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## Flowers and Their Evolution

By W. SCOTT LEWIS

WHEN springtime comes and vegetable life, awakening, presses down into incarnation in a myriad beautiful forms, there are few who can resist the lure of the hills, or fail to delight in the delicacy and fragrance of their floral covering. At such a time it is easy to contact the finer forces of nature and feel our life fundamentally one with this multitude of little lives so eagerly pushing upward toward the light.

However interesting these forms may be to the botanist, and however beautiful they may seem to the plant lover, they are vastly more interesting and beautiful to the student who understands the life as well as the form, and senses its true relation to the great evolutionary scheme of which we are all a part. It not only adds to our interest to be able to mentally fit the entire vegetable kingdom into the great world plan, but it is also a fascinating study to take individual families, genera and species and place each in its own little niche. We are able to do this because the study of a body often gives us a clue as to the evolutionary stage reached by the indwelling life.

The evolution of life is the immediate purpose of this great world school. Life evolves as the result of experience and when

those kinds that we ordinarily contact are in a relatively undeveloped condition their experiences must be gained through physical bodies. When the life is crude the body is extremely simple, but as it develops more of the divine powers that are its heritage, it becomes capable of making a good use of a more complex body. The body is therefore modified to meet the requirements of the life that is using it. A piano with a dozen keys might serve very well for a child who can only pick out "Home, Sweet Home" with one finger, but a great composer would be rather badly fettered if limited to the use of such an instrument. In the same way the simple body of a plant has all the complexity needed by plant life, but one of the higher animals would be unable to evolve properly if compelled to use it.

The same principle can be used to determine the degree of evolution of any specific wild flower as compared with other species. Form and color are the two keys that we must use in this case. Form tells us which of two families or genera is the most highly evolved, and color often enables us to separate closely related species that belong to one genus.

Let us take as an example a buttercup and

a larkspur, two flowers that are members of the same family and are common over a large part of the United States. As we are looking for evidences of bodily complexity we examine the flowers, these being the parts of the plant most apt to show it. We find that the buttercup is quite an ordinary type of flower. All of the petals are of the same size and the other parts are not grown together or modified in any peculiar way. On comparing the larkspur we find that it is quite a different kind of flower. The sepals are five in number and the upper one is produced into a spur at the base. The petals are only four and are in pairs. The upper ones are developed backwards into spurs which contain nectar and are concealed within the spur of the calyx. Obviously this flower has become highly modified and is able, as a result of its increased complexity, to offer its nectar only to those insects that are best adapted to carry its pollen, the less desirable ones staying away because they are not able to reach the hidden sweets. We therefore feel justified in concluding that the life that dwells within the body of a larkspur has reached a higher stage of evolution than that which dwells within the body of a buttercup.

In some parts of the country larkspurs are very common and it is obvious to the most casual observer that different ones must belong to quite different species. The question then arises as to whether all larkspurs are vehicles for life that is equally developed, or whether we can find evidence that one species is more highly developed than another. A careful examination of the flowers shows that they all have forms so nearly alike that they must be approximately on the same level, but our reason tells us that there must be some difference if the theosophical teachings regarding plants and animals are true. But how are we to determine it?

Here is where color comes in. Color seems to be a key that separates different species within any given genus and tells us which one has traveled the longest on the evolutionary path. But we must not make the mistake of trying to use this key between different genera, as it will lead us to false conclusions. It only works within the genus.

Before we attempt to use this key let us stop and consider certain facts about color in plants. Why has it not been possible to develop a really blue rose? We can produce many different kinds of red, yellow and white roses, but no blue ones. The answer is that given a certain bodily structure the color blue seems to be the badge of a more highly evolved life than the color red, while red seems to be higher than white or yellow. Apparently the life of the rose has not yet reached that stage of evolution where it is entitled to the blue color in addition to a body as complex as the one it now has. Man will produce blue roses when he has helped the rose life to evolve to the right level.

When we extend our study to other plants we soon find that when a given genus has no species with red flowers it seems impossible to breed either a red or a blue form, and this is especially true in regard to the blue.

Now to come back to our larkspur. We find that some species have white flowers, some pink, some red, and some blue, and as this is the order

in which the colors seem to be developed we are justified in assuming that they represent the relative position of these forms on the evolutionary path.

When these two tests of form and color are properly mastered we can do something more than merely admire our floral friends. We can study them from the standpoint of the evolutionist and feel that we are becoming somewhat better acquainted with the life of the plant than we have ever been before.

There are three important groups of plants and each of them seems to represent a line of evolution. The simplest of these groups is a remnant of the original plant covering of the earth. Its most highly evolved form is the tree fern; then in order of descending rank come the common ferns, the ground pines, the mosses and lichens, the sea weeds and the bacteria. These so-called "flowerless plants" reached their highest point of development in Devonian and Carboniferous days. With the coming of the pines and the first group of flowering plants the most highly evolved life began to pass over into the new forms causing an apparent decline on the part of the cryptogamous species.

The first group of flowering plants to appear is supposed to have been the endogens, or monocotyledons, as it is now called. The least evolved of this group are the sedges and grasses and the most highly evolved are the many species of the Lily, Iris, and Orchid families. The orchid is the highest form of monocotyledons, and in some ways seems the most spiritual plant form yet developed, if we may be allowed to use that term in speaking of a flower. Many types of orchids are not only highly modified as regards structure, but the way in which they live and the situations in which they are found put them in a class by themselves. Poised daintily on the branch of a tropical tree, they cling to the bark like great butterflies, drawing their nourishment entirely from the air. Unfortunately our northern species are not nearly as highly developed as the tropical.

The second and most important group of flowering plants is that of the exogens, or dicotyledons. It comprises about 80,000 species in the entire world, and includes the majority of the deciduous trees, herbs and shrubs. This is the group with which the average student will do the most of his work and the one to which the color key particularly applies. It is generally considered that the great Composite family represents the highest evolutionary type. It is one of the latest to appear and has already spread over the entire world and become one of the most important plant families. Its great success seems to be due to the fact that it has developed a system of floral cooperation in place of the competition that exists among other plants, and has worked out a system of seed dispersal that is superior to anything seen before. Examples are the sunflower, aster, goldenrod, chrysanthemum and dandelion.

Speaking in general terms, there is a tendency for the most highly evolved plants to have the most handsome flowers and prove the best subjects for the experiments of the plant breeder. They seem to respond very readily to man's influence. The Shasta Daisy is an illustration of what can be done with a composite.



## Joanna Southcott's Mystery Box

By J. CARPENTER SMITH

IN the corner of a dark cellar whose door, fitted with a series of patent locks, is guarded night and day, lies a massive deal chest, black with age. It has the air of holding a great secret—a rather happy secret—for the world. It is fastened with great nails, and it is tied with a three ply ship's rope, sealed with seven seals. Also it is locked, and a curious antique key is always carried by the special guardian of the Box. Such is Joanna Southcott's Mystery Box, about which half the world is arguing today.

Joanna Southcott's Box! It has had a strange history: and one so romantic that it is a wonder O. Henry did not shape one of his magic stories from the mists of age and legend which envelop it.

Joanna Southcott, the Devonshire prophetess whose life-story I described in my last article, wrote 65 books during her life. Also she wrote at alleged spiritual promptings, many, many sheets of prophecies and directions which she made up in sealed packages and placed in the huge chest. Then, in her last will and testament, this strange woman ordered that the box should not be opened except in the presence of twenty-four Bishops of the English Church, who should read the writings, judge of their value, and if they were useless, destroy them. But Joanna said that they would, instead, learn how the Church could draw together all the creeds of the world in *amity with fusion*, and so form a mighty international brotherhood which would act in the future as a Supreme Court of justice in the vexed quarrels between the nations. There would be no more war, for national disputes would be settled as are civil questions now, by an unprejudiced judge and jury, to the best advantage for the litigants. And in this ideal Joanna was surely right! War is out of date, clumsy, horrible—a

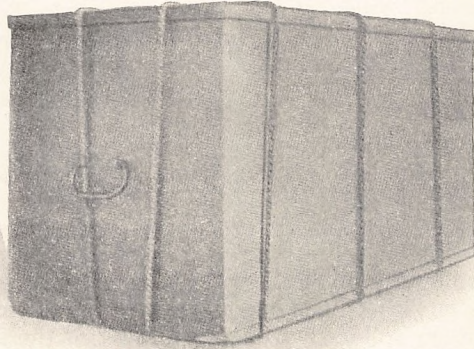
prehistoric hydra, which has dragged on 2,000 years out of its era. One nation cannot kill it because it has too many wicked heads, but just such an army of nations as she pictured, supported by the power of the Churches of the world, *could do so*. What a pity the Bishops don't get this strange Box open, for if there *are* within it such directions for establishing world peace, it would be as well to know of them. And if they are no good, there is no harm in the affair!

What a sight it would be at the opening! You can picture the scene, can you not? Sunlight piercing like golden spears through the mullioned windows of some old Church house, and into the dimly lighted hall, and in the center stands a great black box. Round it cluster a group of stern, mediæval ecclesiastics, standing, watching the huge lid being raised up! How their gaiters creak—how their robes rustle and

whisper—how they bend their mitred heads to peer into this mysterious thing which has had them so long by the ears! There's an impatient murmur as one of them breaks the seals of the first document from the Box. There is the acrid smell of dust rising from yellowed parchment. They crowd closer . . .

I wonder if all this will happen in 1925? All the signs seem to point that way. The English Press is almost universal in its hearty advice to its shepherds to "Get it over!", and

there are about 50,000 people in various parts of the world who, as active believers in Joanna Southcott, are agitating to the same end. And there is a general feeling evident everywhere that it is time the matter was decided, so that either a great good can come to the world, or a century-old hoax be exposed. Well, this time next year we shall probably know all about it.



## Nicholas Roerich

A cable has been sent to the Roerich Museum, New York, announcing that a ceremony in honor of Nicholas Roerich, the world renowned artist, has recently been held in Adyar, India, on the occasion of the presentation of the artist's painting "The Messenger" dedicated to Mme. Helena Petrovna Blavatsky. The painting will be the nucleus of the museum to be founded in honor of Mme. Blavatsky and to be known as the "Blavatsky Museum." The painting is a brilliant work done in violet tones and represents

a woman within a Buddhist Temple opening the door in early morning at the knocking of a Messenger. Through the half-opened door is seen the Messenger standing before the vibrating light of the rising sun. The painting was accepted for the Society by C. Jinarajadasa, who told of Prof. Roerich's great art, and of his endeavors in the cause of art through his foundation of several institutions in the United States—Master Institute of United Arts and Corona Mundi, International Art center.



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## Portrait Orders

**O**RDERs for the reproductions of the Besant portrait are coming in well, some Lodges ordering two. Perhaps they want one for a Round Table or a Star group. It is not yet possible to say whether the number of orders will be large enough to bring the price below fifteen dollars but in any case the terms have been made so very easy that any Lodge can have a copy.

The reproduction work is to be done by an art firm recommended by the portrait painter himself as the best in Europe. Some of our members seem to have the impression that the reproductions are to be photographs. No photographs will be made. The reproductions are to be in the original colors and we are assured that they will look like oil paintings. That is why they are expensive. A plate has to be made for each particular color and shade. Estimates made by American firms showed an initial investment of two thousand dollars before any printing was done. The reproduction process of the art establishment that will do the work abroad is a secret but our artist surmises that it is partly hand work.

