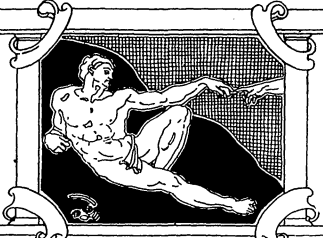


THE OFFICIAL
ORGAN OF
The AMERICAN



SECTION OF
The THEOSOPH-
ICAL SOCIETY

BROECKER, FLORA E.,
49 MELBOURNE AV., S.E.,
MINNEAPOLIS, MINN.

The
MESSENGER

Entered as second class matter October 28, 1920, at the post office at Mount Morris, Illinois, under the act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized October 28, 1920.

VOL. X

AUGUST, 1922

No. 3

For the Disciple—II

KILL OUT all sense of separateness.

Kill out desire for sensation.

Kill out the hunger for growth.

Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the eternal, can aid you. Learn from sensation and observe it; because only so can you commence the science of self-knowledge, and plant your feet on the first step of the ladder. Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For, in the one case, you develop in the luxuriance of purity, in the other, you harden by the forcible passion for personal stature.

Desire only that which is within you.

Desire only that which is beyond you.

Desire only that which is unattainable.

For within you is the light of the world, the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. It is beyond you; because, when you reach it, you have lost yourself. It is unattainable, because it forever recedes. You will enter the light, but you will never touch the flame.

Rules five to twelve—Light on the Path.

Convention Invitation

TO PRESIDENTS AND SECRETARIES OF T. S. LODGES.

Greetings:

The Kansas City Lodge, through you, extends a cordial invitation to all members of your lodge to attend the Twenty-sixth Annual Convention of the American Section of the Theosophical Society, to be held in Kansas City, Mo., September 16-20, 1922.

Headquarters will be at the Hotel Baltimore, 12th Street and Baltimore Avenue. Rates with bath, two persons, \$5.00 per day; one person, \$3.00 per day. Without bath, two persons, \$3.00 per day; one person, \$2.00 per day. Other accommodations may be had within walking distance from headquarters for \$1.00 per day, per person. These rates are upon the European plan. Make your reservations early.

Arrangements have been made with practically all the Traffic Associations for a *reduced rate* on the Certificate plan, September 14th to 21st inclusive, provided:

You pay one full fare, one way, to Kansas City.

You secure a Certificate from your local ticket agent, dated the same as your ticket.

You present your Certificate to the Registration Clerk at the Hotel Baltimore, immediately upon your arrival in Kansas City.

By doing these three things, you will be entitled to a return ticket, over the road by which you came, for *one-half* fare.

Do this, not only for your own benefit, but for the benefit of your fellow members. We have guaranteed 250 Certificates to secure the rate. Your Certificate may be the one that is needed to make the quota. We will make it, but you must do your part. No one coming will be required to pay full fare to return if instructions are followed. They were printed in full in THE MESSENGER for July.

The Convention Program has not been decided in detail, but many notables will be present.

Tentatively the program will be as follows:

Saturday, September 16th: Registration of delegates begins at the Hotel Baltimore.

Saturday Evening: Informal Reception by the Kansas City Lodge in their Lodge Rooms, 920 Grand Avenue.

Sunday Afternoon: "Get-together Meeting." address of welcome and greetings from visiting lodges and members in the Francis I room, Hotel Baltimore.

Monday Morning: Convention called to order at 9:30.

Monday Evening: Public Lecture in the Grand Ave. Temple.

Tuesday: Unfinished business of the Convention and the beginning of Open Forum Meetings.

Tuesday Evening: Public Lecture in the Grand Ave. Temple.

Wednesday Morning: Open Forum.

Wednesday Afternoon: Automobile drive through the parks and boulevards as guests of the many progressive clubs of Kansas City.

Wednesday Evening: Banquet at the Hotel Baltimore.

Committees will meet all through trains. Incoming delegates are requested to wear a *blue ribbon* pinned with Star or T. S. Pin. Committee will wear large button with red heart imbedded with T. S. emblem.

This Convention promises to be one of the largest ever held in the American Section and it is imperative that we be advised as early as possible what the prospects are for a rousing delegation from your lodge.

Write Miss Clara Linder, 920 Grand Ave. for any additional information desired.

Trusting that your lodge will send not less than FIVE representatives, and all if it were possible, we are,

Faternally yours,

GENERAL COMMITTEE, T. S. CONVENTION.
Kansas City, Mo., July 17, 1922.

Quarterly Lodge and Membership Record, April, May and June, 1922

Total number of lodges.....	216	Transferred to American Section.....	1
Lodges chartered.....	7	Deceased	22
Lodges revived.....	0	Resigned	64
Lodges dissolved.....	5	Transferred from American Section....	1
New Members.....	252	Transferred to Inactive Membership....	1490
Reinstated.....	26	Total Active Membership.....	6870

“Meta-psychology” and Theosophy

TO OBTAIN some new light on the relation between Theosophy and the New Psychology for THE MESSENGER readers, I sought an interview with M. Jules Bois, the distinguished French writer and cosmopolitan lecturer, who has made several discoveries in the course of his scientific studies of the soul. Among his many remarkable novels, one has for its theme reincarnation. It is entitled “*L'Eternel Retour*” (The Eternal Recurrence). His most famous drama in verse, “*La Furie*,” (The Nemesis), which shows the tests of the Initiate in the secret Temple of Egypt, has been played with a prolonged success at the *Comédie Française*, Paris. M. Jules Bois is staying in Chicago for awhile to finish “The Beyond Is Within Us,” a book for which his publishers are clamoring.

“Please tell us something of the achievements of modern psychology,” I began.

“The new psychology will slowly and progressively verify to the intelligentsia in all nations that portion of truth, psychical and spiritual, which abides in the teachings of the metaphysicians of all time. From the intelligentsia it will spread among the people.” He carefully weighed each word so that it would convey just the right meaning. Then he continued:

“I am purely and simply a French writer who thinks the study of psychology a duty for every man, and especially for the one who has to create characters and express human feelings. So I have from my youth traveled all the world over, observing religions and mysticism, in Africa and Asia. Also, I have lived in European laboratories of psychology, particularly in Paris. I knew Charcot and saw the wonderful experiments accomplished by him at the Salpêtrière.”

“What others of the great investigators did you contact?” I asked.

“I worked with Dr. Luys, Dr. Dumontpallier, and Dr. Berillon; visited at Nancy Dr. Liebault, Dr. Bernheim and more recently studied Mr. Coué's autosuggestion. Congresses of psychology had my participation. I started with Colonel de Rochas, administrator of the Polytechnical School, the famous experiments concerning the ‘exteriorization of the sensibility.’ These experiments evidenced the services rendered to music and the fine arts by a ‘subject’ either hypnotized, entranced or autosuggestioned. Briefly speaking, these were experiments emphasizing the help brought by deeper states of consciousness to estheticism and inspiration.”

“With my friend, Baraduc, whose loss is so

regretted, I verified scientifically the ‘human atmosphere,’ first by the instrument of l'Abbe Fortin, the ‘magnetic spin’ giving the variations of the human temper, then by electric photography. We obtained by that method what we called ‘the psychicomes,’ or the photo-pictures of thoughts and feelings. The honor and selflessness of savants like Baraduc and de Rochas was more than obvious. Not only did they not take advantage of these studies but they consecrated and sometimes sacrificed their fame, time and wealth to the progress of soul-science. As to Dr. Dumontpallier, Liebault and Berillon, their clinics were open and free to everyone, especially to the poor, and I worked with them to cure drunkards, kleptomaniacs and drug addicts.”

“What is the new method of handling these delicate cases?” was my next question.

“It is an eclectic one,” he explained, “in part hypnotic, in part suggestive, in part auto-suggestive, in part ‘animative.’ The schools of Charcot, Liebault and Dumontpallier combined, and we started some twenty years ago, long before Freud, the French psychoanalysis and psychotherapeutics, which are designated the ‘orthopédie mentale,’ or the scientific rectification of the

mind. In fact, we try to awaken in the wrecked natures not only consciousness but, above all, the moral conscience, and to liberate them from vice by increasing, with our co-operation, their own will power and in arousing thus within them a detachment—an estrangement—from their evil habits.”

“But how do you overcome the old prejudice against hypnotic therapy?”

“Complete hypnotism is only employed in desperate cases, and with the consent of the patient and his family, and it is only employed to reinstate his freedom which is momentarily destroyed by the automatism of the vice. Often we give suggestions which are beforehand discussed and approved. This orthopedic method is a combination of diverse trainings and talents—of the lawyer who pleads and persuades, of the director of conscience who gives advice, of the gymnastic or military instructor who commands, of the physician who prescribes his remedy.”

“Theosophists will do well,” he continued, “to follow the example of their president, Mrs. Besant, and keep closely in touch with the latest psychological experiments from the scientific world. Note her ‘Theosophy and the New Psychology,’ and her ‘Psychology.’ I suppose that we shall soon have a new book from her the-

“Every theosophist must watch near the sacred fire to guard and feed it, and to preserve it for all future time. Thus spiritual civilization continues.”

osophically explaining psycho-analysis, pointing out its dangers and its possibilities."

M. Jules Bois, who is acting president of the French Society for Psychical Research, holds that the field of psychical experimentation has now been largely explored and that today we must meet higher phenomena. He is sorry that Sir Oliver Lodge, whom he admires as a physicist and as a splendid personality, has been enticed by the siren of spiritism. It is the same with Sir Conan Doyle. The French psychologist believes that both are following the wrong path and that, though sincere themselves, they will lead the people astray.

"You knew Madame Blavatsky, did you not?"

"Yes, but very little. I was then a child. I think she was the precursor of higher applied psychology."

The Holy Flame

M. Jules Bois' faith in the perennial Theosophy measures thus: "The good theosophists, known and unknown, are to me like the priests in the sanctuaries of old who preserved and fed the sacred fire. To guard and to augment this esoteric fire—that is the role of the student of Divine Wisdom. This fire, if well protected, propagates. A learned man passing by, will take one little spark from that holy flame. He will amalgamate it in some way so that it can be accepted by the average citizen with his average capacities. Later on, another savant will come. Again, he will take another spark, mingle it with some material of his own, and a new lamp is prepared to light the way of the people. This is the case in almost every decade.

"The theosophist today as in the remote past must be steady and faithful," and he said it with deep conviction. "Every theosophist must watch near the sacred fire to guard and feed it, and to preserve it for all future time. Thus spiritual civilization continues.

"At this point I would like to pay homage to the old school of French magnetizers, now too much forgotten. They appeared in my country about the middle of the last century. Dupotet, Puysegár, and Lafontaine were men of nobility by nature as well as by birth. Believe me when I say they taught neither vulgar spiritualism nor low magnetism, but rather a kind of *yoga*. They were not psychic tyrants but established a relationship with their pupils alike to *gurus* with their *chelas*. Because of a constant standard of purity and high-mindedness they were free from the dangers of ill employed psychism. They discovered many far-reaching laws that have been rediscovered and renamed by the new psychologists. The majority among the latter try to eliminate the soul. Poor things! They are afraid of the soul. They shrink at the idea of passing for 'mystics,' so they have no vision and a great part of their work will perish.

