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THE KING, THE PERFECT MAN

By C. W. LEADBEATER

(Excerpts from an address delivered to the Sydney Round Table—which numbers some sixty or seventy young people—on December 1st, by Mr. Leadbeater, who is the Senior Knight of the Order, having succeeded to that office subsequent to the death of Capt. Herbert White, the founder, who was killed while leading a charge at the storming of Jerusalem in December, 1917.)

IN your ritual you say that the King is the Perfect Man, and it has been one of the principles of the Round Table to leave its Knights and Companions perfectly free to select, as the King whom they wish to follow and to imitate, any Great One whom they know; the idea being, of course, that there will be many different lines of thought, and that each should set before him that idea which most appeals to him.

There is a spiritual King of the world in very truth, but you have said and thought little of Him in your Round Table. You have generally set before yourselves as King, one who has sometimes been called His Prime Minister—that is to say the Lord Christ, the World Teacher. Most of you know, I think, that He is in very truth a World Teacher, and that He does

not confine Himself to instructing any one race or any one religion. In the religions of all these countries we call Him the Lord Christ, but He is spoken of and adored by many other people, not of this religion. In India they speak of Him as the Lord Krishna, which is very nearly the same as your title, and means quite the same Great Being. Other religions there have been in the world, very many of them, but all of them have followed Him as their Teacher—Him, or in the case of some of the older religions, His Predecessor in the office. Because that great place of World-Teacher is held not by one alone all through the ages but by the Great Ones in succession, although their tenure of the office is so much longer than our worldly lives that it seems to us as if the present holder had always been there. At any rate you think of Him

as the Lord Christ whom you follow, whose portrait we have here before us; and you think of Him no doubt as having come to the earth and taught more than nineteen hundred years ago in Judea. Quite truly, so He did; but remember that that life of His does not end as do all our lives, with a death; because although the death of the Christ is told to you, yet you hear also of His rising again and of His ascending into heaven. All that is symbolical, and I do not want at the moment to take up your time with the inner meaning of it all; but at least you can see that it involves this much, that we have a *living* King to follow, and not merely the story of one who lived thousands of years ago. And just as this living Christ and King visited the world once down there in Judea, so will He visit it again and soon.

"Well," you will say, "how does anyone know that that is so?" Just because this is a living Christ, He has His prophets in these days just as in older time—those who know His will and try to follow Him, and just as they spoke of Him and knew of His coming beforehand in those olden days, so there are those among us who know of His coming now—know that He has announced His intention of coming among us once more. You remember how He came last time. You know there is a great deal of confusion about that. They speak to you in the churches of Jesus Christ, our Lord, and they do not make any distinction between the Master Jesus and the Christ who took His body and spoke through Him. That is probably not a new idea to any one of you, but it would be quite a new idea to many thousands, even many millions of people who worship the Christ. They have not understood that the great World-Teacher is working all the time, and managing all His religions—remember, not one religion only, but *all* religions—and He has not time to spare to devote a long period to being a little child and growing up. He could be of very little use to most of us when He was a little child, except as an example, a beautiful poetic idea; so He lets one of His pupils take the body of the little baby and grow up gradually, and when the body is already of considerable

age (it says in your Bible when He began to be about thirty years of age) then the Christ comes and uses the body of His disciple. That is what He did last time. That is apparently what the World-Teacher usually does, except in the first birth of a new World-Teacher, and then He does come as a baby. But He did that some hundreds of years before His last birth. In India as Shri Krishna He was born among them as a baby, and now this time we are told that He will take the body of one of His pupils whose portrait you have here.

I think it probable that He will use many bodies in the sense of speaking through them. I have been given to understand—or perhaps I should rather say that I have inferred from things I have heard said among these great people—that in addition to the body that He will use most of the time and in which He will travel about, He will probably choose some one person in each country, whom He will sometimes inspire when He wishes, whom He will guide and direct as to what He wants done. So besides the great Christ Himself traveling about the world, you will probably also have lieutenants of His in the different countries.

There is one very striking consideration which emerges from that. He will need the body of some young person in each country. We cannot tell exactly when He will come, but it is probable that it will be in about fifteen or twenty years. I shall not be here in this body, but you will. I may by that time be a little baby again. I do not know; that is as the Master wishes; but at any rate *you* in your present bodies will see Him.

Do you realize that if He is going to choose a young person through whom to speak, say here in Australia, it will have to be a person who at this present moment is about the age of some of you. Supposing He wants a body about thirty years old to speak through in Australia. It is not any of us, the older people, whom He will use, by that time we shall be too old, and we should not be suitable as a younger and stronger person would be. There is every possibility that the body so chosen might be one of yourselves. Why should

it not be *you* who receive so high a favor? It is your good fortune (your karma, what you have deserved from other lives) to know all this now while you are still young, and to be taking an interest in it; and it is surely clear that by thinking so much about His coming, you are likely to make yourselves more fitted to be useful to Him than the thousands and thousands of other people outside who are not thinking about this matter at all. I cannot tell whom He will choose for His lieutenants or His representative in this part of the world; but I can say this much to you. This city in which you are living is the largest in this part of the world. It is one in which there is most activity in the Round Table and the Theosophical Society, and in all these various movements which He is directing; and therefore it seems to me not improbable that it may be someone here whom He will choose; and if that is so it is quite likely that the person who will be chosen is in this room now. Quite probably. At any rate what emerges, what comes out from this, is that you must each and everyone of you so live that if He should want you you will be available.

We do not know what will be the reason for His choice. We do not know whether He will choose to work through a girl's body or a boy's body. We do not know whether He will want someone of great physical strength, or someone who can speak well and consequently someone who is what you would call very clever. It does not follow that He will take the cleverest person, because that person may have other qualities or characteristics which would make him less suitable than someone who is not so clever. We do not know; but we *do* know this—that a certain line of life, which is taught by your Round Table, is the kind of life which the person must be leading whom He will choose. At least that is necessary. We know that much. It *must* be one who lives pure, who speaks true, who tries to right wrong, and tries to follow Him, the King, in the path which He has shown us, in which He has walked before us. Therefore if you do your very best to live according to your pledges, if you try to live out that motto in daily life, it is certain that you are fulfilling the first and

most important of what will be His requirements. What else He may want we cannot say, but at least that is necessary. So I think that ought to be a great incentive to you, a great reason why you should be earnest, why you should think as much as you can of trying to follow out that life.

What He will teach us must be along that same great line of instruction that all religions give. It *must* be that, but in one religion He will emphasize one side of it, and in another religion He will emphasize another. In the religion that we now call Christianity, I think He meant to lay stress upon devotion and self-sacrifice; but in some of the other religions He brought forward other virtues which at that particular time people needed. What He will think the people need now you will see when He comes. He may take up the present religion; He may enlarge it and widen its bounds and send it on again fresh, or He may start something quite new. We do not know what He will do. But He, the King, is Wisdom and Strength and Beauty, and what He does will be well and wise and noble in every way; and the important thing is that you should know Him when He comes and be ready to follow Him.

When He was here before people said, "There are so many different teachings, how shall we know what is true?" and He said: "They who do the will of My Father, they shall know of the doctrine, whether it be true." That is the way.

You live according to the teaching that you have, and then when something newer and even higher comes before you, you will recognize it. The truth within you will answer to the truth outside of *you*, and you will know.

So remember that this King whom you follow is a *living* King. That portrait which you have here of Him is not that of the pupil whose body He will use. It is the portrait of the body He is using now; but you are fortunate and highly favored in having it, because a likeness of any person is closely connected with that person, and if you think of Him, of Christ the King, and make a strong thought-image of Him like that, assuredly in a moment He will feel that thought and will respond to it. That is one reason why it is such a great

thing that we should have this picture of Him as He is now, because in that way when you think of Him, when you send your aspiration and your devotion and your love to Him, you may be sure that He knows it, and that instantly He sends back a thought of love and blessing to you. So do not forget that your King is a *living* King, and that you who sit here now will see Him in a physical body among you just as you see us now. I should be well

pleased if I had the same chance that you have. It has been my work to come earlier. I did not deserve so good an opportunity as you and my work has been that of trying to prepare a little for Him. You can do that also but you will have the greater blessing of seeing Him, the mighty inspiration of coming face to face with your King, and of following Him.

FROM THEOSOPHY IN AUSTRALIA.

"LOOKING BACKWARD"

By JAMES TAYLOR

AT the present time we are living in what to the majority of people is a bewildering age—the old social and economic structures which have lasted for centuries are crumbling to pieces and no definite new ones have yet emerged with sufficient clearness to show in what forms the life of the new age will be ensouled. It is not surprising then to find that a great deal of uncertainty exists in the minds of many thoughtful people as to the course of action they should pursue during such a transition period. They are intensely anxious to do what they can to assist in the formation of a new social order; yet are afraid to act lest they should ultimately find themselves in opposition to the forms that will finally prevail in the future.

In addition to this uncertainty which stultifies action, there is the usual clouding of wisdom by "a multitude of counsellors" who are presenting for acceptance, all kinds of schemes, each guaranteed to cure all the social and economic ills that plague mankind, the majority of such schemes obviously produced at the moment to meet a momentary need.

Amidst all this clamor and uncertainty, it is refreshing to turn away from the turmoil of the present and seek guidance from one of the most powerful and virile thinkers that this continent has produced—Edward Bellamy, one who in his remarkable book, "LOOKING BACKWARD," has foreseen with prophetic insight the conditions that exist today, and as the result of years of profound study shows the way whereby

mankind may rise out of present conditions into a higher and nobler and simpler state of life. In this remarkable book a glimpse may be had of a more perfect society toward which mankind is steadily tending, and an examination of the conceptions which it embodies will visualize in many minds the main principles and ideals which will actuate the new age.

"Looking Backward," which was first published in 1887, gives an outline, in the form of a novel, of an ideal state wherein the principles of brotherhood are carried out to the very highest degree, where in fact a brotherhood of souls would be possible and where the divine faculties in man could find their fullest expression.

The book had a great vogue when it first came out; in fact, nearly a million copies were sold within the first ten years and this great popularity showed that even then it struck a responsive chord and proved by its great success that the world is ripe for its reception and in some measure ready for the embodiment of the ideals it contains. The enormous influence it has since exerted on thousands of minds may very possibly have largely contributed to set in operation many of the forces that are now making for a reconstruction of society on a more altruistic basis.

At the present time, according to booksellers and librarians, there is a new and increased demand for the book, showing a great recurrence of interest in the reconstruction schemes which it outlines.

It is interesting to note that Madame Blavatsky held the book in the very highest esteem for in the *KEY TO THEOSOPHY*, Page 31, when asked what could be done on the Physical Plane to help humanity, she replied as follows:

The organization of Society depicted by Edward Bellamy in his magnificent book, *LOOKING BACKWARD*, admirably represents the Theosophical idea of what should be the first great step towards the full realization of universal brotherhood. The state of things he depicts falls short of perfection because selfishness still exists and operates in the hearts of men. But in the main, selfishness and individualism have been overcome by the feeling of solidarity and mutual brotherhood in the scheme of life there described, reducing the causes tending to greed and vast selfishness to a minimum.

Later on she points out that Clubs, supporting the objects outlined in Bellamy's book, have sprung up in many places and points with pride to the fact that Theosophists have been very prominent in the formation and carrying on of such clubs, and adds that these clubs will come more and more to the front as time goes on.

With such endorsement from H. P. B., Theosophists will turn to its pages with more than usual interest and will feel that added authority has been given to its conceptions.

To go into a lengthy description of the book would be quite out of the question. The aim of this short article is to direct the attention of readers to the book itself so that they may glimpse a vision of the high ideals which it holds up as possible for attainment by the race.

Bellamy's State may be said to be the ideal State as far as mankind at present can see. It is founded on the theory that things material have a spiritual basis and that the soul in man is more important than his body; that spiritual values are the true aim in life, and that reconstruction, like all other things, will only be true and permanent in so far as it approximates to spiritual ideals. It entirely reverses our present standard of values, whereby we judge of the greatness of a nation by its Banking and Clearing House Returns, its imports and exports, its bales of cotton manufactured, etc., and places the na-

tional greatness on the health, the moral welfare and the high intellectual standards of its citizens. It holds that the physical and material needs of all men are approximately the same, differing only in detail, and that the needs of the highest and the lowest can best be met by consolidating all the natural resources of the State and allowing each individual to share in the joint product of these resources on the one basis, to which no exception can be taken—the basis of their common humanity. When these physical needs have been met, individual men will be free to cultivate their higher natures, intellectually, morally and spiritually, for it is evident that the time has now come in the evolutionary development of the race when it is no longer possible to continue a system that demands that nine-tenths of the citizens of each country shall devote three-fourths of their time to their purely physical requirements.

LOOKING BACKWARD is distinguished from the generality of utopian schemes in its definite idea of industrial organization on a national basis, and in the equality of allotment to all persons of the products of industry, or the public income, on the same ground that men share equally in the free gifts of nature, such as air and water; it being absolutely impossible to determine any equitable ratio between individual industrial efforts and individual shares in industrial product on a graded basis.

Bellamy regarded equality in material well-being as essential to the true spiritual development of the race, or in other words, he maintains that the ethics of the Sermon on the Mount are the only sound and in the last analysis, the only possible economic basis on which a State can be built. These ethics are not only of the highest moral and religious import but are also the soundest business principles and the one foundation on which a lasting system of political economy can be built.