There is one point that should not escape attention. We cannot delay about placing the order for the reproductions or else the portrait will not be back for the Conven-

tion. We must therefore make the best guess possible at the number likely to be ordered by Lodges and individuals. If the guess were too high there would be costly waste; if too low somebody would be disappointed for there would not be enough to meet the demand. Orders are filed as received with the date they arrive at Headquarters and will be filled in the order recorded. Therefore, those who order promptly will be sure of a copy while those who delay very long must take a chance on having the money returned. The easy terms were stated in *THE MESSENGER* for March.

## Beautifying the New Site

**T**HINGS are coming on famously for our new Headquarters site. The announcement in *THE MESSENGER* for March seems to have created a general wave of enthusiasm throughout the country. Some members who have visited Wheaton and know the beauty of that locality have expressed their pleasure on receipt of the news. Others are volunteering their services. One of our members who is a landscape gardener and who had her training in that useful art at Cornell University, volunteers her services, paying her own expenses meantime, to come on with the beginning of the spring season and lay out the grounds. She says, "My thought in making the offer was primarily to save for the Society the heavy cost; and I must admit that the second thought was one of eagerness to be of service."

That is the true theosophical spirit and it is the more gratifying that it comes from one of our very new Lodges. If nothing goes wrong a number of workmen will be planting under her direction in the latter part of April.

Another equally welcome letter has arrived from a member in Florida, volunteering his services without salary to "hoe and rake, planting and setting out flowers or shrubs and helping anyone who may have charge of the grounds, or doing janitor work or any other work that there may be found for me to do."

Letters of congratulation on the location of the site are coming in and the general interest in the permanent Headquarters project is all that could be desired. There



seems every reason to believe that it will prove to be a new bond to draw the members closer together in the theosophical work.

### *New Procedure Book*

**A**T last we have it—a Lodge Procedure Book! It is a very substantially bound little volume intended to wear indefinitely. Beginning with the opening words for a Lodge meeting it goes through to suggestions for funeral music. In its pages will be found about everything that Lodges, old or young, will want to know about proper procedure on any occasion. Various forms are given. For example, there are four sets of closing words from which to choose. There are instructions about admission of members and different styles of admission addresses. There is a ceremonial for presentation of the certificate of fellowship with a very brief address. Interesting sections of the book are: Suggestions To Lodge Presidents, Instructions To Secretaries, Activities Through Lodge Committees, Book Purchasing Agents, Suggestions For Lodge Music, with a list to choose from that covers six pages, Suggestions For Conducting Classes, Instructions For Use Of Correspondence School Course, and Books For Devotional Reading.

The section of the book given to funeral services will be welcomed everywhere. With this Procedure Book any of our members will be quite undisturbed when suddenly called upon to conduct a funeral, for at hand he will find everything necessary for any kind of funeral, from the purely theosophical to that which will satisfy the most orthodox Christian. There are full instructions on just what to do and how to do it. He may either memorize one of the addresses or read from the book. There are suitable quotations from theosophical books and from Christian, Hindu, Chinese and Mohammedan scriptures. The forms necessary at the grave or after cremation are given and there is an extended list of appropriate funeral music. There are other useful things, including a model set of by-laws for Lodges.

The book is the composite work of a half dozen well known members and is copyrighted by the Society. In order that

it may be freely used it will be sold at about the cost, 75c net per copy.

### *Adyar Day*

**A**DYAR DAY has become an established institution in The American Theosophical Society. Read Dr. Stone's report in this issue of *THE MESSENGER*. Occasionally we hear members say that it seems that money is being continually requested for something. So it is, and it is the sacrificial giving that keeps the theosophical movement alive and alert. This year Dr. Stone set the mark of the Adyar day receipts at five thousand dollars and no doubt some pessimists thought it was impossible to get such a sum by a one day collection in our Lodges; but we "went over the top" smiling and with a margin to spare. In a postscript the Doctor says:

"Since the cut was made a hundred dollars more has come in and will be sent later. I want to thank the workers at Headquarters for the splendid co-operation during this campaign. Without your help we could not have done what we did."

The truth is that the source of this particular success was made up of two factors—Dr. Stone's enthusiasm and energy and the deep and abiding love we all have for Dr. Besant and her work.

### *Don't Give Up*

**W**E need among our Lodges more of the spirit of that American naval officer who, mortally wounded and carried below decks at a critical moment in the battle when the odds were all against the Americans, won fame by his last words "Don't give up the ship." As this is being written three Lodges in large cities are considering giving up their Lodge halls. In one case at least the owner of the building will not renew the lease and of course there is no appeal from that; but there is always a next best thing that can be done. If a most desirable location is not available there is a second choice somewhere.

There may, of course, sometimes be circumstances that make the maintenance of a Lodge hall in the center of a city impracticable, but if it is at all possible it is a most useful thing. A Lodge with a hall has a great advantage over one without it. It is often impossible to rent a hall

at the time when it is wanted. The Lodge that has one of its own is always ready to make the most of theosophical opportunities. Not only is it able to put on a lecture for the public and take care of a good audience when a national lecturer arrives, but it can also properly take care of the new study group that is a result of the lectures. Every lecture given by a Lodge in its own hall advertises the fact that a local theosophical center exists in that city and everybody who attends the lecture learns just where it is located and what it is like. The element of permanency is valuable. If a merchant were obliged to display his goods at different places from month to month he would have a hard time of it. We, also, are courting public patronage. We are displaying ideas instead of goods and there is the same need for permanency.

The reason most frequently given for not retaining a Lodge hall is that the members are not able to afford it. It is quite true that our members as a rule are not in flourishing financial circumstances. The large majority are earning very moderate salaries while the minority have modest incomes with occasionally one or two in a Lodge who are financially independent; but there is strength in numbers and harmony, and forty or fifty people can really finance a hall-leasing plan if they only think they can and go about it wisely. We need a little New Thought philosophy injected into some of our Lodges. There is too much talk of poverty. I am not quite sure of the exact words but in one of his books—perhaps *The Inner Life*—C. W. L. says something like this: "Poverty is an attitude of mind." That is worth thinking about.

### *Science League Organized*

THE conflict between the progressive and conservative elements in the churches that have been called the Modernists and the Fundamentalists has passed on to the outside world and has resulted in the organization of the Science League of America. The office of the organization is at 948 Market St., San Francisco. Among the distinguished names on the honorary advisory board are those of Luther Burbank, Dr. See, astronomer U. S. Navy, and David Starr Jordan, Chancellor Emeritus of Stan-

ford University. The announcement of the League will be found in another column.

### *The Last Are First*

OUR very youngest Lodges have the honor of being foremost in volunteering assistance in securing and improving our permanent Headquarters site. The only offer of an unconditional free gift of a Headquarters site large enough for the purpose came from Mr. Louis B. Cassell, President of the Decatur Lodge. Months ago he wrote that Decatur Lodge offered free a sixty-five hundred dollar site. The landscapist volunteer mentioned elsewhere is from Springfield (Illinois) Lodge. Both of those Lodges are among our youngest. They were organized by Alwyn J. Baker, and the organization work was made possible only because we have a New Territory and Advertising Fund that enables us to pay the organizer's railway and hotel expenses, take a good hall and do the extensive advertising necessary to attract wide public attention to the lectures.

### *Another Lodge Home*

BESANT Lodge, Hollywood, has purchased a lot and building for twenty thousand dollars and will very soon be in possession of its new home. *The Hollywood Daily Citizen* gives a quarter column to the announcement.

This good news reminds one of how swiftly things change. It was only four years ago that Krotona Lodge was by far the largest and most influential in America. By a large majority it threw its influence against the then administration of The American Theosophical Society. About forty of its members protested in vain and finally withdrew and founded Besant Lodge. Powerful Krotona Lodge could well afford to laugh for it had twice as many members left as any other Lodge in the nation. Nevertheless it began to languish. Steadily its membership decreased. As its fortunes declined some of its most influential members not only left it but also the Society. A year or more ago, when it had dwindled to less than twenty members, they decided to disband and did so. Besant Lodge has steadily grown until it has one hundred forty members and now it proudly takes its place among the Lodges that own a home.

L. W. R.



## Concerning the Devotee

By EUGENE DEADERICK

THERE is a type of man whose nature is an unusual compound of emotions: exalted and depressed. Enough mentality is mixed into this compound to enable the man to give definition to his feelings of exaltation or depression but rarely enough to control his moods. It is the type of the Bhakti, the religious devotee. This type is very important in our scheme, for the way of devotion is one of the three major paths trod by humanity in its search for perfection. Although religions have been founded especially to answer to the demands of the devotee, the type is but little understood in this year of grace, 1925, when the man of action is the dominant factor in Western civilization. The Bhakti is, indeed, actively misunderstood. He is often maligned by society at large; the man of action has little but impatience for the methods, the ideas and general attitude of his brother, the devotee. Curiously enough, however, the man of action is to a large extent dependent upon the devotee type for the rewards of his activity.

Because of the unusual nature of his psychic constitution, the Bhakti type operates under certain distinct limitations; he further has certain decided advantages over those of his fellows who are not constituted as he is. The devotee is well nigh unable to follow that narrow track which forms the middle course between too much eagerness and too much caution; he must scale the heights or he must plunge to the bottom. This, speaking generally, is a law of conduct for him.

One may see this trait very well exemplified in the Russian nation. As a nation, the Russians are so constituted that they must soar or they must plunge. So, for hundreds of years, with a patience that has had but few parallels, they endured a slavish subjection to an overlord system that was only occasionally benevolent. Within this generation, the Russians rose against this system, threw it out of power and—after a brief ecstasy of freedom—substituted an oligarchical rule as rigid as their czarist government had been. The Russian masses are, by nature, of the devotee type; their religion is adapted to their peculiar needs and that they feel satisfied with it may be seen from the fact that the recent attempts to foist a belated rationalism upon them have been unsuccessful. The Russians are devoted to their ideal concepts and to those ideal concepts they remain faithful. They will some day find their middle path, but only after plunging to right or left, flying high and falling back to earth stunned.

The statement was made that the man of action is at least partially dependent upon the devotee type for his rewards. The pleasures of life are the rewards of action, and here are indicated only a few of the rewards furnished by the type of the Bhakti. The Russians will serve as an example in point. The latter have astounding artistic genius. It has effected this generation unescapably. About twenty years ago the first of the world tours of the Russian ballet was made; since that time the art of the dance has radically changed in the West. Russian music is

played by every great orchestra in the world; it is today being played in most of the big moving picture houses, so much so that—without knowing it—the average man in America is as familiar with certain movements from some of the Russian symphonies as he is with "Home, Sweet Home." In the field of politics, the Russians are exploring new avenues of social liberty and experimenting in communism at the cost of enormous suffering to themselves; their findings will, one day, serve as patterns for later generations of nation-builders.

