves each individual to provide his own method of raising his pro rata.

When the true spirit of giving is the ideal, a greater blessing and greater success seem to follow than when other methods of raising money are resorted to, such as selling refreshments and giving entertainments, which appeal more directly to the sense nature than to the spiritual nature. To give outright without asking a return for self is the true way to give.

HOW THE MONEY WILL BE EXPENDED

A great deal of careful thought is being given to the problem of expending the \$50,000.00 in the wisest manner, in order to get Theosophy to the soldiers with the greatest possible speed and with the least expense.

The War Secretary has received reports from most of the theosophical workers near army camps. Their various methods have been tested out; their successes and failures noted, and a system evolved from their joint experiences. Methods that have proved failures have been discarded, one of which was the effort to enter the army camps. This was found impracticable at present because of the decision of the Government that only the Y. M. C. A., the K. C. and the Y. M. H. A. will be allowed the privilege of erecting halls inside of the army camps.

Members and camp workers are requested to continue reporting on progress of the work and offering suggestions.

RECREATION HALLS

The plan evolved from joint experiences that seems best to meet the present needs is to establish recreation halls for the soldiers, to be exclusively under the control of Theosophy and to serve also as Theosophical headquarters.

For this purpose a good hall, *centrally* located, is required. It must be large enough for dances and entertainments on a large scale.

This work can best be begun by expanding present activities. Where there are two or more small lodges in a city it is suggested that they combine; with some assistance from the War Fund they will be able to rent a really fine hall.

This hall should be kept open night and day for a reading and writing room, where soldiers are made to feel welcome at any and all times. It should contain tables, chairs, free writing material (letterheads and envelopes, with the address of the Theosophical hall printed on them), a good library, magazines, a piano and a phonograph.

One successful recreation hall is in operation in which two dances per week are given and attracting large crowds of young people, as well as their elders.

Lectures and classes especially adapted to soldiers are held here and well attended. Free instruction in conversational French is being given to the soldiers and is proving very popular.

Soldiers have been heard to remark on entering the hall: "This is a happy place. You can feel it as soon as you enter the door."

A recreation hall and reading room for the soldiers awakens great interest among the civilians. Everybody is willing to help the soldiers. If an appeal is made to them they will donate much of the furnishings, books and magazines.

Announcements of the recreation halls will be made on last page of leaflets, leaving blank space for local address, or, perhaps, a separate announcement card may be prepared for this purpose.

WAR LITERATURE

We realize that the War Work requires quite a different line of literature from the regular propaganda. As stated in the last MESSENGER, there is a great scarcity of literature suitable for the soldier. We are making every endeavor to supply that deficiency as rapidly as possible, and we would very much appreciate suggestions

from the section as to what they consider the most appropriate and helpful leaflets and other literature for the soldiers.

The following leaflets, written expressly for use *within* the camps are now ready: *How to Overcome Fear, Why Camouflage?* and *How We Go Over the Top*. These leaflets are allowed on the Y. M. C. A. tables in Camp Logan, because they are not so pronouncedly Theosophical as to arouse antagonism. In *How We Go Over the Top* some space is devoted to the noble work of the Y. M. C. A.

What Theosophy Will Do for You and *The Inner Side of the Great War* are distributed from the recreation hall, the soldiers carrying pockets full of them and passing them along to their comrades.

A series of new leaflets are being written strongly setting forth the elements of Theosophy, and these had best be used in the recreation halls, which we hope to open up soon near every camp city.

A leaflet, which will probably be entitled *Comfort for the Bereaved*, is also being prepared to be sent to families of the slain. Will each lodge please appoint some one to clip the casualty lists from the newspapers and compile from that the names and addresses of the families in their own city and vicinity to be used in the future for the distribution of these leaflets.

EXCERPTS FROM LETTERS

Numerous suggestions have already come in for which we feel very grateful, from which it may be helpful to make a few quotations:

Here is the answering echo to your article in the April MESSENGER on War Work. I wish I had a thousand times as much to give! (Enclosed was a generous check.)

I have a lot of books and pamphlets. If they are acceptable to you I will gladly send them to you. My experience in the endeavor to spread our beautiful wisdom among soldier boys has not been very encouraging. These books, etc., are, therefore, just waiting for a word of welcome.

Personal contact in the matter of Propaganda means so much, and it is wonderful to have thought out such a splendid solution.

Oh, my best wishes are with you, and if there is anything I can possibly do just send along the word.

Another writes:

The boys at Camp Lee, Virginia, are just crazy about the leaflets and I am ordering more because lots of new men are arriving here.

Will you kindly send as many copies as the enclosed stamps will permit of the wonderful leaflet, *How to Overcome Fear*.

The following excerpt from a letter by a Major in the army shows his attitude towards fear and his appreciation of the leaflet, *How to Overcome Fear*:

On reading this leaflet I felt that I had opened a door on some strangely comforting information. Most people are principally interested in how to overcome the natural effects of the first sights of terror, against which they must be forearmed. We probably would not punish ourselves with wearing our gas masks, the things are so unpleasant, unless we first had the deadly horrors of the gas impressed upon us by a course of lectures. The opening paragraph of the leaflet gives a grasp of the situation necessary for the application of the remedy.

WAR FUND DONATIONS

Every mail is bringing in donations to the War Fund. After this make your payments to your lodge officers, who can remit to the War Secretary monthly, P. O. Box 457, Houston, Texas.

Mrs. Jessie Wright, Maryland.....	\$ 1.00
Mrs. Lee Fassett, New York.....	5.00
Dr. E. E. Pajanen, Oregon.....	10.00
W. F. Pack, Oak Park, Ill.....	1.00
Dr. A. Zuber, Los Angeles.....	20.00
I. Rusden, Santa Rosa, Calif.....	5.00
Mrs. J. Ingles, Canada.....	.50
Oak Land Lodge, per Caroline George.....	10.00
Houston Lodge.....	25.00
Mrs. E. Oss, Sau Claire, Wis.....	1.00
Annie H. Turner, Edmonton Lodge.....	.25
H. Carter, Anaconda, Mont.....	2.00
A Friend, California.....	5.00
Mary Catherine Smeltzly, Ft. Wayne.....	2.00
Grace M. Lawrence, Bockford, Ill.....	50.00
Mrs. Smithy Cherry.....	3.00
Mrs. Volers, Houston.....	4.00
Mr. Rotan, Houston.....	1.00
Mrs. Marie K. Fowler, New York.....	25.00
"Holyoke Friend".....	5.00
B. Garside, Canada.....	.50
Mrs. Eleanor B. Baker.....	1.00
Pacific Lodge, by Margarite Macklau.....	15.00
Bernard S. Landes, Mt. Carmel, Ill.....	20.00
Mr. and Mrs. Elmer Oss.....	1.00
Florence Anderson, Wyoming.....	10.00
Margarite Maye, Indiana.....	1.00
Mrs. Lena Weber, St. Louis.....	5.00

\$229.25

THE CHAMPIONS

BY ALBERT E. S. SMYTHE

(In Memoriam Lieutenants Malone, Aggett and Many Others.)

Ennobled by the mightiness of Life
 That poured its valour in their eager souls,
 They turned from boyhood and the pleasant goals
 Of sport and home and love, to join the strife
 Of God and Chaos, following the fife
 And drum of sun-helmed Michael, who controls
 The cosmic war, and as the battle rolls,
 Leads the young Champions where death most is rife.

Some lost their bodies, garments of the flesh,
 Yet they will come anew, but now they rest,
 A glorious company, in realms of light;
 With joy they'll come, their spirits to enmesh
 Once more in dust, still plighted to the quest,
 To clear the world of all the brood of night.

PRACTICAL WORK FOR SOCIAL RECONSTRUCTION

(Neither the Theosophical Society nor its membership are bound by the activities of the Bureau of Social Reconstruction.)

The Bureau of Social Reconstruction is organized to serve as an agent in helping to build the new civilization. It echoes the call to service sounded by our great leaders and urges that all who feel drawn to this line of work assist in its activities. For the benefit of those who wish to aid in its work for humanity it makes the following suggestions:

1. Study social conditions and the aims of the various organizations seeking to change them. Read books dealing with the great economic problems of the day. Do this without prejudice either for or against the ideas advocated. Use your reason and examine everything in the light of Theosophy. Remember the first object of the Society and our teachings regarding Brotherhood.

2. Try and interest others in the study of these questions. Is your lodge doing anything along these lines? Perhaps it would if the importance of the work were called to the member's attention.

3. Spend a short time each day in meditation on what appeals to you as being an ideal state of society. Picture it in as much detail as possible. Try and imagine the form of government best fitted to the average of humanity. Picture the industrial relations that you think will result in the greatest possible justice and harmony for the masses.

