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THE GREAT FRENCH REVOLUTION

BY

ANNIE BESANT

(Born October 1, 1847)

NOTE: In the following a few excerpts are given from a book by our great President on "The Great French Revolution." The extracts are taken from the second edition of these lectures, which appeared in the year 1876. Though delivered nearly half a century ago these lectures still have a message for us who stand on the eve of immense changes in the structure of our social system.—THE EDITOR.

"Society, at the present time, is at a deadlock, unable to go forward into the future without finding solutions for the problems of our time, and yet impelled forward by the imperious law of evolution, which demands progress or sentences to death. It stands at the edge of a precipice, and sees no way to safety. Over the edge it must go—as previous civilizations have gone, carrying their treasures of refinement and culture with them—unless it can find some Ark of safety to carry it from the old to the new."

—From Mrs. Besant's Preface to "The Science of Social Organization," by Bhagavan Das.

"A time arrives in the history of every people at which a change becomes necessary, and the only question which remains to be answered is: 'How shall the change be brought about?'"

What man loses by the social contract is natural liberty, and an unlimited right to grasp at everything which he desires and can seize. What he gains is **civil liberty**, and the right of keeping all he possesses. Instead of destroying natural equality, that compact substitutes a moral and legitimate equality for that physical inequality which nature produces between man and man; for men, who are

unequal in strength and genius, become equal by law and by right." (Quoted by Mrs. Besant from Rousseau's "Le Contrat Social".)

Rousseau spoke, too, of a "Republic;" what was that? It was "a State, ruled by law, under any form of administration, so that public interest ruled. . . . Every legitimate government is Republican."

History is too apt to concern itself only with courts and wars, save when the agony of the people forces itself into notice during revolt. Dazzled, perhaps, by the glitter of the French Court, the spec-

Republics are not made by king-killing; they grow only out of people-educating. Kings are never really slain by the axe that cuts short the individual life, for, with the death of one, another kind is born, and all the harm that the dead king might have done can be done by the living king, eye, and done with deadlier might, for he is hallowed by the tragedy which creates him, and he is pure from the crimes which destroyed his predecessor. Kings are only slain when the people have outgrown them. . . . King-murder is a crime, as all murder is a crime, and the plea for necessity is manifestly absurd; "never can a Republican be persuaded to think," said Brissot, "that one man must die in order that twenty-five millions may be free; that liberty would

be in danger unless his blood be shed; never can a Republican believe that, to kill Royalty, it is necessary to kill him who possesses it; for in that case it would also become necessary to kill all those who might hereafter possess it." Not in letters of blood is the doom of a monarchy written; not in the prison-cell of Royalty, or in the severed head of a king. But we see its doom written in every school where children learn to think; in every book of science issued by the press; in every type of nobler manhood and of loftier womanhood; in every effort of freer thought and bolder speech; in these we see written the doom of the Monarchies that have desolated earth, in these the promise of the Republics that shall rise when to-morrow dawns.

Compiled by B. D. U.

QUOTATIONS FROM SARHANA

The Rishis of India asserted emphatically, "To know him in this life is to be true; not to know him in this life is the desolation of death." How to know him then? "By realizing him in each and all." Not only in nature but in the family, in society, and in the state, the more we realize the World-conscious in all, the better for us. Failing to realize it we turn our faces to destruction.

I can never forget that scrap of a song I once heard in the early dawn in the midst of the din of the crowd that had collected for a festival the night before:

"Ferryman, take me across to the other shore!"

In the bustle of all our work there comes out this cry, "Take me across." The carter in India sings while driving his cart, "Take me across." The itinerant grocer deals out his goods to his customers and sings, "Take me across."

What is the meaning of this cry? We feel we have not reached our goal; and we know with all our striving and toiling we do not come to the end, we do not attain our object. Like a child dissatisfied with its dolls, our heart cries, "Not this, not this." But what is that other? Where is the further shore?

Is it something else than what we have? Is it somewhere else than where we are? Is it to take rest from all our works, to be relieved from all the responsibilities of life?

No, in the very heart of our activities we are seeking for our end. We are crying for the across, even where we stand. So, while our lips utter their prayer to be carried away, our busy hands are never idle.

In truth, thou ocean of joy, this shore and the other shore are one and the same in thee. When I call this my own, the other lies estranged; and missing the sense of that completeness which is in me, my heart incessantly cries out for the other. All my this, and that other, are waiting to be completely reconciled in thy love.

tators fail to see that, while the froth on the surface of the nation sparkled brilliantly and danced gaily in the sunshine, the waves of the masses rolled in turbulence below. Of these 25,000,000 Frenchmen 150,000 individuals monopolized all places of profit. No mutual sympathy bound class to class.

. . . the debt grew and grew. A large national debt is sometimes said to be a source of safety to the State, because it interests so many in the stability of the Government; but a national debt does not only mean that many have invested their savings in Government securities. It means also heavy taxation to pay for the interest on, and management of, the debt.

. . . The moment that any strain is thrown upon the nation the national debt will become a danger; as wages sink lower, and as provisions rise higher, taxes press more heavily, and resentment grows swiftly and sullenly; if upon this a bad harvest come, and bread is dearer; if war breaks out, and new taxes are imposed to carry it on, then the burden which has long been painful becomes unendurable, and the thunderclouds of the sufferings of the masses roll together, and give forth the lightning flash of revolution.

. . . The nation dwells in the cottage. . . .

. . . The name of Mirabeau is synonymous with a cry for liberty.

Honor Rousseau, spite of his weakness, all ye who love humanity; honor the man who sang to liberty, even though his notes ring hollow from time to time; revere the lips that spake such mighty truths, even though the lips be stained with folly's kisses, and be impure from the touch of the lips that soil in the contact. Rousseau's weakness was the weakness of his time, of his circumstances. His strength was that glorious clarion-tone which range through his voice to France, and aroused the sleeping people to the consciousness that they were—or might be—a nation.

Robespierre, strangest of characters, most unlovable, yet not wholly bad. A man of blameless life and manners; narrow-minded, narrow-hearted, yet single-

eyed, and aiming at the good of all, and not at his own profit; cruel and blood-thirsty only because weak, and therefore timid; wicked? not as moral guilt is usually meted out; but is it not a crime to grasp at power when the hand is too weak to rule? Rousseau was Robespierre's master in politics; what Rousseau dreamed, Robespierre endeavored to create; but the unhappiness of Robespierre was that he saw the right, and aimed at it, but was not strong enough to labor for it, and carry it triumphantly at last. He could only strike for it frantically, and he wounded Liberty almost to the death while aiming at her foes.

It was the impotency of Kingship, not the might of Republicanism, that founded the Republic in France.

. . . Dr. Guillotin introduced to the notice of the Assembly his machine for cutting off heads . . . the assembly adopted it. And . . . Robespierre's voice was also heard, pleading vehemently against capital punishment, which he called "judicial murder."

. . . admirably and justly did this great Assembly treat the momentous question (of "one nationally sanctioned religion"), and set an example to every State to refuse to interfere with the matter of religion, religion being a matter for the private judgment of the individual, and not for the dictation of the State.

Mirabeau, ever Royalist at heart, had begun to think that the Revolution was going too far. Mirabeau (though well supplied with money now by the Court who tried to bribe him) was not bought, for he was carrying out that which he judged wisest for France; had he been purchasable, then would the Court have bribed him earlier, and so have won his matchless tongue for the support of despotism; but Mirabeau never sided with the King until the absolute Monarchy was destroyed, and the Constitutional Monarchy, which he desired, was in danger (of being crushed by an excessive democracy).

"OUR LADY TREADS THE PATH"

By FRANCES DESNOYEN TENETOK

Our Lady treads the Path with dauntless feet,
The Path of Life that all who live must tread,
Blazed with the blood heroic hearts have shed
To mark the way for others, as is meet.

From everlasting pasts the Road doth run
To everlasting futures' mighty goal—
That Road which leads the strange evolving
soul
From germinating Night unto the Sun.

And cloud and darkness oft the pathway veil,
And dangers lurk like beasts in secret lair,
And often where the sunlight falls most fair
A tempter waits the pilgrim to assail.

Or sometimes down a moonlit forest lane
Æolian music floats thro' scented gloom,
And he who follows learns the weary doom
Of him who longs but never may attain.

Or sometimes is a maze of roses thrown
And they who wander there are fed with dreams
Till from the wasting glamour's lambent beams
They wake, starved, helpless, hopeless and
alone.

And storms there be that beat upon the Path,
Of cruel sleet that chill the ardent breast
Of heaping snows which lure to deadly rest,
Of lightnings fierce and fatal in their wrath.

But ever, whether light or darkness fall
Or if the way be set with stone or flower,
All tread the Path, in weakness or in power,
Obedient still to the eternal call.

Our Lady treads the Path with dauntless feet
For she hath known the music and the rose,
And she hath braved the lightnings and the
snows,
And fought the dragon hosts to sore retreat.

So is she strong to succor and to save,
And when the helpless sink beneath the storm
Hers is the arm to rescue them from harm,
Hers is the hand their aching wounds to lave.

Hers is the right to hold the torch on high
Before whose rays blind shadows flee away,
Hers are the lips the magic word to say
That frees the soul from subtle sorcery.

Hers is the joy to share the Master's task,
To comfort those who mourn, to free the slave,
To bind the broken heart, and from the grave
To pluck and cast aside Death's grinning mask.

To give for ashes, immortality;
For sorrow, gladness, knowledge, beauty,
peace;
To tell the tale of Life that shall not cease,
Of Love that grows through all Eternity.

THE TRANSITION PERIOD

By CHARLES HAMPTON

WE are living in an age when the enlightened peoples of all the world have endorsed the ideal of democracy. But endorsing an ideal and living it are two very different things. The Theosophical Society ought surely to be a pioneer in all realms of human activity, and in this question of democracy we cannot afford to lag behind the world. But our conception of democracy will necessarily differ from that of the world. Our literature gives us a very different picture of the future government of the world than that which the average statesman has any idea of—a future which successfully harnesses the enlightened forces of democracy in willing obedience to a hierarchy of love.

In ancient Peru the population willingly submitted to the "divine right of kings", because the king was divine. But the submission then was the fruit of emotion—the development of the astral body. The government of the future promises to be a democratic-hierarchy (if we may use such an apparent contradiction of terms)—one which not only the feelings will recognize as just and right and proper, but which will also receive a glad recognition from the developed intellect.

It is not our purpose to extol the glories of ancient Peru, or the wonders of a distant future, but to deal with this transition period of the here and now, as it presents itself in the T. S. and allied movements in relation to a spiritual democracy.

Theosophists who read with admiration descriptions of the sixth root-race government, sometimes get so enthusiastic that they decide an error has been made in the date of the utopia of the future. And so we find in our lodges and in our section members who, in a most *naïve* way, decide that *now* is the time to inaugurate the sixth root-race; who apparently act on the notion that the baby ideal of world-democracy is a well-seasoned and fully-grown actuality; that the League of Nations and the Peace Treaty are already hoary with the dust of ages, and, having stood the test of time, we may now safely go forward (where angels fear

to tread) and establish a Government by the Masters without waiting for the Masters. Zeal and enthusiasm are fine qualities, but they need discrimination to guide their action. Zeal and enthusiasm without judgment are apt to be a fruitful cause of trouble.

Some members, for instance, take the attitude that Mr. Arundale's suggested changes in the Three Objects come in reality from the Masters, and say quite frankly that those who do not agree with them are not good material for the Society, and will sooner or later drop out of it. "Use your intuition", say our theosophical advisers. "Use your common-sense", says our common-sense. And we are inclined to think that intuition and common-sense are first cousins. Now just as a memory of a past life may come to you and be so convincing that nothing henceforth can ever shake your belief in reincarnation; so a genuine suggestion from the Master may come to a member and be absolutely convincing to him: yet he cannot prove reincarnation to anyone else by the one experience nor the reality of the Masters by the other. He may guide his *own* actions by the message, but he cannot always expect others to conform their lives to it. Surely the Masters wish us to have opinions, even though we are still full of imperfections. Perhaps even They admire sincere manliness more than blind conformity?

Other members of the Society argue that the T. S. and E. S. are guided by the Masters (which I do not doubt); that the Masters are part of a celestial hierarchy; that—*ergo*—"the powers that be" in the T. S. "are ordained by God"; that to question those powers is heresy and treason against the Great White Lodge! "The Powers that be are ordained by God". Kings and Popes of old have used this text to bolster up their claims to power. But I would suggest another, and perhaps truer, meaning of the text. Rum barons, white slavers and the Milk Trust are "powers that be". They are powers that be because karma made them so, and because they express the work-

ing of laws of justice. But that does not make them *good*. No indeed; it makes it our dharma to control or to abolish them. So there is a vast gulf between treason against the Brotherhood and unquestioning obedience to a good, though imperfect local leader. I do not say that frequent change of our officers is desirable, but I do say that self-effacement is better than to complacently bolster up power by saying: "The powers that be are ordained of God". Both interpretations of the text are true, and if we remember both we get that happy combination of confidence in our work as well as self-effacement in it.