It is in aspirational effort of any kind whatsoever that the Bhakti finds his truest expression and performs his real duty to mankind. Figure our man of action in the West, without the consolation of religion in any form. The man of action is not capable of aspiring to great heights and bringing down the truths embodied in the various religions. He can act, he can organize, he can get results with things. But such a man—although dealing with material things—nevertheless carries in his heart that same sense of separateness that we all have, that same ignorance of his reason for being, that same essential ache or void that must be filled up. What might such a man do towards recreating himself if there were nothing else but the business which he finds so engrossing? Seek more business? The distractions of the senses? Art, perhaps? Your good business man would be the first to shrink from the idea of there existing nothing to furnish a contrast to his field of expression. How, then, does the man of action, the type of the average business man, find relief from the strain of his daily life? It is in the companionship of his wife.

It is a commonplace that women are more religiously inclined than men. A number of factors have probably contributed to this. Life, for the average woman, is not the fierce competition that it is for the average man. That does not mean that life may not involve hard work for her, even grinding poverty and multitudinous cares, but there is not the sense of combat in her work that a man endures every day of his life. It is this eternal combat that hardens a man's spiritual fibre. Wherefore the gentle influences of religion, love and devotion find a readier outlet through a woman than through a man. Here is where the man of activity seeks his reward outside his own natural avenues of expression. He finds a reward for his effort in the understanding and sympathy of his wife. She has found a refreshment in spiritual aspiration that she hands on to her husband. A great deal of the true Bhakta, real devotion, justifies its existence in this simple and comprehensible way. It is the wife who goes to church and enters into the services performed there; it is she who lends herself to worthy charities and good causes. It is the woman who erects around herself a structure of those intangible materials which makes her a foil for her husband's stiffer caliber. It is the woman who is sensitive and alert, compassionate and gentle, who may

use her mentality dexterously yet who has always to reckon with the unexpected impulses of her heart,—she it is who furnishes the reward that her husband has ever in the back of his mind in his struggle in the world.

It is because of the apparent lack of intelligence shown by the devotee type that the active type is often exasperated. This is due to the radically different methods of understanding employed by each. Our man of action is forced into constant use of his concrete mind; use forms habit, and he consequently employs his mind to understand all that he touches. The devotee, instead, feels things in the heart. He has impulses he is at loss to explain. Where the man of action may be struck by the power of an idea, the devotee has a pleasant emotional reaction that becomes inextricably mixed with his aspiration. The devotee may be content with sensing a lovely atmosphere at the same time that the man of activity is feeling the lack of definite ideas.

It is true that as the Bhakti nears the end of a series of average lives, as he scents the goal of his evolution and hurries to reach it, devotion takes on a different aspect and the

devotee himself is altered into a rarer type. Then, often, his devotion to a high ideal becomes a scourge with which he lashes himself onward. He suffers; corresponding to his high flights of aspiration come intervals of an abandoned depression. He subjects his unlucky physical body to a strain too great and your Bhakti is ever found to suffer intense physical pain. But as he strains he grows strong within. Like galley slaves stretching their aching muscles at the oars to make the trireme more swiftly cleave the Aegean, their shoulders growing mightier with effort and their arms acquiring a triple strength,—so it takes a religious devotee to show us what unflagging zeal can develop in spiritual strength. He ascends the steep path where the sun shines on eternal snow and continues upward unmindful of the jagged ice which cuts his feet. This rare flower of humanity is secure of his place in our scheme of things. He is the Way-Shower, the Pontifex Maximus, the chiefest builder of the bridges. The rest of us follow toilsomely where he has sped; we crawl up the heights he has flown and the way is easier for us because he has lighted it with his own inward fires.

## Round Table News

CHIEF KNIGHT—VIDA STONE

### NEW TABLES ORGANIZED IN ATLANTA, GEORGIA

From King Arthur's Round Table, *L. Kt. Miss Mary Douglas*:

"On December 13th with the assistance of members from the Swan Table, we held our initiation ceremony. We have a beautiful banner of red satin with a white shield on it, and across the banner the words, King Arthur's Round Table and the motto Service outlined in gold braid.. We have no trouble in finding a standard bearer!

"On December 6th our Table invited members of the Swan Table to assist us with a musical program to be given at the Home for the Friendless. We gave a program of violin and piano numbers interspersed with talks about the Round Table and its Ideals. Our Table plans another program to be given in the near future at the Crippled Children's Home, and I am sure it makes us happy to share our music with these unfortunate children."

Table organized in the Home for the Friendless, by Louise Hancock, Comp:

"Saturday Miss Pergantis and myself went to the Home for the Friendless with Miss Douglas. Her Table gave a recital. After it was over the matron gave me her consent to form a Table there. We later organized with about 33 members and more will join. Most of them are between the ages of eight and eleven.

"My sister gave the Table a basket-ball, and the children are very happy about it. They seem to learn more by playing with them and teaching them our Round Table principles in that way. I hope to start a Table at the Baptist Home next month, if I can get another girl to help.

"We had our pound party just before Christmas and collected gifts and food for a family of eight." (Miss Hancock is only 16 years of age! Would we all had the same enthusiasm.)

### DECATUR ROUND TABLE, ILL.

*L. Kt. Mrs. Pearl Grant*

"Our Round Table is progressing nicely. We had a lovely float in the parade here on Armistice Day, and the children enjoyed it so much.

### BROOKLYN ROUND TABLE, N. Y.

*L. Kt. Mrs. Lillian E. Peper*

Report submitted by Parley Reynolds, Companion, Sir Bors (age 12)

"The Brooklyn Round Table met at 95 Lafayette Ave. on Sunday afternoon. Those present were: Knight Percivale, Sir Galahad, Sir Geraint, Sir Launcelot, Sir Badger, Sir Ector, Sir Bors and Sir Tristram, with visitors and parents representing various organizations.

"At the given hour Knight Percivale drew his sword and with Sir Galahad at the piano and Sir Tristram leading, the members marched to their places saluting the altar as they passed. "God Make My Life a Little Light," was sung, after which Knight Percivale offered the opening invocation.

"As the pianist played a march the doorkeepers escorted the new members to the altar. Standing on opposite sides they drew swords at the salute while the candidates knelt to receive their initiation into the Order. One by one six Companions received the sacred ceremony of Admission and were given shields of the Order. Knight Percivale also gave the new members instructions regarding the meaning of their pledges.

"We then sang a hymn of welcome to the new members, and listened to a reading of King Arthur and his Knights, after which we dispersed in order, singing 'Onward, Christian Soldiers.' "



## Adyar Day

By ERNEST STONE

ADYAR Day was fittingly celebrated by all Lodges in the American Section during the week of Feb. 17th. As tangible evidence of their devotion to Theosophy and faith in our great leader, Dr. Annie Besant, the members raised as the yearly offering, over five thousand dollars. This is a splendid showing and when the draft reaches Dr. Besant it will represent in no uncertain terms our loyalty to her, and our great desire to help further the Master's work in the world.

With the approach of the Jubilee, which will involve certain very necessary expenditures, this sum of money will be welcomed. However, Dr. Besant may have other pressing problems which need immediate attention. If such is the case, since the money is sent to be used at her discretion, we will be happy to have helped in some small way to lighten her burden. For we must not forget that the burden is great, greater perhaps than we realize.

The Adyar Fund is a collective gift, and as such it should remain impersonal. Therefore, individual names, Lodges and amounts given need not be mentioned: all are glad to have given without praise or recognition. Many Lodges and individuals gave generously. Smaller gifts,

many from slender purses, came from worthy members who shared in the joy of giving. A large number of contributors asked that their names not be mentioned and this is the sentiment which seems to be the keynote of the Theosophist's work in the world—praises unsung, deeds unheralded in the eyes of men. But we know that the unseen guardians of mankind are watching every motive and action and we can well imagine the great chorus of thanksgiving that is sung by the heavenly hosts made possible by the collective heart-throbs of over seven thousand members who gave to the Adyar Fund.

PACIFIC-SOUTHWEST BANK		ORIGINAL CHECK FOR	
NUMBER	39585	RUPEES	14165-3-0
ISSUED BY CENTRAL OFFICE		BRANCH MARCH 5, 1905	
PAY AGAINST THIS CHECK FROM OUR CREDIT BALANCE TO			
A. SCHWARTZ, TREASURER, THEOSOPHICAL SOCIETY			
DUPLICATE, BEING UNPAID			
THE SUM OF			
FOURTEEN THOUSAND ONE HUNDRED AND THREE RUPEES			
TO NATIONAL BANK OF INDIA, LTD.,		PACIFIC-SOUTHWEST BANK	
MADRAS,			
INDIA.			

## Children's Story---The Boy Outside

By CATHERINE G. ROSS

### PART I.

THE school term was well under way in Brownsville when the new boy came to town. The family moved into a house near Albert Baker's home and he watched his new neighbor playing with his dog while pretending to be looking for something in his own yard. The newcomer was small for his age, for when a few days later he appeared in the sixth grade room and Miss Claire assigned him a seat there was a stir of surprise. He received the curious stare of some thirty pairs of eyes while he stowed away his books.

Albert, across the aisle, without meaning to be unkind, turned squarely around in his seat the better to scan the small dark boy. Up and down went his keen glance noting the downcast eyes and trembling hands. No detail from well brushed hair to polished shoes was overlooked. It was an important matter to Albert, and to all the others, this coming of a new boy. Was this another friend? What was his mettle should he prove an enemy? Was he to be reckoned with as a fighter?

Albert's verdict was swift. The boy would not do for the new ball team. He was small. He was timid. He would not count in any of the games. He was clean cut, a mild chap, but Albert could not see where he would play any part in his world of vigorous school day play and daring Saturday adventure. So he dismissed the matter for the time and turned back to arithmetic.

Once again a few minutes later he gave the boy another swift glance, this time of surprise,

when in answer to Miss Claire's inquiry the boy arose to give his name.

"Joseph Holman," The voice was low, but there was a clear, pleasant ring to it. Albert thought him a likable fellow.

Just then Jack Hart elected to raise a laugh. Jack was never very particular who was his victim.

"Oh Joey," he squeaked cautiously, under his breath.

Before the titter subsided at the sharp rapping of Miss Claire's pencil, the newcomer was named. It fitted him, so "Joey" he was for the remainder of his school years. He heard it morning, noon and night for the next few days wherever he appeared.

Joey,—Oh, Joey! How's little Joey? Come, Joey. Mother wants you."

The boy took the teasing good naturedly and even smiled in friendly fashion. But it was not the rule in the game of making acquaintance to accept new boys so readily. Most of the pupils had been born and raised in Brownsville, and secure in the backing of each other they took it to be a part of their proud estate to treat all newcomers with cool reserve. Joey learned to keep to himself and found new ways home through alleys and side streets.

Albert Baker was not unfriendly to Joey. In fact, he was the first to make advances to him. He loaned him his knife one morning when he saw him trying to sharpen his pencils with a dull one. Joey shyly returned the favor by laying his new fountain pen on Albert's desk to

be used through a whole afternoon session. Albert liked Joey, but he led a busy life out of school and there seemed to be no time to spare to the new boy. Play hours were all too short as it was. Albert could hardly finish his breakfast in the morning before the other boys were whistling at his gate. He was first on the grounds at recess and the leader in every game. He planned the Saturday sports and had more ideas for fun making than there were week-ends in the year. Joey looked wistfully on as the boys gradually grew accustomed to having him about, but he was generally left out. Once in a while Albert would make an effort.

"Come on there, Joey. Don't you want to play. Get in here by me."

Joey would try, but he was timid, the other boys were unfriendly and he would soon be crowded out.

