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THE OCCULTATION OF ART

By CLAUDE BRAGDON

WITH Mars in mid-heaven, how afflicted is the horoscope of all those who follow the primrose path of art! The skilled hand of the musician is put to coarser uses: the eye that learned its lessons from the sunset applies them in making invisible warships and great guns: factories and cantonments alone preoccupy the mind of the architect: the actor amuses the scant leisure of men bent on more serious business, his sisters, his cousins and his aunts; while for the writer who cannot produce a war book there is nothing but the vigiliantes of the daily press.

And these are the fortunate ones, the canny, the adaptable; the too clever and the not clever enough are like refugees gazing in dull stupefaction at a conflagration which consumes their present, their future and their past.

All this is inevitable. With the world at war, art as a "sweet dalliance" takes its place in the rubbish heap of other vanities doomed to destruction. For art

has ever been with us a vanity. To that "sad sincerity" of which Emerson speaks—the only quality conceivable which might save art from destruction—we have been strangers: where it existed it has found some other outlet and is known by a different name.

Is this a situation to be deplored? It is deplorable for the artist, surely; and it would be for the community at large if he had been arrested mid-course in the production of anything of real and permanent worth. When war and pestilence put an end to Siena's greater cathedral of which the existing structure was to have been only a transept, the world was cheated of a masterpiece, as the unfinished *Opera del Duomo* still bears witness: but where today shall we look for an interrupted masterpiece or an arrested art movement of any magnitude or importance? There are none. The war has dammed up or diverted the feeblest, shallowest, muddiest of rivers—feeble, because so little grounded in the under-

standing and affection of the great mass of our people; shallow because so lacking in sincerity and conviction; muddy, because so obscured by the sediment of alien ideas and of bygone times.

Like all general statements, this one must be qualified a little to make it strictly true to fact. Architecture is feeble only on its aesthetic side, not on its constructive; American landscape painting smacks of the soil and has a vitality of its own; there is a poetic renaissance unaffected—perhaps even stimulated—by the war; the little theatre movement throughout the country holds out a promise for an indigenous drama which may or may not be realized; while some critics profess to see in the syncopated rhythms of the cabarets the beginnings of an American musical art. But in general the adage holds: "Whom the Gods destroy they first make mad." Painting in its newest manifestations appears to have gone violently insane; the commercial theatre has grown increasingly feeble-minded; music is for the most part only a pleasant plaything, an accessory to gastronomy and social life.

Like diagnosing the disease of a dying patient, it would be scarcely profitable to inquire into the causes of this disintegration so luridly brought to light by the war, were it not that by so doing we may learn something of the disease itself. The truth is that art has been subsidized by a single class, not for the benefit of the long denied, but for the benefit of their own amusement. The artist, in order to live, has had to become "a little brother of the rich." For his food and for his place at their fireside he has submitted to the collar and the chain. That democracy has not saved the artist this ignominy is one of the failures of democracy—a failure which it will one day correct. As it is now, the government is organizing almost every other department of life on a livable basis. It pays cost plus ten per cent, for clothes, shoes and munitions, but it solicits designs for war posters, expressly stipulating that the successful designers shall not be paid. Well, we have seen some of these posters, and

barring one or two exceptions they are dear at the price.

Although our democracy has failed to provide for the artist, it is partly because he has never yet sufficiently demonstrated that he is worth providing for. Doubtless they have done the best they could, this little band of precursors, but they have lacked vision, they have lacked genius, that compelling quality which in the end always gets what it needs and wants. "Fireside apports" is the term that best describes them, precursors I have called them, but they have never had the strength and daring of pioneers. Of genius, strength and daring in organization, invention, politics and finance, we have had plenty, because we have needed and used it; but for the artistic genius of the compelling kind we have had no use, and so, refusing to waste itself, it has not appeared.

The war will change all this. Not that the people will come to want art in the sense the word is now understood, but they will want relief from suffering, and for this the only cure is *spiritual light*. This they will seek and find, and with the recrudescence of spirituality, beauty will be born again into the world, for beauty is the writing of the spirit on materiality. It is in order that powerful and fresh ideation and emotion shall be utterly free in their unfolding that the old art forms are being broken down.

Unlike the existing aesthetic, the new beauty will need no exploitation or subsidizing, because it will be an integral part of life, permeating its every activity; it will need no explanation, for men will read the meaning of it in their hearts.

What warrant is there for these assumptions? First of all, Taine's penetrating observation that a fresh art impulse makes its appearance following some great war, foundation or discovery. Power translates itself into beauty. Second, the spiritual regeneration above referred to is already under way in those countries which first and longest have experienced war's ravages. Third, such regenerations tend always to express themselves in great, original, and sincere art. Such art is the nat-

ural language of the religious sense. So it was in Assyria, Egypt, Greece; in China, following the introduction of Buddhism, in Mediaeval Europe when Christianity became triumphant there.

Such a quickening of the spirit—call it, to escape all categories, by Emerson's name, *the Newness*—tends to create an art-form eloquent of it. In the future on which our eyes are fixed, what will that art-form be? Not architecture: the temples of Egypt and the cathedrals of France we can scarcely hope to rival or surpass. Not sculpture: the marble gods of Hellas, wrapped in their inapproachable and inscrutable beauty, will still smile at our efforts to dethrone them. Not painting, which reached its high tide with the Renaissance. Neither music, that passionate outcry of the restless modern spirit which, under stress of new and painful emotion, is now howling itself hoarse.

No, the secret poison of the past, in all these glasses, makes them unfitting containers of the new wine of the spirit.

Many thoughtful and forward-looking dreamers discern in light a new art-medium, an emotional language with almost limitless potentiality and power. One admirable painter, impatient of the limitations of pigment, feeling also the need of that flux and flow which the canvass from its very nature denies him, has thrown away his brushes and from the most crude and humble beginnings is trying to develop the art of mobile color—to paint with living light. Our youngest and most brilliant orchestral conductor affirmed to the author his belief that light, organized into an art, as music has been organized, might easily prove the greater art-form of the two.

And why not? Is not three-dimensional space richer than time, which has only one dimension? Is not the field accessible to the eye more interesting and various than the field accessible to the ear. Sound vibrations are of all vibrations the slowest;

they are carried by the air and are limited to the earth-sphere; but the medium of light is the ether, its vibrations are intense and rapid, they travel with unthinkable velocity even to the farthest star.

The clew, the keynote to our more immediate past has been a *seeking*, and music has been our dominant, our highest developed art, because it more than any other could give utterance to that seeking for happiness or for the assuagement of our pain. The keynote of the future will be a *finding*, and what more symbolical vehicle for this than light? It may be urged that light is incapable of organization into a language of emotional expression, on account of our conflicting and rudimentary reactions to color as an abstract thing. It is true that an awakening of new perceptions is implicit, but in some, at least, these are already awake. Emerson says, "Perception makes; perception has a destiny." The patient rainbow only awaits harnessing for us to find out how far in this new chariot of the sun it is possible to ride. The mediaeval window makers have given us some intimations of what an art of light might mean. Most honored were they of all the craftsmen of their time. With the advance of electrical science the artist has now at his disposal a new medium. Every mechanical difficulty is solved for him in advance: he has only to subdue light to new uses—the same vibrations by means of which we are now enabled to read our newspapers, which blazon against the night the virtues of whiskey and chewing gum, can be made to convey strength, joy, healing, to the soul. But before this consummation can be accomplished there must be a shining of *the inward light*. This is a flame the heat of suffering alone can kindle; that suffering is beginning for us now. Art, as we know it, is undergoing occultation, in order that out of the wreck of war new art-forms may arise.

Between sorrow and joy the difference is as between a gladsome, enlightened acceptance of life and a hostile, gloomy submission.

—MAETERLINCK.

FRANCIS BACON, BARON VERULAM, VISCOUNT ST. ALBAN

By ERNEST FRANCIS UDNY, M. A.

(Continued from July Issue)

THE IMPEACHMENT

THE stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes. (St. Mathew, XXI, 42.)

When St. Alban was disgraced for alleged acceptance of bribes, there was of course no word of truth in the accusation, although he wrote a "confession" which confesses nothing, except that he had not always been so careful as he might have been in supervising the conduct of the officials under him. Having been born on the 22nd of January, 1561, he was, in the year 1621 at the age of 60, at the height of his fame and power as Lord Chancellor, when he was suddenly, as the result of a deliberate conspiracy, impeached for bribery, and, declining to defend himself, was disgraced by a vote of the House of Lords—a legislative body turned for the occasion into a judge and jury—while he himself was at home sick, no legal assistance of any kind being employed to defend him. Hepworth Dixon says in his interesting *LIFE* that the Lords listened, surprised and indifferent, while the wonderful tale of falsehood was unfolded before them, but were ultimately persuaded that it might be only safe to throw a sop to the growing discontent of the Commons which culminated 20 years later in the Civil War. In a letter to King James after his "fall," St. Alban says with prophetic insight, "Those who strike at your Chancellor will yet strike at your Crown. I wish that as I am the first, so may I be the last of the sacrifices in your times."

No one actually ventured to bring against him a direct charge of bribery which would have been monstrously untrue, therefore his enemies were driven to cloak their malice under a long string of

twenty-three charges, all false or irrelevant, in the hope of obtaining a verdict on one count or another. The basis of this worthless fabric of accusations was the system, then universal, of the payment of judges and all high officers of State by the fees of those who required their services, instead of salaries, as at present, from the national exchequer. The King, the Archbishops, the Bishops, Secretaries of State, Judges, Law Officers—every one, says Dixon, took fees, and every one paid them. They were, as lawyers' and doctors' fees still are—payment for services rendered; but the system was open to abuse and rendered it easy to represent, even in the case of a just man, that money had been paid for a verdict; or that, even if judgment had already been given, there still remained some further point of fact, or law which was, or might have been, reopened. It is proverbially easy to throw mud, and difficult to prove a negative.

At the outset, says Dixon, he had smiled at such accusation, but when he found the case going on, he expressed his indignation in writing to the Duke of Buckingham as follows: "Job himself, or whoever was the justest judge, by such hunting of matters as hath been used against me, may for a time seem foul. If this is to be a Chancellor, I think if the Great Seal lay on Hunslow Heath, nobody would take it. I know I have clean hands and a clean heart."

And yet, all unknown to him, bribes had been taken by servants of his from suitors in his court. It is said that two of them used to take money, one from each party to a suit, so that whichever way it went, one would seem to have earned his money. One of these afterwards knighted, Sir Thomas Bushel, has left a pathetic record in a letter printed in 1628

in THE FIRST PART OF YOUTH'S ERRORS as follows: "Yet lest the calumnious tongues of men might extenuate the good opinion you had of his worth and merit, I must ingenuously confess that myself and others of his servants were the occasion of exhaling his virtues into a dark eclipse, which, God knows, would have long endured both for the honor of his King and the good of the Commonaltie, had not we whom his bounty nursed, laid on his guiltless shoulders our base and execrable deeds, to be scanned and censured by the whole senate of a state, where no sooner sentence was given but most of us forsook him, which makes us bear the badge of Jews to this day. Yet I am confident there were some Godly Daniels among us. . . . As for myself, with shame I must acquit the title and plead guilty, which grieves my very soul, that so matchless a Peer should be lost by such insinuating caterpillars, who in his own nature scorned the least thought of any base, unworthy or ignoble act, though subject to infirmities as ordained to the wisest."

Fuller's WORTHIES says, "He was a rich cabinet filled with judgment, wit, fancy, and memory, and had the golden key—elocution—to open it. He was *singular in singulis*, in every science and art, and being in-at-all came off the credit. He was too bountiful to his servants, and either too confident of their honesty, or too conniving at their falsehoods. 'Tis said that he had two servants, one in all causes patron to the plaintiff, the other to the defendant, but taking bribes of both, with this condition, to restore the money received, if the cause went against them. Such practices, though unknown to their master, cost him the loss of his office."

