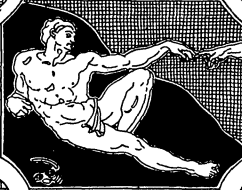


# The MESSENGER

THE OFFICIAL  
ORGAN OF  
The AMERICAN



SECTION OF  
The THEOSOPH  
ICAL SOCIETY

BROOKLYN, N. Y.  
49 WELLS ST.  
MINNEAPOLIS, MINN.

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VOL. X

JUNE, 1922

No. 1

## The Path

THOU canst not travel on the Path before thou hast become that Path itself.

Let thy soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce sun dry one tear of the pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed.

These tears, O thou of heart most merciful, these are the streams that irrigate the field of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha, more difficult to find, more rare to view, than is the flower of the Vogay tree. It is the seed of freedom from rebirth. It isolates the Arhat both from strife and lust, it leads him through the fields of being unto the peace and bliss known only in the land of silence and non-being.

Kill out desire; but if thou killest it, take heed lest from the dead it should again arise.

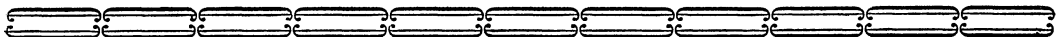
Kill love of life; but if thou slayest Tanha, let this not be for thirst of life eternal, but to replace the fleeting by the everlasting.

Desire nothing. Chafe not at Karma, nor at nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.

Help nature and work on with her; and nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter, she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.

*The Voice of the Silence*



# DO YOU PAY THIS PRICE?

By Claude L. Watson

The cost of the meat you use cannot be measured in dollars and cents alone. There is an added cost that all who eat meat must help to pay. Mrs. Annie Besant says, "It is clear that neither you nor I can eat flesh unless we either slay it for ourselves or get somebody else to do it for us; therefore, we are directly responsible for any amount of deterioration in the moral character of the men on whom we throw this work of slaughtering because we are too delicate and refined to perform it for ourselves. Every person who eats meat takes a share in that degradation of his fellowmen; on him and on her personally lies the share, and personally lies the responsibility. They are responsible for all the pain that grows out of meat eating, and which is necessitated by the use of sentient animals as food. And if this world be a world of law, if it be true that law obtains not only in the physical, but also in the mental and the moral and the spiritual world; then every person who has share in the crime has share also in the penalty that follows on the heels of the crime, and so in his own nature is brutalized by the brutality that he makes necessary by his share in the results that come therefrom." Are you too helping to fill the world with pain, disease, and degradation? Are you too, paying this price?

A Special Assortment

## Watson Food Products

For Five Dollars

"The proof of the pudding is in the eating"

The full merits of Watson Food Products can only be judged after giving them a fair trial. In order that you may try all of them and so convince yourself of their merits we will send you the following assortment shipped prepaid to any address in the United States, for Five Dollars.

4 ½ lb cans.....Watson Nutmeat (assorted flavors)	1 1lb pkg.....Watson Natural Brown Rice (Unpolished and uncoated)
1 1¼ lb can.....Watson Nufo (A Health Bread)	1 1lb pkg.....Watson Spanish Peanuts (Shelled and unroasted)
1 1¼ lb can.....Watson Fruit-A-Lade (A Jell-Marmalade)	1 2lb pkg.....Watson Whole Wheat Flour (Contains all the wheat)
1 1½ lb can.....Watson White Clover Honey (The ideal sweet)	1 2lb pkg.....Watson Whole Corn Meal (Contains all the corn)
1 1 lb pkg.....Watson Fig Cereal (Use instead of coffee)	1 2oz. jar of.....Vegex (The vitamine yeast extract)

If you try them you will like them. Send your order by return mail. We will ship C. O. D. if you desire.

"It Tastes Good"

## Watson Food Products Co.

Box M-305, Fairhope, Alabama

# Occult Healing in Scientific Guise\*

By Frederick Finch Strong, M. D.

THE Masters release portions or blocks of knowledge as Science becomes more and more governed by unselfish motives. Dr. Abrams, an unconscious channel for the release of such a power, by his methods has made it possible to analyze, diagnose and to a degree destroy many of the hitherto incurable and unrecognized diseases.

The nervous system is a highly organized structure of vibrating centers, condensers and receivers, whose conducting channels are the etheric counterparts of the dense physical nerves. The certain cells that act as storage batteries for the body vital forces, release these stored-up forces when a vibratory impulse tuned to the force's wave-length and frequency "throws the switch." This is illustrated by tapping the bony protuberances in the spine, each of which, lightly tapped, releases a certain particular bodily energy. For instance the blood vessels might dilate or be constricted, the heart action slowed or quickened, the appendix dilated or constricted. But Dr. Adams found that without any tapping, the patient's body would show a releasing of energy if another body was brought near the patient. The fact that connecting electrically a healthy person with a diseased person and then percussing certain areas will show either constriction or dilatation of the blood-vessels of these particular bodily areas depending on the nature of the disease has made possible the system of "Electronic Diagnosis." This electronic vibration theosophists would probably call "etheric vibration." The vibration of a disease not measurable by ordinary electric or radio apparatus can thus be measured by a healthy living organism. Through the use of an electric resistance coil, known as an Ohm-meter, interposed between the subject and patient, the vibratory rate of that disease can be obtained. The resistance does not act like resistance, electrically speaking, but like a tuned resonator transmitting only a vibration of a certain order and that more perfectly than if there were no resistance present.

In diagnosing with the patient's blood instead of the patient, the blood is put into a little electric condenser attached to the subject. In a cancer case that one drop of blood will show not only the presence but the position of the cancer which can afterwards be confirmed in operation. Also in the blood will be shown the vibratory racial and subracial rate, enabling the diagnostician to tell the nationality of the patient within certain limitations.

In treating diseases or electronic therapy, accomplished by means of the Oscilloclast, the

\* Condensed report of lecture given at a recent meeting of the Federation of Southern California.

theory is that a destructive vibration tuned to a certain rate will tear to pieces a certain disease.

Madame Blavatsky says: "That the Great Life Force is capable and does maintain its own life normally and naturally in the lower kingdoms. That animals are only sick once—before they die. That because man has learned to enjoy his desires mentally, can enjoy pleasure and avoid pain, he can use his will against the Great Life Stream." Because man has misused his creative function for countless generations, this creative force instead of being used for the creation and building of the body has gone to create an artificial elemental which has become an astral entity and the whole world is sick from this cause.