4. Discuss your ideals with others who are interested in bettering conditions. Be liberal. Try and look at things from the other man's viewpoint. Express your views without fear, but do not argue. That only strengthens your opponent in his own opinions.

5. Do what you can in the line of physical plane work, even though it is such a simple thing as circulating a petition. Remember that no effort, no matter how small, is ever lost if it is made in the Master's Cause. If you are situated so that you cannot do such work, perhaps you can

enable others to do it in your place by contributing to the funds of this Bureau.

We suggest that one very good way of assisting the work of Social Reconstruction is by helping to increase the membership of the Bureau. Each new member strengthens the organization and makes it a better instrument. Doubtless there are many in your lodge who would join if the matter were brought to their attention personally. The dues have been placed at the nominal sum of \$1.00 a year in order that every one who is at all interested may become an active member. Those who feel that they cannot pay this sum are perfectly welcome to join as associate members and we will keep in touch with them as closely as our funds will permit.

Members of the Bureau feel that they have been given a great opportunity to help the evolutionary forces and that failure to respond, now that they clearly see the need for action, *will place them in the grip of great karmic laws.* Our brothers and sisters in the factories, mines and slums are crying for spiritual light—crying for help in their desperate struggle against a faulty system. It is quite possible that those who hear their cries and do not respond to the full extent of their ability may yet suffer from the cruel fangs of the system they have failed to help correct. The worst karma is said to come from the failure to take spiritual light to others when the opportunity is given. The Bureau of Social Reconstruction is organized to help carry the message of Brotherhood to the world. Each member is a light bearer in this dark night of Social Injustice, pointing out the way to the civilization of the future. Are you doing your part?

"For with the coin ye pay shall ye be repaid,

When *your* wages at length fall due."

ROBERT WALTON, *Director.*
W. SCOTT LEWIS, *Secretary.*

FOR CANADIAN MEMBERS

The following petition, asking that regulation of food prices be made a permanent policy of the Canadian Government, is now being circulated in Canada by Bureau workers. We urge each reader of THE MESSENGER in Canada to clip it out and obtain as many signa-

tures as possible and mail to Bureau of Social Reconstruction, Krotana, Los Angeles.

This petition was prepared for the Bureau by F. E. Titus, F. T. S., Barrister, Gore Bay, Ontario, Canada, and we express our hearty appreciation for his able assistance.

A PETITION

To the Premier and Government of the Dominion of Canada:

WE, the undersigned citizens of Canada, do hereby petition:

- 1.—That under the authority conferred by The War Measures Act, 1914, you instruct the Food Board to further control and restrict the profits upon and prices of all classes of foods.
- 2.—That you extend such control and restriction to all articles which enter into the cost of living.
- 3.—That, with the view of making such legislation permanent, at the next session of Parliament you secure the passing of Acts continuing the operation of your Orders in Council in respect of the above matters until otherwise enacted by Parliament.

NAME.

ADDRESS

MRS. BESANT'S DEFENSE

Just as we are about to go to press I have sent the following telegram of inquiry and protest with regard to the unjust article against Mrs. Besant, recently appearing in the journal named:

May 20, 1918.

Editor SATURDAY EVENING POST,
Philadelphia, Pa.

The article, *Home Rule in India*, in your issue of May 11, concerning Mrs. Besant, the International President of the Theosophical Society, has attracted my attention as National President of the American Section of that Society, comprising some seven thousand five hundred members in this country, as well as many interested thousands of sympathizers not technically affiliated with it. A great many of these are readers and admirers, as I am, of your great weekly, which they regard as a staunch advocate of patriotism, truth, justice and international good will. I have received many strong protests against certain misstatements in this article which do not seem to be in harmony with your obvious ideals and which are derogatory to Mrs. Besant and to the Theosophical Society. Such injustice is naturally resented. I inform you of this in a friendly way because I know that you would be the first to right an injustice if you are convinced that one has been done. From our copious authoritative records here, the headquarters of the American Section of the Theosophical Society, we can furnish proof of the inaccuracy of certain statements made by Mrs. Egan as to Mrs. Besant's character and her activities in India. We can supply also the testimony of competent and trustworthy travelers who have been in India recently and who possess a direct first-hand knowledge of certain events there which Mrs. Egan evidently did not have or chose to use. We therefore ask whether you will peruse a calm and judicial statement which we are preparing for your consideration and whether you will publish the same if you are convinced that the cause of truth and justice will be promoted thereby. We add, as an informative measure, that the Theosophical Society is a loyal and patriotic body, enthusiastically supporting the President and the Government in their war measures, that our Service Flag is already decorated with 126 stars representing members who are with the colors, that our Society has eagerly responded to Liberty Loans, that we have at our headquarters here and in lodges throughout the country auxiliaries of the Red Cross which are constantly engaged in its activities, and that we are thoroughly and unequivocally American and pro-Ally. May we state further that we thoroughly approve of the correctness of the following statement made by Mrs. Egan concerning Mrs. Besant, viz. that Mrs. Besant's agitation for Home Rule in India has always been with the ideal that India continue to remain an integral part of the British Empire, but ultimately as a self-governing dominion, not as a non-democratic dependency.

A reply by telegram, at our expense, will be appreciated.

A. P. WARRINGTON

FROM THE NATIONAL PRESIDENT

AMERICAN CHIVALRY

James M. Beck, formerly Assistant Attorney-General of the United States, has prophesied that the United States after the war will cancel the \$7,000,000,000 debt incurred by the Allies upon the entrance of this country in the world struggle. He feels that the innate chivalry of the American character is such that this debt will never be mentioned in the way of repayment. He says:

When this war ends, as it will, in a victory for the Allies, and Great Britain and France will say to our Government "The time has come for us to settle the matter of our great indebtedness to you in a more formal way," I believe our Government will reply by writing across the paper on which the money was lent, "Receipted in full." And when they ask, "Receipted in full—how?" our Government will answer, "By the blood of your sons."

And the Philadelphia audience before whom he spoke cried: "Right, right," and broke into uproars of cheering and many were moved to tears—even strangers turning to shake hands with one another.

THE BY-LAWS SUSTAINED

The 1917 Convention in authorizing a revision of the By-Laws, ordered that the revision should become effective after three publications, unless ten per cent of the membership registered objections to them. As only 409 objections have been received, the revision as published and amended by the Board of Trustees has become operative, subject of course to such further revision as the forthcoming Convention may adopt. The vote shows 267 protests from Canada and 142 from the United States. It required more than 700 votes to make the protests effective.

FROM MRS. BESANT

The following has been received from Mrs. Besant's Secretary:

Mrs. Besant desires me to acknowledge with grateful thanks the Resolution of hearty greetings sent by you on behalf of the Thirty-first

Annual Convention of the American Section Theosophical Society.

LODGE WORK AND OTHER WORK

One of our prominent lecturers who travels throughout the country, has made the following remark with regard to lodges and their work:

I am sorry to see lodges let their work go, even if it be to do war work, because it will mean such a setback in the work. There is really no need of it, if they would look at it right. The little time they spend at lodge meetings need not interfere with the real work of life, unless they make a bug-bear of it. It ought to do them so much good that it would pay them.

I quite agree with the writer. The time normally required for lodge meetings is a small fraction and could be made a source of refreshment and inspiration which would make the other work of far greater value than it otherwise would be.

A VALUABLE ACTIVITY

In a recent number of the *Los Angeles Tribune*, one of the daily newspapers of Southern California, I found the following in a column of disconnected paragraphs:

Progress

The gross and brutish man is simply a child soul; where he stands now we ourselves stood many ages ago; where we are now, there he will also stand after many more of these school days that we call lives. And just as by looking back on the savage we may realize that which we were in the past, so by looking to the greatest and wisest of mankind may we realize what we shall be in the future.—Lead-beater.

This suggests a most useful idea. There are very many in the American Section who have the discrimination and desire to serve sufficiently to make it their business to examine Theosophical literature for useful paragraphs like this, and who should be offering them every day to the newspapers of the country. The first plan would be to get a list of the leading newspapers and then to supply them from time to time with just such paragraphs as the above.

THE NEW ERA

Ruth Sperry, writing in the Los Angeles *Herald*, claims that a new era has begun, wherein literature will no longer be built up almost exclusively around sex problems, but will be devoted to heroism, religion and philosophy. Even now the book demand is in the following order: Spiritualistic books, religious works, history, fiction without sex problems. She says the new order reads: "Enter the hero; exit the soul-mate." She adds:

Stead and Sir Oliver Lodge, two of the foremost writers on Spiritualism, have been pushed from the dusty back rows of the book shops to the front shelves, where they share honors with the ten best sellers. This class of reading before the war was more or less limited to so-called high-brows; today it is popular reading. These two phenomena, the abolition of sex problems and the demand for spiritualistic reading matter, are the most marked changes in the literary world.