Bellamy was an artist and poet as well as a great political economist and the beauty of his diction, combined with the novelty of plot, gives *LOOKING BACKWARD* a very high place amongst the great novels of the last century and places the author among the great masters of English prose. Like all Idealists, he intuitively

glimpses many Theosophical truths. He recognizes the unerring operations of the law of cause and effect and in one place his heroine expresses a belief in Reincarnation. In the same way he talks of the "Evolutionary Journey of Mankind" and refers to what Theosophists would call "the path of return," by saying that the return to God is twofold: First, the return of the individual, and second, the return of the race.

Even among Theosophists, however, it is not to be expected that the ideas set down in this remarkable book will be everywhere accepted, but in any case the reading of the book will have a very stimulating effect for it is charged with that spiritual vitality which stirs into activity the noblest in the reader.

A recent writer says that "In many instances it has aroused those who were quite satisfied with the present order of things to a burning zeal for improvement," and no one could possibly come into contact with its transcendent beauty and remain quite the same person afterwards. Anyone who reads the book carefully will also acquire a knowledge of some of the fundamental conditions of Social Government and Economics which are basic in their constitution and nature, and that in itself is of enormous importance at the present time. With these fundamentals before them, Theosophists will be able to hold their balance amidst the many conflicting schemes of reform offered for their acceptance and will be able more intelligently to throw their weight in favor of all influences that are clearly making for a truer realization of a brotherhood of souls and for a higher and fuller expression of the divine powers in man.

It will probably be said that the scheme is too ideal for the present time, too impossible of attainment—that something more "practical" is needed and that, of course, means something more mean and sordid. In an age of compromise like the present, when the highest is usually sacrificed to the lower, and when expediency is the watchword, the higher ideals are usually lost sight of and less altruistic ones take their place. This is very disappointing so far

as ideals go because just as ideals decline, so will attainments decline in like proportion. Emerson's advice in regard to "hitching our wagon to a star" is absolutely necessary for unless the very highest is visualized, there will be a corresponding loss in practical results. In fact, if all material things have a spiritual basis, then the idealistic is the only reality because it is the nearest in the heart of things and if put into operation would run more smoothly and be of more permanent value than any less ideal scheme, for the nearer we approach to the Ideal, to the archetypal, the more permanent do our institutions become, and difficulties are experienced just in so far as we fail to reproduce archetypal forms. What the world needs at the present time then is more Idealism and the way to attain it expressed in clear cut mental forms, and Theosophists are pre-eminently capable of giving a lead in this direction. For by "peopling their magnetic field" with reconstruction forms of this kind they will exert an enormous influence on public opinion, and prepare for a great revolutionary step forward.

To the Theosophists as such, whose one "Credo" is the Brotherhood of man, **LOOKING BACKWARD** is an exceedingly interesting and important contribution to a difficult subject. It is the most successful attempt to apply in the field of economics the spiritual law, that all men are brothers, the children of one common father. It clearly establishes beyond argument and doubt that the same laws and feelings should pervade the state as permeate the life of a family. It agrees with Mrs. Besant that the very word "Brotherhood" implies an identity of blood and interests but not equality of ability and from that foundation principle builds the whole social and economic structure.

We have in the private family individuals of all ages, with different temperaments and ideals, yet are not all the essentials of life held in common? If any difference at all is made, is it not the youngest and weakest who receive most of the benefits and do not the older and stronger delight in sacrificing for them? As we gain in spiritual insight, we will see that the same law that

now rules in the family must ultimately rule in that larger family—the nation—and finally throughout the whole of man-

kind. Towards the realization of such an ideal consummation, Edward Bellamy's book will have played an important part.

ANENT MR. ARUNDALE'S SUGGESTED RECONSTRUCTION

By MAURICE H. DUKES

THAT the whole world has caught the fever of transformation is emphasized by the suggestion made by one of our foremost members that the T. S. consider reconstruction within its own organism. The thought thrills one with its note of progressiveness, at first sight, and because of its pregnant possibilities, merits our very careful consideration.

It is true that if our Society is to remain a pioneer in the realms of thought and spiritual matters it must remain plastic; a growing thing delicately responsive to the forces of evolution that are playing upon it. Changes that will deepen and broaden our channels of usefulness should be welcomed with eagerness and all suggestions from our devoted workers should be earnestly weighed and considered. The latest of these comes from no less a personage than Mr. George S. Arundale who in the March number of the *THEOSOPHIST* writes on the subject, *Why Not Reconstruction in the T. S.?* He therein proposes certain changes in the three objects of the Society. While the article is most interesting it is not made quite clear that the suggested action would promote the growth and usefulness of the T. S. In fact some of the points seem of doubtful expediency.

Mr. Arundale begins with the first object. He proposes that belief in the existence of the Masters should be added to it. He argues that "forming a nucleus of the universal brotherhood of humanity" largely has been attained, and that he is not certain that the world itself is not ready to take the place of the present T. S. activity while the T. S. should take over the work of the E. S., that body to become more esoteric than at present.

Now there are a number of very important things to be considered in such action.

As Mr. Arundale points out, belief in the first principle is, at present, the only requirement made of a candidate for membership. To impose belief in the Masters is equivalent to demanding the added belief in reincarnation and evolution, for one can hardly have a rational belief in the spiritual products of reincarnation and evolution without accepting the verity of those laws. Unfortunately this would mean the barring of all to membership who have not mastered and accepted the teachings of that science which illumines those two great laws. This in a society that strives to offer service in brotherhood as the only sacrifice worth while, seems hardly consistent or desirable. Many of us believe that the Great Ones are pleased to use as channels those who are entirely ignorant of our philosophy as well as Fellows of the society. If the society's aim is the expression of brotherhood then the motive can only affect the individual; while the work itself is building for the society's purpose. To in any way limit the worker and his work is indirectly retarding the day of realization.

It seems rather apparent that not more, but less, esotericism is needed in the T. S. when we consider the number of people who come into our Society full of a keen enthusiasm, only to drop out later or become apathetic, because class study or association with over-zealous members abruptly forces upon them occult truths for which their minds are not prepared. Many of these would undoubtedly remain in the Society if they were led more gradually into the depths of occultism. Regarding the proper method of caring for new members and enquirers it might be well to review carefully the suggestion made by Mr. Warrington at the last National convention. Mr. Warrington's plan was to divide our T. S.

work into three degrees which should be organized to suit the varied types of interest and advancement, the outer or first degree to be a purely Brotherhood department. The second would be a Philosophical or Study Degree and the third a practical Occult Science Degree.

Would not such a plan, properly developed and executed, add more greatly to our chances for expansion and increased usefulness?

On the other hand it would appear quite evident that our already small Society would grow even more slowly under the limiting influence of the more dogmatic requirements, suggested by Mr. Arundale.

Mr. Arundale tells us the world has changed. We would like to go a step farther and suggest that it is *still changing* and while these facts suggest a possible need of growth in the T. S., we fail to see, as he has stated, that our first aim is accomplished. It would seem to us that the practical exemplification of brotherhood, both in and out of the Society, is still far off, and that rather than limit the efforts along the lines of brotherhood, we incorporate in our statement of principles that it is our object to *practice* brotherhood, in both social and civil life. Suitable expression of this last ideal might help to silence those of our critics who dub us impractical dreamers, as well as lessen the danger from that very fault. It might help attract workers as well as seekers and visionaries.

Indeed, can the change suggested by Mr. Arundale be looked on as progressive; would it demolish any limitations of creeds and dogmas? We think not. Even as brotherhood is as big as the fact of nature, on which it is based so should the requirements of its belief be as broad and inclusive as the motives which are responsible for its practice.

As we know, there is a "ring pass not" in our Society, farther than which one may not go without definite and, may we say, dogmatic beliefs in the Masters, the unity of all life, reincarnation, karma and the various other tenets of Theosophy. Might not the E. S. well *remain* a section for those whose faith it represents? Would that not allow the T. S. a wider field of activity?

If it is desirable to have a Society for receiving more esoteric teaching than can be given to any of our many devoted groups at present, why not form a new, inner organization to act as a channel? In this way the danger of unduly narrowing the present very liberal requirements for membership in the T. S. would be avoided.

Coming to the second object Mr. Arundale proposes that it be changed to read, "To spread a knowledge of the common origin of all great religions and to popularize their common teachings."

Here, again, there appears to be a tendency towards limitation. This object, in the past, has declared for the *study* of philosophy and science in connection with comparative religion, and it is to all of these we owe our debt for the knowledge we possess. To repeat a truism, there is continual growth in all things and it might be pointed out that we should become poor teachers indeed were we to discontinue study. In this connection Mr. Arundale suggests the desirability for Christianity to continue its attitude of inquiry.

Admittedly it appears practically certain that the author did not wish to have us give up the old spirit of inquiry ourselves, yet, to the public eye, we should be made to appear to have done so. We should then be in the apparently inconsistent position of suggesting continued research for those who have studied their subject two thousand years and more, while we, at the end of forty-two short years, would be posing as instructors to them. That, surely, would look incomprehensible to the average inquirer, would it not?

We have a message for the religions, but it is, we hope, as yet an incomplete one, depending on our continued research and evolving spirituality for its development. We trust to see its steady expansion so long as the Society exists.

Mr. Arundale has made what impresses us as an extremely good suggestion regarding the third object when he proposes that we declare for the study of material laws as well as the unexplained ones. It might help many of us to "keep our feet on the ground" to have a more intimate knowledge of the scholastic sciences and it might more

clearly express our real purpose to the public, who seem too often to imagine that our occult science is unreliable and unscientific in fact.

Among other points touched upon by Mr. Arundale are two that might readily be classed as one. They refer to the advisability of making our Society more autocratic and recognizing the nominations of the Masters.

There can be little doubt as to the approximately democratic nature of the Society's present form of government. However, were there an attempt made to make it less so many members would not agree to what they might consider a step backward. The spirit of the age is that of democracy. Those of the Hierarchy who administer the Divine plan appear to consider that men have evolved to the point where they may be trusted with a greater degree of self-government. It would be difficult to understand why the members of the Theosophical Society should be an exception.

That there are points aimed at by our various national sections which are not legislatively attained can hardly be denied; that our officers do not abuse their power is also true and speaks volumes for their integrity; but because these things are true is no valid reason why defects in our organization should not be rectified as soon as they become apparent.

As to the acceptance by the Society of the Master's nominations there might be many pages written without in any way speaking against such a desirable happening. And yet there is always that uneasiness as to whether the Master has been rightly understood and properly recog-

nized. When we are constantly confronted with contradictory reports from our perfectly honest and sincere members regarding their experiences with the Great Ones; when even those whose names mean all that is most honored and respected to us, are sometimes mistaken, we cannot but feel some doubt about the advisability of having the still imperfect finer vision enter too largely into our political life.

We believe that the intuition of the members concerning the Master's wish might well be relied upon in the selection of the Society's officers. A too blind following of our leaders is the very tendency against which they gravely warn us, and we will only develop greater intuition through the exercise of whatever faculty we possess.

Mr. Arundale's crowning suggestion is that the term of office of the President of the T. S. be for life instead of the present seven year period.

This contains the most startling possibilities of future complexities in T. S. affairs. Of course if the writer had only in mind that our present greatly loved and revered President should be re-elected for life there would probably scarcely be a dissenting voice; yet no change in our constitution would be a more certain guarantee of Mrs. Besant's continuance in office than the devotion and gratitude of her followers would assure her.

By all means let us have reconstruction in the T. S. wherever it becomes evident that such action will broaden our activity and increase our efficiency for Their work. But let us be sure that we are right before we go ahead.

O giver of Thyself! at the vision of Thee as joy let our souls flame up to Thee as the fire, flow on to Thee as the river, permeate Thy being as the fragrance of the flower. Give us strength to love, to love fully, our life in its joys and sorrows, in its gains and losses, in its rise and fall. Let us have strength enough fully to see and hear thy universe, and to work with full vigor therein. Let us fully live the life thou hast given us, let us bravely take and bravely give. This is our prayer to Thee. Let us once for all dislodge from our minds the feeble fancy that would make out thy joy to be a thing apart from action, thin, formless and unsustained. Wherever the peasant tills the hard earth, there does Thy joy gush out in the green of the corn; wherever man displaces the tangled forests, smooths the stony ground and clears for himself a homestead, there does Thy joy enfold it in orderliness and peace.

FROM MR. ROGERS

Hobart, Tasmania, Jan. 24, 1919.

Tasmania is the smallest of the six Australian states. It is a mountainous island about 150 miles long and nearly as broad at the north, and lies about 200 miles south of the mainland and nearly a thousand miles west of New Zealand. The northern port of Launceston and the southern port of Hobart are connected by a narrow gauge railway. Hobart is a fine little city of about forty thousand population, with a magnificent harbor surrounded by mountains. It is the most southern city of Australia. From Mt. Wellington, rising four thousand feet above the city, you look out upon a vast expanse of sea that stretches unbroken to the earth's extremities in the Antarctic regions. When Sir Earnest Shackleton sailed on his famous voyage of discovery to the South Pole, this was his last port of call.