To accomplish the first qualification for discipleship—a strong, healthy body—we must use this great creative force in the emotional body in the realms of creative art and in the mental body in the realms of creative science, philosophy and literature. But the average man has used a great portion of this force to build this occult thing which manifests on the astral plane as a diseased vibratory rate, now ascertainable by scientific instruments. When force is misused through bodies, these become unfit to survive and their destruction is accomplished through the disintegrating power of the misused force. This astral vibratory rate or entity draws to itself that disease which is of a like vibratory physical rate and these two things together feed on and destroy the unfit vehicle. A normal person contacts countless disease germs but doesn't get diseased. If one did not have the tuberculosis "elemental," no matter how many tuberculosis germs one contacted he would not get tuberculosis. The bacteria only affect those who through karma have in their astral auras these entities or vibratory rates. The worst hereditary astral taint with which we deal is syphilis which we have thought usually applied only to the lowest slum-dwellers. But we find it as a vibratory rate in the blood of our innocent children who have been vaccinated or in the blood of our boys who fought in the war and were given serums to effect temporary immunization. Though this may never result in physical syphilis, it draws to the body on which it preys cancer and cancerous diseases.

We must cleanse the world that the bodies produced by people will be fit to stand the strain always brought upon sixth subrace egos—the precipitation of karma, thereby regenerating physical bodies that we may get a clean race, free from Pain, Disease and Weakness, maybe even Death itself, in order that we may glorify God and enjoy Him forever.

## The Friendly Lodge

**D**URING the course of a recent business trip, the writer had the pleasure of visiting and becoming acquainted with several Lodges in the Middle West and eastern states. One Lodge he visited has attained such a signal success along lines that the average T. S. Lodge is rather weak, namely the social and human side, that perhaps a brief description of its accomplishments and methods might be of interest to the readers of *THE MESSENGER*.

This lodge is the Kansas City Lodge. It has very definite ideals and expresses them in a practical manner. It would seem to the writer that the keynote of the organization in Kansas City, might be best expressed by naming it "The Friendly Lodge," for this seems to be the dominating spirit of its members; friendliness to each other and friendliness to the strangers that come to its gatherings, whether they be members of the T. S. or just interested enquirers. The Lodge has acquired and built up as a foundation for its activities, a splendid working plant.

This is situated in the center of the downtown district, in an office building that is readily accessible. The rooms are so divided that its activities are carried on in a very efficient manner. It has a large lecture hall, a detached reading room for those desiring to read undisturbed, and office for the librarian where a complete line of T. S. books are offered for sale, a large outer reception room containing the lending library. This the members use as a sort of club room, to meet each other and discuss matters of interest. This latter is one of the most important factors in the success of this lodge and the writer will mention it again.

They also possess a well equipped printing office, with two printing presses, one of them a two color press, and they get out all their own advertising matter. Also several of the churches in Kansas City have their church announcements printed here, as this is very convenient for churches who only require perhaps a couple of hundred announcements, a job that is too small to receive the best attention of a regular printing office. They have a complete outfit for serving meals, tables, dishes and so forth, and the lodge gives a cafeteria supper, followed by a social entertainment, once a month. At the last social, held on March 16th, the supper was followed by a dance, the music being furnished by a Victrola. This appealed to the younger element and was equally enjoyed by many of the older members, many of whom had not danced for several years.

The Lodge keeps open rooms every day of the week except Sunday, from 10 a. m. to 5 p. m. Many of the members, together with a considerable number who are not yet members,

have acquired the habit of dropping into the lodge rooms for a few minutes almost every day. In the outer room, which has a number of comfortable chairs where members can sit and chat, and which might be called their club room, there can be usually found two or more members discussing Theosophy and the theosophical work. The lodge is exceptionally fortunate in having an efficient librarian, Miss Clara Linder, who has a very pleasing personality and has the happy faculty of making everyone who comes to the lodge rooms, feel that they are welcome visitors. This same spirit extends to the other officers of the lodge and any one who has casually dropped in there for a few minutes during the week, goes away feeling that it is a pretty friendly place and that they will go there again.

There is a total absence of discussion of controversy and personalities that seems to be such an unfortunate phase of present day activities with many theosophists, and the members are more concerned in a success of their Lodge than in indulging in fruitless discussions that can get nowhere.

The writer was particularly impressed with the social side of the Lodge's activities especially with the club idea, where the members are encouraged to get the habit of coming into the lodge room for a few minutes every day and meeting and talking with other members. This is something that makes for closer union and harmony in our lodges.

The writer believes that much of the controversy and profitless discussion that has arisen in the Society in the past few years, is very largely caused by this lack of social spirit among the members. We all recognize in our closest and most intimate friends, weaknesses and faults that we may deplore, but these faults do not in any way lessen our regard for them. Yet we are ready to condemn and put out of our lives entirely members of the society who differ from us in small matters, that are trivial and of no real importance, things that we would not resent at all if a personal friend was involved. The only solution to these differences is the cultivation among ourselves of a closer feeling of personal friendship, a greater friendliness for each other, which will give us a greater tolerance and make it impossible for us to ever give up the "Great Work" itself, because we do not like some of the workers.

The example of the Kansas City Lodge is something we can all very profitably adopt in our own lodge methods, for it would work towards greater harmony and extend our field of usefulness and activity in the world.

WALTER X. OSBORN.

## The Law of Sacrifice

ONE of the most enlightening of axioms is "As above, so below." It is interesting to note that it premises the worlds above as archetypal and this world as the reflection. The laws of this world are a reflection of the laws of the divine world. The highest law of perfected man, the law of sacrifice, is but the shadowed law of that Life in whose image man is made. The limitation of the Logos is a voluntary sacrifice that through this action other lives may be born in Him. It is a crucifixion in matter for the Logos. He is imprisoned within all the forms of a universe. His spirit is ever pushing and pressing on, ceaselessly working as the evolutionary force. Form after form is taken by each spark from the Divine Flame—form after form is cast off when it cramps the life within—one life is seeking through manifold modes of expression for atonement.

So we see that in the life of the microcosm sacrifice is inevitable. Having the roots in higher worlds like the old Kabalistic tree, it is reflected into this world and becomes a law of man's life. At an early stage in evolution man naturally kicks against the pricks. At this stage man does not willingly *give*; his consciousness is so closely identified with the body and with all the demands of the body for food and warmth and comfort that he must have these things even if others suffer for the want of them. To give, to surrender, to lose what has been arduously acquired, seems to him to undermine his whole existence, so that at this stage sacrifice causes bewilderment and pain. Man has to learn by loss and by the breaking up of forms that forms are transient and that he must identify himself with the eternal life within. Man must learn that the darkness is but the "shadow of His hand outstretched."

At the next stage sacrifice is seen as duty. Man realizes that he must give of himself and his goods and that he must renounce present joy for future welfare, but he makes as sure as possible by gift to church and charity that his happiness and his reward are but postponed. Pain is present at this stage because he has become more sensitive to the calls and claims made on him by other souls. Duty is that which we owe to another and man recognizes at this stage that sacrifice is his duty and he gives himself with greater or less reluctance according to his lights. But there is great discord for the lower self dies hard and ere it dies it struggles strenuously for its existence. The pain is of the lower vehicles only, not of the Spirit.

