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RECENT THEOSOPHICAL TEACHING

By A. P. SINNETT

I AM glad to have this opportunity of addressing an American audience through the pages of *THE MESSENGER*. There has scarcely been any period since the publication of Esoteric Buddhism (itself but the earliest sketch of the great Theosophical revelation), during which the flow of teaching I have been privileged to enjoy has been altogether interrupted. During the last eight or ten years it has been flowing more freely than ever before, and though to a large extent I have given it out in the shape of articles in various *REVIEWS AND TRANSACTIONS OF THE LONDON LODGE*, it has hardly yet permeated Theosophical literature so that many students are content to pour over the earlier books and cling to misconceptions to which they inevitably give rise. Nothing, indeed, in the later teachings need disturb fundamental ideas conveyed to us in the beginning. The great principles concerning Reincarnation and Karma, the evolution of man from the humbler manifestations of life, the planetary chains, the ethics of Theosophy and so on, remain unchallenged, but so much detailed information has accumulated around these fundamental ideas that I feel now as if we hardly

any of us understood them properly in the beginning. The best service, it seems to me, that I can render my present readers will be embodied—first in an attempt to fill up the gaps in the original teaching and then by a sketch of some entirely new volumes of information calculated to enlarge our view of the infinite destinies that await humanity in the ultimate future.

The complexities that arise in connection with Reincarnation are sufficient to begin with. On quite humble levels of humanity the task of those who guide rebirth is simple. For those on a quite low level of spiritual development, any one of fifty or a hundred opportunities will do equally well. For those more advanced the Lords of Karma and their agents have to exercise discrimination. For entities actually on the Path, the appropriate Master takes charge. For those advanced on the Path the entity is allowed a considerable latitude of choice, though in the cases I have heard of, the choice guided by the Master's opinion as to which life would best conduce to spiritual growth, is rarely directed to the life that would look most attractive from the physical plane point of view. But

in any case the full consciousness of the Ego does not manifest at once in the baby form. An advanced Ego looks on calmly from the Astral plane, in the vehicle of his last life, while the new body is growing and getting ready for him. These are but hints—each susceptible of immense expansion. Again, life on the Astral plane after each Physical life, was hardly discussed in the earlier teachings. We heard about the Devachanic state, a blissful illusion on the lower Manasic plane, and jumped to the conclusion that it was a state for all to aim at. It is only adapted to entities of a very moderate intellectual development, craving for the simple happiness of mutual love. The Astral world is rich in glorious possibilities of happiness and intellectual progress, and the Devachanic condition would be scorned by scientists, artists or men of letters while as for those on the Path of spiritual progress, the notion of the Devachanic state as a destiny for them is utterly ludicrous.

There is no region of study in which the earlier books, and indeed Theosophical literature at large, is so barren and misleading as that which has to do with the Astral plane with its seven-fold varieties of condition from the lower Hells up to the sublime regions of splendid intellectuality and opportunities for usefulness, with intermediate conditions of peaceful rest and affectionate intercourse with beloved companions in life. Spiritualists, without scientifically comprehending the complexities of the Astral world, were much more nearly right about it than the early Theosophical books. Indeed the Masters' original plan contemplated spiritualism as a broad highway leading to Theosophy and it is a thousand pities that this plan miscarried. I have been laboring for years to try and heal the breach between the two great schools of super-physical research, but prejudice and misunderstanding once firmly rooted are hard to overcome. Meanwhile let me definitely affirm that on the higher levels of the Astral world the great men of science, poets and artists, remain by choice for centuries sometimes, carrying on their progress in their own special pursuits and preparing

by such progress for later incarnations of improved usefulness.

And now let me touch lightly on knowledge that has come to me in recent years, enormously enlarging our view of the stupendous natural systems to which we are attached. Our first conception of planetary chains was an immense advance on primitive cosmology, but we missed important points. The passage of the human tide wave of life around a planetary chain is not so crude a process as we fancied at first. In our case the dregs of humanity are still on the planet Mars; an advance guard is still on the planet Mercury. The splendid discoveries of Percival concerning the Martian canals are more than confirmed by occult teaching. This is a long story by itself on which I have written at length elsewhere. Then we now understand the theory of the Solar System a little better than at first. The schemes evolve one after another, but overlap and are concatenated together. Thus the failures of one planetary scheme are passed on, for further evolution, to the next scheme. The advanced condition of the Venus scheme is well known to Theosophical readers, but (again in accordance with early teachings) there was a time in the past when a large minority of the Venus evolution failed to make further progress. What became of them? No information on that subject came through until recently. The simple fact is that the failures of the Venus scheme have been incorporated into *our* humanity! Let no reader imagine he is likely to be one of them. Though they were Venus failures, they failed at a stage of evolution beyond that our average humanity has yet reached. *Most of the Venus failures are with our advanced guard on Mercury.*

The early Theosophical books here and there faintly suggested that our Solar System was itself a part of a greater system. We had no detail on this subject until recently. The Cosmos to which our Sun belongs includes something like a hundred suns, each with its attendant planets, revolving round the great star Sirius. *These hundred systems are not all on the Physical plane.*

A vast realm of thought is opened up by that last statement, but I cannot follow it out fully just now. At a glance anyone can see that the statement about the Sirius Cosmos carries with it much more than mere astronomical interest. The Divine Power presiding over the whole Syrian Cosmos embraces, as part of itself, the Divine Power presiding over our Solar System. *And is ready, in supreme emergencies to fortify that Power. If it had not been so, this world would have been altogether wrecked by the mighty Satanic attack which brought on the world war, an event not merely unique in the history of this Solar System, but unprecedented (so I am told by those who know) in the history of all the Solar Systems in the Sirian Cosmos.*

To guard against misapprehension, let me explain that only about twenty-five of the suns belonging to the Sirian Cosmos are on the Physical plane. Any stars, the parallax of which shows them to be nearer us than Sirius, *must* belong to the Cosmos. Indeed, as some such Sirian Systems may be at this time on the other side of Sirius as compared with

ourselves, so stars with a parallax showing them at a considerably greater distance than Sirius *may* belong to the Cosmos. Astronomical students may be interested in trying with the help of parallax tables, to account for the twenty-five.

Even supposing this were done, the interest of the information about the Cosmos does not stop there. We may realize ourselves—though the thought is dazzling to the imagination—as a part of that stupendous organization.

The potential destinies of humanity are absolutely infinite, and though for practical purposes it is enough to think of the conditions we may reach within the duration of the planetary chain to which we belong, an exhilarating idea is embodied in the certain truth that there will be no finality even then. A marvelous motto that has been given to me, the significance of which is entitled to profound reflection, runs as follows: "Whatever is,—is, has been, or will be,—Human." There is no spiritual condition, however far beyond the range of incarnate understanding at present, to which humanity may not aspire.

FARE ON MY SOUL

By ANNA M. DE BOER

"The awakened soul must sail or die."

—EDMUND GOSSE.

Fare on my soul, nor rest content,
Thy course is ever onward bent;
Though naked, poor, despised, forlorn,
All things for you I've gladly borne;
Fare on my soul, though all is lost,
That my poor heart so fondly craves;
Fare on my soul, through storm-tossed waves,
To that far haven, where thou shalt reign,
And all thy high estate regain.

Fare on my soul, fare ever on,
Until thy final goal is won;
Though ages pass, and stars grow old,
Ere yet thy journey has been told;
Press onward to the realms of light,
Through all the sorrow of the night;
Thou art not fettered, thou art free!
Fare on my soul, I'll follow thee.

FRANCIS BACON, BARON VERULAM, VISCOUNT ST. ALBAN

By ERNEST FRANCIS UDNY, M. A.

(Continued from June Issue)

St. Alban an Initiate of "The Great White Lodge."

MANY interesting things have been written about Viscount St. Alban, but hardly anything from the occult point of view. In the present article the teaching of reincarnation, familiar to all Theosophists, will be taken for granted. Man has reached his present stage of soul evolution by means of a long series of births in successive physical bodies, with intermediate periods of comparative repose and refreshment in the world's invisible; and even the cultured man of today has a long series of births before him, if he simply continues to tread what may be called the beaten highway of evolution. But for those who are prepared to breast the mountain side, instead of following the almost interminable windings of the high-road, it is possible to reach the end of the strictly human evolution in a comparatively small number of births. It was the reproclamation of this, the narrow ancient way, that constituted the real substance of the Christ's message. This was "the strait gate" that led and still leads to the Kingdom of God, or Kingdom of Heaven, which is not without us but within us all, and there only can be found. It is known to students and aspirants as "The Path of Holiness," or The Way of Initiation; and it can be trodden in a short series of lives, usually taken in quick succession; that is to say, without the ordinary long intervals of rest and bliss in the heaven world. This Path leads the eager soul to the level of the Master of The Wisdom (the sanscrit technical term is *Asekha* meaning literally "not taught") who is no longer a pupil but is able to lead others across the ocean of births and deaths, having become indissolubly united with the source of all light, the Supreme Being of our Solar System.

The stages of the Path are marked by

certain experiences known as "the Great Initiations, which are conferred by the "Great White Lodge," That Brotherhood of Divine Men, the first fruits of our race, who have already trodden the Path and have become the "Right Hand" of God, the agents behind the veil of the Supreme for guiding and governing the world. These Initiations, or gateways, as they are sometimes called, are five in number. There are no doubt further and higher ones still, but of these little or nothing is said in the books. Before each Initiation the candidate has to develop in himself certain definite spiritual qualifications, and at each he receives a "key of knowledge," partly perhaps in the shape of secrets of nature disclosed to him, and partly in the shape of an expansion of consciousness which he now obtains for the first time by the help of the Hierophant or discloser of sacred things (who confers the initiation as the representative of the august Head of the Hierarchy) but which expansion he is able and expected to repeat for himself in mediation with more and more ease and certainty as his growth slowly develops his intelligence. The first Initiation is called the *Sohan*, meaning "That am I." The name aptly designates this transcendent experience, which is nothing less than that of conscious unity with the universal life now for the first time realized by personal acquaintance as one's own. "Come unto us," say the Holy Ones, "for we are all one and the same and you are one and the same." Now is obtained the first touch, and it is but a touch, of the lofty consciousness of the Buddhic or Intuitional Plane (the next above the Mental) on which the essential unity of all life is no longer an intellectual belief but an obvious fact, for he who is awake on this

plane finds to his surprise that he no longer needs to look at the other lives from without and try to realize the working of their consciousness. The moment he turns his attention to another life he finds himself looking at it from within, and experiencing in himself the very feelings, emotions and thoughts of that other.

Of the second and third Gateways it is sufficient for the present purpose to give the names, which afford some faint indications of the stages reached. The one who has passed the second is called *Sakurtagamin* or "he who returns but once," meaning that he should be able in the next birth to take the third or *Anagamin*, which means "he who returns no more." The *Anagamin* should be able to take the fourth Initiation (making him the *Arhat*, i. e. the venerable or sinless) without again passing through the gateway of death; and the *Arhat* returns no more except of his own free will. He is technically a liberated soul for he can, if he so chooses, enter the glorious state of Nirvana even from that level, though he does so at a much higher stage if he waits until after taking the fifth or *Asekha* Initiation. For full information on this subject Mrs. Besant's book *INITIATION* or the last four chapters of Mr. Leadbeater's *INVISIBLE HELPERS* can be consulted.

These five Initiations are symbolically described in the Gospel story, which has like many Scriptures, a double meaning. For younger souls who are satisfied with the obvious outer meaning, it is a life of the Christ, but the deeper meaning is the story of every man who is made perfect and attains to conscious union with the Supreme. This meaning obviously could not apply to the individual Teacher, who had in fact passed those gateways many thousand years before. The first gateway is represented by the birth of the infant Christ, the heavenly child in the human heart, appropriately represented as a stable inhabited by the animals (the animal desires and passions—the lower nature.) The second gateway is the baptism in the Jordan, signifying purification, as water is the universal cleanser. The third gate is the transfiguration "on the mount" which denotes the bringing

down of the faculties or senses of the higher plane (the mount) into waking physical consciousness. This has to be done before the third Initiation, otherwise the candidate would be unable to do that part of the Master's work in which at this stage he is privileged to share. The fourth gate is the crucifixion which is the ancient symbol, far older than the Christian religion, for the utter desolation which has to be endured at this stage, and in which the candidate seems to be abandoned by his Master and even by the God external to himself whom he has been following. He seems deserted by God and man and utters that bitter cry—"My God, My God, why hast thou forsaken me?"—to be immediately followed by resurrection from the dead, the discovery of the divine splendor within himself. It is said that the words "*Eloi lama sabacthani*" may also be rendered "My God, how Thou hast glorified me." The fifth gate is the ascension into Heaven, that peace of God which passeth all understanding. After that never again can his peace of mind, his dignified serenity, be disturbed by any event that can possibly happen.