I wonder what the respectable critics who thirty or forty years ago meted out damnation to Madame Blavatsky, think of the present state of affairs.

THE Y. M. C. A.

Mrs. Ella Wheeler Wilcox, writing from Paris on the subject of the splendid work done by the Y. M. C. A. in establishing canteens, comments upon the broadened ideas of the Y. M. C. A. man. She says:

A few years ago the very term, "He is a Y. M. C. A. man," implied to the unthinking an anemic type of man forever worrying about the salvation of those who differed from him in dogmas, and who was continually shocked by the levity and liberality of his friends and associates. The man who comes into the canteens with the idea of proselyting and saving the souls of the soldiers very soon finds himself in touch with such colossal problems of life and such a variety of types of men in such unequal stages of development that he is forced to study human nature from a new standpoint. It (the Y. M. C. A.) is doing a magnificent thing for the race, as well as for the soldiers, and it is laying the foundation of a newer and broader Christianity—a Christianity which will substitute humanitarianism for dogmatism.

In my own experience I have found the Y. M. C. A. rather narrow in its attitude

toward Theosophy. It has been next to impossible ever to get their halls for a theosophic lecture. One hopes that this liberalizing tendency in this most excellent order may soon extend to Theosophy, which is of such profound value to humanity.

THE RED CROSS RECONSIDERS

We are glad to record that that most admirable organization, the Red Cross, has at last decided to abandon its venture in vivisection. To retrieve its unfortunate mistake so promptly and effectually only adds one more star to its already radiant crown. Those who are opposed to the savagery unalterably involved in vivisection on humanitarian and moral grounds, may now continue to throw their energies heartily into the work of the Red Cross, without further misgivings. This superb order thoroughly merits the support of every person who can give and do deeds of helpfulness for it.

EDUCATIONAL
READJUSTMENTS

President E. W. Hopkins of Dartmouth College in a recent address delivered by him in Boston, at a joint Convention of the Massachusetts Teachers Association, Massachusetts Superintendents' Association, New England Superintendents' Association and the American Institute of Instruction, is reported to have advanced the following significant opinion with regard to the readjustment of education after the war. It is more than interesting to Theosophists to note the great emphasis laid by this prominent educator upon moral principles as being of the very essence of true education, without which education is a rather dangerous and expensive affair:

Our youth is growing up to conditions which never before existed. We must have a reappraisal of our educational institutions. Education must have a moral base. Learning or the pursuits of knowledge are entirely unmoral. We can see the truth of this today, when a nation has pulled science up from the very depths of hell and is using that diabolical science for the devil's work. The educator should not sharpen the wits and train the mind, unless he also supplies the balance wheel

and the motor power to supply a moral control over that education.

There is no room for the individualist in our complex life today, except as an aid not alone to the nation, but the world. We do not even need individual nations today.

In this world two great forces are at work and one of those forces will overcome and destroy the other. If we are not going to train our youth to meet this new world-unit, with an education so moral that it will make an educational basis safe for the new democracy, then we had better stop now. Do not use up taxes for something which will give a result not worth the sacrifice.

EDUCATIONAL NEEDS

A correspondent sends the following valuable contribution:

I have been reading a book which you might like to take up or else tell your co-workers in education about, namely, "A Schoolmaster of the Great City" by Angelo Patri. It deals, of course, to a great extent with school and may be more interesting, because more familiar, to teachers. But his style is very easy to read and pleasing, and, above all, he makes some very good points. Here are a few extracts taken from the outline which I made of it:

"The expression of himself for the common good is his (the child's) purpose in life. Service that is in harmony with the best instincts of his soul is the child's mission in life. Belief in evolution is a belief in the child. What the race needs is a principle of spiritual growth that can never be denied. Such a principle it will find in the child, because the spirit of the child is the one factor of group existence that in itself keeps changing, growing. The child is nature's newest experiment in her search of a better type and the race will be strong as it determines that the experiment shall be successful. The distinctive contribution America is to make to the world's progress is not political, economical, religious, but educational. 1st. We must change the kind of experiences that are given in the school; 2nd, we must change the teachers' training; 3rd, we must individualize the school; 4th, we must give the school over to the people; 5th, we must change our attitude toward the child."

By the 3rd he means when he expresses in an earlier criticism of the present system: "The child comes to school a distinct personality—joyous, spontaneous, natural, free—but instead of watching, encouraging that personality, the school begins to suppress it. Later (in High School and College) we search for it and find it has been submerged. We need the scientist, the child specialist, the artist in the first years of school. We need few children to a teacher and plenty of space to move about in. It is there that the teacher should watch for

the little spark of genius, of soul, of individuality, and so breathe the breath of life upon it that it can never again be crushed or repressed."

By the 4th above he means that there should be a closer relation between the home and the school. The parents should come into closer contact with the educators, and all should co-operate more fully than is the case at present. The incidents he narrates to illustrate his points are interesting and make his book as easy to read as a story. He is the Principal, I have been told, of School 46 in New York City.

CONVENTION ACCOMMODATIONS

As there are practically no vacant rooms on Krotona Hill, a choice of the following accommodations awaits our convention friends:

1. Hotel Rooms—Hotel Hollywood, one mile away, \$4 per day up (with meals); Los Angeles hotels, three-quarters hour ride away, \$1 per day up.

2. Rooms at private homes (limited number) within ten minutes' walk of Krotona, many of them on convention jitney line, \$4-\$5 a week.

3. Tents on Krotona Hill with wonderful view of the city and mountains, at the following prices: \$10 for first week for one person, \$12 for first week for two people (\$6 each), all time thereafter \$3 per week for one, \$4 per week for two.

Those desiring tents must furnish bedding and towels.

Meals will be served on the grounds.

As the rooms at private houses are very limited, those making that choice must state whether they prefer hotel or tent accommodation, if all private rooms are taken.

Also as hotels fill up quickly and tents must be ordered and equipped with electric lights it is essential that everyone let us know at the earliest possible moment, not only the above choice but as nearly as possible the date he will arrive, and whether he will stay for the Institute following or only for convention.

Address all letters to MRS. ETHEL E. PATTERSON, KROTONA.

THE FORTY-SECOND ANNIVERSARY OF THE T. S.

As I have no information as to whether Mrs. Besant's Presidential Address has been circulated generally among all the members of the T. S., or whether only to subscribers to THE THEOSOPHIST, I will confine myself to the republishing here of her statements of fact, leaving out for the most part the arguments that sustain them:

Once more, for the eleventh time, I have the privilege of welcoming you to the Anniver-

sary Meeting of our Theosophical Society, the living witness to the perpetual existence of the Great White Brotherhood, to its care and its guidance of the children of men. Six times has the cycle of seven years been completed since the Society was born in the world. In its third cycle our beloved and revered H. P. Blavatsky passed away from us—that noble and slandered woman of lion heart and virile brain, of whom the world was not worthy. In its fifth cycle our President-Founder, Henry Steele Olcott, threw off his body, rested for a brief while, and then returned among us as a babe, and is now a boy full of the promise of the future. * * * Today the Society stands more firmly rooted than ever; the wiser for its errors, the stronger for its trials; faithful to its high calling and fearless of the future. * * * Its light has shone over the trenches in which brave men have fallen; over the hospitals in which brave men have lain in agony. * * * Many have been the messages of thankfulness that have come to us from the battlefields. * * * The end is sure; for the world has climbed too far on its upward way to be again cast down into barbarism. Victory will crown the arms of those who are fighting for Freedom and are at death grips with Autocracy. But victory is delayed because Britain is a house divided against itself, battling for freedom in Europe, maintaining autocracy in India. * * * Rightly did the Bishop of Calcutta, faithful to his trust as a minister of Christ, warn Britain of the danger of hypocrisy in her prayers. If hypocrisy breaks off the wings of prayer, how should it soar aloft to the throne of God, and how can Englishmen in India honestly pray for victory over autocracy in Europe while they are writing and working to maintain here, over 255 millions of people, their own bureaucratic rule? In Hebrew story, the Israelites were defeated by the enemy because one of their number dishonestly took that to which he had no right, and not until the crime was expiated could victory be won. While the sin of Achan is found in the Allied camp, victory is delayed.

If Britain could cleanse her hands from enforcing her irresponsible rule over a great Nation panting for freedom, and would act in Asia consistently with her professions in Europe, the war-clouds would be scattered and the Sun of Peace would rise with healing in his wings. Then shall India and Britain together stand as guardians of the peace of the world.