So the weeks passed and the holidays approached, bringing a new adventure for Albert Baker. One evening he learned when he arrived home that he was to go with his father and mother during the holidays to visit the family of an uncle who lived in a very large city. Albert had never been more than a hundred miles away from home. This visit would require a whole night and part of a day on the train. He could hardly eat or sleep the next few days for thinking of the coming trip.

Miss Claire took advantage of the sudden interest of the class in geography, and Albert's route was carefully mapped out on the blackboard. The village librarian had more calls for books of travel than she could supply during that week. All the items of interest concerning the big city were gone over in class. When Joey Holman mentioned that he had lived there a whole summer he became almost a hero. All the boys in the room walked home from school with him that night to hear all he had to say of the ways of the great place.

At last the evening of departure came. The late night train thundered up to the little station platform and stood panting just long enough to take the three passengers aboard. Then it plunged on into the night. Albert listened to the clackety-clack, clackety-clack until he was lulled to sleep in his strange curtained bed by the rolling and swaying of the coach.

It was still saying clackety-clack the next morning when he awakened, only it was drawing it out very slowly as the train crept across a high bridge. Albert sat up to look down upon the muddy current of the Mississippi, with great cakes of ice churning in the eddies. The shores were wide apart. It was much bigger than he had imagined. He recalled that once he had boasted in his ignorance he could swim across any river.

The world grew larger to Albert that day. He learned what the spaces on the map stood for. They represented miles and miles of other people's

lives. There were farms and country school houses, villages with automobiles lined up in front of stores. There were large cities with high buildings and street cars. They passed a hill where the boys were coasting. A sick boy with his head tied up looked out of a small house. Albert wondered what he thought of the train and if he wanted to go on a long trip. On and on they swept, now through a cut, now over a stretch of rolling country, now through woodland with the trees spinning around.

The train was delayed by heavy snows so that it was late in the afternoon when they reached the edge of the great city and began cutting across endless streets, slipping under viaducts, bumping across networks of tracks, between factories and into a pall of smoke and din of clanging bells and hissing engines. After an hour of anxious expectancy they pulled into the huge station.

Soon they were in Uncle Ben's big car making their way slowly through the canyon-like streets crowded with traffic, and Albert had his first glimpse of the heart of a great city. Brownsville had its one block of stores, two brightly lighted corner drug stores and a movie picture place. Here were blinking walls of windows, flaring signs, brilliant displays, masses of bewildering illumination blurred by the falling snow, and miles of street globes stretching away out of sight.

"Daddy—look! Oh—ooh—look! Mother—see!" This was all Albert could spare time to say as he pressed his nose against the window. Once he caught the cool, curious stare of his cousin Orville from the seat opposite and settled back a bit abashed for a time.

It was a strange world Albert had entered, new in more ways than he could explain. It was only the second day of his visit that he admitted to himself that he did not like it. His aunt was most kind to him. Next to his father his uncle was his idol, but he could not feel comfortable with his cousins. There were two of them at home, Ned and Orville, who were about his own age. Their father had recently fitted up the big basement of the house as a gym and playroom. There was a billiard table, a carpenter shop and many games. Their friends came and went freely by a basement door and there was always something going on there. Albert looked on but he was not of it. The games were new. The boys were strange. They had nothing to say to him and they regarded him in a curious, critical way that made him feel ill at ease. He tried billiards but was so unskillful that he postponed further play until he could practice alone. He made an attempt at the turning bar but suddenly felt awkward when he heard the other boys chuckling. Ned and Orville were not deliberately neglectful, but they had many friends and the new gym took much of their attention.

*(To be continued next month)*

Mr. Wm. N. Smith, 36 S. State St., Chicago, would like to obtain the bound volumes of *Lucifer* from September 1887 to August 1897, inclusive. Will anyone who has them please communicate with him at the above address?

The Section Library would like two copies of *Bibby's Annual* for 1917. If anyone can spare one it will be greatly appreciated by Headquarters.



## Indian Students in America

SEVERAL Theosophists in America have been kind enough to offer their help, financial and otherwise, to young Indian Theosophists who might benefit by continuing their studies in the universities of America.

It is a serious responsibility to send young Indians to America, and since it is Theosophists who are providing the help, the first condition in the choice of the student is that when they return from America, they shall devote their lives to the work of the Masters. It is thought that American educational facilities are specially suitable to Indian students who have an aptitude for education and engineering or an interest in agriculture.

A committee has been appointed which will select students and recommend them for a course of study in America. If Dr. Besant finally approves of the candidate, he will be sent to America, where competent people will take charge of him and help him through his course of study. Many of the members of the committee are working in the theosophical educational institutions and they will have an opportunity to come into touch with the students whose attitude and capacities will repay a course of training in America.

We would beg the members in America, who have been kind enough to promise help, to reserve it *only* for those who are chosen by the committee, for it will ensure a certain amount of guarantee of the suitability of the boys. Many Indian students, knowing the kindness of the American Theosophists may apply to them for help, but we would strongly urge them not to help in *any way*, a student from India, unless he has been specially selected and recommended by the committee.

The members of this committee are:

J. Krishnamurti  
G. S. Arundale, M. A., LL. B. (Cantab), F. R. Hist. Soc.  
P. K. Telang, M. A., LL. B.  
J. Nityananda  
N. S. Rama Rao, M. A. (Cantab)  
G. V. Subba Rao, M. A.  
C. S. Trilokekar, M. A.  
D. K. Telang, M. A. (Oxon)  
Yadunandan Prasad, M. A. (Cantab), B. Sc. (Lond. and All.)

(Signed)

Annie Besant, D. L., P. T. S.  
J. Krishnamurti  
C. Jinarajadasa

## Science League of America

By MAYNARD SHIPLEY

FOR the first time in the history of the United States, organized science has come into open conflict with organized ignorance.

The fundamentalists of California have given notice that they propose to obtain a verdict at the ballot-box for or against a scientific theory—the theory of evolution.

The tax-payers, as such, the fundamentalists say, should be substituted for a State Board of Education or a committee of scientists, to determine what text-books shall be used in our educational institutions.

Expert opinion as to the value of a long established scientific theory is to be brushed aside as incompetent or untrustworthy, and the electorate of the state is to be urged to vote the theory of evolution out of our schools, on the ground that (to quote Mr. Bryan) "the Bible condemns evolution, theistic evolution as well as materialistic evolution", and, that "evolution must stand condemned as contrary to the revealed will of God."

Today the public is being told, over and over again, that the grand conquests of modern evolutionary science are unreal—that the theory of evolution is based upon "the unsupported guesses of biologists and psychologists"—to quote Mr. Bryan again.

Now, it is obvious that if such gross misrepresentations are allowed to go unchallenged, the gains made during the past century by the labors of thousands of patient investigators, the world

over, may be lost to the people of this country for many years to come.

With such an issue as "The Bible versus the theory of evolution" placed on the ballot, subject to the caprice of tens of thousands of voters who will give little or no serious thought to the problem—many of whom are wholly unacquainted with the aims and methods of science—the results can readily be predicted. Freedom of teaching in our schools by qualified experts will be abolished *via* the initiative and referendum. A speedy return to the Dark Ages can be prevented only by combating prejudice and bigotry by a more widely spread knowledge of the wealth of facts upon which the theory of evolution is based.

We, as evolutionists, have the facts, and the facts must be brought to the people in answer to the baseless assertions of those who would substitute Babylonian and Persian myths for the noble achievements of modern science.

A real danger threatens our educational system—a danger that can no longer safely be met by silent contempt.

The hour for united resistance to organized ignorance has come. It is time to act! And the first effective action that can be taken is for every friend of progress to join hands with The Science League of America in its efforts to stem the tide of reaction that now threatens the intellectual life of America.

The Science League of America is a non-sec-

tarian and non-political association formed to combat the attempts of the fundamentalists to destroy the rich fruits of the century of scientific freedom.

It is imperative that we fully realize that a fight to the finish between Science and Dogma is now in progress throughout the United States. The fundamentalists are well organized; they are in deadly earnest, believing as they do that their particular brand of religion and the doctrine of evolution cannot *both* survive and flourish.

The fundamentalists claim to have gained dominance in eleven states, and they are rapidly spreading their stultifying propaganda in other sections of the Union.

We are planning to follow them into their own territory. By public lectures, moving pictures, debates, leaflets, personal organization, and addresses at various capitals, we hope to offset the misrepresentations of Bryan and his misguided followers.

The fundamentalists declare that if they are not permitted to use the public schools for the propagation of their theological views, then teachers of science shall not be permitted to utilize any text-books in our schools which support the theory of evolution.

We insist that evolutionary science shall continue to be taught in our schools and colleges, and that theological doctrines shall be excluded from them. The issue is clear-cut. There can be no compromise.

The Science League of America accepts the fundamentalist challenge. The battle is on! No intelligent man or woman can remain neutral in this fight for protection of our schools against the inroads of Mediaevalism.

We concede to every inhabitant of this land the right to cherish any belief or creed that appeals to him; but we say to the representatives of any religious sects: "Hands off our public schools!"

So far, in California, the Mediaevalists ("fundamentalists") have confined their attacks to the question of the right of teachers of science to utilize the theory of evolution in their class-rooms, and to their right to use text-books that endorse the theory of evolution. But in those states where their foothold is more secure, the assertion is being made that "no one should be allowed to teach in the public schools who is not a member of some Protestant church."

Now, the First Amendment to the Constitution of the United States declares that Congress shall make no law respecting an establishment of religion. The fundamentalist position as recently expressed by an Indiana clergyman, is "Any man that does not believe the Bible, including the Book of Genesis and opposes its being taught [as opposed to Science in the matter of origin of the Earth and its inhabitants] in the schools is a traitor to his country."

To demand that works of science which accept evolution as the process by which things came to be what they are should be eliminated from our schools, in favor of the accounts handed down by ancient Hebrew poets, comes dangerously near to contravention of the spirit of the Constitution of the United States, and is but a poorly veiled attempt to foist certain theological doctrines upon

the people as a State Religion. It is the first step toward restoration of the ancient monarchical principle of union of Church and State, to which the founders of this Republic were unalterably opposed.

Asserting that "evolution is nothing but a guess," Mr. Bryan contends that legislators should refuse to appropriate funds for the maintenance of any school or college that teaches any "evolutionary hypothesis that link men in blood relationship with any other form of life." Evolution ought not, says Mr. Bryan, to be taught "unless the teacher explains that it is an *unsupported* (sic) guess!"

Mr. Harry Emerson Fosdick has well said that "When Mr. Bryan reduces evolution to a hypothesis and then identifies an hypothesis with a 'guess' he is guilty of sophistry so shallow and palpable that one wonders at his hardihood in risking it. . . . The Bible is for Mr. Bryan an authentic text-book in biology—and if in biology, why not in astronomy, cosmogony, chemistry, or any other science, art, concern of man whatever? . . . He proposes, too, that his special form of mediaevalism shall be made authoritative by the state and promulgated as the only teaching allowed in the schools."

During a visit to San Francisco, Mr. Bryan was called upon by a delegation representing the Seventh Day Adventists, who besought his aid in their campaign to bar the teaching of evolution from California schools. He answered that their effort had his "heartily endorsement," and added, among other things: "I am in favor of legislation to prevent any teacher who is paid by Christian taxpayers teaching as a fact to Christian children that man is descended from any lower form of life . . . evolution has never been demonstrated as a fact, and why should we allow the Bible to be undermined by somebody's guess?"