When the disciple develops in man, he enters on the Path, which has been called the Path of Woe. It is called this because of the constant self-sacrifice required. It is a Path of forced evolution, so naturally the strain is great and suffering severe, but it is cheerfully undergone because voluntarily entered on. No one is forced upon the Path and anyone who, having once entered of his own accord, fell back would suffer more from remorse at his indulgence than he would have suffered from the renunciation of himself.

At the end of the Path the cross awaits every human soul. Each man must endure his crucifixion because each man is a reflection of the Logos, and His laws are our laws, and, we are told, what He is we will become. But upon the cross pain and joy are mingled and become ecstasy and man becoming superman sees his self-sacrifice no longer as duty and accompanied by pain, but as a great joy. The Gita says "Never doth any man who worketh righteousness O beloved, tread the Path of Woe." This is because it is no longer woe to those at the heights of evolution. Early Christian paintings have been described as showing that there is indeed no cross—only the figure with uplifted arms, symbol of the purest joy the world can hold, the joy of freely giving, for it typifies the Divine Man standing in space with arms upraised in blessing, casting abroad His gifts to all humanity, pouring His love forth in all directions. A sacrifice (from our point of view) yet with no thought of suffering.

Mabel Collins says "There are words which have no meaning for the most advanced members of our race. One word is sacrifice. They are following in the Path of the Buddha and the Christ who descend among men to save them and who leave it to those they save to speak of the sacrifice they have made." She speaks also of the "inexpressibly sweet fragrance," mystically speaking, surrounding a great soul. "It is the mysterious product of the incarnations which remains when the incarnations are at an end. But it comes only from the trampled myrtle; the personal self must be cut down and trampled on before the fragrance arises." When the personal self is joyfully surrendered and the man has hung upon his cross, transmuting suffering into joy by the greatness of his love, then the sacrifice is of the same nature as the sacrifice of the Logos and is the very essence of the law of love, which is the highest law of all. "It is love alone which redeemeth and love hath nothing of her own."

D. O.

The science of the Spirit is as accurate, as definite, as clear as any science of phenomena, and it has been the glory of Theosophy to carry that science to the West and revive that science in the East.

ANNIE BESANT.

## European Aid!

In Chicago at the Fine Arts Building, May 6, 1922, a benefit concert and dance was given under the auspices of the European Aid Committee and Les Camarades de Combat.

The outstanding feature of the evening was the showing of a number of slides made from pictures of a part of devastated France. These slides with an outline lecture describing them will be sent upon application, for use elsewhere, to raise funds for French children in the regions pictured. For this, address Dr. C. Shuddemagen, 7243 Coles Ave., Chicago, Ill.

These pictures make a powerful appeal to one's sympathy and imagination, and one realizes more fully the work to be done for the children. It is our privilege to continue to help these people to "come back," for they have shown almost superhuman courage in the face of enormous difficulties.

The existence of France as a nation is essential to the culture of the civilization of the world.

The following is from a letter, dated March 1922, acknowledging a small sum sent by the European Aid Committee, to a committee working in France:

There are thousands of children who will be saved to become adults or lost to the world according to whether they can be aided within the next year. Individual appealing cases I could cite to you by reams. But it will help you to understand if I tell you that France herself is making an heroic effort to establish dispensaries for ailing children and for the instruction of young mothers as to the hygienic care of their children.

These dispensaries are literally without almost everything but the barest and most primitive arrangements. Mosquito netting to put over cribs in a day nursery (that allows the mothers to go out by the day) to keep off flies, saves the wages of another attendant in the dispensary at St. Mihiel.

Go a little further and you come to a dispensary aiding nearly two hundred children the funds of which are exhausted and the work must close unless more funds come from somewhere.

From where?

I wish I could tell you how great are the efforts of the French to aid themselves. The nurses in the isolated dispensaries, that is those outside the centers in the devastated country districts, live lives of such hardship that one after another

breaks down. But all the French grumble less than any people I have ever seen.

I trust that this may give you at least a hint of how those of us who are one hundred per cent Americans, who think America the hope of the world—of how we long for help material or moral or spiritual, or best of all, all three.

Now let us turn to Russia, and from another letter you will hear again of what has been done with your money. 42 Langham St., London—April 12, 1922.

We understand that this amount (\$500.00) has come from your committee in Chicago, and Lord Weardale and the Committee (The Save the Children Fund) offer you their most grateful thanks for your generous donation. We purpose to use this amount to establish a kitchen in Saratov (Russia), to be called the "European Aid Committee of Chicago Kitchen," and trust that this will meet your approval.

The conditions in Russia are still getting worse, and Sir Benjamin Robertson who was asked to go to Russia, has stated that we must continue our feeding until September, and probably much longer, so you will understand how grateful we are to you for your gift.

The work of "Save the Children Fund," over the whole of Europe and Asia Minor and the feeding of our huge family in Russia, is now known throughout the whole world, and we confidently appeal to the men and women of every country to help us carry out this gigantic task.

We wish the kitchen of which you have read might have been named "The American Section Theosophical Society Kitchen," but it was not possible owing to disturbed conditions in Russia.

Another very interesting piece of news comes from San Jose, Costa Rica. It seems that these people are not very rich, so their contribution to the aid of Russian children is most generous as well as timely, May 10, 1922. The accompanying note states that it is "from Virya and Dharana Theosophic Lodges, and from several people apart from our circle, without whose co-operation the amount collected (\$335.00) would have been reduced. Sent by, Mr. Tomas Povedano."

Let us find ways to continue our help, it is so needed, and we in America are almost the hope of the world. Please send all contributions to Miss Edith C. Gray, Sec.-Treas., 2468 East 72nd St., Chicago, Ill.

ELLA L. CUTLER.

## Service

BY IRWIN BEAUMONT

When come the long and brilliant nights,

Embroidered in a blaze of stars,  
Unto the Dweller on the Heights,

The Loving Prince of Avatars,  
My soul fares forth, across the deep,

Above the laughter, tears and sighs,  
To join the shining hosts who keep

Their watch and ward, beneath His eyes.

Alone, afar, pensive, contrite,

It humbly, penitently stands

In worship thro the starry night,

Before the fane not made with hands.

"O Holy One! O Loving Lord!"

Thus saith my soul ere it depart,

"Build by the magic of Thy word,

More cells of service in my heart."

# Are We Fulfilling Our Duty Towards the Theosophists of Tomorrow?

By Vida Reed-Stone

THE Theosophical Society is well organized in America and adequate plans are under way for the spreading of its philosophy through literature, propaganda and lectures. But, dear fellow-member, are we doing our full duty towards the children, the light-bringers of tomorrow?

There is one theosophical school in America, a few Lotus Groups, two or three Round Tables, and bits of individual effort here and there. Must we pause here? These little ones will be in the world to meet the Great One when He comes. They will be the citizens of the New Age, the theosophists of tomorrow, and will be sorely needed as leaders in the reconstruction of our torn world.

What are the fundamental principles which will guide these citizens to judge aright and act wisely in the days to come? We know that only in the Wisdom Religion can the well-springs of true action be found, and surely we must not withhold these precious truths from our young people, but turn our best energies to the organizing of ways and means for passing on our heritage to them.