Still others of our members dream dreams and hold seances in which spooks tell them how things are to be run, and then mistake this advice for the word of the Master. We could go on *ad libitum*, mentioning those who seek to run the Society by obscure hints, mysterious whisperings, innuendos, and even threats. We hear, for instance, that in leaving or objecting to this or that affiliated T. S. activity we run a chance of "losing our spiritual opportunity for this incarnation"—that opposition "will be very bad for our health". Of course opposition to God's Plan will naturally be bad for our health, but are those who make such statements as the above *quite* sure that they interpret that Plan aright? Would it not be wiser to err on the side of tolerance and sympathy if we think any member is making a mistake? The greatest danger of all lies in the many grotesque misconceptions and absurd claims made by dabblers in psychic sensation, concerning the word of the Master. Against the dogmatic assertion that to leave this or that organization we lose our spiritual opportunity for this incarnation, we should put what we know to be the teaching of the Master, and if that arbitrary statement is in flat contradiction of—let us say—"All Paths are Mine", we

may safely classify such dogmatism with the orthodox teaching that hell-fire awaits all who do not swallow its narrow creed.

There will come a time when we shall be able to know with utter certainty what the word of the Master is; when we shall be able to interpret and live that word in action, feeling and thought. There will come a time when no spiritual opportunity will ever be lost, because all must ultimately attain the divine birthright of spiritual enlightenment. Until that time we may, with perfect safety to our occult development, use our own best (though imperfect) judgment; make mistakes and profit by them; *never surrender our spiritual manhood to passing leaders of a day*, and thus open the way to the menace of a spiritual autocracy; and yet always stand ready to lend a hand and offer brotherly encouragement where we can.

And through it all we may rest assured that the Master will *not* cast us out; that He will always have for us a gentle Brotherhood; we may be certain of the depth of His affection; we may trust His tenderness and take Him at His Word.

There's a wideness in His friendship
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.
With no other could earth's sad ones
Meet such gentle brotherhood;
By no other could earth's failings
Be so kindly understood.

For the Love of God is broader
Than the measure of man's mind;
And the Heart of the Eternal
Is most wonderfully kind.
But we make that Love too narrow
By false limits, ours alone,
And we magnify His strictness
With a zeal He will not own.

FRANCIS BACON, BARON VERULAM, VISCOUNT ST. ALBAN

By ERNEST FRANCIS UDNY

It would be unreasonable to suppose that, when this greatest of all poets and supreme master of the English tongue, disappeared from public view in 1626, he ceased to exercise for the benefit of humanity that great gift which must have cost him many lives of arduous labour to acquire; but, if he did not choose to be known as poet in his public life time, still less would he dream of writing poems over his own signature when he had given a solemn promise to King Charles that all the world should believe him to be dead. He had given good proof of his continued industry during the 5 years which elapsed between his nominal disgrace and nominal death by bringing out the famous First Folio (1623) of Shakespeare, containing many entirely new plays and many revised and considerably enlarged, in his own name of Bacon; he also brought out the prose history of Henry VII, "De Augmentis", not to mention such trifles as the "Historiæ Vitæ et Mortis," the "Holy war", translation in verse of certain of the Psalms, his "Apothegms", and new editions enlarged of the "Anatomy of Melancholy", (in Burton's name) and his "Essays." We may be sure that he would put to the very best use, for literary purposes, the talent which, in his Psalm, he lamented having misspent "in things for which I was least fit", (namely, that study of the law through which he became Lord Chancellor.)

Rawley, in his life of Bacon (1657) says:—"note his untiring industry, and how he never wasted a moment, saying, 'he would ever interlace a moderate relaxation of his mind with his studies,' as walking or taking the air abroad in his coach, or some other benefitting recreation; and yet he would lose no time, inasmuch as upon his first and immediate return, he would fall to reading again, and so suffer no moment of time to slip from him without some present improvement."

St. Alban would apparently have ample leisure for writing during the long period of 42 years between the supposed and the

real death, even if we deduct entirely the half dozen years occupied by his share in the fighting in Germany and England. During that time one name stands out as supreme in English verse, that of John Milton, under which poems were appearing, from the volume of minor poems, English and Latin, in 1645, to "Paradise Lost" in 1667, and "Paradise Regained" in 1671; the "Comus" in 1637 being published anonymously. The minor poems appear to the present writer's judgment (intuition, if you will) to be indubitably St. Alban's, and some day it may please the Master to put forth, through his servants the members of the secret Rosicrucian Society, external proof of the fact. The "Maske of Comus" especially is, in its very title, reminiscent of "Maskes" that St. Alban used to write for entertainments at Grey's Inn in Holborn, where an excellent statue of him was erected on the grass a few years ago. This "Comus" is perhaps as fine a thing as he ever did. A cheap but splendid reprint of Milton's works, bound in leather and gilt-edged, published by "Henry Frowde, London, Edinburgh, Glasgow, New York, and Toronto, 1906", contains facsimiles of the titlepages of some of the first editions. That prefixed to the "Comus" states that it was presented, (played) at Ludlow Castle on Michaelmasse night, 1634, and printed 1637. There is no author's name. Evidently St. Alban had not yet decided whom he would ask to assume the role of author. The reprint also contains two interesting letters, one undated and signed H. Lawes, but obviously written by St. Alban himself, and the other from Sir Henry Wootten "to the author", dated April 13, 1638. The former is addressed to "The right honourable John, Lord Viscount Braely, son and heir apparent to the Earl of Bridgwater," who it appears from the letter had taken part in the performance of the Maske, which is stated to be "not openly acknowledged by the author".

The other letter is from Sir Henry Wootten to Milton, whom he thanks "for a very

nice letter from you, dated the 6th of this month, and for a dainty piece of entertainment which came therewith," (evidently the *Comus*)

"wherein I should much commend the tragical part, if the lyrical did not ravish me with a certain Doric delicacy in your songs and odes, whereunto I must plainly confess, to have seen yet nothing parallel in our language; *ipsa molliet* (sweetness itself); but I must not omit to tell you that I now only owe you thanks for intimating to me (how modestly soever) the true artificer. For the work itself I had viewed some good while before."

The praise here given to the poem, which is of very great beauty, is not a bit too high, as any lover of it will admit. It is interesting to see from this letter that within a year of the anonymous publication St. Alban had secured Milton's consent to "father" the poem. One can imagine with what reluctance the latter allowed Wootton to take him for the "true artificer".

Both letters are omitted from the 1673 edition, which could not have had Milton's oversight as it passed through the press. That edition may have been the work of the secret Rosicrucian Society, in which case the motive for the omission of the letters is quite intelligible. St. Alban, in his earlier birth as Christian Rosencreutz in the 14th century, had been the founder of that society, which has been working through the later centuries, and is still working to the present day; and its members, acting under his leadership and as his agents, were not at liberty to disclose the secret which he had promised King Charles I, nearly 50 years before, to keep hidden from the world, namely that he did not really die in 1626. They could not therefore put forward his name as that of the author of "*Comus*", written about 1634, even if he had been willing to be known as a poet at all, which he was not. But they were not bound to perpetuate a statement which appeared to give the glory to another. Exactly the same motive seems to have operated with them in the case of an English edition of Homer's poems, undated, but published apparently some time in the latter half of the 18th century, which bears on the title page an extraordinary statement. A copy of this rare book is to be found in the excellent Free Library at Brighton, England. The text of this version is *identical, word for*

word, with that of Alexander Pope, published about 1720, and yet the title-page has the hardihood to assert as follows:—

"The works of Homer, the celebrated Grecian poet, including *new*" (italics mine, here and below, E. F. U.) and complete editions of the *Iliad* and the *Odyssey* . . . *carefully translated from the original Greek*. In the execution of this new and improved edition, all former editors and commentators on Homer will be carefully consulted and attended to, viz. Eustathius, Dacles, Ogilby, Chapman, Dryden, Parnel, Warburton, &c., particularly that *hitherto* most esteemed translation by Alexander Pope, Esq. . . . The whole embellished with a most superb set of Grand Quarto Copper Plates, designed and engraved by the most capital artists, so that these elegant engravings will alone be worth more than the purchase-money of the whole work. The whole revised and corrected and improved by Wm. Henry Melmoth, Esq., Editor of the new and beautiful Quarto edition of *Tele-machus*, &c."

But never a word as to who the author of this version might be. Here is a nice puzzle for the intelligent student with a grain of curiosity. Why is an old and "hitherto most esteemed translation by Alexander Pope" put forward, without the slightest alteration, "carefully translated from the original Greek", and what can be the meaning of the deliberate statement that Pope's version has been "carefully consulted and attended to" when this very new and improved edition is nothing but Pope's word for word?

Was there not perhaps a method in this madness, and were not the real editors (who put forward Melmoth as their agent in the outer world) the secret Rosicrucian Society, who were doing their best to direct the attention of any who "had ears to hear" to the fact, well-known to themselves, that the so-called Pope was not Pope at all? Acting for Francis Rakoczi himself they were not at liberty to disclose the real authorship—any more than their predecessors, who edited Milton a century earlier, could say that the "*Comus*" was really St. Alban's, but, like them, they were determined not to give more support than they could help to the popular belief, and they went much further than their predecessors, by contradicting it as plainly as they could do without actually raising a controversy.

To return to Milton. The shorter poems are so extraordinarily like the work of St.

Alban that it is difficult for the present writer to believe that they are anyone else's. The late Mrs. Henry Pott, author of "Francis Bacon and his Secret Society" had satisfied herself in her own way, by a free use of note-books for a close comparison of word and thought, that "Paradise Lost" was his, and the shorter poems are no whit inferior. It would certainly seem that, in this case, the poems are all St. Alban's, as in that of Pope also, though of course the Pope poems were written after his rebirth in the Rakoczy body. To the ordinary reader, who is practically unacquainted with the real man, Francis St. Alban and his mysterious ways such a statement must seem mere midsummer madness; yet the truth is sometimes stranger than fiction, and this statement is not made for the ordinary reader but for the few, who in this matter have "eyes to see and ears to hear." The object is making it is to blaze a track for others who may be attracted to this alluring mystery, and have time and energy to bring the truth to light, as has already been done with regard to so many other Bacon mysteries.

Of course if St. Alban continued to move about in the world after he was supposed to be dead, many people must have known him personally, though only the few, the very few, to whom the secret was revealed would know who he really was, and even

those would be strictly pledged to secrecy. It would therefore be in vain to seek contemporary evidence on the subject; but, with the clue in our hands, we may find here or there veiled reference to the truth,—and by one who knew it. Now, if Milton did give St. Alban the use of his name, when the latter was unable to put his own on anything, Milton must have been just one of the very few in whose writings such a reference might possibly be found. Further, the reference if found would be one of those straws which, individually slight, become of ever greater force as they accumulate. In one of Milton's prose writings, (unmistakably his and not St. Alban's), namely his "Second Defence of the People of England", which gives details of his journey to Italy in 1638, he mentions a mysterious person whose identity is for some reason withheld. In page 109 of a reprint, entitled "Prose of Milton", published by Walter Scott, London, in the Scott Library series, the following passage occurs:—"I continued my journey to Naples. There I was introduced by a *certain recluse* (italics mine. E. F. U.) with whom I had travelled from Rome to John Baptista Manso, Marquis of Villa, a nobleman of distinguished rank and authority, to whom Torquato Tasso, the illustrious poet, inscribed his book on friendship."

SUJTA'S SAYINGS—

There must be much of loneliness and struggle for the few that have gone ahead. We who are following can understand but little of what they are passing through, of the wars that they must wage; yet, even as children slip their hands into those of their loved elders, in real though on this plane uncomprehending love, may not we too help our leaders? May we not wrap them round with love and longing till they find rest and peace?

The rightness or the wrongness of a phrase for each depends on the predominating ray. Difference has never been a trouble to me; I could never see how parts could be alike and yet make up a whole!

Why has a beautiful Soul so much to bear? Think of the joy it brings to others; think of the mountainous accumulations of their gratitude, and all the rapture that must bring to it: must not so heady a draught be counterbalanced? Must not such intoxicating sunshine be tempered by thunder-cloud and storm?

Freedom! I think that is the greatest word in all the world. One can put everything into its sweep. Once thrill with the delight of freedom, one cannot rest till everybody shares the exquisite joy that he has found.

ACCOUNT OF THE 1919 THEOSOPHICAL CONVENTION

By the Secretary of the Convention,

JULIA K. SOMMER

It had been six years since the convention had been held in Chicago. Interest in the coming event was therefore very high among the members in the middle west, culminating in the somewhat suppressed excitement caused by the Martyn pamphlets, and the resolution to be presented against dignitaries in the L. C. C. holding office in the Theosophical Society.

A departure from previous convention years in Chicago was made by holding the meetings in the newest and most beautiful hotel in the city. This hotel, being located at a lovely and quiet spot along the north shore of the city, gave us the necessary quiet and peace that is so necessary at such meetings. Ideal weather assisted in creating the right physical atmosphere during all the convention days.

