

MAR -5 1921

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# THE MESSENGER

VOL. VIII

MARCH, 1921

No. 10

THE OFFICIAL ORGAN OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY,  
PUBLICATION OFFICE, MOUNT MORRIS, ILLINOIS, PUBLISHED MONTHLY  
MRS. BETSEY JEWETT, NATIONAL SECRETARY, 645 WRIGHTWOOD AVE., CHICAGO, ILL.

ENTERED AS SECOND-CLASS MATTER OCTOBER 28 1920, AT THE POST OFFICE AT MOUNT MORRIS, ILLINOIS  
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SEC. 1103, ACT OF OCTOBER 3, 1917, AUTHORIZED OCTOBER 28, 1920.

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## MRS. BESANT AT THE INDIAN CONVENTION

The Personal Impressions of an American Member\*

By F. R. J. Gerard

The convention was splendid in every way. Adyar never looked lovelier and it was a delightful experience for one who had never seen Adyar except in its quiet work-a-day atmosphere, to be there when it was crowded with members from all parts of India and pulsing with the activities of the various allied movements. From the outer aspect alone it was a splendid gathering. People from all parts of the world were there and more varieties of Indians than you could count, Parsees, Hindus and Mohammedan members in large numbers, school and college workers from all over India, students from colleges, boy scouts and last but by no means least in the point of interest, Indian women of all castes could be met at every turn strolling round the beautiful grounds. The meetings were a wonderful sight. Most important of all were the morning

lectures under the banyan tree given by Mrs. Besant. I suppose there were possibly two thousand people there.

Christmas morning saw the real opening of the convention when Mrs. Besant gave the first of her series of four lectures on "The Great Plan." Long before the time set for the lecture, 8 a. m., the crowd began to gather under the banyan tree. It was a lovely morning, the sun just getting well up and all the surroundings just as harmonious as they could be. I got a good position by the main trunk of the tree, quite close to the platform and a little to one side. I managed to get this place every morning. Promptly at 8 o'clock Mrs. Besant drove up in her car and a lane was made through the crowd which had overflowed round behind the platform, for her to pass. She came directly on to the platform, where she was garlanded, then she turned and gave the usual Eastern greeting, holding the two

\*Excerpts from letter written by Mr. Gerard to Walter G. Greenleaf, Chicago, dated December 30th, on the railway between Madras and Bombay.

hands flat closed and upward pointing in front, and giving at the same time her wonderful smile which always to me seems to go right straight to one's heart.

Then she started to speak. This was the first time that I had heard her make use of her marvelous powers of oratory. I found that the magic of her public speaking lies in her ability to shade her words with an amazing vocal cadence that seems to lead you along with her thoughts, bringing you to each climax by means of a gradual intensifying of her expression. She will begin a phase of her talk quietly and in an almost conversational tone. She makes your reason keep pace with her argument and then proceeds to sweep you along with her until you notice that her voice has grown strong and powerful, and each point as she makes it seems to stand out in living words inside your own being. Then in a few powerful sentences she rises to the heights of her oratory and with ringing tones hammers her thought into your mind. A pause and then once more her voice is quiet and almost conversational again. Thus step by step she takes you through her lecture. One curious impression you get over and over again, and that is, that unlike most speakers who use a great many sentences to lead you up to a certain idea and thus prepare you for what is coming, she seems to have the power of withholding the actual point until she is ready to make it clear. At the same time every word she uses is fraught with meaning. She uses no idle sentences. You know how most speakers, in order to gain time to get their ideas clear in their own minds, will use up a few more or less empty phrases and sentences which do not in themselves mean much. She does not do this. On reading over my notes I am struck with the fact that sentences and remarks that were apparently incidental when spoken were really full of significance in connection with what followed. So you have to listen very closely. She never repeats a remark, and this several times was my undoing. Many speakers when they reach a culminating argument will repeat the closing phrase of the argument to hammer it home, but she does not do this but passes directly on to her next point.

From the ordinary casual point of view she seems a small gentle old lady, with a sweet smile and a quiet voice, but when she speaks she is the embodiment of

strength and forcefulness. Her gestures are slight, she does not wave her arms, stamp her foot or use any of the customary accompaniments of powerful elocution. Most of the time she stands with her hands clasped in front of her and her speech is delivered with the force coming from full taken breaths and the emphasis of the head and shoulders. And then resting her right hand on the edge of the table at her side, she leans forward and looks into the face of her audience and her voice becomes full of power as she radiates that subtle something which stamps her thought in letters of living force on your brain. One very appealing attitude she uses in speaking is that of leaning over slightly towards the audience and with her left hand cupped she quietly hammers with the right fist, accompanying the motions with those clear-cut, forceful sentences which are so full of power and meaning.

Such are the impressions, poorly expressed though they be, which I shall carry with me of those wonderful talks. Later they will appear in book form but although the book will find a place on my shelves and I shall doubtless read it many times in the years to come, I shall never, as long as I live, forget that wonderful figure standing on the flower decked platform with her white robes close-draped round her body, and sending out over that great audience those words of wisdom and strength with their tremendous power and beauty.

The four lectures as you know dealt with the Great Plan. I suppose that most of what she said has already been written or said in other books and lectures, although I do not think it has ever before been put before the public in just this way. She went right back to beginnings and led the audience step by step along the evolutionary path to the present condition of affairs in the World, and in her closing talk she dealt particularly with the Plan as it affected the culmination of the Fifth Root Race civilization and the forming of the Sixth. She spoke especially with regard to India's future as a part of a Great Indo-British Commonwealth saying that this was directly a part of the Plan for that Fifth Root Race, and that it was most important for all theosophists to recognize this and work for its realization.

(To be Concluded.)

## ELECTION EXPLANATION.

Two members of the "Committee of 1400" have written to complain that longer notice of the election was not given. As others may be desirous of knowing the details, the following self-explanatory correspondence is appended:

Feb. 3, 1921.

L. W. Rogers, 645 Wrightwood Ave., Chicago.

Greatly regret your action in issuing nomination blanks would not have opposed special election this year if proper notice given but no announcement has been made nor opportunity given to announce independent candidates in Messenger am advised present election illegal respectfully request you recall nomination ballots if you desire an election proceed after notice in legal manner kindly reply.

ERNEST S. SUFFERN.

Los Angeles, California.

February 7, 1921.