Mr. Granville Cuninghame in his interesting book, BACON'S SECRET DISCLOSED IN CONTEMPORARY BOOKS (London, Gay & Hancock, 21 Bedford Row, W. C. 1, 1911) gives a translation of Life of Bacon prefixed to a book entitled HISTOIRE NATURELLE de MRE FRANCOIS BACON . . . CHANCELIER d' ANGLETERRE. From this translation the following is an extract:

Among so many virtues that made this great man commendable, prudence, as the first of all

the moral virtues, and that most necessary to those of his profession, was that which shone in him most brightly. His profound wisdom can be most readily seen in his books, and his matchless fidelity in the signal services that he continuously rendered to his Prince. Never was there man who so loved equity, or so enthusiastically worked for the public good as he; so that I may aver that he would have been much better suited to a republic than to a monarchy, where frequently the convenience of the Prince is more thought of than that of his people. And I do not doubt that, had he lived in a republic, he would have acquired as much glory from the citizens as formerly did Aristides and Cato, the one in Athens and the other in Rome. Innocence oppressed found always in his protection a sure refuge, and the position of the great gave them no vantage ground before the Chancellor, when suing for justice. Vanity, avarice and ambition, vices that too often attach themselves to great honors, were to him quite unknown; and if he did a good action, it was not from the desire for fame, but simply because he could not do otherwise. He was as truly a good man as he was an upright judge, and by the example of his life corrected vice and bad living as much as by pains and penalties; and in a word it seemed that Nature had exempted from the ordinary frailties of men, him whom she had marked out to deal with their crimes. All these good qualities made him the darling of the people, and prized by the great ones of the State. But when it seemed that nothing could destroy his position, Fortune made clear that she did not yet wish to abandon her character for instability, and that Bacon had too much worth to remain so long prosperous. It thus came about that amongst the greater number of officials such as a man in his position must have in his house, there was one who was accused of having sold the influence that he might have with his master. And though the probity of Mr. Bacon was entirely exempt from censure, nevertheless he was declared guilty of the crime of his servant, and was deprived of the power that he had so long exercised with so much honor and glory. In this I see the working of monstrous ingratitude and unparalleled cruelty; to say that a man who could mark the years of his life rather by the signal services that he had rendered to the State than by the times or seasons, should have received such hard usage for the punishment of a crime which he never committed. England, indeed, teaches us by this that the sea that surrounds her shores imparts to her inhabitants somewhat of its restless inconstancy. This storm did not at all surprise him, and he received the news of his disgrace with a countenance so undisturbed that it was easy to see that he thought but little of the sweets of life, since the loss of them caused discomfort so slight. . . . Thus ended this great man, whom England could place alone as the equal of the best of all the previous centuries."

Peter Boener, St. Alban's apothecary, in a *LIFE*, published in 1647, says:

But how runneth man's future! He who seems to occupy the highest rank is also by envious tongues near King and Parliament, deposed from all his offices and Chancellorship, little considering what treasure was being cast into the mire, as afterwards the issue and result hereof have shown in that country. But he always comforted himself with the words of scripture— *nihil est novi*; that means there is nothing new. Because so is Cicero by Octavianus; Calisthenes by Alexander; Seneca by Nero; yes, Ovid, Lucanus, Statius (together with many others) for a small cause very unthankfully the one banished, the other killed, the third thrown to the lions. But even as for such men banishment is freedom—death their life, so is for this author his deposition a memory to greater honor and fame; and to such a sage no harm can come. . . . Whilst his fortunes were so changed, I never saw him—either in mein, word or acts—changed or disturbed towards whomsoever; "*ira enim hominis non implet justitiam dei*" (the wrath of man worketh not the righteousness of God.)

Francis Osborn in his *ADVICE TO A SON*, writes:

And my memory neither doth not (nor, I believe, possibly ever can) direct me towards an example more splendid in this kind than the Lord Bacon, Earl St. Albans, who in all companies did appear a good proficient, if not a master, in those arts entertained for the subject of everyone's discourse. So as I dare maintain, without the least affectation of flattery or hyperbole, that his most casual talk deserveth to be written. As I have been told, his first or foulest copies required no greater labor to render them competent for the nicest judgments. A high perfection obtainable only by use, and treating with every man in his respective profession and what he was most versed in. So as I have heard him entertain a country Lord in the proper terms relating to hawks and dogs, and at another time out-cant a London Chirurgeon. Thus he did not only learn himself but gratify such as taught him, who looked upon their callings as honored by his notice. Nor did an easy falling into arguments (not unjustly taken for a blemish in the most) appear less than an ornament in him, the ears of the hearers receiving more gratification than trouble, and so no less sorry when he came to conclude than displeased with any who did interrupt him. Now this general knowledge he had in all things, husbanded by his wit, and dignified by so majestic a carriage he was known to own, struck such an awful reverence in those he questioned, that they durst not conceal the most intrinsic part

of their mysteries from him, for fear of appearing ignorant or saucy.

St. Alban was certainly not attracted by money. His saying, "That money is like muck, of no use unless it be spread," correctly indicated his feelings about it, as will be evident from the following anecdote given in Spedding's well known *LIFE*. A gentleman called on the Lord Chancellor and was left by him alone in his study, when there comes in one of his Lordship's gentlemen, opens the chest of drawers where his money was, and takes it out in handfuls, fills his pockets and goes away without saying a word to the caller. This gentleman was no sooner gone than in comes another, opens the same drawers, fills both his pockets with money and goes away without speaking a word. St. Alban, being told, on his return what had passed, shook his head and said, "Sir, I cannot help myself." No doubt these gentlemen belonged to the small band of devoted admirers, members of his secret Rosicrucian Society, who worked under his direction at the vast enterprises which filled his scanty leisure from official business, and were as carefully screened from the public eye as if they had been crimes. The following is but one of the many splendid tributes paid to him by those who knew him personally. Ben Johnson says, "My conceit of his person was never towards him by reason of his place or his honours, but I reverence him for the greatness that was proper only to himself, in that he seemed to me ever by his work, one of the greatest of men and most worthy of admiration that has been in many ages. In his adversity, I prayed that God would give him strength, for greatness he could not want, neither could I condole in a word or a syllable for him, knowing no accident could do harm to virtue, but rather help to make it manifest."

In the impeachment (it was in no sense a trial) no accusation was made that justice had ever been perverted, nor were any of his numerous judgments ever reversed on any such ground. He said himself, and there is no tittle of evidence to contradict it, "I was the justest judge that was in

England these fifty years." While under accusation he was so ill that he believed himself to be dying and made his will, in which he pathetically and with foresight, bequeathed "my name to the next age and to foreign nations." His plays are perhaps more appreciated and honoured in

in some other countries than in Britain, and the three persons who have discovered and published portions of the voluminous cipher imbedded in his works are Americans—Ignatius Donnelly (now deceased), Dr. William Orville and Ward Owen and Mrs. Elizabeth Wells Gallup.

(To Be Continued)

EDUCATION FOR THE NEW RACE

BY MARY GRAY

CALIFORNIA has been chosen as the cradle of the coming race, that race which shall fulfill for the world the ideal not of competition, but of co-operation, not of strife but of brotherly love, not of selfishness but of service. Here remote from the turmoil and tribulation which attends the bringing forth of the new age, fearless of famine and of cold, this land offers a broad bosom to mother the children of the future.

Mankind is making the supreme sacrifice for freedom. It is sharing now in that great atonement of Golgotha, offering life and all that life holds dear, for love of brother man. This sacrifice is of inestimable value to the race, not only because of the peace it shall bring to an anguished world, but because of the spiritual energy which it liberates to elevate and purify. Yet what does this mean to the nation? That those who in ten or fifteen years should have been the bulwark of the state, are being swept away—dead, shattered, aged before their time by the ordeals they are undergoing. Upon the old and upon the children will devolve the responsibility of the reconstruction, that period which shall determine how far the sacrifice has availed. Among the children we must look for leaders. The crisis demands that we make not merely men and women of our boys and girls, but heroes; not trained minds alone, but consecrated souls. They must stand forth in days to come as the pillars upon which was built the new generation, strong in body, resolute in will and inspired by the vision of God's

purpose. Only those strong in body through wise and health-giving training, and those unconquerable in soul through knowledge of the plan and faith in the Divine Spirit within, can meet the needs of their nation.

We face a double problem in the children of the present age, more sensitive bodies growing up in a period of constantly increasing nervous tension, as agony of body and of soul, and uncertainty as to the future, afflicts more and more of earth's peoples; and at the same time a greater need for training which shall unfold swiftly the full powers of soul that they may be ready for their great task when the time is at hand.

First we must have healthy bodies. Statistics from leading journals show that of those who applied for the regular army between 1914 and 1917 seventy-eight out of every one hundred were rejected for physical unfitness, and although in the draft army men were accepted with minor defects, between 40% and 50% were rejected for the same reason. Must there not be something wrong with our education physically? Next we have need of heroic souls. Of late years immorality and lawlessness have increased alarmingly among children. A large number of those sentenced in our criminal courts are under twenty-four. Is there not something wrong with our education morally?

Theosophy gives certain laws and ideals which throw light upon the problem. Education must be fourfold—physical, moral, mental and spiritual. A vigorous

body; a balanced character, willing to yield its own interest for the common good; a trained mind, dedicated to service, which may solve the complex problems of a high civilization; and an unveiled spiritual perception, swift to recognize and to apply the law of brotherhood. Of these four, the spiritual has the most lasting significance. All great civilizations have been built upon a truly religious spirit early taught the youth of the nation. It is the motive power which brings order into all other departments. It is the one sure means of touching the divine within so that it may control the lower vehicles. When the religious teaching is absent or unsatisfying the spiritual motive appears sometimes in the higher types as impulse to service, but in the lower, when undirected, only as unrest.

Education should be suited to the development of the ego. For the sake of the race, the more sensitive children should be kept apart from the cruder types lest their vehicles be coarsened and permanently injured. Angelo Patri, the great New York schoolmaster, remarks that the mixing of all types has resulted not in raising the lower but in lowering the higher. The more delicate the organism the more readily it reflects its surroundings. Americans have a real sense of the value of democracy and realize that sensitive children are not confined to wealthy families but are springing up in all classes as the new race comes into being. Great souls are coming rapidly to earth to meet the great emergency. Spiritual leaders are incarnating under conditions which render their work well-nigh impossible. An ill-tuned instrument cannot give forth sweet music, however skilled the musician.

THE NEW SCHOOL

Upon those who have been granted some vision of the future, of its trials and its triumphs, lies the responsibility of guarding and of guiding the souls who must become the pioneers of the new civilization. We who stand as the trustees of the great truths which must mold the coming civilization, owe a duty to the race

which we cannot renounce. To the children sent into our care we owe the best we have to give in education, and to the world, we owe a proof of the practical value of our ideals. To Krotona, the spiritual heart of the American Section, the eyes of the theosophical world turn with eagerness and hope. We are seeking to put ideals into living form. Yet we have no school for children. Many are coming to us unfitted to bear the strain and the confinement of public schools, and in need of that harmonious education which we understand in principle and could so easily provide.

Therefore some of us, especially interested in children, have determined to spare no effort to realize the dream long cherished by many, of a school at or near Krotona. Plans have been worked out as follows:

The school will be managed by an executive board of three, in whose name it will be registered: Mrs. Mary Gray, chairman; Miss Rena Conklin, for several years teacher in the Los Angeles public schools and now to be principal of this school; Mrs. Antoinette deC. Phillips, acting editor of THE MESSENGER. There will be an advisory board of some of the leading Theosophists, including Mr. A. P. Warrington, Miss Marie Poutz, Mr. Robert Walton, Dr. Frederick Finch Strong, and others who will be added later.

The management will be in the hands of the executive board, who will handle all funds, and in consultation with the advisory board, determine all details of administration. No profits will be sought or permitted. Any surplus accruing in any year will be devoted to improving and enlarging the school. An annual report will be duly audited and printed, and all receipts, whether from donations or tuition or from sale of articles made by the children, over and above the proportion of profit allowed them, and all expenditures, will be recorded in full.

The curriculum will emphasize certain points of immediate and fundamental importance. First, the development along non-sectarian Christian lines of the religious motive, through love, gentleness, co-operation and the spirit of service;

second, responsibility and humility side by side; third, the control of the bodies by methodical training:

Body training through rhythmic life, and rhythmic exercise to bring about self unfoldment;

Etheric training, through conservation of vitality by use of sun and nature forces;

Moral training, by control of excitement, temper and impetuosity, through devotion and poise;

Mental training, by specialized exercises in visualization, concentration, observation and memory, and through the spirit of reasonableness and open-mindedness on all subjects.