It is now mid-summer here and the temperature is nearly identical with that of the extreme northern lake region of the United States in August—just a shade too cool to be always comfortable. Tasmania is Australia's orchard. All the fruits of the temperate zone grow here in the greatest abundance and to perfection. Australia probably has a greater variety of climate and of products than any other country on the globe; for while its most southerly point faces the open sea to the South Pole, its northern regions are in the perpetual blaze of the tropics. In that section one finds many fruits unknown in North America. Some of them, like the passion fruit and the granadilla, are commercial staples along with the banana and the cocoanut. The granadilla is said to be the one fruit that no one was ever known to dislike. It is about the size and shape of a huge cucumber, and has a translucent pulp, and tastes like a rose smells.

Hobart Lodge, T. S. claims the honor of being the oldest lodge in Australia. If the population is taken as a basis it is the best Theosophical territory also. Although a sixpence (half a quarter dollar) was charged for admission to every lecture the

audiences probably averaged one hundred fifty and the best was about two hundred. The course also tested a point I was anxious to settle. It was held at Sydney and other cities that Australians would not come to more than two or three lectures a week and the programs were arranged accordingly. Hobart had been assigned only eight days and the Lodge decided to have a lecture every night. The result was that the audiences grew steadily instead of diminishing.

Tasmania was the original and last of England's "transportation" depots for convicts. The Colony protested in vain against being made a dumping ground for England's criminals. At one time the convicts were coming at the rate of two thousand a year and there was a total population of only 62,000 while 30,000 of them were prisoners! The cruelties suffered by the unfortunates, the appalling floggings and other penalties, is one of the dramatic tales of Australian pioneer days. The Colonies finally united in a league of defense and invoked the power of the boycott. The transportation of convicts from England ceased in 1854, so there are not many people living who have personal knowledge of the matter, but I found some, including a clerk at the convict settlements, who is now 97 years old and is in such full possession of his faculties that he goes frequently to the picture shows!

One of the curious customs here is that most Australians name their houses, much as Americans name their babies, instead of designating them by numbers. Melbourne has adopted the plan of numbering them, and of occasionally omitting the name, but Sydney, the metropolis, uses names, and rarely do you see a number. The few one does find are useless because they are not enough to constitute a system. The waste in time and the resulting annoyance are almost incalculable but nobody seems to give a thought to the matter. In locating a certain place you have only the name of the house and the name of the street to guide you! The house may be at the north end

or the south end or in the middle. You simply have to keep on enquiring until you find somebody who knows. Imagine yourself trying to find such an address as Rosemary, Broadway, New York, or Clifton, Michigan Avenue, Chicago! The only thing that saves the system from madness is that the streets are not often very long. I told a drayman to go to Nandina, Undercliff Street, for my baggage. He lived within half a mile and had been in the business for years. "Nandina," he repeated, as if groping for a long lost memory. I described the house and its relative position on the street. "Ah yes," he said, "I know that house," and he really arrived in due time. The aggregate of time lost in useless running around must be enormous, but nobody seems to think of abandoning this absurd survival of a feudal custom in a civilization where it is little less than a grotesque anachronism.

The old saying that "far-away hills are green" embodies a truth that applies well to the view that one nation takes of another. Everywhere in Australia one finds the tendency to overestimate the alertness and enterprise of America. Quite naturally it is the unusual that is written up and talked about, and so the most remarkable and successful of American business and commercial affairs have been brought to this country by magazines and moving pictures until Australians think of America as the very pink of business perfection. They learn that Washington has its streets designated by letters one way and by numbers the other, and at once the imagination pictures all American cities having the same excellent system. They read a magazine article about the pneumatic mail tubes of New York and Chicago and conclude that such is the American plan for all large cities. They read a war-dispatch saying that we built a five-thousand ton steel ship in twenty-seven days and they use that as a gauge to measure our energies in all directions. One amiable and courteous gentleman asked me why there are no bald-headed men in America. I assured him that there were many. "But," he protested, "I carefully looked at a picture of hundreds of Americans with their hats off

and I didn't see any!" But don't laugh too soon nor too loud, at this tendency to credit remarkable things to far-away lands, for there is another side to the story. Americans are quite as ready to hold wrong ideas about Australia and to build imaginary structures that have not the ghost of a foundation in fact. A friend recently writing me *re* these letters expressed the hope that I would find time to "say something about the single tax and other reforms in Australia." No doubt most Americans believe that Australia is a very progressive country in the matter of legislative reforms. Perhaps we got a start in that direction because we adopted the Australian form of ballot many years ago and found it far better than what we discarded. Then the "reform" journals had much to say of the wisdom of the Australian government in providing any idle man with work clearing land, and of other altruistic measures. We were also regaled with articles about the single tax in Australia. The truth is that there is no foundation in fact for these wild stories. No part of Australia seems now to have any form of single tax, and, so far as I can learn, never did have. That is apparently also true of New Zealand. In Auckland I asked a lawyer if there was any such thing in that country and the answer was an emphatic negative. So the credulous people of the world do not all live in Australia!

That this country which shares with America the honor of furnishing an environment for Sixth Race souls has a genuine admiration for the United States is evidenced by the fact that when the commonwealth was established the constitution of the American Republic was copied, not that of England. I spent an evening with Sir William MacMillan, who was a member of the Constitutional Convention (Lady MacMillan is a sister of our Mrs. Isabel Scott, of Krotona), and he explained how they had carefully studied and followed the American document, believing its principles well adapted to Australian conditions. But, of course, Australia is not an independent nation and it is an open question whether the combination thus resulting is an altogether desirable thing. One

outcome is that Australia is suffering from an excess of government—a fact so obvious that I have found nobody who disputes it. In their six states, with a total population of less than our one state of New York, they have six legislatures and one parliament, each with two houses, and seven governors in all! The British government appoints a governor for each state and a governor general for the Commonwealth. Each state has a senate and a house and the Commonwealth has another. The grimness of the joke of less than six million people supporting seven legislatures and seven governors is the better understood when you learn that a state governor has a salary of \$25,000 a year and a mansion rent free, while the Commonwealth governor draws \$50,000 and rent, or just what we used to pay the President of the United States. But the real humor of the situation is appreciated only when you learn that *none of the governors exercise any governmental functions whatever!* They do make certain appointments. Theoretically they have the right of veto but they would never think

of using it and would not dare use it. They merely attend social functions, open fairs, dedicate buildings, preside at patriotic public meetings, hold receptions, make speeches of welcome when distinguished visitors arrive, keep clear of party entanglements and make themselves "good fellows" generally. Of course they travel in special trains on the state railways. They are, in reality, the lingering remnants of an outgrown system, and admirably illustrate the conservatism of the British character, which never does anything hastily. That conservatism naturally enters into the acceptance of Theosophy. They do not come in as readily as Americans but when once in they stick with the same tenacity with which they previously held to orthodoxy. To that tenacity the world owes much. While in other parts of Europe the struggle for democracy was spasmodic and uncertain, in Britain every concession gained from monarchy was securely held from that moment to the present day.

L. W. ROGERS.

FRANCIS BACON, BARON VERULAM, VISCOUNT ST. ALBAN

By ERNEST FRANCIS UDNY, M. A.

(Continued from April Issue)

IN Blavatsky's description, the mysterious man who arrived in Thibet early in the nineteenth century was a Pehling, which is translated as Englishman. Now the Count is said to have spoken English perfectly and without accent. He would of course carry over that faculty from his previous birth as "Shakespeare," having been but eight years out of the body, and bringing back, as he would, the old astral and mental vehicles into the new incarnation; but it is quite possible also that the translation of Pehling is too narrow, and that it really means European, or Westerner, which would be strictly applicable to a Hungarian. At any rate the whole description fits the Count admirably, even apart from the surprising coincidence of

his recorded intention of going to the Himalayas about the year 1800. One cannot but be surprised at his accurate fore-knowledge of exactly how long he would stay in the East. This curious information may have been given to him by some high member of that hidden Hierarchy which rules and guides the world—perhaps even by the great Being who is its Head and who resides in the Gobi Desert, the high table-land stretching to the north of the Snowy Range. It would seem as if the Count might have been told that he would spend that long period in retirement from the busy world of men, taking at the end of it the great step which makes a man a Master of The Wisdom—no longer a pupil, but able now to lead others over the ocean of births and

deaths, which he himself has crossed, to "the other side."

That he did return to the West in or about 1885 would appear to be the case, for there is a composition, unsigned of course but bearing strongly the characteristics of that great mind, which seems to have been written in Europe and is dated "January, 1887." This is a very interesting "Autobiographical Preface" to an edition of the works of Edward Fitzgerald, the author of OMAR KAYAM, published in two volumes by Bernard Quaritch, the well-known bookseller and publisher of London, who had brought out, some thirty years before, the original edition of OMAR. The editor, who is apparently the writer of the preface, almost advertises his intention to remain anonymous, by a dedication in the following words (here quoted from memory): "To the American people, who were the first to discover the virtues of Omar, this edition is dedicated by the editor," whose name however is conspicuous by its absence. More will be said of this preface later but for the present let us return to Coleridge, whose reference to a mysterious unnamed friend as the real author of *The Ancient Mariner* is not the only one he makes to that friend. In his *Biographia Literaria* (also reprinted in "EVERYMAN'S LIBRARY," Dutton and Co., New York, and Dent and Co., London) Coleridge again mentions, without naming, a revered friend whom one would guess to be the same person, even if one had not seen the courteous and beautiful letter which he wrote in answer to a rather embarrassing request for his opinion on something which Coleridge was writing for the press.

This second reference occurs in Chapter XIII of the BIOGRAPHIA (page 156 of the reprint). He breaks off the chapter in the middle, and explains why in the following words:

Thus far had the work been transcribed for the press, when I received the following letter from a friend, whose practical judgment I have ample reason to estimate and revere and whose taste and sensibility preclude all the excuses which my self-love might possibly have prompt-

ed me to set up in plea against the decision of advisors of equal good sense, but with less tact and feeling.—"Dear C., You ask my opinion concerning your chapter on the Imagination, both as to the impressions it made on myself, and as to those I think it would make on the public. . . .

As to myself, and stating in the first place the effect on my understanding, your opinions and method of argument were not only so new to me, but so directly the reverse of all I have been accustomed to consider as truth, that even if I had comprehended your premises sufficiently to have admitted them, and had seen the necessity of your conclusions, I should have still been in that state of mind which in your note in Chap. IV you have so ingeniously evolved, as the antithesis to that in which a man is when he makes a bull. In your own words I should have felt as if I had been standing on my head.

The effect on my feelings, on the other hand, I cannot better represent than by supposing myself to have known only our light airy modern chapels of ease, and then for the first time to have been placed, and left alone, in one of our largest Gothic Cathedrals in a gusty moonlight night of autumn. Now in the glimmer and now in the gloom; often in palpable darkness not without a chilly sensation of terror; then suddenly emerging into broad yet visionary lights with colored shadows of fantastic shapes, yet all decked with holy insignia and mystic symbols; and ever and anon coming out full upon pictures and stone-work images of great men, with whose names I was familiar, but which looked upon me with countenances and an expression the most dissimilar to all I had been in the habit of connecting with their names. Those whom I had been taught to venerate as almost superhuman in magnitude of intellect, I found perched in little fret-work niches, as grotesque dwarfs; while the grotesques, in my hitherto belief, stood guarding the high altar with all the characters of apotheosis. In short, what I had supposed substances were thinned away into shadows, while everywhere shadows were deepened into substances,

If substance might be called that shadow seemed

For each seemed either.

yet after all I could but repeat the lines which you had quoted (from a ms. poem of your own) in the *Friend*, and applied to a work of Mr. Wordsworth's, though with a few of the lines altered,

. . . An Orphic tale indeed,

A tale obscure of high and passionate thoughts

To a strange music chanted.

Be assured, however, that I look forward to your great book on the Constructive Philosophy, which you have promised and announced and that I will do my best to understand it. Only I will not promise to descend into the dark cave of Trophonius with you, there to rub my eyes in

order to see the sparks and figured flashes which I am required to see.

So much for myself. But as for the public I do not hesitate a moment in advising you to withdraw the chapter from the present work, and to reserve it for your announced treatise on the Logos or communicative intellect in Man and Deity. First, because imperfectly as I understand the present chapter, I see clearly that you have done too much, and yet not enough. You have been obliged to omit so many links, from the necessity of compression, that what remains looks, if I may recur to my former illustration, like the fragments of the winding steps of an old ruined tower. Secondly, a still stronger argument (at least one that I am sure will be more forcible with you) is, that your readers will have both the right and the reason to complain of you. This chapter, which cannot when it is printed amount to so little as an hundred pages, will of necessity greatly increase the expense of the work; and every reader who, like myself, is neither prepared, nor perhaps calculated for, the study of so abstruse a subject so abstrusely treated, will, as I have before hinted, be almost entitled to accuse you of a sort of imposition on him. For who, he might truly observe, could from your title-page, to wit: "My Literary Life and Opinions", published as an introductory to a volume of miscellaneous poems, have anticipated, or even conjectured, a long treatise on *Ideal Realism*, which holds the same relation in abstruseness to Plotinus as Plotinus does to Plato.

Your affectionate, etc."

In consequence of this very judicious letter, which produced complete conviction in my mind, I shall content myself for the present with stating the main result of the chapter, which will be reserved for that future publication, etc.