"Those of the old school contacted the higher

states of consciousness by withdrawing further and further within. I told you, they were the initiators of a clean Western *yoga*. They withdrew into the 'crypts of the soul.' They effected wonderful cures. They could see at great distances with the aid of their subjects. They confronted ecstasy—angels—the Divine Himself. They could contact, visit and bring back descriptions of the higher dimensions. These great teachers came just after Mesmer—a few decades before the birth of the actual Theosophical Society."

M. Jules Bois withdrew his thoughts from the old school to speak of the present. "I hope," he explained, "to demonstrate, according to my experiences and reflections, that 'the beyond is within us.' Such is the subject of the book I am now writing. The book that will follow is "The Crypts of the Soul." The second will be the development and the concordance of the first. If 'the beyond is within us,' our task is to analyze this 'beyond' and search after it in 'the crypts of the soul.' Do you see? In that way these studies, considered until now as mystic and out of the field common to academies and universities, become 'psychologized.' By that I mean that they come to the attention of psychologists and they enter into, and belong to, the domain of psychology. In fact, they constitute real psychology, which comprehends, if worthy of the name, our sub- and superconsciousness. Yet I call that higher science 'metapsychology.' You remember that when Aristotle wrote his book on physics, the last chapter, consecrated to topics outside of physics, was designated as 'meta-physics.' It shall be the same with psychology. Memory, for instance, is psychology simplex, but clairvoyance and prophecy are metapsychology.

Sub- and Superconsciousness Confused

"We must be prudent and modest in exploring those unknown, or almost unknown, provinces. Alas, the Freudian psychoanalysis plays indiscriminately with the inner energies, using generally a knowledge materialistic and limited. They cannot coordinate all the human factors as the realm of causes,—the spiritual realm,—is closed to them because they deny it. For instance, they hopelessly confuse the subconscious and the superconscious,—the automatic kingdom and the life superior, which is gloriously free. They boast the supremacy of the subconscious, while the subconscious is really below the plane of ordinary consciousness. They often attribute to the troubled and troubling subconscious some of the powers of the serene superconsciousness. In doing that they create,—in the student's mind and also in the minds of the sick whom they try to cure,—a chaos, a terrible chaos, which is perhaps more regrettable than utter ignorance.

"So are confused, I say, temptations and inspirations, dreams and visions, shadows and realities.

"The subconscious ought to be studied, but it must be explored, analyzed, with care and caution. The lamp of a clear judgment must be kindled; and discrimination has to operate under the supervision of the enlightened superconsciousness. When the psychoanalyst tells us that the orientation of the personality lies in the subconscious, he pushes his followers towards novel pitfalls. This is especially true for people who are not familiar with the teachings of the Divine Wisdom. The disciple knows that there are higher planes, but the average people do not know this and, if dragged from their everyday conscious equipoise, they are tossed about in the ocean of the subliminal without any refuge and direction. They lack the rudder of understanding and the star of the Superconscious. They are in grave danger of being wrecked."

There was a pause while the great French psychologist reflected on the subtle dangers that awaited the ill-guided dabbler in psychology. "How can they be saved?" was the question that brought him back to the conversation.

The Hidden Providence

"Only by the intervention of that providence hidden deeper and deeper within us. It is in order to urge the faith and hope in that hidden providence that I am writing 'The Beyond Is Within Us' and 'The Crypts of the Soul.' I hope the readers will find given in them three laws, with which your theosophical teachings appear to be in accord.

"First—Although the subliminal phenomena seem to occur externally and apart from ourselves, they are really operated from within us and are then merely projected into the different spaces by an illusion of the inferior consciousness.

"Second—We will profit by learning to analyze and differentiate the subliminal planes, i. e., to separate the subconscious, which corresponds, in a way, to the astral plane of the theosophist, from the Superconscious, which corresponds to the higher plane. For instance, to me the really metapsychological forces begin with your higher manas.

"Third—It should be of great advantage to study the historical manifestations of the sub-



M. JULES BOIS

French philosopher, essayist and playwright, who has faith in the "perennial Theosophy."

lime and beneficent energies working within us, since man is man. For this reason I was delighted to speak before theosophists here in Chicago. They are trained by Annie Besant's noble books to appreciate things other than the ordinary topics which arouse the interest of a misled multitude. I spoke, as you know, of Joan of Arc, St. Theresa, and of the revelations received by Victor Hugo when he was in exile on the Island of Jersey. Those two great and holy seers and the gigantic poet were perfectly understood by your friends, who are my friends."

Again M. Jules Bois referred to the duty and the rare privilege of theosophists, the unknown and also the followers of the great founder, Helena Petrovna Blavatsky; and her equally great successor, Annie Besant. "Keep near the sacred fire. Feed and preserve the holy flame. Only thus will you be able to contribute to that spiritual civilization which must continue—which must go forward."

The distinguished citizen of France, noted as poet and playwright, essayist and philosopher, returns soon to Paris, after visiting the Peterboro (N. H.) colony of artists founded by Edward MacDowell, and now maintained by Mrs. MacDowell. Through his writings Jules Bois will interpret to his countrymen something of the beauty and the breadth of America, and something of its possibilities. "It is said," he mused, "that 'every man has two countries—his own and France.' I also have two countries: France and America."

G. W.

A true artist finds pleasure, not only in the aim of his creation, but also in the very process of creation, in the treatment and moulding of his material; the very art of production is to him delightful and satisfying, it is not toil.

RICHARD WAGNER.

Madame Blavatsky and the Coming World-Teacher

By F. Castaneda

WE ALL know that there are a few members of the T. S. who do not believe in the near coming of a World-Teacher. This, in itself, is not surprising since the only thing required to become an F. T. S. is to be in sympathy with the first object of the Society, and, consequently, a belief in the Laws of Karma and Reincarnation is not even necessary. What is really astonishing is that they hold this belief—or rather unbelief—almost solely because, according to them, Mme. Blavatsky never foretold the near approach of such a Teacher; and they further affirm that Mme. Blavatsky went so far as to tacitly state that He would not come for a very long time yet.

We are going to try to show, using the very words of Madame Blavatsky, that she has not said, nor given to understand, that a World-Teacher would not appear shortly; that on the contrary she clearly foretold His near advent.

This small minority has come to the following conclusion:

First: That a new Saviour of Humanity cannot appear in the present Kali Yuga, which in 1888 had still 427,010 years more to run its course, to be precise; and

Second: That a World-Teacher cannot come till the appearance of the Sixth and Seventh Races.

To support these statements they are constantly quoting the following paragraphs from *The Secret Doctrine* and *Isis Unveiled*, in the belief that they amply corroborate their opinions on the subject:

"Kwan-Shi-Yin and Maitreya Buddha though apparently two different entities, yet the two are one. . . . He will appear as Maitreya Buddha, the last of the Avatars and Buddhas, in the Seventh Race. This belief and expectation are universal throughout the East. Only it is not in the Kali Yuga, our present terrifically materialistic age of Darkness, the *Black Age*, that a new Saviour of Humanity can ever appear. (Ante) He who is the first to appear at Renovation will be the last to come before Re-absorption (Pralaya)." *The Secret Doctrine*, Vol. I, page 510)

"The Dvapara (or third) Yuga (or Age)

differs for each Race. For instance, the Fourth Sub-Race of the Atlanteans was in its Kali Yuga when they were destroyed, whereas the Fifth was in its Satya or Krita Yuga. The Aryan Race is now in its Kali Yuga and will continue to be in it for 427,000 years longer, while various 'Family Races,' called the Semitic, Hamitic, etc., etc., are in their own special cycles. The forthcoming Sixth Sub-Race—which may begin very soon—will be in its Satya (or Golden) Age while we reap the fruit of our iniquity in our Kali Yuga." (S. D. II, 155, 2nd footnote)

"At the end of the Kali, our present Age, Vishnu, or 'the everlasting King,' will appear as Kalki, and re-establish righteousness upon earth. The minds of those who live at that time shall be awakened, and become as pellucid as crystal. The men who are thus changed by virtue of that peculiar time (the Sixth Race) *shall be as the seeds* of other human beings, and shall give birth to a race who shall follow the laws of the Krita age of purity; i. e., it shall be the Seventh Race, the Race of 'Buddhas,' the 'Sons of God,' born of *immaculate* parents." (S. D. II, 507)

"Maitreya is the secret name of the Fifth Buddha, and the Kalki Avatara of the Brahmans, the last Messiah who will come at the culmination of the Great Cycle." (S. D. I, 412)

"When the Buddha (the Spirit of the Church) hears the hour strike, he will send Maitreya Buddha—after whom the old world will be destroyed." (quoted in S. D., III, 159)

"The fifth Buddha-Maitreya will appear at his last advent to save mankind before the final destruction of the world." (I. U., II, 260)

With regard to the first conclusion we venture to affirm that when Madame Blavatsky said that a new Saviour of Humanity could not appear in the present Kali Yuga, she could not possibly refer to the greater Kali Yuga which in 1888 had still to run 427,010 years longer. We have come to this conclusion on account of the following undeniable facts:

First: Because to accept such statement literally would be equivalent to admitting

that Christ, Krishna, Buddha and others were not Saviours of Humanity, since They all appeared within the present Kali Yuga which began in 3102 B. C. according to *The Secret Doctrine*:

"The Kali Yuga began on February 16, 3102 B. C. at 2h. 27m. 30s. A. M." (S. D., I, 725)

To admit that These were not Saviours of Humanity would be simply absurd; and if it is accepted that certain Saviours have appeared already in this Kali Yuga, why should not others appear as well, since the further we enter into the Kali Yuga the more we should need them.

Second: Because it would be illogical to suppose that Humanity would be left without a Saviour or a Teacher during the 432,000 years of the Kali Yuga.

A Warning

Madame Blavatsky warned us on several occasions that we should not take all statements literally. Referring to the dictum that fourteen Manus reign within a Day of Brahma she says:

"Now, had we to accept this literally then there would be only one Manu for every 4,320,000,000 years. As we are taught that it took 300 million years for the two lower kingdoms to evolve, and that our humanity is just 18 and some odd millions old—where were the other Manus spoken of, unless the allegory means what the Esoteric Doctrine teaches as to the 14 being each multiplied by 49." (S. D., II, 322, 4th. fn.)

If Madame Blavatsky thus interpreted this statement, why should not other statements—namely, in this case about the Kali Yuga—be interpreted in a similar manner?