The reply of Professor Edward Grant Conklin, of Princeton, to this absurd assertion of Mr. Bryan's is that evolution is a guess "only in the same sense as the doctrine of universal gravitation, or any other great generalization of science is a guess. But can one honestly call that doctrine 'a guess' which is supported by all the evidence available, which continually receives additional support from new discoveries, and which is not contradicted by scientific evidence? . . . And now come men in this twentieth century of enlightenment preaching a new *auto da fe*, attempting to establish an Inquisition for the trial of science at the bar of theology!"

The Science League of America proposes, by going directly to the people, to make them acquainted with the part at least of the vast accumulation of facts upon which the theory of evolution is based; and to oppose by every legitimate means the campaign to substitute the Book of Genesis for the Book of Nature. Our State-supported educational institutions may not safely be subjected to the domination of religious sects.

The Science League of America calls upon every citizen who has at heart the future progress of education and the freedom of scientific thought in America to join actively with it and assist in the great task before us, the last battle against Mediaevalism, the final struggle against the hide-bound Past—and for the liberated Future!



## Question Column

Question: Is it true that there is a Master in this country in California? If so, what Master is there?

Answer: The writer has never heard from any authority that a Master of the Wisdom dwells in the State of California. No nation is left without guidance compatible with the free will of the individual parts, but such guidance is not dependent upon the physical presence of the guiding Power.

Question: Where is the authority for the statement that a married person cannot be accepted as a disciple nor for preparation for initiation? I know the Master K. H. has stated "that a married man cannot become an Adept;" there are not many of us ready to become Adepts, but there are a few who are trying to prepare themselves to be accepted as disciples of the Great Teacher and a statement like this is rather a discourager, unless the Society advocates that we all leave our wives or husbands.

A. Y.

Answer: We have never seen or heard the statement that "a married person cannot be accepted as a disciple nor for preparation for initiation." The fact that there are a goodly number known to us who have attained discipleship and initiation, who are married, controverts the idea implied in the question. However, we are taught that those who aspire to discipleship and initiation, must ever strive toward that perfect control of the vehicles which becomes complete mastery.

Dr. Besant has written: "Disciples are the

crucibles of nature, wherein compounds that are mischievous are dissociated and are recombined into compounds that promote the general good."

Every power of nature has its extremes,—the one pulling forward and upward, the other dragging downward and backward. The question asked can be answered to each individual as he meditates upon the foregoing statement. If we truly aspire to become disciples of the Master, then all the powers of the entire nature must be turned in the direction of the eternal and everlasting Good, as that ideal forever unfolds before us. Such an ideal does not preclude companionship, home and the ties of love, but it does preclude lust, selfishness in any form and all that impedes the progress of others toward the same goal. It is the life of service which counts; that quality of service which seeks to bring out in all that which is the noblest and best. If two people undertake to rear a family in a spirit of beautiful unselfishness, such family life cannot detract from discipleship.

The statement has been made that certain forms of clairvoyance of a very high order cannot be developed except under the conditions of celibacy. Discipleship and initiation do not imply clairvoyance and do not necessarily have such an object in view. Service to humanity is the great object and unselfishness, joyousness and understanding the road thereto.

Some references: *Secret Doctrine*, Vol. II, p. 397. *Key to Theosophy*, pp. 174-175.

ELLA B. BECKWITH

## What Lodges Are Doing

The Miami Lodge has been favored the last three months with a course of lectures by Mr. Claude L. Watson upon Theosophy and Psychology. They have been so well pleased with the lectures that they have engaged Mr. Watson for another three months course.

Mr. Watson gives three lectures each week to the Miami Lodge upon Theosophy, Christianity and Psychology. The Lodge room proved too small to conveniently seat the audience, so the Masonic Temple lecture room was secured for the Sunday Evening Lectures upon Theosophy. The Psychology class has drawn good audiences from the first and the Christian series is rapidly growing in favor. The Sunday night lectures have been well attended and the Lodge hopes to double the size of the audience during the next three months.

Once again as in the fall, Miami Lodge extends an invitation to members over the section to visit Miami and to take advantage of the opportunity offered to study under Mr. Watson.

Santa Ana Lodge, California, is substituting for its weekly public lectures an Open Theosophical Forum. They are planning to advertise it

well and to secure a good lecturer once every three or four months. For their closed meetings they are using the Correspondence Course.

Lansing Lodge got a splendid writeup in a local paper about their Adyar Day observance, telling why they commemorated the day and giving an outline of their program.

Helena Lodge reports that their Adyar Day program was "treated as a family gathering, the members of its household assembling at a home of one of the group, to renew the memories of their beloved ones gone." After a talk by the President about our Leaders every one added something of their own "and the evening was one of quiet reverential enjoyment."

Des Moines Lodge writes that for Adyar Day they carried out the program sent them by Mr. Kunz. After the program they turned the meeting into a social, one of the features of which was an auction and they "found that everybody immediately fell into the spirit of the occasion and a great deal of merry making and fun was the result."

Butte Lodge reports that they have a Lotus class for children from four to sixteen years of age with twenty-five members and four teachers. They "are taking up the work that was outlined for the Lotus class back in the last century about the time of Col. Olcott's death."

Pacific Grove Lodge, while small, having had only five resident members with only three in attendance at times, nevertheless did not lose courage and now reports four new, and several prospective members. They hold their closed Lodge meetings on Thursday afternoons, opening their rooms to the public Sunday evenings. In November they had Max Wardall for a lecture which "drew the largest crowds that the town has ever witnessed at Theosophic meetings." In December Mr. Kulkarni gave a series of lectures and now "an unusual interest is being shown in Theosophy by the residents." A recent innovation is an "At Home" the last Thursday of each month when tea is served and "an informal good time is offered to any who care to attend." The Lodge evidently realizes that no effort is ever lost.

Omaha Lodge had two unique features at the close of their Adyar day program, a cross word puzzle, the answers to which were theosophical, and the following menu which was passed around before refreshments were served:

MENU (Esoteric)  
Prana Cocktail  
SOUP  
Creme of Koilon  
FISH  
Baked Undines Astral Sauce  
ENTREES  
Spirilla Kundalini  
ROAST  
Salamanders a la Dante  
VEGETABLES  
Permanent Atoms with Monadic Essence  
SALADS  
Spooks on Halfshell Auric Egg  
DESSERT  
Good Karma  
Lemurianade (3 rounds) Soma  
Assorted Vibrations

While Miss Scribner was working among the Lodges in Michigan recently, it was decided to form a State Federation of the Lodges, and she was elected chairman pro tem of the committee to draw up the By-Laws. The Federation will undoubtedly be a great benefit to the Lodges in exchanging ideas, and working generally for the advancement and spread of Theosophy in that State.

Seattle Lodge Life-Wave mentions that they heard Wm. J. Heyting lecture upon his arrival in this country and report him to be "a young man of most pleasing personality and a very fluent speaker."

The Lodge is planning for the publication of "Gather Us In," the song used "congregationally" by Mr. Jinarajadasa while here, and which has never had its own melody until now, when it has been "harmonized and presented to The Theosophical Society, the special gift of the Seattle Lodge."

Service Lodge, New York, organized last November, now has two study classes, a meditation group, and is starting an H. P. B. training class for those who want to learn to be speakers.

The new Lodge of the Inner Light, Seattle, is now printing its bi-weekly bulletin *Applied Theosophy* on a good grade of paper so that it may be filed away by the members for reference in their studies. During March they devoted one meeting to the significance of their charter, and in April one is to be devoted to the subject of Lodge meeting and their significance.

## News Items

Dr. Besant: No definite information yet about her coming to the United States but we are expecting a cable any day.

Mr. Fritz Kunz, who sails for America from Australia April 22, would like his mail addressed care Mrs. Alma Kunz Gulick, 273 Redondo Ave., Long Beach, Calif.

Mrs. Louise C. Arnold, of Colorado Springs, who has been visiting in the east, writes about a large store she visited in the art department of which were displayed "the most gorgeous tablets and a table all in gilt leaf, encrusted all over in semi precious stones. They had come from some monastery in Thibet, where, a really intelligent saleswoman said it was impossible for religious reasons to say.\*\* She explained that the figures on the table and plaques told the story of the birth of the Buddha. I could see that it did. \*\*They have also a beautiful collection of gilt and gold Buddhas, six or eight in number from Thibet and India and I had never seen anything like them."

C. F. Holland has been appointed to fill the vacancy on the Judiciary Committee, caused by the death of Mr. Blum, until the next Convention.

Dr. C. Schuddemagen has handed in a letter from The Theosophical Order of Service in London, saying that they wish to do further constructive work in Germany and have undertaken to provide about a thousand dollars for the maintenance of two workers there and for maintaining headquarters at Weimar, and "wonders whether, from sources you are able to contact, you could provide the second half of the money." There may be among our members those who are especially interested in helping Theosophy in that country.

## Theosophy Abroad

Word comes from Argentina that the 6th Annual Convention of the T. S. elected Sr. Don Adrian A. Madrid as General Secretary and that an arrangement made last year for two offices, that of National Secretary and President, has been annulled.

Herbert E. Lanepart, Secretary-Treasurer of the Hongkong Lodge, to whom we are furnishing some of our publicity leaflets and pamphlets, writes that the work in China is "going on very



successfully." They have fifty-five members with an attendance of about fifty at their weekly public lectures. They enjoy good publicity in the newspapers and when the pastor of the Union Church, Rev. J. Kirk Maconachie, delivered a sermon against reincarnation, Mr. M. Manuk, President of the Hongkong Lodge, wrote a letter to the Press about it. The result was that *The South China Morning Post* threw open its columns to these two men from November 3 to 30, who discussed reincarnation, and the controversy "closed very favourably for the belief in Reincarnation and Theosophy in general." This correspondence has been reprinted in pamphlet form by the Hongkong Lodge.

In conjunction with the Shanghai Lodge they are publishing some theosophical books in Chinese and distributing them in Hongkong, Canton and South China. The newspapers are unusually friendly, have repeatedly reprinted, at the request of the Lodge, complete Chinese theosophical books in daily consecutive parts.

Word has been received from Dublin, Ireland, that Mr. T. Kennedy was unanimously re-elected as General Secretary for that Section for another term of one year.

*News and Notes* of the Theosophical Society in the British Isles for March mentions that at the meeting of the General Council of the T. S. in Bombay, December 23, 1924, it was unanimously agreed to present the Subba Rao medal to Mr. Ernest Wood "as a mark of its appreciation of his literary services to the cause of Theosophy."

In the same issue Dr. L. J. Bendit tells of the scheme used by a Lodge he visited to raise funds. They have a "Gift Table" in one corner of the Lodge room. "On it members may place any article they have and for which they have no use; or anything they care to make and sell for the benefit of the Lodge—jam, or pieces of needle work. The description of the article and the price asked are entered in a book kept for that purpose; and anybody who comes in is able to put the money for any object into a box provided, and to remove his purchase, after crossing it out from the book."

"In his way, all sorts of things which appear to one person as rubbish, may come to enjoy a further career of usefulness to some other, as well as being of veritable benefit to the Lodge, and to the cause of Theosophy.\*\* I understand that, in this particular case, there had been, in the course of a few months, several sets of chessmen, books, and even some silver candlesticks, which were sold at very low prices, which, however, represented 100 per cent profit to the Lodge."