Dear Mr. Suffern:

Your telegram arrived yesterday in my absence. I note carefully your various objections to the issuance of notices of nominations of candidates for the office of National President and will call your attention to the following facts:

The By-laws of the American Section provide that at any time in January or February, of an election year, the lodges shall, either at a regular or special meeting, nominate by ballot candidates for the election in the following May, and that the National Secretary shall furnish the blanks necessary, together with notices for holding such election. There is no time or date specified for issuing notices and the great latitude allowed for the simple matter of nominating a candidate—two months—is evidently to give abundance of time for just such a train of events as has this year preceded the mailing of the notices. These circumstances are as follows:

When I returned from England I found the Trustees evenly divided in opinion on the point of whether the election should come this year or next. The opinions of the Judiciary Committee were then immediately called for. Two of them promptly responded, but Mr. Hanchett, representing the "Committee of 1400," kept us waiting a full week. Please note the fact that this delay was no fault of ours. At the first opportunity thereafter of a meeting of the Trustees who alone could determine what should be done, a decision was reached and within twenty-four hours the notices were en route to the Lodges. You will see from this that it was not humanly possible to have moved in the matter more rapidly.

Let us now consider two pertinent points, the legal and the commonsense aspects of the matter. Legally, you certainly have no ground for complaint since your own attorney has recorded his opinion that an election should be held this year. The Board of Trustees accepted his view as against those of the other two members of the Judiciary Committee. It is a point of much interest that those who wrote the By-laws agree with your attorney that an election is due in 1921. The two facts together ought to satisfy

you on the legal side. As to the commonsense of the thing, you surely have no ground for complaint. Your "Committee of 1400" has all along insisted that there should be an election in 1921, and if you were not ready to act it is your own fault. You cannot say that you were taken by surprise in a matter which you have been discussing for several months, not merely as probable but as to which you have taken the ground that it could not be legally avoided. Therefore you should long ago have had your candidate selected, besides, you still had a month after the notices reached you. There is nothing to do but name a candidate and you have had several months to make up your minds about it. If you were not ready to act promptly that is no fault of the administration.

As to announcing candidates in THE MESSENGER, that is no part of the By-Laws requirements. It is merely a privilege of which any person can avail himself and, anticipating the election which the "Committee of 1400" have declared must come this year, you could have done that at any time since the Convention. As the matter stands, no names have been announced in the forthcoming MESSENGER. It contains nothing whatever about the election except the bare announcement of the decision of the Board of Trustees and the blank official ballot.

Of course I cannot comply with your remarkable request to withdraw the nominating ballot. Legally it is impossible and practically it is undesirable. It is clearly essential to the welfare of the Section that the members be permitted to express themselves at the polls. Your "Committee of 1400" has refused to be bound by the decisions of the Chicago Convention, adopted, not by a mere majority vote, but by a two-thirds majority, and has put out a great deal of printed matter against the Administration. If you have faith in your cause you should have the courage of your convictions and be willing now to go to the country on the issues you have raised and not seek to find some pretext for avoiding the verdict of the Section.

Yours cordially, L. W. ROGERS.

## WESCHCKE'S NAME USED WITHOUT PERMISSION.

The following telegram has just been received from one of the Trustees of the American Section:

February 19.

The printing of my name among the list of candidates presented by Committee of Fourteen Hundred was without my knowledge and certainly is contrary to my wish. My name is not to be considered under any circumstances.

CHARLES WESCHCKE.

This telegram was necessitated by the use of Mr. Weschcke's name in Mr. Foster Bailey's circular letter of February 10th wherein were listed the names of those for whom he urged the members to vote in the presidential nomination.

MRS. BETSEY JEWETT,  
National Secretary.



## THE THEOSOPHICAL PUBLISHING HOUSE.

We have now received news of Mrs. Besant's proposed book plan for which the March Messenger has been held. Mr. B. P. Wadia has resigned from the management of the publishing house at Adyar and Mr. Fritz Kunz has been appointed to succeed him in that position. Mrs. Besant is presenting to the International Council for its consideration and approval a scheme for the organization of a publishing business on international lines, in connection with which she states: "To assist in the working out of this scheme an international manager is necessary and I have appointed Mr. B. P. Wadia to that work."

## EDUCATION.

### The Theosophical Educational Trust.

The Fourth Annual Report of the Theosophical Educational Trust in Great Britain and Ireland has just been received. The account shows a decided growth and a splendid outlook for this educational work along theosophic lines. One of the marked accomplishments of the past year was the formal opening, by C. Jinarajadasa, of the St. Christopher School, at Letchworth, for which, in 1919, Mrs. Besant had laid the corner stone. In addition, Mrs. Douglas-Hamilton has established a little Home School near by for a number of children whom she has adopted and whom she intends to educate at St. Christopher School.

The report proclaims again the two main objects of the Trust, and its policies. The illustrations in the booklet show five delightfully situated schools in England; and two in Scotland, the latter under the Scottish Educational Trust.

A review is also given of the growth of the International Theosophical Fraternity in Education. During the past year Belgium, France, Mexico and Sweden have organized Fraternities; and the American and Holland sections have each their established schools, the School of the Open Gate and the Pythagoras School respectively.

Mrs. Robert Ensor is Director-Secretary and Organizer of the Theosophical Educational Trust in Great Britain and Ireland, and Capt. Ensor is the Business Manager.

### The School of the Open Gate.

Miss Julia K. Sommer, president of the Theosophical Fraternity in Education for America, sends in this glimpse of life at the School of the Open Gate:

Eight o'clock in the morning and a merry crowd of children dressed as for a hike were waiting expectantly in front of the main building of the School of the Open Gate one sunny day. Why so early? Soon the school bus drove up and all piled in and were driven off toward the boulevard. "We're going to Mt. Wilson" they shouted to a passerby who looked questioningly at the past disappearing bus. Their answer explains the early start. And a tired but happy lot of children and teachers came back just before bedtime that night. Some of them had that day seen snow for the first time in this life. A few of the more hardy ones had climbed to the very top of the mountain and had seen the observatory. They had gained first hand information of much that hitherto had been mere book knowledge to them.

This is the educational theory according to which the work of the School of the Open Gate is carried on—to get the children into intimate touch with that which they are studying, to make the world and life a real and living experience to them. Later the students of Shakespeare in the more advanced grades formed a theatre party with several members of the faculty and attended Robert Mantell's presentation of "As You Like It."

The geography of nearby fields, canyons and hills; the arithmetic required to keep score in games, to carry on a store, to sell the vegetables raised by them in the school gardens; and that necessary in the school shops—all help to make lessons vivid and lasting in their effect upon young minds.

## THE NEW LECTURERS.

Miss Julia K. Sommer and Dr. Edward E. Edmondson, recently appointed Divisional Lecturers, have for several years been known to large numbers of our members for good work. Miss Sommer recently retired from active service in the public schools of Chicago and intends to devote her energies exclusively to theosophical work. Dr. Edmondson has lectured extensively on Theosophy in several states. Mrs. Trew has done good work in California and will welcome engagements in other states. Mr. Van Etten is beginning to extend his work beyond Columbus and hopes to start other centers.