Third: Because the following quotations clearly show that when a reference is made to a Kali Yuga it does not necessarily mean the Greater Kali Yuga which commenced in 3102 B. C., and has to last 432,000 years:

"One thing is to be especially noted by the scholar who studies the Hindu religion from the Puranas. He must never take the statements found therein literally, and in one sense only; and those especially which concern the Manvantaras or Kalpas. have to be understood in their several references. Thus these ages relate, in the same language, to both the great and the

small periods, to Maha Kalpas and Minor Cycles." (S. D. I, 396)

"Let it be well remembered that not one of our Orientalists has yet learned to discern in those 'contradictions and amazing nonsense,' as some call the *Puranas*, that a reference to a Yuga *may mean* a Round, a Root-Race and often a sub-race, as well as form a page torn out of pre-cosmic Theogony." (S. D., II, 156)

"A Round consists of seven Minor Cycles. . . . These are the Great Racial Cycles which affect equally all the nations and tribes included in that special race; but there are minor and national, as well as tribal, cycles within these, which run their course independently of each other. They are called in Eastern Esoterism the Karmic Cycles." (S. D., I, 704)

"The simple secret is this: There are cycles within greater cycles, which are all contained in the one Kalpa of 4,320,000 years." (S. D., III, 346)

"As will be seen in Volume II, the computation of periods, in exoteric Hinduism, refers to both the great cosmic and the small terrestrial events and cataclysms." (S. D., I, 396)

Fourth: Because, proved already by the three foregoing conclusions that when Madame Blavatsky said that a World-Teacher would not appear in the present Kali Yuga, she could not reasonably mean the greater Kali Yuga of 432,000 years. The following quotations further prove that when Madame Blavatsky made such statement she meant some inner karmic Kali Yuga which would expire in 1897, and, therefore, what she meant to say was: that a new Saviour of Humanity could not appear before 1897:

"The influence of the 'Brothers of the Shadow,' embodied and disembodied . . . has already been told you, will last only to the end of the first Kali Yuga cycle (1897), and a few years beyond, as the smaller dark cycle happens to overlap the great one." (S. D., III, 488)

The Close of a Cycle

"We are at the very close of the cycle of 5000 years of the present Aryan Kali Yuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic Science will receive a death-blow." (S. D., I, 671)

"In nine years hence (written in 1888, and therefore in 1897) the first cycle of the first five millenniums (the Black Age is about 5000 years old), that began with the great cycle of Kali Yuga, will end. And then the last prophecy contained in that Book—the first volume of the prophetic record of the Black Age—will be accomplished. We have not long to wait, and many of us will witness the dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races." (S. D., I, 27)

"In *Isis Unveiled*, we wrote that which we now repeat: *We are at the bottom of a cycle and evidently in a transitory state.*" (S. D., II, 77)

With reference to their second conclusion, namely, "That a World-Teacher cannot come till the appearance of the Sixth and Seventh Root Races," it is important to note that this belief is based on the repeated statements made by Madame Blavatsky to the effect that the Maitreya Buddha will appear in the Seventh Race.

Be it carefully noted, however, that there is a great difference between the Lord Maitreya and Maitreya Buddha, and that we have never said that we are expecting now the Maitreya Buddha.

We understand perfectly well that Maitreya Buddha will appear in the Seventh Root Race, and precisely on this account do we believe that the Lord Maitreya will appear several times until He reaches the Buddha state, just the same as the previous holder of the Office of Head of the Teaching Department of the World appeared as Vyasa, Hermes, Zoroaster, Orpheus and Gautama before He obtained Illumination and became the Lord Buddha. These facts rather than contradicting, support the possibility of the near appearance of a World-Teacher. As in the past, so in the future.

Enough has been said to show how groundless are the arguments of those who—basing their conclusions on the misunderstood words of Madame Blavatsky—do not believe in the near coming of a World-Teacher. But we can go a step further and show with another quotation from Madame Blavatsky that she not only actually foretold the near advent of a World-Teacher, but foresaw as well the

organization of the Order of the Star in the East. The following quotation from the last page of the *Key to Theosophy* should be read carefully, noting particularly the words in *italics* and the foot-notes which follow:

The Privilege of the T. S.

"If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the twentieth century (1). The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and—as I have said—their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands (2), the next impulse will find a numerous and *united* body of people *ready to welcome* the new torch-bearer of Truth (3). He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings (4), an organization *awaiting* his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path (5)." (The Key to Theosophy, 2nd Ed. 306-7.)

For the correct understanding of the foregoing it is important that these notes be taken into account:

(1) Although the previous paragraphs may lead the ordinary reader to assume that this time will be at the end of the present century, yet we hold that this is not necessarily so for the following reasons:

(a) It is not specified in this paragraph when this moment will be, and hence it may be at the beginning, at the middle or at the end of the twentieth century. Besides, if the present successor of Madame Blavatsky affirms that this time will be at the beginning of the present century, we do not see why we should doubt it since there is no evidence to the contrary in any of Madame Blavatsky's works.

(b) Students of Madame Blavatsky know—or should know—how cautiously she gave out portions of the truth. We have only to read *Isis Unveiled* to see how tentatively she spoke about the world being a little older than the age generally

admitted, namely about two or three thousand years; and later on she said in *The Secret Doctrine* (Vol. II, page 322, 4th fn.) "that it took 300 million years for the two lower kingdoms to evolve, and that our humanity is just eighteen and some odd millions old."

The manner in which Madame Blavatsky disclosed this fact of the age of the world shows that she thought it dangerous to give out the whole truth about the matter at that time. If in this case she thought it wiser to give out first a short age of the world, and later on an older one, is it at all unreasonable that she would do a similar thing with regard to the coming World-Teacher? Is it not logical to suppose that she knew that the times were not ready then for such a declaration? Is it not probable—at least to those of us who believe in the existence of the Masters and the sacredness of her mission—that she made such statements in the hope—nay, in the certainty—that her present successor would duly amplify her almost veiled prediction by speaking more categorically on the subject?

The Near Coming Undeniable

(c) But let it be granted, in spite of all this, that she really meant to say that the World Teacher would not come until the end of the present century. Since in this paragraph she closely connects the work of the T. S. with the coming World Teacher, it is evident that the success of the latter depends on the success of the former. And it is not impossible that the admirable success of the T. S. has accelerated the coming of the World Teacher. If we take this interpretation, Madame Blavatsky could not be expected to know the results of the founding of the T. S., since not even the Masters know the exact extent of the working of certain forces once let loose. An instance of this we have in the French revolution, which was planned for the purpose of bettering humanity and yet it proved a failure. Let it be said in passing how curiously this reversal of the object in view is clearly seen even in the motto of the French republic. Liberty, Equality and Fraternity seem to us to be completely reversed, since by the realization of Brotherhood we take a step forward towards the recognition of the Oneness of Life or the equality

of our spiritual nature, and from thence we proceed to liberation.

In the present attempt the Forces used for the founding and spreading of the T. S. have been more fruitful of good results than was thought possible at first; and if in the former instance unexpected slaughter and desolation followed, in the present—if we follow this interpretation—unexpected blessing and happiness is to come by the acceleration of the appearance of the World-Teacher.

From whatever point of view this is considered we cannot come to any other conclusion but that the near coming of a Saviour of Humanity is an undeniable fact.

(2) The present large and accessible Theosophical literature.

(3) This numerous and *united* body of people *ready to welcome* the new torch bearer of Truth seems to be the Theosophical Society.

(4) This language ready for Him, which He will find, is none other than the theosophical language, which has already been found useful and necessary by a younger teacher: Krishnamurti could not have written his books so well, perhaps, had he not found ready a theosophical language.

(5) This other organization *awaiting His arrival* which will remove the merely mechanical, material obstacles and difficulties from his path, we take to be the Order of the Star in the East.

Although it may seem a trifle, yet it is important to note the mention made in this paragraph quoted of two different associations which admirably correspond to the T. S. and the Order of the Star, one, a numerous and united body of people *ready to welcome* Him, the other, an organization *awaiting* His arrival. It is further curious to note the words which have been chosen to describe the T. S., which may mean either the T. S. or a certain number of fellows of the T. S.

We have therefore shown plainly, using the very words of Madame Blavatsky, that she has not said nor given to understand that a World Teacher would not appear shortly; on the contrary that she clearly announced His near advent, and further, that she clearly foretold the organization of the Order of the Star in the East.

Round Table Discussions

The Southern California Federation secretary has condensed the Round Table discussions for the consideration of all members. Dr. Strong's talk appeared in the June MESSENGER. Here are given others.

The Children—Mrs. Vida Reed-Stone, Chief Knight of the Round Table in America.

The Lotus Group work is an avenue of theosophical propaganda among children. The Krotona Institute is working out a course of lessons for these Lotus Groups. Theosophists have the special message to give to education that the child's growth comes in cycles; that the first seven years should be spent in physical development, the second seven in emotional and the third seven in mental development. In our modern school system, we have much mental outlet, a little physical outlet but practically no emotional outlet for children along right lines. The Round Table Order builds into the child the Great Emotion of Reverence. Its motto is "Live pure, speak true, right wrong and follow the KING." It is really Masonic work for children and gives right outlet for the feelings of children as well as giving right outlet for the child's action through its program of service and the child's mentality through the preparation of papers. Mrs. Stone showed a beautiful handmade magazine in which original drawings, compositions and music—all done by the Round Table children—were exhibited. Round Table children are taught the spirit of Protection to those beneath them, the spirit of Co-operation to their equals and the spirit of Reverence to those who have a greater understanding of life. *Questions answered by Mrs. Stone.* Anyone over 21 who has 3 or more children willing to work under him or her can be knighted as a Senior Knight of a Table. Children from 8-10 inclusive are pages, wearing a green shield to teach Sympathy. They are Companions from 11 to 17, wearing a blue shield to teach Devotion. They are Squires from 18 to 20, wearing a red shield to signify they are developing the knightly qualities of Strength and Chivalry. The Knight wears the Red Cross. Any organization could have a Round Table without affiliating with our Order. Many adults belong to the Round Table. A parent should explain manifestation by telling the child of the One Life in everything and teaching them not to destroy but to watch the evolving life.

Classes—Mrs. Virginia A. Baverstock.