In the daily work there will be gardening, carpentry, and arts and crafts, outdoor gymnastic work, swimming, sun baths, daily rest, dancing and music, and educational dramatics, besides the more usual book work for older children, and the kindergarten work for the little ones.

Dr. Strong and others will give lectures on nature work and science. Mr. William Sauter will be in charge of the play grounds and educational dramatics. Others have offered voluntary services in various departments.

The school will be affiliated with the Krotona Institute of Theosophy, an educational institution incorporated with wide powers to meet the educational situation in America. Until now it has not been possible to undertake this phase of the work, but the Institution can be made and it is the desire of its administration that it shall be made to bear the same relation to educational improvements in this country that the Theosophical Educational Trust has done in India.

Progress has already been made in the establishment of the school. Completion of the plans depends upon the receipt of

funds from those interested in carrying out this educational offering.

A piece of land, with a charming olive grove where the children can play or work, has been rented near Krotona. Estimates have been obtained as to the cost of portable buildings open on two sides, and protected by canvas in wet weather, and for a swimming pool.

Building, 48'x20' with two wings 12'x20' and open court latticed.....	\$1330
Small building for midday rest.....	278
Swimming pool, 18'x30'.....	205
Rent of land yearly.....	265
	<hr/>
	\$2078

Other expenses incidental to clearing ground, water connections, gymnastic apparatus, and simple school equipment, roughly estimated as about.....\$1500

We need therefore between \$3500 and \$4000 to establish the school. Of this \$500 has already been donated and some more promised. Also in order to meet the needs of those theosophical children who cannot pay the full cost of tuition it is absolutely necessary during the first few years to have a fund or yearly subsidy from founders and friends to meet this difference, and guarantee the salaries of the teachers.

Surely there are many in the Section who are eager to serve along educational lines, and who will be glad to make this school possible by giving it their financial support. This is a most vital part of the reconstruction work, and it lies with the occultist ever to look to the future and to give aid to the lines of work just clearing the horizon, and by the mass of people not yet visioned.

Remittances and pledges of financial support may be sent to Mrs. Mary Gray, Chairman, Krotona, Hollywood, Los Angeles, Calif.

Until I know Thee as Wisdom I know Thee not, until I know Thee as Power I have not found Thee, yet having gained all the wisdom men teach and all the power men know I still am a stranger to Thee until Thy great Love has found in me a clean deep channel for expression.

—MAURICE.

THE THEOSOPHIST AND HIS DUTY

BY A. P. WARRINGTON

The Theosophist is indeed an interesting type. While he may not be a type with sufficiently clear distinctions to make themselves observable on the surface, yet in a psychological sense those who come into touch with the workings of his mind and emotions may very readily see that he has a decided position all his own, one that does not seem to be occupied by any other human type.

One of the first impressions made upon the outsider is likely to be that he is credulous; he speaks about unseen things with the same glibness as if they were matters of every-day tangible experience. He will illustrate the truths of life by quoting supersensuous conditions of which he has informed himself in some way from the writings or statements of trusted Theosophists higher up who claim to know about such things.

On closer acquaintance it is found that the Theosophist has really possessed himself of an incredible amount of theory, and although it is for the most part quite unsupported by the ordinary means of research recognized by the average student outside the Theosophical field, yet he is seen to hold his theories and ideals with a remarkable tenacity and expresses them with a zeal born of a deep conviction. It is clear also that he possesses an unusual amount of the great spiritual principle which may be described as that of sacrifice and service. This at once commands respect and inclines the observer to study this curious type quite deeply. Although the theories of the Theosophist seem to the observer to be charmingly fanciful, yet he has to admit they are strangely logical and complete. They are held and presented with such a contagious conviction, and the beautiful spiritual undercurrent that flows through them is so compelling, that our observer, however skeptical he may be, soon finds himself in that critical stage which makes him say before he knows it "Almost thou persuadest me."

The gifts of the true Theosophist are so charmingly delightful and inspiring, his usefulness to the so-called outside world has so much of promise and benefit to humanity in it, that those who are absolutely dedicated to the work should strongly realize the nature of their peculiar position of influence, and then should study well the methods of exerting that influence with the greatest possible good to others.

I do not think I need to recount here all the various duties that the Theosophist should lend himself to in order that he may become a distributing centre for the remarkable knowledge that he holds as custodian, such as writing and speaking and helping with lodge work and the world's work in general. These are all too obvious for re-statement and suggest themselves naturally to all who have taken Theosophy seriously.

But I shall particularly mention another phase of the Theosophist's duty which I think should be striven after by all to whom Theosophy has any definite meaning. It is this: to deliberately make oneself a channel of influence for the forces that are constantly pouring out from the Great White Lodge, and especially through the Theosophical Society.

"Oh, but," some will say, "I am not high enough up to be a channel of influence for the Great White Lodge; that privilege is reserved for the leaders and the advanced ones." "These spiritual things such as being channels for divine influence are reserved for those who have time and leisure to study and prepare themselves."

The thought is a foolish one and vicious as well. It is foolish because it leads to nothing that is constructive and uplifting, and vicious because it tends to obsess the mind harmfully with the mistaken thought of one's unworthiness. The great, essential theme of all Theosophical teaching is that man is a spark of the Divine Flame; that at the foundation of his being there

is that spiritual Monad which is gloriously divine, a part of the very life of God Himself, and which is seeking manifestation in the human form by an unfoldment much akin to that of a flower. The human form, with all its possibilities of beauty and power, is but a bud upon the stem of the infinite life, and slowly it is unfolding its infinite possibilities and some day the hour of perfection will arrive. The Theosophist understanding this inspiring theory of life will always recognize the spirit, the divine Monad within; will never lower the dignity of His presence within the human heart by denying higher possibilities to one's self here and now. But on the contrary, he will always strive in every thought and action of the day to be a channel for that Divine Self which is seeking to unfold his possibilities within the personality of the lower self. Therefore we as Theosophists should assert the presence of that divinity; we should strive to build for Him a holier and more beautiful temple every day in our year, and we should thus make of ourselves channels of increasing growth in perfection, so that His purpose of building a perfect instrument of expression for Himself on the physical plane may be realized.

I think we do this best when we recognize that the Divine Self within which is thus striving to mold His instrument of service on earth is at one with all other divine selves similarly manifesting through human bodies, and that these together form one marvellous phase of manifestation of the One Universal Self. Once seeing this then with a flash quick as lightning one appreciates one's tremendous responsibilities to all other human forms, for are they not just differing vehicles of the One Eternal and Universal Life which is our own innermost self, and have we not therefore a responsibility to all other forms so great as to make us as heedful of others as we are of the many members of our own bodies? Out of the realization of this there springs the desire for Service, the intense aspiration to serve not one little infinitesimal unit only, but to serve the whole. We have learned our relation-

ship to the whole; we see how we are That and that it is quite a petty waste of time to focus the energies of the wonderful divinity within upon one single form, when all living forms are our very own. With this vision, what practical duty confronts the zealous Theosophist?

Why, just this: The duty of organizing his life with very clear definiteness and determination, so that his activities in thought, speech and deed are based upon a well conceived plan of carrying a blessing to one's fellows all through the day. The one devoted to this ideal, as he walks down the crowded streets, will silently assert his inner divinity; will affirm the link of that divinity with the Great White Lodge, the highest spiritual organization of our planet; will offer himself as a channel to humanity here below for the divine Masters and Teachers who form that Lodge. He will say to himself, "I am as a radiant sun, shedding forth the light of the Masters of the Wisdom, and the divinity that lies within my soul, upon all human beings about me." If he touches another, in greeting or otherwise, it will always be with the feeling: "My friend, I bring the Master's blessing to you." When he speaks, he speaks in terms of kindness; his heart will always be a forgiving one, insensible to the little uglinesses of life, but overflowing with generous impulses of good-will and kindness to all, no matter how mean and ignoble others may be.

He will soon find that this attitude of radiant beneficence toward all has set up a kind of flowing force that seems to come in at the centre of his being from the higher dimension, and to flow outwardly in all directions. He finds that it is a refreshing force; that his days no longer are as fatiguing as they were before he began to practice this active attitude of radiance, and ere long he knows with a knowledge that is beyond doubt that he is a channel and that his touch, his word, his thought are a blessing to those around him.

Here lies a duty that cries out to every Theosophist—to develop this attitude of

mind so that the Masters may have as many channels as possible in this world of present sorrow and destruction, through which to pass out Their blessings to the people. There is no Theosophist who cannot be a channel of this kind. Naturally, some will be more effective channels than others, but that does not signify. The fact is that all can be channels of this nature. Nothing is required but simply to do it; not to sit still and say "I cannot," or "I am not worthy," but to go ahead and do it even in all of one's supposed unworthiness.

To be effective this beautiful service should be done naturally and most unobtrusively, with every semblance of a pose guarded against. Forgetting one's self utterly in the fixed determination to serve the higher is the criterion of success.

When Theosophists rise generally to the possibilities of their highest duty along this line, the blessings that will thus be poured out from the Great White Lodge upon the world at large will be incalculable. Nothing is damming up the focussed flow of that great spiritual life now except the ignorance of the Theosophists who do not know, and the indolence of those who do know. Let us all rid ourselves of our indolence and ignorance; no matter how humble our services may seem to us, let us offer them to the Masters and then turn to and bless every living creature that comes our way, day by day, and do it in the name of the Master Who always responds when the call is sincere and genuine, for none is more glad than He to find any channel that can be used down here as a vehicle for His life.

HELP SPEED THE DAY

With the coming of summer it has been customary in the American Section for most of the lodges to suspend much of their active work.

In common with other Headquarters activities the Bureau of Social Reconstruction has felt this in a falling off of communications and contributions for our work. While understanding that custom which is the cause of this, we feel, nevertheless, that this year it should not be. There is no time to lose for those who seek to do the work in this critical time.

The forces of disruption and disharmony are taking no vacation. The armies in the field can take no vacation. The workers in the factories have no respite. Death stalks relentlessly and tirelessly every hour and every day. So do Starvation and Hatred. Those who seek to aid in the bringing about of such conditions among the peoples of the earth that will preclude the probability of future wars must keep their shoulders to the wheel.

These are the days when great future policies are being decided in the council chambers of the nations. The leaders and the spokesmen of America and her courageous allies are daily receiving pressure from antagonistic elements of their respective commonwealths. A way must be found to unify the divergent views if permanent peace is to come.

Permanent peace can exist only if there is harmony among the different classes of population within each nation. Here is the great opportunity of the Theosophist, of him who would assist to reconstruct this world upon a sounder basis. Theosophists are the custodians of much knowledge concerning the real purpose of evolution; hence are better able than most, to judge which methods of social order are in line with the plans of the Deity.

Ideas rule the world. Thoughts are pregnant with great potentialities. "Words are things and a small drop of ink falling like dew upon a thought, pro-

duces that which makes thousands, perhaps millions think." Our membership may be small, but that is not vital. We few must spread the proper suggestions for social reconstruction among the leaders of the world's thought. They will carry it to the multitude.

We must reach the leaders of all parties with our gospel of practical brotherhood, of mutual interdependence, and of obedience to the laws of the land: All citizens must contribute their best talents to the common good.

In Russia now they seem to believe that Democracy means that *no one is ever to do anything for anybody else*. This is madness—just the opposite of the truth. Such elements in all countries must be confounded. Let us cure the ills of the world, yes: but not kill or make worse the patient.

Theosophic influence can bring about calmness, balance and less of the oratorical flamboyancy and class hatred now rife.

Hence we would urge upon Theosophists that they do not relax their efforts, but increase what aid they may be able to give to facilitate the work of the Bureau of Social Reconstruction. Funds are now urgently needed to carry on our work of trying to reach the leaders of national opinion with Theosophy applied

practically to daily life and to the machinery of society.

BUREAU OF SOCIAL RECONSTRUCTION.

