

JUN 3 1919

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THE MESSENGER

VOL. VII

AUGUST, 1919

No. 3

THE OFFICIAL ORGAN OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY, PUBLISHED MONTHLY. EDITED BY MAY S. ROGERS, ACTING EDITOR, ANTOINETTE DE C. PHILLIPS, KROTONA, HOLLYWOOD, LOS ANGELES, CALIFORNIA. ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE AT LOS ANGELES UNDER THE ACT OF CONGRESS OF MARCH 3, 1879. ACCEPTED FOR MAILING AT SPECIAL RATE OF POSTAGE PROVIDED FOR IN SECTION 1103, ACT OF OCTOBER 3, 1917. AUTHORIZED NOVEMBER 11, 1918. SUBSCRIPTION PRICE 75 CENTS A YEAR. FOREIGN \$1.00. CHANGE OF ADDRESS SHOULD BE SENT PROMPTLY. WE CANNOT BE RESPONSIBLE FOR LOST COPIES. WRITERS OF PUBLISHED ARTICLES ARE ALONE RESPONSIBLE FOR OPINIONS STATED THEREIN.

THEOSOPHY AND MODERN THOUGHT

By NORRIS W. RAKESTRAW

WE may differ in our opinions as to whether or not "ignorance is bliss," but there is a shade more of certainty in the saying that "a little knowledge is a dangerous thing." And nowhere does this seem more certain than in the struggle which many of us frequently have in establishing concordance between the observations of scientific thought and our theosophical beliefs—for, after all, we must recognize that for the majority of us our theosophical principles have not yet progressed beyond the stage of belief, however strong. Let us take encouragement, by the way, from the fact that every axiomatic truth has hatched out, at some time or other, from an embryonic stage of belief.

When ignorance holds the stage, it is quite easy to remain unimpressed and unconvinced by adverse testimony and theory, expert or otherwise, but since this is the most common reaction which we call forth from others, in our efforts to make the world safe for theosophy, it is scarcely

the attitude for theosophists to assume in adjusting themselves to the trend of modern thought. We miss the weight of an argument which we are unable to understand, and thereby cheat ourselves by the impenetrability of one door to the entrance of a new thought.

But one who follows the progress of modern scientific thought impartially, without trying at every step to test its worth by a theosophical measuring-stick, and lends a sympathetic ear to the utterances of those whom we fondly imagine to be spiritually and occultly blind, is unavoidably impressed by the vast number of profoundly thoughtful people who do not profess to think as we do (!). Nor is there anything wrong with their mental or spiritual vision. Who of us has not, at some time or other, honestly felt himself incapable of raising his voice against hopeless, pessimistic, discouraging materialistic doctrines, cleverly and alluringly garbed in the incontrovertible logic of one thoroughly versed in the knowledge

of his field? Who has not felt the irony and pity of the smile of the almost over-educated person, which says: "It's nice to hear you talk, but of course you don't know anything about it"? And it hurts, because we sometimes realize that it is true, and when we do realize it, it is because we have a little—dangerously little—knowledge on the subject. Unless we simply seek refuge in silence, we very nearly imitate that retort so commonly heard: "Well, it doesn't say so in the Bible."

But it need not be thus. Where a little knowledge involves you in serious difficulties, more knowledge may point the way out. The greatest handicap which Theosophists, individually and collectively, struggle under is a weakness in the scientific foundation of their beliefs and a lack of familiarity with the fields of modern thoughts which are concerned with these very foundations. We too often build our mental structures from the top down, because the fine work of the towers and minarets is most fascinating, while it is hard and disagreeable labor to lay the heavy foundation.

It is perhaps a typical fact that many Theosophists know more about the religious systems of Egypt and Chaldea than they do of the philosophy of Bergson or the latest researches in modern psychology. But if Theosophy is a living principle in the world it will be shining out in modern thought just as brightly as it did in the days of Ram Ptha or Ashoka. The Ancient Wisdom is not only to be found in the past, nor is the Theosophical Society the only medium for its dissemination today. You need not wade through volumes of dead language to cull out your theosophy; it is around you everywhere, all the time, in twentieth-century symbols.

But it is only a *thorough* knowledge of the fields of modern thought which will lead you to discover that underneath what you imagined to be contradiction is in reality agreement. But that thorough knowledge cannot be gleaned from the sensational scientific articles in the newspapers, nor by continually directing your attention to the dead past, to the exclu-

sion of the ever-present. There is no other way than to make yourself as familiar as possible with the fundamentals and details of those scientific fields in which you wish to be up to date. And the enlightenment and confidence which this familiarity will bring you will not only strengthen your own mental attitude but it will also help to lend dignity and weight to the Theosophic cause in general. Remember that the world is instinctively applying the words of one of our own well-beloved writers: "Though a thousand men agree on a subject, if they know nothing about that subject their opinion is of no value."

One of the basic principles of our theosophical teaching—the co-existence of life with matter and form—is a point most commonly attacked on scientific grounds. And subconsciously you may be persuaded into an uncomfortable indecision on this question unless you know all the pros and cons. As a matter of fact, it is an unsettled scientific point, and a materialist has no more experimental basis for his conjecture than you have for yours. All efforts to produce life by spontaneous generation have been unsuccessful. But you cannot be sure of your Theosophical position unless you know something of the chemical and biological facts. And subjectively, your belief is not really *yours* until you are thus sure of it.

I have seen many Theosophists really dodge the issue in the heredity-environment controversy and simply refuse to be convinced by scientific evidence of the potency of original endowment in determining character, without recognizing that such evidence is a triumph for Theosophical teachings. All that is necessary is to point out that "heredity" and "endowment" are not synonymous terms, and that there is no more reason why original endowment should be physically hereditary than that it should represent the age and development of a reincarnating ego.

The increasing attention which is being directed toward the subject of life

after death and communication with the dead is of course of vital interest to the Theosophist. The fact that telepathy is used as a scientific explanation of psychic phenomena is worth noting since it denotes one concession to occultism. And a curious contradiction shows itself here, since, in order to avoid admitting the possibility of superphysical states of existence, superphysical matter must almost necessarily be postulated as a medium for the transmission of thought.

Let us not be impatient, however, with those who do not yet accept what seems to us the simplest explanation, but draw a parallel with many well-known cases in the history of science.

The mass of scientific data and material is immeasurably greater now than three hundred years ago. But withal, it is likely that, notwithstanding our magnificent scientific progress, the capacity of the human mind to pick the true from the false and to reason from effect to cause and *vice versa* has not changed much during that time. And whereas the controversies in those days raged, for example, over the phlogiston theory of heat—a theory long since dis-

carded though championed by many of the keenest minds of that time—today perhaps the same men, reincarnated, are settling the scientific validity of such questions as this; and, as in the survival of the fittest, the names of those who support the ultimately accepted theory will be carried down to posterity while those who espouse the losing cause will be lost to sight, as have many eminent scientists in the past who were on the wrong side of a question.

Just as the long smoldering, visionary ideal of internationalism is now bursting forth in an actual league of nations, so some day, possibly not in the very far future, will the belief in life after death sweep over the materialistic world, and we will soon wonder if anyone ever had the temerity to question it.

These rambling and inadequate examples may not seem to follow closely on my previous remarks, but they will serve the purpose if they point out the desirability for Theosophists to inform themselves more thoroughly on live, up-to-date scientific subjects. It is the lack of this which, perhaps more than anything else, leaves the world unimpressed with the value of our teachings.

OUT OF THE EVERYWHERE INTO THE HERE

By ANNA M. DE BOER

Out of the everywhere into the here;
Many are coming and going;
Hark to their voices so far and so near—
How softly the boatman is rowing.

Greetings are spoken and farewells are said—
Gladness and sorrowing ever—
A kiss for the newborn, a dirge for the dead,
How today is entwined with forever.

Out of the everywhere into the here
Are coming the hopes of tomorrow—
Lights that will lead our world-weary feet,
Through the dark valley of sorrow;
Truths that will live when the stars grow old;
Faith that shall know not deceiving;
True worth that may never be bartered for gold,
And love that will bless the believing.

THE THEOSOPHY OF BROWNING

By SARAH CAMILLE TENNEY

I

AN OLD and a great soul took possession of the young body of Robert Browning, in Camberwell, London, May 7, 1812.

An accumulation of good Karma actuated the coming into this particular family at this particular time in the world's history, a time when doubt and pessimism reigned supreme—the dark hour before the dawn. Browning, with his robust mind calling out in the darkness, "Grow old with me, the best is yet to be," and "I believe in God, and truth, and life," was a herald of that dawn. Karma gave him a father whose knowledge of life was broad and sympathetic, a man of moderate wealth and position and at heart an idealist and a poet. His ideals in regard to the education of a son were purely theosophical—the bringing out of the self within the child and not the overwhelming with other men's thoughts.

From a child Browning was allowed to think for himself and the splendid philosophy in his poems is the result of this freedom. He chose his own studies and tutors, for he was not a university man. He was conversant with all modern languages as well as with Latin, Greek, Hebrew and Sanskrit. Nor was the physical neglected, for he was a perfect athlete, a horseman and a fencer. His very accumulation of knowledge makes it difficult for us to understand him always, for he sometimes forgot that his readers had not the same fullness of information that was his.

Often in our Theosophical literature we see Emerson and Browning called Theosophists, and indeed to even the casual reader the harmony of their teachings with our own is apparent, but it is a matter of deep interest, if not significance, to us, that both Robert and Elizabeth Browning knew H. P. B. personally and were conversant with her teachings.

Browning's keynote is, "Success is naught, endeavor's all," and this is the keynote as well of every true Theosophist.

"There's naething mair precious nor time" was well emphasized in his life, for

Browning made every precious minute count all through his life. He could do all things and he did them well. Above all, he did them as he wrote his poems, with an overwhelming sense of working for, of making an offering to, the Creator of the Universe, to whom, he often said, he owed his great gifts and every blessing and happiness of his life. And it was a perfect sacrifice, for there was no sacrifice in it for him; just a glad and joyous outpouring of himself and all that he was. There was no self in the center of his circle; his Master occupied that place. Early each morning he walked for miles. This he considered his first duty, for the sake of his health and for the inspiration he derived from his communion with Nature. After coffee he practiced on the piano, and although he had unmanageable fingers of the "stubby" type and never accomplished much, yet he practiced, and the harmony that would not physically manifest sang in his soul and actuated his conscious effort. Every morning he wrote poetry, often when he did not wish to, for he considered it his duty to his Master in appreciation of his great gift.

To Browning it did not seem necessary that life should be all beauty; he claimed that life without its ugly spots and failures would be as incomplete as a symphony without its discords. He pointed out that evolution and the desire for harmony come from contacts with the ugly and the discordant.

To him failure meant the first step in progress and failures have their place in God's great scheme of growth-evolution. Ugly and unholy love was also part of the scheme, for through it the soul was raised from its inertia and the pain and suffering again meant progress.

Browning's poems are, as a whole, one great symphony—a combination of perfection and beauty and the crude, unlovely facts of every-day life.

He loved all men and all life and this love gave him the power of discrimination; he always knew the real from the unreal.

The word "time" had little significance for Browning; what mattered was duty well done, and to *strive* meant far more than any possible success. In his poem *Christina* he points out that a person can live more in a moment's great spiritual experience than in countless years of ordinary life. In the spiritual experiences that come to us, and the way we grow by reason of them, is all that counts, says our great poet.

The first poem, *Paracelsus*, written at the age of twenty-three, is full of profound and powerful ideas, and here his keynote is first sounded—"Success through failure"—to strive and fail and yet to strive on. It should prove interesting to Theosophists, for Paracelsus was the father of chemistry, an exponent of both the positive and occult in science, and he was a Theosophist. In the poem, Browning shows his own great love for science and for mysticism. He shows that "the world of moral ideas is the true world of God."

He warns us that the great "Ultimate Truth" cannot be grasped in one life as Paracelsus tried to grasp it; that it must be unfolded, the veil removed bit by bit. Divine potentialities that unfold life after life and unfolding reach, through intuition, the secrets hidden in the breast of nature.