Send all changes of address and all other communications having to do with the national office, including publicity, to the National Headquarters, 645 Wrightwood Avenue, Chicago.

## BY THE NATIONAL PRESIDENT

### INTERNATIONAL ELECTION

It is sincerely to be hoped that in the International Presidential election which is to be held this year the American Section will redeem itself. If my memory is good, this Section is the only one which, seven years ago, failed to give Mrs. Besant a majority of two-thirds or more. There is, of course, but one candidate but in that particular election a bare majority is not enough. This time we must get out the vote. No good theosophist can be so apathetic that he neglects to vote. It is as much a duty as to study or to go to a lodge meeting. Let us begin to think of it early and keep thinking about it until the vote we shall register will be a real expression of the love we owe and gratitude that should naturally arise from the fact that one of the most distinguished women of modern history is at the head of the Theosophical Society.

### PROPAGANDA WORK

Did you read the editorial on this subject in the Messenger for February? If not it will be well worth while to turn back to it and learn the extent of the work that is being done from our National Headquarters at 645 Wrightwood Ave., Chicago. Although there has not for years been so small a working force at Headquarters the distribution of free theosophical literature to interested people has never been so extensive. The purpose of this paragraph is to remind you that in this work of supplying free printed matter to the public there is an opportunity for every member to help in the spreading of theosophical knowledge. If you can't lecture and can't write for the press you can nevertheless find in our propaganda activities your opportunity to do your part in a useful and benevolent work. Ask the National Secretary for a blank pledge. However small may be the sum that you contribute, either monthly or quarterly, it will definitely extend the work and give you a share in the spiritual conquest of the United States.

### THE BY-LAWS.

Undoubtedly one reason why the Chicago Convention of 1920 referred all proposed changes of the By-Laws to the Trustees to be reported on later was to give an opportunity to the members to offer suggestions for improvements in the laws that govern the Section. Curiously enough,

although we are in the midst of the most sharply critical period yet known in the American Section, not one constructive idea has been sent in. In fact none of any kind have arrived. Yet now is the time to put forward By-Laws suggestions—not after the report has been made.

In these columns in the February MESSENGER, some ideas opposing the proxy system were presented. I believe that I have the honor, if it is one, of being the original opponent of the proxy system in this Section. At the Washington Convention, five years ago, when the proxy as we use it was still a new thing, I spoke against it, but stood alone, or almost alone, in condemning it. At succeeding Conventions I have attacked it but nobody has seemed to be much interested and at least two of the five people who will finally make the By-Laws report do not in the least agree with my views. Also I must admit that the membership throughout the country shows no signs of alarm about it. But at last I have an ally in a no less distinguished person than Mrs. Annie Besant. In an interview with an American member who recently went to Adyar, she expressed her opinion: "She then passed on to talk of the proxy system and especially in its relation to the T. S. \*\* She seems to feel very strongly that our present system is wrong. \*\* She feels that for any member to give a general or open proxy to *any one* is a mistake. She says it would not be so bad to give a proxy to someone to vote for you on a certain matter, but to give it to him to vote on *any question that may come up* is a mistake and one that will always lead to trouble."

With characteristic sagacity Mrs. Besant puts a decisive finger on the danger spot—giving another person authority to cast your vote on matters about which you cannot instruct him because they are questions that arise after the proxy has been empowered to act for you. It has been said by those who favor the proxy system that it is really the most democratic because it enables everybody to be represented. But is he not just as likely to be misrepresented on all questions?

But what can be put in the place of the proxy system? It is not easy to answer that question and that is why I call again on all who have ideas to come forward with them. It is always much easier to

object to a thing than to construct something better to replace it. We need a plan that will, as far as possible, give representation to the entire membership and also, as far as possible, eliminate politics from any conventions. Perhaps it can be some combination of the principles of the proxy system and the delegate system, which will omit the undesirable features of the former. If you have a helpful idea please send it in to THE MESSENGER.

#### ONE LODGE OR MORE?

A puzzled member asks for an opinion on the desirability of having one or more than one Lodge in a city. It seems to me that it depends wholly upon circumstances. If the members of the T. S. in a given place can work together with a considerable degree of harmony it is distinctly an advantage to have one large Lodge. I am of the opinion that every possible effort should be made to unify and harmonize and that never for any trivial reason should another Lodge be formed. But if a principle is involved and a minority feels that it cannot conscientiously remain and that the interests of the common cause can best be served by forming a new center, then that course is justifiable. Some of our cities have several Lodges and one of them has eight. The test should be "what will best serve the interests of Theosophy in this city?" My answer to the question would be, "that arrangement which insures the minimum of contention, the greatest incentive to action, and the best conditions in which to work."

#### WITHDRAWAL LODGES FORMED.

One result of the present unrest in the American Section is that in some places where the agitation is acute and persistent, new Lodges are being formed by those who think it better to quietly withdraw than, by remaining, to give the impression that they are silently approving the state of affairs. At Krotona so great was the dissatisfaction with the course of that Lodge that the withdrawing members formed Besant Lodge, which meets on the same night at Krotona and has nearly eighty members. From one of the largest cities of the country also comes news of a similar movement in which a signed statement by twenty members says among other things:

We cannot encourage people whom we have been able to interest in Theosophy to unite with this Lodge, for the karma of their sponsorship is very great and their disappointment in finding

controversy and self-seeking rather than the brotherhood they have hoped for is almost inevitable.\*\*\*We are wearied with the wrangling and we want to expend our energies in constructive theosophic work rather than be made a party to destructive criticism of those upon whom is laid the burden of responsibility in the American Section and in India.

#### IMPERSONAL DISCUSSION.

Some of the vital questions now before the American Section are permanent homes for the Lodges, the revision of the By-Laws, methods of interesting the public in Theosophy, and so forth. THE MESSENGER space is limited but concise arguments in support of a member's opinions on such matters are always welcome. The resolution adopted at the last Chicago Convention provided "that hereafter no personal differences between members" should be discussed in THE MESSENGER. We cannot print such letters as appeared in the spring and summer of 1920—"Mr. A. replies to Mr. B.," but arguments for or against any existing or proposed law or project relating to the American Section may be freely discussed. L. W. ROGERS.

#### PROCEEDINGS OF THE TRUSTEES.

At the meeting of the Trustees in Los Angeles, January 26, 1921, the following resolution was adopted:

"RESOLVED: That the by-laws do provide for the nomination of National President, which nominations are to be made during the months of January and February of the year 1921 and that such nomination would be legal under by-laws, and the trustees so constitute said by-laws."

By resolution unanimously adopted the following members were appointed official lecturers:

Miss Julia K. Sommer, divisional lecturer.