Coleridge was evidently aware of the greatness of his friend, and may even have known that he was none other than the real Shakespeare reborn. At any rate he has put on record his rejection of the Stratford myth in these words: "What! are we to have miracles in sport? Does God choose idiots by whom to convey divine truths to man?" It is a question which is the more surprising, Coleridge's

naive temerity in expecting the Count to read his essay and even to say what impression it produced on him and might be expected to produce on the public—or the exceeding patience, good humor and tact shown in the reply. Coleridge had put the Count in a very awkward position by asking his opinion on the work, which, to say the least, he could not heartily approve; but he is perfectly equal to the occasion. He does not hesitate to speak the truth, but he does so with such loving skill as to merely awaken conviction in Coleridge's mind, instead of antagonism.

It is worth noticing in passing to what an extent the unusual but striking metaphors employed in the letter are drawn from architecture. That appears to be one of the many subjects well known to the Count. It is said that it was under his superintendence that the Gothic Cathedrals, which he here mentions, were built by the Freemasons of the middle ages. That information comes from occult sources, but the ordinary Baconian, who would be far from admitting any such authority, has discovered for himself that Bacon was a very competent architect. There will be occasion later to refer to the Count's familiarity with architecture.

Now to return to the two ideas which, as has been said, came to the present writer, apparently from nowhere, within a short period of each other, each being repeated in the brain on successive mornings while dressing. The earlier of these, which related to *The Ancient Mariner* has already been mentioned. The second took shape in the words "The Count wrote ROBINSON CRUESOE."

(To be continued)

STRONGER LESSONS

Have you learn'd lessons only from those who admired you, and were tender with you, and stood aside for you?

Have you not learn'd great lessons from those who reject you, and brace themselves against you? or treat you with contempt, or dispute the passage with you?

WALT WHITMAN

KROTONA NOTES

White Lotus Day was celebrated at Krotona with an impressive ceremony yet with a simplicity that was at once beautiful and refreshing.

Though every memory of H. P. B., and equally, too, of Col. Olcott, is precious to us, yet this time there were lacking the reminiscences that usually mark White Lotus Day celebrations and the thought was all of the living, present H. P. B. and H. S. O. and our need to attune ourselves to their high courage, strength and wonderful bigness.

The service opened with a reading from the VOICE OF THE SILENCE, by Mrs. Walton. Mrs. Russack intoned the beautiful closing stanza from THE LIGHT OF ASIA and Mr. Warrington gave a stirring talk on The Life Valiant, in which a new note was sounded. Or perhaps one not new, but attuned to the times and the new and different conditions we are facing as a Society today. A strong note it was, like the valiant soul of our great foundress who foresaw so clearly the stirring times that are now upon us. It had to do with today, with the living, and with the life that is necessary if Theosophists are to accomplish the mighty task laid down for them by H. P. B. and the Mighty Ones, whose emissary she was.

The service was concluded with an exquisite little ceremony in which all Krotonians took part. The hall had been arranged with the chairs facing three directions. At the eastern end, on a raised dais were the portraits of Mme. Blavatsky and Col. Olcott. And in the center of the room was a table laden with roses and rose-petals. Following Mr. Warrington, each member paid homage to our beloved founders by selecting flowers from the table and advancing and laying them as an offering before the pictures. After saluting the portraits in eastern fashion the member quietly passed out of the hall and when all had passed before the pictures, the service was over.

The ceremony is one used at Adyar on White Lotus Day and had an added value for that reason.

Mr. Warrington left Krotona May 12th to visit the Bay City Lodges and deliver public lectures in San Francisco, Oakland and Berkeley. At Berkeley Mr. Warring-

ton will speak at the University of California.

Two delightfully interesting lectures were given in the Temple in May by distinguished friends of our Movement. Swami Paramananda, noted lecturer and author, spoke on "The Life Beautiful," thrilling his audience with a glimpse of the beauty of life when lived in harmony with the highest Theosophical ideals. After the lecture, tea was served in the Court and an informal reception given the Swami.

A lecture on Hamlet, with dramatic readings from the play, was given by Mr. James Young, famous Shakespearean actor and lecturer. Mr. Young is one of the most polished and forceful artists Krotona has had the pleasure of enjoying for a long time, and the evening was intensely interesting both from the intellectual and artistic standpoints.

On May 17, Judge A. A. Purman, one of the oldest and most loyal workers of the American Section, T. S., passed into the Higher Life. Judge Purman had been a member of the T. S. almost from its inception and made Theosophy the chief interest of his very full and useful life, giving it most generously of his time, wealth and talents. He enjoyed the privilege of a warm personal friendship with many of our leaders, including Mrs. Besant, Mr. A. P. Sinnett, Mr. Judge and Mr. Udney. The loving thoughts of the many who have felt his inspiration and help follow him into the new life.

Among the visitors who registered at Krotona during the past month were the following:

Miss Alice Banks and Miss Taylor, Adyar, Madras, India; Mrs. Leroy Harvey, San Francisco; Mrs. Charlemagne Tower, Philadelphia; Alice Cole Young, Chicago; Mrs. Lillian Whiting, Boston; U. Soe Thein, Burma; Mah Thaw Thein, Burma; F. J. Goebell, New Brunswick, Canada; Katherine Platt, Bellevue, Ky.; Mrs. Ada Pineo, Phyllis E. Smith and Mrs. Bessie Smith, Victoria, B. C.; Dr. D. J. Wait, Helena, Mont.; Mrs. M. M. Bamman, New Castle, Pa.; Thos. H. Talbot, Oakland, Calif.; Nina B. Brush, San Diego, Calif.; Prof. B. Shimo, Kyoto, Japan; Alexis Neurasoff, Moscow, Russia; Vladimir Grodsky, Alexandra Grodsky, Petrograd, Russia; Mrs. A. M. Climo, Cleveland, O.; Wm. Strain, Belfast, Ireland, and Swami Paramananda, Boston.

FROM THE NATIONAL PRESIDENT

THE VALUE OF T. S. MEMBERSHIP

I HAVE received an interesting letter from a young Theosophist which bears upon an important principle that has begun to concern us somewhat as a Society. The writer of the letter is a young man of ability. He is intellectual and quite of the type of the teacher. Therefore his nature tends rather to the consideration of theories and intellectual concepts. The letter shows the effect that the absorbing interests and contacts of the work-a-day world are having upon him, and as his case is more or less similar to that of many other Theosophists more fully endowed with theoretical than practical every day experiences of life, it may, I hope, be useful to look at parts of the letter and discuss them in relationship to the true position of the ideal Theosophist in his relationship to his Society and the outer world.

The letter opens:

A few days ago I received the MESSENGER, and as is ever the case I enjoyed reading it through from beginning to end. (This was the January number.) It reminded me of all the things and people, which have become dear during the time I lived among the Krotonians. Lately I have not had much time to devote to Theosophy. You know how it goes then—one drops out of the work almost automatically. At present I am (here he states the nature of his business).

As I said, I have not much time to spare for Theosophical work, and I do think it will be best for me to drop out entirely for a while, and plunge into real life for some time. When, after all, I have proven myself strong enough to stand its temptations, I will come back to the Society, a strong man—with something to offer—my manhood. I do believe that that is one of the most necessary things which all Theosophists should do. One is worth so much more for the work of the Masters, if he is hardened in the struggle for existence—not only for a bare physical existence, but even in the competitive campaign for material wealth. After all that is one of the theatres where not only your mentality, but also your moral and spiritual strength are tested to the utmost—at least if you start with a certain conception of your individual moral responsibility. I decidedly do

not believe in sticking to Krotona. It makes one narrow never to see real life, and be an actor on the battlefield of Kurushetra.

The more I come in contact with people here (and my work makes it necessary for me to meet almost everyone of any prominence here in ———), I realize, that we indeed have much for the well-being of the world in our splendid teachings—but that the way in which we ought to offer it to humanity, has not yet been found. It is indeed surprising to note how much enlightenment is needed—and wanted, at that. But the world judges all that is offered according to the old saying: "By their fruits shall ye know them." And when we come with the teaching we have to give, the only advertisement is our own (physical, psychological and spiritual) health and strength. And as long as we have not got that—better not teach anything.

I hope that these few effusions will be understood by you in the sense in which I send them: as a monologue, straight from the heart, from man to man.

I cannot help feeling when a Theosophical worker drops out of the work of the Society, and especially when he drops his membership, that he has not truly understood the meaning of the Society and its work. Too many seem to consider it as an exclusive and at times even a seclusive affair that has no co-operative relationship with the business of life. This to my mind is a profound mistake. I have never yet found that membership in the Theosophical Society was inconsistent with vital and worthy connections in any other department of life and could never see why people had to take a narrow view of their membership. To me the Society is an open forum upon which people of all types and connections can legitimately and helpfully stand. Our membership includes people of practically every faith on earth found in all types of business and professions. It affords a common ground upon which all may stand and feel fraternally at home. No doubt the greatest number of our members are already engaged in some kind of practical enterprise or business and do not find the dual association inconsistent. Why,

THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY

NOTICE OF THIRTY-THIRD CONVENTION

The convention of 1918 ordered that in view of the possibility of continued war activities, the annual meeting of the Section for 1919 should be held at Krotona, at a time to be fixed by the Trustees, unless it should appear to the Trustees for very cogent reasons that it should be held elsewhere. The Board of Trustees, in session May 10, 1919, decided that for very cogent reasons the 1919 convention should be held in Chicago, Illinois. Therefore the following notice is given:

The thirty-third annual convention of the American Section of The Theosophical Society is hereby called to convene in the City of Chicago, State of Illinois, on Thursday, the 4th day of September, 1919, at 9:30 o'clock A. M., in the Edgewater Beach Hotel, 5349 Sheridan Road, for the election of certain officers and the transaction of such other business as may properly come before it. This annual convention will adjourn from time to time until its business is finally finished, and may hold any of its subsequent meetings as it shall elect.

The present incumbents of the elective offices whose terms of office expire upon the election of their successors are: H. C. Stowe, Mrs. Mary King, Dr. F. F. Strong and C. F. Holland, members of the Board of Trustees; Francis G. Hanchett, member of the Judiciary Committee.

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

IMPORTANT TO MEMBERS

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

1. Sign the proxy on the form below, inserting therein the name of any person whom you may desire to act for you at said convention.
2. Tear off the said proxy and mail the same immediately to The National Secretary, at Krotona, Hollywood, California, with the word "Proxy" marked on the envelope. Put the proxy alone in the envelope.
3. Notify by letter the person whom you may choose as proxy, of your action in so doing.

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

Faternally,

CRAIG P. GARMAN, National Secretary.

By order of the Board of Trustees.

PROXY

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

..... with full power of substitution in the premises, to be my proxy, to vote in my name in the thirty-third annual convention of the said Section to be convened in the year 1919 and in any adjournment or adjournments thereof, and to act for me in said convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof. All previous proxies are hereby revoked.

Given under my hand and seal this.....day of....., 1919.

[SEAL]

(Write name plainly)

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

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

(Over)

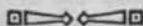
THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY

BOOK OF CONVENTION PROCEEDINGS

SPECIAL NOTE: Do not fill in this side.

PROXY BY SUBSTITUTION

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



I hereby appoint.....to represent
me in 1919 convention and to exercise this vote thereat with full power of substitution.

(Signed).....
Original Proxy.

therefore, should it ever be necessary for one who has been steeped in a Theosophical atmosphere, merely because, from necessity or otherwise, he has to throw himself into the activities of business or professional life, to withdraw from the Society? Let a man be absorbed as he may be in the world's activities; there is yet always something to be gained by holding his contact with the Theosophical movement. Through this movement there is retained a touch with the higher business of life, the business of conducting the scheme of evolution upon this planet, and those who know the value of this contact realize its inspiring and stimulating value in any enterprise in which we may engage.