The work of the Theosophical Society * * * will play its part in solving the problems not only of Empires, but of the reconstruction of Society itself.

I do not wish to enter here on the political questions connected with the Internment of my two colleagues and myself last summer. But the stoppage of the sale of all our writings, unpolitical as well as political, was a gross violation of religious as well as of civil

liberty, and the use of a War measure to intern books which had circulated all over the world for more than forty years was an act impossible to excuse or to palliate. Matters were not improved when a belated proposal was made to allow some of the books a chance to pass through a Government sieve. The statement by Mr. Chamberlain in the House of Commons that an offer was made to allow me "to continue my Theosophical activities" was entirely false, as was another statement that I had declared that the Society was identified with certain political aims, when I had written the exact reverse.

The Theosophical Society, I repeat, cannot identify itself with any political creed, any more than it can identify itself with any intellectual philosophy, social system or religious belief. Our members enjoy entire freedom of thought on religious, intellectual, social and political views. A member of the T. S. may be a Hindu, a Parsi, a Buddhist, a Hebrew, a Christian, a Muslim, an unbeliever in any special creed, but whatever he may be, he must not identify the Theosophical Society with his religious or non-religious conceptions. He may be an Advaitin, a Vishishtadvaitin, a Dvaitin, a Sankhyan, a Hegelian, a Kantist, a Pragmatist, but he must not identify the Society with his philosophy. He may be a Social Reformer or a social fossil, in favor of pre- or post-puberty marriage; a Socialist or an Individualist, but he cannot claim the Society as an advocate of any of his social ideas. He may be a Home Ruler or an Anti-Home Ruler, an Autocrat, an Oligarch, a Bureaucrat, or a Democrat, an Imperialist or a little Englander, a Monarchist or a Republican, a Warrior or a Pacifist, but he must not say that the Theosophical Society is identified with any of these political views. The Society can only be identified with the promulgation of Universal Brotherhood, the study of Comparative Religion, Philosophy and Science, and the investigation of unexplained laws of Nature and the powers latent in man. But every member is free to follow his own judgment, his own thinking, his own conscience, and to take any risks he pleases in the pursuit of Truth and in the effort to realize his Ideals.

This individual liberty of thought and speech is essential alike to the growth of the individual and the progress of Society. * * * The Theosophical Society must be ready to suffer for it. * * * When the Theosophical Society fears to stand by Freedom, then shall it be cut down and left to wither away; better a prison for the body than a dungeon for the mind.

Here she speaks of the Christian persecution which the Society in India has had to endure in the form of efforts to represent the Society as connected with the enemies of the King-Emperor and the

withdrawal of the recognition and grants of money from Theosophical Educational institutions. Starting out with the statement that Education is one of the greatest, if not the greatest, Problem of Peace, Mrs. Besant eloquently and forcibly presents the ideals of the new education.

She then, under the head of Penology, presents a strong argument in favor of creating remedial conditions for the persistent vagabond and the congenital criminal who are undeveloped souls of the primitive type, anachronisms in civilized society. She claims that we should create conditions for them that will quicken, not retard their evolution. She suggests a labor colony, or exile; she claims that we have no right to punish them.

She next deals with labor; she claims that in this there should be the exertion of man's creative faculty. Labor should in itself be a source of enjoyment, even though it may imply great exertion. The labor by which a man lives should be chosen by him because it is attractive, and not be imposed upon him by necessity. . . .

The problem of Capital and Labor arises from their divorce. * * * They must again be linked together, for only by that linking can the Capital and Labor problem be solved.

She claims that the dull and unpleasant work should be done by machinery; that the hours of labor should be short and well paid.

Nature is a vast reservoir of useful and beautiful things, and the object of labor is to get rid of the superfluous matter and set free the useful and the beautiful. * * * The multitudinous needs of Society give opportunities for the most varied lines of Service, and a man should be able to pass into the line of work which suits him and enables him to evolve, and to obtain the prize which he most desires. Then will Labor become a joy, and all forms of Labor needed for the welfare of Society will receive their appropriate recompense.

Under the heading "The Submerged Classes," she says:

India has repented of the sin of her caste population. * * * But the repentance is not deep enough. * * * Let the temples be thrown open to all the submerged who are Hindus. * * * Let us lift up our submerged brethren to our own level, by education, by decent surroundings, by loving

brotherhood and respect. Then shall India, purged from the sin of generations, hold up smiling face to the God and Father of all, and receive the blessing of all good Powers, when all are in the sunlight, when no class is weeping in the darkness of submersion.

After referring to the progress of the Old Catholic Church and the Co-Masonic Order, she says:

Our duty lies heavily upon us, that of upholding the standard of equal sex morality for men and women. * * * The partners in a common act should either both be acquitted or both condemned.

Then she sounds the note of "National Service," showing that in the coming civilization international politics will be mastered. She shows that the beauty of Service begins in the individual, expands to the home, then to the school, then to the Municipality, to the Nation, to International Politics, and then to Humanity in general.

Each human being has his duty of "National Service" to as many of these stages as the unfolding of his consciousness enables him to compass. If he refuses to yield it, he has no part in any organ of the Body Politic. He is a self-made outcaste. He has no right to enjoy the protection and happiness of a Social Order to which he does not contribute.

Brethren, such is the mighty task set before the Theosophical Society, the messenger of the Hierarchy to the modern world. Will not each of you, whose good karma has brought you into it, take up your share in the glorious work? So great an opportunity is rarely offered to men, and to let it slip by, unregarded, would be an act of madness, to be mourned over for lives to come. May the Lord of all pour out on you His blessing, giving you the heart and strength to do His Holy Will.

After reviewing the practical activities of the Society, including subsidiary activities in which she says: "The increase of membership in America is the outstanding feature of the Report," she closes her remarkable address thus:

Brethren: An eventful year lies behind us; years yet more eventful lie in front. Last year I invited you to "come with me into the darkness and the peril." Right gallantly you responded to my call. My heart is full of gratitude and full of hope. Come with me still, fearlessly and unflinchingly, for although the night be dark we march toward the morning. Truly, last year's words have been fulfilled: "There is no failure for those who march beneath the Shining of the Star."

FROM THE NATIONAL SECRETARY

LODGE PROBLEMS

During the past fiscal year many problems have arisen to confront those who have the direct supervision and responsibility for the conduct of the lodge. The annual convention offers a clearing house where the practical experience of the lodges in general can be applied to the needs of the individual lodges.

The convention program this year provides for a number of Open Forums where Lodge delegates may bring the difficulties with which their Lodge has unsuccessfully struggled; and where the advice and practical ideas of other delegates may be obtained. There is much wisdom in counsel.

Although the objective side of lodge work varies with the conditions peculiar to each locality, yet the fundamental principles are identical for each lodge. A thorough discussion of problems common to all branches will serve to develop the most logical course of action.

Among many others, the following subjects will probably be discussed: Budget System of Financing; How Best to Deal with Delinquent Members; How to Secure the Co-operation of All Members; Developing Teachers and Speakers; and in fact, all phases of the work connected with the successful promotion of a lodge organization.

Delegates should come prepared to give the convention the benefit of how successes were attained as well as to secure ideas of how to overcome departmental failures. Thorough preparation is essential as is indicated in Mr. Hampton's article in the Publicity Department pages of this issue under the heading of *Thought and Talk*.

In order that all lodges may profit by the discussions, stenographic reports will be made, the gist of which will be supplied to all lodges on request.

SPECIAL NOTICE

The Annual Convention will convene July 22nd. The fiscal year closes June 30, 1918. With but 22 days between the close of the fiscal year and the opening of the Convention there will be special need for promptness as regards three items.

1. Proxies. The May, June and July numbers of THE MESSENGER contain the pink proxy blanks. Those who have not yet mailed their proxies should do so at once. Please fill in, sign and return your proxy *at once* to Craig P. Garman, National Secretary, Krotona, Hollywood, Los Angeles, Cal. Additional proxy blanks can be obtained from lodge secretaries, or direct from this office.

2. Section Dues. The slips for the annual Section Dues are now in the hands of the lodge secretaries. These dues can therefore be paid as promptly as is convenient. This will enable the dues to be forwarded to this office before Convention.

3. Copy for the STATISTICAL YEAR BOOK AND DIRECTORY should reach the National Secretary not later than June 15th. Each lodge in the American Section should be represented. These reports, which cover the work of the lodge for the past year, should be prepared carefully for print and typewritten if possible.

TWO NEW LODGES

The faithful efforts of devoted T. S. members were rewarded by the organization of two new lodges, with a total membership of 17 charter members.