Changing Ideals in class work should make Reconstruction a factor. To start a class is easy and does not require much learning or education. But keeping up attendance and growth is an entirely different matter. Every person has his individual

need and the teacher should have an understanding of the mental body content and individual need of each class member. Find out upon what line the Divine germ is vibrating in the mind of your pupil and there insert your higher Understanding. You will get an intellectual response based upon your pupil's mental body content gained from his past experiences but in his heart the germ of something higher than environment is vibrating and if you know its keynote, you can quicken it. Upon this power to develop the Christ Principle in the heart of your pupils depends your success in class work. The practical way, if one is not clairvoyant, intuitive or an Arhat, to find out the individual need is by encouraging your class to ask questions and thus you will find out what you can give it. Give the theosophical correlations of religion and science and its application to all the ordinary problems of everyday life, as needed. This will fill your class-rooms. Above all, teach and know that Theosophy solves all the problems of mind and heart for each individual. *Points of Discussion.* We should be all-sided in our teaching and teach from the economical standpoint as well as the educational. The H. P. B. Training Class is a splendid method for training teachers. (This method can be gotten from the Secretary of the Federation.) *Summary by Mrs. Baverstock.* The H. P. B. System, one of the most valuable methods for training teachers, should be in every lodge. No longer being able to use the old inductive teaching methods, we must use the synthetic method of correlating the teachings to what we already know, calling from our pupils the heart response. Future Theosophical teachers will do as Mrs. Besant does today—through seeing likenesses instead of differences, greatness instead of littleness, teach people the Oneness of all life.

Propaganda—L. W. Rogers.

Propaganda is the education of the world. The Buddha, the Christ and lesser great ones have all made propaganda the chief aim in life. Propaganda is the special work of the Theosophical Society. The only way we can justify what we get is to hand it on to somebody else. C. W. L. says, "If we theosophists do not do our duty, we may put the Spiritual Hierarchy to the trouble of sending somebody half-way around the globe to give Theosophy to those who are ready for it." The Federation is a practical organization for propaganda work. Your compact centre obviates the usual Federation difficulty—great distances. The success of the Federation will be shown by membership growth. Some practical propaganda methods are these: Hold parlor meetings. Anyone who can talk, sitting down in a chair, can in a parlor

tell his friends and neighbors about Theosophy. The big things to emphasize are Reincarnation, Karma, the Life After Death, and The Existence of Supermen. Use the "Open Forum" in your newspaper to either agree or disagree in a letter of about 300 words with some sermon or lecture that has touched upon a Theosophical subject. Keep leaflets to give at appropriate times to those whom you meet. Make your personal library a lending library among your friends. "Our books are our best missionaries"—C. W. L. *Points in Discussion*. The Countess Wachmeister helped to build our Society in America through parlor meetings. We should go down in the slums and give our propaganda to prevent our brother from getting into prison. We can use

definite thought in propaganda. Long Beach Lodge is successfully using parlor meetings. Propaganda work should be done among lodge members who are drifting away. Sending the pamphlet "To Those Who Mourn" to relatives and friends after a death added greatly to the membership of the New Zealand Section for it presented the Theosophical viewpoint at the psychological moment. This has also been done in Oakland. *Summary by Mr. Rogers*: We should all teach Theosophy to the people whom we meet. Do not confine yourself to thought alone but make Thought the center for definite action. The pamphlet "To Those Who Mourn" has been kept down to costprice for wide distribution.

European Aid

In pursuance of the plan of "The European Aid Committee" to go on with its efforts and appeals for those in Europe needing our help, it is gratifying to report that some are responding, and that some of the theosophical lodges have taken the suggestion made some months ago, and have installed boxes in which money may be deposited for the relief of some of the starving ones.

One box I know of is rather rough and somewhat ungainly in appearance, and has the caption over it:

"Make a Food Bin out of a Money Box," for starving Russians. Please help!

It is easy to drop small sums into such a receptacle, pennies, nickels or dimes, and after a little we have enough to feed a child for a week or two, and the good will sent with it as we "participate ever so slightly in the begging bowl," must help also.

If it is possible for any of us to realize the conditions in Russia in any degree we must have vivid imaginations, and that might be quickened if we could see some of the pictures shown by Dr. Nansen during a lecture, and by listening to a few of the statements he made.

The following summary is taken from an article re-printed from "The New Statesman" March, 1922, and distributed by "The Friend's Relief Committee."

Dr. Nansen wisely did his best to make us realize that the Russians were our neighbors as well as making us realize what the Russians are suffering in the famine districts. He pointed out that the Valley of the Volga, where the famine is desolating a region twice as large as France, is one of the great grain-producing areas of Europe and that we cannot afford to allow a great grain-producing area to lapse into desert land again.

It is a curious fact in psychology that we can often get more sense of what suffering means when we are told of the suffering of a single person than when we are told of the sufferings of a crowd.

Dr. Nansen's photographs helped us to realize that it is not ciphers in a volume of statistics, but individual human beings with a distinct resemblance to ourselves who are dying in Russia. He showed us, for instance, a dark, sad woman outside of a relief station. He told us that she would get no food because she had no ticket.

The Relief Commission knowing that it has not the funds or food to help everybody alive, has to choose a certain number of people in each village to whom to distribute food. It is better, they feel, to feed one man for a hundred days, than a hundred men for one day. Hence, they have to harden their hearts against appeals for food from those who are not on the list of ticket holders. It is one of the most heart-rending experiences in Russia, according to Dr. Nansen, to see some one like the dark, sad woman in the photograph turned hungry away from the food station, because she has no ticket.

Let us gather in the pennies, nickels and dimes, and large sums if we are so fortunate, and send them on, that a few more sad-eyed women and children may not ask in vain.

The European Aid Committee is just now in receipt of the following letter, from Mrs. Beatrice Ensor, 11 Tavistock Square, London, W. C. 1, dated 29th June:

Dear Miss Gray,

I am now able to send you the official receipts from Save the Children Fund 650 dollars and 100 dollars you so kindly sent for the Starving Children of Russia.

They have established a kitchen in Saratov in the name of the European Aid Committee and the 1855 dollars sent by you now stands to the credit of this kitchen. I enclose you some literature about it which shows that for each £100 sent one hundred children can receive a hot meal each day for five months. Lord Weardale and the Committee are most grateful to you for the splendid help you have given them.

ELLA L. CUTLER



Published Monthly.
Publication Office - - - - Mount Morris, Ill.

L. W. Rogers.....Editor
Gail Wilson.....Assistant Editor
826 Oakdale Avenue,
Chicago.

Entered as second-class matter October 28, 1920,
at the post office at Mount Morris, Illinois, under the
Act of March 3, 1879.

Acceptance for mailing at special rate of postage
provided for in Sec. 1103, Act of October 3, 1917,
authorized October 28, 1920.

Copyright, 1922, by the American Section of the
Theosophical Society.

SUBSCRIPTION PRICE - \$1.00 A YEAR

Change of address should be sent promptly to THE
MESSENGER, 826 Oakdale Ave., Chicago. We can-
not be responsible for lost copies. Writers of pub-
lished articles are alone responsible for opinions
stated therein.

The Travelers' Return

Mr. A. P. Warrington and Miss Marie Poutz celebrated the Fourth of July by again setting foot on American soil after more than a year abroad. Most of their time was spent at Adyar, and Sydney was visited on the return trip. Miss Poutz on landing immediately returned to Krotana and resumed her usual duties. Mr. Warrington stopped in the mountains about one hundred miles north of Los Angeles where he will remain for some months. He says his work will not be of a public character for at least a year. On her arrival in Los Angeles Miss Poutz was met by a large delegation of local members who heartily welcomed her. In the evening she spoke before Besant Lodge in most entertaining fashion of her sojourn in Adyar.

Mr. Fritz Kunz

With the Warrington-Poutz party, aboard the *Ventura* which docked at San Francisco early in July, was Mr. Fritz Kunz, manager of the T. P. H. at Adyar. Mr. Kunz, who was assistant general secretary in the early days of Krotana, has been in India for several years, dividing his time between educational work and business management. He will probably be with us for a year and there is good reason to hope that he may be induced to take the lecture field for a time.

Mr. Jinarajadasa Not Coming

Readers of THE MESSENGER will be eager to know the result of the invitation sent to the President's party at Sydney to extend the tour from Australia to the United States. We all knew, of course, that there was practically no hope that Dr. Besant could leave India now

for so long a time, but it was thought some of the others might do so. Mr. Jinarajadasa writes, however, that he is to remain for a considerable period in Australia after which he must return to Adyar, but that there is a possibility of a visit to the States next year. As for Mr. Krishnamurti and his brother, they are living in retirement with their tutor and desire to avoid all contact with the public.

An Open Door

Every thoughtful student of the occult knows that it is exceedingly good fortune to have the freedom that liberates one from the necessity of earning a living and also to have the opportunity to devote one's energies to theosophical work. A few members have come into that double good fortune recently and there is still an open door at Headquarters for others. A larger number of other members have volunteered part time at their homes and something has been found for most of them to do. In time the services of all of them will be accepted. There is still work for more full-time and part-time volunteers. Naturally, we are more interested in the services of those whose circumstances will permit them to reside in Chicago and join the growing Headquarters staff. There is no danger of overdoing it and anybody who can read and write can find useful theosophical work there. The various departments of publishing, propaganda and correspondence school (the latter not yet in operation) provide a wide range of activity from expert proofreading down to folding book circulars and putting pamphlets into envelopes. The propaganda work can be extended almost without limit and theosophical knowledge could be carried to thousands more than we are now reaching if we but had a larger headquarters working force.

Astral Art

Art as well as science is making its contribution to discovery that lies beyond the field of the physical senses. Some groups of paintings by Mr. Walker Beck which have been called "temperamentals" are clearly related to the borderland. Both in color and in form, Mr. Beck has achieved something as startling as it is new, and, according to *Current Opinion*, the artistic world is using such descriptive phrases as "line that carries over the edge of matter," "subconscious world," "sense of infinity," "realm of emotion," "psychic flashes," "revolution in art," to describe them. The critics rave over his colors and use such expressions as "glorious lights that were never on land or sea," "divine but maddening," "life essence," "reds strike sparks," "spirit blue," "blue beyond blue."

The student of occultism will not regard Mr. Beck's work as the puzzling mystery that it is to others. That an artist has become sufficiently

sensitive to bring into his waking consciousness something of the astral world is not surprising. We have been told again and again by those who know both worlds that it is impossible to describe that other life in language. To attempt to report it in form and color may prove to be exceedingly useful.

Generous Gift

When we bought the printing plant none of us concerned in the purchase had any other thought than that we would pay for it as things are usually paid for, but we were mistaken about that. One of our members who is much interested in giving Theosophy to the public, and who is enthusiastically in favor of the policy of getting things done, made a brief visit to Headquarters, looked the plant over, remarked that such commendable enterprises should be encouraged, and departed. A few days later he sent his check for five thousand dollars as a gift to pay for the printing plant, the only condition being that his name should not be made known.

That's what one may call practical Theosophy. A theosophist is to be judged not by what he says but by what he does. Somebody has defined money as accumulated energy. Some of us put a little energy into the theosophical work day by day and year by year. Others accomplish much the same thing by handing it in in a lump sum. In final results it is probably unimportant whether we are personally engaged in propaganda work or whether we make it possible for others to do it. By combined effort we get the work done and that is the most important thing in life.