On Wednesday evening there was a reception at Besant Hall, 1623 Kimball Building, which was very well attended. To many it was a time of joyful reunion. Many new faces were also seen, those of members attending one of our annual conventions for the first time. On the following morning, Thursday, Sept. 4th, the first business session of the convention was called to order by the President, Mr. A. P. Warrington. The music was furnished by Miss Edith Barrington, and a meditation on "The Golden Stairs" by H. P. B. was the next item on the programme. After the election of the secretary, the report of the Credentials Committee showed a quorum present, 1057 members or their proxies being necessary. It was found that 1174 were present with others still coming in.

The keynote of the convention was struck near the beginning by the President in his annual address, and that keynote was maintained by the majority of the members during all the succeeding sessions. Mrs. Laura Slavens Wood followed next with her report of the War Work. (This report, as well as Mr. Warrington's address and the detailed report of the convention business, is appearing verbatim in the supplement to the present issue of THE MESSENGER. Therefore it does not appear in full in this more brief account.)

Various people present then gave greet-

ings from their lodges, and telegrams were received carrying messages and greetings from those unable to attend. A cablegram of greetings, signed "Wedgewood-Leadebeater-Cooper" was read, which assured those who were afflicted with "Phobia" that democracy would rule the L. C. C. in temporal affairs.

The Chairman then appointed Mr. George Hall, Mr. Hanchett, and Mrs. Mary Gray on the Resolutions Committee, and Mr. Dawkins, Mrs. Read and Mrs. Beckwith on the Nominations Committee. These appointments were followed by the presenting of resolutions from the floor, and finally the first session adjourned at 12:15 p. m. to meet again the next morning.

The Friday morning session was opened by music from Miss Pelton of Cleveland. Mr. Warrington resigned the position of chairman of the convention for the remainder of its session, and Mr. C. F. Holland was elected to preside in his stead. The report of the Resolutions Committee proved to be the chief item of interest in the day's proceedings; in fact, so much so that the Educational Forum planned for the afternoon was completely crowded out.

After some discussion as to the best and quickest method of procedure with regard to action on the Resolutions, the Committee recommended the rejection of the resolution offered by Mr. Gillespie of London. This resolution denied to priests of the L. C. C. the right to hold office in the Theosophical Society. The motion to reject was seconded by Dr. Crawford. Mr. Gillespie then rose to speak for the resolution, and against rejection. His time for speaking was not limited, so that there might be no cause for complaint, and Mr. Gillespie took advantage of it, and occupied the floor the rest of the morning.

In the afternoon the arguments against the resolutions, and for rejection were heard. Mr. Warrington was the chief spokesman, though a number of others also spoke on the question. After about three hours of the afternoon session, a motion for the previous question carried. The motion to reject was then voted on. The result was as follows: Members voting to

reject, 167 (not counting considerably over 1000 proxies); members voting against rejection, 107 (this time counting proxies). Mr. Hanchett's motion re-affirming the neutrality of the T. S. and tolerance toward the L. C. C. was unanimously adopted.

Miss Walter's resolution giving Mrs. L. S. Wood the right to do pioneer work in establishing lodges, and to collect funds for the work was rejected, and in its place was substituted one handed in by Miss Sommer to the Committee. This was slightly modified before adoption, and gave Mrs. Wood the right to continue her work until the funds now in her hands should be exhausted; it also released members from paying unfulfilled War Fund pledges.

Dr. Sheppard's resolution strengthening the work of the Order of Field Servers was adopted, and a resolution sending greetings to our leaders in foreign countries was also passed.

An important resolution was passed with regard to the annual dues. It increased the annual dues of lodge members and of members at large by one dollar, but excepted members under 21 years of age, who will pay \$1 per annum if lodge members, and \$3 if members at large. In the case of husband and wife the dues will remain as at present, if both are members of the Section. The same resolution also provided that the American Section shall pay 33 1-3 cents for every active member on its rolls to the Krotona Institute of Theosophy, this payment to be in lieu of rent and for the better upkeep of the national centre. It was provided in the resolution that this should not become effective if within the period of three months from its passage a majority of the members should write to Headquarters objecting thereto.

Mr. Gillespie's motion to have half of the Krotona Institute Board consist of members of the section elected by the section was rejected.

A motion to disapprove the removal of the bodies of American soldiers from foreign soil was rejected. A motion was also passed granting to lecturers in the field the sum of \$50 for every new lodge established by them.

The following report of the Nominating Committee was adopted:

Trustees—Mr. Holland, Mr. Stowe, Mr. Walton, Mr. Hardy.

Judiciary—Mr. Hanchett.

The convention decided to hold its next annual meeting at Seattle in 1920, and then adjourned sine die at 5:45 p. m.

The forums proved most interesting and were very well attended. The chief topic of discussion at the Thursday afternoon forum was the Order of Field Servers. This forum was presided over by Mr. Walton. Miss Sommer presided over the educational forum held on Saturday morning. Generous sums were contributed by that forum toward the support of the School of the Open Gate, and also in response to Miss Neff's appeal for the Society for the Promotion of National Education in India.

On Saturday afternoon the business meeting of the Fraternity in Education was held, a \$15,000 Krotona mortgage was burned, and the Co-Masonic forum, presided over by Miss Holbrook, took place.

On Saturday evening a vegetarian banquet at the Edgewater Hotel was attended by 229 members and friends. An indication of the good cheer reigning at this function was the large sum of \$1000 collected in order to send Mr. Hall through the section with the purpose in view of acquainting the members with a plan for the improvement of Krotona, so that we may have a national center that will adequately meet the increasing demands. Mr. Walter G. Greenleaf of Chicago was master of ceremonies, and with his irrepressible humor added greatly to the happiness of the guests.

Another well attended forum was presided over by Mr. Hanchett at Besant Hall on Monday morning. The Order of the Star in the East conferences were held in the afternoon and the evening of the same day, Mr. Hanchett speaking in the evening on "An Awakening World."

Each evening Kimball Hall, which seats 500, was filled. Mrs. Mary Gray spoke on Thursday evening on the "New Education." Miss Isabel Holbrook spoke the next evening on "Karma and Education."

Mr. Warrington closed the convention series of evening lectures on Sunday night with a splendid address on "The Theosophical Basis for World Peace."

THE OBJECT OF THE OBJECTS

BY JOHAN VAN EEDEN

In discussing the advisability of changing the wording of the three Objects of the Theosophical Society, it may be worth our while to pause a little and reflect for a moment on its possible inner significance, its aims and its logic.

Just as a society, for instance, "for the prevention of cruelty to animals" has—as its name implies—for its object the prevention of cruelty to animals, so has the Theosophical Society for its object "Theosophia", i. e., Divine Wisdom, or Godly Power. In order to bring about this final result, the society has three declared objects,—these objects, it is to be understood, being only the means to an end, and that end is Theosophia, Divine Wisdom.

Now let us see, if it be possible, whether these objects, if carried out, really can lead us to the inner objective.

We are taught that God created man according to His Divine Image. Now this doctrine may be well explained by means of an analogy taken from the vegetable kingdom. We may say that an acorn is created "according to the image" of an oak tree, but when the acorn begins its evolution (to evolve on its way to become an oak-tree) the acorn is there as a seed. Before we—on the physical plane—can see the likeness, the acorn must first develop its "latent powers," its possibilities, and grow unto the fullness of the oak tree. So in the same manner, man, who is also a seed body, must first develop his latent powers and possibilities, and grow unto the fullness and stature of the Christ before we on the physical plane can see the likeness and trueness of the image. We are further told, that the attributes of the Logos are trifold: Will, Wisdom, and Activity, or Power, Wisdom and Love. Let us see therefore whether there may be a relationship between these three Aspects of the Logos, and the three objects of the society. If we study the matter it may be apparent that such a relationship exists. I believe we shall find that the three objects, when properly understood and carried out to completeness, will lead to the inevitable result:—the attainment of "Theos-Sophia," the object of the objects.

The intention of the first object, we read,

is to "form a nucleus of the Universal Brotherhood of mankind, without distinction of race, creed, sex, caste, or colour."

The only thing required in order to become a member of the Theosophical Society, is that we must believe in the Ideal of the Universal Brotherhood of Humanity, and in order to prove our belief every member is expected to show "the same tolerance for the opinions of others that he expects for his own." It is certainly not by chance that the Founders of the Society made the great principle of Universal Brotherhood paramount, and placed it at the head of its declaration of principles. It lies in the nature of things that there should be a purpose and a law behind it. We must remember that there is a logical order back of these three principles. The Theosophical Society as an institution, cannot study comparative religions, or "investigate unexplained laws of Nature." There must be first a member, a man, who comes into the ranks of the society "as a seed",—a man who is willing to be further developed, who is going to study comparative religions, and is going to investigate the unexplained laws of Nature and the powers latent in man.

The Society, as an institution, provides the soil, and perhaps the Gardener. Before we expect to see the growth of the budding flower, we must have first the proper seed, and the seeds out of which the Christ-flower may be best developed are those people who are in the first place in sympathy with the Ideal of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color, and have entered the society because of their recognition of that great ideal, and with the object to form a nucleus of that recognized brotherhood. The brotherhood of humanity is, as we know, a fact in nature, but not all the people of the world are aware of that fact; they have not yet developed to that stage where they recognise it, and therefore they do not act accordingly. This is all very natural, and before they have developed to that point it would be useless and unwise to try and bring out their other latent powers.

Having recognised this there remain other lessons to be learnt. A seed in the

ground shoots off its roots first deep in the soil, in a direction opposite to the direction of the stem on which the budding flower will later make its appearance, because the later strength of the plant above the soil depends greatly on the first roots, firmly rooted below the surface, in opposite direction to the stem. So in like manner with the human seeds in the world; the brotherhood is there all the time, but not an acknowledged brotherhood, and therefore the result is disagreement instead of harmony, opposition instead of co-operation, war instead of friendship, hate instead of love. It is humanity at work below the surface, working its way thro' the dark Kali-Yuga, and planting deeply its roots in the opposite direction of the stem on which later the flower of humanity will appear. After all there is nothing wrong with the world as some may think who do not realise what is going on below the surface. We can leave it all to the Great Gardener, Who knows the seed, Who knows the growth, Who knows the soil, and Who knows best how to get the best crop "in due season".

Those who have entered the society have already begun to show their stems above the soil, and as a result of that they are eagerly willing to grow in the direction of the light instead of in the dark soil.

The next step is to remember that the Brotherhood of humanity, being a fact in nature, is not the goal of humanity. That which is already an accomplished fact, cannot be the goal at the same time. The goal of humanity is Freedom; freedom from bondage, freedom from ignorance, freedom from misery and the wheel of death and re-birth, and that freedom is to be attained through knowledge. In the Christian Scriptures we read the statement; "the truth shall make you free". It is for that reason that the society has as its motto, "There is no religion higher than the truth", and in order to find the truth, we must begin to seek for it. It is here where the usefulness of the second and third objects of the society come in: to promote the study of comparative religion, philosophy, and science, and the investigation of the unexplained laws in nature, and the powers latent in man. The reason that the second and third objects are not imposed upon the members is simply because the activities

along these lines are entirely a matter of individual growth, and therefore must be left free. Light on the Path says in this connection, "the pupil has in fact at the first step to take himself steadily in hand, and put the bit into his own mouth, no one else can do it for him."

The second and third objects are not dead letter objects. There is a purpose and a law behind them. If we study the matter carefully, we will find that there is a close relationship between the three aspects of the Solar Logos, Will Wisdom, and Activity, and the three objects.

If we carry out the second object, the study of comparative religions, philosophy, and science, the result will be a gain in knowledge, it will bring about the Wisdom aspect of the Triple Unity. If we carry out the third object, the investigation of the unexplained laws in nature, and the powers latent in man, it will develop the Will Aspect of the Divine Trinity, latent within all of us, and will bring about divine realisation. So we see that after all there is an occult truth behind these three objects,—a truth which can be found, not when we are in sympathy only with the objects, but if we carry them out.

These three objects stand out as the three sides of an occult triangle, therefore they are equally of importance from an occult viewpoint. As to the present wording, it appears to me, that they have been set up with great care and deep spiritual insight; they show great wisdom and discrimination, and are so worded that they may well serve the society as beacon lights for a long time to come. Those who would like to change the style and wording do not seem to me to have grasped as yet their full meaning, their importance and their latent powers. They would do well to begin to first carry out the three objects to the letter, instead of changing that which, after all,—we being not the founders of the society,—is not our business. When a man enters the ranks of the society he helps the formation of a nucleus of the Universal Brotherhood. That is the goal of the first object. If he then studies diligently the second and third objects, he is on his way to become a God-Knower, not a believer in God, but one who Knows God. It is a matter of time and growth.

FROM THE NATIONAL PRESIDENT

Annual Report read before the Members of the American Section, Theosophical Society, in Convention Assembled, September, 1919

My Brothers: Since our latest gathering together in convention, great changes have come into the public life of the world. When we were then assembled at our beloved Krotana the most of the world was engaged in a vast conflict of two great principles, and so the issue had not yet been determined, down here at least, as to whether a tyrannous despotism should prevail or whether the age of higher democracy should be allowed to enter upon its career of liberty for paternity and equality of opportunity for all.