Mrs. Besant has lately made an appeal in *New India* for the organizing of childrens' work. She feels that the need is great, not only to give what we have to theosophical children, but to all children.

Mr. George S. Arundale says, "We have reached a crisis in our civilization. Save among the few, ideals are at a discount, for the gospel of hatred and class antagonism is abroad and the principle of love—the root-principle of education—is faced by almost overwhelming odds. I doubt whether the majority of the generation approaching maturity is likely to contribute much towards the world's regeneration. Their immediate heritage is so heavy, they are so near to the terrible cataclysm which broke the old world, they have been at the mercy of so much evil council, that I doubt their capacity to shake themselves free from the trammels of the past. But there remains the younger generation behind them, those who will be in their middle youth when the Lord comes. Among these, untainted, to whom the past is but a dream, you and I who know the ancient ideals may work, may sow the

seed, and be assured of a splendid harvest."

What are these ideals? Are they not the imminence of God; brotherhood, which will develop the ideal of Internationalism which the world needs; the belief in the existence of Elder brethren and the path which all may tread to reach them; evolution, reincarnation and karma?

It is quite easy to give these truths to children. Their minds are fresh from the heaven world—they are accustomed to living in the eternal and they recognize readily the age-old truths.

Our National President has asked me to take charge of organizing and conducting a nationwide theosophical work among children.

Monthly leaflets containing suggestions for the organization and development of Lotus Groups will be issued. It is hoped that a book of theosophical songs for children may be compiled by members, and that all the available talent in the Society may be brought together and contributed for the benefit of this work. Miss Julia K. Sommer has worked out some practical lessons for Lotus Groups which I hope will be incorporated in the leaflets.

In the meantime, this announcement is being made, that all who are interested may communicate with me. I shall be glad to answer questions, or give help in forming groups. When writing, please state number of children available, T. S. and non-T. S., ages and special interest, if known. Some groups enjoy work along the ceremonial lines, others in study, and some in social service, or perhaps in all three. Non-T. S. children may first be interested by giving a children's party in the T. S. rooms, a flower or art exhibit, or show, or a stereopticon lecture on fairy life. These are suggestions.

Songs, stories, names of books suitable for children, or any suggestion which members have to offer will be gratefully received. Some will be able to organize groups, while others can help by sending in material which can be printed or shared. Please let us hear from you. Fellow Theosophists, here is a work in which we can joyfully co-operate. Who will help in passing the torch of knowledge on to the little ones. Address, 2572 Glen Green, Los Angeles, Cal.

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The lotus, the rose, the daisy and the forget-me-not, and any other flower you please—shall we say one is more beautiful than another? Are they not all flowers, the fruition of the dream of the plant as it brooded over its future? So it is with the thought-habitations that are the religions. Be the shrine great or be the shrine small, so long as it is His shrine, His light streams from the altar.

C. Jinarajadasa—*What We Shall Teach*



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*The matter in these columns is written only for  
 our members and is not editorial matter in the  
 usual impersonal sense—the expression of opinion  
 by an editorial staff, conforming to a policy estab-  
 lished by the management of a publication. On the  
 contrary, it is simply a monthly message from the  
 executive head of an organization to the members,  
 on various affairs in which we have a mutual  
 interest.*

For fear somebody is missing an opportunity  
 to be useful in theosophical work, it may be well  
 to say again that it is not necessary to leave  
 one's home in order to help. Nobody who is  
 willing to do theosophical work need be without  
 it.

One of the ways in which members can help in  
 theosophical work is by attending the annual  
 convention. It will help because you will get  
 new and valuable ideas about building up your  
 lodge and doing other work that will vitalize  
 the theosophical activities in your vicinity.

If we have ever had railway rates to an annual  
 convention, I do not recall it, but this year  
 we are to have a very desirable innovation.  
 The rate will be the regular fare going but only  
 half-fare returning. All particulars will appear in  
 THE MESSENGER for July.

To those who are inquiring about our proposed  
 Theosophical Correspondence School, it should  
 be said that we have merely reached the stage  
 where the courses of study are in preparation.

Very probably it will be possible to announce in  
 THE MESSENGER for July the cost of the  
 lessons and also describe them.

The date of the Kansas City Convention—  
 the third Sunday of September—was selected  
 not merely to fit into other convention dates  
 there but also because it is a comfortable season  
 of the year. In September that section of the  
 country is at its best and a few days spent there  
 will make a delightful vacation. Kansas City is  
 so central that it presents a maximum of conven-  
 ience.

The General Report for 1921, which recently  
 arrived from Adyar, gives very interesting statis-  
 tics of the growth of the Theosophical Society.  
 The United States still holds its position at the  
 head of the numerical column, showing a member-  
 ship gain of 1459 for the year. Czecho-Slovakia  
 comes second with 971, England and Wales  
 holds the third place with 716, India is fourth  
 with 615 while France is but slightly behind her  
 with 607. The total gain in thirty-one nations  
 is 7154, four not reporting on that point.

It will be a great day when we can print THE  
 MESSENGER on our own premises and in our  
 own way. There are few things more trying  
 than handing your manuscript over to the dis-  
 tant printer and then waiting to find out by the  
 printed page what he has made you say! I  
 always await the arrival of THE MESSENGER  
 with apprehension—with a feeling that something  
 will be wrong—and something always is. It is  
 discouraging to have to be either a poor prophet  
 or an accurate pessimist!

The Convention of 1922 will open at the Hotel  
 Baltimore, Kansas City, on September 17.  
 The usual reception to visiting members will be  
 held the previous evening. The Kansas City  
 Lodge has appointed committees to look after  
 everything from the giving of information at the  
 Union Station to the final number on the pro-  
 gram on Wednesday evening—the banquet.  
 If one may judge by the advance work being  
 done, it is safe to say that the 1922 Convention  
 will outshine most of its predecessors.

## The Publicity Department

The Publicity Department has been removed  
 from St. Paul to Chicago which is, of course, the  
 logical place for it. It was taken to St. Paul  
 last year because Mr. W. S. Tayler, who had  
 kindly accepted the responsibility of taking  
 charge of the work, lived there. There was no  
 one in Chicago who could give the necessary  
 time to the management of that activity, but  
 with the advent of Lieut. William M. Mayes at  
 Headquarters, it becomes possible to bring the  
 Publicity Department to Chicago. The advan-  
 tage of having it there is obvious. The only  
 regret is that in leaving St. Paul we lose the serv-



ices of Mr. Tayler, who is one of the hardest working volunteers who has yet come forward to assist with the national activities.

#### *Living It*

One of the most striking things about the theosophical movement abroad is that notwithstanding the low financial ebb there on account of the war the members heroically come forward with donations of money to support the work. A recent report by the General Secretary of the Theosophical Society in England and Wales gives the total membership as 5261. Under the topic of finance he refers to a discussion during a meeting of the Executive Committee in June of the financial difficulties confronting them and states that they acted favorably on Mrs. Besant's suggestion to appeal to the membership for funds. Less than nine months later he reports that the response from these five thousand members in cash and pledged donations aggregated nearly \$20,000! That sounds very much as though they are living their Theosophy over there.