Browning shows us here how our failures are as necessary for our progress as our successes. He pictures the struggles and failures of Paracelsus, how he aspires and fails, yet aspires and struggles on. And in the last great failure he attains, for he has pierced through the veil of intellect and knowledge to the very font of Wisdom itself.

Darwin published his *Evolution of the Species* in 1850, yet this poem *Paracelsus*,

written fifteen years earlier, is "an absolute statement of evolution in poetry." It is interesting to remember that Browning was but twenty-three years old when he grasped this great truth. An evolved soul indeed. The following lines from this poem contain some of the great fundamental truths of Theosophy:

What God is, what we are,
What life is—how God tastes an infinite joy
In infinite ways—one everlasting bliss
From Whom all being emanates, all power
Proceeds, in Whom is life forevermore,
Yet Whom existence in its lowest form
Includes; where dwells enjoyment there is He,
With still a flying point of bliss remote,
A happiness in store afar, a sphere
Of distant glory in full view; thus climbs
Pleasure its heights forever and forever.

The center-fire heaves underneath the earth,
And the earth changes like a human face;
The molten ore bursts up among the rocks,
Winds into the stone's heart, outbrances bright
In hidden mines, spots barren river beds.
Crumbles into fine sand where sunbeams bask—
God joys therein. The wrath seas are edged
With foam, white as the bitten lip of hate,
When, in the solitary waste, strange groups
Of young volcanoes come up, cyclops-like,
Staring together with their eyes on flame—
God takes a pleasure in their uncouth pride.
Then all is still; earth is a wintry clod:
But spring-wind, like a dancing psaltress passes
Over its breast to waken it, rare verdure
Buds tenderly upon rough banks, between
The withered tree-roots and the cracks of frost,
Like a smile striving with a withered face;
The grass grows bright, the boughs are swollen
with blooms
Like Chrysalids impatient for the air.

Thus He dwells all in all,
From Life's minute beginnings, up at last
To man—the consummation of this scheme
Of being, the completion of this sphere
Of life.

Do you understand? To realize Freedom or Equality (for it comes to the same thing)—for this hitherto, for you, the universe has rolled; for this, your life, possibly yet many lives; for this, death, many deaths; for this, desires, fears, complications, bewilderments, sufferings, hope, regret—all falling away at last duly before the Soul, before you (O laughter!) arising the full grown lover—possessor of the password.

EDWARD CARPENTER.

MORAL INSTRUCTION IN THE PUBLIC SCHOOLS

"E DUCATION as service" might well have been the motto, as it was the spirit, of the recent Educational Congress held at Albany, New York, May 19-28, 1919, under the auspices of the State Educational Department. In the wide range of divisions covered there were to be noticed basic notes of patriotism, socialization and co-operation, with emphasis on the importance of the *ideal* rather than of the *material*, in education, and on organization of the school as a form of *present* life rather than simply a disagreeable *preparation* for adult life.

Not least among the various sections, although it was attended by comparatively few educators, was the conference on moral instruction, which covered the four foundational questions:

1. Should there be specified and formal courses of moral instruction in schools?
2. If so, what should be the program of such instruction in the high schools?
3. What should be the program of such instruction in the elementary schools?
4. What should be the preparation of the teacher for giving moral instruction?

Professor Felix Bertaux of the University of Paris, who has recently been lecturing at Columbia University on civics and moral instruction, explained the French system of ethical instruction which has been in effect for some time in the public schools of France. While a definite course is laid down, the teaching, however, is hardly so formal as might be imagined, most of the instruction being given through talks, readings, gems of poetry, the appreciation of nature and the teachings of civics. An interesting point is made in the correlation of the teaching of the French language with training in patriotism, the attitude being taken that a pupil who speaks poor French is "not a Frenchman" and hence unpatriotic.

Also, "without taking into account the special creeds of the different sects the teacher tries to make the child understand and feel that the first duty that man owes to the Divinity is obedience to the laws of God as revealed to him by his conscience and his reason."*

Conditions in the educational system in France, however, are somewhat different from those here in the United States. For instance, the personnel of the teaching force in France is constant and the preparation of the teacher never incidental. The teacher there is looked upon as a representative of the government and hence has a recognized prestige in a community. All these factors tend to render school conditions better suited to formal moral instruction than are educational conditions in America, where the teaching force is more shifting and immature. Professor Adam Walker of the New York State College for Teachers was inclined to think that no systemized attempt at regular courses in moral instruction could be made here until the economic and social position of the American teacher was definitely improved.

Mr. Angelo Patri, principal of public school No. 45, New York City, spoke in favor of incidental moral instruction through co-operation in school and community life. Later questions, however, brought out from the members of the conference the opinion that there must be some organization or systematizing of content, material and method, especially for those teachers who are not so fortunate as to be trained under Mr. Patri's personal supervision. Mrs. Annie W. Allen, director of the Roger Ascham School of White Plains, thought that the basis of moral instruction in the high school might well be laid on the common law of the English speaking peoples, i. e., on the basic laws of personal safety, private property and contracts.

Dr. A. R. Brubacher, president of the New York State College for Teachers, con-

*Course of study in Ethical Training for the French Primary Schools.

cluded the sessions with a brief exposition of his idea of the proper training of teachers for the giving of moral instruction. Every normal teacher should, according to Dr. Brubacher, be given at least a two-hour course in each of the following: anthropology, sociology, principles of government, social relations and their accompanying conventions. Then to these he would add a course in systematic ethics, with one precept for guidance—"Use education for the purpose of inducing patriotism and loyalty."

A committee was appointed to formulate the consensus of opinion expressed at the conference. The Moral Methods committee for New York State, working under the auspices of the National Institu-

tion for Moral Instruction, is also at work on a tentative plan of moral instruction. The session was, however, a little disappointing in that so little really crystallized into action at the conference. As yet no definite summary of content, sources of available material, possible methods and bibliography seems to be in process of soon forthcoming for the average teacher who is even now wielding either a moral or an unmoral influence in the schoolroom. Not one argument against the necessity of moral training in some way in the public schools was advanced at the conference. All were agreed that it is a desirable thing and there is after all just one time to begin on a desirable thing and that is NOW. E. S. S.

FRANCIS BACON, BARON VERULAM, VISCOUNT ST. ALBAN

By ERNEST FRANCIS UDNY

(Continued from June Number)

JUST as THE SPECTATOR, though really anonymous is commonly assumed to have been edited, if not written by Addison, so ROBINSON CRUSOE is taken for the work of Daniel Defoe. But it really came out without any author's name. The title-page of the original edition describes the work as "The life and strange surprising adventures of Robinson Crusoe of York, Mariner, who lived 28 years all alone in an uninhabited island on the coast of America, near the mouth of the great river of Oroonoke having been cast on shore by shipwreck, wherein all the men perished but himself. With an account how he was at last strangely delivered by pyrates. Written by himself. London; printed for W. Taylor at etc., 1719." The author, whoever he was, tells the story in the first person, as if he had been the chief actor in it but in the preface describes himself as "the Editor of this account," and says "The story is told with modesty and seriousness, and with a religious application of events to the uses to which men alway apply them, viz. to the instruction of others by this example, and to justify and honor the wisdom of Providence in all the variety of our circum-

stances, let them happen how they will." Here we have the avowed purpose of the book—to instruct the reader and to honor and justify the wisdom of Providence—a dignified and becoming purpose for a writer who has taken, in the presence of the Holy Ones, the "vows that can never be broken" and who is, as far as his personal or lower self is concerned, a mere "spectator" of life, seeking but to be "the servant of all."

Defoe never seems to have made the slightest claims to the authorship, either of this, or certain other books shortly to be mentioned yet critics have followed one another like sheep in assigning these and many more (he hardly ever put his name even on what he *did* write) to him, without warning a confiding public that all this was absolute guess-work. Of course they were far from guessing the existence of such a mystery as reincarnation, still less that the greatest of English authors might have been reborn, and be living incognito in London as an exiled Prince, dependent for the time being on his pen for support. It is extremely improbable that Defoe wrote all, or nearly all that has been attributed to him, as will be seen by the following quotation from a work

in 3 volumes by Wm. Lee, DANIEL DEFOE, HIS LIFE AND RECENTLY DISCOVERED WRITINGS, published in 1859. "Our author was now in the fifty-eighth year of his age and had already given to the world a greater number of distinct works than any other living writer; yet his past labours, whether considered with respect to their number, the marvelous capacity of his genius, the astonishing rapidity of his composition—has called for the wonder and astonishment of many of the greatest writers and critics of modern times. But they were all unaware that, in addition to the Herculean labours claiming their admiration, there were also a monthly publication of nearly 100 pages; a paper published weekly; another appearing thrice a week; and a great part of the time, a fourth issued daily; besides about twenty biographical, historical, and political pamphlets, and several considerable volumes then known to be his. So great an amount of intellectual toil would be incredible, were not the facts before us" (but are they facts? E. F. U.) "in the words themselves. Much of the time for recruiting exhausted nature with necessary sleep and food—all his goings and returnings, his seasons of social intercourse, if any, in fact during every waking moment must that calm and clear head have been able to concentrate his faculties upon whatever engaged his pen at the time. Let the eye glance at the list of his works (a chronological list with dates, of all that Lee supposed him to have written, is given at the beginning of the book)" from the beginning of 1719 to 1724—let the attention be directed to the short periods between the publication of successive volumes—and adding thereto his journalistic labours, it may fairly be asked if the history of the world contains proof that an equally prolific genius has existed." Just so; it is hardly possible that one man should have written them, and it is very surprising that it never occurred to Lee to mention that there is no particle of evidence to show that he did.

An earlier biographer, Walter Wilson of the Inner Temple, in MEMOIRS OF THE LIFE AND TIME OF DEFOE in 3 volumes, 1830, also gives a catalogue of what he supposed to be Defoe's work, but prefaces it with the frank admission that "Defoe affixed his name to

but few of his publications" and that "the means of identifying them, besides the uncertain light of tradition, must now be sought for either in their internal evidence or from allusions to them in his own writings or those of his contemporaries."

That no sort of liberty is taken with Defoe in assigning to another writer a few books usually imagined to be his is evident, for the huge list, in Lee's book, of 254 writings which he coolly assigns to Defoe, reveals the extraordinary fact that, according to the title-pages, very fully given in that list, not more than seven of all these bear his name, and those seven are short writings now wholly forgotten. One is a sermon, one is 53 pages long, one is 20, while the rest vary in length from one page to eight. Thus the whole theory of Defoe's marvelously prolific authorship proves to be but the "baseless fabric of a dream."

During the five years—1719 to 1724—to which Lee especially draws attention, there appeared quite a number of striking romances of low life, all obviously intended to deter readers from similar courses to those of the persons portrayed. They are just such books as a lover of mankind would be sure to write, if he saw need for them and happened to have the necessary literary ability. During the same period there appeared also two books which are of special interest for our purpose, because it seems more than possible that they were written, like the others by the Count, but that they contained many particulars (carefully disguised to conceal the authors identity) of his doings in the Bacon body after the supposed death in 1626. If this conjecture is true, further research by others may make the truth more evident. In the meantime all that can be done is to give the reasons which led to the conjecture. But first the titles must be given. One book, which appeared in 1720, is called THE MEMOIRS OF A CAVALIER; or the Military Journal of the wars in Germany and in England, from the year 1632 to the year 1648. Written three score years ago by an English gentleman, who served first in the army of Gustavus Adolphus, the glorious King of Sweden, till his death, and after that in the Royal army

of King Charles the First, from the beginning of the Rebellion to the end of the war. (London. Printed for A. Bell at the Cross-keys in Cornhill, J. Osborn at the Oxford Arms in Lombard St., etc." The other appeared in March 1722 and is called *A JOURNAL OF THE PLAGUE YEAR*; "being Observations or Memorials of the most Remarkable Occurrences, as well Public as Private, which happened in London during the last great visitation in 1665. Written by a Citizen who continued all the time in London. Never made public before. London. Printed for E. Nutt & Co." (Both books are reprinted at 1/ in the Everyman's Library.) It will be noticed that, like all the others, they are anonymous. Further, they were unknown to the present writer, who is not a student of history, till his attention was directed, apparently by someone unseen, to a copy of *THE MEMOIRS OF A CAVALIER* in a shop window, presumably with the intention of leading him to buy and read, which he did. Having begun to suspect the true character of *The Memoirs*, he naturally read the other book, because it too is described by Defoe's biographer as having every appearance of being written by an eye witness. If it were by one, as it professes to be, the writer certainly cannot have been Defoe, who was only about four years old at the time of the plague in London. The Civil war which is described in *The Memoirs* was nearly twenty years before his birth.