On November 11th, within six days of the date on which we of the Theosophical Society celebrate the birth of our Society, an armistice was signed and the forces of war came to a standstill.

On this date, therefore, the issue was decided—organized might was no longer to be a present danger; the tyrannous power of a ruthless despotism was no longer to menace humanity; the world was to be made free for universal cooperation and France, the British Empire, Italy, America and their allies were to have the colossal task and inestimable privilege of declaring a present peace that should be the first step toward ushering in the age of Brotherhood and so start to make this world a better place in which to live and grow and develop the joy and beauty of life that obviously we came here to realize.

And so November 11th has come to be one of the imperishable dates in the history of the world, and to no group or order of people has it a greater significance than to the members of the Theosophical Society, for have we not pictured to ourselves the day when the dragon of greed and selfish might should be slain; have we not worked for the day when all men should come to realize the practical ideals of human brotherhood, intelligent cooperation, joy in service, education for all; have we not longed for the day when organized liberty as opposed to anarchistic license would be embodied in the form of the ideal state wherein broad and multiplied systems should be established, in which all grades of society

should receive precisely the best their needs required to enable them to take their next step forward in evolution? We have dreamed of this and for more than forty years have spread abroad the ancient wisdom which we have believed to embrace the most intelligent, wise, compassionate and feasible scheme of spiritual evolution, because based on fundamental laws of cosmos. And now, since probably the greatest menace to the success of the wide-spread promulgation of Theosophy has been broken, for the present at least, surely there now opens up before us a vista of unimagined possibilities. Our Society as the modern outer custodian of the Ancient Wisdom holds in its hands the key to the natural and evolutionary development of the new age into which we are only now just beginning to enter. With this key, if the people will only so allow it, and the workers in Theosophy will only work with sufficient devotion, the Society can help to unlock the doors to the true science, the true religion and the true economic and governmental systems of the future, and so make possible the orderly progress of the new race. This I know seems to be a bombastic statement, and it would be if the power, wisdom and love to accomplish it resided in the membership of the Society alone; but the fact is we are but the imperfect instruments of Great Beings, Elder Brothers of Humanity, who know the laws of life, who have preserved the Ancient Wisdom from age to age, and who can use a well directed organism of devoted human beings as a channel of Their wise and loving power to achieve results down here. Our Society has been chosen by Them for that purpose, deliberately organized by Them, in fact, through modern agents, to be one of Their channels of influence and power in the world of evolving humanity.

Impressive, therefore, is the opportunity that arises before us, great will be the results if we succeed, deplorable the Karma if we prove inadequate.

Let us glance for a moment at the mechanism we have at hand for carrying Their

message of Theosophy to the world now in the forming.

In America we have a Society organized on democratic lines. It elects its president by popular ballot, qualifies its representatives in Convention by free and open methods of proxy appointments; places in the hands of the electorate the power to recall its officers for cause or to initiate measures deemed helpful. Between Conventions the business of the Society is placed in the hands of a Board of Trustees duly elected by Convention. This Board appoints the heads of departments, such as the Secretarial, the Publicity and the Editorial Departments, and also the head of the Book Concern, although this office is practically inoperative since the Theosophical Publishing House of Adyar took over the book business. It also appoints the heads of the various Bureaus. These heads are all free to exercise initiative and resourcefulness within the scope of the established policies.

In our lodges we have the bodies that disseminate the message locally, and attract and develop the various workers.

In the Krotona Institute we have not only what can be a stable center for the sectional headquarters so long as the membership shall so elect, but a center of training—rudimentary at present if compared with the ideal it should realize in time—a center wherein the most earnest members may not only acquire what the Institute courses of instruction have to give, but where personal development may become generally accelerated through contacts not easily obtained elsewhere.

And so we have in the American Section an equipment for the work of the future with which we may now begin to make a fresh start forward and upward.

Judged by the departmental reports of the past year the work in general has gone steadily forward. While the number of members dropping out from non-payment of dues, called inactive members, increased from 511 in 1917 to 880 in 1918, and 1,107 in 1919, due to the war and to various idealistic calls responded to by the members, yet the net results have nevertheless shown a steady gain each year in the remaining active membership. Moreover, although the decrease in the new membership from 1917 to 1918 was 534 members, yet there was an

increase of active membership of 428; and although the decrease in the new membership from 1918 to 1919 was 20, yet there was an increase of active membership of 213. So that on June 30, 1919, we closed the fiscal year with 7,048 active members, or 641 more than in 1917 at a time when America had scarcely gotten into the war.

As to finances, it appears from the report of the National Secretary that a loan of \$1,500 was negotiated to enable the receipts to meet the expenses of the year, the deficiency being due mostly to the high cost of most things, and the need to pay the increased salaries of our workers still painfully low, yet had it not been for an oversight occurring outside the administration this transaction would not have been necessary for many weeks before the year closed a check for slightly over that sum was started on its way to headquarters, but got misplaced until after the fiscal year closed. So that our investment of \$2,550 in Government Bonds still remains as a reserve.

Just here I would earnestly suggest to the convention the advisability of meeting the increasing expenses of the Section hereafter with an increase of dues. One dollar more added to the dues of both types of membership, would only advance the dues to a total sum of less than one cent a day for lodge members, and to a total of less than two cents per day for members at large. Without such an increase your officers cannot face the future with confidence in grappling with the great increase of activities foreseen for the future, or do the work well and without seriously over-working our already too willing workers.

Moreover the Section's contribution to the upkeep of the Krotona Center in the form of rent is widely inadequate, considering the very great value such a centre is to the promulgation of Theosophy in America. The very existence of this place as a center for Theosophy is a continuing source of valuable publicity, and the appearance of the grounds should be such as to do our great movement credit. I understand that Adyar is kept up with the stipend of 16½¢ for each active member in the entire Society. This sum is each year paid by this Section and all other Sections for the upkeep of the International Center

and I feel that double that amount should be paid to Krotona by our Section for a similar end, which could easily be done out of the proposed increase in dues of one dollar more per year all around—even so Adyar and Krotona together would derive only 50c per year for each active member whose dues are collected.

You will have seen from the report of the Publicity Department that the receipts of that department this year were doubled and that 142,000 leaflets and 32,550 booklets were sent out under a carefully worked out plan. Also that books have been furnished to public libraries and experimental advertising in prominent journals has brought good results.

As an arm of this department there has been organized the Order of Field Servers whose duties will consist of training a corps of willing workers to go out in the Section to help weak lodges, to train lodge class teachers, to suggest helpful methods of lodge government where desired, to instruct lodge officers in publicity methods, to establish book departments and in all ways to endeavor to revive, strengthen and stimulate the work of lodges that need such services.

The book sales of the Theosophical Publishing House show wholesome progress. The sales have increased gradually year by year until those of the year ending in 1919 amounted to double those of the third year before.

The importance of this department of the work is enormous. All of our activities in a way focus themselves upon it. I hope in time to see this indispensable arm of the service grow into one of the large and influential publishing and distributing book establishments of the country. The economic foundations for this have already been stably laid.

The Bureaus occupy about their usual status. Perhaps the importance of the Bureau of Social Reconstruction might be especially mentioned, but its work has been greatly hindered by a lack of adequate funds and popular interest among the members.

We must realize that one of the most critical problems of the hour is the problem of economics. A state of unrest exists in the soul of the entire people of the world.

There seems to be an answer in the souls of men to an inner call to get this world readjusted upon such a firm and fraternal foundation of social and public economics as to make it impossible hereafter to have the upheavals in life that we have had to go through with recently; for we all know that in a material sense and in a psychological sense the economics of the nation are the fundamental things upon which practically all things are builded. Therefore, we, as officers, have a great message along this line which we must give in season and out, the principles for which we stand, and in grafting them upon the economics of the future, surely the world will be in a condition of sapidty which it has never, historically at least, enjoyed before.

I can but wish that the Sacrifice and Service League were more active. It has a wonderfully spiritual power lying within it which should never be allowed to become dormant.

As we have present with us today the Secretary of the War Department I will ask her to present in a few brief statements later on the results accomplished by that department.

There is a league founded by the late Mr. Will Mapes and now headed by one of our active and devoted members, Mr. M. H. Rechtenwalt, which, though but an official Bureau of the Section, might well be mentioned here. It is the American League for the Prevention of Legalized Crime. It is an organization that, with its magazine, *Higher Humanity*, and its devoted corps of Theosophical Workers, has done admirable and effective work in penal reform, especially in respect of abolition of capital punishment. Members should see in this movement an example of how they, too, might succeed with their particular ideals for the helping of humanity if they could.

Another and most important work in co-operation with the Society is that of Education. In this an active nucleus has been launched at Krotona. I say at Krotona because already the limits of Krotona have expanded beyond the lines marking the land owned by the Krotona Institute of Theosophy, a trust organization administering for the use and benefit of the Theosophical Society, the affairs it has in its hands and will have from time to time. All around

this land there are Krotonians living in greater number than "on the hill", as we say, and within that nearby area is the School of the Open Gate. This School under the direction of its foundress, Mrs. Mary Gray, and her able corps of teachers, has passed successfully its first year. At the end of this period additional property of very desirable character was acquired by lease, and a summer boarding school was established. For the forthcoming year the boarding feature will be continued for both boys and girls, and the training will be extended up to the college grade.

It is just here that the plans of the School cease, and those of the Krotona Institute of Theosophy begin. Already the Institute has adopted resolutions to take the necessary steps to establish colleges of healing, of science, of pedagogy, of psychology, etc., as money is obtained therefor, and to aim toward the ultimate building up of our educational activities with a Theosophical University. To do this much time, patience, devotion and hard work will be required. But the end is sure if the members catch the vision and are possessed by the indomitable will to rise to it.

I have written in THE MESSENGER something of the plan I found ready-made in my brain as I awakened from sleep on the morning after the signing of the armistice. It seemed as if a great pressure had been withdrawn from the world soul; that the labor of the Elder Brethren no longer was so much needed in a terrible conflict, and could now be given more pointedly to the constructive activities of the coming age of peace. And these activities seemed to take on the form of impressive plans of education, the details of which I do not need here to describe. Suffice it to say I was profoundly impressed with the plans as such, as well as with the importance that right educational training bears to the future of our work.

By the way, I received very recently a very interesting letter from our old friend and co-worker, Fritz Kunz, at Adyar, who said it looked to him as if the major activity of our Theosophical Society in the immediate future might be of an educational kind. He, by the way, is now the head, I believe, of some twenty colleges.

A discussion was recently started by Mr.

George S. Arundale, one of the Elder Theosophists, on the possibility of reconstructing the objects of our Society. Mr. Arundale's tentative thoughts on the subject were published in THE MESSENGER and also both *pro* and *con* opinion, thereon. While I have not yet been able to find myself prepared to see three such universal and undogmatic ideals modified, yet I welcomed the discussion for two reasons, one, if the proposal to change the objects be mistaken, it is best that the question should be layed right now before we get any deeper into the work; the other, if the proposal be wise we should, as soon as practicable, aid in assembling a competent international gathering to determine the wise course to pursue. That such an international gathering is due to bring together various ideals for the further progress of the Society is obvious. Until then we may well wait ere crystallizing our thoughts unduly.

And this brings me to an important thought.

As I look back over the history of the Society among the many things that disclose themselves is the ever apparent fact, that the powers behind the Society are unwilling that we shall become crystallized in our ideas as to the various possible modes of presenting Theosophy. It is evident that with every succeeding generation there is a possible mode more intimately associated with the spirit or genius of that generation. If we are to develop and retain that supreme adaptability or tactfulness that would make us most useful to the greatest number over the widest scope of time, we must ever strive to remain reasonably fluidic. We must keep our ears to the ground, so to say, eagerly listening to catch the faintest sound of the oncoming progress of the age. While we elders who have borne the heat and burden of the day should be faithful to our trust, should see that the admirable, though at times impetuous, zeal of the juniors does not lead them to overlook the deep fundamentals for which we live and labor in our Society, yet we must remember that it is the juniors who will soon occupy our places, and therefore we must be ever eager to listen to their ideals and to gear them in with the fundamentals as far as practicable. In a sense it is for their hands that we are now preparing the work of the future.

And what is that work and how is it to be accomplished?

The nature of the work is essentially two-fold—spiritual and material. The material we shall work out in the particulars of organization as we have tried to do in the past, including the acquirement of sufficient funds, the wise and efficient use thereof in the development of the latent powers of the lodges and of the Section as a whole, and the widespread dissemination of the message the Society has for the people. All this and more will be wrought out as well as may be possible.