Dr. Edward E. Edmondson, divisional lecturer.

Mrs. Eva Trew, district lecturer.

Mr. Scott Van Etten, district lecturer.

#### NEW LODGES.

A new Spanish lodge was organized February 8, 1921, at San Antonio, Texas. There are fifteen charter members, the majority of whom have just recently joined the Society. The officers of the San Antonio Lodge were of much assistance in the formation of this new lodge which has taken the name "Amor."



## FOREIGN T. S. AFFAIRS.

[Some articles sent to THE MESSENGER from abroad by Mr. Rogers were held over in order that other matter might appear. But as they contain much of general interest they are now published.]

Dublin, Ireland, Dec. 22, 1920.

One of the glorious things about Theosophy is that it is common meeting ground for people who hold the most antagonistic views upon other subjects, and that it can make friends of those who, without it, would be mortal enemies. That fact has never been brought home to me with such force as here in this land of endless dissension and ceaseless violence. One could have come to Ireland at no better time than now to study her troubles at close range. This city is under martial law and a state of actual war exists between the armed forces of Britain and the Irish Republican Army. The latter is invisible, of course, and confines itself to surprise attacks by night in the city and by ambushes in the country in day time. Armored cars and military lorries filled with soldiers, always with rifles in hand ready for instant action, move about the streets. The city hall, occupied by the military, is hedged in with barbed wire entanglements while guards, with rifles held always in both hands, fill the windows. I have been in Ireland nearly two weeks and not a paper has appeared, morning or evening, without telling the story of some new and appalling tragedy. The Irish volunteers, made up of all sorts of citizens, clerks from the stores of towns and cities, farmers and their sons, seem to have some information system by which they know of military movements and they constantly lay ambushes and fall upon isolated detachments of British soldiers and all but wipe them out. Sometimes not a soldier escapes. Then comes the reprisal, which is always charged to that portion of the soldiery known as the Black and Tans. Houses and creameries are burned and Irishmen are taken a short distance from their homes and shot. Newspapers that have been particularly outspoken against reprisals are sacked and perhaps the building is burned. The first visible evidence of the war, for it is that, which attracted my attention as we drove from the station to the hotel, was the blackened front of *The Freeman's Journal* building which has twice suffered from incendiarism.

sympathies are wholly with opposing sides in this conflict, and some of whom are actively in it, can yet be warm personal friends. Yet such is the fact and probably nothing but Theosophy can account for it. "Theosophists in this armed conflict?" some readers may ask in surprise. Yes, just that. As good Theosophists as ever you met have all their sympathies deeply rooted on opposite sides and, fully aware of each other's position, they meet as friends in each other's houses! Could anything but Theosophy accomplish such a marvel?

At such a meeting I was present. There were five of us. One was an intense unionist, who desires the present relationship of England and Ireland to continue. Another was for home rule, as Canada has it. A third was an outspoken Sinn Feiner who, of course, wants Irish independence. The fourth was a British army officer on duty in Ireland. He was the only one present who is actually in the war. All were earnest theosophists and members of the Society. The Sinn Feiner, who, of course, is not engaged in the fighting, and the British captain were apparently warm personal friends. They also were leaders in the conversation. "No nation," said the champion of independence, "is more entitled to freedom than Ireland and yet none has been more brutally repressed. We are a nation as distinct from England in thought and temperament as France is. Indeed we are less like the English than we are like the French because, like the French, we belong to the fourth sub-race. England will never understand us. Then how can she successfully govern us? I hate that word," he added bitterly. "Govern us! What right has one people to govern another people who are equally civilized and intelligent? Nothing but complete separation will ever solve the problem."

"And that would not," quietly replied the English captain without a trace of emotion. "Ireland is so hopelessly divided that when you stop fighting Englishmen you will begin fighting each other." And the captain smiled at his friend. "Granted," was the quick response, "but don't you think that's our own affair? When we have achieved our independence we shall have political parties and quarrels. All nations do. But is that a sufficient excuse for denying us independence?"

"No," said the officer, "that in itself is

not, but I'll tell you what is. If Ireland were given complete separation and was free to shape a course for herself she would be a constant danger to England."

The Irishman half rose from his chair in his eagerness as he retorted, "That's it, that's it—military necessity! You justify a wrong by the plea that the right course would be dangerous to you! My friend, that's exactly what Germany did when she invaded Belgium. She justified the wrong by saying she had to do it for her own welfare. But there is this difference—she at least was in the midst of actual war and you are merely speculating about possibilities in the future. Your fear has no foundation. Ireland would be England's friend if she had half a chance. The proof of that is that although every attempt Ireland has made to gain her freedom has been brutally repressed, and her patriots hanged, as soon as peace came the country quieted down and the people soon became friendly again. More than that, we all know that each country is commercially dependent on the other. We farm and you manufacture, and business interests alone would prevent what you fear. Even if that were not so your navy could blow all our cities to ruins in a day. Fear is not England's real reason. We are only four million people."

"But," said the officer, "you forget the possibilities of foreign alliances."

"No future possibilities can ever give one nation the right to govern another with military force," was the rejoinder. "What was the war fought for anyhow? The whole world applauded President Wilson's declaration that small nations should be free—that there should be self-determination. The States came into the war on that basis when the Allies were on their last legs. Now when England is triumphant she denies to Ireland the very freedom for which she claims to have fought!"

This mention of the United States evidently set the speaker's mind running on a new line and he turned to me. "I can't understand," he said gloomily, "how all Americans can fail to have the keenest sympathy for Ireland, or how they can possibly think she is entitled to anything less than independence. The American colonies fought England for much less than Ireland has to fight for. You never suffered from reprisals. Your citizens were never dragged from their homes and shot

by soldiers just because they happened to live near where other soldiers had been ambushed. And your citizens laid ambushes, too. Your farmers about Lexington killed more British soldiers in their retreat from that first skirmish of the American Revolution than have been killed, all told, in Ireland since the volunteers here were organized. There is not a particle of difference between the American cause then and the Irish cause now."

"But they were overseas, three thousand miles away," put in the officer. And so the debate ran on into midnight. Sometimes the emotion was intense but it was never personal and these friendly enemies parted with the heartiest good-will!

