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# THE MESSENGER

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## THE SACRAMENT OF WORK\*

By C. Jinarajadasa

THERE is in the heart of each of us a great search. We are so constructed that we feel with our intuitions that there is surrounding us a larger life of beauty, culture, and holiness. To all of us who are aware of that insistent search in our inmost nature, there come many opportunities of discovering something of the great Light which we are seeking. Each of us has already to some extent found a glimpse of that great Light. We have found it in Religion; we have found it in Beauty, in Art and in various other forms. We have found it in the faces of our fellow men, in the compassion which we feel for them. We have found it in the beauties of Nature. Many are the ways along which we can find some glimpses of that Light.

But there is another way, of which perhaps, as yet, there is not full realization, and that is, the Work which each one of us has undertaken to do. We have often associated the life of spirituality with duties and actions which are not of our everyday routine; we have been inclined to separate the secular world from the religious, when,

in reality, there is no such separation in the Divine Mind. Because of the pressure of our ordinary activities, which we think of as unspiritual, we have not realized that the work which we have selected to do, as our contribution to life, may perhaps itself be one of the swiftest roads to spirituality.

Each of us has chosen some work to do as his contribution to the plan of God, to the welfare of Humanity, to the growth of Fellowship, or to whatever else is his ideal. This work which we make ours can itself be a Mirror of the Divine Life, nay, more than that, a Channel for realizing the Highest. We need not go to church, nor train ourselves in Art, nor commune with the beauties of Nature, unless we so wish, to find the Highest, because the very dedication that we feel to the work which we have undertaken is itself a mode of communion with the Highest.

This thought that work is a church, a sacrament, a mode of man's communion with God, is not so utterly new, because in some of the religions it is the essence of

\*From *The Adyar Bulletin*, December 15, 1920.

Mysticism. That is the case in ancient Hindu mysticism, which propounds that the universe as it exists is continually a work by God. We are told in those ancient treatises that the universe was fashioned by God, and one of the names for Him is Vishvakarma, the All-Artificer. His work of creation is described by a Sanskrit word, *Tapas*. In the ordinary connotation, *Tapas* means a holy action, a sacrifice; it also means a profound meditation. But, as it is used in the ancient texts, it also means Toil. It is said that God "performed *Tapas*" that He toiled, in order that the universe might come into existence. Just as a smith fashions a wheel, so we are told He fashioned and is fashioning the universe.

Now, God is ever engaged on this work of creating and sustaining the universe. Therefore as man works, and is busy at some work which is linked to the great Act of God, he communes with God. The work which each selects, then, is in itself, if he can realize it, his church, his sacrament, and he himself is the priest. Carlyle, though he is far-removed from Oriental mysticism, yet had this fundamental thought, for he says, with regard to the highest conception possible of man, that: "Man is the spirit he worked in; not what he did, but what he became." Fundamentally, man is "the spirit he works in." And that spirit, we are told in all the great religions, should be one of sacrifice. Sacrifice is not merely a dedication. In reality, it is a Work, but a work so done that the action becomes holy. All who are idealists, who are living in a world of darkness where light is needed, have felt that while, on the one hand, they are seeking light for their own spiritual growth and satisfaction, they have in them at the same time some light to give to others who are in a greater darkness still. Hence they have selected various departments of work, each according to his temperament. Each is doing *Tapas*, "sacrificing."

The work which each selects can be made by him his most direct road to God. Sometimes one says: "I am puzzled; I do not know what to do. I would like inspiration from some one." As a matter of fact, if we understand truly, the work which we select can itself be the soul's inspiration. It can be the highest way to all which the soul seeks.

For, as we do our work, if we have the

right "spirit" about it—in other words, if we have the only possible spirit worthy of our spiritual nature—then the work which we do becomes at once linked to the great Work of God. It little matters what is our work, so long as it is one to which we are dedicated, through which we are "sacrificing," that is, *making holy*.