#### *The Social Factor*

Few of our lodges give sufficient attention to the social side of the work. Why should we limit our activities to trying to reach people through the head while ignoring the fact that they also have hearts? Theosophists have the reputation of being cold and distant and the charge is too often well founded. Every non-theosophist who comes to our halls should be met with a smile and a few friendly words. Far too frequently they are scarcely noticed but are left coldly to themselves.

Lodges that have tried the experiment of an occasional social evening or of a Saturday afternoon tea have been surprised with the favorable results. Man is a gregarious animal and he no more lives by intellect alone than by bread alone. More attention to the social factor would greatly help the growth of our lodges.

#### *The Coming Convention*

A new order of things is with us in theosophical affairs in the United States. We have a publishing business and we shall very soon have a printing plant. We have a Headquarters building of our own in the center of the nation. We shall soon have a Theosophical Correspondence School teaching our sublime philosophy to all who desire to learn more about it. The work of teaching it systematically to children, both within and without the Society, is also being organized. In harmony with all this the Kansas City Convention in September will take on also a new aspect. The old order of devoting nearly the whole time to business sessions filled with partisan discussions and then, just before adjournment, giving a little fleeting attention to the important matters of how to do theosophical work and strengthen our lodges, will be reversed. The program at Kansas City will be so arranged that the business session will occupy less time and much more time will be given to such

important matters as conducting lodge meetings; teaching classes; the duties of lodge officers; what permanent committees a lodge should have; managing public lectures, financing lodge activities; organizing adjacent new territory and a number of other equally important matters. In the new order of things a convention will be an educational affair—an assembly of members where the exchange of ideas will lead to increased efficiency and to keener interest in the work. Such a program will insure a larger attendance than usual and will react most beneficially in the growth of the local lodges.

#### *National Lotus Work*

In order to expedite business, all correspondence about Lotus work should be sent to Mrs. Vida Reed Stone at her residence 2572 Glen Green, Los Angeles, California. On another page in this number of THE MESSENGER Mrs. Stone indicates the lines along which the work will be developed and suggests the ways in which all who are interested can assist in this very important activity. The value of this work can hardly be over-estimated. In one sense, it is more vital than other theosophical work in that it deals with the children and thus shapes their physical lives from the beginning. A person who in childhood becomes familiar with the great fundamentals that Mrs. Stone has outlined will be pretty sure to be a success in life and to leave the world somewhat better because he has lived in it.

The magical spirit of success is inherent within work that is carried on through co-operative effort. We should never leave a member who has accepted a great responsibility to work alone. A hundred minds should help her to think out the best plans for getting the children into well-organized groups, the most effective means of interesting them and the most successful methods of leading them into natural theosophical lives. What can better engage one's thoughts? Probably none of us has the vision to see what splendid results shall grow out of this enterprise in the next ten years.

#### *Our National Lectures*

In THE MESSENGER for April there appeared a call for information from local lodges on ten points which should enable Headquarters intelligently to book lectures for the coming year. It was explained that the only way in which confusion could be avoided was to have early information, but notwithstanding the prominence given the matter, a distressingly small percentage of the lodges have replied. Less than 20 responded within a month.

Only with the co-operation of the lodges can this important problem be handled. The set of questions will appear once more—see elsewhere this issue—and if this final opportunity is not taken, the lodges that fail to respond should not complain if they get second and third consideration in the routing of the lecturers. We *must*

have system in our theosophical work or be satisfied with chaos and inferior results. Members who read this and are interested, should ask their local officers if the matter has been attended to. Late attention is better than not to furnish the information at all.

### **A Printing Plant**

When the American Society became book publishers, it was natural to assume that we should sometime own a printing plant, but most of us only thought of it as a remote outgrowth of the business. Under the pre-war economic conditions the purchase of a printing plant would be a needless handicap to an infant business. Ordinarily a large establishment equipped with every imaginable kind of labor-saving machinery can produce at a cost so much lower than the small establishment that when the large concern adds a reasonable profit its prices are still less than production cost to a small concern. But the old reliable foundations from which we used to figure out such problems have all been broken up. When we got into the matter of the relationship between costs of production and retail prices the Board of Directors found themselves up against a very real problem. How serious a matter it was may be understood from the fact that it had become clear that the T. P. H. had been running at an actual loss. If we continued to buy at the same costs, giving the same wholesale discounts and retaining the same retail prices, we would be headed straight for financial failure. At the suggestion of the Board, I went to Chicago to see what could be done. It was at first thought, as mentioned in *THE MESSENGER* for May, that "the present excessive costs can be met only by a combination of somewhat increased retail prices and somewhat decreased net profits," but fuller investigation showed that a satisfactory solution of the problem could not thus be reached. With considerable reluctance I was obliged to recommend to the Board the immediate purchase of a printing plant. The recommendation was unanimously adopted.

"The immediate purchase of a printing plant" does not mean that we can instantly begin printing all our own books. A small two-story brick structure must be erected on the rear of our premises at 826 Oakdale Ave., and the necessary machinery installed as speedily as may be. By autumn we shall be printing there all our own books, *THE MESSENGER* and our propaganda literature.

L. W. R.

### **Dutch Publishing Society**

A letter from Amsterdam brings the information that the Theosophical Society in Holland has organized a publishing society and will translate and publish theosophical literature.

### **Australian Resolutions**

How greatly the little "tempest in the teapot" in Australia has been exaggerated may be judged by the fact that the following resolutions of confidence were adopted in April in Sydney by the overwhelming majority of 86 to 15. The President of every lodge in Australia spoke in favor of the resolution.

We, the members of the Australian Section of the Theosophical Society, in Convention assembled, hereby solemnly put on record our deep gratitude for the labours on behalf of Theosophy of Dr. Annie Besant, President of the Theosophical Society, and the Right Reverend C. W. Leadbeater, and take this opportunity to express our confidence in the two chief teachers of the present day. We desire to testify that those two pupils of our great founder and teacher, Madame H. P. Blavatsky, have expanded and illustrated her teachings by their researches and contributions, and as a result of their services the message of Theosophy is now realized by the world with a fullness and a richness which could not have been achieved but for their great work. We pledge ourselves to pass on to the succeeding generations the magnificent contributions of our leaders to Theosophy, and to uphold the wide and tolerant spirit of Brotherhood shown by them in their lives.

### **Theosophist Subscriptions**

Delays and errors in subscriptions to the Adyar *Theosophist* will be avoided if each is accompanied by full information on these points: Is it a new subscription or a renewal? If a renewal, has the subscriber changed address since last subscribing? If so, state former address as well as present, and mark plainly which is to be used. All records are kept in India, and correspondence about details spells delay and loss. Another point to be observed, remittances should be made to *The Theosophical Press*, and should not be included in checks to the Secretary of the Section.