One reason why I do not consider this an isolated case in this: Not many years ago a clarion call went forth from our President, urging us to carry Theosophy out into the outer world, to put it into channels that would convey our truths in understandable form to the great masses of the people—a most excellent and admirable program. Our members have always been somewhat of the monastic type, delighting far more in self development than in plunging into the experience of life's more or less material activities. And so it was a good thing to get them headed in a more altruistic direction. Yet I foresaw at the time that unless our members were fairly strong in their Theosophical fidelity, they would soon be absorbed by the outer interests. In spite of the very strong hold that Theosophy usually takes upon its members, unless one is endowed with that most necessary quality of stability, one is very apt to lose one's centre of gravity when plunging too exclusively into the activities of business and professional life. I have seen a number of cases wherein this rather childlike loss of balance has occurred. In the case before us let us admit all the value that can come to a young person in plunging into real life, to make himself strong in his ability to do things, to gain a keen perception of the viewpoints and psychological reactions of the people; it is all very excellent and necessary until the soul has gained its experience and has been able to discern the difference between the real and the relatively unreal; but why

drop all spiritual connections; why lose the touch with the agency that has been an inspiration, a guide and a comfort in the past; why think and act in terms of such exclusiveness? I should like to see our young people holding their vital link and carrying all its inspiration into the outer world and fulfilling the delightful duty of being a vital channel for the spiritual forces of the immortals to the mortals on earth. I do hope that we shall all be more balanced in these matters. For twenty-three years I have been a member of this Society, and I am more convinced today than ever that ours is an awe-inspiring movement. The form-side of it may not make a very big splash in the water from the viewpoint of the practical materialist, but looked at from the life-side, where the backing of the Great White Lodge is seen, and understanding the means it provides for the development of links between the Immortal Members of that Lodge and capable leaders and teachers in the outer Society, one can realize that this Society is a conduit from the real Fountain of Youth whose waters bring to the world Life and Light and Love, resulting in spiritual refreshment, contented understanding and human happiness to all who have ears to hear and eyes to see. So great is this wondrous life-side that those of us who have the most to do with the form-side are impressed every day with the inadequacy of the latter as an expression down here, of the beautiful things we perceive within, and it is incumbent upon us all to strive in every way to increase the power and the beauty of our work; to make it strong and admirable, even in the eyes of the so-called world. We have a message of vast importance. Hundreds of thousands of people, yes, millions, would be greatly blessed if we could only give this message with the adequacy we should. We should think more of giving the message than of acquiring worldly graces and powers for our own personal development. It is the message, the message, the message that we must get out—this great message telling the people that there is a Spiritual Hierarchy upon our planet, charged with the self-assumed duty of guiding the evolution of our race from its simple beginning up to spiritual per-

fection; the message of Karma, or the working-out of the perfect law of Justice in all departments of our nature; the Law of Periodicity and the creative power possessed by everyman of making his future just what he will, within the broad scope of the fundamental law which none may transcend—that law that makes for the ultimate perfection of every man; the continuity of life and the orderly upward refinement of matter from the grossest physical to the most spiritually refined textures, and the presence within the finer planes of nature of an infinite variety and number of conscious intelligent beings, all co-operating as one grand whole in the cosmic body of the One presiding Cosmic Intelligence. When the true spirit of this message is carried out into the consciousness of the great minds of the earth, the minds that are carrying the burdens of peoples in all their varied associations, then shall the rule of Law and Order be established on earth and the chaos of selfishness and blindness through which the race has been passing for so many generations be at a comparative end. Humanity has sailed its ship upon the rocks simply because it has lost its chart. I feel that the message of Theosophy reveals that lost chart and restores it into the hands of all for the practical guidance of the future. Let us get this message out; there is absolutely nothing in modern times more important than the spreading of Theosophy in understandable terms. The Universal Brotherhood that we stand for is not the sloppy sentiment that some cynical critics pretend to think it is. It is a vital business proposition, a cornerstone of professional ethics, the very heart-beat of true religious idealism; the intelligent source of inspiration for all true science and the very life and soul of true Art. Our solar system is a being, an entity, an organism, a cosmic body, if you please, and we are the atoms that help to make it up. That is the fundamental basis of our Theosophic doctrine of Universal Brotherhood. Being as we are, therefore, parts of one vast organism, think of the unspeakable folly of a life of selfishness; of competition: of destruction, and all those things that blinded humanity has been engaged in. Then on the other hand, realize the inspir-

ing ideal that the message of Theosophy holds before us, of each doing his bit to help in the ultimate achievement of the making of this absolutely perfect cosmic body through which the Infinite Mind may find a perfect expression for His Divine Will, Wisdom and Love. What greater message could there be, what greater work could one enter into? Beside it the petty little struggles of the personal life look very unreal indeed, and the joy of having a hand in the great cosmic process, with a consciousness of what it means and something of what it is leading to, seems the most real of all things.

Friends and brothers, try to think more of the inner and the real side of our great movement; then nobody on earth can keep you out of it; no power on earth can break your connection with it; no *ignis fatuus* in the marshes of outer life can possibly prove alluring in the golden sunlight that shines through the ideals that have been entrusted to our Society as the modern custodian of the Ancient Wisdom.

WHAT IS LIBERTY?

When Liberty was born in the world, then there arose the hope that at last the Egos of men could have a chance to intelligently direct their own personalities. What could the poor, semi-developed Egos do when all the personalities throughout the world were clashing against one another, most of them slaves, obedient and suffering, mere puppets in the hands of stronger personalities? But now in the growing days of Liberty, men have more freedom to regulate their lives according to their own inner leadings, and that gives the Ego at last a chance. The four great nations of the earth who stand foremost in the momentous work of bringing Liberty to the world are America, France, England and Italy, and it is interesting to note what an enormously important function these nations are playing in the present colossal task of setting the nations of the earth free to follow their respective destinies according to their own national sources of inspiration, that is to say, according to the spirit of the National Deva created for their evolutionary guidance. As it is with the individual, so it

seems to be in the case of a nation. It may be rather "unmodest" of me as an American to say so, yet it must be quite obvious to all clear-seeing eyes that in this struggle for liberty the part that America has played and is now playing is second to that of no other nation on earth. Undoubtedly it has been the duty of this young nation to stand forth as the vigorous advocate of this important spiritual principle of Liberty and through the power of both precept and practice to urge upon the other nations of the world the fuller adoption of its blessings as a modern progressive principle of life. The true principle of Liberty therefore is a spiritual principle giving to every evolving Ego a greater power over the earthly activities of his personality, enabling him to proceed along the roadway of evolution more consciously and more beautifully than in the dark ages of autocracy and despotism.

TO REFORMERS

Did it ever occur to you that one of the reasons why the reformer and his reforms are so repugnant to the more conservative people is because he usually puts forth his ideals in such a crude form. It has taken years and years for certain worthy ideals to get a footing, and when one finds out the reason why, one sees that it is not due solely to over conservatism, but also to the fact that our fanatical reformer has left the problem of beauty entirely out of his consideration. People are only now beginning to realize how exceedingly practical Beauty is. There is not the shadow of a doubt that Beauty pays in every conceivable way, only there is beauty and there is beauty; in this discrimination enters as in all other things. If you have an idea for the helping of humanity, something that is going to improve the quality of the race, put that idea out in a beautiful form—a practical, beautiful form, and it will go. Insist upon its being ugly and crude, under the fallacy that it is subserving the ends of efficiency, and you are doomed to ultimate failure. Friends, the Goddess of Beauty is here to give success to all your worthy undertakings. She is a modest divinity and has to be wooed before she can be used.

Neglect not her charms if you would have your ideals become a success.

Let us look before us now into the world that is to be. Behind are the hideous days of selfish struggle, competition and blank ignorance on the part of millions and millions of the inhabitants of the world, with our city slums, filthy streets, perfectly hideous architecture, debasing and debilitating the spiritual nature of those who live among them. Soon the general ugliness of our civilization will begin to wane. Before us is all the future. In the days to come people will begin to reconstruct our civilization; and try to establish it upon a basis of the fundamental spirit of unity which must be recognized more and more as time goes on. If the builders of the new civilization will only utilize the principle of Beauty in all their calculations, they will create a marvelous piece of cosmic art, wherein the essential beauty of the life side of things, a side that never forgets the unity of all, will find adequate expression in a form which will mean success to the great process of evolution in all its departments. There is nothing permanent and real in the position of the so-called practical materialist who says Beauty is not efficient and is too costly; the view is narrow and temporal. Beauty is the best investment that can possibly be made; it is the key that unlocks nature's great storehouse. Think it over. Beauty pays on all planes of Nature.

A PAN-RELIGIOUS IDEAL

THE NEW YORK EVENING POST recently contained a communication from Rameshwar Sinha, Maharaja of Durbhanga and General President of the Mahamandal, wherein he proposes the establishment of a hall of all religions at Benares. The essential features of his proposal being:

(1) I would have a hall to serve as a meeting place for Hindus (including Sikhs), Mussulmans, Christians, Jains, Buddhists, Parsees and Jews. Of course the recognized denominations coming under the common name of Hindus, Mussulmans, Christians, Jains, etc., would have equal title to the hall. The various schools of dissent such as Brahmos and Arya Samajists among Hindus and non-conformists of other persuasions, will, of course, be equally welcome.

(2) A library (either accommodated in the hall or in a separate building, according to

the means and space available) containing the Holy Books of, and other religious and philosophical works pertaining to, all creeds and sects.

(3) Places of worship for followers of the various creeds and sects, for example, Hindu and Sikh temples, Islamic musjids, Christian churches, Jain mandirs, Buddhistic viharas or pagodas, Jewish synagogues, and so forth.

(4) Homes for priests, ministers, teachers, etc., of the various creeds and sects.

(5) Rooms for the accommodation of the students of comparative religion and philosophy. (The incomparable facilities to be offered by such an institution for the direct study of different creeds and philosophies connected therewith will draw students and inquirers from all parts of the civilized world.)

(6) Offices, servants' quarters, etc.

The Maharaja adds that at first sight the notion may appear rather utopian, but that it should not be forgotten that the most practical people in the world, the Americans, gave partial effect to the idea in their Parliament of Religions which was held in the most American city in America,—Chicago. It seems that already sufficient land is available in Benares for this most ideal project. As one reads over the proposals, one sees the hand of Theosophy in them. At least two of our three Objects look out from them and stare you in the face. That is good.

Those who have seen the booklet describing Krotana and its ideals will recall that we Krotonians have also made on the mental plane a Pan-Religious Temple and some day we mean to do our utmost to bring this structure down from that plane to the physical. The readers will also recall that we have conceived the ideal of a Pan-Religious Drama, or dramatic ceremonial, to be celebrated here periodically with such certainty as to enable people to make pilgrimages to Krotana to witness or participate therein.

How futile such proposals would have seemed in the early days of the Theosophical Society! How sentimental all this talk about Brotherhood was considered in those days! But now see how all the world is talking, acting and planning for Brotherhood. Comparative religion is a commonplace, even among the dogmatic religions themselves, and as to the study of the obscure laws of nature, the latent powers in man, these are claiming the notice of some

of the most distinguished names of our generation. As Theosophists we can say: surely our day has come. But how these things have had to be fought for by those who undertook the difficult task of pioneering them! Posterity will give the Founders of our Society far greater credit for their momentous work than our contemporaries have yet seen fit to do.

THE CONVENTION

The Board of Trustees have decided to call the next convention for September 4th, 5th, 6th and 7th, 1919, to be held at the Edgewater Beach Hotel, Chicago. This hotel is beautifully and quietly located on the North shore of Lake Michigan and will be a delightful place for our meetings. All activities will be held there, except the evening lectures, which will be given down in the loop district. The rates at this hotel are upon the European plan and it is suggested by the Manager that those intending to stop there had better make their reservations as far ahead as possible, as the hotel is a very popular one and is full most of the time; in fact he says he can only guarantee a reservation of thirty rooms at this time. The prices are \$2.00 per day and upward. There are other less expensive hotels, not very far distant. With the exception of Krotana, this will be the most suitable place in which our American Convention has ever been held.

ACKNOWLEDGMENTS

Mr. Jinarajadasa and Mr. Arundale have written to express their thanks to the Section for the resolution passed at Convention.

FROM MR. ARUNDALE

Society for the Promotion of National Education, P. O. Box 904, Adyar, Madras, India.

Dear Miss Neff:

We are delighted to hear that you are collecting such a good sum for our National Education Work here. We are very grateful to our American friends for the interest they show in the work in India. I understand that you wish the money to be spent on the education of the girls; of course the membership subscriptions must go to the General Fund. I have asked Mr. Fritz Kunz who is accustomed to the coinage to write to you on the matter; he is my Financial Assistant and will send receipt in due course.

Sincerely,

(Signed) G. S. ARUNDALE, Registrar.

FROM THE NATIONAL SECRETARY

STRIKING A BALANCE

OUR Theosophical family has good reason to feel pleased over the general outlook throughout the world as regards the awakening consciousness of the human race, although the price of misery, starvation, and mental and physical anguish, that is being paid to attain it is so great.

Spiritual enlightenment seems ever to have been preceded by severe suffering. But it is in just such a period as this that the mind seeks new knowledge in the form of a reason for the pain and sorrow it is forced to bear. The limitless wisdom of Theosophy points out the cause of human sorrow and the remedy for the suffering.

There are two general methods for disseminating the religion of truth: the one, through personal contact of individual with individual, where the lighted flame creeps from one to another, so to speak; the other, through means of organized propaganda on a large scale, where an appeal is made principally to the intellect.

Every individual who lives the Theosophic life is a powerful and beneficent agent for good among his fellows. The influence of one who not only "lives the life," but who consciously endeavors to stimulate the highest and best in others, diligent in the practice of self-control and service, multiplies his power geometrically. This opportunity stands at every man's door.

Organized propaganda is a means by which any truth (e. g., Reincarnation) may be quickly spread far and wide, conveying a broader understanding of, and deeper sympathy for, certain fundamentals. Thus, through co-operation, each dependable unit is an organization such as the T. S., contributes his strength and power which, combined with the other units, supply an instrument that can be more far-reaching in its results than individual effort along that line.

One who wishes to make the wisest and best use of his powers utilizes both methods of work for humanity. Constant and daily individual effort is supplemented by organ-

ized effort. The energy one has to spend is carefully calculated, and then placed at such points as will accomplish the largest amount of good for the expenditure involved.

It is essential that great care should be used to maintain one's balance. Those members whose place is in the Theosophical Society should endeavor to hold a strong link with the Society, while they extend their lines of work in various directions. The power of a Society may be measured not so much by its large numbers as by its united action and one-pointedness as a whole. Harmony within means effectiveness without.

At the basis of all reforms and all social reconstruction lies the problem of educating the individual. True education includes a knowledge of natural and spiritual laws. Theosophy very definitely gives this knowledge and points out true relationships. Hence, it is clear that the one who disseminates Theosophy by word and life strikes deeply to remove the source of ignorance, helps to put an end to pain, and adds to the joy and happiness of the world.

Those who wish to make the most of their capacities and energies, should strike and hold that balance that will enable them to use organizations where they are necessary to accomplish the ends desired, at the same time not losing sight of the relative value of individual expression and personal freedom of thought.