Who does not remember in Dickens' *Bleak House*, little Joe, the crossing-sweeper? He knew "nothing" about many things, but he knew one thing, and that was to keep his street-crossing clean, and he toiled at it hard, with a sense of dedication. When we read the tragedy of his life, we find a beauty in it, because he had this curious sense that he must do his work well. Now, such action on the part of little Joe is a mode of communion with God, for little Joe. Ignorant as he was, there was yet in him an inner life developing, for he felt a consecration to his work. To do his work well was his idea of duty. It was the highest which he sensed in his little life. It is that thought, carried out in a fuller conception, that we have in those lines which we all know:

Who sweeps a room as for Thy laws,  
Makes that and the action fine.

The main thing is "for Thy laws," which means the recognition that there is a vaster scheme in which each one of us is needed, and that we have committed ourselves to the success of that scheme. Whether we call that vaster scheme God, or Humanity, or a great Reconstruction, it little matters, so long as we have found our work, and have dedicated ourselves to it.

In doing his work truly, rightly, with his full mind, is all the possible inspiration which a man requires for the soul. I think it may be said that, if we have been at all slipshod or unconscientious in our work, by that much are we blinded to the spiritual light which may come to us through Religion, or through Art, or through Nature. For, as we do our work well and truly, so is the All-Artificer Himself cooperating with us. He joins with us through each action of the day which contains our dedication. Whether we teach in school, or work in shop or factory, whether we sail the seas or work underground, makes no difference, so long as we recognize that our work is ourselves, and that the spirit in which we do our work is the all-important thing. We shall find that as, with the highest

spirit, we do our work, we become ourselves the Highest Spirit. For man, who is at first but a reflection of the Highest, passes stage by stage from being the Image to become himself the Object.

Man is, indeed, "the spirit he works in." He is not all his faults and vices and the mistakes which he commits, but the great ideal which he becomes. To teach each one of us there is a Path, and that is the

Path of our Work. It is a hard Path, for in it there can be no other person to inspire a man but himself. It is a lonely Path too, where none can help another, where another's mere approval cannot bring the worker nearer to his ideal. But to each who dedicates himself to his work, it is perhaps the swiftest of all roads to that goal of Blessedness of which every great religious Founder has dreamed.

## AUSTRALIAN LETTER FROM A. P. WARRINGTON

A letter written especially for readers of **THE MESSENGER** has just been received from Mr. Warrington, who is now in Sydney, Australia, with C. W. Leadbeater.

Sydney, February 21, 1921.

Dear Mrs. Jewett:

Before I left America, I had understood from Mr. Rogers that he would like to have a letter from me now and again for **THE MESSENGER**, and your recent note reminds me of my delinquency, for I have as yet sent nothing to him. So here goes!

Perhaps the first thing I should say is that if the many friends who are so kindly writing to me do not receive replies I hope they will generously realize how very much I am behind with my correspondence. As I look at the pile before me, I can see that I shall not be able to answer one-third of it in time for the next steamship sailing, even though I have done scarcely anything else for days and have postponed engagements hoping to get as much done as possible in the few days that remain. I shall always be more than glad to hear from all who are good enough to write, but I cannot be sure that I shall be able always to reply, for after all I am supposed to be resting.

Americans who are accustomed to such swift and continual mail service at home, find it a bit odd to have to look forward to practically only one mail in a month or six weeks. And just now we, in Australia, are fortunate to have that, for the harbor is at present exhibiting a picture the truth of which is hard to realize. Almost everywhere that one looks—in Neutral Bay, Double Bay, Rose Bay and near mid-stream, one sees large ocean-going steamships at anchor where they have been lying idle for weeks—all tied up because of the general strike of stewards. When one realizes the thousands that are thus thrown out of employment; the large accumulation of shipments that lie awaiting transportation; the productive output in many lines arrested, and the very great cost of it all in numberless directions, one begins to form opinions as to the morality of the strike as a weapon for securing justice, especially with the memory of the great coal miners' strike in America still fresh in mind.