In Belfast, as in Dublin, I found the same mixed conditions among theosophists, but always there was warm personal friendship. One member, whose sympathies are wholly against English rule, quoted to me from one of Pitt's speeches in Parliament at the time of the American Revolution—"If I were an American as I am an Englishman I would never lay down my arms while a single British soldier remained on American soil, never, never, never!" It was at this member's home that I met a British officer, also a theosophist, on active duty. In fact he was engaged in the most hazardous work in Ireland—sitting on the permanent courtmartial. He laughingly admitted that he had been marked for assassination and that he dared not get off the street car twice at the same place. Some captured correspondence had revealed a death list and he was honored with the first position—a headliner! There was something fascinating in talking to this smiling, quiet man, who had come over to take the place of a recently assassinated officer, and who could have no idea whether he would live a day, or a week, or finally attain the three-score-and-ten. But everybody goes about precisely as in times of peace. We walked to the lecture hall, about a mile, and passed many hedges and stone walls, so common in Ireland. The major walked a few feet ahead of my friend and me, and I noticed that he carried a sling-shot in his left hand and kept his right in his side coat pocket. Nothing happened. It apparently never does happen in the way it is thought probable—always something new and unexpected. Night attacks are naturally expected in the cities. But just before I reached Dublin, a sudden raid was made by the Irish



volunteers at nine o'clock Sunday morning on various hotels that sheltered soldiers and in four minutes fourteen British officers lay dead or fatally wounded.

Most theosophists know something of the work of Yeats, the Irish dramatist, and of the famous Irish players that have toured America in their journeys around the earth. Dublin is the home of the Irish Players and the Abbey Theater is where all the plays are produced. It is the center of Dublin's progressive thought and was therefore a most appropriate place for theosophical lectures. It interested me greatly to observe that the Sinn Feiners were always there in considerable force and I was surprised at the boldness of their questions, in which they seized every possible chance to put in a word for human freedom, and the fearless way in which they shouted their opinions which were most uncomplimentary to the military. There were usually also a few soldiers present.

Irish audiences are the most demonstrative and, I think, the most appreciative that I have seen in the United Kingdom. The applause is always both generous and enthusiastic. The class results were also excellent.

L. W. ROGERS.

Liverpool, December 28.

Tomorrow I shall be aboard the *Celtic* for New York. With no lecture to give this evening there is time to write one more letter to THE MESSENGER.

One of the most effective agents of theosophical propaganda that I have observed in the United Kingdom is located here—*Bibby's Annual*. There are probably few Theosophists who are not familiar with it, but in the United States little is known about it except that it arrives annually and that its artistic perfection never fails to arouse new admiration. Liverpool is its home. Those who think habitually of England as a land of old castles and abbeys, of moss-grown ruins and mouldy precedents, are leaving something out of their mental picture that is very essential to a balanced conception of this country. There are the castles, and abbeys and palaces and vast estates and the almost hopeless conservatism of a class of people. But there is also a progressive element in this country that is just as keen, alert, and up-to-the-minute in "snappy" business methods as any part of America can boast; and alongside the ancient structures are

to be seen those that compare favorably with our late American architecture. The accompanying picture of the exterior really does not do justice to the fine home of *Bibby's Annual* but the interior view of the dining room is better. Of course the building is not devoted exclusively to the *Annual*. It is the office building of Bibby & Sons, the head of which firm, Mr. Joseph Bibby, is the editor of the *Annual*. He is an old member of the T. S. and also a member of the Executive Committee of the National Council T. S. of England and Wales. The firm has a large business in expressing oil from peanuts and supplying various manufacturers who use that product. A short distance from the office building are the enormous factories of the



J. Bibby and Sons Head Office, King Edward St., London.

firm where about three thousand men are employed and where no less than forty-six huge steam-driven trucks are busy bringing the raw material and hauling away the finished product. In the printing plant itself, located in the building shown, about three hundred people are employed. Color printing is also done for other firms in order to keep the plant busy but the *Annual* is the reason for its being and it is a much more important enterprise than those who enjoy its pages are likely to suspect. Its circulation is so enormously larger than any other theosophical print in existence that there is no ground for comparison. The fictitious war prices so greatly increased the cost of paper that necessary changes in price somewhat affected the circulation, but at its best it had gone well toward two hundred thousand copies per issue. It reaches practically every

part of the civilized world, regardless of the hindrance of language, for pictures, like music, make a universal appeal and it therefore has a distinct advantage over the ordinary propaganda magazine. Those who know nothing of the technique of the printing art are charmed with the pleasing impression which *Bibby's Annual* makes and the unobtrusive but skillful way in which it imbues the reader's mind with the theosophical interpretation of life. But those who do know something of the technical side of printing and editing see at a glance that here is not only the finest thing ever put out in the line of Theosophical propaganda, but also an artistic gem in modern publishing. You might as well search for misinterpretations of nature in Shakespeare as for artistic flaws in *Bibby's Annual*.

The restaurant interested me quite as much as the printing plant where the sheets



**J. Bibby and Sons Office Dining Room,  
King Edward St., London.**

of the *Annual* go through several different color presses in the process of picture making. In this light and cheerful dining room the employees get an excellent meal for a sum so small that it seems almost nothing to an American accustomed to dining at our cafes. It is, in fact, only the actual wholesale cost of the provender. Not only is no profit made on the food but rent and service are contributed by the firm. It is therefore cheaper than dining at one's own home.

The fact that England has its progressive side might truthfully be made stronger. Because its hotels and railways are so distinctly behind ours in the point of comfort, American travellers often come back

with the impression that the United States leads the world in everything. In a previous letter I mentioned a number of things in which *we* are behind the times. Many others might have been named. In Bradford I saw a "trackless" trolley car. It is exactly like the ordinary street car except that it has automobile wheels that make rails unnecessary. That not only saves the cost of a track, and its interference with traffic, but it minimizes the noise while it also permits the car, with its extension trolley, to move freely from side to side like a motor bus, yet still retain electricity as the driving power. Traction engines draw trains of large trucks along country roads in short hauls for freight, while vans loaded at factories are lifted upon flat cars on the railways by huge cranes. At their destination they are swung off again and have only to be driven away to the particular store where the goods are to be delivered, thus saving one loading and one unloading on the journey. A score of times in New York, while riding on the subway, I have longed for a map or diagram or some means of comprehending the subterranean topography, for it is all a bewildering mystery. In London one has only to glance at the roof of any car, or the walls of the stations, to see a map so simple and yet complete that he instantly knows all of the junctions and possible changes as well as the exact point where his train is at that moment and just how many stops are between him and his destination. In the United States when you make several purchases at a store and for some reason have to carry the little packages home with you, they keep sliding off your arm or otherwise obeying the law of gravity to your great annoyance. In England they leave a little loop in the string after having tied it and you have several packages securely in hand regardless all jostling and in spite of gravity. In an American home or a hotel you try to move a window shade up or down. If the spring is weak it can be but slightly moved, if at all. If the spring is strong the shade flies out of your hand, rushes to the top with a whirr that rends your astral body, and refuses to come down without again and again doing the same thing as long as you are foolish enough to repeat it! In England you find a stout cord at one side which easily and accurately moves the shade up or down to exactly the desired point and fixes it there. Another device

enables one to adjust the transom over the door to the hundredth part of an inch and do it easily and noiselessly. Another thing in which sound common sense seems to be very fully exhibited is the *absence of speed laws*. I was so accustomed to our own foolish speed laws, that vary in nearly all communities, that it took me a little time to see the good sense of having no law at all. With all our speed laws we have continual accidents. In England they seem to have almost none because they hold all drivers responsible for what they do regardless the speed at which the car is moving. There are places where five miles an hour is too fast. There are others where forty miles an hour can do no possible harm. The English custom practically says: "Use your common sense but you will be held responsible for any accident you cause at *any* speed."