But it is more of the spiritual aspect of the work that I would especially speak as I close, for it is that for which the material exists. Ours is a spiritual society, and unless our material activities shall constantly demonstrate that attitude of steady strength, broad tolerance and loving kindness which forms so essential a part of the spirit of Brotherhood for which we stand, the Society will not become the channel of Brotherhood the Elder Brethren require. In this we are all of us making mistake after mistake. We too often forget the spirit in our earnest desire to build and preserve the form. We would often save ourselves needless effort and others avoidable sorrow if we did not rush forward in an emotional grasp at an ideal before first measuring the material with the spiritual. As I have said elsewhere we American Theosophists as individuals have won the characterization of acting first and thinking afterwards. We have not learned the fine art of waiting. Let us try it. It is tremendously important at the present stage of the world's disease. The world soul has just been subjected to a major surgical operation. The whole body is still torn and sick with the pain of it. Every atom in the world body feels it, and therefore all departments of life reflect it. Our Society as one of those departments should necessarily feel it also, but should never reflect it. Rather should it be that spiritual center in the great body that remains calm, enduring and full of optimism and hope, and so doing its rightful share, which is a spiritual share, toward aiding the speedy convalescence of the body and the subsequent spiritual orientation of its future efforts.

But we cannot reach this high ideal of

service unless we as individuals live the true spirit of Theosophy constantly in our daily attitudes toward one another. Hard though it be, it is nevertheless absolutely necessary that we should in our relations with one another renounce those qualities so rife elsewhere and so ever present with us, of suspicion, distrust, intolerance, personal gossip, heedless defamation of character, and the unwillingness to be guided by those for the time being in authority. When we can effectually cast these devils out of our lives and rise to the true spirit of Brotherhood which forms so fine a topic for our lips to others, then and then only shall we be a true channel for the Lord of Wisdom.

I pray and I am sure that all of you pray that we may achieve!

A CORRECTION

The final copy of my Open Letter to Members was sent to the printers just as I was leaving Los Angeles for Chicago and before I could read the last proof. But in order that there might be copies for distribution to those who came to convention I took a carbon copy to Chicago with me and had a supply printed there.

When on my return I saw the Los Angeles print I noticed in addition to minor errors that the printer had left out a clause that changed the entire meaning of the first paragraph. That paragraph as properly printed in Chicago reads:

Since my article was written on "Truth or Falsity" (See September, 1919, *Messenger*), three pamphlets from the pen of Mr. T. H. Martyn, dealing with the Liberal Catholic Church, have been sent out into the Section by some of our members. *A resolution for Convention also has been sent out to the lodges for the approval of members*, wherein it is proposed to exclude priests of the Liberal Catholic Church from holding offices or positions of trust in the American Section T. S.

The italicized part is the clause left out of the Los Angeles print which went to all members.

It is important to make the correction as the printer's blunder unfortunately makes me say of Mr. Martyn's pamphlets that which I distinctly said of the petition-resolution alone.

A. P. WARRINGTON,
National President.

FROM THE NATIONAL SECRETARY

MEMBERSHIP IN THE T. S.

It should be a matter of interest to all our members, and more particularly to the lodge secretaries throughout the Section, to become familiar with some of the technical terms which are in daily use in the National Secretary's office at Krotona. The following points will be of value to those who may have occasion to correspond with this office, and may serve to avoid mistakes, delays and long explanations.

Members-at-large are connected directly with Headquarters and pay their Section dues direct to the National Secretary. Members of a lodge are requested to pay their Section dues to their local lodge secretary and not to send them direct to this office. As our membership grows year by year it becomes more and more difficult to handle individual cases, and give the personal attention required to answer intelligently the letters which come in from all over the Section. The business of over seven thousand members can only be handled economically, and accurately, when properly systematized. Lodge members, who send their dues direct to Headquarters, therefore, cause extra clerical work, extra postage and extra time.

A member-at-large or a lodge member may become an associate member of one or more other lodges. Thereupon they acquire all local rights, privileges and duties, including the payment of local lodge dues in the new lodge, but their status at Headquarters remains unchanged and their Section dues should be paid through the lodge where their *primary membership* is held if they are lodge members, and direct to Headquarters if they are members-at-large. Lodge secretaries who have associate members on their rolls should not include them in their reports to Headquarters and should not collect Section dues from them. When joining they should be asked to show their membership card but no demit is required.

All lodges are autonomous and can take whatever action is deemed best in regard to local dues, but money received without designation should be applied first to the payment of Section dues and a member is entitled to a demit to another lodge if Section dues are paid, even though local dues

may be in arrears. It is, of course, expected that local dues will be paid before leaving.

Each member's application, after being duly entered and recorded, is forwarded to Adyar, thus giving every member a direct link with the International Headquarters, the fountain head of our spiritual power, as well as the focal point from which all of our physical plane activities radiate. This link is of greater value than we often realize. As Mrs. Besant has said, it should never be broken except by the express act of the member himself. It has, therefore, been the established rule that no resignation from the Society shall be accepted unless in writing over the signature of the one resigning. Those who do not so resign are placed on the *inactive* list, from which they can be *reinstated* at any time, without signing a new application upon payment of their back dues. In particular cases and upon special request they will be reinstated upon payment of current dues only.

Sometimes a member resigns from the Society for financial or other reasons, not knowing that he can be relieved of all obligations and activities by being placed on the inactive list, thus saving the occult tie of which Mrs. Besant so eloquently speaks when she says:

"Those who thus see the Theosophical Society and its high function in the world cannot measure their devotion to it and their service by the changing trifles which affect its environment, or by the transitory persons who take part in its outer work. To them each Lodge is a miniature Theosophical Society, of the same nature and essence as the world-wide Society. It also is a nucleus in its own town, its own area of influence, as is the whole Society to the world. All the splendor of being a centre from which the spiritual energies stream forth belongs to each Lodge, however obscure, however small, however humble. All the dignity of this high office, all the majesty of this royal priesthood, clothes each Lodge in garments shining like the sun. We do ill to belittle our functions, to doubt our lofty calling. The good karma of the past—some loving service and self-sacrificing effort, some pure thoughts and tender deeds—have brought us into this living nucleus, and the power of the White Brotherhood pours through us, as a body, to the helping and uplifting of the world. Wherever a Lodge meets a star is shining 'mid the darkness of the world, and its magnetic influences stream

through the atmosphere, carrying blessing wherever they go. * * *

"From time to time I read of a Lodge that has resigned its charter, of a member who has resigned his membership. This seems to me a thing impossible, incredible, a very madness. To have such a privilege and to resign it! To share in such a function, and to cast it aside! Truly, men know not the prize of their high calling, the mark of their hard-won dignity. They have worked hard in the past, and this work has entitled them to be counted amid the fortunate band which is the main channel of the higher life at this period of the world's history. What folly then is it to throw away the reward of their past toil when it is in their hand. As well, nay, better might the starving man throw away bread, the beggar throw away gold. Ignorance, as ever, is man's deluder, blinding him to his own true good, which lies in service to Humanity and devotion to its greatest Sons. May no member who reads this article ever be so blinded by ignorance as to throw away the priceless privilege he has won, and so lose his share of the glorious function of being a life-bringer to the world."

By request from the member, or on recommendation from a lodge secretary, or at the discretion of the National Secretary, the Section dues of a member may be *remitted* for the current year or until further notice. This action, however, should be taken only in cases of financial difficulty and after careful consideration. The dues of 241 members were remitted last year which caused considerable loss to the Section and could perhaps have been partially avoided if more care had been used. A person whose dues have been remitted stands in exactly the same position as an active member in good standing and receives THE MESSENGER each month, but a member placed on the inactive list is only entitled to receive THE MESSENGER upon payment of the regular subscription price to non-members, which is seventy-five cents in the United States and Canada and one dollar in foreign countries. When Section dues are six months in arrears THE MESSENGER subscription is automatically stopped and when twelve months in arrears the member is placed on the inactive list. At the beginning of the present fiscal year over one thousand members were automatically dropped from the rolls, that is, were put on the inactive list, having paid dues only to June 30, 1918. Since that time many have brought their membership up to date and have been reinstated.

Every member of the Society is given a diploma signed by Mrs. Besant and the President of the American Section. Upon resignation this diploma should be returned to Headquarters. When a member is placed on the inactive list the diploma should not be called in and upon reinstatement no new diploma is issued.

NEW LODGES

One of the very happy results of the recent trip to Alaska by Mr. L. W. Rogers is the formation of a new lodge at Juneau with twelve charter members. This is the first theosophical center to be established in Alaska and is therefore of special significance to the entire American Section. We are particularly glad to welcome this lodge to our fellowship and extend to them a most hearty greeting.

Through the efforts of Mrs. Laura S. Wood an application for a lodge charter has been received from Chattanooga, Tenn. Nine members have signed the application and we expect good reports from the activities there.

We have received from Mrs. Dorothy Dobbins an application for a charter at Mill Valley, Cal., which has been signed by twelve enthusiastic workers. This lodge is located only a short distance from San Francisco and should therefore have the benefit of the co-operation of other lodges near at hand.

A TIMELY LEGACY

In the financial statement for the month of July, which appeared on page 117 of the September issue of THE MESSENGER, the first item under receipt reads as follows:

Legacy, Charles Thurston.....\$1575.17

Mr. Charles Thurston, a resident of the State of Ohio, left to the American Section of the Theosophical Society a legacy of \$2000.00. The will was contested upon the ground that the testator was unconscious when he signed the will, the testimony at the trial being that Mr. Thurston signed his name while unconscious "under the prompting of the subconscious mind." It appears that, in spite of the somewhat flimsy nature of this contention, serious difficulty was experienced in establishing the will, and the tide was turned largely by the efforts of one of our members, who attended the trial, and who called attention

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to the promptings being given one of the witnesses by a doctor, employed on the other side.

In any event it seems that the good karma was ours, for after much delay we received the net balance, after deducting taxes and costs, of \$1575.17, a most welcome reminder that there are those who remember us by will in a very substantial manner. The receipt of this amount allowed us to pay off the note at the Hollywood National Bank for \$1500.00 which it had been necessary to negotiate in order to meet current expenses for the previous year, and thus leaves the section free from debt of any kind. We should bear in mind, however, that in spite of the most rigid economy and good management of Mr. Garman, our former National Secretary, we should not have been able to pay our yearly bill out of our yearly receipts from fees and dues and ordinary donations, if this legacy had not come.

We have recently received a letter from a member of Long Island Lodge which seems to top the record in regard to the range of ages of members in any one lodge. Mrs. Mary H. Lee, who is vice-president of this lodge, is 82 years of age, and the youngest member is 13 years old.

BELGIUM RELIEF

The appeal made in the July MESSENGER for the rehabilitation of the Belgium Section, T. S., has not received the response which we expected, and which such a splendid cause deserves. This is probably due to the period of vacation during which the two former letters were published.

With the re-opening of all our activities we may hope for better results. The following letter from Krotona Lodge is an example of what can be accomplished by every Lodge in the country:

Dear Mrs. Baekeland:

At the regular meeting of our Lodge on Tuesday, July 29th, your appeal on behalf of the rehabilitation of the Belgium Section, T. S., was read from the "Messenger," and at the end of the meeting a collection was taken up, amounting to \$40.75.

I hereby hand over this amount to you with the hope that you may receive from other lodges similar

contributions, and enough to meet the difficulties which the Belgian Section is now facing.

Fraternalty yours,

OLE V. DAHL,
Treasurer Krotona Lodge.

All contributions will be acknowledged through the pages of the MESSENGER, and should be sent to the following address, making all checks payable to the Belgian Fund,

Mrs. Celine Baekeland,
c/o Central Lodge, Hotel Marie Antoinette,
Broadway, New York.

The following has been received up to date:

Krotona Lodge	\$40.75
Ovland Ivarson, Montana	3.00
A Friend	1.63
Ella M. Pelton, Cleveland, O.	1.00
Agnes S. Stewart, N. J.	5.00
Adeline W. Williams, Seattle	2.00
A. J. Bell, Arizona	1.00
Olive M. Wingrave	2.00
A Friend	1.00
	\$56.38

FINANCIAL STATEMENT

STATEMENT FOR AUGUST, 1919

Receipts		
Fees and Dues	\$1,767.77	
Interest, Discount & Exchange	21.63	
Krotona Special Operating Fund	25.00	
Messenger Subscriptions	7.75	
Publicity Donations	109.78	
Publicity Organizing Fund	252.07	
Miscellaneous	33.45	
	\$2,217.45	
Cash on hand August 1, 1919	8,115.44	\$10,332.89
Disbursements		
Salaries	\$440.40	
Postage	48.12	
Printing	78.75	
Telephone and Telegrams	8.67	
Supplies and Stationery	19.80	
Incidental Expenses	22.10	
Miscellaneous Fund	18.90	
Interest and Discount	.25	
President's Expense	300.00	
Rent	40.00	
	\$ 982.99	
MESSENGER DEPARTMENT		
Salaries	\$ 90.00	
Rent	4.00	
Postage	64.68	
Incidentals	22.35	181.03
PUBLICITY DEPARTMENT		
Salaries	\$135.00	
Rent	13.50	
Printing, Postage, Adv.	217.47	
Incidentals	1.27	
Publicity Organizing Fund	85.85	623.09
Cash on hand Sept 1, 1919	\$8,715.78	\$10,332.89

FOSTER BAILEY,
National Secretary.