I had not expected to remain in Sydney for more than a month or six weeks when I came,

but afterwards decided that it would be wise not to hasten my departure. Since then I have received a letter from an American friend sojourning in India urging me not to think of coming to India until I become thoroughly rested and shall have developed sufficient physical well-being to withstand the difficult Indian climate. As a matter of fact my most serious business in life for a short time will be just that kind of physical effort, for I must make sure those future twenty to thirty hard working years I have promised to myself in the cause we so much love. For this my present opportunity is invaluable. Therefore I shall doubtless remain in Sydney for some months ere I tackle the much talked of Indian climate. Meanwhile I shall continue to be in touch with my Chief who has the right to call me to her whenever she so wills. This explanation is due to the American F. S. T. S. who may have expected that I should go straight to India.

I am sure that the great majority of the American members would like to hear something of Bishop Leadbeater, and I cannot sum up my impressions more clearly than I did at the reception given to Bishop Cooper and myself as the arriving and departing guests, and that was, that although I had not seen him for over fifteen years he had seemed to have grown fifteen years younger rather than older since I saw him last, so radiantly happy was he and so universally friendly was he with everyone. Although I have never been willing to take second place with anyone in my admiration of him, yet I could see a decided change in him during those years, showing an expanded benignity and a very much closer touch with people in general.

Since I came I have seen him in the intimacy of his home, with at times a half dozen or more young people of both sexes working hard under his immediate direction on some piece of work to be done. I have seen him at an all-day picnic, surrounded by a large group of friends; I have seen him on a long walk where we had to climb over a wide stretch of rocks along the seashore; I have seen him standing at receptions smiling and chatting with every one who approached him during the evening; I have seen him going back and forth to two church services every Sunday and to the various church festival services in mid-week, always either celebrating or preaching; I have seen him every Thursday evening training the choir in church songs and



afterwards answering questions for three-quarters of an hour; I have seen him speaking for the Krotona Service under the auspices of the Order of the Star in the East; I have seen him in action in the Co-Masonic Lodge as well as speaking to Theosophists at their headquarters, both esoterically and exoterically, and always he has shown himself to be the strong, splendid spiritual man we have so ardently believed him to be. I can never forget the picture he presented one evening as he approached the vestry through a corner of his church. He was dressed all in white duck, his head bare (he never wears hats) displaying the virile features of his massive, classic head, and as he walked in with his brisk swing and alert step, I felt during the moment when he passed quickly by that I had never seen a more beautiful picture of active strength and manliness. Those who know something of the scope of this great man's nature can realize that the day will come, he being gone, when people will wonder whatever possessed them that they could not appreciate to the full what manner of man they had had in their midst. There are pigmies in this world who conceitedly essay to show their own superiority by pointing out supposed defects in those who are great giants beside them. Naturally they can only have the pigmy's limit

of vision and that means a fractional vision, and a fractional truth is always a more harmful falsity than a downright fabrication. It is all in the scheme of evolution, but let us not be deceived by the loud prattle of infants when we have the inestimable privilege of listening to the wisdom of the great.

There was recently an annual election of officers of the Sydney Lodge of the Theosophical Society and the Rev. L. W. Burt of the Liberal Catholic Church was elected president. The Lodge is about 700 strong and occupies a very creditable headquarters. I have not yet felt able to do any lecturing there in response to the lodge's kind invitation, and indeed have not spoken in Sydney at all save in a few instances when I have talked for fifteen or twenty minutes at receptions, or in church, or at Morven School. But I have agreed to lecture in March, and also in May and June if I remain till then. Mr. Burt, the new president, has been the vice president of the lodge for many years. He is a very zealous Theosophist, a polished ritualist both in Church and Masonry and a fluent speaker. In a few days Bishop Leadbeater is to begin a series of weekly T. S. lodge talks which we are looking forward to with great eagerness.

Ever sincerely yours, A. P. WARRINGTON.