I had hoped to have photographs of some of the other places of interest to Theosophists, but they have not reached me for some reason—probably from frequently forwarding my mail from point to point. At Cambridge a half dozen ardent members have bought a four-story building with sixteen feet frontage on a down-town street and remodelled it into an attractive headquarters. In Harrogate the Lodge owns a capacious hall which it has erected on its well-located property. At Leeds the President of the Lodge has purchased and remodelled three adjoining residences, thus providing a hall to hold four hundred people, and having other serviceable rooms. In London there is a building of four floors used exclusively for the Star organization. In both Glasgow and Edinburgh I found book stores owned by members of the T. S. The Occult Book Shop in Cheltenham I mentioned in the account of my visit to Mabel Collins. The things that particularly impressed me in all these book stores without exception was the very large stock that it carried. Either the Theosophists of the United Kingdom have plenty of capital or else they most generously contribute to the work.

That thought, "most generously contribute," recalls an incident at Cardiff that is well worth recording. So far as my knowledge goes it is unique in the theosophical world. They charged a shilling (25c) admission to each of the lectures and took a collection besides! At first I was amazed and suggested that when people had paid to come in they surely would not

also voluntarily contribute. But the light way in which the Lodge President received my comment showed that he knew what they were doing. Nevertheless my skepticism remained. The audience was simply told that there were baskets at the door for those who might wish to favor the Lodge with "a retiring collection." I wrote back afterwards to learn whether anybody had given anything and found that "the retiring collection" at the last lecture was about twelve dollars!

The Theosophical movement in the United Kingdom has a larger number of capable lecturers and writers, with half our membership, than we have in the United States. They seem never at a loss over here for a capable chairman to preside at a public lecture, to introduce the speaker in a few neat sentences and to close with an apt little summing up, emphasizing the points made during the discourse. They have a considerable number of members who can rise in public at any time and speak effectively to the point without previous preparation and they seem always to be able to find a capable writer who can put theosophical ideas well in the press when that is necessary. But in one thing they may perhaps learn something from us—organization. They are less inclined than we to put Theosophy to the public in a form definitely calculated to raise in the mind of the outsider a thought of the desirability of becoming a part of the thing that he studies—the advantage of working at the problem from within, of living it while he studies it. Their form of theosophical government is also very different from ours and I am by no means sure that we may not study it with profit. They have a very large National Council—about fifty members as I remember it—which is the supreme authority in all matters. It enacts legislation and leaves the annual convention to deal entirely with questions of how to run the Lodges, conduct classes, reach and teach the public, etc., questions to which our conventions have given far too little attention in the past.

L. W. ROGERS.

### NOTICE.

If any of the members wish a copy of the convention report they may secure it by writing to Mr. George H. Hall, Krotana, Hollywood, Calif., and enclosing a self-addressed stamped envelope. The National Secretary's supply is exhausted.



## PROPAGANDA.

### Theosophical Association of New York.

A very attractive cultural program is offered by the Theosophical Association of New York for every Sunday morning at eleven from January 23d to April 24th. The meetings are held at 113-123 West 43d Street and such celebrated names as John Cowper Powys, Louis K. Anspacher, Charles Rann Kennedy and Edith Wynne Matthison appear on the list of lecturers and readers. The association reports that twelve hundred attended the first lecture: "Reincarnation or the Spiritual Continuity of Life," by Dhan Gopal Mukerji.

### Claude L. Watson.

A printed program from the St. Louis Lodge schedules Mr. Watson's five public lectures there, during the early part of January; and the Milwaukee Lodge reports four well attended and successful lectures there January 23d to 26th.

### What Books Can Do.

The National Secretary has received this appreciative letter from a librarian in response to a small gift of theosophical literature:

Amberg, Wisconsin.

This belated note will acknowledge the receipt of the five theosophical books you sent to our library in response to our request. The books are being read by a number of our settlers and they all find them very interesting. I have read them myself with a great deal of profit. One settler said concerning them "If a man reads that kind of books there is one thing sure, he is not going to do an unkind thing to anyone." Reply: "Well then pass them around and let lots of people read them." I am writing you this to let you know the books are on the go and are appreciated. I think I told you we are up here in a new settlement and most of our people are poor but appreciate good things. Thank you very kindly for the books in behalf of our readers.

### A Correction.

Under the heading "Work in Oklahoma" in the February issue, mention was made of the Tulsa Lodge. The reference should have been to the Besant Lodge of Tulsa which has a very active and energetic corps of workers.

### New Lodges.

On January 31, 1921, a lodge was organized in Santa Ana, Calif., as a result of the joint work of Mr. J. H. Talbot and Mr. C. F. Holland. The charter applica-

tion was signed by fifteen who are all new members. It is interesting to note the large percentage of men who are coming into the active work of the Theosophical Society. Two-thirds of this new lodge are men.

### Our Books in Another Library.

A local newspaper clipping from Anaheim, California, notes the gift of fifteen assorted books on Theosophy donated to the Anaheim public library by C. F. Holland. The item further mentions the work of the Theosophical Society as a whole, its International and National headquarters, and gives the dates and place of Mr. Holland's free lectures in that city.

### The Chautauqua Circuit.

From Portland comes the suggestion that our society might put a lecturer in the field on the Chautauqua Circuit, pointing out that other lines of thought are represented there, and why not ours. At the present moment this seems impracticable, and yet it is a channel of service that may be open to us at some time.

### Houston Activities.

The publicity agent of the Houston (Texas) Lodge sends us this account:

We had a capacity house for Mr. Munson at the best hotel in town. We are working day and night for the wonderful Tagore who will lecture here next Sunday afternoon. We are making this free to the public. It will cost us \$1,000 but we expect to have 7,000 people to hear him; as we have gotten the largest Auditorium in the city.

## PUBLICITY DONATIONS.

From January 1 to February 1, 1921.