### **Deaths**

*Rest in the Eternal, grant them, Oh, Lord,  
And may light perpetual shine upon them.*

Mrs. Francesca G. Booth.....	Pacific Lodge
Mrs. Rosa G. Goddard.....	White Lotus (Rochester)
Miss Rosina E. Hayt.....	Washington Lodge
Mrs. Anna Kenyon.....	Spokane Lodge
Michael J. Meehan.....	Harmony Lodge (Toledo)
Mrs. Ada V. Pineo.....	Krotona Lodge
Mrs. Melissa J. Seyde.....	Butte Lodge
Mrs. Adelaide T. Tyler.....	Austin Lodge
Mr. S. P. Wright.....	Butte Lodge

## At Represa

Of all the reports of classes and lodges that find their way to Headquarters none carries an interest or an appeal so compelling as that of the "Represa Theosophical Study Class," organized in April, 1916, in Folsom Prison, Represa, California. The present attendance averages one hundred and fifty, but the attendance waxes and wanes, as might well be expected because of the constant changing of population. Old members finish their sentences and new men coming into the institution gradually become interested and take their places. The secretary of the class, who writes the report, holds that the influence for good is far reaching, for it is of great help to the men while serving their sentences and makes for a better citizenship when they are discharged. The report gives special credit to H. C. Dill, the vice-president and active leader of the class, who has kept the class together during the five years even when the attendance lagged.

The class needs outside speakers at least once in every three months. San Francisco and Sacramento Lodges have helped materially in this way. All the other class and lecture work is done by members. All cooperation that can be given from the outside is very much appreciated. Elementary textbooks on Theosophy can be used to great advantage, and books in Spanish are in demand.

A research class has been formed and this meets every Saturday afternoon at one thirty. The Sunday meetings are held at twelve thirty. Whatever books either English or Spanish, (and preferably elementary in nature) that can be spared by members should be sent to Leo Gotch, No. 11190, Folsom Prison, Represa, California.

## For Our Sub-Human Brothers

"The selflessness demanded by Theosophy of all humans, (as none can know better than yourselves) cannot well cease at the boundary lines of mankind, any more than it can stop at the boundary line of each individual—hence we must include in Universal Justice, Universal Mercy, the lower animals as well as ourselves." Such is one significant paragraph in an appeal from the president of the New York Anti-Vivisection Society.

Surely the sub-humans are very, very close to us—the collie, the wolf hound, or even the clever little mongrel. And they are so utterly dependent upon their superiors in the human kingdom. How can we afford to withhold the protection they look for? We will indeed be found wanting if it is not given to the very best of our ability, and to the limit of our influence.

The New York Anti-Vivisection Society is at 456 Fourth Avenue, New York. Its President is Mrs. Diana Belais, and in the list of vice-presidents are found the names of Mr. and

Mrs. George Arliss, Edward Markham, and Ralph Waldo Trine. Cardinal Gibbons, Ella Wheeler Wilcox and "Mark Twain" gave their support to this cause during their earth life.

The literature and illustrations sent out by this Society make the reader heart-sick, make him measure how great an effort he would exert were the fate of his own beloved house cat, or of his favorite dog at stake.

To awaken public conscience on this subject is just another field of endeavor for theosophists. It is another channel of service for those who would make the world a better, happier place in which to live. Fanaticism will not carry the day. Good common sense is necessary, and an understanding of why the splendid men of science have traveled so far along the wrong road. There must be a tolerance and a compassion for their mistake, and for the debt they are incurring. Courage and protecting love can always win. Those who are awake to this great need should write to the New York Society.

## Next Season's Lectures

The following questions appeared in THE MESSENGER for April with a request for early information to Headquarters. If you are concerned and have not already written to Miss Martin, then write to Mr. Rogers, whose address will be 2033 Argyle Avenue, Los Angeles, California, until August.

1. How often do you desire to have a national lecturer visit your city during the coming year?
  2. How many public lectures do you prefer to have in one course?
  3. Have you a permanent hall?
  4. What is the *exact number of seats* in the hall you will use?
  5. What sum of money will you probably invest in advertising each lecture course?
  6. What methods of advertising do you intend to use?
  7. Have you a mailing list? If so, when was it last revised? What number of names does it contain?
  8. How many daily papers are there in your city? Are any of them favorably inclined?
  9. Are there Unitarian or Universalist churches? Is there a New Thought organization?
  10. Do you prefer paid admission lectures or admission-free-collection lectures?
- Please give any further information that will be helpful.

## Notice—Important

According to the revised By-Laws, just adopted, members whose dues are not paid before July first become delinquent on that date, and their names will be removed from THE MESSENGER mailing list. Will Lodge secretaries please note and explain to members?

H. PEARL MARTIN,  
Section Secretary.

All the forms are fugitive,  
But the substances survive.

—Emerson.

### Relief of Russian Theosophist

A splendid response has been made to the appeal of Eugene Munson in the February MESSENGER for aid for Russian theosophists. Members and Lodges in every part of the Section have sent remittances, netting \$672.28, which sum has been forwarded in ten-dollar units through the American Relief Administration. Names and addresses have been supplied by Alexis de Lvoff, of New York, who received them directly from Mme. Karensky.

The donors are:

A. R. Truax & Brothers	\$100.00
Miss Maud Connell	30.00
Elizabeth G. Hancock	25.00
Fargo Lodge	25.00
S. Dankowski	25.00
Mrs. Edward A. Grossman	25.00
General Contributions	24.28
L. W. Rogers	20.00
Mrs. J. McAinsh	23.00
Santa Rosa Lodge	30.00
A. S. Fleet	12.00
Eugene Munson	10.00
Mr. and Mrs. Laurets Rusten	10.00
Miss Flora S. Gifford	10.00
B. H. D.	10.00
Sam. Bloomberg	10.00
Atlanta Lodge	10.00
Dr. Olga A. Lentz	10.00
W. E. R. Brewster	10.00
Alfred R. Buckner	10.00
Mrs. Olive S. Clark	10.00
Mrs. Alice F. Niernan	10.00
Mrs. Mildred D. Benner	10.00
Hirm. Roisman	10.00
Logia La Voz Del Silencio	10.00
Oakland Lodge	10.00
Frederick Hall	10.00
Mrs. Maude N. Couch	10.00
Miss Annie Hazeldine	10.00
H. B. Hoffman	10.00
George (of York, Pa.)	10.00
Miss Viola Tipples	8.00
Group of Krotona Students	8.00
Omaha Lodge	6.00
Dr. John B. Griffith	5.00
Mrs. Flora Eichhorn	5.00
Alice M. Hopkins	5.00
Friends	5.00
Dr. E. E. Pajunen	5.00
C. G. Hamilton	5.00
Anna F. Eastman	5.00
Dorothy Ottis	5.00
Harold Wagner	5.00
Sympathizer	5.00
Charles E. Edgar	5.00
Miss Ida M. Sherck	5.00
New York Lodge	7.00
Mrs. Sarah K. Lang	5.00
R. E. E.	5.00
J. David Houser	5.00
Herbert A. Staggs	5.00
John H. Mason	2.50
C. S. Cooper	2.50
Miss Bertha Carrington and Mrs. Carrington	2.00
W. S. Van der Sterre	2.00
E. B. W.	2.00

H. A. Olsen	2.00
H. S. Paine	1.50
J. D. T.	1.50
E. M. T.	1.00
Mrs. S. C. Tenney	1.00
Mrs. Robert Du Bois	1.00
Peter Marchi	1.00
Irene Lenzi	1.00
A Teacher of Little Ones	1.00
W. R. C.	1.00
A. J. Bell	1.00

\$672.28

The above amount is gratefully acknowledged.