It is to be hoped that this fine example of practical philanthropy will inspire to action other members who do their theosophical work with their money because they have not the opportunity to do it otherwise. The printing plant is paid for but it is not a case of "precious chances past away," as Malone put it. We need another five thousand dollars for additional building! As mentioned in *THE MESSENGER* for July it was at first thought that we must immediately put up a small structure on the rear of the premises, but Lieutenant Mayes cleverly utilized the basement for the present. That, however, was a temporary solution. Good management requires that we shall look ahead and not be caught napping with overcrowded quarters. What we must have is not a temporary structure in the rear but the extension of our Headquarters building to the entire available space of the lot. This can be done in such fashion that the building can be sold for an apartment or rooming house when we have outgrown it, as we should do in a few years. The estimate for the building and the heating plant is exactly five thousand dollars. Who's got it?

Service, Not Profits.

A correspondent desires to know what will be the probable annual profit from our book business. The purpose for which the book business was established was not to make money but to give service. It will, of course, be profitable but its financial gains will be absorbed in the service it will render in various ways. One of these will be to furnish books of good quality at reasonable prices, but the change from prevailing rates must be made gradually and cautiously as the business gets firmly established. Another way will be to furnish, at the customary price, a book of superior workmanship. This again should not be expected instantly of a business that is new and must employ such help as it can pick up and try out, but that is the ideal toward which we shall work—superior quality. The Ancient Wisdom should go before the public well dressed. Books are to our philosophy what clothes are to the business or professional man. To put out a theosophical book printed on poor paper, badly bound and containing many typographical errors is much like going on the platform dressed like a tramp to give a lecture on our sublime philosophy. Truly enough it would be better thus than not at all, but our very best is not too good. Another way in which profits will be made to serve is by advertising our literature and bringing it before the public. There are undoubtedly many thousands of readers of magazines who are ready for Theosophy but who do not know anything about our extensive literature merely because we have never yet been able to advertise it.

But again let it be said that these things cannot be done miraculously. A new enterprise must *grow* into success. In its first year it will necessarily have unusual expenses. Not only must the investments in stock and plant be heavy—which means a large interest charge to meet, but huge bills for freight shipments of two thousand miles must be paid, a working force must be brought together from various places, while the one who plans and directs must make occasional journeys to Headquarters for inspection and suggestions. All this is necessarily a charge against the business which it will not have when it is well settled and running smoothly. But the period of the enterprise's infancy will pass and then when the heavy cost of getting started right has been disposed of, its earning power will be turned into service exclusively, service to the members who buy books and to the general public.

A Road to Success

One thing that is largely responsible for the chaos that has for years existed in our public lecture work is the failure to book lectures far enough in advance. One type of letter that we get in reply to an offer of an engagement states that the lodge activities have ceased for the

summer and nothing can be done until autumn! It is just because many of our lodges have postponed everything until the activities of a new year begin that so much confusion exists. A lodge should make its arrangements for a long time in advance just as a business firm does. If merchants waited until autumn to order their fall goods and builders waited until construction should begin before ordering building materials, they would have the same sort of chaos and disappointment that has too long crippled our lecture work. Unless lecture engagements have been made before the summer adjournment for the ensuing year, a committee should be authorized to attend to it during vacation.

This year all of the lecturers who are to be in the field continuously throughout the season are being booked by Headquarters and the plan is to have the time of each one of them fully disposed of long before the season opens. Each lodge that is to have lecturers at all will have engaged them for the entire working year. Halls can then be engaged far ahead and other necessary arrangements can be made. The advantages of such a settled and seasoned program are enormous and will, of course, be reflected in increased audiences.

With the engagements all definitely settled, we should next turn our attention to systematic and effective advertising throughout the nation. I doubt if it would be an exaggeration to say that we are not utilizing two-thirds of our hall capacities for our public lectures. Indeed it may even be that, if we consider the lodges collectively, twice as many people could be seated. To be sure, there are very few places like Denver, for example, where the audiences seem to be very close to hall capacity, but in many other places, the percentage of empty seats is often distressing. This can be largely set right by proper advertising and here again Headquarters will help. High-class programs will be furnished, always at no higher price than the local cost, and delivered with parcel post charges paid. Other attractive kinds of advertising will be furnished if desired. Press reports for each lecturer will be prepared and sent free of charge of cost to each lodge where the lecturer has an engagement. All this work will be in charge of one person at Headquarters who will see to it that whatever matter is required at a given point is in hand a week before it will be needed. But this can be done only for those lodges which make engagements far in advance and also engage and report the name and location of the hall to be used.

Naturally, we shall not attain organized perfection this year, but we shall make an enormous improvement over the present "happy-go-lucky" methods. Already several of our lodges have permanent hall locations, which is a long step on the right way. With early bookings for

the entire season, with systematic advertising and press reports, with a capable member in charge of handling all this from Headquarters, and with the cordial co-operation of the lodges, it is safe to predict that we shall this year reach at least one-third more people than in any past year of our history and that the growth of the lodges will be in proportion to this extended propaganda.

Itinerary Problems

In pondering over "man's inhumanity to man" one often feels that it would be a fine idea to require all honest people to spend a week in prison so that they might know precisely what prison life is; and those of us who have managed the itineraries of a half-dozen lecturers often wish that those who lightly write "We don't quite like that date; please give us a different one," had our trying job! Here is something for officers and committees to think about:

Not one of our lecturers has an income. Each must earn a living, pay traveling expenses and (most of them) maintain a family. Therefore, the lecturer *must be continuously occupied*.

Four or five of them who work from September to June, plus one or two who go out but part of the time, must cover the entire United States—a territory about two thousand miles one way by more than three thousand miles the other way. Starting from either coast, a lecturer, by moving rapidly, can just manage one tour through the northern states and one tour through the southern part of the nation. It is surely obvious that the lecturer cannot give autumn dates to all places, or avoid spring months in all places and that he must be *somewhere* during the holidays. Since they cannot all possibly start from one place and follow a given route one month apart, but must move in opposite directions, occasionally passing each other in the same city, it is equally obvious that they must once in a while be very near together or else somebody must be idle or some city must miss having one of them.

We often get letters saying "We want only autumn lecturers," or "Our lectures must begin when we start the new year," or "We don't want any lecturers in December, it's too near the holidays," or "We can't take lecturers in the spring, it's too late," or "Don't send anybody in September; the people have not returned from their outings," or "We can't have two courses only two weeks apart," or "We want four lecture courses a year—September, December, February and April," etc., etc.

If the Society were able to deal with the lecturers as a business firm does with its employees, handing to each traveling expenses and a sum of money equal to what he could earn in another occupation, it would be a very different matter. We could then let him be idle with a clear conscience, but that is far from the situation. At

one of our Conventions a few years ago, a member said of such workers, "Most of us give a little of our surplus to the cause, but our lecturers go the limit *and give it all.*" Under the circumstances, lodges have collective responsibility towards the lecturers. If they do not make it possible for them to live by their work, we cannot have itinerant lecturers. Lodges can hardly say "We will take you only when it is most convenient, or at the time when the work will count for the most, and if that leaves you idle and on expense a part of the time, it is your misfortune."

One of our national lecturers who is often asked for by lodges will not be in the field at all this year because last year he did not get engagements enough to meet the heavy expenses. Another one, who is popular, sends word that

he cannot attempt going beyond a certain short distance. A third seems likely to meet the fate of the first mentioned in the near future.

If a lodge finds that a lecturer is not satisfactory and feels that the lecturers' work is negligible, or perhaps even harmful, it should decline the engagement without the slightest hesitation, no matter who offers it. The welfare of Theosophy should always be the first consideration and no personal friendship or sympathy for the lecturer should have the least weight when considering a proposed engagement; but if there is no question of fitness, then lodges should cheerfully co-operate in keeping the lecturers busy, remembering that with all the difficulties we have to contend with, few of us ever get exactly what we want.

Suggestions for Lotus Group Work

By Mrs. Vida Reed-Stone

Our National President thinks it would be well if the Lotus Groups of America followed some definite outline of work during the coming season. We, who have studied the principles of Theosophy, know the power of thought and realize that by concerted effort along a definite line the different groups would be able to help each other in an unseen way, and the children would be influenced by the sustained plan of thought and action carried on by the Lotus Group teachers. As the Lotus Groups will soon re-open for the winter and new groups will be formed, the following program is arranged for those who wish to fit in with the national plan. Initiative and complete freedom of thought must be used by each teacher in the working out of the details. In fact, the outline and references are just suggestions and are valuable only in so far as the individual teachers feel they can be adapted to the needs of their particular groups.

The following outline for the season 1922-23 is based on these fundamental truths of Theosophy: (a) The Immanence of God; (b) Evolution; (c) Reincarnation; (d) Karma; (e) Knowledge of the Super-men; (f) Life after Death. These may be adapted and other subjects related to them.

OUTLINE FOR SEASON 1922-23

September—The One Life

1. The World's Father.....Theosophy for Little Children—Codd
2. Brotherhood.....First Steps in Theosophy—Mallet
3. Our Duty to the Lower Kingdoms.....Theosophy for Beginners—Christie
4. Brotherhood Applied to Our Fellow Man At the Feet of the Master—Alcyone

October—Evolution

1. God's Plan.....Books same as September
2. The Kingdoms of Nature
3. The Law of Rebirth
4. The School of Life

November—Karma

1. Man-made Laws
2. Nature's Laws
3. Moral Laws Applied to Rebirth.....Karma—A. B.
4. Results of Acting, Feeling, Thinking

December—The Great Brotherhood

1. Work of Manu and World Teacher
2. Life of the Christ.....The Great Teachers—Whyte
3. Meaning of Christmas.....Esoteric Christianity—A. B.
4. The Coming World Teacher.....Bible

January—Our Solar System

1. Chains
2. Planets.....Man, How, Whence, Whither—C. W. L.
3. Races—Continents
4. The Heavens

February—Man and His Bodies

1. Physical Body
2. Astral World
3. Mental World.....Thought Forms—A. B.
4. Thought Forms

March—Life After Death

1. Sleep—Dreams
2. Astral Life
3. Mental Life
4. Heaven Life

April—Fairy Kingdoms

1. Earth
2. Water
3. Air
4. Fire.....Hidden Side of Things, Vol. 1—C. W. L.

May—Symbolism

1. Flags—Encyclopedia
2. Crosses
3. Stars
4. T. S. Emblem

June—The Theosophical Society

1. Theosophy, What Is It?..Primer of Theosophy

2. Our Master
3. Leaders, Past and Present
4. The Future Colony

A large field of material is given here and it may be that only one or two of the sub-titles will be needed for the month's work, or the group may wish to use only the main subjects and fill in the four weeks' work in some other way.

Where the group is large enough to form two classes the following method may be used:

Older children read, study and discuss the lesson, using a text-book. Lessons can be reviewed to advantage by having the children make out questions on slips of paper, these to be put into a basket and passed around. Each child draws one and answers it. This method organizes their thought on the subject, and develops self-expression.