Thus much—digression thought it is—it was indispensable to say for the non-Theosophical reader, about the Path of Perfection, in order to render comprehensible an idea which forms an important part of the subject of this article, namely that he who was known in the 16th and 17th centuries as Francis Bacon, Baron Verulam, Viscount St. Alban, was already before his birth into that body, treading that Path. The idea was originally suggested to the writer by an incident told him by one who had it at first hand from one of the persons concerned. In order to make this intelligible to the non-Theosophical reader, it must be prefaced by a short explanation. In worlds to us invisible, because composed of matter subtler than any our senses can cognize, there exist what are called "Nature's Records" or "the Memory of The Supreme," and these records are ever available for consultation by those who have developed the higher bodies or vehicles of consciousness proper to those worlds, so that any event which has ever happened in connection

with this earth can be made to pass in review at will before the consciousness, fully palpable to every sense—sight, hearing, touch, taste and smell—exactly as if the seer had been present in the body when the event occurred on the physical plane long ago, but with this added advantage in observation; that he is able to follow and understand the rapid changes taking place in the astral (or emotional) and mental bodies, of all the actors in the event, and thus to grasp and understand their thoughts, feelings and motives in a way that would have been quite impossible even if he had witnessed it as a physical spectator at the actual time of the occurrence.

Two persons who have developed the necessary faculties (inherent truly in the whole human race but at present latent in all but the very few older souls) had been using them to investigate a previous existence which some individual had in Asia Minor in the 16th century. This is done by following back the individual to his or her birth (causing all the scenes in the present life to pass in review) and then to the period of rest and bliss in the heaven world which preceded it, to the existence in "purgatory" on the astral plane which immediately followed the earth life, and so back to that life itself. By a process of this kind it is possible to follow back an individual indefinitely, according to the ability of the seer. In the present instance the persons concerned were studying together while in waking consciousness and retaining the use of the physical brain; and one remarked to the other, "It is a curious thing, but there does not seem to have been any offshoot of the Great White Lodge (the Brotherhood of the Holy Ones of the earth) in Europe

at this time." "No," said the other, "but look up there to the Northwest" (meaning England) "What is that?" "O, yes," said the first, "I see a man writing, writing, writing, and for some reason I can't quite make out, keeping back the greater part of what he writes. I wonder who it can be?" "I don't know," remarked a third person who was present but was not qualified to take part in the investigation, "but it seems to me it might be Lord Bacon." "Why, of course," said the first speaker, "that is who it is. It is Lord Bacon."

The discovery made in this curious way, that Viscount St. Alban was connected with the Great White Lodge, and doubtless himself an Initiate, led the writer to take a very special interest in his life and work, of which, as it happened, he was already hearing a good deal from members of the Bacon Society. He had also been reading the meagre details that have come down to us of the life of a great occultist who was known to the world in the 18th century as the Count St. Germain; and it came to him quite unexpectedly one day, apparently as a flash of intuition, that St. Germain was none other than he who had in his previous birth been Francis Bacon. This idea has since been stated as a fact by Mrs. Besant in a little book *THE MASTERS*, from which the following is a quotation:

The last survivor of the Royal House of Rakoczi, known as the Comte de St. Germain in the history of the 18th century, as Bacon in the 17th, as Robertus the Monk in the 16th, as Hunyadi Janos in the 15th, as Christian Rosenkreuz in the 14th—to take a few of his incarnations—was deciple through these laborious lives and now has achieved Masterhood, the "Hungarian Alept" of *THE OCCULT WORLD* (Mr. Sinnett's book) and known to some of us in that Hungarian body.

(To be continued.)

This day before dawn I ascended a hill and looked at the crowded heaven;
And I said to my spirit: "When we have become the enfolders of those orbs,
and the pleasures and knowledge of everything in them, shall we be filled
and satisfied then?"

And my spirit said: "No, we but level that lift to pass and continue beyond."

WHITMAN

REFUTATION OF CHARGES MADE AGAINST MRS. BESANT

BY HENRY HOTCHENER

REFUTATION OF CHARGES MADE AGAINST MRS. BESANT, INTERNATIONAL PRESIDENT OF THE THEOSOPHICAL SOCIETY, BY ELEANOR FRANKLIN EGAN IN HER ARTICLE *HOME RULE IN INDIA* IN "THE SATURDAY EVENING POST" OF MAY 11, 1918.

Data submitted to A. P. Warrington, President of the Theosophical Society in America, by Henry Hotchener, Fellow of the Theosophical Society in America, Associate Member Asiatic Association, sometime resident in India.

CHARGE NUMBER ONE

(Page 21, column 1). Mrs. Egan assails Mrs. Besant's patriotism by asserting that she has not been urging her "millions of followers" . . . "to win the war."

REFUTATION.

Mrs. Egan presents no proof in support of this charge, yet the published record of Mrs. Besant's statements and activities from the war's beginning down to the present time shows how false it is. Here are the facts:

In November, 1914, Mrs. Besant said in *THE THEOSOPHIST*, her international magazine published in India and having a large circulation there and in practically every other country in the world:

Great Britain . . . is fighting in defense of keeping faith with those too small to exact it; in defence of treaty obligations and the sanctity of a nation's pledged word; in defense of national honor; of justice to the weak. . . For all this England is fighting, when she might have stood aside, selfish. . . For this, the nations bless her . . . for this, history shall applaud her. . . Because these things are so, because the fate of the next age of the world turns on the choice made now by the nations, I call on all who are pledged to Universal Brotherhood, all Theosophists the world over, to stand for Right against Might, Law against Force, Freedom against Slavery, Brotherhood against Tyranny.

Again Mrs. Besant said in her address as President of the Theosophical Society in Bombay, December, 1915 (quoted in *THE THEOSOPHIST*, Feb., 1916, pp. 550, 551):

To be a neutral is to be a traitor. Now the Central Powers . . . embody autocracy,

militarism . . . for which there is no place in the coming New Age. . . We can but work for the triumph of the Allied Powers who represent Right as against Might . . . The Theosophical Society must throw itself on the side which embodies the Divine Will for evolution. . . If by this we lose the members we had in the Central Empires . . . it must be so. . . Better to perish, faithful to the Right, than to become a fellowship of Evil.

Once more, in the following year, she wrote (*THE THEOSOPHIST*, Oct., 1916, p. 2):

Two years will have passed . . . since I wrote fully and strongly on the war, and the noble part played therein by England. I desire now to endorse every word therein written. . . The place of every true Theosophist is on the side of the sacredness of treaties. . .

And in 1917 (*THE THEOSOPHIST*, April, 1917, p. 2):

Germany, above all, has chosen the evil path, and her fall is sure, and we may well hope that the brief Imperial sway of the Hohenzollerns, dating only from 1871, will soon be over.

It would not be difficult to add many more quotations, all of like tenor, from Mrs. Besant's daily, *NEW INDIA*, and her weekly, *THE COMMONWEAL*, both published in India and having a very large circulation there. They refute in no uncertain voice Mrs. Egan's aspersions upon Mrs. Besant's patriotism, and prove how cruelly unjust and unwarranted is Mrs. Egan's remark (p. 21, col. 1), that official power ought to have been used to "induce" Mrs. Besant "to send forth to her millions of . . . followers . . . messages of . . . concentrated devotion to the only cause worth thinking about."

Mrs. Egan modestly says that she her-

self "would have been willing to write" such messages for Mrs. Besant, a reportorial pleasantry which we may pass without comment in view of her admission that Mrs. Besant does influence "millions of India's millions . . . that echo her thoughts as she utters them."

As the above records clearly show that Mrs. Besant has consistently and enthusiastically upheld the Allied cause, it follows that she has influenced these millions to spring forward to help "win the war."

Mrs. Egan's charge to the contrary is thus proved to be baseless.

But Mrs. Besant did not limit her war activities merely to writing in favor of the Allies. She contributed money for war purposes, and urged her followers to do the same. She invested funds in war loan bonds, and urged her followers to do the same. She utilized the large circulation of her publications to induce her followers to be generous and prompt in their support of war activities.

But Mrs. Besant went even further than this. She lent her great strength and popularity to encourage Indians to volunteer when the door was thrown open to them to do so for the Indian Defense Force in the spring of 1917.

Mrs. Besant immediately held special meetings at which she recommended enlistment, she remained in the halls after her speeches in order to talk personally with individuals and induce them to sign the recruiting forms in her presence. This was no easy task in view of the humiliating discrimination against Indians as compared with Englishmen and Eurasians. Mrs. Besant took a lecture tour for the express purpose of addressing meetings to urge recruitment and to receive personally the names of volunteers.

The results of her work were such that when the Viceroy, at the end of June, announced the number of volunteers that the Government had obtained throughout the whole of India, Mrs. Besant was able to announce that she had obtained an even greater number through her own efforts. (See signed statement in NEW INDIA, June 15, 1917.)

If necessary, additional data can be submitted to refute Mrs. Egan's attack upon Mrs. Besant's patriotism.

CHARGE NUMBER TWO

(p. 21, cols. 1 and 3). Mrs. Egan asserts that to advocate political reform in India at this time "clashes" with "the only interest . . . to win the war," and she therefore condemns Mrs. Besant for doing it.

REFUTATION.

Mrs. Egan does not name her authority for this and other incorrect conclusions, but we shall mention some that take contrary views.

Premier Lloyd George said in Parliament (April 16, 1918, reported in THE TIMES, April 17, 1918): "We came to the conclusion that Irish self-government was an essential war measure." This meant that Ireland would support the war more heartily if its aspirations for self-government were granted. Another important result, as Mr. Lloyd George indicated, would be that American public opinion would be satisfied.

Is not India's case the same as Ireland's? Let us have an English authority answer this question. THE MANCHESTER GUARDIAN says editorially (April 18, 1918): "The reform of Indian Government is a war measure, just as the reform of Irish Government is a war measure."

Why condemn the Indian people and Mrs. Besant for holding an opinion that England herself is now recognizing as just? We quote from another English paper, (THE OBSERVER, April 21, 1918) the following telegram received by the Prime Minister from the Indian Home Rule League:

The Prime Minister's stirring message to India, and the Viceroy's hearty response are entirely in accord with Indian sentiment. Youths, whether Irish or Indian, must be made to feel that they are not fighting to establish a principle abroad which is not applied to them. India alone can supply five to ten millions of men. Our League would be willing to work and place its humble resources at the disposal of Government for such purpose.

This was in essence the stand taken by India's great popular assemblies, the National Congress, representing the Hindus, and the Muslim League, representing Muhammadans, the two dominant sects

which together comprise more than eleven-twelfths of India's population.

India does not ask for Home Rule now, nor for revolutionary reforms. She does ask that immediate steps be taken to democratize the bureaucratic government, and that Home Rule be granted within ten years on the same basis as the self-governing Dominions.

The British Government has generously recognized India's aspirations by formally announcing (in August 1917, through the State Secretary for India and the Viceroy) that the goal of British rule in India is self-government and that steps would soon be taken to reform the Indian Government by giving larger powers of self-government to the people.

This announcement (coupled with Mrs. Besant's release from internment) produced a "tranquilizing effect" (to use the Government's phrase) in India and an increased enthusiasm for war work. At the War Conference in Delhi on April 27, 1918, a telegram was read from the King, urging that "the operations of our armies in Egypt, Palestine and Mesopotamia should be largely sustained by India." The Government then resolved to recruit an additional army of 500,000 men—India having already contributed more than a million men.

The Viceroy appointed a committee on man-power, including, among others, Hon. Mahomed Ali Jinnah and Hon. Pandit Malaviya, members of the Imperial Legislative Council, and Hon. G. S. Khargarde, all three belonging to Mrs. Besant's Indian Home Rule League.

This is only one more proof that Mrs. Besant's followers are patriotically loyal. It discredits Mrs. Egan's claim that to work for Home Rule is to clash with the needs of the war, and it merely emphasizes what is obvious—that their very devotion to the cause of democracy in India makes Indians all the more willing to aid the Allies to make democracy worldwide.

CHARGE NUMBER THREE

(p. 21, cols. 1 and 2). Mrs. Egan asserts that Mrs. Besant gave her word to the Government that she would abstain

from all political agitation until the end of the war, and that she broke that promise.

REFUTATION.