*The Young Theosophist*, Madras, India, gives the report for the first year of the All-India Federation of Young Theosophists. There are forty-seven Lodges in the Federation with a total membership of over one thousand. They have not the exact statistics available, but more than eight hundred twenty-five of this number are new members, "young men and women who have come into the T. S. and Federation for the first time."

A letter from J. R. Aria, Recording Secretary

at Adyar, informs us of the "formation of two more national Societies in the T. S., the thirty-eighth and thirty-ninth, to be called 'the T. S. in Uruguay' and 'the T. S. in Porto Rico' with their administrative centres in Montevideo and San Juan, respectively."

The French theosophical magazine, *Bulletin Theosophique*, gives an interesting report of "the first theosophical convention in Roumania." Among those present were Mr. John Cordes of Austria, Mme. Bertram, who gave a lecture in the Roumanian language, and Mlle. Fanny Seculci. The congress was held in the beautiful residence of M. Costa Dabo. One of the difficulties was that sometimes translations had to be made into three or four of the officially admitted languages. One of the important results of the convention was the decision of the Hungarian members in Transylvania to work in complete harmony with their brothers in "Old Roumania," from whom they differ in religion and language.

## Lecturers' Itineraries

### L. W. ROGERS

Chattanooga, Apr. 1, 2; Atlanta, Apr. 3, 4; Jacksonville, Apr. 5, 6; Birmingham, Apr. 7; Memphis, Apr. 8; Dallas, Apr. 9, 10; Oklahoma City, Apr. 12, 13; Tulsa, Apr. 14, 15; Kansas City, Apr. 16, 17, 18; Omaha, Apr. 19, 20; Headquarters, Apr. 21 to May 2; St. Louis, May 3, 4, 5.

### MAX WARDALL

Muscatine, Apr. 1; Milwaukee, Apr. 3, 4, 5; Chicago, Apr. 6, 7, 8, 9, 10, 11; Grand Rapids, Apr. 13, 14, 15; Lansing, Apr. 16, 17; Detroit, Apr. 19, 20, 21; Cleveland, Apr. 23, 24, 25; Pittsburg, Apr. 26, 27, 28, 29.

### EUGENE S. WHEELER

Minneapolis, Minn., Apr. 1, 2, 3; Omaha, Neb., Apr. 5, 6, 7; Denver, Colo., Apr. 9; San Francisco, Calif., Apr. 12, 13, 14; Berkeley, Calif., Apr. 15, 16; San Jose, Calif., Apr. 17; Los Angeles, Calif., Apr. 19, 20, 21; Hollywood, Calif., 22, 23; Long Beach, Calif., Apr. 30; Denver, Colo., May 6; Kansas City, Mo., May 8, 10; Buffalo, N. Y., May 12, 13; Rochester, N. Y., May 14, 15; New York City, May 17; Brooklyn, N. Y., May 24.

We trust no one, in using the new Procedure Book at funerals, will be like the minister about whom *The Churchman* writes:

"The pastor who was fond of figures of speech was making a funeral oration. He began his address, 'Friends, we have here only the shell of the man, the nut is gone.'"

Mr. Hilmar Herold of St. Louis sends a clipping from the *Christian Science Monitor* which devotes a couple of columns to the Bhagavad-Gita. It is most interesting to find such a reprint in that paper.





## BOOK REVIEWS

to have—JUST THE BOOK ONE WANTS when one wants it, is, and must remain the supreme luxury of the cultivated life

*The Wonder Child, a sequel to Flowers and Gardens, by C. Jinarajadasa. Published by The Theosophical Publishing House, Adyar, Madras, India. Price, Cloth, \$ .60 through The Theosophical Press.*

"The Wonder Child" is a very small book but with contents of divine scope. In its great truths are simply and charmingly told in story form.

A dream phantasy, it is called, of an Ideal State where the problem of evil is dealt with in a novel way. A dream it may be, yet ever in the past the dreams of dreamers and the songs of poets have preceded the realization of great practical achievements.

In the Ideal State all forms of government, imposed from without, proved futile. Evil and crime remained. It was found that punishments tortured but never cured. People discovered that the faults each wished to punish in his neighbor reflected his own shortcomings.

Not until it was decreed to adopt, as it were, "Mind Your Own Business" as a national motto, and to waste no more time in trying to make people good, but rather to put up with their wickedness, did the clouds of worry lift from among the people. A spirit of freshness and youth animated every one as the plan was carried out.

The first result was that patience became a national virtue. Next, a more wonderful fact was discovered. Each as he grew in patience responded more and more to child life. Slowly it was realized that to love children was to begin to acquire the rudiments of Wisdom.

Long, long ago, it was said: "Except ye become as little children ye cannot enter the Kingdom of Heaven." And again "A Little Child shall lead them."

How the Ideal State became a nation of Wonder-Children, how the Divine Child revealed Himself, "What the Divine Child Said," and how crime and evil disappeared when the fundamental laws of being were understood, should be read by all earnest people. Especially should theosophists ponder over it in their hearts and help make the dream come true.

M. H. R.

*Studies in Occult Physics and Chemistry by G. E. Sutcliffe. Published by The Theosophical Publishing House, Adyar, Madras, India. Price, Cloth, \$1.75, through The Theosophical Press.*

This book is a serious attempt to place certain occult teachings upon a scientific basis, and while we fear it will fail to carry conviction to the up-to-date student of physics and astronomy, it should prove interesting reading to Theosophists

who have a mathematical turn of mind and are familiar with the technical language of physics.

The author deals with such subjects as "The Atom," "The Proton and Electron," "The Conservation of Power," "The Geocentric Universe," "Einstein and Gravitation," etc.

To our mind that part of the book dealing with astronomy is the weakest and we can not but wish that the author had been a little more familiar with the work that is being done at the world's greatest observatory on Mt. Wilson. We fear that statements such as the following would not make the intended impression upon those who are actually exploring the depths of space: "Each heavenly body is the center of a universe, so that there are as many universes as there are suns and planets. These universes overlap and interpenetrate each other. \*\*\*The universe as known to us is one such universe, having the earth as center."

Every astronomer knows that our earth is a long way from the center of our universe; in fact, if the globular star clusters are taken as marking its boundary we are, roughly, about 68,000 light years from the center. It is also pretty well proved that our universe is only one of many, each entirely distinct from all of the others, and that the nearest is at least one million light years away.

It is stated that occultists know that the stars are not composed of the same elements that are found in the earth, and that they seem to be because they are seen by means of terrestrial light which has been intercepted by these bodies. We cannot but feel that such statements (even though backed up by *The Secret Doctrine*) can be made only by one wholly unfamiliar with the work of the past few years. There are plenty of proven facts, any one of which would be fatal to such a theory.

The book contains a great deal of useful information, although the reader must be on his guard to distinguish between references to proven facts and the author's personal conclusions, based on assumptions that are not yet proved and may perhaps be in error.

W. S. L.

*Some Japanese Artists by Yone Noguchi. Published by The Theosophical Publishing House, Adyar, India. Price, Cloth, \$1.25 through The Theosophical Press.*

"Perhaps Japan is the only country in the world where many artists make a specialty of flowers and birds: tiny bits of natural phenomena which will soon pass into darkness with no complaint, after their brief existence."

Japanese art is the art of suggestion; by simple means reinforced with consummate skill, Japanese



paintings and color prints contrive to lay bare whole vistas of the life of Japan, as a branch of plum blossoms swept across a silk panel suggests an avenue of plum trees in fairylike bloom. Yone Noguchi, the author of this little book, "Some Japanese Artists," the latest publication of the Asian Library, is a Japanese poet with experience in Europe and the United States. He is familiar with Occidental modes of thought and our methods of artistic criticism and he attempts to work in channels which will be familiar to the Westerner. But he remains a Japanese poet and it is in the language of a poet of Japan that he interprets the pictorial art of Japan.

This fact makes his book an unusual if not unique contribution to the literature on the subject, but at the same time throws up a barrier before the American reader. We are not accustomed to prose with a heavily poetic cast; most of all, the processes of the Japanese mind are very strange. As the book proceeds, Noguchi irones out some of the difficulties: his chapter on "The Art of Jakuchu" is one of the shortest but one of the most delightful. The quotation above is from that chapter; it is given here because it will, in few words, explain to many what Japanese art is getting at. There is no doubt in this reviewer's mind that Americans need a key to the understanding of Japanese art. Our minds do not follow it; it even seems a little foolish to us. There have been many and valuable books on the subject by distinguished Western authors such as the late Prof. Fenellosa, and Arthur Davison Ficke, but these have been rather set aside as the work of enthusiasts. For this reason, Mr. Noguchi had an opportunity to expound the theories and ideals of Japanese artists which one can not help but feel he has foregone for the sake of his own poetic reactions to his native art. With regret one admits there are places in his book which seem slightly "precious." The opening essay, on Hiroshige, one of the best understood in the West of all Japanese artists, is the most formidable because the writer has given full play to his fancy,—that fancy which compounds poesy with Orientalism and metaphysical abstraction.

In his chapter on Utamaro, that delightful artist of the early nineteenth century who is so well represented in American collections by his studies of what Noguchi calls "the Nightless City of hired beauties and lanterns," the writer asserts that he loves decadence. Ridding one's mind first of all from any moral connotations connected with this term, one can sympathize with a twentieth century poet, who trained in the Western tradition, returning to his own country, the remote island of Japan, rediscovering its art and finding in his native art-expression the authentic spark of inspiration, opens his heart to the perfection and finish which is the true successor to classic simplicity in any age. Loving the intricate perfections of Japanese things, such a poet would necessarily strive to express his love and carry on that tradition.

A. E. D.

*In The Shadow, Anonymous. Published by Henry Holt & Co., New York. 87 pages, boards. Price Cloth, \$1.25, through The Theosophical Press.*

You will take up "In the Shadow" and read through its 87 pages before you lay it down. It is a piece of beautiful writing. If you try to read it aloud, you may experience the same difficulty that one meets in attempting to share Francis Thomson's "The Hound of Heaven" through the medium of the spoken word. You just can't make your voice—and maybe your eyes—behave! That is especially so if you are a Kelt, to whom beauty and sound of words make first appeal. He, of all people, should never question the truth of the Theosophical explanation of the rationale of mantras.

But you will read the book again. This time with the realization that what it would graciously share with you is something far greater than anything that can be expressed through the artistic mechanics of make-up and language.

"In the Shadow" is surely not the author's designation of that One Reality to which she so impressively bears witness. No details relative to her personality are intruded to detract from that song of triumph she would sing for us: THERE IS NO DEATH! The publishers tell us that the book is the work of an invalid written during the years since the shadow fell upon her. We infer she is young. We know she is a Christian, altho rather a Theosophical one! We do not know where she lives or what was the year of her high adventure. Years and places and names belong to time and limitation; she knows nothing but life and love and eternity.

M. K.

*Things and Ideals by M. G. Otto. Published by Henry Holt & Co., New York. Price, Cloth, \$2.50, through The Theosophical Press.*

This work consists of a series of essays in functional philosophy. The cause of the book, so the author says, is to "help articulate a social philosophy which recognizes equally the reality of things and ideals and which aims to further their reciprocal interpenetrations in the interest of human being."