EMILIE B. WELTON  
President, New York Lodge.

### What Lodges are Doing

#### Chicago Theosophical Association

The Chicago Theosophical Association moved May first from the Kimball Building, where it has been for four years, to 900 Steinway Building, at 64 East Van Buren Street. The new quarters are light, well ventilated and are further removed from the roar of the elevated railway than were the former rooms. A good view of Lake Michigan is one big asset. The Association will be glad to welcome visiting members and friends, especially at the social hour at four, on Saturdays.

#### Tacoma Lodge

Tacoma Lodge celebrated its first anniversary in its own home on White Lotus Day. The historian, Dr. James Baldy, tells us that there are activities in the rooms almost every night in the week and that good, constructive work is going on. This is evidenced by a clipping from the *Tacoma News Tribune*, quoting at length Dr. Baldy's statement regarding Sir Conan Doyle's present message to the American public in comparison to Mrs. Besant's words in 1909. The Tacoma Lodge knows how to get publicity.

#### Federation of Southern California

At the recent meeting of the Federation of Southern California Lodges, T. S., the principal speakers were Mr. DeBit, on "Practical Brotherhood"; Mr. L. W. Rogers, on "Propaganda"; Mrs. Vida Reed Stone, on "The Children"; Mrs. Virginia Baverstock, on "The Classes"; and Dr. Frederick Finch Strong, on "Occult Healing in Scientific Guise". A condensed report of the latter is carried in this number. Condensed reports of the other talks will appear as space permits.

### Are You With Us?

Have you found your work in life and are you satisfied with it or are you looking for the opportunity to give some of your time to theosophical work? If so, write to either the National President or Secretary saying what you are qualified to do and how much time you are willing to give to it.

### Book Reviews

The May number of *McClure's* contains an installment of a series by Henry Ford ("My Life and Work.") that is of interest not only because of its clear and instructive insight in the field of economics but because of his theosophical conception of life. Witness this: "Being greedy for money is the surest way not to get it, but when one serves for the sake of service—for the satisfaction of doing that which one believes to be right—then money abundantly takes care of itself." With all his hard-headed practicality, it is refreshing to find that he does not lose sight of the fact that the beautiful and pleasing are essentials and it is put thus lucidly: "I think we have already done too much toward banishing the pleasant things from life by thinking that there is some opposition between living and providing the means of living." Neither radicals or reactionaries please him: "It is foolish to expect that if everything be overturned everyone will thereby get three meals a day. Or, should everything be petrified, that thereby six per cent interest may be paid. The trouble is that reformers and reactionaries alike get away from the realities, from the primary functions." Discussing what he calls "the principle of service" he puts into the count "Absence of fear of the future or veneration of the past. One who fears the future, who fears failure, limits his activities. Failure is only the opportunity more intelligently to begin again." What theosophist could put it better?

The series is to run monthly until September.

L. W. R.

### Britain's Place in the Great Plan

Four lectures, issued in book form, given by Dr. Annie Besant at the annual convention of the England and Wales Section, in London, 1921. The lecture titles are as follows: The Inner Government of the World, or the Power that Makes for Righteousness; The Outer Methods, the World's Opportunity; The Conflict of the East and West; and The Ideal of the Future. These four lectures embrace a wide sweep of theosophical thought and philosophy. The first lecture lays before one the magnificent drama of the evolutionary process,—that process which is the skeleton of all life and thought. In the second lecture, she dilates upon the place of national characteristics in world affairs,—showing how one national body plays off against another, and makes plain her thesis that to understand is to be in sympathy with. The third of the series is a keen analysis of the fundamental concepts of British and Indian civilization; how they are diametrically at variance and yet demonstrating how a fusion may take place to the advantage of both,—even, bluntly, for the very saving of both. In the final lecture, she makes an eloquent plea for the free play of ideals and lays down broad rules under which men may live

happily, each in his own manner, and yet each contributing to the happiness and well-being of the whole. She calls upon England to take her place as the heart of a great combination of free Commonwealths,—such a combination as shall be a model for the world and the savior of world affairs.

### Book Notes

The new catalogue is out of press and a free copy can be had by applying to the Theosophical Press, 2032 Vista Del Mar Ave., Los Angeles California, or at 826 Oakdale Ave., Chicago.

*The Occult World*, (Sinnott, \$1.75) was one of the two books that first brought Theosophy to western civilization. It is no less intense in its interest than when it challenged modern science with its recitation of occult facts. It is one of the books that every new member of the Society should read, and with which every long time member should be very familiar.

*The Adyar Album*, containing superb views of the International Headquarters, is for sale by the Theosophical Press, price 75c

Those who have enjoyed that book which really inspires one to live up to the highest that is in him—*The Inner Life* (Leadbeater) will be interested to know that a few copies of Vol. II still remain unsold. The price is \$2.00.

*Our Glorious Future* (Collins, \$1.00) is on self-conquest: the transmutation of desire.

One of the books put out in the new Asian Library from Adyar is *The Future of the Indo-British Commonwealth* (Col. Josiah Wedgwood, \$1.50). It is the initial number of a series of books dealing with the great political and economic changes in the Orient that are apparently to vitally affect our civilization in the near future.

*Incidents in the Life of Madame Blavatsky* (Sinnott, \$1.25). A. P. Sinnott was admirably qualified to write upon the subject. He was intimately acquainted with Madame Blavatsky and was closely associated with her work in both India and England. The book contains much information supplied by her relatives—information not to be found elsewhere.

*Fragments of Thought and Life* (Collins, 75c). Seven essays and seven fables to illustrate them.

Any book that is reviewed in THE MESSENGER, at any time, can be supplied by The Theosophical Press at the advertised price.

### THE KROTONA SERVICE

A pan-religious ceremonial

By A. P. Warrington

Proclaiming the near coming of the Divine World-Teacher. 25c each postpaid

Vida Reed-Stone 2572 Glen Green Hollywood, Calif.

## Raising the Budget

Every Lodge is interested in learning how other Lodges finance their work, and Tulsa offers its quota of experience and success for the benefit of others.