Again, Mrs. Egan gives no proofs to support her statement. That Mrs. Besant broke her word is a charge keenly resented by Theosophists, of whom there are more than 7500 active members in the American Section of the Theosophical Society alone. Mrs. Besant is the International President of the organization, and her followers everywhere—many of whom have known Mrs. Besant intimately and lived close to her for years—regard her as a spiritual leader of honor and integrity who would not degrade herself by breaking a promise. It is upon this point that the Theosophical Society in America, through its President, A. P. Warrington, has written demanding that Mrs. Egan either prove her charge or withdraw it.

As this issue may require further consideration outside the limits of this memorandum, no remark will be made about it at the present time except this: That Mrs. Besant's public career of nearly fifty years as an unselfish social, educational and religious reformer of the highest character makes it practically certain that there is not the slightest truth in Mrs. Egan's charge.

CHARGE NUMBER FOUR

(p. 21, cols. 2 and 3). Mrs. Egan states that Mrs. Besant has turned the Theosophical Society into a political machine.

REFUTATION.

No proof is supplied by Mrs. Egan upon this charge which is of such serious import to the Theosophical Society. The neutrality of the Society is one of its cardinal principles and, unless Mrs. Egan either proves or retracts this charge, the work of the Society will be seriously misunderstood and harmed.

Once more the published records contradict Mrs. Egan.

Mrs. Besant, in her Presidential address to the Theosophical Society at its Indian Headquarters, Dec. 26, 1914, said:

I want to ask each of you . . . to guard

the neutrality of the Society. . . Remember . . . we have a number of public servants, who would be compromised if the Government here identified the Theosophical Society as a whole with any special line of political work and propaganda. It is our duty to protect them, and to guard the Society for the future . . . Make the public understand that nothing your President does, outside or inside her Theosophical work, binds the Theosophical Society.

In March 1916, she again wrote (THE THEOSOPHIST):

The Theosophical Society as a body has no right to declare on one side or another in any political . . . question . . . It must not collectively declare itself monarchical, republican, autocratic . . . nor carry on any propaganda on behalf of any of these views. . . (but) no man loses his liberty as a man and a citizen by becoming a Fellow of the Theosophical Society, and if he be elected to any office therein, his liberty is not curtailed.

And more specifically in September 1916 (THE THEOSOPHIST):

I have not given one political address under the auspices of any Lodge of the Theosophical Society, nor circulated through its organization one political pamphlet. When an effort was made to send out from the Lodges a resolution on my exclusion from the Bombay Presidency, I stopped it as unconstitutional the moment I heard of it.

And finally in her report as President of the Theosophical Society on Dec. 25, 1917 (General Report, pp. 6 and 7), Mrs. Besant said:

The Theosophical Society, I repeat, cannot identify itself with any political creed. . . A member of the Society . . . may be a Home Ruler or an Anti-Home-Ruler . . . but he must not say that the Theosophical Society is identified with any of these political views.

Here again the published records, covering a period of years, refute Mrs. Egan's charge. It is a grave imputation against a religious and philosophical society, that for more than forty years has preserved its neutrality as such, to assert that it has now been turned into a political machine. Mrs. Egan should either produce convincing proof to substantiate it, or else make a retraction.

CHARGE NUMBER FIVE

(p. 57, col. 3). Mrs. Egan asserts that Mrs. Besant "was rather spectacularly

busy getting herself elected president of the National Congress."

REFUTATION.

Mrs. Besant was interned from June 1917 until Sept. 17, 1917. She was under strict surveillance. Government authorities were always on the spot. She could not receive any visitors without special permission. All her letters—those written to her and those written by her—were read by the authorities.

On Sept. 5th, while she was interned under these conditions, the dispatches announced, "Mrs. Besant has been elected president of the forthcoming Indian National Congress." (THE TIMES, London, Sept. 8, 1917.)

As Mrs. Besant was not released and restored to freedom until twelve days later, Mrs. Egan might be asked to explain how she could have been "spectacularly busy getting herself elected."

CHARGE NUMBER SIX

(p. 21, col. 3). Mrs. Egan declares: "The facts that no adequate Indian leader can be found and that the great Nationalist party has had to accept Mrs. Besant to head its forces have brought ridicule upon the nationalist movement . . ."

REFUTATION.

In view of the many eminent Indian publicists who are leaders in the nationalist movement, and of other facts which we shall present, it will be seen that the only merited ridicule in the matter is in the form of a boomerang against Mrs. Egan for not being adequately informed upon the subject.

The following are a few of the many prominent Indians actively identified with the nationalist movement, whose record has proved their right to be called "leaders," and who are all advocates of Home Rule:

Hon. Mahomed Ali Jinnah, Member of the Imperial Legislative Council (the highest legislative body in India), and President of the All-India Muslim League in 1916.

Sir D. E. Wacha, Member of the Imperial Legislative Council, and President of the National Congress in 1901.

Pandit Madan Mohan Malaviya, Member of the Imperial Legislative Council, and President of the National Congress in 1909.

Hon. Bhupendranath Basu, Member of the Imperial Legislative Council, and President of the National Congress in 1914.

The Raja of Mahmudabad, Member of the Imperial Legislative Council, who presided at the Muslim League's Session in 1917 in the absence of its elected President, Mr. Mahomed Ali.

Hon. Surendranath Bannerji, President of the National Congress of 1895.

Hon. K. Rangaswami Iyengar, Member of the Imperial Legislative Council.

Hon. N. Subba Rao Pantulu, ex-Member of the Imperial Legislative Council, and Joint Secretary of the Indian National Congress.

Hon. Sir S. Subramania Iyer, Retired Acting Chief Justice, Madras High Court, Honorary President Indian Home Rule League.

Hon. Rao Bahadur M. Ramachandra Rao, Member of the Madras Legislative Council.

Dewan Bahadur P. Kesava Pillai, ex-Member of the Madras Legislative Council.

Many additional names of distinguished Indian publicists can be supplied if, indeed, any more are needed to refute Mrs. Egan's charge that there are no adequate Indian leaders of the nationalist movement.

Only those unfamiliar with Indian affairs would have made the charge that Mrs. Besant was nominated to the post of highest leadership in the nationalist movement because there were no Indian

leaders available. The real facts in the case are otherwise.

Shortly before Mrs. Besant was interned a number of Indian publicists asked her to accept the post of President of the next National Congress. She declined on the ground that there were many Indians more deserving of the honor, and she suggested the names of several.

When she was interned for her advocacy of Home Rule, India literally rose *en masse* in protest. It is now an old story that the people of India protested so vehemently against this action on the part of the Governor of Madras, that the English Government was compelled to overrule it and to liberate her in less than three months in order to "tranquillize" the situation.

Before this was done, however, the Indian leaders met in conference and decided that the most effective way to register India's support of Mrs. Besant was to elect her to the highest post in the power of the people—the Presidency of the National Congress. When it is remembered that this organization is the oldest popular assembly in India—dating from 1885—and likewise the largest—having an attendance of 5,000 delegates in 1917, and a total audience of 16,000, some clearer idea will be had of the high honor that was paid to Mrs. Besant—one of which, however, she was entirely worthy.

CONCLUSION:

The above are some of the misstatements in Mrs. Egan's article which ought to be publicly corrected in order to protect Mrs. Besant's honor and that of the Theosophical Society.

I WOULD

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe—the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift.

—Howard Arnold Walter.

WAR WORK

LAURA SLAVENS WOOD

War Secretary, Publicity Department

Encouraging reports are beginning to come in from the Lodges, stating that a good beginning was made on their War Quota Subscriptions on Rally Day, and that collections will soon be forwarded.

A few Lodges had previously sent in subscriptions without waiting for their Quota, displaying an unusual spirit of service and a realization of the power of Team Work.

A team is many times stronger than the strength of its individual units. Our unified plan is applying the power that we have developed through years of meditation and study.

Co-operation and the courage to begin, start the flow of the latent power. We do not know our power until we attempt to do great things.

OUR KARMA IS TO FIGHT AND SUFFER

It is the Karma of every person living in the world today to fight and to suffer in some way. Our Karma has determined whether it shall be in the trenches, laying down our lives or suffering with mangled flesh as a soldier is called upon to do; or, if we have been born women or are outside of the draft age, we will be called upon to do a different kind of fighting and a different kind of suffering. Some will have to suffer in giving up their loved ones; and many will have to give until they suffer. We will all have to fight indolence and selfishness as our boys are fighting the Huns.

WE MUST GIVE MORE THAN WE CAN AFFORD TO GIVE

If we only give what we can afford to give, that will cause us no inconvenience or self-denial. This is the method of giving for ordinary times. War time requires an altogether different method. We must give more than we can afford. We must give until we suffer, because that is our Karma. The world is going to be purified by suffering.

We can wear our old clothes and they will at least be clean and dry, and not plastered all over with mud as is the case with the boys in the trenches. We can rent a less expensive house, live on cheaper fare, indulge in fewer pleasures.

ONLY 2c PER DAY

The assessment of \$8.00 per year is only a little over two cents per day. Surely, no one is so poor but that he can save two cents per day by a little self-denial or a little extra effort. We will not hesitate to do this when we consider that it is to take the precious truths of Theosophy to our boys who are dying for us.

The assessments are all voluntary and while the Lodges were asked to ratify them as a body, it is still left with the individual as a matter of conscience. We had no other way of estimating what the share of each Lodge should be except to pro rate the \$50,000.00 according to membership.

Some lodges have more wealthy members than others who will doubtless make large donations, while many members may find it necessary to fight stinginess or poverty in order to raise the two cents per day. If each county in the Red Cross Drive had not had a fixed quota, the great fund would never have been raised.

THE BUDGET SYSTEM OF FINANCING

Having a Theosophical Budget simply means having a well thought out plan, (1) for the work as a whole, (2) for the cost of it, (3) for raising money.

We should always plan what we feel that we OUGHT to do, not what we feel that we are ABLE to do. Our old helter-skelter, blind way of proceeding never got us very far. We need first a clear cut ideal of the work that needs to be done, then a business-like estimate of its cost, and lastly a knowledge of the TRUE PRINCIPLE of giving.

Our U. S. War Budget is an ever-growing thing. It must keep up with the constantly increasing army and its needs; the conflict waxes fiercer with the enemy at the front; it waxes fiercer at home with Liberty Loans and Red Cross Drives.

The Theosophical War Budget must likewise expand to keep pace with the world need. When we started this campaign we had only one-half as many soldiers as we have now. Soon there will be 3,000,000 men in service.

We need \$100,000 now, but moderation was cautioned. Fifty thousand dollars will not start the work in fifty or more camps. A conservative estimate of hall rent would alone amount to \$45,000, one cent each for leaflets for the men is \$30,000, leaving nothing for furniture, stationary, advertising, entertaining, and many necessary expenses.

Every well regulated individual should have a personal Budget. In normal times he should give one-tenth of his income, or one day's wages out of every ten. This equalizes it according to a person's earning capacity. During WAR times he should give at least one day's wages per week. He should meet all of his obligations out of this, giving what he can to Red Cross and Liberty Loan, church, etc.; but if he is a Theosophist the bulk of it should go to Theosophy, for there are thousands who can work for other things to one who can work for Theosophy.

THE APPEAL THAT NEVER FAILS

Raising the money is an important part of the Budget System of Financing. There is ONE appeal that NEVER fails. It is the appeal of the Divine in man. The spirit, the Divine Spark, is in every man; and it is its nature to give just as it is the nature of the Logos to give.

Giving expresses the Spirit and gives it an opportunity to develop. We must give to be like God, to be the children of our Father in Heaven.

After we have given our own Spirit an opportunity to express itself eloquently by way of a liberal donation, we should then approach our brother with the feeling that

we are giving him a privilege—that we are appealing to that Divinity which all humanity shares in common—when we ask him for his War Assessment. For with it we will take our beautiful Wisdom to the Servers of humanity—Our Soldier Boys.

An appeal based upon any other principle than this spiritual principle of giving, is going to fail. The secret of financing a Lodge is always to make the higher appeal.