ROBERT WALTON
Director
W. SCOTT LEWIS
Secretary

During the last three months contributions received have been as follows:

Mr. D. W. Halcy, Fort Lauderdale, Fla., 10 acres of land under reclamation in Everglades. Value at present unknown.	
Mr. and Mrs. Henry Talbot, West Newton, Mass.	\$2.00
Mrs. Ada Horton Bird, Garford, Tex.	3.00
Miss Matilda Ferretti, Reno.	2.00
Mrs. Frances Adney, Carmel, Cal.	1.00
Mrs. Esther Lathrop Holmes, Atascadero, Cal.	1.00
Mr. Harvey Willson, Wonder, Ore.	2.50
Mrs. Harriet H. Miner, Chicago.	1.00
Mr. G. J. Braun, Memphis, Tenn.	1.00
Miss Bess Millar, Krotina.	1.00
Miss Pauline Heltmuller, Hollywood.	2.00
Mrs. E. C. Sharpe, Chicago.	1.00
Mrs. Harriet Schwartz, Columbus, Ohio.	1.00
Mr. and Mrs. Clarence Low, New Orleans.	2.00
Mr. C. G. Hamilton, Albany, N. Y.	1.00
Miss Jessie A. Hunt, Krotina.	1.00
Mrs. A. Schwartzkopf, St. Louis.	1.00
Mr. Thos. B. Clayton, Kenora, Canada.	3.00
Brotherhood Lodge, St. Louis.	3.30
Harmony Lodge, Toledo.	3.00
Berkeley, Calif., Lodge.	3.00
Fort Worth, Tex., Lodge.	1.00
Regina, Canada, Lodge.	3.00
Butte, Mont., Lodge.	3.00
Annie Besant, Lodge, San Diego.	3.00
Reno, Nev., Lodge.	2.00
Dallas, Tex., Lodge.	15.00
Oakland, Cal., Lodge.	2.00
New Rochelle, N. Y., Lodge.	2.00
Cleveland, Ohio, Lodge.	1.00
Nashville, Tenn., Lodge.	4.00
St. Paul, Minn., Lodge.	2.95

ETHERIC FORCE

FREDERICK FINCH STRONG, M. D.

THE Ether of the scientist—that mysterious, hypothetical medium which fills space and transmits electromagnetic waves—is the repository of tremendous untapped forces. The pressure of the atmosphere is fifteen pounds to the square inch, but etheric pressure is inconceivably greater. Could we create an etheric vacuum around a physical object it would instantly explode with tremendous violence, releasing forces which would make those of "T. N. T." seem mild in comparison.

The "Ether of Space"—which Mr.

Leadbeater calls "Koilon"—should not be confused with the "Etheric Matter" of the Theosophist, which, according to "Occult Chemistry," exists in three chemical or elementary states above the gas atom, and in a fourth state where all elements are resolved into ultimate physical atoms. As yet physical science has done little toward confirming this theory. We are planning research work with this end in view at the Krotina Laboratory.

The great difficulty of studying etheric matter by ordinary laboratory methods is that our instruments are made of dense

physical matter, the molecules of which are coarse compared with those of the etheric levels: it is like trying to hold sand in a vessel formed of spherical units the size of a baseball—the sand would all run out between them. Theosophists who understand the planes and sub-planes of matter will readily see that to properly cage and handle etheric matter we must use instruments made of finer particles than those of the ethers themselves—in other words *astral matter*. To control astral matter, however, we must employ the *will* acting intelligently through the fully awakened astral body, and this is possible only to the trained occultist. It is doubtful therefore whether etheric forces will be generally used on the physical plane until humanity has evolved considerably farther than its present level.

The Wise Ones through whose direction all great discoveries are brought into actuality on this plane, carefully safeguard all occult powers and those who possess them are pledged to employ them only for the furtherance of the spiritual evolution of mankind. It is true that people on the astral plane can, if they understand the technique, draw etheric force and matter from a medium and use it to levitate a piano or other heavy object so that it will float over the heads of the sitters. This, while it exemplifies the action of etheric force under astral control on dense physical matter, can only be occasionally seen as a sporadic phenomenon.

The new force "Garabed" has been pronounced impractical by the government investigating committee, yet its inventor, Mr. Giragossian, is still emphatic in his assertion that he can draw "Free Energy" from the ether. We hope that he may prove his claims but we are reminded of Keely, whose motor would operate only when he placed his hand on it (undoubtedly an astral-etheric phenomenon) and we remember what H. P. B. said in this connection:

Investigators of peculiar psychic and mental capacities are generally helped by the Masters on condition that they should not become additional perils to their age or dangers to the poor. . . . The world will get but that with which it can safely be intrusted. . . . The dis-

covery (of a method of utilizing or releasing etheric force) will come at its appointed place and time only when the great roaring flood of starvation, misery and underpaid labor ebbs back again, as it will when the just demands of the many are attended to, when the proletariat exists but in name and the pitiful cry for bread that rings throughout the world has died away. This may be hastened by the spread of learning.—SECRET DOCTRINE, Vol. I.

The learning referred to, the Ancient Wisdom, is being infused into the life of the world both from the physical and the inner planes as never before; Theosophy is only one of the many names under which it is appearing. We see its effect in the wonderful unanimity of spirit which has inspired the Allied Nations in their fight to make the world safe for Democracy and to make Brotherhood something more than an ideal dream.

When the New Era dawns we may look for the appearance of many wonderful discoveries, "released" by their Divine Guardians through the channel of a spiritualized science.

The Krotona Research Laboratory has been founded in the hope that it may ultimately serve as such a channel, and that meanwhile it may help to emphasize the spiritual note which has already been sounded by the vanguard of the scientists of the present day. It is our hope that in the future great scientists will use this as a focus or nucleus from which to send their work into the world. Among these we hope to draw to us advanced occult students whose expanded consciousness will guide those who work with the instruments of the laboratory in studying the hidden forces of nature.

The laboratory is now in actual operation; a considerable amount of apparatus has been installed, and preliminary work has been done in studying the finer vibratory forces in their relation to etheric matter. We hope to have some tangible results before many months.

The following contributions have been received, in addition to those already acknowledged:

Friends of Chicago.....	\$10.00
Buffalo West Side Lodge.....	10.00
Mrs. C. Sharp, Chicago.....	1.00
Mrs. E. T. Holmes, Atascadero, Cal.....	5.00

"THE LIGHT OF ASIA" AS A CHANNEL

By W. A. S. C.

The final curtain will never descend upon "The Light of Asia." The spiritual force liberated upon the community by this play will continue on its way, raising men's minds to a higher level of religious conception long after the costumes and scenery have been folded away. The play throughout shows the deft touch of a great devotion and a oneness of aim in producing, by this means, a truthful material vision of spiritual realities. The Stadium, the Italian Gardens, indeed the entire scene of the play seems to be brooded over by a Presence of Peace. That this is realized by nearly all who attend is clearly marked by quietness of voice, by a certain gentleness of manner and a peculiar softness of facial expression. During some of the stronger passages it almost seems as if the inner worlds must be peopled with an invisible audience which radiates its ecstasy out upon the surrounding community.

The power of this production can only be duplicated by the presence of a great spiritual Teacher. Long after His actual words are forgotten His influence will remain in the hearts of men—so with *The Light of Asia*, long after the actual scenes have faded away from the memory of the spectators, in their hearts will remain a profound reverence for the religious observances of other peoples.

We have at Krotona the inestimable advantage of a natural setting which cannot be excelled. The Stadium overlooks the City of Los Angeles and a wide expanse of level plain gradually merging into a chain of picturesque hills. To the North and West the skyline is banked by the rugged peaks of the Santa Monica Range. The Stadium is planted in an arbor of tropical foliage and gravel footpaths meander about through a profusion of luxurious blooms. Truly, beautiful Krotona and beautiful *Light of Asia* are "matched as are the pearls upon a string."

The play has attracted great attention in the City of Los Angeles and the audiences have contained notable leaders in

the world of music, art and dramatic production who have attended, not once, but again and again and who were earnest in their encomiums. Among the distinguished spectators were: The Mayor of Los Angeles, Sir James Arbuckle, John Masefield of London, England; Mrs. Charles M. Schwab and party, the Japanese Consul and suite and many prominent motion picture producers and stars. That the Los Angeles press has been extremely appreciative in its criticism, both regarding the play and the artists the following excerpts will show:

Los Angeles Times:

With a cast of more than eighty persons the pageant moves before the eyes in a series of pictures that are at once sumptuous and simple, nor is the conception without abundant action and super-dramatic quality.

Anything more beautiful or richer than the third episode of Part 1, wherein Siddharth's Pleasure Palace is shown, has never been staged in Los Angeles, and not to see it would be to miss a distinct stage triumph.

Aside from anything and everything that the Theosophical Society stand for and that Buddhism may mean as a religion, "The Light of Asia" is a remarkable out-of-door performance of fine dramatic values.

Los Angeles Evening Record:

Another art triumph has come to Southern California to stay, if recent performances of "The Light of Asia" are any criterion.

This wonderful outdoor spectacle, presented under auspices of the Theosophical Society at the Krotona Stadium, in Hollywood, is one of the most remarkable stage productions ever attempted.

It is solemn, weird and fantastic. Talent is the best. Walter Hampden, America's best Hamlet, has the leading part as the Buddha. Yashodara, daughter of King Suprabudha, is a character well presented by Mabel Moore. A wonderful dancing scene is shown by Ruth St. Denis and several of her disciples.

Los Angeles Herald:

Never, and one can make this assertion without fear of argument, has anything so radiantly lovely been staged in Southern California.

The beauty of those scenes will long live in the memory of those having the intelligence to attend the production.

The life of Prince Siddhartha, later the great Buddha, as told in Sir Edwin Arnold's great poem, unfolds before one in all its chastened glory.

FROM THE NATIONAL PRESIDENT

INTER-DEPENDENCE DAY

July 4th was celebrated at Krotona by a large gathering of the members. The meeting was opened by singing the "Star-Spangled Banner." Then as Chairman I read President Wilson's address as deputy for the Four-Minute man who otherwise would have read it had he not been called elsewhere. Following this I read the impressive story of *The Unknown Speaker* which appeared in the February MESSENGER, and explained why we called the day "Inter-Dependence Day." I had originally arranged the program with the thought of emphasizing the idea of the future July 4th as in International Union Day. This because so many of the foreign nations had decided to celebrate the day within their own countries, out of compliment to America and the high principles for which she stands, and for which now the whole Allied world stands. But later, at a suggestion from Mrs. Rusak-Hotchener, I called our celebration the Inter-Dependence Day Celebration as a modern evolution out of the old idea of Independence Day. I explained to the gathering that I was so much impressed with Mrs. Hotchener's idea that I had advised her to telegraph it to President Wilson, which she forthwith did in the following well-chosen words:

I submit the following with due respect. Should we not set a day upon which to celebrate the splendid bond made with the Allied nations. May not the separative forces of autocracy which in the past impelled us to establish an Independence Day now be transmuted into the unifying force of democracy impelling us to re-establish it as an inter-dependence day. Would this not give our Allies a deeper realization of the fact that with them we shall be an interdependent victorious league of nations protecting the world from the selfish dominion of autocracy.

Following my address there was music, the reading of Whitman's prophecy by Mrs. Hotchener, and five four-minute talks. The first by Miss Evelyn Clarke, age 12, on what the school children are doing to help win the war. One of the

interesting things told by her was how the children prayed at noon every day, by request of President Wilson, for the soldiers in the trenches. The other speakers were W. A. S. Colter, Dr. Kramer, and Messrs. Hotchener and Walton, everyone of whose talks was vital with the international and evolutionary ideals of the future. After the reading of *The American's Creed* by Mr. Scudder, the meeting closed by all singing *America*.

Let us hope that July 4th may some day become the World Inter-Dependence Day, signifying the mutual respect and co-operative attitude of every nation toward all the rest in the great undertaking of helping to evolve humanity into the higher state toward which it is moving.

INDIAN HOME RULE

It is a happy report indeed that has appeared in the daily newspapers that Mr. Montagu, the Secretary for India, has recommended Home Rule for India. This marks an important step toward victory and is a signal victory for and justification of Mrs. Besant. Let us hope that the British Parliament will do the big thing and do it soon. Over-conservatism has held the British nation back at times from expressing the best within her national soul. Let us hope that that conservative element is passing and will end with the vanquishing of German militarism, for the opportunities that now confront the Empire are simply colossal in their importance, and over-conservatism would be a hindrance at a time when progressivism is the crying need.