Tulsa, Oklahoma,  
624 North Boston,  
May 12, 1922

Dear Secretary:

A suggestion has been made to me that perhaps the other lodges in the Section might be interested in the schemes for raising funds adopted by Besant lodge of Tulsa. In searching about for means for increasing our lecture fund, we decided to try putting on a food sale. The largest department store here gave us table space on the first floor near the elevator where we could display our wares. Two devoted members agreed to take charge of the sales end, and every member in the lodge who could be reached, contributed cakes, candy, bread, salad, baked beans, or other luncheon eatables, so that we had a generous assortment. The first sale netted us \$42.27! And we closed the sale at 4 p. m., having begun at 10 a. m. These sales were repeated at varying intervals for differing needs of the work, until the sum total earned was considerably over \$200.00. Of this amount \$60.00 was given to forward the work of inaugurating new lodges in the section under the sponsorship of Mrs. Bartlett; \$35.00 to the Russian Relief fund; \$3.00 to the Viennese Home for destitute children; besides, the advertising for our National lecturers was paid for out of this fund, and other incidentals contributing to the success of the work.

We found that this method unified our members as nothing else had hitherto done; besides, the advertising value was great for Theosophy and the local lodge. Frequently the question was asked of us: "What organization is putting on this sale?" and then a leaflet was ready to hand out with an explanation of various things, and an invitation to visit our lodge room and to attend the public activities. We found that much interest was aroused, and several interested to the extent of joining the study class, or attending the public lectures.

This fall we are planning on having a bazaar and food sale combined, at which we will also include theosophical books which will be attractively bound for gift books.

If any of the F. T. S. would like to write for special details, I shall be happy to answer their letters of inquiry. We will be grateful for any suggestions that might be used to increase the value of the sales, or of any other plan which may be devised.

REBECCA L. FINCH  
Divisional Lecturer.

Freedom that is fond of its own name  
Has not yet shed its chains, but perfect love  
Makes happy bonds that are but anchorage  
To the free soul.

## Among the Magazines

### *The Theosophist*

April's "Watchtower" comments on the model of an "actual spatial molecule 250,000,000 times as large as the original," which has been constructed by Prof. Jared K. Morse and Prof. Leonard D. Loeb, and which was shown at a meeting of The American Physics Society. The *Chicago Tribune* of November 26, 1921, first reproduced the drawing, and *The Theosophist* reprints it. The diagram looks as though it might have been reproduced from *Occult Chemistry*. Dr. Besant also notes with thankfulness that one discovery is being delayed. According to Sir Ernest Rutherford, there is but little likelihood at present of the disintegration of the atom with the consequent liberation of the forces which hold it together. If this could be done, a piece of chalk the size of a chestnut could set free forces sufficient to drive the *Aquitania* across the ocean. It is pointed out that until science ceases to use such knowledge for destruction it is best that such knowledge of Nature's finer forces should be hidden.

This issue *The Theosophist* reproduces photos of the Prince of Wales bidding farewell to Dr. Annie Besant, and another of the Madras Boy Scouts with the Prince.

Other features of interest are: an article on Strindberg, by Charles Whitby; "Nicholas Roerich, F. T. S.," by Frances Adney; "The Mystery of Individualism" by E. A. Wodehouse, M. A.; and "On Trust in the Hierarchy of Initiates" by Fritz Kunz.

### *Tomorrow*

*Tomorrow*, founded to further the new spirit in education and citizenship, ceases publication with the February issue, after a brief existence of twelve months. Lack of funds is, of course, the cause. G. R. S. Arundale was its first editor, and then J. H. Cousins, both men of the highest ideals and marked ability.

### *Theosophy in England and Wales*

Thomas Carter writes on "Social Problems: Crime" in the April *Theosophy in England and Wales*. He analyzes those crimes which violate the constitutional law and which are therefore punishable by law. He holds that a normal person is incapable of committing a crime of violence because he uses the life force either progressively or the reverse in a more or less continuous outpouring; whereas the abnormal person, owing to some limitation, does not dissipate this force gradually, but allows it to gather strength until it bursts out in some culminating action or actions, which may be progressive or anti-progressive.

### *Theosophy in Australia*

The April issue of *Theosophy in Australia* announces the Australian Convention at Sydney April 14 to 19. The Australian members were looking forward to the coming of Dr. Annie Besant and her fellow travelers from Adyar.

## Publicity Donations, April, 1922

Brooklyn Lodge.....	\$ 10.00
A Friend.....	50.00
Stockton Lodge.....	2.00
Gulfpport Lodge.....	1.50
El Paso Lodge.....	1.50
Queen City Lodge.....	2.00
Syracuse Lodge.....	1.00
A Friend—Portland.....	2.32
Reno Lodge.....	.96
St. Petersburg.....	5.00
Portland Lodge.....	5.00
Berkley Lodge.....	5.00
Port Huron Lodge.....	1.00
Los Angeles Lodge.....	6.25
Oklahoma City Lodge.....	1.00
Agnes Blakely.....	1.00
Omaha Lodge.....	11.00
Houston Lodge.....	5.00
Newark Lodge.....	3.00
New York Lodge.....	5.00
Santa Rosa Lodge.....	3.00
T. S. Milliken M. A. L.....	1.00
Des Moines Lodge.....	5.00
Crescent Bay Lodge.....	2.00
Irene Leidigh.....	2.00
Hollywood Lodge.....	1.00
	<b>\$ 133.53</b>

## Removal of Publicity Department

As mentioned elsewhere, the Publicity Department has been removed to Headquarters. Lieut. William M. Mayes is in charge of the work. All correspondence should be addressed to him at 826 Oakdale Avenue, Chicago.

Let thy speech be better than silence, or be silent.  
*Dionysius the Elder.*

## Financial Statement, April 30, 1922

March 31—Cash on hand and in Bank.....	\$2,612.70
<b>Receipts:</b>	
Section dues and fees—1921-22.....	\$315.54
Section dues and fees—1922-23.....	7.00
Messenger Allotment.....	30.95
Messenger Sub. & Misc.....	9.32
Messenger Advertising.....	30.00
Propaganda Donations.....	133.53
Special Purpose Funds—Russian Relief	
Ford Fund, etc.....	122.41
Bonds in Book Business.....	420.00
Exchange paid by members.....	.31
Interest on money in bank.....	3.66
	<b>\$1,072.72</b>
	<b>\$3,685.42</b>
<b>Disbursements:</b>	
Sundry Administration Expenses.....	140.64
Office Pay Rolls.....	330.00
Headquarters rent, light, house	
supplies.....	\$388.76
Sub-rentals.....	67.98
	<b>320.78</b>
Field Organizing & Lecturer exp.....	268.07
Refund Dues.....	1.28
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In the clear, watery image, whilst he gazed  
The ass his beauty saw, and was amazed;  
He cries: "For asses God has made the earth,  
Man still attends me, he's my slave from  
    birth;

Often I laugh when I behold him pass  
With haughty airs, as if he were an ass."

*VOLTAIRE.*

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