WAR FUND DONATIONS

Mr. Peterson, Houston.....	\$ 5.00
Henry Carter, Montana.....	1.00
Harvey Willson, Oregon.....	2.50
Mrs. Harriet Harkness Miner, Chicago.....	8.00
Anna F. Eastham, Portland, Ore.....	1.00
George B. Babcock, Massachusetts.....	8.00
Sarah F. Gane, New Hampshire.....	10.00
A. J. Bell, Arizona.....	2.00
Lulu C. Samuel, Chicago.....	5.00
Mrs. Grace M. Lutz, Chicago.....	10.00
Samuel Hancock, Pennsylvania.....	2.00
Fremont Lodge, Nebraska.....	14.50
I. Kiff, Bronz, N. Y.....	2.00
George Kindig, Pennsylvania.....	8.00
Homer Halely, New Orleans.....	16.00
Mrs. Lucile Mitchell, New Orleans.....	8.00
Miss Marion Mitchell.....	8.00
Miss Muriel Mitchell.....	8.00
Unity Lodge, Detroit.....	18.00
Advent Lodge, Toledo, Ohio.....	10.00
Mrs. Allene Phillips, Bay City, Tex.....	13.00
Mrs. R. H. Ryer, Houston.....	3.00
Fred Haymond, Indiana.....	25.00
Mrs. Geo. Tharp, Houston.....	5.00
Chas. A. Lewis, New York City.....	8.00
H. J. Breck, Houston.....	10.00
Melonia Hodgson, Chicago.....	8.00
Mr. Secondin Massara, New York.....	3.00
Boise City Lodge.....	38.00
Mary S. Hawkins, Colorado.....	8.00
Friend, Florida.....	1.00
Mrs. Jessie S. Gerrish, Minnesota.....	15.00
Mrs. X. Wright, California.....	1.00
Wm. J. Bracken, South Dakota.....	5.00
Miss Ethel Ingall, Mexico.....	.90
Louisville Lodge.....	66.50
A. G. Frisbie, California.....	8.00
Mrs. A. G. Frisbie, California.....	2.00
Mrs. A. Zlodl, California.....	5.00
Mrs. Sarah E. Neal, Pennsylvania.....	2.00
Miss Alma Zimmerman, Tennessee.....	3.00
Mrs. Myra C. Storer, Boston.....	8.00
Miss Emma Soyer, Buffalo.....	1.00
Emogene S. Simons, New York.....	1.00
Houston Lodge.....	160.00
Milwaukee Lodge.....	104.41
Long Beach Lodge.....	11.00
Samuel Dandcock.....	8.00

570.81

Will the Lodge officers kindly gather up all cash subscriptions and send to the War Secretary, Box 457, Houston, Texas. Please state from what Lodge it comes, so due credit can be given.

THE SCIENTIFIC RESEARCH LABORATORY

BY DR. FREDERICK FINCH STRONG

THE illumination which Theosophy has shed upon all branches of science has already resulted in new discoveries along the lines of the finer forces. Scientists have been quick to act on the hints given out in occult literature, and it is probable that such discoveries as the Cathode Ray, the X Ray and Radium were at least hastened by the theosophical thought which has so permeated the literature of modern times.

Scientists who are also Theosophists have realized the immense advantage that research work carried on in such a center as Krotona would have over that of the ordinary University laboratory employing the objective method only, and a fund is being raised to establish such a department at the Institute. Several thousand dollars' worth of apparatus and materials are already available for this work and research will soon be begun along definite lines.

As the work progresses and funds accumulate, suitable buildings will be erected and special laboratories equipped.

The lesser purpose of this research work will be to further scientific discovery by the broader knowledge which oc-

cultism affords; the greater purpose—the real *raison d'être* of the new laboratory is to prove to the world by objective means the existence of Universal Life and superphysical matter which Theosophists recognize but of which the majority of mankind is still skeptical.

When the scientific world once accepts the existence of realms and entities above the physical plane they will become receptive to the important spiritual teachings which Theosophy emphasizes, the general acceptance and application of which in daily human life will bring about the era of Universal Brotherhood which is our dream for the future.

LABORATORY FUND

In addition to those already acknowledged, the following contributions have been received for the equipment and maintenance of the laboratory:

Miss Julia Sommer, Chicago.....	\$.500
Miss Mina Ropp, Chicago.....	5.00
Miss Katherine Seldell, Chicago.....	5.00
Two friends, Denver	10.00
Sacrifice and Service, Calgary.....	5.00
Brotherhood Lodge, Detroit	27.00
A Friend, Buffalo.....	5.00
Miss Caryl Annear, Philadelphia	2.00

SOCIAL RECONSTRUCTION

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

Since the last convention the Bureau has been working along several different lines and its efforts are already being felt in various quarters. We give here a brief summary of its activities.

1. It seeks to co-operate to the fullest possible extent with all organizations working for human betterment along the four lines of politics, social reform, education and religion.

2. It has collected, tabulated and filed a

large amount of information concerning social conditions. This has been systematized and made available for any social worker and many have availed themselves of it.

3. It has assisted lecturers, many of whom are not Theosophists, either by furnishing data and practical suggestions for their work, or by putting them in touch with organizations specializing along lines in which they were interested.

4. The Director and Secretary of the

Bureau have both given numerous lectures during the year. In many cases these were illustrated with stereopticon views and were given before large audiences of working men and women who were enthusiastic in their praise of the work being done by this Theosophical activity. Courses of study have been worked out for schools conducted by non-Theosophists. These have embodied the highest Theosophical educational ideals and represent a line of activity that we hope to extend greatly during the coming year.

5. Last December the Bureau inaugurated a campaign to amend the Federal Food and Fuel Act so that the regulation of food prices will not terminate at the close of the war. The reasons for this move have been given at length in THE MESSENGER and in Bureau Bulletin No. 3. The idea soon attracted wide attention and has been editorially advocated by national publications and officially endorsed by prominent organizations. Petitions calling upon Congress to amend the bill in this respect and in any other way that will make it a more effective means of regulating food prices, were prepared by the Bureau and are being widely circulated by Theosophists and members of other organizations. Thanks are due to HIGHER HUMANITY, the official organ of the American League for the Prevention of Legalized Crime, and to Mr. M. H. Recktenwalt, executive secretary of this League, for co-operation in the work. Thanks are also due to Hon. George H. Shibley, Washington, D. C., for valuable legal assistance, and to F. E. Titus, Barrister, Gore Bay, Ontario, Canada, for aid in preparing a similar petition for circulation in Canada.

6. The Bureau is working to aid the Food Administration extend its powers so that America may be better enabled to help her brave Allies feed their armies and people. For unless the Huns are decisively defeated the cause of humanity will be immeasurably retarded.

7. The Bureau workers, being deeply impressed by Mrs. Besant's statement to the effect that the Master of Masters Himself desires us to take up work of this character,

emphasize the importance of studying social conditions in order that F. T. S. may become more efficient co-operators with the great forces behind human evolution.

8. In order to make its efforts as effective as possible the Bureau has formed its workers into an organization for service. So that all may be able to join without regard to financial consideration, and yet have the Bureau receive needed financial support, three kinds of membership have been provided. Associate membership includes all who register as interested in the work and willing to assist in such ways as they can. They are sent as many of the Bureau Bulletins as finances will permit. Active members are those who contribute a dollar a year or more to the work. They receive all Bulletins issued. Supporting members are those who contribute a dollar a month or more. They receive all Bulletins. We need more members.

9. The Bureau seeks to obtain the widest possible publicity for Theosophical ideals of brotherhood, education and religious tolerance, working with the outside public as much as possible and seeking ever to lift the various humanitarian movements to higher planes of endeavor.

During the past year the foundation has been laid for a vast amount of important work that will not only have its effect in helping to build the new civilization but will attract to this Theosophical activity the favorable attention of humanitarians in every field. But in order to carry on this phase of the Master's work the Bureau must have funds to meet the necessary expense.

Will you, or your Lodge, help to make it possible to continue this work for the coming twelve months?

The answer rests with you. Let us hear from you. Will you join the Bureau now?

ROBERT WALTON,
Director.

W. SCOTT LEWIS,
Secretary.

Krotona, Los Angeles, Cal.

FROM THE NATIONAL PRESIDENT

O. C.—PHOBIA

There are certain writers within the Theosophical movement whose spirit of fear has become very much over-stimulated by the sudden appearance of the Old Catholic Church before the Theosophic vision. Wild claims have been indulged in that this Church is simply the Church of Rome theosophically camouflaged, leading the poor Theosophical Society to its doom. In the excited writings that I have seen—some clever, some stupid, and some indifferent—many absolutely false and misleading statements have been made which will have the same effect as downright and deliberate falsehoods upon the minds that do not question what they see in print. The writers obviously brooded over their imaginary fears until they believed them to be true and then gave them hysterical expression. As a matter of plain truth the Old Catholic Church and the Roman have not the slightest administrative connection, either directly or indirectly.

I ask those who have any doubts about the entire detachment of these two religious institutions to inquire of even any moderately well informed Roman Catholic and ask him whether a movement calling itself Catholic or otherwise could to any extent whatever be linked with Rome, whose priests may marry; may join any Masonic Order and work for it; may admit to the pulpit speakers from other churches, ethical orders or world religions; may express belief or disbelief in the orthodox interpretation of the Creed or the Lord's Prayer, or other parts of the service; may teach mysticism and occultism, and give occult interpretations of the Scriptures; may indeed exercise full and complete liberty of thought in all religious matters and teach it to the members of their congregation; may administer the sacraments to any one who wishes to partake of them, whether he be baptized or not; may deny absolutely the infallibility of any pope, living or dead, or deny the wisdom of creating a religious trust widely operating as a church monopoly; may work with and approve the

methods and teachings of the Theosophical Society and exalt its place in the world; may do these and many other liberal-minded and freedom endowed things which are and have been tabooed practically throughout the entire history of the Roman Church. If a priest may do these things, can it be legitimately claimed that he represents an Order that is in league by subtle, devious, or any other method, with the Roman Catholic Church?

These are some matters which our friends, the O. C.-Phobes, had better think of before risking further moral mistakes and karma of spreading false impressions among those who are easily deceived. To show how recklessly these people make their statements, one of them threw out the impression in print that I had been made a bishop in the Old Catholic Church, when, as a matter of fact, I have established no connection with it whatsoever, not even receiving its baptism. It is astonishing that people calling themselves Theosophists should ever be less interested in what is actually true than in their own ill-controlled and unfounded fears. They remind me of the man who very recently refused to subscribe to the Red Cross because he feared the money would be used for rebuilding the Chinese Wall. These falsifiers who have rushed into print and some others who are being led by them, are practically all, so far as I have seen, old antagonists of Mrs. Besant, Mr. Leadbeater, or of our Theosophical Society, and are more or less interested in rival Theosophical Societies or "Brotherhoods," for which it is conceivable they may actually gain some recruits in these peculiar ways.

It is not too much to ask of our members that they will realize that the years of profound study and devoted service rendered with many sacrifices by Mrs. Besant and her faithful co-workers have traced a record that inspires a stable confidence in high minded people all through the world that will live throughout the ages unreached by the hand of the vandal. But it is too much to expect that these O. C.-Phobes will ever

THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY

NOTICE OF THIRTY-SECOND CONVENTION

The convention of 1917 ordered that the annual meeting of the Section for 1918 should be held at Krotona, Hollywood, in Los Angeles, California. Therefore the following notice is given:

The thirty-second annual convention of the American Section of The Theosophical Society is hereby called to convene at Krotona, Hollywood, in the City of Los Angeles, State of California, on Monday, the 22nd day of July, 1918, at 9:30 o'clock A. M., in a place to be designated by the Committee on Arrangements, and to be announced in subsequent issues of THE MESSENGER, for the election of officers and the transaction of such other business as may properly come before it. This annual convention will adjourn from time to time until its business is finally finished, and may hold any of its subsequent meetings as it shall elect.

The present incumbents of the elective offices whose terms of office expire upon the election of their successors are: A. P. Warrington, General Secretary and President of the Incorporated Section; Vacancy in office of Vice-President; George H. Dunbar, Treasurer; H. C. Stowe, Mrs. Mary A. King, Robert K. Walton, C. F. Holland and A. P. Warrington, members of the Board of Trustees; E. Y. Blum, member of the Judiciary Committee.

Under the by-laws of the Section, every member is entitled to vote in all conventions either in person or by proxy.

IMPORTANT TO MEMBERS

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

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

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

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

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

Faternally,

CRAIG P. GARMAN, *National Secretary.*

By order of the National President.

PROXY

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

.....with full power of substitution in the premises, to be my proxy, to vote in my name in the thirty-second annual convention of the said Section to be convened in the year 1918 and in any adjournment or adjournments thereof, and to act for me in said convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof. All previous proxies are hereby revoked.

Given under my hand and seal this.....day of....., 1918.

.....[SEAL.]

(Write name plainly)

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

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

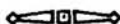
CONVENTION PROGRAM

Reception and registration day of Convention will come on Saturday, July 20th. Sunday follows for devotion and public lecture; Monday and Tuesday forenoons for the business, the afternoons for symposiums and lectures; Wednesday Educational Day with symposium and lecture at the beach; Thursday for patriotic activities in the forenoon and Cadman on Indian Music in the afternoon, with Co-Masonic Lodge in evening; Friday, Music and Art Day; Saturday, for recreation, and Sunday for devotion and public lecture.

SPECIAL NOTE: Do not fill in this side

PROXY BY SUBSTITUTION

(This side to be filled in by the holder of proxy in case he has to be absent from convention.)