TWO HUNDRED LODGES IN AMERICAN SECTION

An analysis of the Monthly Lodge and Membership Record shows the total number of lodges in the American Section to be 200, with a total active membership of 7763 at April 30th.

The above number of lodges includes two new lodges not previously reported—Long Island Lodge and Summerland, B. C., Canada, Lodge, each composed of twelve enthusiastic Charter members. Both new lodges have a splendid future before them.

Word has been received from Mrs. Laura S. Wood, War Secretary, that a substantial

lodge numbering twenty-four members has been organized at Little Rock, Ark., by the T. S. War Work Department. The Charter application has been mailed to the National Secretary's office, and the prospects for additional membership are reported as being very good.

The enrollment of new members in the American Section is increasing at the rate of approximately 140 per month. This is a good figure considering the few lecturers that are in the field at the present time.

REGARDING SECTION DUES

Lodge Secretaries are usually busy people. Members of lodges can render a brotherly service by making it a point to call on the Lodge Secretaries to make the payment of the Section Dues which are payable in advance on July 1st of each year.

Dues Slips for all lodge members were placed in the hands of Lodge Secretaries early in June for convenience in mailing. Members-at-Large will receive notices direct from the office of the National Secretary to whom the Section Dues should be sent.

DEATHS

Nine members were released from physical bondage during April, to partake of the joy of realms of Light and Happiness in the spiritual world.

John C. Andrew, Toronto Lodge.
Mrs. Edith M. Bain, Portland (Ore.) Lodge.
Henrietta K. De Voe (Mrs. H. E.), Syracuse Lodge.
Calvin W. Doe, Big Rapids Lodge.
Mrs. Caroline S. D. Hahn, Washington Lodge.
Mrs. Ella May Hickling, Oakland Lodge.
Mrs. Anna J. Nilsson, Salt Lake Lodge.
Miss Lina G. Rothwell, Ottawa Lodge.
Prof. Charles H. Sykes, Blavatsky Lodge.

Changes of address should be sent promptly to Craig P. Garman, National

Secretary, Krotona, Hollywood, Los Angeles, Calif.

CONVENTION IN CHICAGO

In this issue of THE MESSENGER will be found a pink sheet supplement containing an announcement of the annual Convention which is to be held this year in Chicago beginning September 4th, and continuing for four days.

All members who do not expect to attend the convention in person are requested to at once fill in the blank proxies attached to the pink sheet, and forward same in a separate envelope to Craig P. Garman, National Secretary, Krotona, Hollywood, Los Angeles, Calif.

FINANCIAL STATEMENT

STATEMENT FOR APRIL, 1919

Receipts		
Fees and Dues.....	\$ 333.68	
General Fund	2.00	
Publicity Donations	220.54	
Krotona Special Operating Fund....	36.16	
Messenger Subscriptions	34.74	
Interest	4.39	
Incidentals	23.09	
	\$ 654.60	
Cash on hand April 1, 1919.....	1965.46	\$2620.06
Disbursements		
Salaries	\$ 362.50	
Fees and Dues.....	25.88	
Stationery and Supplies.....	45.90	
Postage	10.13	
Printing	12.00	
Telephone and Telegraph.....	7.00	
Cartage and Express.....	.54	
Krotona Special Operating Fund....	221.77	
Incidentals	10.27	
	\$ 696.99	

MESSENGER DEPARTMENT

Salaries	\$ 90.00	
Postage	32.00	
Printing	103.00	
Stationery & Supplies.....	2.20	
Incidentals	17.66	244.86

PUBLICITY DEPARTMENT

Salaries	\$120.00	
Telephone & Telegraph.....	1.00	
Stationery & Supplies.....	24.72	
Postage	10.00	
Printing	133.50	
Incidentals	15.85	305.07

	\$1246.92	
Cash on hand May 1, 1919.....	1373.14	\$2620.06

MONTHLY LODGE AND MEMBERSHIP RECORD

April, 1919

Total number of Lodges.....		200	
Lodges chartered	3	Lodges dissolved	0
New Members	138	Deceased	8
Reinstated	15	Resigned	2
Transfer from other Section.....	0	Transfers to other Sections.....	3
Total Active Membership.....	7763	Transfers to Inactive Membership.....	0

NATIONAL PUBLICITY DEPARTMENT

RAY M. WARDALL, *Director*

CORA E. ZEMLOCK, *Assistant Director*

A NEW FIELD OF ENDEAVOR

The ever-present problem to the Theosophist who strives to serve his cause is: Where is the unseen opportunity?

This is particularly the case with your National Publicity Department in its effort to find the embryo Theosophist not yet contacted by a Lodge or an F. T. S.

Ours is a great country, with a hundred million in population. There is, among them, an unguessed proportion of ill-nourished souls in search of the sustenance of a spiritual philosophy ripe to their needs. It is surprising to note how they grasp at the inadequate and injurious pseudo-occultism so readily found on every hand, in their effort to find the hidden solution of their problems—something to meet the subconscious need for a means of unfoldment.

It must be the aim of National Publicity to avoid mere duplication of the work of the members and Lodges, and to uncover means of reaching that unknown quantity with its service, to fully justify its existence.

The great medium for the exchange of supply and demand is the advertising column. Recourse to it has proven this to be a fertile field in which to sow the seed which will result in a crop of enquiries. For a small outlay, a few brief notices have already resulted in more than a hundred requests for free booklets. This preliminary testing has shown it to be an effective means of propaganda by which to reach the public in localities entirely untouched because of their remoteness from Lodges and the T. S. membership.

There are our great National Weeklies, with a circulation of a million copies. *Each copy is read by more than one person.* What an opening is afforded by one small notice!

Here is a means to place before several million pairs of eyes an offer for free Theosophical literature. The titles of the booklets present fascinating vistas—reincarnation, the life after death, thought power, the law of human destiny—topics which ap-

peal to thinking men and women today as never before.

This is an opportunity of unlimited proportions, of which the Department is unable to take advantage as it might, for funds cannot be diverted for this purpose from the contributions toward the distribution of pamphlets. Those to whom this line of service makes an appeal and who recognize the scope of its possibilities may well give us their aid, in large or small measure, for this specific purpose. Besides the response which such a notice brings in actual calls for the booklets, there is an added value in that it keeps the name Theosophy before the public eye and is an indication of the nature of its teachings.

CONVINCING STATISTICS

A timely proof that subjects such as above-mentioned are engaging the attention of the general public is shown in the report of the January circulation of books in the public libraries, in which Sir Oliver Lodge's *RAYMOND* stands fourth in popularity in the West, sixth in the South Central States and a close seventh in New England. Its popularity is closely rivaled by Sir Arthur Conan Doyle's *NEW REVELATION*. We quote these significant comments in explanation of the demand for books such as the above, from an article in *The New York Sun* (N. Y. C. Literary Section):

"The obvious comment on this widespread display of interest in Spiritualism, psychic phenomena, or whatever term by which one wishes to describe the common theme of these two books, is that the deaths of so many hundreds of thousands of the world's bravest and best has its natural reaction in the human craving for evidences and convincing proofs of immortality. Coupled with the demand, widespread and persistent, for such books as *THE DEAD HAVE NEVER DIED* and *PSYCHIC PHENOMENA* of the War, the popularity of *RAYMOND* and *THE NEW REVELATION* seem to indicate that the mysticism which our European comrades-in-arms have commented upon as the most striking phase of American national character as revealed by our men in khaki is striking new roots, or at least sending out new branches from the old root."

In this connection, notice is taken of the indication of another current phase of American character in the increasing demand for "self-help" books, which may be ascribed to another manifestation of the social and spiritual unrest growing out of the war and its upheavals. Titles like *How to Build Mental Power*, *Power of the Will*, *How to Get What You Want*, *Your Forces* and *How to Use Them*, *Analyzing Character* and *Man's Supreme Inheritance* represent a growing ratio of the volumes passing in and out of the public libraries.

The dangerous tendencies of the new thought movement are expressed in the attempt to use the powers and forces of the mind for the benefit of self in a material sense. Here Theosophy may be applied with a corrective influence drawn from its definition of the law of action and reaction, and the deeper understanding of the legitimate use of thought power. To meet the demand for an adequate presentation of the possibilities in the control and development of self, our literature might well dwell more on this vital phase of Theosophy. This would enable the student of this new mysticism to steer clear of the rocks and shoals which strew his course in guiding his destiny in self-determined channels.

There can be no more valuable means of propaganda at this crucial time than to make Theosophical books increasingly available in the public libraries. This can be done more systematically if members will co-operate with this Department to cover the needs in this vast field.

FROM MR. WATSON

During March and April I visited twelve lodges, and also spoke in two cities where no lodge yet exists. The lodges were Houston, Waco, Ft. Worth, Dallas, Oklahoma City, St. Louis, Louisville, Cleveland, Pittsburgh, Wheeling, Birmingham and Montgomery.

While in Missouri, I stopped a few days at Joplin, and gave a parlor talk to about twenty-five people at the home of my mother, Mrs. Kate Watson. I think little effort would be needed to re-establish a lodge there.

I also stopped off at New Castle, Pa., at the invitation of Mr. Harry G. Euwer, and gave two public lectures. The splendid preliminary work and newspaper advertising done by Mr. Euwer brought out audiences of over one hundred each

night, and the interest was such that steps were at once taken toward the formation of a study class which ought soon to develop into a strong lodge. The Pittsburgh Lodge rendered valuable assistance at New Castle by sending a representative who distributed free literature and copies of *AT THE FEET OF THE MASTER* at each lecture. If more lodges throughout the Section would pour themselves out in service upon the cities surrounding them, I feel sure that thus not only many new centers would be opened up, but the lodges themselves would learn that "We grow by giving" applies to organizations as well as to individuals.

The past two months have been months of successful work from every point of view. With only one or two exceptions, the audiences have been entirely satisfactory and proportionate to the amount of advertising and personal effort expended by the members of the lodges. When the audiences are sufficiently large the contributions are then likewise sufficient to provide for the needs of lecturers depending upon voluntary contributions for their support. If all lodges could only be made to realize this, they would pay more attention to getting out a satisfactory attendance and would not spend their energies in worrying over the financial problem.

The newspapers in most of the places visited have given splendid write-ups of the lectures and in several instances have sent reporters to the meetings.

I am also well pleased with the friendly interest and sympathetic spirit that is being shown toward Theosophy by the ministers at many of the places visited. In running back over the season's work, I find that I have had ten ministers, representing eight different denominations, in attendance at my lectures, and the interviews I have had with these and others not in attendance have convinced me that the Theosophist who desires to do work in the various Christian churches will find ministers and congregations ready and willing to accept him if approached in the true spirit of service and brotherhood.

CLAUDE L. WATSON.

FROM MR. HANCHETT

At my three lectures in Boston the large and pleasant headquarters were comfortably filled. This large lodge is very much alive and is doing splendid work. Seven new members joined during the series and the same number at Springfield, Mass., where the attendance at the three lectures was excellent.

At Albany I gave only two lectures, both well attended. Much interest was shown and five members joined. This Lodge is rather small, but it has a few very devoted and earnest workers. I believe it is starting on a period of renewed activity and success.

Schenectady Lodge is also small, but it is making a gallant fight and is gradually growing. Albany Lodge is exemplifying the spirit

of the Order of Field Servers and is supplying Schenectady with a fine teacher, who holds a weekly class there. Four members joined.

The Syracuse Lodge needs help. Nearby lecturers might profitably visit it frequently. I was much impressed with the idea that "the harvest is ripe" in this growing city of upwards of 150,000 inhabitants. In order to get ready for my visit the Lodge rented headquarters which it had not had for six months. Four members joined.

Rochester is a haven of delight for Theosophical lecturers. The Lodge has commodious headquarters advertises the lectures well and gets out large and responsive audiences. A wave of enthusiasm lifted ten new members into the Lodge.

At Buffalo, in spite of stormy weather, the attendance was fair and the collections (which send the lecturer rejoicing on his arduous way and enable him to pay his railroad fare) were unusually large. Six new members joined. Our veteran and genial Divisional Lecturer, Dr. Barnard, presided at two of the lectures.

At Toronto we had what they speak of there as "a campaign," with three lectures downtown at their large hall and four in the outlying districts, the estimated attendance Sunday evening being 400. Nine members joined. Mr. Albert E. S. Smythe, the President, is a prominent figure in Theosophical circles. He and his Lodge are doing very remarkable work for Theosophy.

ITINERARY FOR JUNE

Columbus, June 1-3; Cincinnati, June 4-6; Louisville, June 8-10; Indianapolis, June 11-13; Chicago, June 15-22.

FRANCIS G. HANCHETT.

FROM DR. BARNARD

Dr. Barnard submits the following report of his activities as Divisional Lecturer since Oct. 1, 1918:

In 1918 I lectured in Buffalo four times; Hamilton, Ont., four times; Toronto, Ont., twice; Rochester, N. Y., once; Hamilton, Ont., twice; Rochester, N. Y., once.

In 1919 I lectured in Buffalo ten times; three of the lectures being in the Hotel Statler to capacity houses; Rochester, N. Y., four times; Hamilton, Ont., once; and Toronto, once.

I still have one lecture in Buffalo and one in Hamilton on the list.

As I am able to give only week-ends to the work and as the increase of carfare has been considerable, my activities have not been as many as in previous years.