Hitherto of course, the critics have had no clue to the puzzle. Not only that but they have gone out of their way to assume that the book was written by Defoe, who certainly could not have witnessed events which occurred thirty years before he was born. Had they known that it was really written by a man who (in his previous body) was an actual contemporary of the events described, and might perfectly well have witnessed them himself, they would no doubt have accepted the author's explicit and emphatic statement that the memoirs were the work of an eye-witness, which, if they were indeed the Count's work, is simple and intelligible enough.

The same remarks apply to the other book

we are considering—*A JOURNAL OF THE PLAGUE YEAR*—except that in that case the events described took place when the supposed author was four years old, instead of before his birth.

To sum up. The author of each book, whoever he was, says on the title page quite clearly that it is the work of an eye-witness, and as his whole character, as shown by his work, leads us to believe that he would not, to say the least, go out of his way to tell us the thing that is not. 2. The books have such an astonishing air of reality that it is very difficult to believe otherwise. 3. Defoe never claimed either book as his own. There is, in fact, less reason to attribute them to him than even for attributing the famous plays to Shakespeare, whose name, at any rate is on the title-page. 4. There is, as we have seen reason for suspecting that the Count—a master of all styles and of all forms of composition—was in London when they appeared, and was supporting himself by his pen. 5. He had no convenient name of his own under which to publish, unless he had chosen to attract universal curiosity by announcing himself as an uncrowned Prince in exile. 6. A reason which for some will be no reason. The writer has a feeling, which seems to him to be an intuition, that he recognises clearly his favorite author as he reads them. 7. There is no inherent impossibility in Bacons having done, after he disappeared from public view, just the things recorded in *The Memoirs*. As a member of the Great White Lodge or Brotherhood, which leads and guides mankind from behind the veil, he had been instrumental in establishing firmly and peacefully in England the Protestant Reformation, which whatever we may think of its merits or defects, was undoubtedly the firm foundation of that freedom of thought and speech which we moderns value so highly. He had also, in a previous birth in Hungary, in the 15th Century, been a great and successful general, no other, as Mrs. Besant tells us in *THE MASTERS*, than Hunyadi Janos, or as we should say, John Hunyadi, who drove the Turks out of his native land, and finally became Regent of Hungary.

What difficulty is there in believing that, his public career in England come to an end, he may have gone to give the strong aid of his genius to Gustavus Adolphus who was fighting practically the battle of the reformed faith of North Europe against the

Catholics of South Europe. One may almost say that the fate of Protestantism on the Continent hung in the balance to be decided on the battlefield, and stood in need of all the help it could get.

(To be Continued)

ORGANIZING THE NORTHLAND

BY L. W. ROGERS

FOR more than three years I have had in mind to carry Theosophy into Alaska, but the project had to await the propitious moment. The work must necessarily be done in midsummer, and midsummer I ordinarily spend at home. But this year "home" is like the boy's apple core, "there aint goin' to be none," for all the members of my family are still abroad; so Alaska's turn came. Juneau is both capital and metropolis and therefore is the logical place in which to establish Theosophy in the frozen Northland. Many stories have reached me in recent months of the tendency of the people up here to accept the occult, but it is too early to make any forecast of the results. The work of getting a hall and of attending to other preliminaries has just begun.

No lectures on Theosophy have ever been given in Alaska, so far as I can learn, but I am told that Dawson once had a group studying the subject. There is one member of the Society in the territory, but far from my line of travel. Many are the tales of psychic experiences that drift out of this polar world and I have already heard, at first hand, some of the weirdest stories of life-saving by invisible helpers that mortal ever listened to—tales told by unlettered folk in simple words that drive conviction home, and yet tax the credulity of a reasoning creature. But nobody need be told that Alaska presents unusual opportunities for the dramatic side of life for it is, of all things, the land of adventure, of unusual hardships, and of uncommon dangers. No hostile savages, nor ferocious beasts, nor poisonous serpents can be a tithe as deadly as this

arctic climate. Such dangers in other wild countries are, at worst, occasional. But when the brief summer is past in Alaska winter's threat to life is constant. A lady who has lived several winters at Dawson told me of how she sometimes amused herself by throwing a cup of water in the air and seeing it turn to ice before it reached the ground! It is never so cold in Juneau, partly because that is six hundred miles farther north and partly because of the Japan current that here modifies the climate. But, curiously enough, it is colder here in the summer than at Dawson. If you are not satisfied with your summer resort just buy a ticket for Juneau! I have had two glimpses of the sun since sailing from Seattle—and fleeting ones. The morning of the fourth day out we began to sight drifting ice. In the afternoon the steamer cautiously approached the famous Taku glacier, and then lay alongside for an hour while we listened to the crash of the ice cliffs, splitting under the pressure of the resistless force of the slowly moving mass, and watched the crystal boulders, of indescribable blue, plunge into the sea. With the sun nearly always obscured, with glaciers everywhere, and the mountains heavy with snow even in midsummer, the chill in the air is a matter of course.

I do not know whether it really gets dark at all here in the summer. I can't stay awake long enough to find out! A "tenderfoot" does not want to go to sleep because it is so light. It is now fourteen minutes past midnight, Pacific time, and yet so luminous in my room that I turned off the electric light in order to learn

whether I could write without it. I could not, but it required the experiment to convince me. For no other purpose than writing or reading is the artificial light necessary. Down on the streets everything is distinct. Looking up at the mountain at the east of the little city I can not only count trees but also the number of limbs on the largest of them, and it is a very cloudy night, with a gentle rain falling. Last night I awakened at 3 a. m. and was sure it was morning until I looked at my watch. Of course this is reversed in the winter, when the sun rises here about 10 a. m. and sets at about 2 p. m.

Probably most people think of gold as being the chief product of this vast territory. That is because it represents the romantic phase of life and we read so much about it. As a matter of fact gold production, although great, is the least of Alaskan enterprises. Last year the copper production exceeded gold by over 70 per cent, while in the fishing industry the salmon catch alone was more than five times the gold output, and exceeded fifty million dollars.

Alaska is an empire in extent and resources. In area it is just under six hundred thousand miles, which is a trifle less than the combined areas of Spain, France and Germany. It has nearly twice as

much territory as our thirteen original states. Its wonderful resources are as yet but scratched on the surface. It was as late as 1880 that gold mining began, here in Juneau, and not until 1897 that the sensational gold discoveries started in the interior. Alaska will some day become a source of enormous wealth to the nation. But its chief value is in quite another direction. As war has two sides, one of which develops heroism and draws men into a comradeship that wonderfully develops character, so do the solitude, the difficulties and the dangers of the frozen wilderness lift men into a realization of unity; and that is the soil on which Theosophy should flourish. The "far west" of our fathers' days, with its vast plains to be crossed in wagons, its wild men alert to give battle to the white invaders, its deadly waterless deserts, has been conquered by civilization. It has ceased to exist. Its conquest enormously increased our productive territory, but more important than that was the racial evolution that went with it. In conquering nature man conquers himself, and probably no part of nature's mechanism for the evolution of courage, endurance and sacrifice, is so full of possibilities as this bit of the globe called Alaska. It is the new "far west," the land of romance and adventure.

KROTONA NOTES

MRS. BESANT IN ENGLAND

WORD comes to us that Mrs. Besant has reached England safely, that she arrived in time to attend the convention of the English Section, delivering a lecture at one of its sessions on June 8th. We will look forward eagerly to the reports of this convention and of Mrs. Besant's work in England. Of tremendous import is that work, not only to Theosophists, but to the entire human race, for Mrs. Besant goes to England to work for the cause of the oppressed—to "Plead for India's Right and India's Freedom"—and should success crown

her efforts, even in a slight degree, it will mean that all the world is a little nearer to that state of ideal democracy towards which mankind is surely, but with such painful slowness, evolving.

* * *

The annual business meeting and election of officers of Krotona Lodge took place June 24th.

For the past four years Krotona Lodge has had the advantage over other lodges of the Section of having for its head the National President, but this year, because of the heavy and increasing responsibilities connected with the administration of Kro-

tona and National T. S. affairs, Mr. Warrington felt it necessary to decline the nomination. He believed that the presidency of the lodge should pass to someone less burdened with the national work.

It is a difficult undertaking always to find a fitting candidate to succeed a successful lodge president, but when that president happens to be also the leader of the entire National movement the task assumes serious proportions. However, Krotona is fortunate in having in its midst a considerable number of capable workers and from among these the Lodge selected Harry H. Shutts, well-known to the Section through his work as Head of the Krotona Mortgage Raising Bureau, as its president for the coming year. Miss Marie Poutz was re-elected vice-president.

The plans for the lodge work under the new administration include an open discussion of current events and problems, both national and inter-national, at each meeting. An attempt will be made to discover what light Theosophy throws on these problems as well as to keep the lodge in vital touch with the swiftly moving events of the day.

* * *

A delightful concert for the benefit of the work for the blind was given in the Temple on the evening of July 2nd. The concert was arranged by the Theosophical Book Association for the Blind and the satisfactory sum of \$52, which was realized above all expenses, will be devoted by this organization to its very worthy work of preparing Theosophical books in Braille.

The association was fortunate in securing the cooperation of Mr. William Sackett, pianist pupil of Harold Bauer and graduate of the New England Conservatory of Music, who provided an exceedingly delightful program assisted by such well known artists as Frederick Kuphal, violinist; J. Henry Orme, baritone, and Mrs. H. vanVliet and Mrs. Wm. Holman, accompanists. A number of especial interest was "The Sons of Men," sung by Mr. Orme, author of the poem the musical setting of which has been arranged by America's distinguished composer, Charles Wakefield Cadman.

Krotona had the pleasure of welcoming home for a short period Mr. Eugene Munson, who has returned from his extensive tour through the Section wherein he has been able to accomplish such splendid results for our movement.

We miss the presence of a number of the National and Divisional lecturers who in past summers have returned to Krotona for rest and inspiration before beginning the strenuous work of a new season. This year Mr. and Mrs. Hanchett are spending the summer in Leland, Michigan, where they are to remain until time to attend the convention in Chicago. Mr. Rogers is denying himself a vacation this summer so that he may do some long-planned organization work in Alaska. He is to return in September but will not touch Krotona on his tour. Irving S. Cooper is still in Australia devoting his time and talents to the work of the Liberal Catholic Church, of which he is now a bishop. He is expected to return sometime in the late summer. Mr. Knudsen has not yet returned from Hawaii; Miss Holbrook was still working enthusiastically in Washington and vicinity at last report; while Dr. Strong, who did not tour the past season, remains with us conducting the work of the Institute together with his other innumerable activities.

Among the workers from other lodges who are visiting Krotona this month are Dr. Woodruff Sheppard, president of Portland (Ore.) lodge and author of the *Portland Theosophical Series* of booklets; Geo. M. Hall, of Springfield, Wis. a former resident of Krotona; Mrs. Mary S. Hawkins, Colorado Springs; John Johnson, Phoenix Ariz.; Chas. C. Pennell, Berkeley, Calif.; Harrington Emerson, New York; Mme. Teresa R. deCarranza, Argentine; the Misses Margaret I. and Adelaide Overton, Albany, New York; Miss Vera A. Wignall, Oklahoma City, Okla.; Dr. Emily Collar, Santa Rosa, Calif.; Mrs. Julia M. Tole, Dallas, Texas, and Mrs. Mary MacFarland, Needles, Calif.

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The Krotona Librarian will be duly grateful to anyone who can furnish copies of the April and August numbers of the Theosophist for 1918, to complete the library files.