I hereby appoint.....to represent
me in 1918 convention and to exercise this vote thereat with full power of substitution.

(Signed).....
Original Proxy.

share that confidence, for they obviously have allowed such propensities as fear, suspicion and personal condemnation to obscure for the time being their inherent love for that which is true.

MRS. BESANT'S ANNUAL REPORT

In the minutes of a meeting of the General Council T. S., held at Calcutta on December 30, 1917, the following resolution appears:

Resolved, That the Convention Address of the President of the T. S. be issued as a transaction from the General Council T. S., to be read in the meetings by the Secretaries of different lodges in the T. S. all the world over, and that the same be printed in THE THEOSOPHIST for general readers and subscribers. Carried unanimously.

The salient points of this superb address were re-published in THE MESSENGER last month. But if the lodges have received from Adyar the full text of this address, I would earnestly counsel them to read it in full at an early meeting if they have not already done so. The address is so important that a careful analysis and study would be most useful to the lodges and the work in general.

PROXIES

Those wishing to send their proxies for the forthcoming convention to Mrs. L. W. Rogers or Mr. Rogers, or Mr. Cooper, or Mr. A. F. Knudsen, or Lieut. Max Wardall, are informed that neither of these will attend Convention. The first three will be in Australia; Mr. Knudsen in the Hawaiian Islands, and Lieut. Wardall is serving his country in camp.

PATRIOTIC

The subscriptions taken at Krotona in the Third Liberty Loan Drive amounted to over \$9000.00. In the great Red Cross parade, which took hours in passing, both the Red Cross Auxiliaries of Krotona and the Los Angeles T. S. Lodge were well represented, and, someone told me, attracted considerable attention. In the Red Cross drive that followed, Krotona offered a hundred per cent subscriptions, which means that every man, woman and child subscribed

something. The following letter of appreciation is here recorded:

My dear Mr. Warrington:

The Hollywood Committee in charge of the Second Red Cross War Fund desires me to write you in especial appreciation of the donation of \$475.00 which Krotona Institute (people) has made to this fund. We understand that this is a 100% contribution and that even the children co-operated. This has helped Hollywood to oversubscribe its quota, as, indeed, practically every element in our community helped, with both generosity and patriotism.

Will you kindly convey to each individual of your little community the thanks of the Hollywood Committee?

Very truly yours,

(Signed) G. G. GREENWOOD,

*Chairman Hollywood Committee,
Second Red Cross War Fund.*

FOR PRISONERS OF WAR

Families whose loved ones have been taken prisoners of war might do well to avail themselves of the opportunity presented in the letter which here follows:

Dear Sir and Brother:

I have the honor of informing you that the Madrid Lodge of the T. S. in Spain has resolved to communicate with the Bureau established in the Royal Palace, and which is under the direction of the King himself, for the purpose of making investigations as regards the place where prisoners of war may be, and also others who may have disappeared.

Having been appointed delegate for the carrying out of that mission, and trusting that you will kindly help me, I request you to send me each week, or every other week if you prefer, a statement concerning persons of whose whereabouts their families wish to be informed.

I am very happy of this opportunity of entering in relationship with you, and my best wishes for peace and good karma are with you.

MANUEL OJEDA BORILLO,
*Calle de Palafox No. 23,
Madrid, Spain.*

MRS. WOOD'S WORK

Too much cannot be said in approbation of the most excellent work that Mrs. Wood is doing as War Secretary. She is working under very great difficulties and is proving herself to be an able executive and an inspiring leader. We hope she will raise every dollar of the sum she has asked for.

It must be understood that what she calls assessments are really not such in the rigid interpretation of the word. The

letter which she has sent to the Divisional Representatives makes it clear that the so-called assessments are voluntary; they are really budget apportionments. The amount being asked for per member means only about 2 cents a day for a year. This of course is obviously within the means of every member. She makes it clear that the work that we are doing is not done either by the Red Cross, the Y. M. C. A., or the Knights of Columbus, etc., and that the plans adopted have received very careful consideration. The handling of the fund will be conducted according to the most approved business methods, checked by monthly auditing by a certified public accountant. Some have feared that the money might be spent on cigarettes and tobacco, and such things that the teachings of Theosophy do not stand for. This is an unwarranted suspicion.

The administration will give careful consideration to the problem of the expenditure of these funds and will authorize the Publicity Department in accordance with their conclusions. Our war work has many aspects and we shall hope to see that no aspect of it is neglected.

PROTESTS

From among the many letters of protest which I am happy to say have been sent by members of the Society to the editor of THE SATURDAY EVENING POST, copies of which have been sent to me, I choose the following as one of the best. It was sent by the President of the Oklahoma City Lodge.

Imputations concerning Mrs. Annie Besant by Eleanor Franklin Egan under the title *Home Rule in India* released in the SATURDAY EVENING POST today are unfair and misleading.

If the writer of the article wants to know how Mrs. Besant got "such a hold upon the people of India," it is the same as the hold she has upon thousands throughout the world—absolute honesty and integrity of heart and mind and her devotion to the cause of her fellow-men in whatever walk of life they may be.

Mrs. Besant stands for what President Wilson has expressed himself as standing for and what we fight for in Europe—the liberation of all peoples. She affirms that there are moral as well as military factors to be determined before peace can come and that the Indian problem must be solved on the moral side before the war-clouds will be scattered and the Sun of Peace rise with healing in his wings.

India is essential to the welfare of Britain

and Britain to the welfare of India, and both shall stand as guardians of the peace of the world.

THE SATURDAY EVENING POST ARTICLE

This is the reply of the Saturday Evening Post to my telegram published in the next previous MESSENGER:

Hardly possible could use seventy-five hundred word statement such as you suggest, as it would have to stand solely on its suitability as a special article for Saturday Evening Post. Suggest that you underline the misstatements of facts to which you refer in Mrs. Egan's article, and send them to us, together with brief statement giving sources of information that prove them incorrect. Will then take up matter promptly with Mrs. Egan. Her article a political one dealing with Indian affairs reflects in no way on patriotism and loyalty your organization.

Evidently my telegram was "bulled" as we did not ask to send a seventy-five hundred word statement, but only mentioned the membership of our Society was over seventy-five hundred. My reply was as follows:

After conference with Theosophical Society's officers I have taken steps to carry out your telegraphic suggestion and am sending you marked copy of Mrs. Egan's article showing objectionable parts with our comments. The charge which Theosophists especially resent as derogatory and damaging to Mrs. Besant's character and to reputation of Theosophical Society is on page twenty-one, columns one and two that Mrs. Besant broke a promise made to the Government. This has aroused such indignation that I ask you not to wait for the receipt of our detailed memorandum but to request Mrs. Egan to produce satisfactory proof to support this charge or else to make a public retraction. Please reply by wire.

At the time of going to press no reply had been received to this telegram. I, however, have written the following letter to the Saturday Evening Post, and have enclosed with it a convincing statement of facts prepared by Mr. Henry Hotchener, which appears in another column:

I am enclosing herewith, as requested in your telegram of May 21st, a marked copy of Mrs. Egan's article entitled "Home Rule in India," showing some of the objectionable features of this article from the standpoint of justice and accuracy.

After due consultation with some of the officials of this Society, we have concluded that the article constitutes a serious reflection upon the personal character, honor, and integrity of Mrs. Besant, and we therefore have asked Mr.

Henry Hotchener, recently returned from India (and a man who has studied Indian affairs from both British and Indian viewpoints for many years), to prepare a brief statement for submission to your journal, which statement is also herewith enclosed and is hereby fully endorsed by this office.

The officials of this Society have concluded that Mrs. Egan's charge that Mrs. Besant broke her word to the British Government (not to mention other serious misstatements implying lack of patriotism and a failure to help in winning the war), constitutes a great moral reflection upon Mrs. Besant as a spiritual leader. They feel that unless Mrs. Egan sustains her charges by adequate proof, the respect, good standing and usefulness of the Theosophical Society (of which Mrs. Besant is the World President and which is largely an ethical society), will be seriously impaired in the eyes of the readers of this unfortunate article, and those who may hear of it through rumor.

We therefore ask that you will give to our refutation of the charges the same degree of publicity as was given to Mrs. Egan's article. We have sent you a factual statement because we deemed that in this case you would desire the plain truth. If, on the other hand, it should be the policy of your journal to publish only those articles which are written in either fictional or running conversational style, we shall endeavor to have a paper of this nature prepared, one that will include the essential features of Mrs. Besant's rightful and just defense.

May I know from you as early as convenient your decision in this matter?

Anticipating action on your part along the lines of highest justice, I am.

THE EGYPTIAN SECTION

We most heartily welcome to the family of sections of the T. S., the Egyptian Section, which was recently chartered by Headquarters at Adyar. It augurs well that the Theosophical Society should have a section in the ancient land of Khem. One can only hope and believe that this centre of occultism in the land which once was brilliant with the light of wisdom, may mark

the beginning of a future wherein that wisdom will flash forth into the world with greater brilliancy than ever before. We congratulate the Section upon its sectional journal. This little journal is significantly called "The Papyrus", and the March number before us, the first of its issue, is printed partly in English, and partly in French. One article alone is of absorbing interest to myself, that on the prehistoric harbor of Alexandria, and I shall look forward to the subsequent numbers with eagerness.

THE SUMMER INSTITUTE

There is an exceptionally good program prepared for the Summer Institute this year. Will Levington Comfort, whose course during the last Winter Session was the most largely attended, will appear again. Mrs. Russak Hotchener will give her exceedingly interesting course, which has already been foreshadowed in her public lectures at Krotana, on the latest discoveries in Psychoanalysis and Psychopathology. Dr. Frederick Finch Strong, whose recent lecture tour across the continent was so great a success, will give some striking courses in Electro-physics and Vibration, and Chemistry, illustrated by laboratory experiments. In addition to these, the usual courses which have proved so interesting in previous sessions will appear, including courses on Theosophy, Philosophy of Expression, Astrology, Religion, Folklore and Symbolism, Education, Myth and Symbol, Sociology, History of Beauty, Occultism in the Drama, Conversational French, Comparative Religion, and Social Reconstruction. There will also be an Open Forum conducted by Dr. Strong.

NOTE:—At the moment of going to press a reply comes from the Editor of the SATURDAY EVENING POST enclosing a letter from Eleanor Franklin Egan, in which she expresses extreme astonishment that Theosophists should take exception to her attack upon their leader. She waives the real issue with characteristic Egan airiness and considers the protests of the National President of the American Section T. S. and the many individual Theosophists whom she says have written her, as evidence, to her, of the fact that the followers of Mrs. Besant are "fanatic to a degree unknown to other sects."

FROM THE NATIONAL SECRETARY

PUBLIC SERVICE

One of the most hopeful signs of Theosophical times is the readiness with which our lodges are entering into fields of activity not directly connected with the study and teaching of Theosophy, but which act directly to promote public welfare.

An increasing number of lodges report the organization of Red Cross auxiliaries, sewing circles for destitute Belgians and Armenians, local movements to aid the government in war drives, assisting the Y. M. C. A. in its war drive, etc. This progressive policy is most praiseworthy, and is one to be encouraged in these times.

Portland, Ore., Lodge has recently occupied a place in the front rank as is indicated by the following report from a Portland member who is visiting at Krotona:

The Portland Lodge took an active part in the last big Y. M. C. A. drive, not only in soliciting funds, but the members contributed to the extent of their means. At the noon luncheon rally of the five hundred leading business and professional men of the city who acted as solicitors, the chairman arose in his place and, holding aloft the little red, white and blue Sacrifice and Service Bag, bulging with coins, announced: "Every penny of this constitutes a sacrifice by the members of Portland Lodge of the Theosophical Society," which seemed to strike a responsive chord in the hearts of those present, for it brought forth the most enthusiastic applause.

The significant point to be noticed is that the T. S. contribution, paltry in comparison with its more opulent brothers, was the only small donation publicly recognized. Nothing happens by chance; may this not be regarded as an omen pointing out our course? Remarks heard about the tables were "What is the Theosophical Society?"; "Who are these Theosophists?"; "Where is the Society located?"; which queries it is our obvious duty to answer by carrying the banner of Theosophy boldly into all forms of public activities.

Mrs. Besant has repeatedly urged that each member of the T. S., according to his ability, enter into one of the four general fields of activity—political, educational, social and religious. No one is too poorly equipped to contribute something to the fund of public service.

NEW THEOSOPHICAL MAGAZINE

Valoa Kohti is the title of a new Theosophical magazine which has recently appeared, edited by Dr. Emil Kaarna, and published at 110 West 82nd St., New York City.