Warren, Ohio, Lodge was formed April 14th after a brief visit by Divisional Lecturer, Eugene W. Munson. This lodge of twelve charter members came into existence spontaneously, and consists of a group of those ready to become the messengers of Truth.

Nanaimo, B. C., Lodge was organized May 3d with seven charter members. This lodge has been contemplated for some weeks and is the natural outgrowth of faithful work on the part of two members.

During the past few months seven of our T. S. lodges were dissolved, due in practically each case to the lodge member transferring their residence to other cities. The dissolved lodges are: Chickasha, Okla.; El Paso, Texas; Galveston, Texas; Kelowna, B. C.; Regina Brotherhood, Sask.; Tri-City, Davenport, Iowa; Star of the North, Minneapolis, Minn.

THREE STARS OF GOLD

On the Service Flag of the American Section, T. S., among the 133 blue stars, are three stars of gold, symbolizing the passing over to the Other Side of enlisted T. S. members—men who have sacrificed their lives for their country.

Sgt. Reginald E. Burch, Winnipeg Lodge, killed in action in France.

Ensign Leslie McNaughton, Buffalo Lodge, a Yale student, age 23, drowned in the fall of a sea plane in which he was flying over Hampton Roads, Va. Cause of accident not known.

Andrew Tait, Vancouver Lodge, killed in action.

ROLL OF HONOR

The call of War continues to find an answer among the ranks of Theosophists. During May eleven members were reported as having enlisted.

John W. Casper, Dallas Lodge.

William Gordon Charles, Member-at-large.

George S. Gedeon, Dharma Lodge.

Capt. Louis T. Grant, San Francisco Lodge.

L. M. Oak, Krotona Lodge.

Lloyd Phillips, Harmony Lodge.

Orrin L. Smith, Truthseekers' Lodge.

Clarence M. Stone, Brooklyn Lodge.

Andrew Tait, Vancouver Lodge; killed in action.

George Vickers, Montreal Lodge.

Sydney Wright, Brooklyn Lodge.

DEATHS

Five pilgrims started on their long journey home, after having served their days of loyal devotion in the T. S.

Thomas R. Colvin, Houston Lodge.

Mrs. Alice Cook, Santa Barbara Lodge.

Mrs. Lillian M. Howard, Alpha Lodge.

Ensign Leslie M. McNaughton, Buffalo Lodge.

Miss Dollie Yassette, Oklahoma City Lodge.

FINANCIAL STATEMENT

STATEMENT FOR APRIL, 1918

Receipts

Fees and Dues	231.44
General Fund	11.00
Propaganda Donations	108.93
Field Work Donations	7.00
Krotona Special Operating Fund..	78.00
Rent	48.50
Messenger Subscriptions	13.45
Interest and Discount	4.72
Incidentals	18.83
	<u>521.87</u>

Cash on hand April 1, 1918.....\$2631.69 \$3153.56

Disbursements

Salaries	\$ 350.65
Stationery and Supplies.....	35.50
Postage	73.03
Rent	86.00
Telephone and Telegraph	10.60
Furniture and Fixtures.....	95.15
Special War Fund	47.25
Krotona Special Operating Fund..	211.17
Irish Section	15.00
Incidentals	55.90
	<u>\$ 980.25</u>

FIELD WORK—

Reimbursements for cash paid out in new territory, as follows:	
Expense incurred thru Sunset Engraving Co., Half-Tones	\$18.75
Expense incurred at Repressa (L. W. Rogers) ..	8.70
Expense incurred at Columbus and Muskegon thru Dr. F. Strong....	34.20
Window Cards, printing, (Dr. Strong)	13.50
Expense incurred at Warren, O., thru Eugene W. Munson	48.00
	<u>123.15</u>

MESSENGER DEPARTMENT—

Salaries	87.50
Rent	7.50
Printing	37.00
Incidentals	14.79
	<u>146.79</u>

PROPAGANDA DEPARTMENT—

Special Advertising.....	70.90
Express	25.94
Literature	154.17
Stationery	4.00
Rent	13.50
Postage	30.30
Salaries	125.00
Incidentals	19.94
	<u>444.35</u>

Cash on hand May 1, 1918.....\$1694.54 \$3153.53

MONTHLY LODGE AND MEMBERSHIP RECORD

April, 1918

Total Number of Lodges..... 189

Lodges Chartered	2	Lodges dissolved	3
New Members	108	Deceased	5
Reinstated	4	Resigned	7
Transfer from other Section.....	0	Transfers to other Sections.....	0
Total Active Membership.....	7542	Transfers to Inactive Membership.....	0

PUBLICITY DEPARTMENT

RAY M. WARDALL, *Publicity Director*

THOUGHT AND TALK AT CONVENTION

The Open Forum

Many members consider the "Open Forum" the most valuable and most constructive feature of our annual Conventions. I would be inclined to say that *it may be made so*, but that it is not always either valuable or constructive.

Ideas Wanted

What is needed at such gatherings is IDEAS, presented in such a way that they are worth passing on to the entire membership through the pages of THE MESSENGER. What is needed is Ideas that will inspire and encourage constructive work in our present fields of activity, and give us a larger vision and point to a wider field of service.

Verbiage

But it cannot truthfully be said that the average open forum speech is worth putting into print. There are always exceptions, but listen to the *average* speech, and if, after ten minutes of wordy vaporizing, of alleged introduction, you can find out what the subject is, you have certainly earned the Cross of the Legion of Honor.

You say that ten or fifteen minutes doesn't give time to develop a subject—that it is unfair to limit a speaker too closely.

I say that, in the Open Forum, *four minutes* is ample time to bring out four important points, and that it would be a blessing to limit speakers to four minutes—a blessing to the audience and a blessing to the speaker himself.

The Four-Minute Idea

Provision will be made for a number of Open Forum meetings. But suppose we had only one such gathering (of an hour's duration), that would enable us to hear from but 15 delegates. We want to hear from every member who has an idea to express; we want every delegate to feel that this Convention is his personal affair.

That four minutes is ample time for speeches is proved by the U. S. Government "Four-Minute-Men" who have for months been carrying on an important international educational work, and *who have been getting their ideas across*.

If four minutes is all the Government asks for, it surely ought to be enough for theosophists, who are supposed to be trained in concentrated thought.

Thought and Talk

If speakers will only give sufficient *forethought* to their speeches; if they will cut out the frills and get to the substance immediately, they will not only rivet the attention of the audience at once, but will also be surprised at the force with which their ideas are registered, and the clearness of the thought-forms they send out.

The Source of Constructive Ideas

Let us make this Convention a period of time well spent. Let us **think** a lot and only then talk—a little. In this way we may be able to contact some of the ideas that the Masters send out into the world. Those are the ideas that are worth while. Those are the ideas we need.

My four minutes are up—I thank you.

C. H.

OUR WAR BUDGET

The heaven is commencing to work. Under our war secretary's activities our members are commencing to enthuse. Where the mention some years ago of giving thirty cents to a dollar for some legitimate purpose, would strike the average lodge speechless, the modest request today for \$8 per member, which makes it run in some lodges as high as \$1400, causes a squaring away of the shoulders and a look of determination that impresses one with the fact that something is going to be done. There are very few members who could not make the sacrifice, although hundreds will think they cannot. Mrs. Wood has outlined various splendid ways of raising funds in each lodge. We can do anything within reason. Let us see who is first "Over the Top" in our War Drive.

R. M. W.

HELPING THE BLIND

Every visitor to Krotona who spends an hour with Ole Dahl, quickly realizes the splendid work he is doing as manager of literature for blind people. Mr. Dahl advises us that he has just completed AN OUTLINE OF THEOSOPHY in American Braille and has seven dozen which he is anxious to place at the very earliest opportunity. He is now engaged in stereotyping AT THE FEET OF THE MASTER in revised Braille, grade one and a half; this latter is an international system, introduced a few months ago, and the Committee for Uniform Type for the Blind hopes that it will speedily take the place of several systems heretofore existing.

We ask our readers to make a special effort to keep Mr. Dahl busy in the early hours of the morning and in the late hours of the night as he works all day in other Krotona activities. He has in stock such books as ANCIENT WISDOM, THOUGHT POWER, THE PATH OF DISCIPLESHIP, LIGHT ON THE PATH, VOICE OF THE SILENCE, and others.

R. M. W.

FROM MR. MUNSON

The work in Warren, Ohio, was successful to the extent of getting a small, but, apparently, very good lodge. There were twelve names on the charter. Five public lectures and four talks to members were given. Mildred C. Smith and Mrs. Ed. Davis did the preliminary

work, and are very devoted to the new lodge. I hope that lecturers in Cleveland, Toledo, Akron, as well as the regular itinerant lecturers, will remember this baby lodge and give it a call.