A. DE C. P.

FROM THE NATIONAL PRESIDENT

EQUAL RIGHTS FOR THE NEGRO RACE

America has had her problem with the negroes and indeed has not yet solved it. From the following news item it appears that there are others who are confronted with difficulties from the same expatriated race:

British laborers are fighting with pistols, clubs and fists against negroes. The negroes were brought from Africa when white workers were scarce. Naturally, they want to continue working. But while workers don't want it, and are burning and looting negro houses, white labor has voted to take negro workers into the unions. A wise decision. With immigration stopped, the hunt will be for workers, not for jobs—at least for some time.

ONE SOLUTION

Hon. John Neely, a prominent jurist of the South, held that there could be but one solution of the negro problem in America that would be just to both whites and negroes, and that would be for the federal government to carve out of its territory in a fair and irreproachable way a state rich in possibilities and peculiarly adapted to the negro temperament, and to enfranchise the negro therein, but to disfranchise him in every other state of the Union. At the same time the white man should be disfranchised in the negro state. Then both negro and Caucasian should be left free to live there or not, only if they did, none but the negro could rule.

It was particularly interesting to me, therefore, to read the following item appearing recently in *The Los Angeles Times*:

EVANSVILLE (Ind.), June 24.—The creation of a negro state along the Rio Grande to be administered like the Indian reservations in the West will be asked of Congress according to Dr. M. M. Madden, negro evangelist of Oklahoma City, who has been chosen by the Central States Free Will Methodist Conference meeting here to appear before Congress with the plan.

The conference will ask the establishment of a reservation 500 miles square along the border with an additional territorial purchase from Mexico constituting a tract large enough to take care of negro settlers for the next 200 years.

Plans for irrigation of the land, which would be cut by the Rio Grande, also will be presented to Congress, according to Dr. Madden, who holds the reservation plan as the only feasible solution of the negro problem.

But I would enjoin the Rev. Madden to make his fight for the free and independent state rather than the reservation. The negroes deserve a better fate, for the negro state, in the plan, should have every dignity, privilege, right, opportunity and recognition politically, educationally, and in religion that any other state enjoyed.

This solution always interested me, for I saw in it a means whereby the negro could obtain self-development as a race free from the political domination to which he is now subjected, to say nothing of the devious means practiced to hold that domination over him.

The racial potentialities of the negro are exceptional. Already their contribution to the folk lore of this country exceeds that of the Caucasians in distinctiveness, color, warmth and widespread interest. The charm of such stories as Uncle Remus is known in every cultured household and it may even be said that peculiarly syncopated style of music called rag time had its origin with the negro and is now known and popularly preferred in almost every country of the world. In fact the only really national music that America has produced can best be attributed to the negro.

It will be one of the pleasant tasks of the future historian to justly show the degree of color (and I really do not mean to make a pun) and warmth this childlike race has put into the American civilization. Like the Irish, they came with essential bestowals.

Another evidence of the widespread spirit of brotherhood and justice to all alike is the announcement of a country-wide campaign to enroll 100,000 persons "to defend the constitutional and legal rights now denied more than four-fifths of the negro race in America," which comes from New York in the form of an effort to create the National Association for the Advance-

ment of Colored People. The following is the program:

A vote for every negro man and woman on the same terms as white men and women.

An equal chance to acquire the kind of education that will enable the negro everywhere wisely to use this vote.

A fair trial in the courts for all crimes of which he is accused, by judges in whose election he has participated, without discrimination because of race.

A right to sit upon the jury which passes judgment upon him.

Defense against lynching and burning at the hands of mobs.

Equal service on railroad and other public carriers, including sleeping, dining and Pullman cars.

Equal right to use of public parks, libraries and other community services for which he is taxed.

An equal chance for a livelihood in public and private employment.

PROHIBITION

The great struggle for prohibition is practically ended in America and July first will now probably be one of our memorable dates. It is questionable, however, whether the people are quite prepared to be benefitted by the complete banishment of alcohol, unless some degree of conscience is aroused in the soul of the State that will find expression in the adoption of a wide-spread plan of wholesome amusements and entertainments for those who have been so dependent upon the public drinking places. Once when I chided a beggar for the smell of alcohol on his breath he turned upon me with these words:

Well, what have you well-to-do people done to help us poor people? Look at me. I get work that feeds me and just pays for a little cold, dark, third-story hall room, in a low part of the city. Have I anything to keep me there? A man's got to do something and where can he go? There's absolutely no place where he can get a warm room to sit in, and some people to talk to, so easy to find as the bar, and there's plenty of them. Of course a little drink makes it go all the better, and there you are. If you people would give us something better where there was no drink, we would go to that, but you don't do it.

And it is not sufficient to close up the bars and banish the sale of alcohol. We must provide substitutes for both bar and beer that do not fail to attract. The problem is one in the psychology of evolution

and is not solely for the armchair puristic theorist. Mr. Public Spirited Man, what are you going to do about it? Prohibition is vitally linked with the Universal Brotherhood problem that some of the best minds of the hour are endeavoring to solve, and it ought not to be allowed to fail for a lack of a proper understanding of human nature. To cut off a source of indulgence by statute will not kill the tendency toward that indulgence. This tendency will live and turn to something else. But to provide some kind of object for the emotional tendencies of the masses of the people that would operate as a harmless and even a helpful substitute would be to show a statesmanlike knowledge of how to co-operate with the forces of evolution.

AGAINST VIVISECTION

It is reported that a bill has been introduced in Congress having for its object the prevention of the vivisection of dogs. The step has been taken no doubt as an appeal to the sentiment supposed to have been aroused by the heroic services rendered by dogs during the war. If the sympathy and admiration of the people for these wonderful creatures be great enough, the bill will probably pass. Then it will no longer be legal to use the bodies of beings whose next step in evolution is into the human kingdom, for cruel and inhuman experimentation. When the rising sun of the day of Universal Brotherhood shines full at its meridian, such practices as vivisection will be looked back upon as we do upon the devil dance, the black mass, the witches' dance, and the tortures of the Inquisition. To take the first step to abolish vivisection is to bring that happy day nearer.

With dogs set free from these cruelties it will be only a matter of time to free all other creatures from the unnatural treatment the little ones of nature's kindergarten receive at the hands of the big, strong elders who in practice should be their natural guardians, protectors and teachers.

The plea that vivisection is practised for the good of humanity is outrageously selfish as well as inhumanly cruel, and

constitutes a conspicuous example of the immorality of the devilish doctrine that the end justifies the means. As well say it were right to practice heartless experiments upon the children in our schools in order that the teachers might receive benefits all their own; for man's place in the scheme of evolution establishes his relationship to the mute kingdoms as that of the elder to the younger, and it is time he awakened to his responsibilities. Therefore man's unselfish duty towards the inferior kingdoms is greater than his selfish duty to his own.

A T. S. FRATERNITY IN NURSING

Mrs. Julia H. Cannan, late Sister at Guy's Hospital in Bath, England, has written to me, with a cordial endorsement by Mrs. S. Maud Sharpe, at one time General secretary of the T. S. in England, requesting some assistance in the matter of forming an organization entitled "The Theosophical Fraternity in Nursing." Mrs. Cannan is inviting suggestions as to the organization of the Fraternity, the present basis of which is indicated in a leaflet of which the following is a copy:

THE THEOSOPHICAL FRATERNITY IN NURSING

Into the hands of the Nursing Profession are given a responsibility and an opportunity for service that are almost unparalleled.

The fact that the special work of nurses brings them into close touch with all conditions of suffering and pain, and that they are continually faced with the problems of life and death, makes it imperative that they should learn to distinguish between the real and the unreal if they would win some measure of inner peace. Such discrimination will help them to stand firm, and their strength will support those whom they serve.

It is because we know that the path to this ideal is beset with so many difficulties that we are founding a Theosophical Fraternity in Nursing, with the hope that it will prove an ever-present help to all who come into touch with it.

AIMS

1. To raise the ideals of the Nursing Profession so that it shall more and more feel the sanctification of its special work, whatever that work may entail.

2. To permeate the members of the Nursing Profession everywhere with the spirit of co-operation and brotherhood.

It is proposed that Branches of the Fraternity should be formed in various places in

England and elsewhere, which shall be the means of drawing together the Members of the Fraternity, and all who are interested in it, and that an Annual Conference should be held, at which as many Representatives and Members of those Branches as possible shall meet for the interchange of ideas and plans. In this way we are confident that our work will gradually reveal itself.

The Fraternity will consist of *Members and Associates* who need not be members of the Theosophical Society. Members (men and women) must belong to the Medical or Nursing Profession. Associates will comprise those who are interested in the purpose of the Fraternity, and who wish to help it.

FEES

For Members, a minimum Annual Subscription of 1/- (.25c)

For Associates, a minimum Annual Subscription of 2/6. (.65c)

I have no doubt that those interested in the project will be glad to correspond with Mrs. Cannan. Anything that can be done to help this noble profession will be a valuable service rendered to humanity. We talk a great deal about love, but there is no love in the world so great as love of service, and where do we find a profession so beautifully exemplifying the love of service that equals the profession of nursing? The love of service in this profession is so great that it matters not who the afflicted one is, what his color, race, or condition of mind or body may be; such an afflicted one gets his service from the devoted nurse without distinction. The more we love service to mankind, the more we shall learn the nature of that love which gives without distinction, and the Nursing Fraternity can teach us a great lesson in this respect

FRENCH WAR ORPHANS

War orphans of France are said to be dying from malnutrition and shock. The "Fatherless Children of France Incorporation" is taking subscriptions for them. The following is one of their appeals:

The children of France have not yet emerged from the shadow of the war. With peace assured, and a happier future opening before them, it becomes increasingly evident that the child life of France has suffered a shock from which it is difficult to rally; while the birth rate has dropped to 8 to each 1,000 population.

The Fatherless Children of France, an American organization co-operating with a similar one in Paris of which Marshal Joffre is the

head, reports that of the children receiving American aid to the extent of 10 cents a day under its plan of securing American god-mothers for the little French war waifs, its records show an average of 700 children's deaths per month since the armistice. The help of the American godmothers came too late to save these undernourished nerve-shocked little ones.

Mrs. Walter S. Brewster of Chicago, vice-chairman of the Fatherless Children of France, has been appointed chairman of a campaign to secure American aid for the 60,000 little war orphans whose names were on the lists of the organization as "unadopted" before the signing of the armistice. Ten cents will care for a child for an entire day; \$3.00 for a month; while for \$36.50 a year the donor may select a child from the lists at the organization's headquarters and be placed in correspondence with it. To adopt a child or make a donation write for information to Mrs. Walter S. Brewster, Room 634, 410 S. Michigan Avenue, Chicago.

LODGE AUTONOMY

A correspondent writes as follows:

Would it not be wise to have a uniform set of By-Laws for lodges, in which it is stipulated that no one may succeed himself in office in T. S. more than some certain number of terms without a break in the service? After having had a change, then they could be put back if wanted, but give the people a chance to change if they want to. It does make so much inharmonious to have the same officers hold the places year after year. The mass of of the members should feel that all will be given a fair chance to serve in the work. It seems to me that Headquarters might stop much of this inharmonious by the single expedient of such a set of By-Laws.

This matter is entirely in the hands of the lodges. Lodges are autonomous and are left free to adopt their own By-Laws within the limitations of the sectional and international By-Laws of the Society. The chief thing that Headquarters may do is to counsel the lodges to use good judgment in these matters and to realize that the one man lodge is a weak lodge, no matter how large the membership may be. The strong lodge is the one that is being used as a training school for the development of latent talent in lodge management, in teaching, in publicity work, and in all the other activities that pertain to the life of a lodge. There is vitality in a lodge in proportion as everybody is given a chance to do. The members who have initiative and energy are often invaluable and should be

given every opportunity to express themselves officially and otherwise. It takes a wise set of officers to develop a lodge just pulsing with vitality.

A NEW NATIONAL SECRETARY

Lieutenant Foster Bailey succeeds Mr. Craig P. Garman as National Secretary. He is a lawyer by profession. During the war Lieutenant Bailey volunteered for service and was in training as an aviator when he received a fall which came near extinguishing his life. After his convalescence he came to Krotona with the purpose of dedicating his life to the cause of Theosophy. Lieutenant Bailey is a devoted Theosophist and a lover of mankind. I feel that the work of the American Section will be enriched through his devoted and efficient services.