Several tentative dates are under consideration for next fall and the outlook for increased activity is very promising.

T. P. C. BARNARD, M. D.

NORMAL TRAINING CLASS

The first Normal Training Class of the Order of Field Servers finished its course with a

week's program at Santa Barbara, a hundred miles north of Krotona.

For six successive days the members of the class gave noon-day talks on World Problems in the Light of Theosophy; at three in the afternoon an informal class on Elementary Theosophy, with questions; at seven in the evening a "Life Unfoldment Class;" and at eight a public lecture.

All meetings were free except the "Life Unfoldment Class," for which an entrance fee of \$3.00 was charged. The program was so arranged that usually four different workers figured in the four programs of the day. The last day a members' meeting was held, and three new members were received into the Lodge.

Santa Barbara is glad the Normal Training Class has practice work as one of its requirements and furthermore that the class "practiced" on its Lodge.

EDUCATIONAL DEPARTMENT,
ORDER OF FIELD SERVERS.

NATIONAL PUBLICITY RECEIPTS

APRIL 10th to MAY 10th

Mrs. I. Rusden, Santa Rosa, Calif.	\$ 5.00
Berkeley Lodge, Berkeley, Calif.	3.00
Lulu M. Myers, Pasadena, Calif.	1.00
E. Rook, Denver, Colo.	1.00
A. J. Bell, Tucson, Arizona	1.00
Thos. B. Clayton, Kenora, Ont., Canada	2.00
Krotona Lodge, Krotona	1.00
John O. Natterlund, Mt. Vernon, Wash.	6.00
Bess, L. Christiansen, Kansas City, Mo.	5.00
Portland Lodge, Portland, Ore.	.50
Enid A. Robinson, Oceanside, Calif.	1.00
Sophie M. Carlson, Portland, Ore.	2.00
Nellie Gates, Hamilton, Ont., Canada	1.00
Seattle Lodge, Seattle, Wash.	.50
Mrs. Harry C. Johnson, Glencoe, Ill.	1.00
Adelaide M. Cox, Santa Rosa, Calif.	2.00
Mrs. Joseph Wilson, Washington, D. C.	2.00
Morris Aron, Phoenix, Arizona	.50
Mary Katherine Smeltzly, Fort Wayne, Ind.	1.00
Long Beach Lodge, Long Beach, Calif.	1.00
Ada Horton Bird, Krotona	2.50
Mrs. Rebecca J. Boardman, St. Petersburg, Fla.	1.00
Chicago Brotherhood Lodge, Chicago, Ill.	10.00
Oklahoma City Lodge, Oklahoma City, Okla.	13.00
Brotherhood Lodge, Detroit, Mich.	1.00
Santa Rosa Lodge, Santa Rosa, Calif.	4.00
Santa Barbara Lodge, Santa Barbara, Calif.	8.00
John W. Lovell, New York City	5.00
Los Angeles Lodge, Los Angeles, Calif.	10.00
Annie C. Fleming, Amherst, Wisc.	1.00
Frank J. McCoy, Santa Maria, Calif.	8.25
Thomas B. Clayton, Kenora, Ont., Canada	3.00
J. Fjordingstad, Los Angeles, Calif.	10.00
Mrs. LeRoy Harvey, San Francisco, Calif.	5.00
Colorado Springs Lodge, Colorado Springs, Col.	2.00
Hollywood Lodge, Hollywood, Cal.	2.00
Mrs. Hazel Patterson Stuart, S. Pasadena, Cal.	5.00
Miss Lola Schenck, Pittsburgh Lodge, Penna.	5.00
Miss Jeanette Eaton, Pittsburgh Lodge, Penna.	10.00
Total	\$143.31

WAR WORK

LAURA SLAVENS WOOD, *Secretary*

OVER THE TOP

Lodges that have paid their War quotas in full during the last month are: Mt. Vernon Lodge, Maryland Lodge and Houston Lodge.

Advent Lodge and Brotherhood of Detroit have almost completed their quotas. Milwaukee, Pacific Grove, New Orleans and Truthseekers have paid a large portion of theirs.

We cannot adequately express our great appreciation of the noble way in which the Lodges have co-operated in this work.

LITTLE ROCK HALL

Large numbers of soldiers and citizens are being entertained most successfully at Little Rock Hall. A pioneer worker, Mrs. S. D. Cherry, is in constant attendance. Dances are given Saturday afternoon and evening, a social on Wednesday evening, and an informal reception Sunday afternoon and evening.

This Theosophical Hall is filling an urgent need, as the laws of Little Rock close all places of amusement on Sunday; and the boys, having no place to go, stand on the street Sunday afternoon.

THE WORKERS

Many pioneer servers are ably and faithfully devoting themselves to the work, many giving all of their time without salaries. Others are giving week-ends and odd times from their regular business.

Mrs. Lota A. Wood, ably assisted by Dr. Beckwith, has inaugurated the work at Camp Grant, Rockford, Ill. Mrs. McCool has gone there to take charge of the work permanently. She has a most successful study class of nineteen members, and a new Lodge is expected to be organized at an early date.

Mrs. Edith Lovett and Mrs. Harriet Schwartz of Columbus Lodge have prepared the way for Mr. Scott Van Etten at Camp Sherman, Chillicothe, Ohio, by renting and furnishing quarters and advertising. Mr. Van Etten goes over each Sunday and lectures and teaches. The

prospect is good for a lodge in this camp city.

Miss Katherine Lurman of Maryland Lodge, Baltimore, will distribute a copy of *AT THE FEET OF THE MASTER* in braille to each of the blind soldiers at the hospital there, the fund for this purpose being provided by the War Secretary.

Mrs. Jane Austen Tuttle has taken charge of the war work in New Orleans, furnishing entertainments for the soldiers, and reports that large numbers, both soldiers and sailors, have been brought into touch with Theosophy.

Mr. A. W. Applewhite, assisted by his lodge members, has done a fine work at Atlanta Hall and reports new members added weekly to their Lodge, some of them as the direct result of their entertainments for the soldiers.

FOR MONTH ENDING APRIL 30, 1919

Receipts		
Advent Lodge	\$ 5.00	
Anaconda Lodge	8.00	
Calgary Lodge	24.00	
Fargo Lodge	1.00	
Fresno Lodge	1.00	
Houston Lodge	143.20	
Leavenworth Lodge	3.00	
Members at Large	1.00	
Miscellaneous	26.00	
Milwaukee Lodge	16.00	
Mt. Vernon Lodge	11.00	
Oklahoma City Lodge	10.00	
Omaha Lodge	7.00	
Paterson Lodge	5.00	
Sioux City Lodge	2.00	
Syracuse Lodge	10.00	
Wallace Lodge	2.00	
Wheeling Lodge	4.00	
	\$ 279.20	
Cash on hand April 1st	\$4180.39	\$4468.59
Disbursements		
Chillicothe Hall	\$ 50.00	
Houston Hall	64.50	
Atlanta Hall	35.00	
Little Rock Hall	106.87	
Maryland Lodge	100.00	
Salary	100.00	
Rockford Lodge	25.00	
Great Lakes	25.00	
Theosophical Publishing House	8.98	
Theos. Book Assn. for Blind	65.00	
Literature	7.64	
Printing	2.25	
	\$ 590.24	

BOARD OF TRUSTEES

MINUTES OF MEETING

HELD DECEMBER 28th, 1918

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society set for this date at 7:00 P. M. at Krotona, Hollywood, Los Angeles, California, was adjourned to be continued without further notice on May 10th, 1919, at 7:00 P. M., at Krotona, Hollywood, Los Angeles, California.

HELD MAY 10th, 1919

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society set for this date at 7:00 P. M., at Krotona, Hollywood, Los Angeles, California, was convened with Messrs. Warrington, Holland and Strong present.

The following business was unanimously transacted:

The purchase of a Fifty Dollar Bond of the Fourth Liberty Loan issue by the National Secretary was approved. The National Secretary was authorized to borrow, if necessary, a sum not exceeding \$1500.00 on the Liberty Loan Bonds in the treasury of the Section, to meet possible emergencies arising before the end of the fiscal year.

It was ordered that for cogent reasons the next annual Convention be held in Chicago. It was also ordered that the place of the meeting shall be the Edgewater Beach Hotel and the date Thursday, September 4th, 1919.

The meeting adjourned to May 24th, 1919, at 7:00 P. M., at Krotona, Hollywood, Los Angeles, California.

CRAIG P. GARMAN, *National Secretary.*

Certified to the National Secretary.

A. P. WARRINGTON.

C. F. HOLLAND.

F. F. STRONG.

THEOSOPHY IN IRELAND

The American Section which has contributed so generously to propaganda work in Ireland may like to know what has been done.

It is very satisfactory to report that as a result of our efforts an Irish National Section has been formed. This Section will necessarily be very weak for some time to come and will still need a good deal of "mothering" and financial support. There are still many places untouched as regards propaganda and I hope that those interested in Ireland will support us again this year. My husband is still in Russia and I am therefore acting as his deputy.

During the first year we confined our efforts to Dublin and Belfast. Lectures were given by Mrs. Ransom, Mrs. Duckworth, Mrs. Despard and myself. In 1918 we extended our field to Londonderry, Cork and Bangor, and these places were visited by Miss Isabelle Pagan, and Miss Clara Codd. Much valuable spadework

has been done by Mr. H. Banks of New Zealand.

The results of the propaganda are very gratifying. In April, 1917, there were 29 F. T. S. in Ireland. At the present date there are 77, an increase of 165 per cent. There are now two Lodges in Dublin, two in Belfast and one each in Cork, Londonderry and Bangor.

At the moment of writing Miss Clara Codd is touring the various Lodges and so far is meeting with very good response. In thus taking the light of Theosophy to Ireland we believe that we are helping her attain to that great destiny which we know is to be hers in the future. All who would help us in this work are asked to send contributions to

BEATRICE ENSOR,

11 Tavistock Square, London, W. C. I.
April, 1919.

AMONG THE MAGAZINES

MISCELLANEOUS

CURRENT OPINION for May contains two articles of more than ordinary interest. One concerns a remarkable labor program put forth by certain American Bishops of the Roman Catholic Church, and the other an account of his mystic experiences by the Irish poet A. E.

The Catholic Reconstruction program is referred to by Upton Sinclair as "amazingly radical,—a Catholic miracle," and indeed for those who have been familiar with the conservative policy of that church it seems little less than miraculous. In brief it is "virtually the program of organized labor as expressed in the official declarations of the American Federation of Labor and the program of the Chicago Independent Labor party." It urges non-reduction of wages, declaring that a minimum wage is only the minimum of justice. It bespeaks for women equal pay for equal work, and asserts the right of labor to participate in industrial management. In fact its program tends not a little towards that which is coming to be known as Guild Socialism, a review of which was recently given on this page. The Church is big in its action also perhaps very astute. At any rate such activity cannot fail to react in its favor even among those who have been ranked as its enemies. It is only the very bigotted who will scoff at these intelligent and constructive proposals because of their source. It gives one hope that the proposal of Christian unity made by various and sundry Bishops of differing denominations, as reviewed in this same magazine, will bring forth real fruit. They feel that such unity would make Christianity almost invincible, but those who see further know that religious unity cannot stop short of its ultimate which must be finally a union of the religions of the world.

A. E. throws a thin veil over the philosophic source of his mystic endeavors. Every word reveals the powerful inspiration which he derived from the Indo-Aryan philosophy in its purity. The ignorant will be merely bewildered by his descriptions, the intellectuals will feel proud of their understanding of his references, but those who themselves have "realized" even faintly will flame in answer to his words, so rich in beauty and poetry. I shall let him speak for himself after which there will be nothing for the mystic reader to do but to possess the book from which his words are taken, *THE CANDLE OF VISION*.

" . . . As I walked in the evening down the lanes scented by the honeysuckle my senses were expectant of some unveiling about to take place, I felt that beings were looking in upon me out of the true home of man. They seemed to be saying to each of us, 'Soon they will awaken; soon they will come to us again,' and for a moment I almost seemed to mix with their

eternity. The tinted air glowed before me with intelligible significance like a face, a voice. The visible world became like a tapestry blown and stirred by winds behind it. If it would but raise for an instant I knew I would be in Paradise. Every form on that tapestry appeared to be the work of gods. Every flower was a word, a thought. The grass was speech; the trees were speech; the waters were speech; the winds were speech. They were the Army of the Voice marching on to conquest and dominion over the spirit."

He takes himself to task for feeling a certain elated sense of personal possession of these visions as if they could belong to any individual. The day came when "he could not deny the Mighty Mother the reverence due, when he was indeed to know by what being he had been nourished and to be made 'sweet and mad as a lover' with the consciousness of her intermingling spirit."

He has much to say concerning concentration (which he apparently practiced with tremendous fervor), and the obstacles to it. "Empires," he writes, "do not send legions so swiftly to frustrate revolt as all that is mortal in us hurries along nerve, artery, and every highway of the body to beset the soul." He recognizes that the very will called into play vitalizes the evil as well as the good.

"None would live through that turmoil if the will were the only power in ourselves we could invoke. . . . But the ancients who taught us to gain this intensity taught it but as preliminary to a meditation which would not waver and would be full of power. The meditation they urged on us has been explained as 'the inexpressible yearning of the inner man to go out into the infinite.' But that Infinite we would enter is living. It is the ultimate being of us. Meditation is a fiery brooding on that majestic Self. We imagine ourselves into its vastness."