From Warren I went to Cleveland, Akron, Dayton and Cincinnati. Am now at Louisville, starting a short course. At all of these places we had good audiences and very much interest. Am now speaking twice in each town on the war. It seems that we, as theosophists, have a special duty in the proper interpretation of this great crisis for all of those whom we can reach, and for that reason I make it as prominent as possible. Everywhere I find the most hearty response to the ideas presented, and a more optimistic attitude toward the war as a result.

—EUGENE W. MUNSON.

FROM MR. ROGERS

May was an unusually heavy month, the itinerary including ten cities and towns and long-distance travel. At Salt Lake City the rule has been paid-admission lectures. We tried the admission free, collection, plan this time and I believe everybody was satisfied with the results. I spoke at the State Prison Sunday morning.

Butte had better audiences than ever before notwithstanding some local difficulties which seem inevitable in a city of its strong class distinctions.

Anaconda had the misfortune to lose the Lodge hall by fire, so the engagement had to be canceled.

Helena always takes the fine Unitarian Church and the high-class setting makes a desirable impression on the public. For a little city of its size it is doing remarkably good work.

The second prison engagement of the month was at Deer Lodge and the audience of several hundred received the theosophical ideas with the customary enthusiasm.

Wallace, the tiny city walled in by great mountains, turned out its usual large percentage of population. That does not mean a very large audience, but large for the population.

Mullan, a mining town near Wallace, was a new venture and proved to be worth attention. Kellogg, another protege of Wallace, was also visited, the generous Wallace Lodge paying all expenses at both places.

Spokane is one of the most responsive fields we have and gave us crowded houses. There was some fear that delay in finding a hall would injuriously affect the advertising, but if more people had come they could not have been seated. Many were obliged to stand as it was.

Seattle is the lecturer's paradise. It is the one place on the Pacific Coast where they steadily continue the plan of charging twenty-five cents admission. Their fine hall was packed on the opening night. Some were standing and I was told that a few could not gain admission. At the close of the final lec-

tures the committee handed me two hundred dollars, which represented the net receipts. It contrasted oddly with another city on this tour where the course brought me just three dollars above expenses, although the audiences there were also crowded and the hall was larger than Seattle's. Such are the strange vicissitudes in an itinerant's experiences. Seattle broke its own remarkable record of past years.

L. W. ROGERS

FROM DR. STRONG

In a few weeks Mrs. Strong and I will reach Krotona and begin active work in the organization of the Research Laboratory. Intense interest in the projected work has been shown in the various centers in which we have lectured and we have the promise of substantial aid from a number of the Lodges. In addition to the amounts already acknowledged we have received the following contributions to the laboratory fund:

Mrs. Julia Newman, Cleveland.....	\$ 5.00
Mrs. E. R. Roderick, Buffalo.....	2.00
Mrs. J. Lemminfi, Buffalo.....	5.00
Mrs. Miner, Chicago.....	5.00
Mrs. Joan M. Judson, Chicago.....	1.00
Wm. Commer, Chicago.....	5.00
W. G. Greenleaf, Chicago.....	10.00
Emil Meltzer, Chicago.....	5.00
Miss Katherine Velth, Lincoln.....	5.00
Miss Lauro Baker, Mommence, Ill.....	4.00

—F. F. STRONG

(A complete report of Dr. Strong's initial tour will appear in the next MESSENGER.)

PROPAGANDA RECEIPTS

Miss Jetta Clay, Krotona.....	\$.10
F. T. S., Krotona.....	.25
Mrs. A. E. Carlton, Colorado Springs, Colo.....	5.00
Mrs. Cornelia E. Martinez, La Jolla, Calif.....	1.00
F. T. S., Long Beach, Cal.....	5.00
Spokane Lodge, Spokane, Wash.....	.50
S. Camille Tenney, New Haven, Conn.....	1.00
H. F. McIntire, Anaconda, Mont.....	.50
Mrs. Ada H. Bird, Graford, Tex.....	2.50
Harmony Lodge, Toledo, Ohio.....	2.00
Mrs. Clara N. Rakestraw, Toledo, O.....	5.00
Peter Marchi, Crockett, Calif.....	1.00
Chester Green, Boston, Mass.....	3.45
Fred Haymond, Indianapolis, Ind.....	25.00
Mrs. S. H. Hamilton, Orange, Mass.....	1.00
Miss Nellie Gates, Hamilton, Ont.....	2.75
Mrs. Louise Arnold, Colorado Springs, Colo.....	15.00
Margaret Miklau, San Francisco, Cal.....	.50
Mrs. M. D. Hamilton, Washington, D. C.....	1.00
Mrs. A. L. Stephenson, Alberta, Can.....	2.00
Mrs. Vera Frisbie, Fresno, Cal.....	1.00
Chas. A. Lewis, New York City.....	1.00
Mrs. Charlotte E. Worth, Alamosa, Colo.....	20.00
Miss E. Marrow, Chilliwick, B. C.....	.25
Messrs. Muller & Carter, Anaconda, Mont.....	1.00
Hazel G. Collins, Brookline, Mass.....	1.75
Mrs. Hazel P. Stuart, Los Angeles, Cal.....	2.50
G. J. Braun, Memphis, Tenn.....	1.00
Mrs. Laura S. Hunt.....	10.00
Miss Mary C. Smeltzley, Ft. Wayne, Ind.....	1.00
Wheeling Lodge, T. S., Wheeling, W. Va.....	3.75
Spokane Lodge, Spokane, Wash.....	.50
Duluth Lodge, Duluth, Minn.....	5.00
South African Section T. S., South Africa.....	9.72
E. M. Boyd, Grand Saline, Tex.....	2.00
Jeanette M. Eaton, Pittsburgh, Pa.....	10.00
Eva C. Noyt, New York City.....	3.00
Chicago Brotherhood Lodge, Chicago, Ill.....	2.00
John H. Mason, Portland, Ore.....	1.00
Ada H. Bird, Graford, Tex.....	2.50
A. Shive, Carlsbad, Tex.....	.24

\$154.76

MRS. BESANT'S ADDRESS TO THE INDIAN NATIONAL CONGRESS

I wish to thank all who have so kindly contributed to this fund. We shall not require further donations as we have received to date \$254.98, which is sufficient for present needs.

The Theosophical Book Concern, located at Krotona, is offering neatly printed copies of this address for sale so that any person desiring extra copies can order them direct from here, at ten cents per copy.

As the address is much longer than we had at first supposed, it makes a more expensive pamphlet than we had anticipated, and we have been unable to proceed with the distribution in precisely the manner at first decided upon; but to each contributor who has favored us with donations, we shall mail one copy of the address and shall also supply the larger orders to those who have asked to purchase a supply.

A portion of the fund has been used to cover the cost of two thousand copies ordered from the T. B. C. and the remainder is to be retained for mailing expenses.

ADDIE M. TUTTLE

STATEMENT BY LEAGUE FOR WORLD LIBERATION

As is known to many, it was planned to give publicity to Mrs. Besant's recent Congress speech, and the League for World Liberation was asked to distribute it.

No copy of the speech was received by Mr. Warrington, but a copy did reach the Book Concern at Krotona, which printed it and has it on sale.

The original plan for its distribution has been modified by circumstances beyond the control of those who conceived it.

After a conference held by Mr. Warrington, Mrs. Tuttle, and Mr. and Mrs. Hotchener it was unanimously decided to defer the proposed distribution.

LEAGUE FOR WORLD LIBERATION,

HENRY HOTCHENER

Managing Director, India Department

NEWS OF T. S. WORKERS

EDITOR VISITS AUSTRALIA

Mrs. May S. Rogers, editor of THE MESSENGER, accompanied by her two little sons, Stanley and Grayson, sailed from San Francisco May 16th for Sidney, Australia, where they are to spend several months.



MAY S. ROGERS

Krotonians and theosophists throughout the American Section rejoice that this splendid opportunity has come to Mrs. Rogers—and Australia—yet there is a decided feeling of consternation as to how the Devas are going to gather enough astral mental and buddhic matter to fill the void her departure has caused. And as if the invisible emptiness were not appalling enough, there is necessary on the physical plane a readjustment in nearly every department of activity in Krotona. THE MESSENGER alone would tax the

powers of an efficient and enthusiastic person, but to this able lady it has proved only the foundation for her extensive and varied labors. She has been an essential part of the Old Catholic Church services, playing at early mass every morning of the week. Krotona concerts, entertainments and meetings have also received the benefit of her music at all times. In the Red Cross work she has shown indefatigable energy, serving as secretary of the Krotona "Unit." Probably no one in the American section has had greater success than Mrs. Rogers with that most difficult of all undertakings—the beginners' class—therefore she has always been in demand for this work, and in this, as in all other lines, she has given herself generously.