The author is especially to be commended for his effort to bring about this recognition by humanity of ideals as being vital factors in life. There is, as he says, truly a need for a theory of life to be made known to humanity. That philosophy of life must recognize ideals equally with things.

The purpose of the book is in the right direction, but the author, through closer contact with the sacred books of the East and the commentaries thereon, could have developed a greater precision, scientific accuracy and sublimity which uplifts to those heights whereon peace alone exists.

C. H. B.

*Evolution and Man's Destiny by Annie Besant, D. L. Compiled from Dr. Annie Besant's lectures and writings by Mrs. Stevenson-Howell. Published by The Theosophical Society in England. 226 pages. Price, cloth, \$1.75. Through The Theosophical Press.*

Dignified and complete and satisfying as is the theosophical presentation of the great purpose of

life and method of evolution, it *can* be given to the *enquirer* in high relief as it were. Many educators use the outline method in presenting a new subject before the pupil has done any reading or studying along that particular line. The pupil is given the skeleton of the complete subject, the mountain peaks, the landmarks, we might say, and it is for him to fill in, in his own individual way, the structure so presented to him. His first introduction is to the subject as a whole, and he never in his studying or his thinking gets away from the knowledge that there is a Unity into which he can fit the new facts as they are given to him and the new concepts which he forms.

"Evolution and Man's Destiny" gives us Dr. Besant's presentation of the great purpose of life and method of evolution, in splendid, broad and quite complete outline. The book was compiled with her consent, from lectures and writings published over a period of twenty-five years.

Next to the original publication of the several books from which this one has been compiled, "Evolution and Man's Destiny" promises to be one of the most valuable aids that has been given to us on this subject, and we are deeply grateful to Mrs. Stevenson-Howell in making it possible. Her work is exceedingly well done.

It is not only the enquirer who will be fascinated by this coherent outline of the Great Purpose of Life. The new theosophist and the older one alike will marvel anew at the genius of Dr. Besant in her masterful presentation of the subject.

M. K.

### Publicity Donations for February

Oklahoma City Lodge.....	\$ 7.85
Seattle Lodge.....	3.00
Oakland Lodge.....	1.90
Kansas City Lodge.....	3.30
Long Beach Lodge.....	2.50
Miss Lottie Patterson.....	2.00
Jewel V. Jones.....	1.00
Glendive Lodge.....	5.00
Atlanta Lodge.....	1.80
St. Louis Lodge.....	10.00
A. H. Taffinder.....	1.00
Gulfport Lodge.....	1.80
St. Paul Lodge.....	5.00
Lansing Lodge.....	3.00
Miss Bertha K. Streib.....	5.00
Mrs. M. Belle Kempter.....	3.00
Chicago Lodge.....	3.00
Brotherhood Detroit Lodge.....	4.00
Pacific Lodge.....	2.35
Madison Lodge.....	1.00
Miss Ethel Ingall.....	5.00
Santa Ana Lodge.....	2.00
Mrs. D. R. Jones Study Class.....	11.00
Miss Maude Otis Kimball.....	3.10
Oklahoma City Lodge.....	4.00
A Friend.....	1.00
Seattle Lodge.....	3.00
A Friend.....	.30
Terre Haute Lodge.....	2.50

Total.....\$ 99.40

The March MESSENGER listed New Territory and Advertising Donation—Mrs. E. M. Warde \$5.00. This should have been credited to the Duluth Lodge.

### New Territory and Advertising Fund

#### FEBRUARY PAYMENTS

Lightbringer Lodge.....	\$ 2.64
Geo. H. Hess, Jr.....	10.00
E. G. Obermayr.....	5.00
Miss Gertrude Spencer.....	10.00
Miss Helen Neracher.....	1.00
Rebecca Finch.....	25.00
Mrs. Hannah B. Stephens.....	10.00
Miss Margaret La Sance.....	5.00
Colonel T. E. Merrill.....	15.00
Mrs. J. David Houser.....	2.00
Miss Hilda Varin.....	5.00
A Friend.....	5.00
Akbar Lodge.....	50.00
Miss Helen Mann.....	10.00
Gustavus Anger.....	10.00
Yggdrasil Lodge.....	50.00
Mr. and Mrs. C. W. Dillman.....	50.00
Louis B. Cassell.....	75.00
Mrs. Emma Beglinger.....	3.00
Dr. Cora Willits.....	1.00
Judge Wm. E. Haily.....	10.00
Dr. and Mrs. Booth.....	10.00
Miss Schott.....	5.00
Mrs. Alice A. Taylor.....	10.00
Ames Lodge.....	10.00
B. D. J. MacDonald.....	5.00
Miss Mildred Evans.....	25.00
Mrs. Esther I. Greenman.....	5.00
Captain E. S. Johnston.....	30.00
Mrs. Margaret Seidenick.....	1.00
Mr. W. H. Nokes.....	3.00
Mrs. Blanche L. Brown.....	1.00
Mrs. Florence Lehwalder.....	2.00
Mr. Arthur Lehwalder.....	2.00
Mrs. Mae Cardey.....	1.00
Mrs. Cora S. Kirby.....	.50
G. P. Latham.....	5.00
H. J. Thayer.....	50.00
C. W. Zander.....	5.00
Service Lodge, Reno.....	1.00
Miss Belle M. Carrol.....	15.00
Mrs. Annie M. Olimo.....	10.00
Mrs. Harriet P. Warner.....	10.00
Samuel Cohen.....	1.00

Total.....\$562.14

### Deaths

Mr. Henry D. Kerr.....	Vallejo Lodge
Mrs. Ada Horton Bird.....	Section Member
Mrs. Ethel Riddle.....	Paducah Lodge

### Henry Duncan Kerr

Vallejo Lodge, California, mourns the passing of its President, Henry Duncan Kerr, who was a loyal, faithful and unselfish worker for the cause of Theosophy. The inspiration of his presence will be greatly missed.

### Ethel Riddle

Mrs. Ethel Riddle passed on in February. She was Secretary of the Paducah Lodge at Paducah, Kentucky, which position she filled well and faithfully to the time of her death.

Just as the light that comes from a lamp depends for its outward-shining on the thickness or thinness, and the color, and the clearness or opacity of the glass around it, so the great lamp of Divinity, the One Light which lighteth every man who cometh into the world, shines out more through one than through another, according to the love and purity of each.

ANNIE BESANT—"The Real and the Unreal"



# The Work Of Building Better Bodies Must Begin NOW and YOU May Help

The bodies which we occupy today are the result of an unbroken chain of physical evolution as old as the history of life on this planet. This we know to be a fact, and it is no less obvious that what we do or fail to do with our bodies today will be reflected in the bodies of subsequent generations. If we do not lead physical lives as natural and healthy as did our forbears, the bodies which we create for the next generation cannot be as strong and healthy as those which were given to us.

The conditions of modern life, in congested cities, do not make for natural health. There is much to be done to offset such conditions and to restore the balance in favor of our physical bodies. It is along these lines that NATURE CURE has been developing for the last half-century.

NATURE CURE does much more than merely restore to health those whose bodies have become ailing under the unnatural conditions of modern life. It teaches them also how to live rightly under such conditions, so that good health and sound bodies may be theirs to the end of their days. Thus they may improve rather than degenerate that physical chain which stretches from the dim past into the far future of the Sixth Root Race.

We know that the beginnings of this great Race are to take place on that western strip of the North American continent which will be the easternmost strip of the new continent, and it would seem to be indeed a worthy work to begin now to bring to that section the service and practice which will lead inevitably towards the building of better bodies.

This, briefly, is the direct purpose of the Western Chain of Nature Cure Health Resorts, Inc., having headquarters in the Hibernian Building, Los Angeles, California.

The corporation has been organized, under the strict corporation laws of California, to build a chain of Nature Cure Health Resorts in this section, to which people may go in confident expectation of being restored to health and, at the same time, learning the science of right living so that they may maintain themselves in constant good health.

It is the intention of the Western Chain of Nature Cure Health Resorts to maintain at these Resorts, staffs of expert practitioners, each a specialist in some particular branch of NATURE CURE, embracing the complete field of practice, including:—

## PHYSICAL CULTURE—

Without the proper physical exercise health is impossible.

## DIETETICS—STRICTLY VEGETARIAN

The proper diet will aid in the recovery of any patient no matter how afflicted.

## FASTING—AND THE MILK CURE

Are great and powerful agencies in the curing of disease, especially stomach trouble.

## HYDROTHERAPY—

Covers every phase of the water cure; such as: the famous blood wash treatment, sprays, douches, packs, compresses, etc.

## SPINAL MANIPULATION—

Includes the best features in Osteopathy, Chiropractic, Spondylotherapy, Naprapathy, Neurotherapy, Massage, Curative Gymnastics, Bloodless Orificial Treatments, etc.

## ELECTROTHERAPY—

Includes everything electrical. Radiant Light and Actinic Rays, X-Rays, Violet Rays, Morse Waves, High Frequency Electricity, the Electronic Reactions of Abrams and many others.

## MENTAL THERAPEUTICS—

Includes all constructive methods employed by Christian Science Practitioners, and other mental healing cults.

## MAGNETIC HEALING—

Has to do with the laying on of hands conveying magnetism from healer to patient, with curative effects, etc.

ADVERTISING SECTION OF THE MESSENGER

## SUN, AIR AND EARTH THERAPY—

Nude Sun Baths, Nude Air Baths, Earth Treatments, and all manner of outdoor sports such as: Tennis, Swimming, Walking, etc.

## HOMEOPATHIC, BIOCHEMIC AND HERB REMEDIES—

These remedies are extracts from the vegetable kingdom, and are considered more of a food than a medicine.

In brief Nature Cure is based upon a return to nature as the new gospel of health, a rebuilding of diseased bodies in accordance with natural law or in accordance with nature's curative methods as the experience of many years has proven them dependable and sure.

## CORRECT DIAGNOSIS ABSOLUTELY ESSENTIAL IN DETERMINING RIGHT TREATMENT—

The system of diagnosis will be the most thorough ever yet established. In addition to all modern diagnosis appliances, we shall employ three new and very effective methods:—SPINAL ANALYSIS, ELECTRONIC RE-ACTIONS and IRI-DIAGNOSIS.

Many wonderful and almost unbelievable results have been obtained by these new methods.

THE FIRST OF THE Western Chain of Nature Cure Health Resorts will be erected in the beautiful sun-kissed Ojai Valley, near Los Angeles, where every condition necessary for the building of health is ideal. Additional resorts will be erected as the demand and other conditions warrant.

The first resort is designed to accomodate six hundred patients, but we are erecting the buildings of this resort in units of one hundred person capacity each, consequently when our first unit is complete we shall begin accepting patients. The first unit will have dining room capacity, treatment capacity, diagnosis capacity, etc., to accommodate the patients of the other five units. Our diagnosis fee will be twenty-five dollars, and our weekly charge will be fifty dollars, which will include treatment privileges of every known

ADVERTISING SECTION OF THE MESSENGER

natural method, a scientifically prepared diet, and an elegantly furnished room flooded with health giving sunshine.

Careful estimates indicate that the operating expenses of each resort should not exceed one-third of the gross receipts, including all administrative and overhead expense. It is intended to make each Resort self-supporting and profit-producing, because a considerable amount of CAPITAL will be required to develop this great enterprise and it must be recognized that Capital, no less than Labor is "worthy of its hire."