If most of the children come from non-theosophical families, other subjects may be substituted for those which are purely theosophical, such as, "The Lives of Great People—Joan of Arc—King Arthur—Abraham Lincoln," and others; those lives which have embodied the great ideals of heroism or self-sacrifice.

To carry on the month's work effectively the lessons may be worked out in the following manner: The first Sunday the topic of the month may be discussed; the second Sunday, short platform talks given by the children; the third Sunday, a story illustrating the subject read; the fourth Sunday, drawings made, illustrating either the story or some part of the month's study. Children always enjoy concrete work, and if each

child has a portfolio bearing his name he can keep his papers and drawings and take home at the end of the year, or bind them into a little theosophical book, his first contribution to the world's work. Little children can collect pictures from magazines illustrating the subjects studied and can paste these into a scrap book, printing the titles at the top of the pages. Of course, the above outline of study will have to be much simplified if the group is made up of very small children. A plan of work for very young children will be submitted next month.

The children enjoy dramatizing the lives of their heroes, and the corresponding virtues are thus built into their own characters.

Please, fellow-teachers, send in your suggestions. You may have ideas which would be of value to us all. Would each member who has charge of a Lotus Group send in such information to this office? We have no record of the Lotus Groups at present existing. We need to know of and to help each other. And in the Lodges where there is no Lotus Group at present, is there not some member willing to hold aloft the torch of truth for the children of his center? The personal sacrifice of time will be amply repaid, I assure you, by the love which will flow back from these little ones to your own heart and by the joy which will be yours as you look into their radiant faces and realize that you have passed on to them a Knowledge of the Plan.

Address all communications regarding Lotus work to Mrs. Vida Reed Stone, 2572 Glen Green, Los Angeles, California.

Children of India League

The *Bharata Samaja* (Children of India League) was started in December, 1920, for the liberalization and internationalism of Hinduism. Its object is to strengthen and broaden the basis of Hinduism, (1) by emphasizing the essentials of Hindu religion and philosophy as a working creed for daily life, (2) by replacing the complex scheme of rites and ceremonies by a few simple rules and forms for personal discipline, worship and ritual, and (3) by providing facilities for the re-admission to Hinduism, through membership of the Association, of persons who have been converted to other faiths, and for the fresh admission thereto of persons who, though not originally Hindus, are deemed qualified to be admitted by reason of the known purity of their lives.

The *Samaja* has secured for its own Temple a site ninety feet square on the Adyar Theosophical Compound, and Mrs. Besant laid the foundation-stone, May 1, 1921. The original idea was humble, but the importance of the movement has grown and now the managing body hopes that the Temple may become a powerful centre for the use of the Rishis and Devas for the spreading of pure Hinduism and for the helping of India. Being anxious to complete the work the leaders of the movement are asking the sup-

port and aid of well-wishers all over the Motherland, and indeed of the world. All inquiries may be kindly addressed to Mr. C. Subbaramayya, Theosophical Society, Adyar, Madras, India, and all contributions sent to him.

A Pledge of Appreciation

The Secretary of the Toronto (Canada) West End Lodge sends a copy of resolution passed at a recent regular members' meeting.

Resolved, that having in view the renewed attacks upon Mrs. Annie Besant, President of the Theosophical Society and her friend and co-worker Mr. C. W. Leadbeater, we the members of the Toronto West End Lodge of the Theosophical Society in regular meeting assembled, hereby declare our appreciation of their faithful and effective continuance and amplification of the teachings and high ideals inculcated by Madam H. P. Blavatsky, their patience, tolerance and magnanimity under vindictive and malevolent attacks, and their unflinching devotion to the cause of Theosophy, and that we assure them of our continued and increasing confidence in them.

Many Lodges in our own Section have passed similar resolutions and have sent them to THE MESSENGER, but as space does not permit the publication of all we grant this courtesy to the Lodge from over our northern border.

THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY

Notice of Thirty-Sixth Convention

The convention of 1921 ordered that the annual meeting of the Section for 1922 should be held in Kansas City, Missouri, therefore the following notice is given:

The Thirty-sixth annual convention of the American Section of the Theosophical Society is hereby called to convene in the City of Kansas City, State of Missouri, on Monday the 18th of September, 1922, at 10:00 o'clock A. M. in the Hotel Baltimore for the election of certain officers and the transaction of such other business as may properly come before it. This annual convention will adjourn from time to time until its business is finally finished and may hold any of its subsequent meetings as it shall elect.

The present incumbents of the elective offices whose terms of office expire upon the election of their successors are: Claude L. Watson, Vice President; C. F. Holland, Eugene Munson, Charles Weschcke and Miss Gail Wilson, members of the Board of Directors and Francis G. Hanchett, member of the Judiciary Committee.

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

IMPORTANT TO MEMBERS

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

1. Sign the proxy on the form below, inserting therein the name of any person whom you may desire to act for you at said convention.

2. Cut off the said proxy and mail the same immediately to the Section Secretary at 826 Oakdale Ave., Chicago, Ill., with the word "PROXY" marked on the envelope. *Put the proxy alone in the envelope.*

3. Notify by letter the person whom you may choose as proxy, of your action in so doing.

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

Fraternally,

H. PEARL MARTIN, *Secretary of the Section.*

By order of the National President.

PROXY

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

.....with full power of substitution in the premises, to be my proxy, to vote in my name in the thirty-sixth annual convention of the said Section to be convened in the year 1922 and in any adjournment or adjournments thereof, and to act for me in said convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

All previous proxies are hereby revoked.

Given under my hand and seal this.....day of....., 1922

..... (SEAL)
(Write name plainly)

Member of Lodge located at

(or state if member-at-large)

Obtain Certificates

Members attending Convention are urged to observe the instructions given by the Kansas City Lodge officials when purchasing their railroad tickets. Those traveling but a short distance may not wish to be troubled because the saving is so small, but they must remember that no reduction can be obtained unless there are 250 certificates vised at Kansas City, so the neglect of a few to ask for a certificate when purchasing their going ticket may mean the loss of a very appreciable reduction to those members coming from a distance.

Proxies Necessary

The revised By-Laws provide for the election of all officers and directors by mail ballot, but in order that an election can occur but once in three years as provided by the Seattle Convention, it is necessary for the terms of all elected officers to run concurrently. Therefore we cannot avoid the use of proxies at the coming Convention. All members should fill out the blank appearing in THE MESSENGER and mail it as directed even if fully intending to attend the Convention. Then if the member appears, the proxy by that fact becomes invalid, but if he does not appear his proxy can, of course, vote in his stead.

Thank You!

The co-operation of Lodge Secretaries and members in the effort to comply with the revised By-Law, which requires payment of dues one year in advance, is indeed appreciated. The result has been splendid.

H. PEARL MARTIN,
Section Secretary.

A Form of Bequest

To answer several inquiries that have come to Headquarters, and to remind others of the form to use should they wish to bequeath some portion of their estate to the Theosophical Society, the following suggested form is reprinted:

I give and bequeath to the American Section, Theosophical Society, incorporated under the laws of the State of Illinois, September 21, 1911, the sum of to be paid within after my decease exclusively out of my estate not hereby specifically disposed of, as I may by law bequeath to charitable purposes, and I hereby charge such part of my estate with the said sum, and I direct that the receipt of the said Society as provided for in its rules shall be a sufficient discharge for the said legacy.

Pacific Coast Branch Discontinued

When the book stock of the T. P. H. at Krontona was taken over, there was on hand a large amount of unfinished work and it was necessary to continue the bindery for some months in order to complete it. Meantime the possibility of continuing a Pacific Coast branch permanently was carefully considered. After an experience of six months, it has been demonstrated that it is at present impracticable. Therefore the Pacific Coast branch has been discontinued and the entire stock has been shipped to Chicago.

Want No Proxies

Mr. A. P. Warrington and Miss Marie Poutz make a special request that their friends will send them no proxies for the Kansas City Convention.

SPECIAL NOTE: DO NOT FILL IN THIS SIDE

PROXY BY SUBSTITUTION

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

* * *

I hereby appoint.....to represent me in 1922 convention and to exercise this vote thereat with full power of substitution.

(Signed).....

Original Proxy.

What Lodges are Doing

Central Lodge, New York

Central Lodge, New York, is moving to its new home on the second floor of 9 East 41st Street, just off Fifth Avenue. Public lectures during the summer months will be held at 11 on Sunday mornings, and a special study group will meet every Thursday evening at 8:15. The new rooms will be homey and restful and the Lodge looks forward to bringing Theosophy to many new people.

Tacoma Lodge

Tacoma Lodge reports that another year's work has been completed, and that their Lodge home, purchased over a year ago, has been redecorated, and that the grounds have been placed in excellent condition. The main obligations and largest payments have been met, so that now it is just a matter of meeting the small payments regularly. Tacoma Lodge is certainly to be congratulated.

Paterson Lodge

Paterson Lodge program gives a suggestion to those Lodges that depend too much upon visiting lectures for their public work. The heading is "Theosophical Lectures by Members of Paterson Lodge, Theosophical Society." The schedule sent in shows four well chosen subjects to be discussed by four different Lodge members—and Paterson programs always specify that no lecture is longer than thirty minutes. With the month of June of this year, the Lodge completes a two years' course of one hundred and nine theosophical lectures.

Besant Lodge, Seattle

The new Besant Lodge of Seattle, Washington, issues a weekly bulletin, very simply printed, telling the Lodge news and closing with some big theosophic principle. Looking over the five bulletins at hand, the most striking achievement is the purchase of a building lot, 50x100 feet, upon which the new Lodge home will be erected. Pledges already made now equal the price of the lot; the architect, who is donating his services, is at work on the plans; and all goes well for a splendid new theosophical centre which shall be permanent because owned by the Lodge. Another item of interest in the bulletin is the plan for the careful and business-like allotment of time on Lodge meeting night: First music and meditation; then fifteen minutes devoted to organization; then chimes announce the close of this period and the beginning of the study hour, at the close of which the chime peals for the final meditation. This method properly proportions the evening's time to the various needs of the Lodge.

Santa Cruz Lodge

Santa Cruz Lodge was re-organized March 13, 1922, and has now a membership of nine. Soon after reorganization it moved into Room 14, Santa Cruz County National Bank, which is used for Lodge and class meetings, also as a read-

ing-room and loaning library. Regular Lodge meetings for members only, are held on three Wednesdays of each month—an open meeting being held the first Wednesday of each month, to which friends are invited, and which is in the nature of a social gathering. On each Monday is held a class for theosophical study, open to the public. At present the class is studying *thought power*, having just finished the *riddle of life*. At the regular meetings the subject for study is *First Principles of Theosophy*, by C. Jinarajadasa. The reading-room is open on Monday and Saturday afternoons from 1:30 to 4:00, and on Tuesday evenings from 7:30 to 9:00.