These, her main activities, have been supplemented by innumerable inconspicuous services and every-minute acts of kindness and helpfulness, together with attention to a personal correspondence of startling proportions, and yet her greatest service—that which ranks above the whole category of physical plane endeavors—is just her *being*, because, of course, our true value is not in what we do, but what we *are*; and she is everything that is loving, joyous and beautiful, as well as gifted and capable.

We feel that Mrs. Rogers has more than earned this vacation, and we rejoice that she and the beloved boys are to have the blessing of being near Mr. Leadbeater for a time.

Mrs. Rogers' address, until further notice, will be 69 Hunter street, N. S. W., Sidney, Australia.

LIEUTENANT WARDALL

Mr. Ray Wardall of Seattle, Wash., our energetic Publicity Director, paid a flying visit to Krotona in April. He brought among other things, good news of his brother, Lieutenant Max, who is soon to go overseas with the 13th Infantry regulars, now stationed at Camp Freemont.

Lieut. Wardall, he assures us, is in

rugged health and in charge of what is, perhaps, the most difficult and responsible post in his regiment—that of Intelligence Officer. The Intelligence Officer is the man who must know more than anyone else what is doing in the enemy lines. Upon him and his corps of lieutenants and enlisted men depends the possession of No Man's Land. He must at all times, through means of observation posts, patrols, aeroplane photographs, raiding parties, captured prisoners and documents, keep the commanding officer of his regiment advised of the intentions, morale, organization and equipment of the enemy front line; and it must be up to minute information. The information bulletin at midnight may be stale news at daybreak.

If the information does not develop from the ordinary happenings of the day, he must go and get it. This is done by means of patrols, who raid the enemy trenches by day or night, carrying off prisoners and documents that may reveal the enemy plans.

The work has also many features that are secret and which are developed with long and severe training. The work of the Regimental Intelligence Officer is correlated with that of the Brigade Division and Army Corps, and together constitutes an interlinked network of information ready at any instant for use in attack or defense.

When it is considered that an Intelligence Officer must have a thorough knowledge of military formations, tactics and organization of the enemy's army, as

well as our own, and must be able to make, read and correct battle maps; lay and operate telephones, radio sets and buzzers; be able to encipher and decipher complicated code messages; have a working knowledge of French and German; know the size, calibre and bursting characteristics of all artillery shells and gas bombs; the habits and peculiarities of trench-mortars, machine-guns, observation balloons and aeroplanes; the use and significance of flares, rockets and all forms of signal lights from enemy line, as well as our own, and must be able to use effectively the rifle, pistol and bayonet—some idea will be gained of the training required for this work. Some of the training will, of course, be gained at the front line in actual battle areas, but in the main must be acquired before going across.

Mr. Wardall referred also to the eager and determined spirit of the men at Camp Freemont—the sense of sureness and individuality. He states that Lieut. Wardall felt a distinct sense of pride in the magnificent way that Theosophists are responding to the war cry. Other sects much more influential and numerous than our own have developed conscientious objectors and pacifists of all varieties, but so far he had heard of no Theosophist of standing who had not given unmeasured devotion and loyalty to the Government.

It was good to hear this report of Lieut. Wardall and his work. We pass it on to his many devoted friends throughout the section whose love will follow him overseas.

A. DE C. P.

AN INVITATION

To those members living east of the Missouri River who contemplate attending the convention at Krotona in July, the Kansas City Lodge invites all who find it convenient, to stop over in Kansas City on Wednesday, July the 17th. A social evening will be arranged to enable the visiting and local members to meet and broaden their acquaintance.

A party is being arranged to travel from Kansas City to Krotona over the Union Pacific via Salt Lake City. Those members who contemplate stopping over at K. C. and who wish to join this party should advise Chas. E. Edgar, Hall of Theosophy, 920 Grand Ave., Kansas City, Mo.

QUESTIONS ANSWERED

Q. What are the duties of a lodge of the Theosophical Society?

A. As to the general question of the duties of a lodge, the greatest is probably one that you never think about. I suppose if you were asked to define the duties of your lodge most of you would say: To try to train its members in Theosophy and to endeavor to spread theosophical ideas in your town. Now that is absolutely true and both of these are very important functions, yet there is another and one which perhaps, may not occur to you which is more important than either, and that is the function of making itself a channel for the forces of the Masters, which can be poured through it. I think, if I remember rightly, that I have already given you some explanation here of the way in which a Master uses His pupils—the way in which a pupil may be used as a channel. Remember that the Master employs Himself in pouring out streams of force upon the world generally or more usually on a certain part of it because it is divided, as it were, into parishes—each usually a continent. The Master pours out his influence directing it in all kinds of ways affecting thousands at once and usually in the Egos rather than in their lower vehicles.

Where He happens to have one of His own pupils there is a channel already provided. Remember the attitude in which the pupil is bound to be. He has been looking up toward his Master and in a receptive attitude towards him, prepared to receive the force which flows out from Him. He brings it down into his physical brain because he goes on thinking of Him, then when it gets to the physical brain he is in the habit of pouring out all that comes to him on his fellowmen, pouring the divine love on his fellowmen, ready to help and give out such influence as he has. All the work of bringing down is already done by the pupil, and therefore the Master can get through one hundred per cent of what He has sent out. Consequently He utilizes such a pupil whenever and wherever He can be used.

When you take up some subject of study and a number of you are concentrating your minds on that subject of study, you also make a channel; the reason being that you are using the highest part of your mental body, because you are trying to consider spiritual matters as far as you can intellectually. Because you are doing that you are working from the highest part of the mental body down to your physical brain—you are making a very fair channel or pipe through which the influence can be poured. That is not so useful as the pupil because it is not directed especially to the Master; it does not reach as high a level and furthermore there is not the same intense desire to pour the results out on the physical plane. Also the pupil's thought produces a very much larger pipe, so to speak. At any rate it is a sufficiently capable and effective channel to be employed always by a Master where it exists. Whenever you have a group of persons meeting together for the higher study of this kind there you have during their meeting a temporary channel and that is your highest function. While you are not thinking about it at all you can be used by those stupendous cosmic forces. But you must have a perfect calm. There must be harmony of feeling among those people. If you have people in a captious, critical attitude, people without harmony, then there is a leak in your pipe and you are no good at all. The most important thing you have to do is to keep perfect harmony among yourselves.

The work that can be done through your lodge is infinitely greater than you imagine and that can only be done if you keep up the harmony. Most assuredly we whose first principle is brotherhood, ought to make brotherhood the essence of our daily conduct—put it into practice. Give the other man the credit of what you would like him to perceive in you. If you do that, then assuredly you will find that the lodge will progress and that the radiations from it will be powerful and useful.

C. W. L.

—FROM THEOSOPHY IN AUSTRALASIA

AMONG THE MAGAZINES

A Theosophical student, Charlotte de Borde Burgess, has written for the *MON-TANA AMERICAN* a serial story which bodes for its author a "place in the sun." It is an invitation to the higher mind, written with distinction and composed with charm.

Every since the occult thought-form was vitalized by H. P. B. the psychic theme has been growing in popularity. Reincarnation, telepathy communication with the dead, have all been juggled and re-arranged into ever shifting plots till they have been almost common-placed by repetition. This has been possible because the accent has been placed upon their phenomenal rather than upon their noumenal values; hence they have excited without refreshing. Now refreshment is the sign par excellence of the spirit; it comes from deep water, not from shallows, and it possesses the power which makes all things new.

Weaving the Over-Soul has this quality of re-creation. The characters and incidents with which it deals, whether they be physical or astral, are not treated to appear as of paper-doll density; they hint profound sources in Being—depth as well as length and breadth—a spirit for the soul. This is, indeed, the full flower of mystery, and we believe that it is along this line that the fiction of the future will develop—planned to expand the consciousness rather than to tickle the emotions, to hush the reader with a sense of inner grandeur and stability so that in laying aside the book he will feel cleansed and depersonalized.

Mrs. Burgess foreshadows this. There is something artesian in her quality—a bubbling as of eternal replenishment. We doubt if even her most prosaic readers have been able to skip completely her metaphysical speculations, her pungent descriptions or her mystical plunges. She englamours them right from the start with the golden glint of realities and quotes *Isis Unveiled* to them with intrepidity and success.