Portland Lodge.....	\$36.00
John H. Mason.....	5.00
Z. E. Buzzell.....	5.00
Mrs. Margaret Walston .....	1.00
Cleveland Lodge.....	2.00
Mrs. Cora Van Meter.....	2.00
S. O. and Ida B. Marsh .....	1.00
Dayton Lodge.....	1.00
Wm. A. Treadwell.....	5.00
E. D. Miller.....	1.00
Santa Rosa Lodge.....	1.00
Anaconda Lodge.....	1.75
Mr. X. Muller.....	.50
Mr. McIntire.....	.50
Miss Claire Lobre.....	3.00
Mrs. John Stuart.....	5.00
Elizabeth McEnroe.....	1.50
Mrs. Jennie K. Adams.....	2.00
Youngstown Lodge.....	1.00
Mrs. Mary H. Wright.....	2.00
Miss Sigrid Sjolander.....	2.00

\$79.25

## DEATHS.

Name.	Lodge.
Mr. J. H. Le Moyne.....	Colorado Lodge
Mr. Charles S. Packard.....	Springfield Lodge
Mr. Z. B. Sawyer.....	Cleveland Lodge
Mr. C. O. Scudder.....	Los Angeles Lodge
Mrs. Mary S. Welsh.....	Iron City Lodge
Mr. Wm. P. Wilcox.....	Schenectady Lodge
Mr. Walter W. Wood.....	Cleveland Lodge
Miss Eunice D. Duncombe.....	Akron Lodge

**The Passing of Mr. Scudder.**

We have to record with regret the death of Mr. C. O. Scudder which occurred in Los Angeles on December 28th last. A member of his class of '76 of Illinois University who was present at the funeral was much impressed with the theosophical service and had it written up for the Illinois University paper, from which we have taken the following extracts:

"For some twenty-five years and more Mr. Scudder was identified with educational work in Chicago and vicinity as principal of various schools, and during the later years of his life he was prominently active in altruistic work in Los Angeles.

"Mr. Scudder has been a member of the Theosophical Society for about twenty years, and was at one time National Treasurer of the American Section. He spent his last few weeks in reviewing his study of scientific literature about after-death states in order to prepare himself for the change.

"The cremation service, at his request, was conducted by two very old and intimate friends, Mr. and Mrs. Henry Hotchener, with Mrs. Van Vliet in charge of the music. Mr. Hotchener reviewed briefly Mr. Scudder's noble life of service to his family and the community, and read extracts from world-scriptures previously selected by Mr. Scudder. A large concourse of friends joined in the hymns. At the moment when the body was to be lowered for cremation Mrs. Hotchener gave an impressive invocation. She emphasized the fact that the spirit was deathless and eternal and that that part of the beloved friend which was to be reduced to ashes was only the house of that spirit. In the midst of her religious and poetic appeal to the elements of earth, air, fire and water, the body gently disappeared from sight, with its mass of floral offerings, and a benediction was pronounced."

His splendid services will be long remem-

bered, and we know that the passing from the physical body will not in the least diminish his activity along the lines of service in which he had proved his devotion.

**BOOKS FOR THE BLIND.**

The Theosophical Book Association for the Blind makes the following report of its year's work:

In the past year about \$35.00 worth of books have been sold to various libraries. There are now thirty readers who use our lending library regularly. Do you not think that this is a help to them? Is this not a good way of propaganda for Theosophy?

Nine of Mr. Roger's books have been printed, and the Key to Theosophy is just from the press in six large volumes.

From this small account you will gather that we are working as hard as finances permit. Brother Theosophists, may I therefore invite you to join us in this work by becoming a member of this worthy theosophical activity. "The Theosophical Book Association for the Blind"? The dues are one dollar per year. J. Leembruggen, Secretary-Treasurer.

Mr. Leembruggen's address is 1959 Beachwood Drive, Hollywood, California, and all communications regarding this work should be addressed to him there.

**AN OPPORTUNITY TO SERVE.**

A keen interest in Theosophy has been shown by many of the patients in the U. S. Public Health Service Hospitals in Arrowhead Springs, California, and Greenville, South Carolina. Some of these patients, all World War veterans, were so maimed during the war that they have lost all hope of ever recovering physically, and life has little to offer them at the present time. The publicity booklets have been read with much appreciation and now the demand for theosophical books is growing. If any of the members can spare a book or two they could not be placed to better advantage than in these two hospitals. Books for the Hospital in Greenville, S. C., may be sent to Miss Ethel W. Barbour, c-o U. S. P. H. S. Hospital, No. 26, Greenville. She will see that they are distributed among those who are interested. Books for the Hospital in Arrowhead Springs, Calif., may be sent to D. J. A. Rene, the surgeon in charge. Supplying books under such circumstances is something the Publicity Department would like to do, but as its funds are limited we are passing the opportunity on to members and trust there will be a generous response.

## FINANCIAL STATEMENT FOR JANUARY, 1921.

## Receipts.

Fees and dues 1919-1920	\$ 24.00
Fees and dues 1920-1921	516.95
Messenger subscriptions	15.21
Publicity donations	79.25
Exchange on checks	.57
Messenger ads and contributions	190.00
Convention reports	5.40
Miscellaneous	9.25
	\$ 840.63
Dec. 31 Cash and bank balance	5,497.12
January interest	8.05
	\$6,345.80

## Disbursements.

<b>T. S.</b>		
Miscellaneous	\$ 6.75	
Salaries	320.00	
General Expense	20.00	
Refund on dues	15.93	
Tel. and Tel.	10.04	
Stationery	4.00	
Rent	29.00	
Postage	59.38	
Exchange on checks	3.60	\$ 468.70
<b>Messenger:</b>		
Salaries	16.00	
General Expense	17.46	
Paper	51.59	
Printing	165.69	
Postage	8.15	258.80
<b>Publicity:</b>		
Salaries	24.00	
Postage	17.44	
General Expense	.45	
Field work	40.00	81.80
Jan. 31 Cash and Bank balance	5,536.32	
	\$6,345.80	\$6,345.80

## PUBLICITY SERIES.

Possibly many of our members do not realize the value of the Publicity Series as a medium for spreading the theosophical teachings. The many letters of appreciation we receive from those to whom the series has been sent clearly indicate that the public is ready for Theosophy. The following is an extract from a letter written by a young man stationed at a submarine base on the eastern coast:

"Words would fail to express my appreciation of the leaflets. They have awakened in me a clean, healthy, joyous sense of sincere purpose and endeavor.

Theosophy comes to me as a New Thought. The two leaflets I have read gave me untold pleasure with a keen desire of Truth."

In these days of unsettled social and economic conditions we have a splendid opportunity to introduce Theosophy in almost every conversation, and who can say how often it may be recognized as the best possible solution for the problems of the day.

## MEAT SUBSTITUTES.

All theosophists who are vegetarians or who are willing to eliminate meat in part at least from their diet would do well to try the high grade vegetarian food products and health breads manufactured by the Watson Food Products Company of Fairhope, Alabama. Every member of the firm is a theosophist, and their business bids fair to be one of the many channels through which the ideals of service, purity and co-operation may seek expression in the formation of the New Race.