A loaning library of nearly two hundred volumes, and a reference library of thirty volumes are at the disposal of the members. The propaganda of the Lodge has not yet been large. In May Miss Elaine Scribner gave a series of lectures covering two weeks, which were quite well-attended, and were the means of bringing the Lodge activities before the public.

The Lodge will be glad to welcome at its room any T. S. members who may be passing through Santa Cruz. The Secretary, Mate L. Middour, can be reached by telephoning 335.

Annie Besant, Cleveland

The president and secretary of the Cleveland Annie Besant Lodge, noting the National President's suggestion for more attention to the social side of Lodge activities, report the following for that center:

We are happy to be able to tell you that Annie Besant Lodge T. S., Cleveland, Ohio, has not neglected that phase of T. S. work. On the first Friday of each month, after our business meeting, we turn the rest of the evening into a social, with program usually as follows: a very short talk by the President, music, conversation and refreshments. We feel that in this way we can become better acquainted with the new members and with those non-members who attend our meetings regularly.

On June 19th two of our members, Mrs. Molsted and Mrs. Rocher, entertained the lodge members and friends at a garden party at Mrs. Rocher's home. In a beautiful yard with trees and vines and bowers of pink rambler roses and a velvety lawn lighted by Japanese lanterns and decorated with American flags, we had a delightful evening. There was dancing and games on the lawn until 9:30; then we went into the apartment to enjoy vocal and instrumental music, and last but not least refreshments—sandwiches, punch, ice cream and cakes; all served from a table that was a joy to behold with its white, rose-decorated covering and great bowl of pink roses in the center; more music, and then home after a very happy evening.

On Friday, June 23rd, our last meeting for this year, we formally admitted all the members who have joined our ranks this season. The President gave a short address to the new brothers,—then some good music, and lastly ice cream and cake and a social time.

Book Reviews

The Future of Indian Politics: A Contribution to the Understanding of Present Day Problems.

In Annie Besant's latest book, you will find two principal reasons why India demands home rule. First, because freedom is the birthright of every nation; and second, because her most important interests are now made subservient to the interest of the British Empire, without her consent and her resources are not utilized for her greatest needs.

The book (316 pages, an appendix, and index; Theosophical Publishing House; \$1.75) gives a very complete record of our beloved leaders' activities in Indian affairs. Ever since her arrival in India, Mrs. Besant has devoted a large amount of time and thought to the political life and affairs of India. This one realizes more thoroughly by a study of this book. Numerous newspapers and leagues founded by her have been allowed to run for a short time, and then stopped by the British Government. In several instances, large fines have been imposed on the claim of sedition. The cooperative movement, however, continues to attract more attention and make new converts daily. This movement, of course, is in active opposition to the non-cooperative movements, headed by Mr. Gandhi, who refuses to have anything whatsoever to do with British rule.

Students of East Indian history will find Mrs. Besant's book indispensable. It appropriately ends, "Peace to all beings."

PAULL BARENT.

Our Infinite Life: By William Kingsland Publishers, George Allen and Unwin, Ltd., London. 200 pages.

From the author's preface we learn that *Our Infinite Life* is a re-written and condensed version of a previous larger work, *Scientific Idealism*, now for years out of print. The first chapter, "Our Rational Nature," opens with the age-old enquiry about Life in general and our own individual life in particular. "With a few the problem is a highly metaphysical one. With many it is emotional rather than intellectual. With most it is mainly material: the problem of daily bread—or daily pleasure." Other chapters: "Facts and Theories," "Matter and Substance," "Substance and Life," "The Individual and the Universal," "Evolution," "Mind and Matter," "The Higher and the Lower Self," "Good and Evil," and "Our Infinite Life." Through the whole book runs a rare mysticism, with corroborations brought from the teachings of the Buddha and other great world teachers, and also from the findings of modern psychologists. Each chapter is closed with a summing up of all its points into certain principles, which principles are numbered consecutively, there being forty

in all. As an example, Principle number sixteen is: *The natural laws of any particular Plane may be transcended by the operation of Energy brought in from a higher Plane, but are never broken or abrogated thereby. Since 'Nature' is the Whole Cosmos, nothing 'Supernatural' ever occurs.* The book is wrought in deep sincerity and merits the attention of those who appreciate mystical subjects being handled with the care and accuracy of the scientist.

A. W.

Practical Self-Help: By Christian D. Larson. Publishers, Thomas Y. Crowell Company New York.

This *Practical Self-Help*, another of the Larson books, is of the better type of New Thought products. While dwelling constantly upon self-help and how best to further one's own good, still all the instructions and suggestions are well principled. It is a treatise on positive building, controlled circumstances, self confidence, and gained ambitions. Much thought is given to the elimination of worry, the great destroyer. The writer contends that the time will come when worry will be placed in the category with other dissipations which wreck the health. The principle which the author holds should be made known to every human being, and with which he sums up his discussion on "Self-Help," is *The power of the inner life to respond absolutely to every need, desire or demand of the outer life.* On the whole, it is a constructive, well thought out writing which would be of great value to the man or woman who is ill equipped to meet the world of today.

A. W.

Caesar's Column

Ignatius Donnelly is the author of *Caesar's Column*. Since he is also the author of a book on Atlantis, he may have had some psychic powers. He says in the foreword to *Caesar's Column*: "Believing as I do that I read the future aright, it would be criminal in me to remain silent." The story is one concerning the twentieth century in its latter decades. The scene is the United States. The venality of the author's own day has continued. A few men possess all the wealth; the masses are starving. These conditions obtain not only in our country but all over the world. However, the people are not without their retort. From their ranks has been formed a great brotherhood of destruction. Its members number a hundred million. The executives of the brotherhood learn of a plot of the rulers to discover through a spy the date set for the uprising, kill the spy, and bribe the commander of the country's air fleet to drop his bombs upon their oppressors instead of upon the barricaded people. Destruction in a single day falls upon the civilized world,

for similar uprisings have been planned elsewhere. A half-crazed giant of a brute, Caesar Lomellini, commander of the destroyers, before he is murdered for his excesses, orders the erection, in his honor, of a huge column composed of a fast-setting cement and a quarter of a million dead bodies. The other leaders make an attempt to stay the utter lawlessness which has now broken forth, but it is too late. They depart for the highlands of Africa in one of the traitorous air vessels. There they set up a liberal government which endeavors to avoid the evils of those just overwhelmed. The aim of the author is evidently to paint such a disagreeable picture of the inevitable outcome of the present

system that we shall be impelled to change it before things have gone too far. Mrs. Besant says that there are two ways of change: one holding the thought of the ideal conditions, the other picturing the results of evil unrestrained. In *Man; Whence, How, and Whither*, the first plan is followed. The future is drawn as it must be if all goes as it should. The Christ gives to the world a religion satisfying the higher level of evolution it has reached; and the reincarnation of Julius Caesar draws together all the nations into an harmonious whole. Theosophists should reflect that their own right thoughts and right actions will greatly assist the coming of the good.

E. K.

Among the Magazines

Theosophy in Ireland

Theosophy in Ireland, Volume I, Number 1, for January, February and March, comes very neatly mimeographed and bound in a dark green cover. It is a quarterly magazine, devoted to the interests of the new Irish Theosophical Society. We learn from the account of the second annual convention, held in February, that Mr. P. L. Pielou has vacated the post of General Secretary to take up other theosophical work, his successor being Mr. Wm. R. Gray. A story of the early days of the Society in Ireland, written by Mr. Pielou, tells of the old Dublin Lodge, which was the third or fourth Lodge to be granted a charter after the founding in 1875. In that Lodge gathered a brilliant band of students, numbering among others George Russell (AE), W. B. Yeats, Dan Dunlap and James M. Pryse. The Dublin Lodge lasted about twelve years, and finally was disbanded.

The Theosophist

"The Watchtower" for May outlines Dr. Besant's contemplated trip to Australia. She expected to leave Adyar with Mr. Warrington April 22nd; arrive at Colombo on the 24th; leave the same evening by the steamer *Orsova*, reach Fremantle May 4th; reach Adelaide May 8th; reach Sydney May 10th and remain there until June 1st or 2nd. Another item of interest in this *Theosophist*, is an account of a strange visitor at Adyar, one Swami Sitaramji, who has spent twelve years in the forests cultivating his peculiar line of art, which is "all-devouringness." He eats, without any particular concern, poisons such as mercury and nitric acid; also glass, iron nails, live charcoal, and other such pleasant provender. He also prepares medicines, based on his knowledge of the inner constitution of the body, and has received medals for his cures. In this *Theosophist* Charles Whitby concludes his "Strindberg"; Lieut.-Colonel H. A. Newell cites his reason for witnessing one-fifth only of the bull-fight his curiosity led him to attend in Burges; F. A. Lamprell writes on "A

Search for Nothingness." An unsigned article tells "The Message of the L. C. C."

The June *Theosophist* carries "Internationalism versus Nationalistic Rebellions," by D. Rudhyar, which is one of the outstanding features of that issue. The Watch-tower is devoted chiefly to Adyar news, and to the president's all-important visit to Australia. E. A. Wodehouse contributes two exquisite sonnets.

Theosophy in England and Wales

The May issue of *Theosophy in England and Wales* includes the General Secretary's annual report, showing a steady growth. The total membership is 5,261, with 145 Lodges and 42 Centres. A. E. Powell writes for this number on "Vision through Music."

The June *Theosophy in England and Wales* carries the news of the birth of a new Section of the T. S., that of Wales. Delegates from all the Welsh Lodges met at Shrewsbury, April 29th and 30th, this meeting being presided over by the General Secretary, Major D. Graham Pole, and it was recommended that application be made to the President for a charter for a Welsh National Society. The headquarters will probably be at Cardiff.

Also received: *Adyar Bulletin*; *Theosophy in Scotland*; *Theosophy in New Zealand*; *Theosophy in South Africa*; *The Message of Theosophy*, Burma; *Theosophy in India*; *The Occult Review*; *Reincarnation*, Chicago; *The Vegetarian Magazine*; *Juliaetta*, Idaho; *Theosophy*, Los Angeles; *The Starry Cross*, Philadelphia; *The Masonic World*, Rome, Ga.; *Revista Teosofica Chilena*, Valparaiso, Chile; *Teosofia en el Plata*, Buenos Aires, Argentine; *Revista Teosofica*, Havana, Cuba; *Problemeroog Viden*, Copenhagen, Denmark; *Teosofisk Tidskrift*, Stockholm, Sweden; *Theosofisch Maanblad*, Weltevreden, Dutch East Indies; *Teosofi*, Finland; *La Estrella de Oriente*, Nicaragua; *Theosophia*, Amsterdam.

"The Heart of America"

The Convention will meet in Kansas City, Missouri, beginning September 16th and continuing until the 20th.