A member living in one of the British colonies writes very wisely and pointedly that when we entered the Society we gave our word of honor that we believed in the brotherhood of all humanity. That is our "scrap of paper" to which we signed our name and only in making it part of our lives can we believe it in reality. He adds that to us (not as a society but as individuals believing in

the pledge of our membership) Mrs. Besant's stand on the subject of Home Rule for India is not a political question. It is but an expression of our desire to acknowledge the spirit of brotherhood and by so doing instil in the Indians the spirit of equality which color up to now has denied them. With that injustice removed we may be sure that they will as a whole do their utmost to help to defeat the forces that are fighting for inequality. The point is well taken.

A NEW STAGE IN EVOLUTION

A most interesting summing-up of Prof. Mather's ideal of the coming era briefly appears in the editorial columns of the *SAN FRANCISCO BULLETIN*, under the above caption. I give it here in full.

This ideal will be especially interesting to Theosophists, and particularly the name that he has given to the new era, "the Psychozoic era."

A form of life known as the trilobite flourished some millions of years ago. It had a hard shell, eyes, antennae, and an efficient nervous system. For a good many thousand years the trilobite seemed the climax of life upon earth. Probably he never doubted it. But he passed out and is now extinct. Some millions of years later, during the Mesozoic period—which was the zoological Middle Ages—the scepter went to the reptile kingdom, which reached its climax in the dinosaur, a creature which set out to dominate the political affairs of the earth with a heavily-armed body weighing twenty tons and a pallid brain weighing twenty ounces. But the dinosaur and his kultur are vanished from the earth.

These are but two instances out of a biological history which must have contained millions of such happenings. New forms of life have repeatedly come to the surface, only to be outwitted by scurrying creatures which hid under bushes, hung from trees, or concealed themselves at the bottom of the sea. Out of these weak fugitives man descended and now man dominates.

Summing up this long struggle in an article in the *ATLANTIC MAGAZINE* Professor Kirtley Mather of Queen's University, Kingston, Ontario, finds a key to survival in adaptability—including the willingness to take risks—and in co-operation. The dominant races that have perished have done so as much through civil war as through the assaults of their enemies. Man stands at the climax of his career upon earth. On the one hand he holds the mastery over all living creatures, except, perhaps, cer-

tain insects, microbes, and bacilli. On the other hand, he has not been able to put a stop to destructive warfare within his own species. Says Professor Kirtley:

"A crisis in evolution as great as any evolutionary crisis of the past is before us. The successful negotiation of the next great upward step in the progress of life will mark the transition from the Cenozoic era to the Psychozoic era"—

that is, from an era in which the animal instincts dominate to one in which mentality, or spirituality, controls the old instincts and forms new ones. As man has become conscious of his own progress this step need not take millions of years, as the former ones did, and we may be able to tell within the space of a lifetime which way the current is moving. "Tomorrow, as yesterday," Professor Kirtley says, "the fittest will survive in the struggle for existence. But whereas in the past selfishness was the measure of fitness, in the future survival value will be determined by breadth and depth of love. . . . Co-operation between clans and nations is essential to man's continued life on the earth. Now as always individuals and peoples who are not in line with the great forward movements in the evolutionary trend are doomed to die."

The next test of survival is the ethics of Christianity.

AN APPRECIATION

I am sure that all American Theosophists will be happy to read the words that follow and which I have taken from the editorial columns of *The Commonwealth*, the East Indian daily newspaper of which Mrs. Annie Besant is the editor. If Mrs. Besant were writing exhaustively she could also have referred to the extreme patience and forbearance expressed by the United States within the past few years toward Mexico, an attitude that seemed at the time to be quite ridiculous to the militarists of the world. There can be but little doubt that in this important world juncture America is holding, for the time being at least, the spiritual ceptre among the nations of the world. May she raise it higher and higher:

I cling obstinately to the conviction that the Allies cannot fail to win in this gigantic struggle. There may still be much suffering, widespread hardship, much delay, but the end is sure. Right *will* triumph over Might, and would, I believe, have triumphed before now, did Britain practice in her own Empire that

which she is insisting on in the German Empire. The United States of America is the only Nation whose hands are utterly free from inconsistency and self-interest. In Cuba and in the Philippines, which she might have held as dependencies, she has carried out her principles to the full; she has not exploited them for her own profit; she has brought them education and prosperity; she has given them self-determination unasked. She has nothing to gain by war. She enters into the struggle for the pure sake of Liberty, because German autocracy menaces the Freedom of the world. As she rent her republic in twain and fought for the freedom of the negro slaves within her own borders, so she now is fighting for the deliverance of slave nations outside them. As she fought against Spain for the freedom of the Spanish Colonies, so now she fights against the Central Powers for the freedom of Europe, Asia and Africa. She does not fight for the white man only, nor maintain the servitude of colored races. She is true to Liberty in act as well as in word. Truly is her record a magnificent one, and the American may well be proud of his Flag. Wherever it floats, it stands for Liberty.

WHAT A WAR NURSE SEES OF VIVISECTION

A nurse in one of the hospitals in New York City, herself the wife of a soldier in the trenches in France, and a member of the Red Cross, writing to the editor of the AMERICAN, May 29, 1918, says:

"I am not a Christian Scientist, nor a member of any anti-vivisection society. I have been for some time a more or less active member of the Red Cross, and my husband is in the trenches in France.

As soon as we entered the war, I looked about for some opportunity to help, and at last succeeded in getting work in a laboratory in one of the large hospitals in this city. There vivisection, or, if you prefer, experimental work upon animals was done.

Most persons believe literally all that is told them—the great benefits resulting from the practice, the painlessness of the experiments, etc., etc. I know, because I, too, believed until my hospital work took me "back of the scenes."

Never had I dreamed of such willful, needless cruelty. I wish that the persons who, because of a dog's or cat's age or illness or an increase in the animal tax rate, turn it out of its home and could see and hear the horrors that I have witnessed week after week.

I always had supposed, as I think almost everyone does, that vivisection work was done by surgeons, or at least under the personal supervision of surgeons or physicians. I was shocked to see dozens of experiments made by laboratory technicians, assistants and mechanics—men so brutal, so ignorant that they would not be permitted to enter a sick room.

When I first entered that laboratory I felt that vivisection was vitally necessary. Now I say upon my solemn oath that it is butchery—plain useless butchery. If the public could or would learn the whole truth, in one year vivisection would be as obsolete as horse-baiting or bear-baiting.

Let the followers of vivisection remember that for years the Kaiser, the incarnation of mediaeval brutality and fanaticism, has been the patron and protector of vivisection.

A SOLDIER'S WIFE."

WHY THE LIGHT OF ASIA?

The question has been asked, why the trouble and expense to give the production *The Light of Asia* at Krotona in these times of war. My answer is simple and direct. Aside from the great value of the play as a most lovely contribution to the world of art, this production furnishes an invaluable contribution to the ideals which will make for a permanent peace when the war is over. I hold that religious misunderstanding and bigotry lie at the foundation of most of the world's wars. Even in times of national peace there is war going on all the time between the religious. One religious movement will invade the territory of another, will condemn the native religion; will speak contemptuously of the inhabitants as heathens, pagans, idolaters, and this means just one thing: the spirit of war. It is very plain to those who have studied the teachings of all the religions that the opposition and hatred felt by the religions for one another is due entirely to ignorance. They do not understand one another. They do not realize how the purest teachings of each is the same in all. A Christian, for example, does not understand that when he condemns the Buddha he condemns his Christ in the same breath. Now when this ignorance can be removed; when the religions can be induced to understand one another by intelligent and sympathetic study, then the spirit of warfare that obtains among them will disappear, and once it has disappeared among them, it will disappear among the nations, and not until then.

In presenting *The Light of Asia* it is possible to show to a Christian community some of the choicest teachings of

the Lord Buddha. Moreover, it is possible to show how He actually prophesied the coming of the Christ. This has a tendency to give a feeling of sympathy and of intelligent interest, and this attitude when it becomes widespread means the tearing down of the walls of difference between the members of the great family of religions, all of whom can trace their origin back to the same divine parent.

This production is only one of many that we hope to give in the future, wherein the lives and teachings of other great World Teachers will be revealed in clear and unmistakable terms, and it is hoped that by a plan of presenting worthy productions of this character the seeds will be sown in time of a universal religious tolerance. Then will peace be declared among the religions, and then will it be permanently maintained among the nations of the world who naturally take their cues from the religious orders.

THE NEW SCHOOL FOR CHILDREN

Theosophists will be happy to learn that our plans for a school at or near Krotone wherein the ideals of the future will be as fully as possible carried out, are now beginning to crystallize. The article by Mrs. Mary Gray, which appears in another column, foreshadows the practical steps about to be taken. The school will be affiliated with the Krotone Institute of Theosophy and will have the interest and co-operation of the officers of the American Section T. S.

There are many calls for money these days, but the fact is that only a few respond to each call, and those few as a rule are the ones who are especially appealed to by the particular nature of the call itself. Therefore in having many avenues of service opened up for the helpful co-operation of those who can give financial support, we appeal to many types of interest. This particular one along educational lines has not been laid before the members previously. I am sure there are many in the Section who have been ready and waiting to lend a hand to an undertaking so important as that of making a beginning for the education of our children of the future, an education that re-

tains the best in the old system and embraces that which is necessary for the new type now making its appearance in our country. I hope Mrs. Gray's undertaking will receive all the financial support from those able to give it.

THE CONVENTION

The Convention has come and gone. I think all will agree that it was a very harmonious and beautiful occasion. The number in attendance was not large, there being only 346 registered. But there was a spirit of earnestness and sincerity running all through the proceedings that was very satisfying. A more complete report will appear in a later issue of THE MESSENGER, meanwhile there is just space and time to say a word concerning the important features. All the old officers were re-elected, except that Mr. C. J. Van Vliet was elected to the office of Treasurer and Mr. Irving S. Cooper to that of Vice-President. The Publicity Department received signal approbation and many hundreds of dollars were pledged to carry on the important activities of this department. The method of promising the money consisted in the members of lodges pledging that their lodges would give one dollar per capita per year for this department. Money was also contributed for the new school which Mrs. Mary Gray is organizing for the Theosophists.

The suggestions contained in my annual address, looking to a better organization of the Theosophical work, was ordered to be referred to Mrs. Besant for her consideration. The suggestions themselves were warmly received by the Convention. Much enthusiasm was also expressed for the dramatic production, "The Light of Asia," the hope being that it would constitute a spiritual awakening for a religious activity which has been lying dormant within the drama for many centuries of time.

The readiness of the public mind to receive Theosophy is foreshadowed in the excellent press notices that the Convention received. Rarely have we had so much space given to us, or such accurate reports written. One feels that the sun is rising into the midheaven of a brilliant day for Theosophy in America.

FROM THE NATIONAL SECRETARY

TWO SISTERS

In a small and creed-bound city in a distant part of the States there reside two sisters, members of the T. S., who by the example of their lives of devoted service and their willingness to assist as best they can any good cause, have transformed the inner life of their city.

The Two Sisters, with but an average income, have thrown their home open to the world. Those find welcome in this "Theosophical Home" who are sick, in trouble, or distress of any nature. The poor come always for relief; occasionally the rich.

Whatever may be the ailment, each is supplied according to his need. To those who are hungry or sick in body, physical food and aid is given; to those who are hungry or sick in soul, spiritual food is given to each in the amount he is able to receive. Thus all are nourished and relieved.

A scrub woman, friendless and unknown, earning her bread from day to day, is injured in a fall. She has no relatives to care for her, no funds upon which to draw. The Two Sisters bring her to the Theosophical Home and for six long weeks they nurse her tenderly, until health and vigor are restored.

A well-dressed woman, beautiful in character and life, surrounded by the luxuries that only wealth can supply, comes to this haven of rest mind-sick and heart-weary. The Two Sisters greet her with warm sympathy and love; gently do they heal her bitter wounds. When she leaves, her heart overflows with the song of joy and gladness.

A heart of love is at one with all mankind. The Two Sisters co-operate as best they can with each humanitarian organization in their small city. The Red Cross, the Soldiers' Relief, the Anti-capital Punishment League, the Woman's Auxiliary, the Order of the Star in the East, the Woman's Council of Defense, etc., find ardent supporters in these loyal women.

A heart of love asks only that it may

have the opportunity to give. Where the need is greatest there the hands of love render the greatest service. Where the soul wanders forsaken and alone there the eyes of love discern and administer to the spark of the divinity within. Where love is, the friendless come without recommendation; the humble and lowly are exalted to high places.