MONTHLY LODGE AND MEMBERSHIP RECORD

August, 1919

Total number of Lodges.....197

Lodges chartered	1	Lodges dissolved	0
New Members	86	Deceased	5
Reinstated	27	Resigned	4
Transfer from other Sections	0	Transfers to other Sections	0
Total Active Membership	724	Transfers to Inactive Membership	0

FROM THE PUBLICITY DIRECTOR

The Publicity Department of the American Section extends heartiest felicitations to Mrs. Annie Besant on the anniversary of her birth.

BROTHERS

Greetings in the great cause of carrying Theosophy to the American people. The privilege of conveying the principle of Universal Brotherhood without distinction of race, creed, sex, caste or color, is ours and a perusal of the annual report of the Publicity Department by Miss Cora Zemlock in the September MESSENGER will show the range of activities of this department and under the headings of Field Servers and Recommendations very important additions for the present and future.

The suggestion for a traveling representative is excellent; it comes under the work being projected by the Order of Field Servers and will be taken up by that branch of the service, thus avoiding the waste of duplication.

When we consider the fact that our Publicity Department began operations as a separate bureau but four years ago, then follow the development to the present and plans for the future, it speaks eloquently of an ever widening horizon for the light of Theosophical truths.

As we go forward with our publicity work let us pause and consider a most important factor in effectively carrying the message of Theosophy to the world and that is, are we as individuals living the Theosophical life? Are we living a life of brotherhood? Are we living a life of tolerance and unselfish service which is necessary if we would give the ring of authority to our utterance, the quality of wisdom to our counsels, and that the very beauty of our lives may stimulate others to follow?

All who would serve well may read again with great profit Mrs. Annie Besant's article "The Work of the Theosophist" in the March, 1919, MESSENGER with special emphasis laid on the passages from the second paragraph on page 292 to the end of the article.

There has been preserved to us the priceless gem of an untrammelled association; the society's limitations resting solely on the wisdom or unwisdom of its members in the exercise of their powers, and not on creed, dogma or any other fixed barriers.

So let us once more be reminded that one most effective method of doing publicity work is to live the "Theosophical life." Living this life is certainly a common sense prerequisite to advising others to take up our Wisdom-Religion.

THE COMING YEAR

An outstanding feature in our annual report is the large number of people reached by our literature, and the plans to increase this distribution during the coming year.

There will be no deviation from the tried and proven policy of a constantly increasing literature distribution as inaugurated by the first head of this department, Mr. L. W. Rogers, experience having proven it an efficient method. New matter will be brought out from time to time as conditions warrant and old editions retired when they have fulfilled their period of service. We now have some new folders under consideration.

The department has been able through the hearty co-operation of lodges, members and friends of Theosophy to do this work. Help us onward, brothers, by sending in regularly the names and addresses of those whom you believe to be ready for our series of booklets or other literature.

The need for the widest possible dissemination of Theosophical knowledge is urgent at this time when the full power of government is being transferred from the hands of the few to the hands of the masses by the Law of Evolution which is the Law of Life. Every good seed sown will help lessen the mistakes made by the new governing classes. The reduction of mistakes to the minimum means also the reduction of pain and sorrow to the minimum and the most

rapid approach possible to the elimination of class altogether, uniting humanity as one family with one common Father.

We hasten this to-be-wished-for day by united, earnest, sustained and wisely directed effort.

Let us, shoulder to shoulder, carry the Message of Brotherhood to ever increasing numbers.

BRIEFS

The Des Moines Lodge reports moving into new quarters at 201 Observatory Bldg., and plans an active winter's work. They urge visiting Theosophists to call and state that the office of the Publicity Manager is at 403 Observatory Bldg., and it is always open.

The Mill Valley Lodge gratefully acknowledges donations of books from the San Francisco, Oakland and Berkeley Lodges.

Mrs. Laura Slaven Woods reports nine lodges organized during the past year.

Mr. Hanchett reports seven lodges organized during his recent tour.

Mr. Walton mapped out additional work for the Order of Field Servers at the recent convention by calling attention to the need of a Theosophical Concordance.

Mail the Publicity Department the names and addresses of those you deem ready for our miniature course in Theosophy, (Krotona Series).

FROM MR. W. L. ROGERS

And now we have a Lodge in Alaska—a Theosophical outpost nearly a thousand miles from the nearest point in the States. It is not a large Lodge—that would be impossible in the sparse and thinly distributed population of this Land of Midnight Sun—but a larger percentage of the little city's inhabitants than any other Lodge I have yet organized. One does not expect large audiences in a place with a total population of 3500. But the forty to ninety people who attended the ten lectures were a higher percentage of the population than we ever got in Seattle or Toronto or New York. We Americans are prone to put special emphasis on the size of things, and that is a very poor way of determining real values in anything from junk to gems. The Juneau Lodge has an even dozen members, and it has a spirit, and a field before it. As soon as it was out of the shell it began looking for a Lodgeroom, a headquarters for local activities.

From Juneau Mr. Rogers planned to go to Ketchikan for further work, but found it impossible owing to transportation difficulties.

ITINERARY OF L. W. ROGERS

Toronto	Nov. 2, 3, 4, 5, 6
Ottawa	Nov. 7, (8), 9, 10, 11
Montreal	Nov. 12, 13, 14, 15
Boston	Nov. 16, 17, 18
Springfield	Nov. 19, 20
Albany	Nov. 21, (22)
New York	Nov. 23, 24, 25, 26
Philadelphia	Nov. 27, 28, (29)
Washington	Nov. 30, Dec. 1, 2

ITINERARY OF FRANCIS G. HANCHETT

Duluth	Oct. 5, 6, 7, 8
Superior	Oct. 9, 10
Grand Rapids	Oct. 12, 13, 14, 15
Muskegon	Oct. 16, 17
Kalamazoo (Unorganized)	Oct. 19, 20, 21
Lansing	Oct. 22, 23, 24
Flint	Oct. 26, 27, 28
Saginaw	Oct. 29, 30, 31
Bay City (Unorganized)	No. 2, 3, 4
Port Huron	Nov. 5, 6, 7
Owosso (Unorganized)	Nov. 9, 10, 11
Detroit	No. 12, 13, 14
Toledo	Nov. 16, 17, 18
Akron	Nov. 19, 20, 21
Cleveland	Nov. 23, 24, 25
Columbus	Nov. 26, 28
Cincinnati (Reorganized)	Nov. 30, Dec. 1, 2

PLANNED FIELD WORK WITH MRS. HANCHETT

Duluth	Oct. 5 to 21
Superior	Possibly till Nov. 1
New Lodges in Michigan	Oct. 23, or
Grand Rapids	Nov. 1—20 or 28
Cincinnati	Nov. 30

ITINERARY OF E. G. MUNSON

Fort Worth	Oct. 5, 6, 7, 8
Waco	Oct. 9, 10, 11
Dallas	Oct. 12, 13, 14, 15
Little Rock	Oct. 16, 17, 18
Memphis	Oct. 19, 20, 21, 22
Nashville	Oct. 26, 27, 28, 29

PUBLICITY RECEIPTS TO SEPTEMBER 10, 1919

Chicago Brotherhood Lodge	\$ 3.00
Mr. C. N. Earl, Los Angeles, Cal.	5.00
Thomas S. Milliken, North Bend, Oregon	1.00
Mrs. Helen E. Millberry, San Francisco, Cal.	1.00
Anaconda Lodge, Anaconda, Montana	1.75
Muller and McIntyre, Anaconda, Montana	1.00
Carl Wolfe, Anaconda, Montana	2.00
John Clark, Spokane, Washington	2.00
Fargo Theosophical Society, Fargo, North Dakota	2.35
Mary V. Garnsey, Grand Haven, Mich.	1.00
J. R. Simons, Alamosa, Colorado	1.00
Columbus Lodge	10.00
Clarence C. Williams, Los Angeles, Cal.	1.00
Ed. L. Benson, Cherryvale, Kansas	2.00
Francis Zingals, Marfa, Texas	5.00
David and Blanche Howrey, Ranger, Texas	5.00
Member at Large, San Francisco, Cal.	5.00
Genesee Lodge	6.50

Harvey Wilson, Wonder, Oregon	2.50
Mrs. Marie K. Fowler, New York	5.00
Mrs. Ruby Severyn, Rugby, N. D.	2.00
Clyde F. Noel, Snohomish, Washington ..	.27
Leavenworth (Washington) Lodge	14.00
Charles C. Pennell, Berkeley, Cal.	1.00
Mrs. Maude B. Weldon, North Pembroke, Mass.	1.00
New Haven Lodge	2.00
Miss Maud Power, Mackey, Idaho	3.00
Henrietta Robinson, Sweetville, La.	1.00
Springfield Lodge	1.00
Anna M. Spalding, (in memory of)	5.00
F. G. Hobert, Fort Worth, Texas	1.00
Iron City Lodge, Pittsburg, Penn.	2.00
Fred Miccka-Vaara, Hollywood, Cal.	1.00
Clara Stewart, New York City	1.00
Phoenix Lodge	5.00
Mrs. Florence I. Kendall, Atascadero, Cal.	1.00

Total\$113.37

WOODRUFF SHEPPARD.

Publicity Director.

ORDER OF FIELD SERVERS

Members of the Order of Field Servers will be interested to know that Dr. Woodruff Sheppard, of Portland, Oregon, has been appointed National Organizer for the Order, and is planning a tour of the Section in order to come in closer touch with the members, to learn the needs of the lodges, and arrange for future work so as to systematize Theosophical studies along educational lines.

Dr. Sheppard is a graduate of Jefferson Medical College of Philadelphia, and has been a practicing physician and surgeon for a number of years. Two years ago he was elected President of the Portland, Oregon Lodge, and during this period has proved his efficiency as an organizer and constructive worker in presenting theosophical ideals. He has followed progressive and modern methods and has made a special endeavor to simplify our teachings and make them interesting and comprehensive to the most casual enquirer. A direct result of his efforts in this direction is the publication of three booklets for beginners, which are an indication of what can be done to popularize Theosophy.

The members who have known Dr. Sheppard, shared his enthusiasm, vision and devotion to the Master's work; recognize in him a splendid representative of true fellowship, feeling that the objects of the Field Servers will be effectively guided to maturity, and much can be hoped for during the coming year. We wish him God speed in his new work, and feel certain that he will receive support and loving cooperation from all members throughout the Section.

MRS. MILDRED KYLE,
Secretary.

CONVENTION REPORT OF THE ORDER OF FIELD SERVERS

Members know who have followed the publicity pages of the MESSENGER up to this time, of the preliminary work done by this arm of Theosophical service.

Experimental field work has been done and two courses have been given at Krotona as outlined on page 345 in the April, 1919 MESSENGER and one course of study has been conducted in an outlying city; also lessons by correspondence have been given.

After these trials we have now in process of formation a thorough, systematic and definite course in Theosophy to be given by correspondence—each student to receive regular and individual supervision of lessons.

All lessons will be based on the writings of our teachers, with references given where needed, but the subject matter will be carried in the lessons themselves so that one will get full instruction in Theosophy even though they do not use these references.

The lessons will be available to anyone within or without the Society and will be extremely valuable to new members, study groups and newly-formed lodges, giving them a definite, sequential course in Theosophy under personal supervision during the vital period of early contact with the Wisdom Religion; it will serve as a real nucleus around which may be built up a strong structure for the deeper work.

It will also prove valuable to those who wish to teach classes as they will find the elements of Theosophy treated in a plain and comprehensive way. This course will be a preparation for those able to take the normal course.

We are further developing helps for lodges designed to meet their various needs—such as by-laws, methods of conducting meetings and business, publicity, books, etc.

To sum up, we plan to have a correspondence course a normal course and general helps for needy lodges in addition to sending workers into the field direct, as funds become available for such purposes. And it is planned also in this work to cooperate directly with the lodges able to carry on service work, but in no way to interfere with any lodges in their particular methods of operating.

This is a big undertaking and we aim to have the first lessons ready on or before January 1.

Our endeavor is to have a definite system of teaching given throughout the American Section in which Theosophy is taught in an orderly manner and made a living, vital philosophy to constantly increasing numbers.

Will each lodge in the section that has tried out and found valuable certain methods in presenting a subject, teaching methods that bring results along any Theosophical line, send us a brief and concise outline of these methods.

This is an American Section movement and we want all available American Section ideas. In a blending of effort will come the best results. Write us.

Yours in Service,

WOODRUFF SHEPPARD,
National Organizer.

FROM THE MEMBERS

To the Editor of the MESSENGER:

The following article appeared in the August number of the "Vahan":

"Mrs. Besant has authorized the formation, in England, of a Christian Lodge, a lodge for the study of Christian mysteries, a lodge which is not to be connected official or unofficially, with any church or sect, but composed of the Fellows of the Theosophical Society who look upon Christianity as the ultimate expression of the Divine Wisdom, or at least believe it to be the faith best adapted to the needs of the Western world and the demands of the coming race."