IMPORTANT CONVENTION NEWS

The opening reception for members, prior to the formal opening of the Theosophical Convention at the Edgewater Beach Hotel, 5200 Sheridan Road, Chicago, Illinois, called for September 4th, will be held as usual on the evening before. All who will attend the Convention are urged to plan to be present at this reception at 8 P. M. on September 3rd. It will be held at the headquarters of the Chicago Theosophical Association, Kimball Building, 306 Wabash Avenue. This is the downtown district, and within easy reach of most railroad stations, so that members who are unable to arrive early in the day can, if necessary, go right to the reception.

Proxies seem to be arriving with unusual slowness this year. It is necessary that approximately 1050 proxies be received in order that the Convention can legally enact business. At this writing the National Secretary announces that we are still considerably short of this number. Please make out your proxy at once to any one who will attend the Convention, and mail it to the National Secretary at Krotona. It is of course possible for proxies to be counted which are received up to September 3rd in Chicago. The members' delay in this respect, however, greatly increases

the work of the Credentials Committee, and it is earnestly requested that in justice to them and the National Secretary's office, proxies be mailed at once to Krotona.

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This year's program places the accent upon the educational side of our work. Two of the four public lectures will be on this subject; that on September 4th on "The New Education," by Mrs. Mary Gray, the founder and head of the School of the Open Gate, near Krotona, and the second on September 5th by Miss Isabel B. Holbrook, National Lecturer of the Society, on the subject of "Karma and Education." The third public lecture will be given by Mr. Francis G. Hanchett.

The Star in the East has not yet announced the name of their lecturer for the evening of September 8th. The afternoon of that day will be set apart for the Star in the East meeting for members only.

Convention Banquet

At 6 P. M. on Saturday, September 6th, will be held the Convention Vegetarian Banquet, which should mark the climax of the feast of reason and flow of soul. It is intended that this shall be the opportunity for social relaxation and for the renewing of old friendships and the forming of new ones. Members of the Theosophical Society find themselves at these conventions brought into communion with faithful and devoted comrades of many past lives. One who has experienced the joy of clasping hands once more with a tried comrade of centuries ago, ever treasures that memory. Life is immeasurably enriched thereby. Our leaders assure us that in this critical era hundreds,

even thousands of old workers who have been perhaps for many centuries separated have been brought into incarnation at this time to know once more the greatest of all comradeships—comradeships in work for Them. Is it not in a small way like the great gathering that took place in Peru 12,000 years ago?

With a view of providing more elasticity and to affording the members in general greater opportunity for participation and for the expression of individual views, provision has been made this year for no less than four sessions of open Forum; three afternoons and one morning. So come with your ideas, but prepare yourselves succinctly, bearing in mind the Golden Rule of speaking: "Know when to stop."

Hotel reservations should be made without further delay.

CONVENTION ACCOMMODATIONS

The following communication has been received from Miss Sommer:

It seemed to me it might be a good idea to give members some notion of other hotels where they can stop if the Edgewater Beach cannot accommodate them. I made some inquiries today and found the following within easy walking distance of the Edgewater Beach:

Sheridan Manor House, 4738 Sheridan Road, \$2.00 and up.

Eastwood Hotel, 4644 Sheridan Road, \$2.00 and up.

Grasmere Hotel, 4639 Sheridan Road, \$2.50 and up.

Then it might be well to mention that the downtown hotels like the Congress, Auditorium, Stratford, Morrison and others are near elevated stations and that the elevated will take them to within two blocks of the hotel in a half hour's ride. The bus, of course, takes them in front of the door of the hotel.

FROM THE NATIONAL SECRETARY

NEW LODGES

Word has been received from the War Secretary that a new lodge has been formed in Mobile, Alabama, with twenty or more charter members to date. The formation of new lodges and Theosophical activities thru the Southern Section is a matter of great satisfaction at headquarters and speaks well for that fine quality of enthusiasm which is so characteristic of our Southern brothers. Perhaps the hospitality and good will of the Southern lodges may set us all a new standard and prove an inspiration to us in our effort to welcome the outside public into our activities. That the future for the Mobile Lodge will be bright and its influence far reaching may be gathered from the fact that the list of charter members includes people of prominence both in the Club life of the City and in the Medical profession.

Through the efforts of Mrs. Catherine Verbeck, a new lodge with seven charter members has recently been formed in Hollywood, California, to be known as the Brotherhood Lodge T. S. Hollywood being a part of Los Angeles, we now have four lodges, including Krotona Lodge at headquarters, all within the City limits.

* * *

Altho no Year Book will be issued this year, several lodge reports have been sent in showing on the whole a fine spirit and increasing activities. Public lectures have been well attended in most of the larger centers and many of the lodges have been building up substantial libraries. One of the best forms of active work is the conducting of live, well managed classes for beginners and many of the lodges have very greatly increased their membership by this means. A large number of the lodges have been compelled to curtail activities because of the Influenza epidemic but in spite of this handicap have had a successful year.

The following are a few points of general interest taken from some of the reports already received:

Pacific Lodge of San Francisco, Calif.,

This lodge is doing good work and altho only two years old is already looking for larger quarters.

Louisville Lodge,

In Louisville they have attacked the problem from the literary side by conducting Shakespearean Classes and a class in the LIGHT OF ASIA which they have found to be successful.

Portland (Ore.) Lodge,

This lodge reports "One of the most successful years in the history of the Lodge," with 119 members and increased activities all along the line.

Tacoma Lodge,

Tacoma has increased its membership by 22 per cent during the past year and has greatly improved its headquarters. Artistic and harmoniously arranged lodge rooms are in themselves an inspiration and good propaganda as well.

Pasadena Lodge,

Pasadena lodge reports regular Red Cross work during the year which has attracted the public and been a means of spreading theosophical information as well as accomplishing much for our soldiers.

St. Louis Lodge,

This lodge has moved to new quarters in a splendid location and reports a very healthy condition.

Springfield Lodge,

The report of this lodge is filled with the spirit of good service and careful work. An outstanding feature is the excellent work of their publicity committee which has co-operated with the Publicity Department at Krotona in a most effective manner. Speaking of the lectures they have conducted they write: "Our banner public lecture was given by Mr. Warrington in Central High School Hall with an attendance of about four hundred." An attractive means of service which this lodge has found time to develop is a "Brotherhood Committee"

which keeps in touch with the members, sending flowers to the sick and bereaved. The idea behind the work of this committee is well worth copying both as a means of bringing a touch of kindness to those in trouble and in building within the lodge that spirit which makes all members feel that they have a real Theosophical home.

Harmony (Albany) Lodge,

This lodge has been doing good work with its study classes in ESOTERIC CHRISTIANITY and the ANCIENT WISDOM and reports much help and inspiration from the visits of Mr. Hanchett and Mr. Warrington.

Holyoke Lodge,

Here is another case where the beginners' classes have been of much value and they report more interest and more inquiries this year than ever before. May the time soon come when many of our lodges like this one will be forced to look for larger quarters.

Central (N. Y. City) Lodge,

The word from this lodge is most bright and interesting. We quote from their report:

They make special mention of the fine addresses given by Mr. T. H. Martyn, the former General Secretary of the Australian section, and by Mr. Warrington, and have succeeded in securing enthusiastic newspaper reports of their activities. Surely when a lodge is doing the work and breathes the real spirit of Brotherhood and Service it proves a magnetic center of attraction to which the people are drawn.

FROM HERE AND THERE

It seems that the Paterson Lodge of New Jersey is not alone in its honor of carrying on its list members of advanced years. In response to our query in last month's Messenger we learn that there are three Octogenarians in our new lodges, one in Waco and two in Little Rock, Texas, the latter lodge having a remarkable range in ages, its president being 80 years and its secretary 18.

Miss Eugenie Honald, who has charge of the Correspondence, Study and Question Bureau for New Members, writes that the work of the Bureau has been particularly successful in helping new members far from lodge centers to find ways to become active in the new movements of the day, that mean Service to others. About seventy-five new members were reached during the last session. Those desiring the co-operation of this bureau should address Miss Eugenie Honald, Box 393, Abbeville, Louisiana.

ROLL OF HONOR

Despite the fact that the War is over our Honor Roll continues to grow. During the past month we have received the names of eight men who have been serving their country and we are glad to give them their proper recognition.

Cornelius H. Buford, Nashville Lodge.
Edwin A. Casper, Brooklyn Lodge.
Dava Brooks, Madison Lodge.
Otto Kalapudas, Sampo Lodge.
Jno. C. Warren, Long Beach Lodge.
Sydney G. Osborne, Brooklyn Lodge.
Lt. Harry S. Gerhart, Oklahoma City Lodge.
William Stancel, Member-at-large.

It is perhaps well to call attention to the fact that the names of any members who enlisted after the date when the treaty was signed in Paris, June 28, 1919, are not entitled to appear on this roll.

DEATHS

Twelve members of the Society passed to the Other Life, as reported during the month previous.

Ida S. Campbell (Mrs. C. J.), Toronto Lodge.
Carl J. Doolman, Phoenix Lodge.
Mrs. Lona S. Druehl, Berkeley Lodge.
Mrs. Susanna Grey, Vancouver Lodge.
Charles H. Hill, Hartford Lodge.
Dr. F. Marion Hubbard, Saginaw Lodge.
Dr. George O. Hughes, Winnipeg Lodge.
Mrs. Katherine Kiefer, Oakland Lodge.
George W. Mattoon, West Side Buffalo Lodge.
Mrs. Sylvia M. Palne, Santa Rosa Lodge.
Walter Scott, Norfolk Lodge.
Charles Ferdinand, Paterson Lodge.

FINANCIAL STATEMENT

STATEMENT FOR JUNE, 1919

Receipts

Fees and Dues	\$2,565.98
Interest	3.98
Krotona Special Operating Fund ..	38.00
Messenger Subscriptions	28.12
Publicity Donations	360.17
General Fund	25.00
Loan on Liberty Bonds	1,500.00
Interest on Liberty Bonds	40.00
Incidentals	14.70

\$4,575.95

Cash on Hand June 1st, 1919 .. 1,857.79 \$6,433.74

Disbursements

Salaries	\$ 310.00
Postage	19.19
Printing	41.00
Rent	80.00
Stationery and Supplies	28.01
Krotona Special Operating Fund	110.16

Fees and Dues	20.00
Telephone & Telegraph	9.00
Incidentals	80.49
Theosophical Publishing House	7.30
	\$ 705.15

Messenger Department Disbursements:

Salaries	\$ 90.00
Printing	140.00
Postage	24.50
Rent	8.00
	\$ 262.50

Publicity Department Disbursements:

Salaries	\$ 120.00
Advertising	52.50
Postage	143.20
Rent	27.00
Krotona Booklets	840.00
Telephone and Telegraph	1.00
Incidentals	82.59
	\$1,266.29

\$2,233.94

Cash on Hand July 1st, 1919 .. 4,199.81 \$6,433.74

MONTHLY LODGE AND MEMBERSHIP RECORD

June, 1919

Total number of Lodges.....198

Lodges chartered	2	Lodges dissolved	6
New members	180	Deceased	15
Reinstated	11	Resigned	7
Transfer from other Section.....	0	Transfers to other Sections.....	0
Total Active Membership.....	7048	Transfers to Inactive Membership.....	1107

BOARD OF TRUSTEES

MINUTES OF MEETING

Held May 24th, 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 adjourned to be continued without further notice on Saturday, June 28th, 1919, at 4:00 p. m. at Krotona, Hollywood, Los Angeles, California.

Held June 28th, 1919

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society set for this date at 4:00 p. m. at Krotona, Hollywood, Los Angeles, California, was convened with Messrs. Warrington, Holland and Strong present.

The following resolutions were unanimously passed:

RESOLVED: That the following sums be appropriated for the year ending June 30, 1919, for departments of the Section, as follows, to-wit:

Incidentals, \$687.00; telephone and telegrams, \$279.83; rent, \$721.00; postage, \$470.80; stationery and supplies, \$254.12; printing, \$136.00; International Headquarters' percentage, \$1,236.09; furniture and fixtures, \$14.42; National President's election expense, \$66.75; 1918 Convention, \$17.00; salaries, \$4,040.00; MESSENGER salaries, \$421.25; MESSENGER publication, \$3,421.55.