A life of service brings its sure reward. Slowly but with karmic certainty has the flame of the spiritual life of the serving sisters touched scores upon scores of hearts, illumining the dark places within. Not only the needy have been helped, but many of the more-pretentious and self-righteous have been moved first to shame and then to deeds of mercy and lives of unselfish action, the circle ever widening.

The Divine Wisdom *lived* becomes invincible. At times the Two Sisters become discouraged and disheartened. They perform their work faithfully without encouragement and without applause. Oft times they pray that some may pass that way to help them: but none are sent, and only the help is given them from on high that they know not of. They, themselves, know not what they do; but others know and are helped.

In the world of the Spirit, the "life" of the Two Sisters shines out as a beacon-light, illuminating the earth's dark places, lending courage and cheer to the neediest soul, radiating love, and wisdom and understanding to all alike: their silent self-sacrifice a blessing and benediction to all the world.

A wise man once said: "Men who do not know, work to gain wealth and power, but these are at most for one life only, and therefore unreal. There are greater things than these—things which are real and lasting; when you have once seen these, you desire those others no more."

+

Moral: *It is not always the largest lodge whose light shines farthest.*

Let the lodges of small numbers take renewed hope and courage, and redouble

their efforts to allow Theosophy to speak to many through lives of practical service to men.

STATISTICAL YEAR BOOK

The Statistical Year Book and Directory is being mailed with the August MESSENGER. We are glad to note the large number of lodges that responded with reports of the year's activities, and we hope that a thorough study of this compilation may be made by each member to obtain valuable suggestions as to the best methods for conducting lodge work.

Limited space necessitated the editing of practically every report, but in each case an endeavor was made by our helpers to retain all essential matter.

ROLL OF HONOR

Enlisted members of the T. S. who are serving their country by fighting in the great war, as reported in June, are:

Donald Arguelle, San Jose Lodge.
John Ford Cayton, Dallas Lodge.
Alton Coole, Dharma Lodge.
Dr. E. E. Edmondson, Brotherhood, St. Louis.
Frank LeRoy Foote, Grand Rapids.
William J. Goodman, Milwaukee Lodge.
James Lee Hadaway, Atlanta Lodge.
Clifford E. Hauenstein, Long Beach Lodge.
Lieut. F. M. Hawley, Duluth Lodge.
Donald Earl Klinger, Grand Rapids Lodge.
Octavius J. Morling, Krotona Lodge.
Jos. A. Motley, Unity, Detroit, Lodge.
Vinton E. Newbert, Seattle Lodge.
M. K. Pandit, Kansas City Lodge.
Dale Ralston, Krotona Lodge.
Philip L. Reihl, Member-at-Large.
Frances Louise Ross, Des Moines Lodge.
Herbert A. Staggs, Cleveland Lodge.
R. K. Taylor, Norfolk Lodge.
Frank R. Williams, Syracuse Lodge.
Edgar F. Wilton, Houston Lodge.

DEATHS

The following eight members of the Society were reported during the month

of July as having passed the Portals of Death:

G. P. Bartel, Crescent Bay Lodge.
John M. Cushman, Unity, Detroit, Lodge.
Mrs. Emma H. Fisch, Sacramento Lodge.
Mrs. Janet B. Marling, Member-at-Large.
Mr. Z. Roberts, Minneapolis Lodge.
Wilbur F. Roseman, Fremont Lodge.
Mrs. Ruth Stixrud, Seattle Lodge.
Elias Tobias, Chicago Brotherhood Lodge.

FINANCIAL STATEMENT

STATEMENT FOR JUNE, 1918

Receipts	
Fees and Dues.....	\$3363.07
General Fund	30.00
Publicity Donations	45.69
Krotona Special Operating Fund..	80.17
Year Book Donation.....	14.50
Rent	89.00
Messenger Subscriptions	24.22
Interest and Discount.....	2.84
Incidentals	120.99
	<hr/>
	\$3770.48
Cash on hand June 1, 1918.....	1162.68
	<hr/>
	\$4933.16

Disbursements	
Salaries	277.50
Stationery and Supplies.....	9.60
Postage	68.55
Rent	142.50
Telephone and Telegraph.....	22.59
Third Liberty Loan, 1919.....	50.00
Taxes	46.05
Paper and Stationery "1919".....	285.10
Krotona Special Operating Fund..	242.72
Incidentals	108.97
	<hr/>
	1253.58

FIELD WORK—

Reimbursements for cash paid out in new territory as follows:
L. W. Rogers at Salt Lake, Seattle and Tacoma..... 7.10

MESSENGER DEPARTMENT—

Salaries	\$20.00
Rent	15.00
Deposit	20.00
Postage	10.00
Printing	120.60
Incidentals	11.50
Express	3.80
	<hr/>
	210.90

PROPAGANDA DEPARTMENT—

Literature	9.77
Postage	32.50
Stationery and Supplies.....	20.58
Rent	27.00
Incidentals	9.10
	<hr/>
	111.00

Salaries	111.00	209.95
Cash on hand July 1, 1918.....	1681.53	
	<hr/>	
	3251.63	\$4933.16

MONTHLY LODGE AND MEMBERSHIP RECORD

June, 1918

Total number of lodges..... 186

Lodges chartered	1
New Members	124
Reinstated	6
Transfer from other Sections.....	0
Total Active Membership.....	6789

Lodges dissolved	4
Deceased	8
Resigned	29
Transfers to other Sections	2
Transfers to Inactive Membership.....	952

NATIONAL PUBLICITY DEPARTMENT

RAY M. WARDALL, *Director*

Think you the truth has been shown you for your sole advantage?—Master K. H.

THE T. S. AS A PUBLICITY AGENT

The Great Ones, looking far into the mists of time, clearly discerned the tempestuous upheaval which we are now witnessing. Visible to Them were the misconceptions of the world, and the blind groping of men for a solution of the eternal "why" of things. To assist in guiding the minds of men into new channels the Theosophical Movement was sent as Their Messenger to earth. The Theosophical Society is, therefore, one of the *publicity agencies* of the Hierarchy. Its Truths are not for ourselves alone; after having been trained in the school of Theosophy our duty is to proclaim these eternal realities to all men. Others may have as great an idealism and possibly a greater capacity for selfless service but Theosophists are specially blessed with a degree of occult knowledge which gives us a peculiar certainty as we tread our way through the mazes of life.

The Call to Arms

The time has come for Theosophists to step boldly forward into the manifold activities of men, not unduly aggressive or obtrusive, nor on the other hand should we be supersensitive in proclaiming our beliefs. In the past the Servers played many parts—in cloistered communities and again forming the compact ranks of marching armies. Today we are united in soul and purpose even though widely separated in body, and the call to duty should bring us to "Attention" as smartly now as in the olden days.

The T. S. has been summoned to the holy task of indoctrinating the world with a logical basis of Brotherhood. The pre-eminent function of the entire Society is *publicity*. That this has been the constant aim of our leaders is evidenced by their tireless energy in presenting to the world magnificent theosophical literature. Years of study, self-development and organization lie behind us. Now we

are ready for active service. Success will be fully achieved only by co-operation—financial, moral and active. The call has gone forth. Every true member of the Band, faithful to his heritage of the past, will respond joyfully and wholeheartedly.

Co-operation

No T. S. member stands alone. He is an integral part of his lodge as the lodge is an integral and indivisible part of the American Section; thence to Adyar extends the chain, and upward and onward to the Source without a break—one Life, one Will. Just as one's national citizenship is a more significant thing than his allegiance to a state or city so, are we primarily members of the International Theosophical Society, then members of the American Section and, lastly, members of a local centre, which exists for the sake of convenience and administrative expediency in carrying on local work. One and indivisible is the relationship between the member, the lodge, the Section and the world-wide Theosophical Society.

No man may struggle alone in the ideal Democracy of the future. No lodge may work alone in the Theosophical Democracy of today. The miles between the lodges form no gulf, the hand of brotherly fellowship extends across the intervening space inspiring courage in the faltering, bringing sympathy and endurance to the burdened, adding power to the strong. The success of one is the success of all, and the failure of any implies defection on the part of others because, after all, we are our brother's keeper.

Local Publicity

While of course each autonomous lodge will create an independent Publicity Department for the purpose of formulating plans for propaganda in its own community, in accordance with the

general policy of the Society, it is highly desirable that there prevail the closest understanding and harmonious interaction between the lodges and the National Publicity Department, which is the representative of all the lodges and a sort of clearing house for the Section in a publicity sense and is therefore in a position to give advice to enquirers based upon actual experience. For example, injudicious advertising is a prolific source of wastage in money and effort, many plans have been successful and as many others have proved worthless. Next month we will take up the subject of newspaper advertising, also the budget system, programs, window cards, lodge entertainments and socials and public speaking classes will be dealt with.

We will be extremely happy to receive reports of methods tried out by others which may serve as guides for future operations. Suggestions will be carefully considered.

National Publicity

A broad, comprehensive policy of national publicity will be inaugurated as quickly and on as extensive a scale as our finances permit, collaborating so far as practicable with local lodges. The Section will say to America: "You have tried every nostrum for the ills of humanity and they neither prevent nor cure, now listen tolerantly to what Theosophy has to say about the occult laws of the universe which affect the destiny of men and nations. Life is bringing to you a new consciousness, occult science will explain the nature and significance of this consciousness and will point out a rational basis upon which to found a new system of principles and ethics."

New Fields for Theosophical Education

As soon as the means are forthcoming we will institute direct propaganda to the leaders in the business world, who control economic conditions and the channels of commerce; to leaders in the scientific world who control material thought; and to those in governmental

authority whose power may be employed in the betterment of the race. A press syndicate for short, spicy newspaper articles on theosophical subjects, and motion picture plays depicting Reincarnation and Karma are branches of publicity which we will endeavor to put into operation. Ready-to-deliver lectures, pamphlets for enquirers and soldiers, all present activities will be continued and augmented so far as funds permit. In these efforts all members may join hands determined to do perfectly the work which the American Section has been delegated to perform.

A Statement of Our Needs

Nothing is sold by the Publicity Department. All literature is free and our services may be had for the asking. Office expenses are paid out of the General Fund but the cost of printing, mailing and supplies of every description is paid by funds voluntarily donated by lodges, members and other friends and well-wishers. Our effectiveness is measured entirely by the amount of money we have to work with.

At present we need funds to print a series of eight and sixteen page pamphlets for free distribution to enquirers. A year's supply of ready-to-deliver lectures must be prepared. Mimeograph stencils, ink and paper amount to a considerable sum and a saving may be effected by buying in quantities. The support of all friends will be especially appreciated at this time as the inception of a new year's work causes an extraordinary strain upon our resources.

Special Work

The ramifications of this department are many and varied. We are called upon to write many lengthy personal letters answering questions propounded by students and enquirers; we receive requests for information from foreign countries—China, South America, Africa, etc.—all of which illustrate that the Publicity Department is engaged in work which does not show upon the surface but which

nevertheless involves a cost in time and money.

Reaching the Business Man

We propose to issue a specially written pamphlet to the members of commercial organizations in all cities in the United States and Canada. This is a prodigious program but it will bear rich fruit in expanding the consciousness of the leaders in the commercial world. They are governed by a new impulse of idealism and service, which should be fostered. Already generous donations have been received for this specific purpose—more will be said about this later.

We wish every member of the American Section to feel that he is a necessary part of the National Publicity Department, sharing the wonderful joy that our great opportunity for Service Brings to us.

W. A. S. C.

AU REVOIR

During the past eight months the writer has been urging Mr. Ray Wardall to relieve him of his duties in the Publicity Department on account of having undertaken other work within the Theosophical movement. We have at last, fortunately, been able to secure the services of an active and talented member from the Portland, Oregon, Lodge—Mr. W. A. S. Colter—and I now feel that I have the right to retire from the Publicity Department.

I wish to thank most sincerely all of the Publicity Agents and Lodges whose co-operation has made my service to the Section a joy and also those members who have given voluntary financial support to the work inaugurated during the past three years and to ask them to give as loyal support and as hearty co-operation to this Department in the future.

A very statesman-like plan of national campaign will be set before the Section in this and the next MESSENGER and I hope all those interested in spreading the Divine Wisdom will look for it, read it carefully and give it their hearty support.