Their principal product is a nutmeat made from nuts, cereals and vegetable products, and contains all the food elements found in meat, being especially rich in protein and vegetable fats. It is less expensive than meat. They also manufacture a line of health breads in whole wheat, Boston Brown and bran bread. These products are now being used in the cafeteria at Krotona and by many other theosophists throughout the country.

## APPEAL FROM FINLAND.

Some time ago THE MESSENGER published an appeal for help from a member in Austria. The last mail brought one from Finland. After stating that he is a pioneer of the theosophical movement in Finland, Mr. Veikko Palomaa continues "Threatened by sheer starvation I dare ask for a little help by your mediation." He says that the Finnish Lodges are unable to help further and gives the General Secretary as reference. Response to the appeal may be made through the General Secretary John Sonck, Raivala, Finland.

## AT LAST—A PERFECT MEAT SUBSTITUTE

PURELY VEGETABLE

## WATSON NUTMEAT

A delicious preparation made from choice nuts, cereals, and vegetable products. Contains fifty per cent more nutrition than meat, much more economical than meat. It comes ready for use in sandwiches, or it may be baked, roasted, fried and used in same manner as meat. Send for large can, prepaid.

50c

## THEY TASTE GOOD—THE PROOF IS IN THE EATING

Help make this a clean and wholesome world, not only for creatures that walk upright, but for the weak and defenseless creatures who have been the victims of man's inhumanity these long ages.

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## *To Members of the Order of the Star in the East*

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### FRIENDS:

THE HERALD OF THE STAR was started some years ago with the idea of bringing members of the Order closer together and of spreading among the public the ideals of the Star.

Since its first publication in 1911 the Magazine has passed through various phases. Many members will remember its original small form. It was then enlarged to its present size, with 64 pages and contained, each month, several illustrations, which we were forced to drop during the war on account of the cost of production. Since then the Magazine has been reduced to 48 pages without illustrations.

Unfortunately, during the last three or four years, its circulation has been steadily going down; and things have now reached a point where the question of its ceasing altogether has had to be seriously considered.

Personally, I am convinced that the Magazine has not had a fair chance, and for this reason I am anxious that we should carry it on a little longer in the hope that it may, in the time which is coming, find that support from members of the Order which it has hitherto failed to secure.

The Editor has been good enough to suggest that I should now cooperate with him in his work; and the "Editorial Notes" in each number will, from January, 1921, be contributed partly by him and partly by myself. During the next year or two we shall try, so far as we can, to define our attitude towards current events from the Star point of view.

Members must remember, however, that, although those responsible for the Magazine can think out principles and lay down the general policy of the Order, the carrying out of these ideals depends upon the members of the Order throughout the world. Each individual, who belongs to any Society or organization, can help to make of it a success or a failure; and this is equally true of membership of the Star. The movement will be a living movement and a guide and help to others, only if members realize the responsibility which membership imposes upon them.

Part of this responsibility consists in the support of the HERALD OF THE STAR, and I should like every member of the Order to realize this. All of us should do everything we can to make it a success, and one of the first things which we should aim at is to make it self-supporting. At present it is run at a serious loss. Let us see if we cannot remedy this by a large increase in circulation.

I sincerely hope that all members will consider the question of the future of the Magazine very carefully and will do their best to help it. Not only should as many members as possible subscribe, but they should see that its influence is widely felt on the general public.

J. KRISHNAMURTI.

# A FORTHCOMING PUBLICATION

THE INNER GOVERNMENT OF THE WORLD—By Annie Besant

Mrs. Besant's latest book will be awaited with eager interest. Soon to go to press. Price to be announced.

## THREE NEW BOOKS

**The War and Its Lessons**, By Annie Besant. A book that illumines problems of reconstruction. Four lectures delivered in London, October, 1919, on: The War and the Builders of the Commonwealth, The War and Its Lessons on Fraternity, The War and Its Lessons on Equality, The War and Its Lessons on Liberty. Paper, \$0.60; Cloth, \$1.20

**The Monad; and Other Essays Upon the Higher Consciousness**, By C. W. Leadbeater. Chapters on: The Monad; Higher Consciousness; The Buddhist Consciousness; An Instance of Psychic Development; Time; Inspiration; Plagiarism; Exaggeration; and, Meditation. 1.25

**The Faith That is Life**, By C. Jinarajadasa. Series of Addresses given in recent years with special reference to the work of the Order of the Star in the East. Linen cover, antique paper, with photograph. .50

## NOW READY

**The Idyll of the White Lotus** (4th Edition) By Mabel Collins. "A story which has been told in all ages and among every people. It is the tragedy of the Soul." This famous story, long out-of-print, is now ready for distribution. A book of spiritual values. Cloth, \$1.25

## OUT-OF-PRINT BOOKS

A Limited Supply Now Available

**Evolution of Life and Form**, By Annie Besant. One of the best books dealing with this important subject. Chapters on: Ancient and Modern Science; Functions of the Gods; Evolution of Life; Evolution of Form. Old Edition. Board, \$1.25

**Theosophy In Relation to Human Life**, By Annie Besant. Four splendid lectures delivered in 1905, showing Theosophy in relation to Religion, Sociology, Politics, and Science. Old Edition. Board, \$ .75

**The Growth of National Consciousness In The Light of Theosophy**, By G. S. Arundale. Four lectures delivered at the 35th annual Convention of the Society, held at Adyar, December, 1910. Old Edition. Board, .75

## THEOSOPHICAL JEWELRY

A new size emblem is now offered in Safety-clasp Pin or Lapel Button, size 5-16th inch diameter, gold enameled, 14-K. \$3.00

## NEW ADYAR PAMPHLETS

No. 109. <b>The Roots of Ritualism in Church and Masonry</b> (Part I), By H. P. B. .10	No. 114. <b>The Building of Character</b> . By Ernest Wood .10
No. 110. <b>The Roots of Ritualism in Church and Masonry</b> (Part II), By H. P. B. .10	No. 115. <b>The Dweller of the Threshold</b> . By Francis Hartman, M. D. .10
No. 111. <b>Concerning H. P. B.</b> By G. R. S. Mead. .10	No. 116. <b>Kosmic Mind</b> . By H. P. Blavatsky .10
No. 112. <b>The Vampire</b> . By H. S. Olcott. .10	No. 117. <b>The Protestant Spirit</b> . By Annie Besant. .10
No. 113. <b>The Necessity for Reincarnation</b> . By Annie Besant. .10	No. 118. <b>Concerning the Mortification of the Flesh</b> . By G. R. S. Mead. .10

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