Valoa Kohti is printed in the Finnish language, designed to carry the Theosophical message to the numerous American residents of the Finnish race.

SECTION DUES

All lodge members who have not yet paid their Section dues may perform an act of service by calling on their lodge secretary and paying their Section dues for the present fiscal year, or arranging for a date on which the dues can be cared for. The majority of our lodge secretaries are very busy, and assistance of this nature will undoubtedly be greatly appreciated.

MAGAZINE SUBSCRIPTIONS

All subscriptions for THE MESSENGER should be addressed to the National Secretary, Krotona. THE THEOSOPHIST and other Adyar magazines, should be ordered from the Theosophical Publishing House, Krotona. THE HERALD OF THE STAR should be ordered direct from the Order of the Star in the East, Brack Shops, Los Angeles, Cal.

The above suggestion will insure prompt handling of the order

The Theosophical Society in a nearby Section wishes to complete their MESSENGER file for use in a reference library. Can any member supply the National Secretary with Nos. 1, 3 and 5 of Vol. I of THE MESSENGER?

NEW BROTHERHOOD LODGE

Following a study class conducted over a period of several months, Brotherhood Lodge of Tracy, California, was organized on June 10th by ten charter members. Six of these members were transferred from other lodges, four being new members of the Society.

PROXIES

Members who have delayed sending their proxies to the National Secretary should forward them at once. A sufficient number of proxies to hold the convention had not been received on June 30th.

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Members who have made out their proxies to L. W. Rogers, now en route to Australia, or to A. F. Knudsen, who is visiting in Hawaii, should send in another proxy choosing another member to represent them, since neither of the above members will attend Convention.

ROLL OF HONOR

With the following twelve enlisted members of the T. S. our Roll of Honor now numbers 155.

Alwyn J. Baker, Berkeley Lodge.
Olcott N. Collar, Chicago Brotherhood Lodge.
Leonard G. DeWit, Chicago Brotherhood Lodge.
Dr. Fayon Hannah, Chicago Brotherhood Lodge.
James L. Harris, Member-at-large.
Capt. Thos. J. Leary, Woodlawn Lodge.
Guy T. Levisse, Portland (Ore.) Lodge.
Arthur S. Lewis, Member-at-large.
Charles A. Lewis, Member-at-large.
James E. McMaster, Chicago Brotherhood Lodge.
Harry F. Morey, Chicago Brotherhood Lodge.
Edward O. Starka, Chicago Brotherhood Lodge.

DEATHS

Seven members of the Society were reported this month as having passed over to the Borderland into the Great Beyond:

Mrs. Nancy Blackwood, Duluth Lodge.
Horace L. Congdon, Member-at-large.
Mrs. Ellen E. Fisher, Pasadena Lodge.
Miss Alice Pring, Fresno Lodge.
Mrs. Christina Rutherford, Santa Barbara Lodge.
Miss Ina Sandstrom, Cleveland Lodge.
Mrs. Hannah W. Struble, Portland (Ore.) Lodge.

FINANCIAL STATEMENT

STATEMENT FOR MAY, 1918

RECEIPTS

Fees and Dues.....	\$ 635.32
General Fund	4.00
Propaganda Donations	172.26
Krotona Special Operating Fund.....	82.55
Rent	39.50
Messenger Subscriptions	10.35
Year Book Donations.....	2.00
Interest and Discount.....	2.96
Incidentals	34.68
	\$ 983.62
Cash on hand May 1, 1918.....	\$1,459.02—\$2,442.64

DISBURSEMENTS

Salaries	\$ 265.00
Stationery and Supplies.....	34.85
Postage	21.00
Rent	86.00
Telephone and Telegraph.....	7.75
Third Liberty Loan, "1919".....	50.00
Incidentals	27.59
	\$492.19

FIELD WORK

Reimbursements for cash paid out in new territory, as follows:	
Programs and Window cards (Dr. Strong).....	\$ 25.00
Expense incurred at Muskegon, Michigan (Dr. Strong)	50.00
	\$ 75.00

MESSENGER DEPARTMENT

Salaries	\$ 37.50
Rent	7.50
Postage	20.00
Printing	243.30
Incidentals	23.00
Express	6.40
	337.70

PUBLICITY

Literature	\$ 3.84
Postage	32.22
Stationery	2.50
Rent	13.50
Salaries	87.50
Incidentals	27.04
Special Advertising.....	208.47
	375.07

\$1,280.96

Cash on hand June 1, 1918.....\$1,162.68 \$2,442.64

MONTHLY LODGE AND MEMBERSHIP RECORD

May, 1918

Total number of Lodges.....		189	
Lodges chartered	0	Lodges dissolved	0
New Members	112	Deceased	7
Reinstated	6	Resigned	3
Transfer from other Section	0	Transfers to other Sections.....	0
Total Active Membership	7650	Transfers to Inactive Membership.....	0

PUBLICITY DEPARTMENT

RAY M. WARDALL, *Publicity Director*

AN INTRODUCTION

This Department has been fortunate in securing the services of Mr. William A. S. Colter of Portland, Oregon, Lodge until Convention. Mr. Colter is a business man and has been very successful in organizing the publicity work in his local lodge. He may go into the lecture field later.

C. H.

SUGGESTIONS FOR SUMMER ACTIVITIES

At this season of the year, when the lure of the beach and mountains is strong and the call of the wide, open spaces sounds with its greatest charm, it is a real trial of strength to refrain from laying down our duties and abandoning ourselves to a state of blissful lethargy. We are wont to dignify our surrender by pleading the need of a rest. Until nature's equilibrium is restored there can be no rest. Let us adopt the word *change* to denominate our Summer activities. Let us not fall into the state of mental torpor exemplified by the old mountaineer who, in answer to a query as to how he improved his time, said: "Wal, sometimes I set and think, and sometimes I jest set".

The current of human affairs is moving too swiftly to "jest set"; also, some discretion may be employed profitably in imposing limits to the time we "set and think". We may sigh for the old days spent peacefully in secluded desert monasteries, perusing musty manuscripts and musing over problems of weighty metaphysics having more bearing on the cosmic planes than on the physical; but the 20th century is a time of action. However, change in the direction of our energies is right and proper, even highly desirable.

Many lodges go into *pralaya* during the Summer, thereby releasing the energies of devoted members for work in other fields. If you are a Summer vacationer, there are many avenues of service open to you. When you go to the beach why not take a few theosophical leaflets along and unobtrusively leave them where they may attract

a roving eye? Even vacationers suffer from *ennui* at times and the literature you place may, perchance, fall into the eager hands of someone at the moment of his greatest receptivity. The ubiquitous soldier may be reached on your travels and he is appreciative and approachable. Sewing for the Red Cross and the needy Belgians and Armenians is always in order; letters bearing the theosophic message are as welcome in Summer as at any other time.

Lastly, permit a suggestion of avocational variation which even many otherwise 100 per cent Theosophists may experience with profit. Why not utilize the quietness of the Summer season, when the mind is tranquil and unabsorbed with pressing events, to practice constructive thinking? The elementals take no vacation and our thoughts of love and beauty and helpfulness will be ensouled, quite as usual.

The mission of Theosophy is to bring idealistic thought to a world in sore need of a new code of life.

You, who know something of the mighty forces at work, are enormously obligated. Keep the beautiful ideal of Brotherhood constantly in concrete form on the mental plane where it may serve as a Celestial prompter in the councils of men. Think constructively while you are "resting" this Summer; then when Fall activities begin you will have a store of thought-forms of such vigor and spiritual power that the suffering of the world may be substantially assuaged when they burst through into physical expression.

W. A. S. C.

HOUSTON MARKS A PRECEDENT

Mrs. Laura S. Wood, War Secretary of the Publicity Department, announced on May 31st that Houston Lodge had over-subscribed its quota of \$800, War Work Fund, in a few days from the commencement of the drive. This achievement stands as a record and should be an inspiring example to other lodges.

One of the most conspicuous blessings growing out of the world war is the spirit of sacrifice which is actuating millions of

people to freely dedicate their lives, labor and money to public service. That no one may live to himself is becoming increasingly evident as the war proceeds. No longer may a citizen take shelter in the mass, but each must stand forth to be measured, appraised and card-indexed for a possible future contribution to the fund of human welfare; even the time-honored right to loaf is denied him. The principle which the thinking world, the world as yet uninitiated into the occult unity of life, demands as a logical basis of Brotherhood, is emerging into light in the form of a new realization of inter-dependence among men. The necessity for united effort to save civilization is forcing the corollary of equal privilege and opportunity in the sharing of its benefits.

Thus, the Theosophists' dream of Brotherhood is becoming an actuality. Both giving and sharing are conditions of Brotherhood; we all share in the treasures of Theosophy—what are we giving? Unless we give as well as share we are only half-brothers. We have entered the *giving* cycle—homeward bound; more abundant sacrifice will be the price of attainment. The present is a most opportune time to acquire the habit. W. A. S. C.

FROM DR. STRONG

Seventy-three lectures were given on our transcontinental tour which began last February at Boston. In spite of the uncertainties of transportation the six cases containing our five hundred pounds of stage apparatus have survived the express companies and have turned up in time for each series of lectures. After lecturing without apparatus in Springfield, Albany and Rochester, Mrs. Strong and I reached Buffalo where the regular series of lectures were given with full stage equipment. Buffalo established a record for success which has not been exceeded elsewhere. The large ball room of the Hotel Statler was filled to capacity. Many of the local educators, university professors and clergy attended and showed great interest in the scientific presentation of Theosophy. A number of new members were received; their secretary writes, "Since your leaving we are planning to move into larger rooms to keep pace with the growing interest in Theosophy."

Cleveland Lodge underestimated the public interest and had the lectures in their fine lodge hall. It seats about three hundred, but on the evening of our last lecture over fifty people were turned away. They promise a large theater and crowded houses if we will repeat the

course of lectures next year. In Akron I lectured twice, followed by Columbus, which provided the Chamber of Commerce Theater, one of the best halls we have had. Single lectures and lodge talks were given at Dayton, Ft. Wayne and Detroit. At Dayton I lectured on "Modern Conceptions of Matter" before the Dayton Teachers' Association, using my full stage equipment. At Muskegon, new members were taken in and we feel hopeful for the future there.

We remained in Chicago two weeks, during which time I gave eight lectures.

While in Chicago I was asked to speak at a dinner of a club formed of the young professors in the different science departments of the University of Chicago. I found a most courteous group of eighteen trained specialists in their respective branches of science who manifested the greatest interest in the subjects discussed, which included, Occult Chemistry, Etheric Matter, Atlantis, Psychic Phenomena, and even Karma and Reincarnation. The talk became a general discussion in which all took part and which continued to a very late hour. I spoke as the guest of Professor Lemon of the Physics Department, who had previously given me a most delightful day at the Ryerson Laboratories during which I had an opportunity to inspect the world-famous apparatus in which Professor Milliken "captured the electron." Professor Lemon showed me the greatest courtesy and manifested great interest in the work that we hope to do at the Krotona Laboratory.

Five successful lectures were given in Milwaukee, after which we left for Omaha, where we spent a very successful week. The audiences in Lincoln were not large but the interest was great; several prominent professors in the University of Nebraska attended all five of the lectures and expressed themselves as being deeply interested. In Denver the audiences were fairly large and much interested in this particular presentation of Theosophy. We are now settled at Krotona and busy unpacking apparatus and arranging for the Research Laboratory. We hope to have some active work under way in a few weeks.

FREDERICK FINCH STRONG.

PROPAGANDA RECEIPTS

Laura S. Hunt, Los Angeles.....	\$10.00
Bertha P. Lorenz, Spokane, Wash.....	.50
Mrs. A. E. Page, Mill Valley, Cal.....	.10
Mrs. E. P. Stuart, South Pasadena.....	2.50
Mary C. Smeltzly, Ft. Wayne, Ind.....	1.00
H. N. McIntyre, Anaconda, Mont.....	.50
Messrs. Muller & Carter, Anaconda, Mont.....	1.00
Alexander Edwards, Connersville, Ind.....	10.00
New York Lodge, New York.....	6.35
Mrs. Adelaide Cox, Santa Rosa, Cal.....	.50
Mrs. E. C. Sharp, Chicago, Ill.....	.50
Miss Caroline Shields, Colorado Springs.....	2.00
Clarence F. Low, New Orleans.....	1.00
T. H. Martyn, Sydney, Australia.....	9.74

\$45.69

NO LECTURES DURING SUMMER

As usual, the ready-to-deliver lectures will be discontinued during July and August.