RESOLVED: That the purchase of Third Liberty Loan Bonds to the amount of \$500.00, subscribed for in May, 1918, and paid for during the present fiscal year, be confirmed and ratified.

WHEREAS, the following communication has been received from H. R. Tallman of the Toronto Lodge:

MR. A. P. WARRINGTON,
Krotona.

Dear Mr. Warrington:

Matters in Canada are gradually moving along towards the formation of a Canadian Section, and I am being asked from all over the country what the Canadian members are to do about paying dues.

In the event of our Section being formed during the coming year, and in the event of members paying dues to Krotona before the Section is formed, will a refund be made by Krotona to our Section on a pro rata basis? Dues are being held up for the coming year pending some decision in this matter.

Fraternally yours,
H. E. TALLMAN, Secretary.

NOW, THEREFORE, BE IT RESOLVED, That it is the sense of this Board that when the Canadian Section is formed and Canadian members of the American Section are transferred to that Section, annual dues paid into the American Section for 1919-1920 be refunded to the Canadian Section pro rata for the unexpired time.

RESOLVED, That the National President send a telegram inviting Mrs. Besant and Mr. Wadia to make an American tour, including the Convention to be held in Chicago in September.

The meeting adjourned to July 8th, 1919, at 12 o'clock noon, at Krotona, Hollywood, Los Angeles, California.

Held July 8th, 1919

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society set for this date at 12 noon at Krotona, Hollywood, Los Angeles, California, was convened with Messrs. Warrington, Holland and Strong present.

The following telegram was read:

Victoria, B. C., July 4, 1919.

A. P. WARRINGTON, Krotona, Hollywood, California.

I hereby resign Trusteeship in the American Section Theosophical Society.

MARY KING.

Upon motion duly seconded, Mrs. King's resignation was accepted and Mr. Robert Walton was elected to succeed her as a Trustee of this Section. Mr. Walton was notified of his election and invited to take his seat in the meeting.

The following telegram from Mrs. Besant was read:

"Quite impossible. We are tied here by our work."

BESANT.

The following letter from the National Secretary was read and considered:

MR. A. P. WARRINGTON, PRESIDENT,

June 23, 1919.

Board of Trustees, American Section, Krotona, California.

Dear Mr. Warrington:

Owing to the condition of my health, I wish to tender my resignation as National Secretary, to take effect June 30th, 1919, or as soon thereafter as you are able to appoint another.

During the two and one-half years I have held the office, I have tried to serve the Board and Society faithfully. If desired, I shall be glad to assist my successor to an understanding of the office duties and general business connected with the position.

Awaiting your pleasure, I am,

Fraternally and cordially,
CRAIG P. GARMAN, National Secretary.

Whereupon the following resolution was unanimously adopted:

RESOLVED, That the resignation of Mr. Craig P. Garman as National Secretary of the American Section be accepted. But it is with a sense of deep regret that the Trustees feel that the circumstances of Mr. Garman's health compel him to resign the office which he has filled with such excellent efficiency, good judgment and unremitting devotion during the past few years of his incumbency.

RESOLVED, That Lieut. Foster Bailey be appointed National Secretary, to take effect on July 14th, 1919.

The meeting adjourned to July 9th, 1919, at 8:30 p. m., at Krotona, Hollywood, Los Angeles, California.

Held July 9th, 1919

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society set for this date at 8:30 p. m., at Krotona, Hollywood, Los Angeles, California, was convened with Messrs. Warrington, Holland, Strong and Walton present.

The following business was unanimously transacted:

RESOLVED, That Mr. H. H. Shutts be appointed National Treasurer in place of Lieut. Foster Bailey, resigned to accept the office of National Secretary.

RESOLVED, That Mr. W. Scott-Lewis be appointed head of the Bureau of Social Reconstruction in the place of Mr. Robert Walton, resigned.

The meeting adjourned to July 11th, 1919, at 4:00 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.

ROBERT WALTON.

NATIONAL PUBLICITY DEPARTMENT

RAY M. WARDALL, *Director* CORA E. ZEMLOCK, *Assistant Director*

I*F there ever was a time when the world was surely in need of Theosophical knowledge, it is today. If there ever was a time when financial assistance to our publicity work was surely needed, it is today.*

With this thought in mind, I call upon 100 worthy Theosophists, groups of Theosophists or Theosophical Lodges who are financially able to give \$100 apiece to our Publicity Department to spread the teachings of Theosophy more widely throughout the country.

Ten thousand dollars may seem a large sum, and it is, but I'm quite sure that we can raise the sum before January 1, 1920, if we really try hard.

Awaken! Theosophists! to your wonderful opportunity to serve by sending in your contributions as soon as possible.

Enclosed find check for \$100 to head the list.

(Signed) CHESTER GREEN,
F. T. S., Boston Lodge.

This fervent and inspiring appeal, which is self-explanatory, voices the magnitude of the opportunity which lies before us in organized publicity work.

It comes unsolicited at a time when there are possibilities opening before us in many directions by which the work may be greatly extended and bring results immeasurable. Many years have been spent in an earnest effort to blaze the way for theosophical ideals and teachings. The effects of all this preparatory work are shown in the avidity with which people are accepting Theosophy and are finding it expresses the half-formed thoughts and ideals toward which they have been tending, unfolding them in their full splendor.

This new interest demands the vivification and co-ordination of the movement in order that the hour of opportunity may not find us wanting in the means to respond to the call.

Who will be the first to follow Mr. Green and help to expand that nucleus to the Ten Thousand?

SUMMER ACTIVITIES

While most lodges close their public meetings during the summer months, the work for Theosophy never ceases, though it may partake of a more personal nature at such times.

One avenue of service open to the publicity agent of every lodge in the country is to take advantage of the opportunity afforded by the newspapers. This is a

valuable summer activity which reacts favorably in two ways—by spreading theosophical ideas and by developing the ability in the members to express themselves clearly and forcefully. Well-written articles of a theosophical nature with a popular note will often be accepted by the press. There is, of course, always the correspondence department, in which views may be expressed on the subjects before the public. The value of getting the theosophical angle on present-day problems cannot be over-estimated. In making use of the columns of the papers, there is the advantage of presenting the ideas to large numbers of people who would never be contacted otherwise.

The publicity agents need not be burdened with all this work themselves, but may make a canvass of the lodge for members with literary ability and solicit articles for the purpose. There is no need to become discouraged and refrain from sending further articles because those supplied do not appear in print. The next one may strike the fancy of the editor or prove useful for a space filler.

Some lodges have been very successful in this line. One large Canadian lodge has a column in the daily paper.

It is not necessary to present the matter as Theosophy, but some attractive caption may be used. A successful example of this is the series of articles a member contributes to a California paper under the heading, *Fragments of Thought and*

Life. The editor of the paper which publishes these has noted that they have been extensively copied by other papers, sometimes as many as fifteen times. Topics which have been dealt with include the power of thought, the law of cause and effect, happiness, and saving one's soul. These are given a sociological twist, and the understanding of Theosophical principles they promote should make for the betterment of conditions.

One member, whose training has fitted him to handle such work admirably, has contributed to the Illustrated Magazine section of a Los Angeles paper most interesting and readable articles in which theosophical teaching is incorporated to a marked extent. One particularly fruitful subject was *Secret Places of the Gobi Desert*. It covered such topics as the Atlantean deluge, the Adam who no longer exists on earth and the methods by which a physical body was created for him, the migrations to the Holy Island, the origin of the Aryan race and the development of its subraces, the transformation of the inland sea into a desert, which hides the traces of the great early civilization which flourished there, and supernatural incidents connected with the region—the old time home of the hierarchy of Divine Men, with an explanation as to who they are and of what their activities consist. These and many other points are cleverly linked together in a fascinating sequence, with comments and corroborative information from other sources.

Another well-written article by a student of Theosophy briefly reviews the great root races and locates the continents on which they dwelt and the geological periods which mark their age. It leads up to the statement that the purpose of these great root races is that the reincarnating egos may journey through these cycles for enlightenment and freedom till the dawn approaches when we begin to see by the light of service and brotherhood.

The Theosophical books are mines of information which may provide glimpses of the broad foundation on which the present structures of our civilization are based.

An effort is being made by this Department to place Theosophical knowledge directly in the hands of influential persons who may be the means of disseminating it within a wide radius. The method used is to send appropriate folders and booklets to names selected from WHO'S WHO IN AMERICA, preferably to authors, lecturers, editors, sociologists and theologians, with a scattering of lawyers and physicians. If they are even casually interested, they may voice ideas gleaned from the literature, and by this means those ideas will be infused into the popular thought. It is not necessary that Theosophy be named as their source in that event, since so much of our effort is made with the aim of leavening the habitual thought of the times with some of the fundamental concepts of our belief.

In pursuit of this object, literature was sent during June to more than five hundred prominent names, carefully selected. The literature was accompanied by a return card offering to place the interested reader on our mailing list for the Krotona Series. We are glad to report requests are already coming in, in response to this offer. The work will be continued, with amplification.

C. E. Z.

FROM MR. HANCHETT

Since my last report, I have lectured at Dayton, Louisville, Indianapolis and Chicago, closing the season at the latter city. Considering the lateness of the season, the attendance was good at all these places, and an average of four new members joined the centers.

While we have not the exact figures, as nearly as we can estimate 235 new members have joined the Society during the lectures on this season's trip, and seven new Lodges have been organized.

Mrs. Hanchett expects to accompany me again on my trip next season. We expect to start out by the middle of September. Our address will be Leland, Mich., until September 1st; then 2537 Michigan Ave., Chicago, Ill., until Sept. 15th. We plan to attend the Convention. We will not return to Krotona this summer.

FRANCIS G. HANCHETT.

FROM MR. ROGERS

My failure to report the work done on the Pacific Coast since my return from Australia does not indicate indifference, but only means that there was nothing very important to report. Short courses of public lectures were

given at most of the Coast cities, and at Reno. Only at a few points was there anything of unusual interest. Los Angeles and San Francisco tried the innovation of charging twenty-five cents admission to the lectures, and the plan was successful. Oakland discarded the Lodge hall for the leading hotel, and reached many more people than usual. There was a jam, and the course was in every way a success. Portland also scored a hit with excellent publicity and crowded houses. Extensive advertising always reaches new people. They added eighteen members at the close of the course. Seattle Lodge distinguished itself in a unique way. At a members' meeting following the final public lecture, with not more than fifty people present, the ex-President, who is always thinking more about the difficulties of other people than his own, rose and said simply, "The receipts of the lecture course have been good, but not so good as last year. Mr. Rogers intends to go to Alaska, at the close of the season, to organize there. The Society has no funds to assist with the heavy expenses. He must manage as best he can. I am going to put a basket at the door and those who wish to assist him know what to do." Then the meeting immediately adjourned. As I was passing out ten minutes later a committee stopped me and presented the contents of the basket—sixty-five dollars and fifty cents! I have often been asked why Seattle has the banner Lodge of the States. Anybody who understands the law of sacrifice can easily answer that question.

NATIONAL PUBLICITY RECEIPTS June 10th to July 10th, 1919.