CHARLES HAMPTON

WAR WORK

(Excerpted from report of Charles Hampton, Assistant Publicity Director, in Statistical Year Book for 1918.)

We have ascertained that there is considerable difference of opinion among lodges and members throughout the Section concerning the work among the soldiers and wish to assure the membership that any methods that are found to be expensive or abortive will be promptly discontinued and other methods tried. When one is faced with special conditions a certain amount of experimentation must take place in order to find out the best methods of doing the work, but at the same time the responsible head of the Publicity Department will maintain a general supervision over this war work. By the time this report reaches the Section Mrs. Wood will have come to Krotona for a conference with the Publicity Department and with the Board of Trustees and a policy and plan of work for the coming year will have been decided upon after careful and thorough discussion. Until then Mrs. Wood will continue giving her attention to the Recreation Hall idea.

FROM MR. ROGERS

[Mr. Roger's report was received too late for inclusion in July Messenger.]

May was a short month and included only four cities. It had been the intention to close the season at San Francisco, but unexpected events compelled me to cancel the last two cities on the list and close at Portland, May 19th.

Victoria and Vancouver are both good territory for propaganda work. The people are eager to hear about Theosophy. Tacoma is not so keen in interest but it has a devoted and self-sacrificing membership which is carrying on the work in a most gratifying manner. Portland has always been excellent ground and the four lectures drew crowded houses. Both the Tacoma and Portland Lodges are growing substantially in numbers and in earnestness.

READY-TO-DELIVER LECTURES

Those desiring ready-to-deliver lectures to commence September 1st are requested to kindly notify us at once. These lectures are prepared at considerable expense and as they are furnished entirely free we would request that only those who desire

to use them for lecture purposes file an application for them. They are altogether too expensive to be used for personal study. Last year's mailing list has been entirely discontinued and it will be necessary for all who wish to receive these lectures to file a new application. Accompanying each are three press reports and an outline of the lecture for extemporaneous speaking.

PROPAGANDA RECEIPTS

Anna P. Bird, Toledo, Ohio.....	\$ 2.00
Ada Horton Bird, Graford, Texas.....	2.50
Mrs. Eva Watters, Trenton, Nova Scotia....	.50
Mabel Thomas, France.....	1.00
Vera Frisbie, Fresno, California.....	2.00
Mrs. Joslyn44
Messrs. Muller, Carter & McIntyre, Anaconda, Montana	1.50
New Rochelle Lodge, New York.....	1.22
New Haven Lodge, Connecticut.....	1.00
Mrs. Charlotte Worth.....	100.00
K. R. Thomsen, Phoenix, Arizona.....	1.00
Mrs. S. B. Surrney, Pittsburg, Pennsylvania.	.50
	\$113.66

WAR WORK

LAURA SLAVENS WOOD

War Secretary, Publicity Department

Houston Lodge has several workers giving practically all of their time to the Theosophical Centre at Houston, and one has volunteered to go to any new camp and live there during the war. Austin Lodge has furnished one such worker who is now at Waco, Texas, beginning the work at Camp MacArthur. We hope that additional competent workers will be secured as they are needed.

The halls will serve the double purpose of Theosophical Headquarters and Recreation Halls for soldiers. They will be common meeting places of soldiers, civilians, and Theosophists, reaching all classes, and spreading Theosophy as nothing else could do.

ESTABLISHING STRONG THEOSOPHICAL CENTRES

The plan to send a Theosophist who can live indefinitely at a new centre and act as teacher and leader until the hall is firmly established and workers trained, is most attractive. Traveling expenses and hotel accommodations are almost double what they formerly were and are entirely beyond the limits of the War Budget.

We expect to see a good beginning in the fifty camp cities during the fiscal year. A most encouraging report comes from our worker in Waco, Texas, Mrs. E. M. Barrett; she has put forth heroic efforts to secure a desirable hall and interest people

in Theosophy, with the gratifying result that a lodge is soon to be formed there.

HOBOKEN HALL

Attractive leaflets have been received from a tireless worker, Mr. Harold C. Stowe, of New York, announcing the establishment of Hoboken Hall and the Hoboken Branch of the Theosophical Society. He has the New York Lodges well organized for War Work and expects to raise \$2500.

Brooklyn and New York Lodges have spent \$211.45 cash on the hall in rent and repairs; \$100 in work from the soldiers and \$50 in electric fixtures have been donated.

Mr. Stowe writes in part as follows:

We have been giving musical evenings and dancing on Tuesdays and Fridays. On Monday evenings we are to have a French class with a member of Swiss Section as teacher. Mr. Shriner's Study class meets Wednesdays and we shall have theosophical talks on Thursdays. Brooklyn Lodge loaned a piano, a large extension table and six chairs. A member of New York Lodge gave a sofa and six chairs, a wardrobe and two tables, and we bought 28 chairs. We still need 50 folding chairs and some writing tables. Several Hundred books have also been donated.

This is a most inspiring report. Somebody come to Mr. Stowe's relief! Let the New York members begin a search. They will find the needed articles stowed away by someone who will gladly loan them.

FINANCIAL STATEMENT

STATEMENT ENDING JUNE 30, 1918

Receipts	
Advent Lodge, Toledo, O.	\$10.00
Anaconda Lodge, Anaconda, Mont.	22.00
Austin Lodge, Austin, Tex.	50.00
Baker Lodge, Baker, Ore.	6.00
Berkeley Lodge, Berkeley, Cal.	38.75
Blavatsky Lodge, San Diego, Cal.	38.65
Boise City Lodge, Boise City, Idaho.	38.00
Boston Lodge, Boston, Mass.	45.00
Brooklyn Lodge, Brooklyn, N. Y.	25.00
Buffalo Lodge, Buffalo, N. Y.	1.00
Chicago Lodge, Chicago, Ill.	5.00
Chicago Brotherhood Lodge, Chicago, Ill.	307.00
Colorado Lodge, Denver, Colo.	8.00
Crookston Lodge, Crookston, Minn.	15.00
Dallas Lodge, Dallas, Tex.	100.00
Ft. Wayne Lodge, Ft. Wayne, Ind.	3.00
Fremont Lodge, Fremont, Neb.	114.00
Freeport Lodge, Freeport, Ill.	7.00
Fresno Lodge, Fresno, Cal.	15.00
Harmony Lodge, Albany, N. Y.	2.00
Herakles Lodge, Chicago, Ill.	1.00
Hermes Lodge, Philadelphia, Pa.	1.65
Huntington Lodge, Boston, Mass.	44.00
Krotana Lodge, Krotana, Cal.	10.00
La Grange Lodge, La Grange, Ill.	11.50
Leavenworth Lodge, Leavenworth, Kas.	12.00
Linden Lodge, Linden, Md.	7.00
Long Beach Lodge, Long Beach, Cal.	11.00
Los Angeles Lodge, Los Angeles, Cal.	27.00
Louisville Lodge, Louisville, Ky.	75.45
Memphis Lodge, Memphis, Tenn.	3.00
Milwaukee Lodge, Milwaukee, Wis.	104.41
Mt. Vernon Lodge, Mt. Vernon, N. Y.	1.00
New Orleans Lodge, New Orleans, La.	61.00
Norfolk Lodge, Norfolk, Va.	1.00
New Haven Lodge, New Haven, Conn.	32.00
Ogdensburg Lodge, Ogdensburg, N. Y.	2.00
Oakland Lodge, Oakland, Cal.	11.00
Oak Park Lodge, Oak Park, Ill.	1.00
Oklahoma Lodge, Oklahoma City, Okla.	6.00
Pacific Lodge, San Francisco, Cal.	16.65
Pacific Grove Lodge, Pacific Grove, Cal.	80.70
Pasadena Lodge, Pasadena, Cal.	2.00
Peoria Lodge, Peoria, Ill.	10.00

Pioneer Lodge, Chicago, Ill.	1.25
Salt Lake City Lodge, Salt Lake City, Utah.	74.00
San Antonio Lodge, San Antonio, Tex.	22.00
Santa Rosa Lodge, Santa Rosa, Cal.	5.00
Sheridan Lodge, Sheridan, Wyo.	5.00
Tacoma Lodge, Tacoma, Wash.	6.60
Toledo Lodge, Toledo, Ohio.	3.00
Truthseekers Lodge, New Orleans, La.	92.00
Unity Lodge, Detroit, Mich.	18.00
Washington Lodge, Washington, D. C.	\$ 13.00
West Side Lodge, Buffalo, N. Y.	42.00
Edmonton Lodge, Edmonton, Canada.	.25
Toronto Lodge, Toronto, Canada.	10.00
Yonkers Lodge, Yonkers, N. Y.	10.00
Houston Lodge, Houston, Texas.	419.00
Members-at-Large	121.00
Miscellaneous donations.	304.00
	\$2529.91

Disbursements	
Stationery for Soldiers.	\$ 46.80
Printing	226.90
Express	12.73
Postage	19.05
Incidentals	9.70
Salary	20.00
French Books	5.85
Three Months Rent for Houston Hall	75.00
Entertainments	25.00
Furniture for Waco Hall	25.00
	466.02
Cash on Hand July 1.	\$2063.88
	\$2529.91
Sheridan Lodge, Wyo., Liberty Bond	50.00
Houston Lodge, Houston, Liberty Bond	100.00
Chicago Brotherhood Liberty Bond	50.00
Books donated by Book Concern of Krotana and Lodge Members of California	69.79
Furnishings of Houston Hall donated	1222.75
	\$1492.54

KROTONA

BY W. G. SHEPARD

Set on your hilltops, Krotana, glimpsing the half hidden sea
 Dim in the haze of the distance—the type of eternity.
 Fecund with fruitage, Krotana, flushed with the presence of God,
 Felt in the blue of thy mountains, seen in the green of thy sod.
 Hushed be thy heart-beats, Krotana, soft be thy indrawing breath,
 God is abroad in His temples—Spirit of Life and of Death.
 Thou art a symbol, Krotana, emblem of truths that you teach,
 Picturing forth to our blindness visions our spirits would reach—
 The Infinite Ocean of Being, the deep-hidden meaning of life,
 Peace in the spirit immortal, in the mortal but struggle and strife,—
 Trails that lie high on the mountains, the Path that our footsteps must climb,
 The Plain-cities' sorry allurements—eternity outlying time.
 O feet that are weary with climbing, O struggle that never is done,
 Here glimpse we the wings of the spirit, the flight of the one to the One.
 High is thy mission, Krotana, great are the truths that you teach,
 Help with the healing of nations, give voice unto God in your speech.

OUTLINE OF LOTUS WORK

By LESLIE-LEIGH DU CROS

And to my heart I murmured, "This is death."
No more I knew until myself I found
Upon a hillside ripe with buds of spring
And strange etheric figures swept around.

As there I pondered, unto me there came
A Spirit, and he looked on me and smiled,—
A smile that warmed my soul like leaping flame.

"O Spirit, am I no more of the earth?
Is this death?" Came the answer, "Nay, my child,
Thou hast left death, thou livest. This is birth!"

First week: Invisible Helpers. How they are about us, aiding and influencing us in our daily life. Let the children draw a picture of two children, one of whom disobeyed and ran to play near a precipice, of the other child who went in search of its playmate, and of the astral body of the invisible helper who led both to safety.

Reference: INVISIBLE HELPERS, by Leader. INVISIBLE HELPERS from LOTUS JOURNAL, October and September, 1912.

Second week: Life after death. What happens when we leave our bodies. Death simply means birth into another life. We must not feel selfish sorrow toward those who have slipped out of their bodies. Thought-forms at a funeral.

Third week: Life on the astral plane. How we may make good use of the time spent there. What must take place before we go on to higher planes.

Fourth week: The Heaven worlds. What happens after we gain the higher worlds. This life on earth is a preparation for life there just as life there is a preparation for life here.

References: THE HAPPY LAND, LOTUS JOURNAL, June, 1912; A DREAM LESSON, LOTUS JOURNAL, November, 1912; THE ANGEL OF DEATH AND REBIRTH, LOTUS JOURNAL, August, 1910; THE STORY OF TIM, LOTUS JOURNAL, November, 1910; THE ANGEL OF DEATH, KINDERGARTEN REVIEW, September, 1907; THE ANGEL OF BIRTH, KINDERGARTEN REVIEW, October, 1907.