Those who have, through thrift and frugality, accumulated a surplus to care for their declining days, *must* place that surplus where it will produce for them a good return in money; but if they can place it where it will also produce a great and lasting good for humanity as a whole, how much larger will be their contentment and satisfaction!

## Your Opportunity

This is precisely the opportunity which is now rendered available to all readers of THE MESSENGER who would like to participate in the spiritual and financial rewards pertaining to such a great humanitarian movement as that outlined above.

## Capable Management

The success of every enterprise is largely dependent upon the character, experience and ability of the management, and it is with considerable pride that we call your attention to the men who head this organization:

George Dobbins.....	President
J. B. Freeman.....	Vice-President
F. L. James.....	Vice-President
J. M. Dobbins.....	Secretary
R. M. Dobbins.....	Treasurer
Ben D. Freeman.....	Director

Mr. Geo. Dobbins, who is a F. T. S. of long standing, has had a wide range of experience in the business world and has been carefully studying NATURE CURE methods for more than ten years—watching closely the many experiments of



Nature Cure experts everywhere, and waiting to see if the wonderful cures reported were permanent. The result is his firm determination henceforth to spend his life in building NATURE CURE HEALTH RESORTS, believing this to be the best way to function as an instrument through which the great guides of humanity are preparing bodies for a more advanced people.

It should be emphasized that every person connected with this organization is a man of inflexible integrity and business acumen, and they and the company as a whole, invite the most searching investigation. Any required information will be furnished promptly, upon request.

You are well aware that Nature Cure is by no means an experiment. It has back of it more than seventy-five years of wonderful success. Its great and resistless curative properties are destined to force the world to recognize them. Dr. Lindlahr of Chicago has demonstrated the value of Nature Cure for years. Bernarr Macfadden, the famous physical culturist of New York City, has also been demonstrating and telling millions of people, through his publications, the benefit of Natural methods. Lindlahr and Macfadden, together with many other advocates of Nature Cure, in this

and other countries, have focused the attention of the public upon this wonderful method of obtaining health. LARGE AND THOROUGHLY LEGITIMATE EARNINGS ARE ASSURED. The Western Chain of Nature Health Resorts is capitalized at \$1,000,000 divided into 10,000 shares of Common Stock. Subscriptions will now be received at par and your attention is called to the official form furnished under the Laws of California, which expresses, describes and defines the practical and sound basis of the work.

RESERVATIONS WILL BE FILLED IN THE ORDER OF RECEIPT and the right is necessarily reserved to reject any reservations arriving after the issue is fully subscribed. TELEGRAPHIC RESERVATIONS WILL BE HONORED.



Hibernian Building, Los Angeles, California

PLEASE USE THIS APPLICATION FORM:—

*Because of Statements On Reverse—Which See.*

Date.....

WESTERN CHAIN OF NATURE CURE HEALTH RESORTS,  
HIBERNIAN BUILDING, LOS ANGELES, CALIFORNIA.

Enclosed find \$.....for.....shares of the capital stock of your company at par, \$100. per share.

It is expressly understood and agreed that this subscription agreement and the permit used by the Commissioner of Corporations, a copy of which is printed in full upon the reverse side hereof which I have read and received, contains the entire contract between the subscriber and the company.

Please send my certificates of stock and all reports concerning the progress of the company to

Name: .....

Address: .....

City: ..... State.....

STATE CORPORATION DEPARTMENT of the STATE OF CALIFORNIA

In the matter of the application of

WESTERN CHAIN OF NATURE CURE HEALTH RESORTS }

PERMIT

for a certificate authorizing it to sell its securities.

THE ISSUANCE OF THIS CERTIFICATE IS PERMISSIVE ONLY AND DOES NOT CONSTITUTE A RECOMMENDATION OR ENDORSEMENT OF ANY SECURITIES OR OTHER MATTERS HEREIN CONTAINED.

This permit is issued upon the condition that a true copy of said permit be exhibited and delivered to each prospective subscriber for or purchaser of said securities before his subscription therefor shall be taken or any sale thereof made.

WESTERN CHAIN OF NATURE CURE HEALTH RESORTS

a California corporation is hereby authorized to sell and issue 3,069 shares of its capital stock as herein below set forth:

- 1st. To sell and issue 44 shares of its capital stock to the persons named in its application at par for cash, lawful money of the United States, for the uses and purposes recited in its application and so as to net applicant the full amount of the selling price thereof.
- 2nd. To sell and issue 25 shares of its capital stock to J. B. Freeman for legal services as recited in its application.
- 3rd. After applicant shall have sold, received the considerations for and issued all the shares in accordance with paragraphs 1st and 2nd hereof, to sell and issue 2,000 shares of its capital stock at par for cash, lawful money of the United States, for the uses and purposes recited in its application.
- 4th. Whenever and as often as a share or shares of capital stock are sold and issued in accordance with paragraphs 1st and 3rd hereof to issue to George Dobbins a certificate or certificates evidencing a like number of shares, but not exceeding in the aggregate 1,000 shares, in exchange for services rendered to applicant as recited in the application.

WESTERN CHAIN OF NATURE CURE HEALTH RESORTS is a California corporation with an authorized capital stock of \$1,000,000.00 divided into 10,000 shares of the par value of \$100.00 each. Applicant was organized for the purpose of erecting hospitals, sanitariums and health resorts, and more particularly to establish a sanitarium in the Ojai Valley, Ventura County, California.

Applicant has neither assets nor liabilities. It proposes to issue 25 shares of its capital stock to J. B. Freeman for legal services rendered to applicant as recited in the application, and it proposes to issue 1,000 shares of its capital stock to George Dobbins for services rendered in organizing the applicant. The applicant further proposes to sell 44 shares of its capital stock to the persons named in its application at par for cash so as to net it the full amount of the selling price thereof, and thereafter it proposes to sell to the general public 2,000 shares of its capital stock at par for cash, subject to a selling commission of not to exceed 20 per cent of the amount paid in cash for the following estimated uses and purposes:

Purchase of Site, Ojai Valley, \$50,000.00. Building (First Unit), \$100,000.00. Equipment, \$50,000.00

The present plans of the applicant contemplate the establishment of the first of what will ultimately be six sanitarium units, each unit to contain about 100 rooms.

The foregoing recitals are based upon the statements contained in the application and the papers filed in connection therewith.

This permit is issued upon the following conditions:

That the total commission, compensation and all other expense, incurred in, or connected with, the sale of shares authorized herein, in paragraph 3rd, to be sold, shall not exceed 20 per cent of the amount paid in cash, nor shall any commission or compensation be paid in connection with any sale made within this state except to a broker or agent holding a certificate from the Commissioner of Corporations, then in effect, authorizing him to act as applicant's agent.

(b) That, when issued, all certificates evidencing any of the 1,025 shares authorized herein in paragraphs 2nd and 4th, to be issued to J. B. Freeman and George Dobbins shall be forthwith deposited with The Bank of Italy, Fresno, California, the depository selected by said permit holder and approved by the Commissioner of Corporations, to be held as an escrow pending the further order of said Commissioner; that the receipt of such depository for such certificates shall be filed with said Commissioner of Corporations, and that while said certificates shall be so held, the holder of the shares evidenced thereby shall not sell, or offer for sale, or otherwise transfer, or agree to sell, or transfer such shares, until the written consent of said commissioner shall have been obtained so to do.

(c) That this permit shall not become effective for any purpose unless and until said J. B. Freeman and George Dobbins, shall execute his or their agreement in writing with said company (and file a copy thereof with the Commissioner of Corporations) in which he or they shall, in effect, agree as owner of 1,025 shares, herein authorized to be issued to him or them, that in the event of the dissolution or insolvency of said company, occurring while said shares shall be so required to be held in escrow, the owner of such shares shall not, without the consent of said Commissioner, participate in any distribution of assets of the company until after the owners of all other securities have been paid the full face or par value thereof.

(d) That prior to the sale of any of said shares said J. B. Freeman and George Dobbins, shall duly execute an instrument in writing whereby he or they shall in effect agree to waive the payment and accrual of dividends on any of the shares issued to him or them, until such time as all stockholders, who have paid money for their shares, shall have been paid dividends at the rate of 7 per cent for two consecutive years.

(e) That all subscriptions for any of the shares authorized by paragraph 3rd hereof to be sold for money shall be taken upon subscription blanks of a form to be first submitted to and approved by the Commissioner of Corporations. This permit shall be printed in full upon the reverse side of said subscription blanks.

1. Each subscription for said shares shall be upon the express condition that unless bona fide subscriptions for 1250 shares shall have been obtained from responsible subscribers, and there shall have been paid on account thereof the sum of \$125,000.00 (100 per cent in cash, on or before the 30th day of July, 1925, such subscription may by such subscriber be, and thereupon shall be deemed to have been rescinded.

2. That the full amount of each payment shall be paid to said applicant; and that each payment less the commission authorized herein, and a statement showing the full name and address of each subscriber, and the number of shares subscribed for by each subscriber, shall immediately be paid and delivered by the applicant to, and held as an escrow by the Bank of Italy, Fresno, California, selected by the applicant and approved by said Commissioner. If on or before the date set forth in paragraph 1 of this condition, there shall have been deposited with such depository, the Bank of Italy, Fresno, California, from such subscriptions, the net sum of \$100,000.00, it shall be paid and delivered by the Bank of Italy, Fresno, California, to the applicant upon its demand therefor, and the written order of said Commissioner; otherwise, the amount paid by each subscriber less the commission herein authorized and paid, being the sum so deposited with said Bank of Italy, Fresno, California, shall be returned to him upon his demand therefor, and his subscription shall be cancelled.

DATED: San Francisco, Cal., Jan. 23, 1925. EDWIN M. DAUGHERTY, Commissioner of Corporations.  
JTM-MC By ELMER J. WALTHER, Chief Deputy.



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CHICAGO

## What Publicity Is Doing

Sometimes members fail to realize just what they are doing when they subscribe to the publicity fund. When you give your "dime a month" you are helping us to reach people in isolated places. Here is a letter in response to publicity literature sent a woman living in a small town in Kansas, far from the vicinity of a T. S. lodge. She is caring for parents aged 80 and 90 years, and has a husband confined in an insane ward of the hospital.

She says: "Something impels me to tell you how greatly I appreciated your letter—it did not seem to come from a stranger. Theosophy seems calling me through many years. After the slightest perception of its great truths nothing else satisfies. . . . It may be of interest to know how I became so interested in Theosophy. In the early days of the T. S. a lady near my Iowa home, who was well read and often before the public, disappeared into the West somewhere. Later it was reported that she had become a Theosophical lecturer. Though only a girl, the name "Theosophy" fascinated me. Occasionally a bit would come my way through a newspaper. A few years ago, in Pittsburg, Kan., my husband

handed me a copy of a theosophical magazine, with H. P. B.'s face on the cover. Each month we watched the newsstand for it. Later I wrote to Krotona and obtained THE MESSENGER also."

People like this are always eager to become centers for distributing publicity to others, and often groups are formed to study the Correspondence Course. During the past year two lodges have resulted from sending publicity matter to some one in a city where no member resided.

## MAXWELL'S CHICAGO HEALTH-ATERIA

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