Portland Lodge	\$ 60.50
Chester Green, Boston, Mass.	60.00
C. E. Nelson, Johannesburg, S. Africa	4.61
Tacoma Lodge	6.00
Hamilton Lodge	2.00
Mrs. Hazel Patterson Stuart, S. Pasadena, Calif.	5.00
Miss M. O. Kimball, Krotana	1.00
Mr. and Mrs. Harry C. Mosher, Dowagiac, Mich.	1.00
Mrs. Laura S. Hunt, Los Angeles, Calif.	10.00
Messrs. Muller and McIntyre, Anaconda, Mont.	1.00
Anaconda Lodge	1.75
Colorado Springs Lodge	2.00
Brotherhood Lodge, Detroit, Mich.	1.00
Krotana Lodge	2.00
Long Beach Lodge	.50
Leavenworth Lodge	10.00
Herbert E. Dunton, Salida, Colo.	6.60
Des Moines Lodge	.92
Oklahoma City Lodge	17.00
Miss Catherine Smeltzley, Ft. Wayne, Ind.	1.00
H. P. B. Lodge, Newark, N. J.	5.00
Thomas B. Clayton, Kenora, Ont.	3.00
Seattle Lodge	10.00
Milwaukee Lodge	8.50
Duluth Lodge	10.72
Samuel Hancock, Cecil, Pa.	3.00
Pacific Lodge	2.00
Santa Rosa Lodge	1.00
Los Angeles Lodge	10.00
Mrs. Laura S. Hunt, Los Angeles, Calif.	10.00
Ida M. Sherk, Jacksonville, Fla.	2.50
St. Paul Lodge	2.00

Mrs. Hazel Patterson Stuart, S. Pasadena, Calif.	5.00
Colorado Springs Lodge	2.00
J. Fjerdingstad, Los Angeles, Calif.	5.00
Kansas City Lodge	6.00
J. O. Natterlund, Mt. Vernon, Wash.	1.50
Chester Green, Boston, Mass.	100.00
Mrs. E. Pauline Keys, Pittsburg, Pa.	2.25

TOTAL.....\$383.35

POST WAR WORK

Mrs. Laura S. Wood, War Secretary, is touring the camp cities to promote the Theosophical work in the camps and organize lodges. Her first stop was at New Orleans, where the work was found to be progressing well. The beautiful and commodious headquarters will be permanently leased for Theosophical activities, because of the extensive advertising given them by the War Work. The next stop was at Mobile, Ala. Mrs. Wood sends the following encouraging report:

After twelve days of intensive work a large and enthusiastic lodge was organized. Two prominent doctors and a judge will appear upon its charter. Three lectures were given at the Cawthon Hotel and classes held there daily. In fact, the hotel loaned us everything free of charge, even to its orchestra! The new lodge will have a permanent place of meeting and a good library from the start.

It was our purpose, on leaving the kindly courtesy of Mobile and the efficient help of our Houston members now located there, to keep strictly to the new territory. But meeting a member of Birmingham Lodge, who insisted upon making dates for us with his home lodge and also with Montgomery and Atlanta, we made a one-night stop at each place, lecturing to good audiences and receiving nine new members. We were glad we changed our route, for the warm reception and generous assistance given us strengthened our hearts for the work that lay ahead in uncharted territory.

There is no Theosophist in Macon and no acquaintances, and my helper had returned to Houston, but a vigorous search has resulted in finding suitable rooms and in borrowing furniture from the Red Cross. Again the Hotel has offered the ball room free of charge for lectures. I have gotten together a good-sized class and the prospect for a lodge at Macon is good.

Other cities which will be visited by Mrs. Wood are given below. Members can assist greatly in this work by sending to the War Secretary, Box 457, Houston, Texas, the names and addresses of ac-

quaintances at these points, and by writing a personal letter and endeavoring to interest them in the work.

Pensacola, Fla.; Tallahassee, Fla.; Jacksonville, Fla.; Savannah, Ga.; Augusta, Ga.; Charleston, S. C.; Raleigh, S. C.; Columbia, S. C.; Charlotte, N. C.; Wilmington, N. C.; Rich-

mond, Va.; Wilmington, Del.; Annapolis, Md.; Harrisburg, Pa.; Wilkesbarre, Pa.; Chillicothe, O.; Battle Creek, Mich.; South Bend, Ind.; Joliet, Ill.; Urbana, Ill.; Champaign, Ill.; Rockford, Ill.

Mrs. Wood reports that Advent Lodge, of Toledo, has paid its quota in full.

THE FUTURE OF THEOSOPHY

BY GEORGE S. ARUNDALE

[NOTE.—The following interesting excerpts are from an article entitled *The Future of Theosophy in India* which appeared in the March issue of the Sectional Organ of the T. S. in India. If the reader will substitute the word America where India occurs he will find that some of the valuable suggestions apply very well to Theosophical work in our own country.—EDITOR.]

Lodge meetings in India are too often stagnant little back-waters, seemingly indifferent to the rushing river that flows near-by. The lectures and discourses are generally purely theoretical in their nature. There is little attempt to study the practical application of Theosophical truths, either to everyday life or to the life of the Nation in its various aspects. Far too little effort is made to attract the young generation to an understanding and appreciation of the practical value of Theosophical knowledge. When a well-known lecturer visits a lodge, a crowd gathers. But as an ordinary rule, a comparatively small group of elderly persons studies some abstract truth in a super-abstract manner. . . .

One fails to notice, except as I have already said, in a few isolated cases, any determined effort to place the Theosophical movement in the forefront of pioneer activities for the regeneration of the motherland. Our Lodges seem to forget that they are parts of India, and that in one way or another they should stimulate all efforts to make India a country better worth living in than it is at present. I do not mean by this to suggest that a lodge, as a body, should take part in politics, though I can conceive of cases where it very well might. But there is an enormous field for work by lodges of the Theosophical Society in India, in the di-

rection of giving a true direction, by means of the spread of Theosophical knowledge, to the innumerable reform movements which are seeking everywhere to renew our country's youth. It is largely forgotten in India that Theosophy is a practical philosophy of daily life for the individual, for the family, for the nation. THEOSOPHY IN INDIA (the organ of the Society in India) ought to stand for this, and to be alive with Theosophical ideas for practical use in the reconstruction of the Indian polity. . . .

I should like to see our editors starting a systematic campaign among the branches encouraging them to take an interest in practical affairs, and especially urging them to make provision for the encouragement of membership among the younger generation. A meeting of a lodge of the Theosophical Society ought not to be the dull affair it generally is. Study is doubtless useful, but surely it might be made interesting by showing the value of study, in understanding and helping to solve the many problems that confront us at the present time. . . .

We have had much opportunity for study during the past forty-five years. Let study continue, especially for the young. But let the older generation begin to put its study into practice, and become exponents of the value of Theosophy in the uplift of their Motherland.

AMONG THE MAGAZINES

MISCELLANEOUS

IN HARPER'S MONTHLY MAGAZINE for June, Margaret Cameron relates an interesting series of communications from "the other side." In place of the personalities, so often tedious to the reader who needs no proof of the possibility of such communication, there is a definite series of lessons dealing with the moral issues behind the War. The messages, purporting to come from disembodied entities both known and unknown to the author, tell of "intelligent, conflicting spiritual forces, broadly defined as purposes of construction and progress and purposes of destruction and disintegration," which "are all about us, striving to influence the destinies of man and constantly appealing to the spirit within each of us to accept their suggestions in order to recruit their own numbers and increase their united strength for and against progress." "We are told that it is each person's privilege to choose which purpose he will serve," says this enlightened teacher, "and we are urged to make this choice consciously perceiving its nature."

In the lesson of March 23, 1918, is written "Men are swayed first by one purpose and then by another, and are themselves unable to distinguish between good and evil. This precipitated the Great War with you, the purposes in the Central Empires being more nearly united than elsewhere. Their purposes are fundamentally autocratic, based on fear and would ultimately reduce civilization to infancy again. The reason Germany has been able to fight so long is because her purpose is conscious, while the allies fight blindly but determinedly, moved by purposes they do not recognize and yet must obey. They talk of Unity, but do not perceive its nature. They are misled by phrases hollow but plausible, and do not perceive them to be the enemy in disguise,—not the mortal enemy, but the ancient purpose divided into many. The light is beginning to break now and the hour has almost come for the forces of construction to unite and smite powerfully. But it must be consciously as the purpose of construction if the victory is to be permanent or truly for progress." Further communications warn the recipients that danger is not over with the war and emphasize the necessity for conscious concerted movement for spiritual union on the part of the Allies. "Centuries some times see less change than the last year has shown, and more beneficent changes are at hand unless the others win. But they must not! Pull together, pull, pull. It's for bigger things than you dream."

As an illustration of the Ancient Wisdom pouring forth through other channels, Theosophists will find this article very satisfying and its paragraphs a reminder of the truths for which they wish to stand.

JUNE SCRIBNER'S publishes an article by Claude Bragdon, *Some Chinese Letters of Willard Straight*, which, beside the interesting lights on China, contains a description of the Spirit of the East both mystical and poetical.

There is a Spirit of the East. I feel it all the time and the feeling grows on me. It is indefinable yet, but there is something overpowering, crushing in its disregard for human life. Here, where one falls and a hundred take his place, the Divine Spark is but a cheap commodity. There is not the individual, rather there is the mass. (Has he glimpsed some thing of the fourth race development?) This essential Being is wild and ghostly, like the music, now low, now soft, thrumming, now shrill, screeching up and down the scale. It is full of self abnegation of fanaticism, of demonical cruelty and Divine Pity, and there is a mist about it, a mist that swirls and eddies incense-laden, thinning for an instant to unveil the vision that is wrapt again ere one can realize its full portent. And the colors are gorgeous, yet subdued and softened, the light is dim, there are the passing reds of human blood, tainting now and then the heavy incense perfume. And there are the wild bursts of song, and the wailing of stringed instruments, rising in a paean that is yearning, yet full of an awful irresistible power.

Mr. Bragdon concludes with a peculiarly appealing passage referring to the writer of the letters.

He died young, and his career was meteoric, but he was Captain of his Soul—the bow and not the arrow, and the aloofness from those passions which commonly muddy the wills of men who mould the lives of other men was held by him to the end. To me he always seemed to be one of the vanguard of that younger race which is yet the elder, by reason of its greater wisdom, detachment, artistry in life, a race destined to unite not alone the East and the West, but continents not geographical: those hemispheres of thought and feeling indifferent, or actually hostile to one another now.

THE LITERARY DIGEST, June 21, gives an account of a new healing movement in the Christian Church. It is an attempt to revivify the principles upon which the church was founded and to bring about a religious awakening thruout the world. The method seems to be the highly orthodox one of the laying on of hands and prayer. In Trinity Chapel, New York, crowds are gathering for these healing services, conducted by James Moore Hickson, who as a boy in Australia displayed Healing Power and who has established numerous Christian Healing Missions in England and leaves a record of many cures in Boston where he spent a month on his arrival in America. Mr. Hickson it is said is in no sense a dreamer, but rather a man of active type. His daily program allows him to administer to over a hundred patients a day but it is not this aspect of the case which holds the deepest interest for him. He believes that he was called to take part in a movement which will reach far beyond the limits of his personal

touch, bringing to the world a new religious era.

A romance like a lovely lyric is the description the July VOGUE applied to the ancient Hindu love drama, *Shakuntala*, which the Greenwich Village Players are presenting in a series of special matinees. There is also a picture of one of the beautiful scenes.

WORLD'S WORK comments on the *Famine and*

Revolution in India in a way that brings some comprehension of the dreadful situation. Thirty-two millions of dead is the estimation for the past year; the toll of the famine and plague, that makes the loss in the great war "pale into insignificance. The poor have eaten all their food and the physical condition of thousands upon thousands is such that they are too weak even to carry their water jars."

G. G.

THEOSOPHICAL

The *Watch Tower* this month is given over almost entirely to a survey of the progress made by Theosophic thought along educational lines, especially through the efforts of the Theosophical Educational Association. Mrs. Besant mentions the failure of the Satyagraha movement against the government and the open rebellion which followed. Her suggestion that the government create Committees of Public Order all over India to preserve order, to quiet the people, urge upon them a sense of responsibility and the necessity of co-operating with the government in maintaining peace, seems to be the same method of preserving order.

The article on *Human Love* is rather involved and technical. The author separates human love from sex feeling and gives to human love a very high place among the constructive forces in evolution.

Prison Reform just now is demanding the attention of thoughtful people all over the world and E. M. Green, in an article on *Prison Reform in America*, has given Theosophical readers something to think about and act upon which is worth while.

The continuation of *First Principles of Theosophy*, by C. Jinarajadasa, is a study of "what modern scientific research tells us of the living races of mankind." It studies the evolution of the peoples of the earth through races and sub-races, their characteristics and customs, and follows the rise and fall of civilizations, the coming and disappearance of continents on the earth.

The author of *Hinduism* says that "Hinduism is neither a religion nor a philosophy, but is, above everything, a scheme of social life, a polity, based on certain fundamental philosophic conceptions of the nature and duties of man in this and in the after-life."

Leo Tolstoy by Holland Davis, is a short sketch of the great Russian's work and life. The author considers him a great man, but a failure in the practical sense.