Kansas City uses as its slogan: "The Heart of America" owing to its geographical position and the great network of trunk line railroads centering there. These great arteries of commerce, radiating in all directions, receive and distribute the life currents of the nation, which are fast making it a center of art and culture which, like will, may become a power for good or evil. We as theosophists should bring to such a center the thought matrix that will cast forth a current of new life, not only through the theosophical channels, but into that great public mind that feeds upon this center. It becomes the duty of every theosophist to take advantage of this great opportunity. To this end, untiring effort is being made to make it easy for you to attend. There are no long, cross-country jumps; no exorbitant railroad fares—price and half for the round trip.

The Kansas City Lodge extends a cordial invitation to every member in the wide world to come. The Chamber of Commerce, the City Clubs, the City Officials and the Governors of the great states of Kansas and Missouri all invite you to this great city of beautiful boulevards and beautiful homes, but more than all of these is the hospitality that flows from the individual hearts that go to make up the Great Heart that pulsates for a nation.

International Correspondence League

A new Order of Service has been founded—The International Correspondence League—and word comes from the English-Welsh Section that "The object of the League is to serve the International Theosophical Society, and the Theosophical Society Order of Service by regular correspondence between members of the League in all parts of the world." The purpose, as will be noted, is to further the international spirit and to bring theosophists in all parts of the world a little closer together by familiarizing members everywhere with the theosophical work all over the world. Miss Bonner, at 3 Upper Woburn Place, London, W. C. 1, is the secretary.

Section Dues

If your Section Dues have not been paid, please attend to it at once—*Lodge Members* pay dues to their *Lodge Secretary* and *Section Members* pay to *Section Secretary*, 826 Oakdale Ave., Chicago. This urgent call is made on account of the new By-Laws which require payment of dues by July first. According to this ruling, those who have not paid will receive no MESSENGER after the July issue.

Deaths

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

Name	Lodge
Mrs. Irma B. Dryer.....	Hollywood-Freeport Lodge
Mrs. Helen R. Tindall.....	Washington Lodge

At Represa

The June MESSENGER was in error when instructing members to send what magazines and books they had for the Represa study class to the class Secretary. They must be addressed to the Prison Library, care J. J. Smith, Warden, Folsom Prison, Represa, California.

The secretary of the class, who has been one of the most active members, was to have his release July 12th. The work is to be carried on by the vice-president H. C. Dill. The report of the class work shows that an average of seventy men meet each Saturday afternoon to study Theosophy within the prison walls. And on almost every Sunday, whenever circumstances permit, they meet again for a musical program with readings from some theosophical book.

DeBit Withdraws

Ralph M. DeBit, who did some lecturing on Theosophy, but who was not an official lecturer, has severed his connection with the Theosophical Society.

Financial Statement, Month Ending June 30, 1922

May 31. Cash on hand and in Bank.....		\$5,089.90
Receipts		
Section dues and fees—1921-1922.....	\$ 3.83	
Section dues—1922-1923.....	4,753.72	
Messenger allotment from dues.....	665.65	
Messenger subscriptions and sales.....	11.95	
Messenger advertisements.....	40.00	
Publicity donations.....	79.25	
Special purpose funds.....	441.00	
Bonds payable.....	150.00	
Book sundries.....	.68	
Exchange paid by members.....	.60	
Account visiting lecturers' expenses.....	44.30	
Printing Department.....	1,500.00	7,698.95
Interest on money in bank.....	7.97	
		\$12,788.85
Disbursements		
Sundry administrative expenses.....	\$ 244.66	
Office pay-rolls.....	551.58	
Headquarters rentals		
Lights etc.....	\$260.70	
Sub-rentals.....	259.41	1.29
Refund dues.....	41.33	
Messenger printing and miscellaneous	208.02	
Publicity expense.....	29.51	
Special funds—Russian relief etc.....	4.17	
Suspense.....	106.38	
Investment Bank Department.....	1,485.00	
Book account sundries.....	6.33	
H. H. supplies.....	4.73	
Mortgage payable.....	100.00	
Interest on mortgage.....	21.50	
Printing Department—Press etc.....	2,545.17	5,349.67
Cash on hand and in bank.....		\$7,439.18

Publicity Department

It would be very helpful if the Publicity Managers of the various Lodges would announce themselves to the Publicity Department. So far only two have done so.

In the July 13th number of "Life" there appeared an advertisement directing the reader to write the Propaganda Department if they wanted to find out about Theosophy. One can look it up, if interested in the wording of the ad. This work is being done by a "friend" of the Department and we hear that advertisements of like nature are to be put in other magazines and papers. The results of this method of advertising will be watched very closely.

The Publicity Agent of the Lansing Lodge is running an advertisement in the newspaper of that city once a week for the entire summer. This work cannot help but bring results. As soon as the results of these ventures are known they will be published.

Any one with a library who would care to loan books to people, who call for more information after they have received the set of pamphlets, can be kept fairly busy, if they will attend to this work. If there can be found one such worker in each State, the Publicity Department could add the enormous value of our books to the publicity work. Theosophical books on shelves have no opportunity of doing propaganda work. Put them to work.

The leaflets are nearly ready for the press. An effort is being made to have them put into a more attractive form, and if this is not successfully done this time, the effort is to be made again. With our own printing machinery installed we have a distinct advantage in getting out our literature. Large quantities will not be so necessary now and we can do a little experimenting and finally find something that is suitable for all kinds of work. Anyone interested in the work of propaganda will help this work if they send in their ideas along this line. We may be able to combine the various ideas and find something suitable.

As was pointed out in the last month's announcement, the efforts made in giving better printing and quality of paper depend entirely upon the financial support given to propaganda. In looking back over the past seven years of the work of spreading Theosophy by this organization, there is found a monthly appeal for finances to keep it running. If the energy spent in the constant effort to get the necessary funds could be put to work in other directions, much more could be accomplished in actual propaganda work. Why cannot the Publicity Agents in every Lodge take this work in hand and see that there is a generous amount sent in from their locality? Funding the Department is as much a part of the work as anything else.

WM. M. MAYES.

Publicity Donations, June, 1922

Oklahoma City Lodge.....	\$ 4.00
Clifton D. Benson of Miami Lodge.....	10.00
Madison Lodge.....	5.00
Lily Butzer.....	1.00
Akron Lodge.....	3.00
Annie Besant Lodge of Cleveland.....	5.00
Besant Lodge, Tulsa.....	2.00
Mrs. Belle Kempter Superior North Star Lodge.....	3.00
Gulfport Lodge.....	1.50
Syracuse Lodge.....	1.00
B. H. Enloe Nashville Lodge.....	2.00
Besant Lodge of Krotona.....	1.00
George W. Welch Boulder Lodge.....	1.00
Elizabeth Fisher Queen City.....	.75
Mr. L. W. P. Fogg LaGrange.....	6.00
Mrs. Hagel Patterson Stewart.....	20.00
Anna M. Brinkley Besant of Krotona.....	1.00
Mrs. Jane Langley Walters.....	5.00
Little Rock Lodge.....	1.00
Oklahoma City Lodge.....	1.00
Total.....	\$74.25

Theosophical Classics

The Messenger first page once more draws the student's thoughts to *Light on the Path*. The fifth rule is repeated, omitting the extended note, and is followed by the three which are always associated with it. Then come those four that deal with the desire for the unattainable. This is a book of books, to be read and to be meditated upon along all the way.

SPECIAL OFFER of PRESERVED FIGS

We have purchased and preserved a part of the local supply of the small and delicious Celeste Fig, and feel sure that our customers will appreciate the opportunity of obtaining from us a supply of this most wholesome and delicious fruit. The figs are preserved in a heavy, pure sugar syrup and are packed in pint cans of one pound, two ounces, net weight. We offer them for immediate delivery at the exceptionally low price of \$5.40 a dozen cans, prepaid. Send us your order at once as the supply is limited.

At the same time you should also purchase a supply of the ideal protein food and meat substitute,

WATSON NUTMEAT

One dozen 1 pound cans, \$5.40; one dozen 1-2 pound cans, \$3.75. Prepaid to any point in the U. S. A.

"IT TASTES GOOD"

Send for complete list of our Pure Health Foods.

WATSON FOOD PRODUCTS CO.

Box M-305.

FAIRHOPE, ALABAMA

The Pacific Coast Branch Discontinued

A communication from the National President states that the building in which the Pacific Coast Branch of the Theosophical Press has been housed is sold and our branch has been ordered to vacate. The Board of Trustees has therefore decided to discontinue the western branch and transfer the stock and equipment to Chicago. In the future our customers are requested to send all orders and other communications direct to the Chicago office.

"First Principles of Theosophy," by C. Jinarajadasa, is being revised. We therefore do not expect to be able to fill orders for this book for several months.

BOOKS NOT IN OUR CATALOGUE

We have on our shelves a number of books, all valuable in their special line, but not listed in our catalogue. Our supply is limited and we promise to fill orders at the following prices only as long as our stock lasts.

THEOSOPIY IN RELATION TO HUMAN LIFE.

Annie Besant.

Contains four lectures given at Benares in 1904, wherein our president deals with the four important phases of human life: Religion, Sociology, Politics and Science.....\$.75

THE TURNING WHEEL.

Mary E. Wilkinson.

This book shows, by quotations from their writings, that reincarnation was accepted by the greatest philosophers and poets of all countries.....\$.60

THE BRAIN AS AN ORGAN OF THE MIND.

Bastian.

This is one of the International Scientific series. It is very complete, contains 184 illustrations and gives information that is of great value to students both from the physical and occult point of view.....\$1.75

THE SPIRIT OF THE UNBORN.

By Two Workers.

This book claims to voice a plea on the part of the incoming spirits of the new race for better bodies—to be a preparation for the coming race.....\$1.00

THE FEAST OF YOUTH.

Harindranath Chattopadhyay.

Do not think that this is merely an effort at verse making. In reading it you may feel the glow of the divine fire of the true poet.

Ecstasy.

*Fashion a banner out of my desire,
And float it on Thy palace, secret
King!*

*Cleanse Thou my life with rich re-
lentless fire
Of endless suffering.....\$1.00*

LOTUS SONGS.

A collection of Songs with music suitable for Lotus Circles and other theosophical gatherings.....\$1.50

OCCULTISM FOR BEGINNERS.

William H. Dower.

Gives interesting information about those but little understood organs, the pineal gland and the pituitary body. Paper.....\$0.35

EPHEMERIS FOR 1920.

Raphael's Astronomical Ephemeris of the planets and houses for 1920, with tables of houses for London, Liverpool and New York.....\$0.35

BOOKS BY B. P. WADIA

The following books deal with some of the social and economic questions that are becoming more and more prominent every day, not only in India but in every country in the world:

Problems of National and International Politics.....	\$.35
Labor In Madras.....	.80
Aims of the Labor Movement In India35

All Orders Will Receive Our Prompt Attention

The Theosophical Press

826 Oakdale Avenue

Chicago, Ill.