In the light of the above, it seems to me that the time has now come for the formation of Christian Lodges for the purpose of the study of the Christian mysteries in the American Section. The world at large have never yet caught the vision of the transcendent teachings of the Christ, only the Mystics and Occultists who were able to penetrate beneath the surface of the letter of the word, have realized to some degree the sublimity and universality of His message to the world.

The teachings of the Christ are spiritual verities to be realized within the depths of one's own inner being, and not a philosophy to be analyzed by the concepts of the lower mind. The Christ stands to us as the personification of the Buddhist principle, in which capacity He helps to quicken and bring to birth that principle in the human race, He being the Lord of love and compassion. I am one of those who believe that His teachings are the ultimate expression of the Divine Wisdom and also believe it to be the faith best adapted to the needs of the Western people and the demands of the coming race.

I would suggest that lodges be formed throughout the Section, for the purpose mentioned above, which will help to develop the intuitions and to the realization of the Mystic Christ within the heart, which is of course the unfolding of the Buddhist principle, which is to be the work of the new race. Theosophy has given us the key to the Mysteries, the lock into which that key is to be fitted is the intuition, let us begin to develop it by the study of the Christ and His teachings in the new light Theosophy has furnished us.

I would be glad to hear expressions of opinion on this subject from members of the Section.

MILDRED KYLE.

Lock Box H,
Derby Line, Vt., July 17, 1919.

Mr. Craig P. Garman,
National Secretary, T. S.,
Krotona, Hollywood,
Los Angeles, Cal.

My dear Mr. Garman:

Has the question of publishing a little directory of the "members-at-large" ever been considered by the Society? The thought comes to me that it often would be very helpful to us of that class. For instance, a friend of mine moves into another location, and if I

believed that he was seeking the truth, but was not yet in position to want to become a member and I wanted to be of real help to him, it would be to his advantage if I could write some other member who could look him up. Or should I chance to be in another village or city where there was no Lodge, what an inspiration it might be to me to spend a little time with some other member. It has seemed to me that a very large portion of the members-at-large would be very glad to pay enough for the copies that would be bought to warrant the publication of a simple directory in pamphlet form. This suggestion may be entirely out of place, but am risking the liberty taken. If ever the world was ready for the Truth as shown in Theosophy, seems to me it is now, and isolated as I am, I often wish I could get in touch with other members of the Theosophical Society.

O. M. CARPENTER.

The above letter is called to the attention of the members-at-large of the American Section for their careful consideration in order to ascertain if enough of the members desire such a directory and will be willing to pay a small price for it. Three points should be borne in mind: First, that unless the directory was issued at least annually or perhaps semi-annually it could not be kept properly up to date. Secondly, if the directory was mailed to every member-at-large, would the expense of postage and envelopes be justified? At the present time there are about 450 members-at-large in the Section. Thirdly, the by-laws of the American Section provide as follows: "By-law No. 13. Membership Records: It is recognized that every member has a right to expect and feel secure that his name and address on the roll of members is private and confidential and that it will not be made public or in any way used except in such ways as is contemplated from his membership. . . . The National President, the Editor, the Publicity Director and the Manager of the Book Concern shall have the right to use the roll of members, subject to the discretion of the Board of Trustees, in order to properly discharge the duties of their offices, and the same shall be furnished to them by the National Secretary and to no other person save by direction of the Board of Trustees." This by-law is intended to safeguard the members from those who might wish to attack the theosophical movement by sending literature to the members which is unconstitutional or calculated to disrupt the Section. It also protects them from the annoyance of receiving communications from those who seek to commercialize the membership.

If the majority of the members-at-large desire a directory with their names and addresses printed I shall be very glad to take the matter up with the Board of Trustees, as there is much to be said in favor of adopting some means of bringing our members into closer touch with each other.

BOARD OF TRUSTEES

MINUTES OF MEETING

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 adjourned to be continued without further notice on Thursday, August 28th, 1919, at 7:00 p. m. at Krotona, Hollywood, Los Angeles, California.

Held August 28th, 1919

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

The following business was unanimously transacted:

The resignation of Mrs. Ethel E. Patterson as Divisional Lecturer was presented, and on motion duly seconded, was unanimously accepted.

Upon motion duly seconded, Mr. Francis Hanchett was unanimously elected a National Lecturer.

Upon motion duly seconded it was

Resolved, That whereas advices have been today received from the Editor of the MESSENGER, Mrs. May S. Rogers, that her proposed arrival in America from Australia at this time has been postponed for probably six months longer, the office of Editor be, and the same is hereby declared vacant.

Resolved further, That Mrs. Alice A. Evans be appointed Editor to succeed Mrs. Rogers, during the remainder of her absence, said appointment to take effect immediately. Unanimously carried.

Upon motion duly seconded, it was unanimously

Resolved, That Dr. Woodruff Sheppard be appointed Publicity Director to succeed Mr. Ray Wardall, whose resignation is hereby accepted.

Resolved further, That the office of Assistant Publicity Director be henceforth subject to the Publicity Director alone, instead of to this Board.

The meeting adjourned to August 29th, 1919, at 7:00 p. m. at Krotona, Hollywood, Los Angeles, California.

FOSTER BAILEY,
National Secretary.

Certified to the National Secretary:

A. P. WARRINGTON.
C. F. HOLLAND.
F. F. STRONG.

Held August 29th, 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 to the regular pre-convention meeting to be held on Wednesday, September 3rd, 1919, at 9:00 o'clock p. m. at The Theosophical Rooms, 16th floor of the Kimball Building, Chicago, Ill. Certified to the National Secretary:

FOSTER BAILEY,
National Secretary.

A. P. WARRINGTON,
National President.

Held September 3rd, 1919

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society set for this date at 9:00 p. m. at The Theosophical Rooms, 16th floor of the Kimball Building, Chicago, Ill., was convened as the regular pre-convention meeting with Messrs. Warrington, Holland, Stowe and Walton present.

The following Credentials Committee for the convention was unanimously appointed, viz., Dr. Woodruff Sheppard. (Chairman), Mr. William Sommer and Katharine Seidell.

Adjournment.

FOSTER BAILEY,
National Secretary.

Certified to the National Secretary:

A. P. WARRINGTON.
C. F. HOLLAND.
H. C. STONE.
ROBERT WALTON.

Held September 6th, 1919

The regular post-convention meeting of the Board of Trustees of the American Section of the Theosophical Society was held in Room 515 of the Edgewater Beach Hotel, Chicago, Ill., on Saturday, September 6th, 1919, at 10:00 a. m. Present: A. P. Warrington, (Chairman), H. C. Stowe, Robert Walton and C. F. Holland. Absent: Carlos S. Hardy.

The preparation of the annual budget was deferred to a later meeting.

Many matters bearing upon the future welfare of the American Section were discussed, but not yet acted upon.

The following business was unanimously transacted:

1. *Whereas*, Our National and Divisional lecturers are dependent upon the collections from the meetings for their travelling expenses; and

Whereas, For the spreading of the teachings of Theosophy lodges should be established in new territory; and

Whereas, This would necessitate the expensive advance work done usually by the local lodge being borne by the lecturer;

Therefore be it Resolved, That the proper officers pay the expenses incurred by the National and Divisional lecturers in the organization of lodges in new territory, provided that these expenses be not more than \$50.00 for any one lodge.

Adopted.

2. *Resolved*, That a Bureau of the American Section T. S. be and the same is hereby created to be known as the Order of Field Servers, designed to cooperate with the Publicity Department, and with objects as follows:

(a) To spread the teachings of Theosophy in any manner deemed expedient by the Executive Board of this Order, and in particular by the methods hereinafter set forth;

(b) To provide means for the training and preparing of class teachers, lecturers and organizers to carry out the purpose of the Order in the American Section;

(c) To assist in the promotion of new lodges and strengthening those already organized;

(d) To gather data concerning lodges throughout the Section and in the cities and towns where no lodges exist, with a view to facilitating the efforts of the Order.

Resolved Further, That the head of the Order be appointed by the Publicity Director, subject to ratification by the Board of Trustees, and that such head shall report to the Publicity Director.

Adopted.

The following appointments were made: Mr. L. W. Rogers, Vice-President; Lieut. Foster Bailey, National Secretary; Mr. Harry H.

Shutts, National Treasurer; Dr. Woodruff Shepard, National Publicity Director; Mrs. Alice A. Evans, Editor *pro tem*.

Also L. W. Rogers, Irving S. Cooper, Augustus F. Knudsen, Miss Isabel B. Holbrook, Eugene W. Munson, Dr. Frederick Finch Strong, and Francis G. Hanchett as National Lecturers.

And also Dr. T. P. C. Barnard, Mrs. Harriet Tuttle Bartlett, W. Scott-Lewis, Claude L. Watson, Miss Annie Peake, Mrs. Alice A. Evans, Mrs. Virginia A. Baverstock and Mrs. Helen M. Stark as Divisional Lecturers.

Resolved, That until further action the future meetings of this Board be held regularly on the first Friday of every month, beginning on the 3rd of October, 1919, and that said meetings be held at Krotona, Hollywood, Los Angeles, California, at the hour of 7:00 p. m.

The meeting adjourned to Friday, October 3, 1919, at 7:00 p. m., at Krotona, Hollywood, Los Angeles, California.

FOSTER BAILEY,
National Secretary.

Certified to the National Secretary:

A. P. WARRINGTON.
C. F. HOLLAND.
H. C. STONE.
ROBERT WALTON.

KROTONA NOTES

Certain reports having been circulated in the Section, which might lead members mistakenly to think that the Krotona Lodge was not in sympathy with the present Administration the following Resolution was passed by an overwhelming majority at the regular meeting of the Lodge held September 30, 1919:

WHEREAS, it is desirable that there be no possible question of the loyalty of this Lodge;

THEREFORE be it resolved, That,

Krotona Lodge expresses its confidence in the National President of the American Section T. S.

Much interest has been shown in the public class that Mrs. Alice Evans has lately formed for the study of the Bible from the occult standpoint. It is held every Sunday afternoon in the Temple at 5:00 p. m. and has been well attended. The leader has studied the Bible from many points of view and is able to throw light from several sources upon its interpretation.

Of special interest is the little class of about 15 members which meets at Mrs. Evans' house every Monday evening at 8:15 p. m. There the members draw closer together and discuss in a more intimate way than is possible in a public lecture the esoteric side of Christianity. Who can say that such gatherings, where each tries to

gain something of the inner truths will not bear fruit in helping to bring back knowledge of the Ancient Mysteries, and form a nucleus for the Master Jesus when He once again walks amongst men. One can go back in imagination to the early Christian days and seem to see similar gatherings. The Christian field is still virgin soil for Theosophy, and many are asking for "meat," instead of "milk." The recent formation of a Christian Lodge by Mrs. Besant in England to meet the conditions in the religious world of the occident today is most significant. Those retaining a love for the Christian teachings feel a glad response, and await with eagerness the right conditions for a similar Lodge in America.

AMONG THE MAGAZINES

MISCELLANEOUS

THE METROPOLITAN for September carries an intensely interesting serial, entitled, "The writing on the Foolscap," by Ralph Adams Cram, and Arthur Johnson. Mr. Cram—the famous American architect,—is a great authority on monasticism, and on all that pertains to that era in Europe when its religious life was at its height; and it was during a visit in England some years ago that he encountered these strange happenings. Although unexplainable by any known law of natural science, the story here presented is one of fact, set down as truthfully and as plainly as possible. One cannot help but feel a very real sympathy for the old monks and abbots, whose love for and pride in their handiwork prompted them to help Frederick Bond, the English archaeologist, in his search for the "lost Edgar Chapel," thought to be among the ruin of Glastonbury Cathedral. Many of the signatures in the communication given in automatic writing are verified in the old records of the time.

All the fiction of the day is becoming increasingly full of phenomena and communications from those who have passed on. We find, for instance in HEARST'S MAGAZINE for August and September another serial,—*"Resurrection Rock"* by Edwin Balmer, in which a young lieutenant of the Canadian army, who had been "over the top," shortly after the Marne, received such convincing messages from the spirit-world as to induce him, at the close of the war, to strike out into the Michigan woods in search of St. Florentine, a town of which he had never heard, and of which even the train officials could tell him nothing. It is interesting to note that he tells "the girl," when she appears in verifica-

tion of his spirit-message, (presumably from her dead father) that he had gone in for this sort of thing, not because the thousands of people in London who were interested in occult phenomena "were a crazy lot, but because they were scientists, lawyers, editors, judges, and Kings-Counsellors, hard-headed merchants and all sorts of Englishmen." He adds too that though he himself was not particularly interested, yet when called to this special piece of work he felt he had to obey. This admission alone will make the Theosophical reader pause and conjecture whether the author had in mind knowledge of how the ego at times directly impresses its wishes on the personality.

In the same publication for September, Sir Arthur Conan Doyle carries on his more or less accurate explanations of the types of "Heaven" which communications from those who are there, assert as in existence. As presented by the pen of this able author they consist of a majority of very attractive types. He even points to the existence of a state of just happiness "where linger those earth-bound spirits . . . the one ideaed man, whose one idea was not spiritual, . . . nor is it necessary that he should be an evil man, if dear old Brother John of Glastonbury, who loved the Abbey so that he could never detach himself from it, is to be be-classed among earth-bound spirits."