Our English language has to be sorted and sifted in the search for words that can in any way express intuitional knowledge or the inner facts of self. Mrs. Burgess is peculiarly gifted with this magical sense for words. Her danger lies in adopting pet metaphors as this tends to a crystallization of style; also simplicity is endangered and a sense of confusion results where ideas are too evolved for the words or too involved in words. Her similes are her own, however, and exact, combining imagination with keen observation. The balance which she maintains between thought and act, events and their psychology is nice, else would her work have gone down by its own inner weight. A fragile and exquisite fantasy in style reveals her as the poet and mystic. When she tells of mountain blue bells we can almost hear their fairy ringing.

If her very facileness has not robbed her of persistency and thoroughness she should go far in this ilfe. She has the power of capturing the universal in an iridescent form.

G. J. W.

THEOSOPHICAL

In the March *THEOSOPHIST*, among other *Watch Tower* notes of interest, Mrs. Besant writes of the Theosophical Society in Russia. We have wondered how it fared with our brothers there and are delighted and thrilled to hear that the work is being quietly carried on in spite of the turmoil that has overthrown nearly every other organization. Mrs. Besant says:

Religious intolerance has passed with

Tzardom, and it (the T. S.) no longer suffers persecution; it will play a great part in the reconstruction of Russia when the country recovers from the grievous troubles which are the aftermath of the long oppression, for the future is with Russia—the most eastern of the western countries. Terrible as the state of chaos there, the horrors of the French Revolution have not been repeated. * * * But it may well be that Russia may also need a Napoleon to put an end to violence by violence, and wield a short-lived power. Perhaps she

has some "little lieutenant of artillery" in her disorganized armies who may do for her what Napoleon did for France. For tyranny and revolution have such harvest ere freedom may be won.

Mrs. Besant, in her class talk, *Man, His Own Recording Angel*, explains in fascinating manner how man records his character and future by himself through his thoughts, emotions and actions. To make this clear she gives us the simile of the scientific man recording the movements of the heart by means of an instrument connected with a lever and pencil. Curves are traced by the pencil upon a revolving roll of paper, which exactly record the beating of the heart. We are to take this general idea and to "think of this record as being traced by the man himself through an apparatus that, for the moment, we may call karma. The man himself records all these causes that he sets going and they work out in the future. In this way he is his own recording angel; it is not some outside power that makes the record for him, and, then, on that making of another, that his destiny is created. It is the man who creates it for himself.

A very valuable method of meditation is given for the better realization of the nature of this self-made record.

This number contains several other articles of exceeding value, among which are *The Rhythm of the Cosmos*, in which Anna Kamensky gives an exquisite presentation of idea of the one universal rhythm with its infinite variations, and *Movement and the Culture of Expression*, by Eleanor Elder, which deals particularly with the dance, but incidentally takes in the whole subject of education. Students who are interested in Sixth Race methods of education will be delighted with what Miss Elder has to say of the general reconstruction of education that is going on the world over, and in a method that is in the process of evolution—a combination of artistic and physical development—which will accomplish that which is the aim of all true education—the co-ordination of the whole being.

A. DE C. P.

The special feature of the Herald of The Star for April is the housing question of the working classes. This is treated by Mr. J. Silas Whybren from the point of view of *Housing and Racial Progress*, maintaining that all social evils lead backward to bad housing conditions. Block tenements are denounced in no uncertain terms. It is desirable that no more than twelve houses to the acre should be built, and these all must have a sufficiency of air space to promote health, for "all racial progress involves purity of blood and perfect physical health." Another point is enlarged upon by T. Alwyn Lloyd in *Town Planning and Housing in Wales*. It is said that in Wales there is urgent need of reform in this respect.

Housing and Homing, by Dr. C. W. Saleeby, strikes two important notes: the absolutely necessity of the designing of the house of the future being in the hands of women and the imperativeness of the National Kitchen becoming a reality in the near future. The National Kitchen, Dr. Saleeby thinks, will considerably lessen the external burden of the mother and give a better chance to the supreme burden of gestation and lactation.

Sir Arthur Chapman, in his lucid article, *The Housing Question*, appeals to all earnest-minded men and women to support and further all efforts being made to solve this problem. He quotes the duties and powers of local authorities on the question, points out the drawbacks to the present machinery and outlines a few reforms necessary to remedy the defects.

We are glad to see the beginning of a series of articles by the trained thinker, E. A. Wodehouse. *The Russian Collapse* is his subject and his illuminating thoughts will help many to a better understanding of that perplexing situation.

Two masterly addresses of Mrs. Besant's delivered before the Theosophical Society convention held in India in December and The Indian National Congress, throw much light upon the Indian problem.

G. I. W.

BOOK REVIEWS

THE ROUND TABLE YEAR BOOK FOR 1917
(Paper covers. pp. 32. p. 50c.)

This booklet is a little message of greeting from the editors of the now suspended *New Age*, to all the young people and children the world over who seek to be "in the service of the King." An ever-kind friend has made its publication possible.

Although small in scope it is big in spirit and most attractively gotten up, with Burne Jones' *Sir Gallahead* on the front cover, an equally famous *Jeanne d'Arc* on the back, and many good things between.

Bishop Wedgewood opens with "An Appreciation of C. W. L., a brief tribute that makes vivid the versatility of this illustrious teacher whom the children significantly call by the simple and beautiful name of "Brother." In revealing the radiance, the wisdom and the patience of Mr. Leadbeater, especially in regard to children, the Bishop gives us a glimpse into his own fine simplicity of soul, drawn forth by the children for whom he writes.

The Age of Chivalry by Lieut. Herbert Whyte, M. C., which was written by him whilst in a hospital camp in Malta, seems a peculiarly fitting contribution from one, so essentially the true knight, who has recently met his death, fighting in Palestine.

An Indian Girls' School by Miss Helen Veale, M. A., is a charming picture of Eastern school life which cannot fail to strengthen the links in the "golden chain that stretches around the world."

Mr. Edmund Russel uses the Crocodile Boy of Egypt as the basis for a practical talk on health and proper environment, dealing with the three habitations in which we live, our skin and bones, our clothes and our rooms.

There are other contributions that hold one's interest and aid in making the reading of the booklet a refreshment and an urge.

G. J. W.

THE UNIVERSAL MIND AND THE GREAT WAR

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

Was ever the author of a book more in need of the philosophical aspect of Theosophy than this earnest, high-minded man who here seeks to instruct and inspire his fellows. Some science he knows, pure purpose he has, but with all his intellect and unselfishness, he seems to the Theosophist to be but the blind leading the blind. He declares "the absolute impossibility of achieving happiness in this world by being good," and affirms, "we cannot discover

any happiness in the past or in the present nor will there ever be any happiness in the future." And yet he urges that altruistic work on the physical plane is demanded of mankind, and in the next breath says that the results of his system "are in striking opposition to those of Buddhism and Christianity."

Such a chaotic mingling of materialistic hopelessness with exalted altruism in spite of disbelief in immortality, defies a label.

What a flood of light would pour in upon this pessimist from a comprehension of Reincarnation, Karma, and the reality and rationale of the inner planes. This is the Kali Yuga indeed.

R. K. W.

BROTHERS IN ARMS

By E. Alexander Powell. (Houghton, Mifflin Co., Boston. pp. 62. Price 50 cents.)

It is well that one of the world's most dramatic events should be crystallized in book form, as has been so well done here. Perhaps no one is better equipped to write of the significance of the arrival in America of the French Mission headed by Joffre, Viviani, Chocheprat, and de Chambrun than this famous war correspondent and lover of France, E. Alexander Powell. And as we read the vivid series of word pictures of the early history of our country which he marshals and passes in review before the mind's eye of Marechal Joffre, we too, enter into the drama of it all, and love the whole world more.

Mr. Powell shows the inherent bond between the two countries, referring to the loan France made to us through Benjamin Franklin, which never has been repaid and points out that "Even our national colors are the same: that red, white and blue which, as some poetic Frenchman has said, symbolizes the rise of democracy from blood, through peace, to heaven."

He says:

There has been much talk of France having been reborn through the agony of this war. Therein we are wrong. It is merely that we Americans have known the French only superficially and that in thinking and speaking of them we have indulged in the careless and inaccurate habit of generalization. . . . We were wont to say quite patronizingly that French soldiers, though they possessed *terre* and *elan*, were not *stayers* and 'last ditchers,' this of the men of the Marne and Verdun! The trouble has always been, not with France but with ourselves. What have we known of the sober, simple-hearted, industrious, frugal plain-living, deeply religious people who are the real France? France has not been reborn. It is an affront to her to say it. She has but cast aside the glittering garment which she wore for the gratification of strangers in order to free her sword arm.

R. K. W.

CONVENTION IS COMING

This means taking stock of the Year's Work. The Manager of the Publishing House asks every Purchasing Agent to report, either in person or by letter, to the Theosophical Publishing House office at Krotona by July 20th:

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