BOARD OF TRUSTEES

MINUTES OF MEETINGS

HELD MARCH 27TH, 1918

The adjourned meeting of the Board of Trustees of the American Section T. S., set for this date at 7:00 p. m., at Krotona, Hollywood, Los Angeles, California, was adjourned to be continued without further notice on May 6th, 1918, at 7:00 p. m., at Krotona, Hollywood, Los Angeles, California.

HELD MAY 6TH, 1918

The adjourned meeting of the Board of Trustees of the American Section T. S., was held on May 6th, 1918, at 7:00 p. m., at Krotona, Hollywood, Los Angeles, California. Present: A. P. Warrington, chairman; Robert Walton, C. F. Holland. Absent: Mrs. Mary King, Mr. H. C. Stowe.

The following business was transacted:

Mr. Warrington having placed before the Board the advisability of eliminating from the powers of the National President the right to nominate the heads of Bureaus and Departments, it was thereupon

Resolved, That the following words, namely, "Upon the nomination of the National President," be omitted from Section I, By-Law VII, of the By-Laws of the American Section T. S.

Resolved, further, That the following words, namely, "He shall nominate to the Board the National Secretary, the Editor, the Manager of the Book Concern, the Publicity Director, the National, Divisional and District Lecturers, and all members of such Bureaus and Departments as may be created by the Board," be, and the same are hereby eliminated from Section 4, By-Law VII, of the By-Laws of the American Section T. S.

Resolved, That the National Secretary be authorized to address the envelopes containing a circular soon to be sent out by the Librarian of the Krotona Library, with the approval of this Board, using for this purpose the regular addressograph equipment of this office.

Resolved, That in obedience to his request, an indefinite leave of absence be granted to Mr. L. W. Rogers, National Lecturer, in order to enable him to take a much needed rest and at the same time to extend his valuable labors as a Theosophical lecturer into other Sections of the Theosophical Society. It gives us pleasure to place on record this testimonial of our very high regard for Mr. Rogers as a man and as a tireless and invaluable worker for the cause of Theosophy. Through his able addresses delivered from Maine to California, and from Canada

to Mexico, and the skillful methods which he has adopted for approaching the public during his country-wide tours, Mr. Rogers has succeeded in bringing thousands of inquirers into the membership of the Theosophical Society, and did we not know that wherever he turns his footsteps there the cause of Theosophy would grow in importance and usefulness, we would feel that it was unfortunate that he should be lost from the American Section. When Mr. Rogers returns from his proposed foreign tour, the doorway of the American Section will stand open for him as before, and we hope that he will return refreshed for renewed labors in our midst.

Adjourned to May 13th, 1918, at the same hour and place.

HELD MAY 13TH, 1918

The adjourned meeting of the Board of Trustees of the American Section T. S. set for this date at 7:00 p. m. at Krotona, Hollywood, Los Angeles, Cal., was adjourned to be continued without further notice on May 20th, 1918, at 7:00 p. m., at Krotona, Hollywood, Los Angeles, Cal.

HELD MAY 20TH, 1918

The adjourned meeting of the Board of Trustees of the American Section T. S. was held on May 20th, 1918, at 7:00 p. m., at Krotona, Hollywood, Los Angeles, Cal. Present: A. P. Warrington, chairman; Robert Walton, C. F. Holland. Absent: Mrs. Mary King, H. C. Stowe. The following business was transacted:

Resolved, That the following sums be appropriated for departments of the Section as follows, to-wit:

Furniture and Fixtures.....	\$ 200.00
MESSSENGER publication	3375.00
MESSSENGER salaries	365.00
Stationery and Supplies.....	1010.00
Postage	645.00
Telegrams, telephones and incidentals.....	436.00
Propaganda Assistant and Stenographer at the Krotona wage, salaries for fiscal year....	2700.00

Unanimously passed.

Resolved, That the dues of all enlisted members be remitted to the close of the war. Unanimously passed.

Adjourned to May 27, at the same hour and place.

CRAIG P. GARMAN,
Secretary.

Certified to the National Secretary:

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

OUTLINE OF LOTUS WORK

By LESLIE-LEIGH DU CROS

NOTE: Owing to my error it was announced that the Lesson series ended with the April outline. I am glad to find, however, that the series covers a full year's work, the concluding lessons being here-with submitted.—Marjorie Tuttle.

(Motto for the Teacher)

I have swayed a leaf on a wind-tossed bough,
As a bird I have ridden the wind's rough blast,
And the strength with which I cling to existence now,
Is one with the vine of the past.
The cooling splash of the rain upon my hair,
Did once to the roots of my trembling being seep,
The roar of the sea in my ears—I once was there,
Denizen of the deep!

L-L. D.

First week: *Life on the earth planet.* The "pudding-bag" existence of the early rounds. Describe the early whirlpool condition, method of multiplication, the second, third and fourth round. Let children give expression to their idea of this period in drawing.

Reference: *MAN, WHENCE, HOW AND WHITHER?*
A TEXTBOOK OF THEOSOPHY, by Leadbeater.

Second week: *Life in Lemuria.* Lemurians' color and appearance. Some important egos there took birth,—Corona, Herakles. The work of the Manu and the Bodhisattva.

Reference: *THE LOST LEMURIA*, by Scott-Elliott.

Third week: *Life in Atlantis.* Mars, a leader there. The death of Ulysses. Anyone's life there. Black magic compared to white magic. The civilization of Atlantis, its political and religious life.

Reference: *THE LOST ATLANTIS*, by Scott-Elliott.

Fourth week: *Our present civilization, where we can trace ancient customs and be-*

liefs. Let the children tell in what way we have improved upon the olden days. Trace the beginnings of the Sixth Root Race. How we are striving to share in this work.

Reference: *MAN, WHENCE, HOW AND WHITHER?*

These lessons are replete with material for excellent table work from the children. They give opportunity for much creative work in drawing and painting. A brief reading about Atlantean temples may stimulate the children to draw decorative designs. Adyar, Krotana and other Theosophical Headquarters may be mentioned as modern efforts to form Centres for the Masters' work for future races. Pictures of the Headquarters may be pasted in scrap-books. The work of the President of the T. S. and the T. S. leaders of the children's own country should be spoken of, the children being encouraged to help them by thoughts as well as other modes of co-operation.

Subject for June: *Nature Spirits*

(Motto for the Teacher)

Because man sleepeth by night and day
He thinketh the fairies have gone away.
But the child, and the Poet who knows and cares
Knows he may find them unawares.

L-L. D.

First week: *Nature Spirits of all nations*. Draw English, Australian, New Zealand, Californian and Indian nature spirits and explain their thought-moulded bodies. *Reference: THE HIDDEN SIDE OF THINGS, Chapter on Nature Spirits, by Leadbeater.*

Second week: *Fairies and their method of service*,—they make rain, snow, flowers, etc. We may help the fairies by not destroying their handiwork.

Reference: Any good fairy story may be used.

Third week: *Gnomes,—their work beneath the ground*. The death and evolution of these creatures, their pleasures, their occasional attraction and friendships towards man. So-called "bad" fairies, and reasons for their mischievousness.

Fourth week: *Nature Spirits of the water and air*. The unseen devas or angels,—all unite in service to their Brother of Humanity. Invisible helpers are sometimes devas.

References: INVISIBLE HELPERS, by Leadbeater.

Dick Frisk, the Time Fairy, KINDEGARTEN REVIEW, Jan., 1908.

Ding, Dong, Right the Wrong, LOTUS JOURNAL, Dec., 1912.

Little Fire Fairy, LOTUS JOURNAL, March, 1911.

The Buried Sunbeam, LOTUS JOURNAL, March, 1911.

The Garden in Spring, LOTUS JOURNAL, May, 1911.

The Fairies, THEOSOPHICAL MESSENGER, March, 1911.

THE PRINCESS AND THE GOBLIN, George MacDonald.

The Minstrel's Story, MOTHER STORIES, by Maud Lindsey.

Have the children make a poster either of cut work or painting. If in cut work, a large sheet of spring green and a sheet of blue is pasted so as to represent a background of earth and sky. A garden fence is cut and pasted on the background, gaily painted nature's spirits, birds, flowers, etc., may be added, the whole making an artistic decoration for the Lotus corner of the Lodge room.

KROTONA INSTITUTE

ANNOUNCEMENT OF SUMMER SESSION

Krotona Institute is a school in which Philosophy, Science, Art and Religion are presented from the Theosophical viewpoint. While of value to all students, the courses are especially arranged for the training of those who wish to teach, lecture or do other public work for Theosophy.

Summer and Winter Sessions have been held since 1912. The present session has been somewhat condensed in order to enable Theosophists attending the T. S. Convention to attend the Institute Courses and finish by September First.

Dr. Frederick Finch Strong has been appointed Acting Dean in Mr. Knudsen's absence. The Curriculum has been enlarged, a number of new and valuable courses having been added. Many Theosophists who attend Convention will probably remain during August for the Institute, and a large attendance is expected.

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OTHER RECENT TEACHING BY MR. SINNETT

Theosophists throughout the Section will be intensely interested in Mr. Sinnett's *Recent Theosophical Teaching* and will be delighted to know that this very striking article is the first of a series which this able author and teacher is writing especially for THE MESSENGER. Though there is no direct reference in this article to other recent writings which might further elucidate some of the points touched on, yet earnest students will immediately inquire whether the vast volume of teaching which Mr. Sinnett has been giving forth during the past few years is available. There are fortunately, various pamphlets and books which will yield an immense amount of information to such inquirers, for example, some four articles which appeared in the NINETEENTH CENTURY and are now reprinted in pamphlet form, and four issues of LONDON LODGE TRANSACTIONS which contain much of the new teaching. Then there is a little book, IN THE NEXT WORLD, an interpretation of the astral plane life, and a new edition of THE GROWTH OF THE SOUL, which has been thoroughly revised, enlarged and brought up to date. All of these may be obtained through The Book Concern.

QUESTIONS ANSWERED

Q. Is it an advantage to return to birth quickly? Does it imply the continuance of the old astral body with its developed emotional habits? This seems at first sight a disadvantage. It also looks like a disadvantage to lose the devachanic period of assimilation.

A. It is just now a great advantage to return quickly, because there is a great amount of work to be done, and also because ere long the World-Teacher will be here. A speedy succession of earth lives implies the retention of the same astral and mental bodies, but this should not be a disadvantage. If you take a new astral body, you have to start all the process of its education over again. It seems to me that if you have carefully trained a horse, and have brought it to a stage where it will be of some use to you, you do not want to sell it and undertake a new unbroken one. Of course your new astral body would reproduce the characteristics of the old one, but you would have the trouble all over again of trying to develop its good instincts and to repress the evil ones. We may assume that you have already done this. I should say, keep the trained horse, decidedly.

With regard to the period of assimilation after death, you, as an ego, are assimilating all the time the results of what you are doing down here. Most people are much less active in the heaven world than during earth life and so spend all the time in assimilation; they are settling up the results of what has been done. As to the rest during the heaven state, we can think about resting when we have got some of this work done. There is so much to be accomplished down here just now.

Further, if the normal process of disintegration of the subtle bodies takes place after death, and the consciousness is drawn back into the ego, you do not know what sort of physical body your next incarnation may provide. The ego may decide to put down a quite different side of himself. Your physical body is now fairly developed along its present lines and if you retain the same astral and mental bodies, you must have a new physical body of somewhat the same quality.

Q. Has the ego any choice as to the country it will incarnate in?

A. Within certain limits it has. There are several determining factors. The first and the greatest is the law of evolution which, if left to itself, would place the man exactly where he could derive the most benefit. Secondly, there is his own Karma. He may not deserve that best chance, and this will limit the possibilities. The third factor is the affection for other egos, which tends to draw a man to the place where those whom he loves are born. But—if one may reverently put it so—the choice of the ego is a factor to be considered because, if he has a strong idea on the subject (most people have not), his desire would exert an influence. If strongly attached to a certain race, he would be likely to come into it, unless in that race there were not any of the surroundings necessary for him.

Strong interests do make a difference. In the older countries there are a number of people in whom family pride exists to an extent which you can hardly realize. There is for them only one family, and their chief interest in the world is to add to that family's strength and reputation. Such people are born again and again in that family line, intensifying their characteristics all the while.

Sometimes there is an intense love of a country. Queen Victoria had ruled England as Alfred the Great. King Edward VII. had been Edward I. No doubt it was their great interest in the British Isles which brought them back to those positions. Queen Elizabeth, too, had a tremendous interest in the country she ruled. Though her character was in many ways defective, yet her love for her country was intensely strong—so strong that she remained on the astral plane more than two hundred years; in fact, down to our own lifetime, and it was only quite lately that she was content to leave it. I think it is quite likely that she will come back to rule England again. I hope so.