Students of the Upanishads will enjoy the learned articles on *The Isa Upanishad* by Dr. S. Subramaniam.

Music in the Sixth Root-Race, deals with the part which music will play in the development of the people of this race. The author says "music always has been and always will be one

of the truest mediums of man's expression of his divine nature and qualities."

Marie Museus-Higgins gives us a very interesting article on *Paya Days*, which are the days of the four moon changes and are religious holidays in Buddhist countries. She describes them all in a very pleasing and instructive manner. The full moon change is the most important and the full moon in May is ultra-important because of its connection with four great events in the life of the Great Teacher, Gautama Buddha, which events she describes.

C. N. R.

Mr. Ballie-Weaver is making a collection of rituals for special services in the T. S. Lodges. In the VAHAN for June he tells of a very satisfactory "ceremony of initiation" which he discovered when attending a meeting of the Leeds Lodge at which twenty-nine new members were received. This ritual was composed by two of the Leeds Lodge workers and its beauty and effectiveness so impressed Mr. Ballie-Weaver that he decided to make it available for all Lodges and to endeavor to have arranged Theosophical services for other occasions, such as births, marriages and cremations. There is scarcely a T. S. lodge that has not at some time felt the need of some simple yet dignified service for one of these occasions therefore it is to be hoped that Mr. Ballie-Weaver's work will result in filling this long-felt want for the entire T. S.

This issue of the VAHAN contains the busy note of preparation for the great occasion of Mrs. Besant's visit and the annual convention. Apart from Mrs. Besant's lectures (reports of which will undoubtedly come to us later) a point of interest in the English convention will be the discussion of Mr. Arundale's recent article, *Why Not Reconstruction in The T. S.*, to which two afternoon sessions will be devoted.

That Theosophists are taking a keen interest in world reconstruction problems as well as those within their own organization is evidenced by the appearance in the sectional magazines of many articles on sociological subjects. The VAHAN publishes this month an interesting article on *The Life and Teachings of Henry George*, by Herbert A. Berens, Hon. Treas. English League Taxation Land Values.

A. de C. P.

In the May number of THEOSOPHY IN INDIA, the Editor adds an interesting contribution to the discussion aroused by Mr. Arundale's article *Why Not Reconstruction in The T. S.* Mr. Arundale's suggestions, now so familiar to all readers of Theosophical magazines, are reviewed in the Editorial Notes and the writer takes issue with the first of these (that "the T. S. include in its first Object, recognition of the existence of the Super-human Kingdom, of which are Those who are the Elders of the human family, who have long passed through the stages through which we are passing today, and Who are the guides and rulers of the world"? in the following words:

As a broad statement of principle, this seems to be unobjectionable. But our Brother puts his own interpretation upon the recognition of the Elder Brethren, which makes the matter contentious.

With regard to Mr. Arundale's interpretation of such "recognition," which involves such matters as the formal acceptance of Their nominations to the Presidency of The Theosophical Society; making each President hold office for life, or for a period longer than the seven years which is now the rule; granting more autocratic powers to the President; and the possibility of the Society declaring in favor of a certain attitude or specific action, provided a considerable majority be available and the President's assent obtained; this writer has interesting views. He says in part:

I am afraid that there is a confusion here between an attitude of recognition of the Elder Brethren and all that may or must follow from such a recognition. We may emphasize, and rightly emphasize the existence of superior grades in human evolution, and we may create an atmosphere suitable for the recognition of the Elder Brethren. This will no doubt create in time a general attitude in the minds of those within the Society, an attitude that will reflect itself on the outer world. But even if a majority of the Theosophists have a particular attitude, have we any right to say to any one of them: "Do this" or "Do that"? As soon as we do that the freedom of the Society becomes imperiled. And if the Society stands for one thing it stands for the utmost freedom of conscience for every one of its members. Whatever be the majority, I do not think the Society may declare in favor of a cer-

tain attitude or a specific action. Do we mean to say, that if a particular member has not a particular attitude, or if he is not conscientiously in favor of a specific action, the declaration of the Society will commit him to that attitude or to that action? Surely our Brother does not mean that.

The writer favors rather Mr. Arundale's alternative proposal to "have the Society as it is, continuing its insistence upon general principles, and specially encouraging within its ranks the formation of sub-nuclei to be concerned with the working out of detailed applications of the great Law of Brotherhood," and believes that we should endeavor to increase our understanding of the real meaning of Brotherhood; that when our Theosophical ideals become real living ideals, aglow with inspiration—our guiding inspiration—the activities will follow of themselves, and a better and more coherent organization of the Society will be inevitable.

The Editor of THEOSOPHY IN SCOTLAND in the July-August number, also discusses this interesting problem. After discussing Mr. Arundale's suggestions he sums the matter up in the following words:

The question is "Have we outgrown the first Object?" "Have we reached a stage where we begin to feel constrained, limited?" The answer surely is "No." Is the first Object, then, too vague, too insufficiently defined? Would we possess more "driving power" if it were more limited, more defined? Again the answer must be "No."

The aim of forming a nucleus of the Universal Brotherhood of Humanity seems to provide us with exactly the matrix required wherein to grow, develop, and follow the studies offered by our remaining Objects.

Frankly we have not yet seen the need of Reconstruction in the Objects of the Society. Reconstruction of organization—yes; a continual adaptation of the form to the manifestation of growing life.

Finally there is the question of the Reconstruction of our attitude toward the work in hand and towards our fellow-workers. Perhaps there is no more important work that we can do. For we have to learn "team-work." Here Reconstruction should not be periodical but continual.

The wide-awake discussion of this matter seems to be a splendid indication that our critics err when they accuse us of being indifferent to the fate of our movement and individually lacking in mental initiative.

A. de C. P.

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, Robert K. Walton, 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.

Fraternally,

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)

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.

T. P. H. BOOK NOTES

"WHY NOT RECONSTRUCTION IN THE T. S."

an article by George S. Arundale, published in the March, 1919, number of "THE THEOSOPHIST," promises to become a landmark in the evolution of the Theosophical Society. In his epochal utterance, the author proposes a change in the Objects of the T. S., aiming particularly at the first of the three traditional purposes. Brotherhood being almost generally accepted (at least in theory) and championed widely, the pioneer-work for the practice of such an ideal in the West practically accomplished, an amendment to the first Object, one in keeping with the spiritual need of the age, seems timely. This revision lays stress on the relations between human, super-human and sub-human kingdoms of nature. It embodies an explicit statement of belief in the Masters.

A discussion of Mr. Arundale's suggestions has been programmed as part of the Convention Proceedings during the Annual General Meeting of the English Section at London. In America, too, the significance of these proposals, coming from so prominent a Theosophist, has been realized fully. The June, July and August numbers of this magazine contain expressions, offering solutions of the questions involved. The spiritual stimulus accruing to the world from such a public confession of belief in the existence of our Elder Brethren, and coming collectively from a Society honored for the integrity and loftiness of its aims, such as the T. S., would be as immense as it would be wonderful. In short, it would amount to a new lease of life, to a new purpose for the T. S.

NEW LETTERS FROM THE MASTERS

Now, while such a signal change of Objects of the T. S. is under debate, we hear about a new Ten-Cent pamphlet from our International President, answering the query: "IS BELIEF IN THE MASTERS SUPERSTITIOUS OR HARMFUL?" The Manager of the T. P. H. hopes to receive the new leaflet, being Number 101 of the Adyar Pamphlets, before long. (Several cases of books are on their way to Krotona from Adyar, according to advices from Mr. Wadia, Head of the T. P. H.)

A publication which will arouse still greater interest is in preparation at Adyar now, entitled: "LETTERS FROM THE MASTERS OF THE WISDOM. 1881-1888." WITH A FOREWORD BY ANNIE BESANT. TRANSLATED AND COMPILED BY C. JINARAJADASA. No price has been announced as yet.

Equally appropriate in its appearance at this hour is the American Edition of Annie Besant's "SUPERMUMAN MEN IN HISTORY AND RELIGION," price seventy-five cents. These lectures explain the manifestations of superhuman beings in our world. One lecture each is devoted to: "The Saviors of the World," "The Christ in Man," "Restoration of the Mysteries," "Conditions of Intellectual and Spiritual Growth." The concluding chapter dwells on "The Policy of the Theosophical Society."

A volume devoted exclusively to the Great Ones is "THE MASTERS" by Annie Besant, price forty cents. The Masters are herein described as "facts and ideals." Much is communicated about the various initiations and the development of the Perfect Man, the Adept. The final chapters reveal interesting details regarding some of the Masters individually.

In the same Pocket-size-Series a rather interesting book can be found: "H. P. BLAVATSKY AND THE MASTERS OF THE WISDOM," also by Mrs. Besant. Price One Half-Dollar. The narrative takes the reader back into the early days of Adyar, and recounts some of the phenomena experienced there. It relates the attitude of Madame Blavatsky toward those grandiose figures and con-

tains some of the Master's letters as well as memoranda from Madame Blavatsky regarding these phenomena.

Four different titles of the ADYAR POPULAR LECTURES convey knowledge of these Elder Brethren of Humanity. All of the pamphlets are by Mrs. Besant and are listed as: No. 6—"THE GUARDIANS OF HUMANITY"; No. 17—"THE WHITE LODGE AND ITS MESSENGERS"; No. 19—"THE MASTERS AND THE WAY TO THEM"; and No. 30—"THE OCCULT HIERARCHY." Of the ADYAR PAMPHLETS two deal with this august subject. No. 90 is of special interest, having been written by the President-Founder, Colonel Olcott himself, on: "THE COUNT DE ST. GERMAIN AND H. P. B., TWO MESSENGERS OF THE WHITE LODGE." No. 86—"THE MASTERS OF WISDOM," is a Leadbeater number. (Price 10c each.)

Two more books may be mentioned in conclusion. Mrs. Isabel Cooper Oakley, famous for her brilliant and yet exact research work into mystical traditions, is the author of the really great monography, "THE COMTE DE ST. GERMAIN," (Supposedly the Master R.) A wonderful book on a wonderful subject. (Price \$1.75.) "THE PATH TO THE MASTERS OF WISDOM," a compilation by Annie Besant herself from her own writings, is one more item of this rather incomplete bibliography. This 60-cent publication is of a devotional, rather than descriptive nature. Finally George Arundale's inspiring "THOUGHTS ON 'AT THE FEET OF THE MASTER'" will have to be mentioned here. Price One Dollar.

THREE NEW BOOKLETS

Among new books received, two brochures by Dr. Woodruff Sheppard, President of Portland Lodge, Ore., attract attention. "AN OUTLINE FOR BEGINNERS IN OCCULTISM" and "AN OUTLINE FOR BEGINNERS IN MEDITATION," both listed at 20 cents, will be found rather helpful and giving a good deal of concise information.

A "THEOSOPHICAL FUNERAL SERVICE" has long been needed. A short outline of such a ceremony has been compiled and will be on sale in August, priced at 25 cents. Lodges will be glad to have a copy or two in their libraries.

MORE FROM THE "LIVING DEAD MAN"

"THE LAST LETTERS FROM THE LIVING DEAD MAN" have been written down by Elsa Barker. The book will cause a stir as did the two preceding volumes of letters from Judge Hatch. (Price \$1.50.) "X" reveals some of the details going on on the other side which shed much light on social and racial difficulties experienced in the United States. No doubt, here is another message of considerable importance to those who seek the true reality. In fact some of the explanations given by the Judge are as startling as they are feasible and logical.

ERRATA

Thanks to His Satanic Majesty—the Printer's Devil, the page reference to the Sample Lodge Report in the booklet "How to Organize a Lodge Book Concern" has been omitted in the communication of the Manager of the T. P. H., Mrs. E. R. Broenniman, (see inner ad-page of last Messenger). The Sample Report is printed on pages 12-15. It is hoped that this rectification will result in the receipt of further interesting Lodge Book Concern Reports at the T. P. H.

The same wicked entity has to be blamed for the omission of the notice: "Withdrawn from Sale" to be read after the title: "Occultism of the Mass and the Old Catholic Church" on the ad-page of last month's Messenger. The withdrawal went into effect July 1.

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