The thought that may well impress itself upon the careful student of the occult when reading these and similar stories and articles found in current publications, is how carefully and scientifically every material and physical explanation of such phenomena is eliminated before the existence of a super-physical is even allowed., R. W.

THEOSOPHICAL

We are glad to read in the THEOSOPHIST for July that Ireland is to have a Theosophical Section of her own. They have made application for a charter, subject of course to the President's approval, which we feel sure will be given. Several pages of the *Watch Tower* are given to reconstruction activities in America. A quotation from the speech given by President Wilson before the Inter-national Law Society of Paris is given, referring to the Brotherhood of Mankind. Reference is also made to the contest conducted by the National Institution for Moral Instruction for a Children's Morality Code, the prize for which was won by Professor Hutchins of Oberlin.

The Pittsburgh Despatch has been asking its readers the following question: "Who is in your estimation the greatest living woman?" One of the answers from a complete stranger, a non-Theosophist, runs thus:

I believe that Mrs. Annie Besant is the world's greatest living woman. I am not judging her from the view of her religious teachings, for I am not a Theosophist, but I am judging her from the view that she stands out as one of the great liberators of the world. She stands not only as a sponsor for the liberation of nations, such as Ireland and India; she stands not only as a liberator of the downtrodden working classes, but she stands as a liberator of ideas, an emancipator from the dogma and the set rules of society, which are worn out by centuries of usage.

Mrs. Annie Besant's religious mind has never stood still, but is has gone through many stages—Theism, Atheism, Freethought, Spiritualism and Theosophy. But her one great, fixed idea of the freedom of mankind has never changed, and since her early days, when she went down on the east side of London to

help the match girls with their strike, until the present day, she has marched fearlessly, bravely, on, and now, at her great age, she is making her last stand—for the freedom of India, and how far-reaching her power is, no one knows.

Besides all these other things, Mrs. Annie Besant even yet is one of the greatest living orators of today, and she can thrill and stir the listeners as few living men can do; and when she comes to die, her spirit will live on—at least in India it will live on and help to inspire toward the gaining of that country's freedom.

These are words as welcome as they are true. We are not surprised that they come from a citizen of the United States—a country which has recently done as much to stand firm for ideals as against precedent and the status quo. asked its readers not long ago, who they considered as the greatest living woman. One of the answers, given by a stranger and a non-Theosophist, stated that Mrs. Annie Besant was the world's greatest woman.

A Glance at the Totem. by Gertrude Kerr, is an intensely interesting article dealing with the habits and religious customs of primitive peoples, their division into tribes, gens, etc., and of the deities which they worship with true devotion and sincerity.

Co-operation and the future of Industry is a review of a book by Leonard S. Wood published in London. It gives a survey of the failures and successes of the co-operative movement in England, tells of the two successful societies now operating, the great benefit they confer on the working people, and the bright outlook for the future. One poem that should be noticed is a poem by Eva Martin, entitled "*The Divine Spark*." Anything from her pen always shines out radiantly from among the heavier articles of the magazine.

The author of *Superphysical Basis of Life* says that he will show "that those changes in function that the life displays, as it evolves through the higher kingdoms, are due, not merely to molecular and atomic redistributions, but to fundamental inner changes of condition, hidden to physical eyes." The article will continue in the August number.

A Tibetan Tantra, by Johan van Manen, will be welcomed by all lovers of eastern philosophy. It is a discussion of a recently published volume in a series of Tantric Texts, edited by Arthur Avalon, and, tho' "the tantras have often not been kindly spoken of," our author says this volume is a "work of singular beauty and nobility, and is a creation of religious art, almost unique in its lofty grandeur." It seems to be a representation of a mental drama, a "ritual of meditation," in which the "Gods, Powers, and Principles are the actors" and "the play is enacted in the mind, inwardly, instead of on the scene, outwardly. The actors are not persons, but conceptions." C. N. R.

The July issue of THEOSOPHY IN AUSTRALIA is unusually fine. The editorial on "The Austral-

ian Spirit" advances some idealistic conceptions of what that spirit should be. The comments are based upon some patriotic statements made by Lieutenant-General White, who is considered "perhaps the very greatest of all Australia's great souls." Other stirring ideals fill the comments, and the wish for their greater realisation. In the article "The Work of Reconstruction" emphasis is put upon the thought that we should grasp thoroughly the main principles of Theosophy, and then apply them in the practice of individual and communal life. In this work of reconstruction in Sydney, a political and economic Science League has been started to train members in politics and question relating to government. "The true Government of the World" is the title of a lecture delivered by Mr. Leadbeater in Sydney, appearing in the form of an unrevised article. It is based on the sub-title, "The God Idea," and is an eloquent answer to the often asked question, "Do Theosophists believe in God?" An instructive outline is given of the ordinary conception of God, founded upon the ancient idea of the Jewish Tribal Deity, as found in the Old Testament. Mr. Leadbeater says that the Solar Logos, if we accept that name, is all that men commonly mean by God.—all of the mighty power of God, of His unfathomable Life and of His incalculable Wisdom is true of the Solar Logos.

The next fine article is Mrs. Besant's London lecture on "Re-incarnation," which she treats from the standpoint of Origen's writings, and contains the teaching of the early Christians. His evolutionary view is logically presented. Reference is made to his great treatise *De Principiis*, which she describes as, "a magnificent piece of philosophic writing, closely reasoned, logically argued from beginning to end, and it is in this we find the clearest statements as to his views of the spirit and the soul."

"The new Attitude to the Child," by Muriel Chase, strikes a key-note of inspiration and hope for the future. She touches on a fact that is little known over here and should be of interest to educators, for she shows how the maritime province of Bohemia is the banner country in the way of putting into practice ideal educational conditions for the children. The spirit of joy, thoroughness and freedom characterises the whole attitude of the Bohemian population toward child life. Canon Wilson, Headmaster of Clifton College, England, visited this country, and studied its unique system of child culture. He says that the whole aim of the people of Isenon (Bohemia) is to raise the standard of duty to children. He remarks, "they are unanimous in attributing the industry, sobriety, happiness, and good sense of their people to the health, vigor, and brotherly feeling that result from this affectionate early care, and to training in the use of freedom, responsibility, and co-operation."

These three articles are all continued in the current number for August. Mr. Leadbeater continues his discourse under the sub-title again of "God's Hierarchy," touching upon the fact

that the inner government of our world is ruled by an agency of adepts. He adds, "You must not confound the spiritual Hierarchy with the great White Brotherhood, the White Lodge of which you often hear."

A fine spiritual quality pervades the article "Joy," by A. K. S. Bird. Several aspects are considered of this attribute of the soul. One in particular brings out the idea that joy is linked with strength and vitality. A great agnostic in giving a list of qualities to be looked for as naturally manifesting in those who had awakened to the spiritual life within, places joy the second in the list—"Love, joy, peace." He practically says that those who have the spiritual life at all awakened are spontaneously joyous.

The current issue of the *AMERICAN TYPE* KEYSTONE contains a communication from Mr. Louis Glazou, who is Grand Commander of the American Federation of Human Rights of Universal Co-Masonry. The writer refers to an article that has recently appeared in this publication on French Masonry. He held allegiance to the Grand Lodge in France, and is therefore well informed as regards the status of French Masonry. He challenges two statements—the first being that the Grand Lodge of France has abandoned the use of the Holy Bible in the lodges under its jurisdiction. The fact is given that the Grand Lodge of France has never used the Bible, but the Book of Law, although allowing any lodge that may desire to use the Bible to do so. The second statement that he refutes is that the Grand Lodge of France admits to membership both men and women. Grand Commander Glazou corrects this mistake by stating that there are in France, as well as in many countries, lodges that admit women, but they are chartered by the Supreme Council of Co-Masonry and not recognised officially by the Grand Lodge, or the Grand Orient of France.

The STARRY CROSS for July and August are replete with the spirit of consecrated service to animals. Mention is made of the House Bill No. 1130 known as the Dog Exemption Bill being defeated through the efforts of the auto-vivisection and Humane Societies. A noticeable article is "Animal Immortality," which favours the question of the possession of souls by animals. The discussion of this subject found in the Pittsburgh Dispatch. This publication conducts a department on "Chapters from the catechism of vivisection," each question being fully and scientifically answered, giving many helpful references.

A. H. T.

MAYAB, published at Merida, Yucatan, Mexico, has reached us and has been read with much interest. This wonderful little magazine, now well into its second year, shows what can be done when the will is behind a venture, for it is the output,—not of a section, like our MESSENGER,—but of two lodges, isolated at the north-end of the peninsula of Yucatan. In the issue under review we find a translation into Spanish

of Mrs. Sinnett's fascinating article, "The Masters and Their methods of instruction." Since most English-speaking members have read it, to quote from it would be mere repetition. There is also an extract from the *Watch Tower* by Mrs. Besant pointing out the secrecy with which the Mysteries were ever surrounded and commenting on the comparative ease with which the hidden things are now attained, compared with former times. For those looking for the appearance of an Avatar, Isabel Mallet's, "The present crisis and the coming of a World Teacher," translated from the *HERALD OF THE STAR*, must be helpful as well as encouraging. The longing for the secret of how to transmute baser metals into gold seems to be worldwide, as witness an article, entitled, "When and how to manufacture gold." Here is the secret as given therein: "... mercury, for example, has a density of 13.6 and gold has one of 19.5; all that is needed is to raise the density of mercury to 19.5 and we have converted it into pure gold. . . ." So simple, apparently! These and other matters go to make up a live periodical which is doing its best to spread our ideals in the lovely Castilian tongue.

D. R.

Any information anent the philosophies of India is acceptable, and the August *HERALD OF THE STAR* publishes Mr. W. Loftus Hare's instructive article, entitled "India's Nietzsche," which will be read with much pleasure. His well-selected quotations prove that that spiritually favored land is far from being free from materialism.

An extremely interesting account of the Belfast Midnight Mission and Rescue Home is contributed by L. A. M. Priestley McCracken. No work is more deserving of help and sympathy than that which seeks to uplift those unfortunate women whom the world calls outcasts.

Mr. S. L. Bensusan in "Some early recollections" gives a delightful glimpse into the thoughts of a studiously inclined small boy—himself—who is perhaps unusually sensitive to the beauty of the country side.

Another educational experiment is outlined by Muriel Mackenzie. This is the two branches, town and country, of the Halsey Training College, where teachers for the difficult work of the Continuation Schools are trained. The educational notes for this month are full of interest, and show that things are beginning to move more quickly along these lines.

The notes for the month on the STRUGGLE FOR SOCIAL JUSTICE by Mr. Emil Davies furnish some instructive data on the subject of the nationalisation of industries and public utilities.

Animal lovers can generally learn something from G. Golmore's Monthly Notes. The crusade against cruelty is not advancing as quickly as one could wish, yet there is an encouraging note in "White Laboratory," where medical students can be trained without experiments on living animals.

G. I. W.

T. P. H. BOOK NOTES

(From the Literary Department)

The soil is as old as humanity. The work is immense and still growing: in the Theosophical Field. We have the seed and we know that the demand for our "crop" has always been as large as we could meet. In fact, the cry for spiritual food has been greater than we were able to still.

However the T. P. H. is going to increase its "acreage" and its ploughmen will scatter the seed from the Pacific to the Atlantic.

Already a "flying start" has been made. *Mr. George H. Hall*, a devoted Theosophist, eager to serve, has undertaken to further this important work. Mr. Hall in the course of his "Krotona" tour, will travel all over the States and make it his business to attract the attention of booksellers to our literature. Anyone acquainted with facts regarding book-sales outside the Lodges will know that Mr. Hall is doing pioneer work of a difficult nature. The number of book-shops where Theosophical books can be found is practically nil. Merely on account of general misapprehension regarding our teachings and because this "field" has been given but little attention.

That there will be a decided change in this condition may well be considered as certain, particularly as the response to the calls of our "missionary-salesman" have surpassed the keenest expectations, and that during the summer months when business is dull and the book-trade

duller still. Mr. Hall has invaded the leading book-stores of Salt Lake City, Colorado Springs, Denver, Lincoln, Omaha, St. Louis, Peoria and other cities with the effect that Theosophical book-titles will greet the book-lover from the display-windows and shelves of distinguished shops for the first time. That it will not be the first and last time has been proven already in the form of duplicate orders received.

As can be readily concluded, this method of spreading our literature will result in a wider acquaintanceship of the reading public with Theosophy. Book-lovers will come across Theosophical literature who for one reason or another have not heard about Theosophy, never been near the book-table in a Lodge-Room, or who for reason of superficial aversion and ignorance never ventured into a Lodge-Room.

In short this work only secondarily benefits the Theosophical Publishing House. Ultimately it will lead to a more general knowledge of Theosophy among non-members. The next step will be that these outsiders, having read our books will be more ready to attend public lectures and eventually will join the Lodges.

Yours for a growing American Section, T. S.

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