You know, perhaps, that the Jews have constantly been reborn as Jews. That is one reason for their strong pride of race and for their exclusiveness.

AMONG THE MAGAZINES

The charm of Ella Wheeler Wilcox's personality, the infinite variety of her mind and the true spiritual perception which has shaped her work continue to be made manifest in her memoirs running in the *Cosmopolitan Magazine*. The July number brings us to *The Opening Doors*, through which she passed into a wider prominence, chiefly owing to the publication of her *Poems of Passion*, which advertised her by the very storm they aroused. Some interesting psychic experiences are also recounted in this number—Mrs. Wilcox's first experiments along the line of psychic investigation. We urge Theosophists to read of this inspiring life as told by the person who is living it. Much of what Mrs. Wilcox is comes to the reader, for hers is a frank nature that reveals itself in its expression. There are few people living who have lifted men into their higher possibilities more than has Mrs. Wilcox. As Theosophists we are proud that she is one of us.

There has been some conjecture as to whether the veil between the living and the dead is being actually thinned by the intense longing of the millions who are bereft of their loved ones on one side and of their physical existence, on the other. The earthward turning thoughts of those armies of the young whose force in physical life had not yet been nearly expended, meeting the surging desires of those whom they have left, may tend to break through barriers of consciousness which have heretofore baffled the mass of humanity.

An interesting contribution to this subject is Winifred Kirkland's article on what she calls "The New Death," a review of which is printed in *THE CURRENT OPINION* for June.

In the same way that modern tendencies have vitalized old thought and made it new, so has the war brought forth a new outlook upon death. Death can no longer be forgotten. Because of the dead we are no longer able to avert our gaze and ignore death. It assumes the most prominent place on our mental horizon. Wherever our eyes turn, it is there. The

result has been concentration upon death and from concentration has come its inevitable result—illumination. Intuition is becoming re-established; the gods are coming into their own.

Material science and dogmatic religion are realizing their impotence when they run counter to this intimate perception of reality. As Miss Kirkland says: "Can science convince us that we have not a soul when we feel it suffer so?"

This intuition of immortality is not only nascent in the hearts of those at home, but the men at the front are universally experiencing this sense of "cosmic security." "The immense yearning receptivity" and the unprecedented humility of both brain and heart toward all the implications of survival" are preparing the soil for the new mysticism of which there are already vernal intimations on all sides. At last the world as a whole is approaching the Final Question from the heart instead of from the head and thus at last it will receive an adequate reply. Perhaps after all, the Sphinx, like most women, would have been more communicative if she had been wooed instead of questioned.

Probably in a few years to come there will still be material scientists reeling forth arguments contra survival from that most accurate and yet misleading organ, the brain, but they will have become archaic survivals of a darker age. For now "We do not argue about God, we accept him; we do not argue about survival, we accept it. Universal destruction has swept away every other dependence—For the first time in the world millions of people are making the adventure of faith, engrossed in the effect of immortality, the effect of God, not as a dogma of the next world, but as a practise for this one. There is nothing new about immortality, there is nothing new about God—there is everything new in the fact that we are at last willing to live as if we believed in both. This is the religion of the new death."

Very wise is Shiva the Destroyer!

"Let us lose sight of everything that divides us on this and every other subject and concentrate on the splendid realities that unite us," says the editor of THE VAHAN in the May issue, discussing the matter that has proven a veritable stumbling block to some members of the T. S.—the possible danger to the neutrality of the T. S. through the devotion of prominent Theosophists to certain "kindred organizations." Pointing out the unreality of this favorite nightmare and emphasizing the fact that "such activity is perfectly legitimate provided it is confined to individuals and is not pursued by the Society collectively," Mr. Ballie Weaver implores us to give our entire attention to the work that is ours today—a work of such tremendous importance that it demands every ounce of our energy and our undivided attention. And that task is "To try to bring the comfort of 'Wisdom' to those who are sorrowing so bitterly because their loved ones have entered into what to them is darkness."

It is indeed our work and our privilege to give forth the comforting teaching with which we have been intrusted, to a world that now as never before is ready to listen. Death, the condition of the after-death life, and the possibility of communication between the living and the dead are the topics of the hour. Never was there a time when books anent psychical research and kindred subjects were so eagerly sought and read. One of the very best and newest of these books is made the subject of a three-page article by Charlotte E. Woods. This book, *The Gate of Remembrance* by Bligh Bond, is the result of the author's experiments with automatic writing. Mr. Bond and his friend J. A. had endeavored to test and supplement a long series of archaeological researches into the past of Glastonbury Abby by sitting for automatic writing. Interesting and truly valuable scripts were obtained in this way, purporting to come from certain monks who, in the past, had lived in the Monastery. These scripts, among other things, contained a description and measurements of a chapel, which when excavated according to the directions of these accommodating monks, proved to be exactly as described. A. de C. P.

The fortunate readers of ESOTERIC CHRISTIANITY from month to month may have noted a significant fact, that the chosen keynote of the month expresses the spirit of the issue. Thus the June number bears throughout its pages the impress of *The Master's Touch*—the subject of the opening verse.

An editorial summons us to realize that a new consciousness of brotherhood is awakening in the hearts of men and our opportunity is immediate; another pays tribute to Mrs. Besant as a *World Force*, not only the dominant figure in Indian affairs but also "a great leader, thinker and philanthropist consecrated unreservedly to the service of man."

Unusual interest has been aroused by Lieutenant Wardall's series of articles on *Trench and Camp*, the daily life of a soldier. In this number he points out that the morale of the troops is the most important element in modern warfare; that it arises from the prestige of the commanding officer who should possess the qualities that inspire respect and confidence in his men—these essential qualities being efficiency, magnetism, unselfishness, dignity and courage.

Other contributions include the third and most valuable article by C. Jinarajadasa, *The World-Teacher's Message to a World at War*—peace first in all hearts and then among all nations; a story of *The Life of Job* by David Unger, a clear exposition by Webb Shepard of *The Purpose of Life* as shown in God's definite plan for men; and *The Old Catholic Church and The Bible*, by Charles Hampton, in which the author shows the church's priority to The Bible; that it does not rest upon the Bible for its authority but upon the Living Christ Himself.

The helpful Sunday School Lessons, a meditation-prayer page and a cover poem on *The Knowledge of Death*, by Ella Wheeler Wilcox conclude a number filled with inspiration.

In order to spread the message of the *Trench and Camp* series as widely as possible, a special subscription rate of 75 cents for all 1918 numbers of ESOTERIC CHRISTIANITY is being offered. E. E. K.

BOOK REVIEWS

THE UNITED STATES AND PANGERMANIA

By Andre Cheradame. (Chas. Scribners Sons, N. Y. 170 pages; 19 maps. Price \$1.00.)

Except inferentially, the United States is hardly considered in this able work, although the proposed cash ransoms of which we are to be mulcted by the victorious Germans, are referred to, and the well known "no nonsense" warning of the Kaiser, is quoted.

It is shown that William was busy on his divinely delegated task of subjugating the planet Earth, as early as 1893, and it was with that in view that a list of all Germans on the face of the globe was begun in 1895. It resulted in the *Pangerman Atlas* published in 1909. Two years later Otto Richard Tannen-berg caused the publication of *Great Germany, the Work of the 20th Century*, in which the Pangerman plan of annexations as formulated to date were set forth, ostensibly to further excite the cupidity of all Germans. "War must leave nothing to the vanquished, but their eyes to weep with. Modesty on our part would be only madness."

In 1913 came the Delbruck law, which in essence is: once a German, always a German. By early in 1917, Germany had realized the program of 1911, in the proportion of 89%. But as early as May 20, 1915, a memorial was presented to the Chancellor, demanding all the annexations mentioned in the Pangerman plan of 1911, that had so far been made possible by the progress of the war. That memorial was jointly presented by the League of Agriculturalists, the Provisional Union of German Peasants Christian Associations (now called the Westphalian Peasants Association), the League of Manufacturers, and the Middle-class Union of the Empire, showing quite clearly why war was wanted.

In August, 1914, when they believed as William had said, that the campaign would soon result in unconditional victory, Maximilian Harden wrote in the *Zukunft*: "Why should we make paltry excuses? Yes, we brought on the war, and we are glad of it. We provoked it because we are sure of winning." On Dec. 11, 1915, Von Bethmann-Hollweg said: "If our enemies do not submit now, they will be obliged to do so later. . . . The more unrelentingly they wage war, the higher will be the guarantees which we shall necessarily exact," and it was economic ties, "solid guarantees" that had ever been insisted upon throughout the Empire.

Germany has been as omnivorous with her own allies as with her weaker opponents. Austria-Hungary, Bulgaria, and Turkey, do not exist as entities, only as integral units of the Fatherland. And it is herein shown that the pronouncements of the Pope in favor of peace, have been clearly advised so that peace would

result in the final triumph of Pangermania. Berlin has thought out a number of the most ingenious maneuvers for misleading the Allies, and is carrying them on with untiring persistence, thanks to her marvelous equipment for propaganda. The suggested democratization of Germany, especially by internal uprisings, is one of the psychological pictures created to slow down vigilance outside the ring of steel, but is impossible of accomplishing anything else. Germany is ruled.

Up to date the war has cost the original Germany nothing in a material way except men, and the true military-mind has no sentiment about cannon-fodder: there is more where that came from. As the conflict now stands, the power of Berlin is practically absolute over 350 million people, including 30,000,000 soldiers, if the Central Powers are let off with anything short of complete defeat, including real disarmament, and a readjustment of national boundaries to suit race conditions. The author sets forth that "peace without annexations or indemnities" would be highly pleasing to the Junkers and others who know what is contemplated for the future of such a peace. The rulers of the present *de facto* Pangermania have accomplished more in the total of values, than they set out to do at this stage of the conquest. They will accept as favorable a peace as they can get when they think the time is ripe, well knowing that they have only to disregard all promises when the psychological time comes for breaking them, just as previously they have done.

For 22 years prior to August 1, 1914, M. Cheradame was earnestly working to convince his countrymen of the impending danger, traveling all over the Northern Hemisphere in his investigations. But it was too unthinkable for minds not specialized by the Prussian process. He could not arouse those responsible for the safety of the world. As the result of his studies, the author insists that the dissolution of Austria-Hungary is absolutely indispensable to the preservation of peace, after it is attained.

"I have studied the problem of Central Europe from all points of view for more than twenty years and I affirm that victory for the Allies is impossible without a complete reconstruction of the center of Europe on a democratic basis. An independent Poland, and also a Czech State, a free Yugo-Slavia, and a democratic Magyar State, are the essential and unavoidable conditions necessary for the destruction of the Hamburg-Persian Gulf scheme, and the creation of a first ethnographic barrier strong enough to prevent any counter attack on the part of Pangermanism.

Unless these barrier States are formed, there can be no lasting restitution of Alsace-Lorraine to France. Russia becomes the prey of Germany, the forces of Prussian militarism are strengthened tenfold, the whole of Europe is reduced to slavery; and as a consequence, the freedom of the United States is now actually and directly threatened."

C. T. S.

NEW T. P. H. QUARTERS

have been temporarily provided on property adjoining the Krotona Estate. This move became necessary on account of lack of accommodation quickly needed for the various and fast growing departments of the Theosophical Publishing House, American Branch.

The above explains the invitation, enclosed with June statements, "to walk through the grounds, office and stockrooms of the Theosophical Publishing House on the afternoon of July 22."

At this time the Manager of the T. P. H. has called an informal meeting of the Managers of the Lodge Book Concerns to come together and discuss the work under the following headings.

1. Establishing of Lodge Book Department.
 - a. How to finance it.
 - b. Appointment of Manager and Assistant.
 - c. Initial Stock to be carried.
2. Relation of Book Department
 - a. To Lodge Library.
 - b. To Lodge Propaganda.
3. Methods of Advertising.
 - a. In Theosophical Papers.
 - b. With Leaflets.
 - c. Keeping Books in View.
 - d. Advise Lodge of new Stock.
4. Simplest Method of Bookkeeping.
5. Best Plan for Placing Orders with Headquarters.
 - a. Obtaining good Line for Fall Season.
 - b. Placing name for new Books to be sent.
 - c. Restocking promptly.
 - d. Ordering special for public lectures.
6. How to spread the Books.
 - a. Keeping Sales Room open at regular hours every day if possible.
 - b. By trying to interest shops in carrying stock.
 - c. By specialising with certain popular books with aid of advertising Leaflets.
7. Importance of all working together to strengthen the whole.

It is hoped that every Lodge can be represented by its Manager, but where that is impossible and a substitute is also out of the question, a letter discussing the above points will be appreciated, so that all may be represented at this special Forum.

E. R. BROENNIMAN, Manager.

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