Finally he reveals to us the awakening of the Fire:

"Once at the apex of intensest meditation I awoke that fire in myself of which the ancients have written, and it ran up like lightning along the spinal cord, and my body rocked with the power of it, and I seemed to myself to be standing in a fountain of flame, and there were fiery pulsations as of wings about my head, and a musical sound not unlike the clashing of cymbals with every pulsation; and if I had remembered the ancient wisdom I might have opened that eye which searches infinitude. But I remembered only, in a half terror of the power I had awakened, the danger of misdirection of the energy, for such was the sensation of power

that I seemed to myself to have opened the seal of a cosmic fountain, so I remained contemplative and was not the resolute guider of the fire. And indeed this rousing of the fire is full of peril; and woe to him who awakens it before he has purified his being into selflessness, for it will turn downward and vitalize his darker passions and awaken strange frenzies and extinguishable desires. The turning earthward of that heaven-born power is the sin against the Holy Breath, for that fire which leaps upon us in the ecstasy of contemplation of Deity is the Holy Breath, the power which can carry us from Earth to Heaven. It is normally known to man only in procreation, but its higher and mightier uses are unknown to him. Even though in our scriptures it is said of it that it gives to this man vision or the discerning of spirits, and to that poetry or eloquence, and to another healing and magical powers, it remains for most a myth of the theologians, and is not mentioned by any of our psychologists though it is the fountain out of which is born all other powers in the body and is the sustainer of all our faculties. Normally I found this power in myself, not leaping up Titanically as if it would storm the heavens, but a steady light in the brain, 'the candle upon the forehead,' and it was revealed in ecstasy of thought or power in speech, and in a continuous welling up from within myself of intellectual energy, vision or imagination. It is the afflatus of the poet or musician. As an ancient scripture says of it, 'The Illuminator is the inspirer of the poet, the jeweler, the chiseler and all who work in the arts.' It is the Promethean fire, and only by mastery of this power will man be able to ascend to the ancestral Paradise. Again and again I would warn all who read of the danger of awakening it, and again and again I would say that without this power we are as nothing. We shall never scale the Heavens, and religions, be they ever so holy, will never open up the gates to us, unless we are able mightily to open them for ourselves and enter as the strong spirit who cannot be denied."

Those who are following with interest India's passionate struggle for autonomy should not fail to read in THE LITERARY DIGEST for May 16 the review of India's *Riotous Passive Resistance*. So little has been in the papers that this gathering up of news items is revelatory of a big crisis, even when seen through the spectacles of the LONDON TIMES.

Conservative HARPER's helps this month of May to make respectable the subject of psychical research. A *New Form of Matter* is the title J. D. Beresford gives to his article on the observed phenomenon of the etheric body. He

makes a plea for separating this specialized issue from the larger hypothesis of survival and spirit communication, as taken by itself he believes it will have more chance of respectful consideration by the physicist and the chemist.

Mr. Beresford takes up the evidence for this human effluvia as contained in the reports of Prof. Emile Boirac, Rector of Dijon University, in those of Dr. W. J. Crawford and in the as yet untranslated works of Baron Doctor von Schrenck-Notzing and Madame Bisson. Prof. Boirac's testimony is more along the line of hypnosis, showing a connecting medium between the hypnotizer and his subject, one by means of which pain could be externalized so that the subject while insensible to pain in any portion of his physical body above which the experimenter held his hand for a given number of minutes, would shrink with pain if the seemingly empty air immediately above the anesthetized region, was pricked with a pin. This would seem to bear out the Theosophic theory as to the seat of pain being outside the physical body in the astral. Thus when the etheric was drawn away the result would be an absence of sensation in the disconnected physical body. The other investigators cited worked along spiritualistic lines. Levitation of objects without contact is described with a simultaneous weighing of the body of the medium. In one case the extruded material from the medium's body was seen in its various stages, varying from a pleated albuminous mass, cold and wet to the touch, to materialized figures, physiologically perfect. Interesting laboratory tests of "spook" hair and of the effluvia itself are given by the writer. He says:

"This new form of matter is adaptable to a degree for which we can find no precedent. It is, in the first place, amazingly discrete. It can pass through a fine net as easily as if it were liquid, yet it is capable of such rigidity that it can, according to Doctor Crawford, lift a table over ten pounds in weight on the end of a long cantilever, and maintain that weight for a period of more than ten minutes. Again, this primordial cell-stuff of ours is capable of very remarkable extension.

Lastly, in this particular relation, we are faced with the mystery that this mobile, etheric substance is *subject to command*. More remarkable still is the amazing mutability which it shows. This new form is free from those limitations that have through all time posed the idea of matter as the contradiction of spirit. It is the pliable, primitive basis of creation; able to take any form at a wish, yet in its essence untransformable."

G. J. W.

THEOSOPHICAL

In the Watch-Tower of the THEOSOPHIST Mrs. Besant gives us an idea of the wonderful progress made by the educational ideals given out by the Theosophical Educational Trust in India. These ideals have not only spread over India, but have become the base of educational work everywhere. The little seed planted in 1911 by a few theosophists has become a many-branched tree, and the whole world has felt its influence.

A Christian Community in India has started a crusade against the liquor traffic in that country and the heads of the church have asked Mrs. Besant as editor of the Theosophist to assist them in the work. Needless to say with what readiness she responded. Surely the world is moving onward.

Mr. Arundale gives some valuable suggestions under the question-title *Why Not Reconstruction in the T. S.?* Some of us might feel a bit shaky to think of having the blessed objects of our Society changed or modified,—it might seem like sacrilege, but the writer seems to think that it is not reasonable to decide that our founders have necessarily spoken the last word on the subject but the necessary word at the right time. This article should have our careful thought.

Is Theosophy a Religion? is answered by T. H. Martyn in the negative. The necessary aspect in a religion is the fact that the Great One who is the central figure around whom the religion is built is a "living Being of infinite power and all-embracing influence," and forms the link between God and ordinary men. Exoteric Theosophy lacks this and does not claim to provide it. It satisfies the intellect and provides a motive for pure living as well as for noble and high thinking. For more than this the Theosophist must keep his spiritual channel through his chosen religion or make his own individual link through one of the Great Masters of the Wisdom.

Following the same line of thought G. B. Valdia in *Spiritual Woman and Unspiritual Man*, says, "Theosophy would be the loser by being proclaimed a religion. It would then cease to include in its fold seekers of all temperaments." He says Hinduism is especially adapted to give spiritual comfort to those who, in coming in to Theosophy, miss the answer to the deep inner call from the center of self, because, he says, "Hinduism recognizes all possible stages of man's development and provides for them."

What is called *Spiritual Darkness* by the Mystics is a natural occurrence and need not necessarily mean agony or sorrow. It is really the obstruction of spiritual vision, "and the greater the degree of vision, the more complete the obstruction when vision is shut off." The illustrations of the author are instructive and convincing showing that all these experiences are but preparations for the great trial when

the soul cries out, "My God! Why hast Thou forsaken me?"

The Light that Did Not Fail is a story of the ministration of the Christ to the needs of a dying soldier in one of the war hospitals.

C. N. R.

Instructive and up-to-date matter is always characteristic of the HERALD OF THE STAR and the April issue is no exception to this rule.

No one can be a true educator without faith, "the intense belief in the infinite possibilities of human nature," asserts Mr. E. Sherwood Smith in the forceful article on *Faith and Education*, that education which is "the deliverance of the spirit—the liberation of the higher self." In common with all progressive educators, he is of opinion that "children should be allowed the freest possible expression of themselves, without discipline." They learn by "admiration, hope and love," therefore freedom in the choice of subjects and elasticity in the way they are studied, are earnestly advocated.

Taking Mr. Clutton Brock's book on education, entitled *THE ULTIMATE BELIEF*, as a text, Margaret L. Lee, in her interesting article, *Doctrine of The Three-Fold Path in Teaching English Literature*, shows how the argument, that the desires of the human spirit leading to self-expression by moral activity, intellectual activity, and aesthetic activity, may be inculcated through literature. Under the headings of this trinity of activities, the writer demonstrates by quotations from the English poets, how the child may be taught, and teachers will find her hints very helpful.

Mr. Ernest V. Hayes contributes a strong story, *The Ugly Streak*, sounding the oft-times needed note of warning against black magic, along whose by-ways some almost unconsciously stray.

A pathetic but encouraging example of *The Schools of Tomorrow* is furnished by Mrs. Josephine Ransom in her description of the Deptford Baby Camp and Training Center. Here the slum babies are fed and taken care of in healthful and beautiful surroundings, and nearby, students are trained to continue this Christ-like work.

Of vital importance in every country is the effective tilling of the land, and Mr. S. L. Bensusan's thoughts *From a Country Studio*, deal sanely with the subject as it will affect the future of England.

It is only by continually bringing details of any evil conditions before the public that reforms can be brought about. Mr. G. Colmore's *Humanitarian Notes* do not spare the participants in these inhumanities who wear furs and feathers, kill birds, or ill-treat dogs and horses.

An officer of the Order furnishes some helpful and instructive thoughts on *Star Work*, and members would do well to digest his words.

G. I. W.

T. S. BOOK NOTES

From the Literary Department

French Theosophists are making final preparations for a continental congress to be held in Paris early in July by the European Sections of the Theosophical Society. It is the first inter-sectional T. S. gathering since the beginning of the war. Due credit must be given the French General Secretary, Monsieur Charles Blech, and his British colleague, Mr. Baillie-Weaver, for bringing about this convention at so early a stage of the reconstruction period. No doubt effective plans will be discussed and started at this gathering so that Theosophical influence, adapted to the various national conditions, can be made felt when the people of Europe begin to live the new era. The coming convention should give a real impetus toward a general effort in this direction. Paris will be the rendezvous of Theosophical writers and Propaganda Secretaries, who will harvest a crop of ideas sown by this meeting.

Meanwhile the National Publicity Department of the American Section has also launched a movement which seems unusually opportune at this particular time. It lends its force to the placing of the Theosophical books in the public libraries of this country. While this has been done heretofore privately and thus haphazardly as to location of library and choice of books, now a definite campaign is under way, initiated and directed by Miss Cora Zemlock, the Assistant National Publicity Director. The book chosen is Mr. C. W. Leadbeter's "Textbook of Theosophy," which in its comprehensiveness and clear diction seems well suited to bring the "Divine Wisdom" before the public. The T. P. H. has, in co-operation with the National Publicity Department, issued a special library edition of the "Textbook," solidly bound for continuous use. It is a handy volume that can easily be slipped into a pocket. Of dark green linen binding with gold letters, the book makes a good impression. Arrangements have been made between the National Publicity Department and the T. P. H. by which the latter undertakes to send out a cloth-bound volume of the "Textbook" to a library at the price hitherto charged for paper-cover copies plus ten cents carriage—that is to say, for sixty cents. Naturally this unusually large price reduction can be allowed only on copies which are sent from Krotona directly to libraries. Thus, members wishing to place copies in the Main-Library or Branch-Libraries of their own city or neighboring towns, can do so by sending sixty cents for each copy donated, accompanied with the name and address of the particular library. The campaign plan of the Publicity Department is sufficiently flexible to make allowance for such wishes of donors. Money and addresses

may either be sent to the National Publicity Department or to the T. P. H.

"There is no field of activity in which there is greater need of discrimination than that of propaganda," writes Irving S. Cooper, in his short booklet: "Some Suggestions for Propaganda." As, no doubt, every ardent F. T. S. feels himself to constitute a One-Man-Committee for the spreading of Theosophy, this little brochure will be welcomed eagerly by many. Fifteen cents will buy it. It is a typical Cooper-volume. Animated of style, concise, crammed full of ideas and ideals for the present and the future. Above all practical, it is a regular Manual of the peaceful art of Theosophical Warfare.

The miniature photograph "Our Leaders," a reproduction of which is shown on the next page, has been produced at the special request of some members. It is mounted on thin but sufficiently stiff paper, so that it can be carried in a purse or pocketbook. Others may prefer to have it on their study table.

"The twentieth century is the century of the child," according to Ellen Key, the Swedish writer and one of Europe's most advanced women. A survey of our Theosophical literature proves this. The latest book for those small of body comes from the pen of Alma Kunz Gulick. "The Book of Real Fairies" (\$0.50) is the third member of the "Lotus Leaves for the Young" family. Short and within the conception of little ones, these stories are also fanciful and original. With fine humor the author has portrayed some of our American Theosophists, old and young. This and the introduction of local coloring, such as Hollywood, Santa Monica Canyon, Catalina Island, etc., lend to the vivacious sketches a touch of reality. Among the few pen-drawings by Mrs. Kunz Gulick herself, that of the rain-drops, individualising as they "arrive" is very amusing. "The Book of Real Fairies" will gain the writer many grateful friends. It will make children see and love the life dormant in nature and its beauty.

A new consignment of "Songs for Lotus Circles" has just arrived from the publishers in England. It is a well-selected collection of 63 songs, in simple, but harmonious setting. The musical arrangement is easy so that young pianists can also play them. Much care and literary discrimination has been exercised also in the choice of the texts. This \$1.50 song-book is perhaps one of the most valuable contributions to this class of Theosophical literature, for it provides a very rare element, that of beauty. At the same time it meets all the educational and Theosophical requirements generally expected from such a volume. The introduction conveys some good hints to the new leader of a Lotus-group.

Bruno David Ussher.

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