The month of August being so warm, Lotus classes are usually suspended, but if not suspended, the teacher may give a general review or take up any new subject on which the lessons may have caused the children to ask questions.

DISTRIBUTION OF MRS. BESANT'S ADDRESS

Those who are interested in the distribution of Mrs. Besant's address to the Indian Congress will be pleased to know that the donations received to date amount to \$269.73.

Copies of the address have been purchased of the Book Concern and one or more mailed to each contributor. The remainder of the Fund, outside of the ex-

pense of wrappers, postage, etc., is being held by the Committee for further use in a more general distribution of the address. We do not require any more donations at the present time, but any person desiring extra copies can procure them at ten cents per copy from the Book Concern at Krotona.

ADDIE M. TUTTLE

AMONG THE MAGAZINES

It is inherent divinity which can transmute a wail of despair into a trumpet call. **COSMOPOLITAN** for August contains the publication of Mrs. Wilcox's delightfully absorbing autobiography. One is drawn very near to her heart in the reading, especially when she shares with you as she does this month, her great love story. She speaks again of her belief in reincarnation and tells of the rare opportunity that came to her of studying the art of meditation with Vivekananda. Concerning Theosophy and its meaning to her, she says:

Our studies in Theosophy taught my husband and myself how dangerous were investigations into spiritual phenomena unless one went about it with the light of knowledge in the brain and reverence in the heart. It taught us we were not to seek information of coming events through the spirits of the dead or ask for advice on merely earthly matters, and that such advice, when obtained, was either through mind-reading or by earth-bound spirits, whose progress we impede by continually calling them back to decide matters we should decide ourselves. Theosophy taught us that we should not lean on any power save the God-power in our own souls, and that we are not saved by any power save the power of the Divine Self we develop, as our brother, Christ, developed it through all his incarnations until he became truly "One-with-God." Theosophy also taught us that we must live the Sermon on the Mount, not merely believe in it, if we expect to find any satisfaction in the realms after death. And it taught us that all the realms, planes, and spheres beyond earth are thought-built, and that just according to our thoughts, actions, and words, will our "mansions not made by hands" be heavens or hells.

Fascinating as Rider Haggard's romancings are descriptions that come to us from time to time concerning the ancient Mayan remains in Mexico and Central America. **CURRENT OPINION** for July quotes at length from a report made by Prof. W. H. Holmes to the Smithsonian Institution, concerning a monument known as the Great Dragon of Guatemala. The mystery surrounding the building of the great pyramids of Egypt are as nothing, states our writer, compared to the mystery of the Dragon of Quirigua. The transportation of this vast stone, whether by land or by water, its emplacement and finally its carving, are matters on which

we have but meager light. Says Prof. Holmes: The execution of the work is a deep mystery and its successful completion a great marvel." The type of tool used for carving cannot now be guessed at. No adequate stone instruments have been found and no traces of bronze implements, yet the stone is cut deeply and with precision and there is no suggestion of technical ineffectiveness. In truth, up to the year 525 A. D.—the approximate date of the Dragon, the Mayan civilization as revealed in architecture, sculpture, pottery, textiles and metallurgy, compared favorably to that of countries in Central Europe.

There are still treasure houses to be unearthed in these southern countries. We are told that "the mass of prehistoric monuments in this field is so great that when the excavations are completed the world will have the most sensational archeological find in human annals." Unfortunately climatic conditions are such that to uncover these monuments is to cause their destruction unless the government takes pains to protect them, and owing to their importance this will undoubtedly be done, for even the strongest wall goes down before the elements in this country within a generation. After the excavations have been completed the story will have to be read. The lost Atlantis may lie within its chapters—legends lost to the world at large but preserved through occult traditions, and in ancient inscriptions. Even now we know that "Central America was the seat of a civilization more advanced than that of the Incas and of an art comparable with that of the Chinese in their great days."

Another article of vital interest in the same publication concerns experiments in therapeutic suggestion. There can be no question that physicians are availing themselves more and more of the seemingly limitless possibilities of the subconscious. Certain wards in military hospitals are used entirely for psychotherapy, the proper suggestions being conveyed by environment, and followed up by out-and-out hypnosis.

An interesting discussion of the subconscious follows and of the extraordinary effect of suggestion upon a hypnotized subject. A point is brought out to which I respectfully draw the attention of the "Intelligence Department" of the MESSENGER as an explanation would be of interest. It is this: that idiots and imbeciles cannot be hypnotized at all and that the higher the level of intelligence the greater the susceptibility to hypnosis. It is not a sign of a weak will to fall under the influence of hypnotism—quite the reverse, according to the writer.

Many cases of dumbness resulting from shell shock have yielded to suggestion. Who can limit the healing power resident in consciousness when, as was done recently at Chatham, a blister can be produced by suggestion and what is more extraordinary, can be prevented from appearing on an arm over which a red-hot iron has just been drawn.

But there are laws within laws and

especially in healing there may be dangers. It is difficult to know when we are dealing with causes and when with effects, and what our interference will result in. It would seem as if ultimate healing could be accomplished only through a realization of the Innermost.

G. J. W.

THE OPEN DOOR, the national anti-vivisection and animal magazine, contains some strong attacks in its June number on the American Medical Association, calling it the Medical Trust and charging it with some very serious actions and purposes. If the charges be true, the same evil menace that has upset the German nation has crept also into this association. The magazine has evidently inaugurated a very vigorous campaign against the cruelties of vivisection and the unspeakable despotism of forcible inoculation and vaccination. The statement is made that in one of the smaller cities the Health Board man recently threatened to call out the State troops to enforce vaccination upon the entire population if they did not submit peaceably. Is this a straw in the wind? The magazine is published at 456 Fourth avenue, New York. P.

THE THEOSOPHIST

The THEOSOPHISTS are few and far between these days. The April number seems to have been sunk or otherwise destroyed, as was the January number, but the May number has arrived in a new plain cover, which we welcome as an improvement over the one used for so many years. No longer will the reader's hands and clothing become stained by the rubbing of the over abundance of blue ink. We trust the change is permanent. Many good things are inside of the dignified new dress.

No. 11 of Mrs. Besant's *Talks With a Class* series is on *Non-Physical Beings*, and should be missed by no Theosophist. New information is given concerning the Deva kingdom, and there are some fascinating, but all too brief, references to the seven paths that open to Him who has passed the Fifth Initiation. She discusses some malignant "ghosts."

Next we note a scholarly discussion of *The Theosophical Outlook on Politics*, by Mrs. Besant's able lieutenant, B. P. Wadia. It is philosophical and could have been written only by a Theosophist.

This theosophical viewpoint gives it real value in these days of social reconstruction. All of the Adyar publications which Mr. Wadia does so much to produce would be improved if he would let work from his pen appear oftener on the printed pages.

Where We Stand in Science and How We Get There, by G. S. Agashe, M. A., M. Sc., is the product of much research and valuable to theosophical lecturers and class leaders. We know of no other place where the achievements of ancient medieval and modern science, not only European but Asiatic, and African, are collected within such small compass.

Space forbids comment, but the articles, *A Voice from Great Britain*, by Hope Rea; *The Great Physician*, by Charles Edward Pell; *Mails From the Continent of Death*, by Florence A. Fuller, and the usual departments, together with Mrs. Besant's indispensable WATCH TOWER notes make up a number full of instruction and vital information to all who would seek to make themselves worthy to become disciples of the Masters.

R. K. W.

BOOK REVIEWS

WOMEN OF BELGIUM

TURNING TRAGEDY TO TRIUMPH

By Charlotte Kellogg (Funk & Wagnalls. pp. 210. Price \$1.00.)

This is a book of gripping human interest and should reach a wide public, especially so because all proceeds of this volume go to the Commission for Relief in Belgium. Its author is the only American woman member of the Commission, the Commission whose fame shall never die. Mrs. Kellogg went to Belgium in July, 1916, and returned recently after a careful study of a suffering people. Her pages tell a wonderful story of a great relief work nobly performed by unselfish workers, in a land made desolate by war. The book has an interesting introduction by Mr. Herbert C. Hoover, head of the Relief Commission who says: "Our task has been to maintain the laughter of the children, not to dry their tears." The author describes the amazing quantities of material handled, and after touching descriptions of the actual delivery of it through soup houses to the starving people, gives us a peep into the whole intricate structure of the relief organization and of this intricacy she says:

The audible music of this creation is the clatter of hundreds of typewriters and the tooting of tugs and shrieks of locomotives, but the under tones are the harmonies of devotion.

Another charming picture is of the

Conference Day, when all the automobiles with little white flags rush in from their provinces for the weekly consultation of administrative heads, bringing our splendid American men, their faces stern, strained, but with that beautiful light in them that testifies they are giving without measure the best they have to others.

One of the strangest, saddest sights in the world is the workroom for artificial limbs. Here men who have lost their own arms and legs sit constructing arms and legs for their comrades who are to lose theirs on the battlefield. A soldier who had his right arm and all but two fingers of his left hand shot away, was filing, hammering, and shaping an artificial arm. A man with half of each forearm gone was able, by means of a simple leather appliance, to make thirty-five brushes a day. Here they were making, too, the gymnasium apparatus for the muscular exercises which help to restore the equilibrium of their own bodies.

After visiting all the workshops, we went to one of the cheery cottage dormitories. It was noon-time now, and the men, deciding that we were apt to pass that way, had quickly decorated the front porch with the flags of the Allies, daringly binding our American flag with them! Then with a yellow sand they had written on the darker earth in front of the cottage: "To the Welcome Ones—the Brave Allies"—(again they had included us!)—"we offer the gratitude of the soldiers!"

This volume is a revelation of "the incredible, unbreakable spirit" sustaining the Belgians, of the noble service which Belgian women have rendered and inspired, of human sisterhood and brotherhood. R. K. W.

WHY MEN FIGHT

By Bertrand Russell, M. A., F. R. S. The Century Co., New York. pp. 272. 1917. \$1.50.)

The lectures which make up this book, though only one of them deals directly with the war, are all inspired by a view of the springs of action which has been suggested by the war, and all are informed by the hope of seeing such political institutions established in Europe as shall make men averse to war. Russell sees behind humanity a central principle of growth, an instinctive urgency, driving men to action with an irresistible force. If thwarted or suppressed in the natural direction it will take some other. It is a factor that must be calculated by all reformers, but it has been overlooked by many. It would be easy to bring peace into the world if there were no vigor in it, no passion for self-expression and the exercise of power through the personality.

Warfare has been a tremendous factor in human growth, much of its result could have been achieved in no other way, but the time has come when a moral equivalent of war could be substituted. This is the use of another channel for that force that in the past and present creates war. Every additional peaceful outlet for man's energy diminishes the force which urges the nations toward war. In this lies the problem of education and the basis of institutional reform.

The condition which limits the number and the breadth of these peaceful channels and which at the same time renders likely the outflow of human energy along the destructive line of war is, in the opinion of Russell, an economic system which permits the unequal distribution of wealth and refuses to labor a direct interest in the wealth it has created. The accumulation of wealth by an individual, a class, or a nation, by the power it gives to its possessor, by the envy it arouses in others, is ever the seed of the poison war-weed. The cure for war is then an industrial system which by provision for equal and rapid distribution of wealth makes hoarding and the power resulting therefrom impossible. This can be done only by a world-parliament having power to act. One of the results of this will be to make conquest unprofitable. There can be no material gain and there will be no incentive to prompt territorial extension by force. As power is transferred from the national unit to the federation, nations will be reduced in the size and increase in number since the determining factor in the organism will be the intrinsic affinities between citizens, not the greed of kings.

Russell has laid a true foundation beneath the argument of his book, and we may wonder how much of it is due to intuition, that higher mind which deals in principles, and how much may be derived from a knowledge of the theological movement. H. M. S.

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It not only prepares man for the hour he unduly dreads, but also reveals how those still moving on this earthly plane can aid and even meet their friends who merely "went ahead," and thereby brings relief to the "hearts of those who are sorrowing so bitterly because their beloved ones have entered into what to them is darkness."

"The Comfort of the Wisdom will not in most cases remove the sense of personal loss. In truth, one may not even assume that it is meant that it should; but it WILL remove that sense of injustice and arbitrariness, that touch of bitterness which are so cruelly hard to bear."

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