### POSSIBLE VISIT FROM MRS. BESANT.

Mr. Rogers received recently from Mr. Jinarajadasa a letter in which it is suggested that it may be possible for Mrs. Besant to pay a very brief visit to the United States. He says in part:

"In the course of a talk with the President yesterday she mentioned that she was leaving Bombay for England on June 4th, and that, after the Paris Congress, she thought she might possibly get over to New York for a week before returning to India. This is in no way settled; all her plans are necessarily tentative, and depend solely on the need of her presence in India.

"I am writing to let you know this; she does not mind my writing that she is *thinking* of such a visit. If I might advise you, I should like you to keep in mind that she is greatly pressed for time; indeed, she meant originally to be back in India in August. It is, therefore, no use planning a lecture tour for her, though all the cities clamour for it; if arrangements are suggested about a tour, she may just possibly not come over to New York at all, rather than disappoint this Lodge or the other Lodge which appeals for 'just one lecture.' She will come on a very hurried visit, not to lecture but to meet such of the members as can be there to receive her advice as to the work in the U. S. A."

Mr. Jinarajadasa suggests that if she comes it would necessarily be following the Paris Congress which is to be held late in July. It would therefore be some time in August that she might be expected. Mr. Rogers cabled an immediate reply to Mr. Jinarajadasa inviting Mrs. Besant to be the Section's guest.

### A DEVOTED WORKER'S VACATION.

As the April MESSENGER goes to press one of our devoted workers will be on the ocean, just at the beginning of a year's vacation, rest and change. Mr. Ole W. Dahl is a native of Kristiania, Norway, where he joined the Theosophical Society twenty-seven years ago, March 15, 1894. He is a graduate chemist of Trondhjem Institute of Technology, a deep student of higher mathematics, and a musician. His years of work as a chemist and in the business world he speaks of as an "adventure," for "my real work," he says, "has been in bringing Theosophy to the blind." Then he modestly adds: "I am content to serve in any useful capacity the rest of my life."

Mr. Dahl is the founder of the Theosophical Braille League, and to his volunteer work is due the success of that now well established branch of theosophical endeavor. About two hundred volumes in the Braille Library were printed by him. Six years ago he began work in the National Secretary's office and he leaves it only because of the trip to his native country, which takes him also to Denmark and to the Paris Convention.

His unselfish faithful service is greatly appreciated by a wide circle of friends who, while wishing him "Godspeed" on his voyage, will heartily welcome the day of his return.

## International Election

March 18, 1921.

Dear Associate:

I am informed by the T. S. Recording Secretary at Adyar that the General Council, T. S., at its Annual Meeting held at Adyar Headquarters on the 24th of December, 1920, unanimously nominated Mrs. Annie Besant for reelection as the President of the Theosophical Society for the term beginning July, 1921.

It therefore becomes my duty to take the votes of the individual members of the American Section who were on its lists on the 30th day of November, 1920. If you were a member of the American Section in good standing November 30, 1920, it is your privilege to vote in the

present election, and I trust you will avail yourself of the opportunity.

For your convenience I have appended a ballot to the bottom of this letter. Please indicate your vote by writing "Yes" or "No" in the blank space provided; then sign your name to the ballot and fill in all necessary blank spaces. Please send it to the address given below, in a **separate envelope** plainly marked "International Ballot."

Hoping that I may receive your ballot by return mail, I am

Yours fraternally,

(Signed)

L. W. ROGERS,

General Secretary, 645 Wrightwood Ave., Chicago, Ill.

### PRESIDENTIAL BALLOT

I hereby vote: YES [.....]

NO [.....]

**Upon the nomination of Mrs. Annie Besant as President of the Theosophical Society for the ensuing term of office beginning in July, 1921.**

Sign here in ink.....

Street and Number.....

City and State.....

Dated.....1921. State if a Member-at-Large or

name of your lodge.....

(Only one person should sign the above ballot)

## NOMINATION FOR NATIONAL PRESIDENT.

The Tellers Committee for the presidential nomination, A. E. Deaderick, chairman, Dr. W. Burr Allen, Thure Waller, Walter E. Cuneo and Claude L. Watson, have submitted the following statement of the count of nominating ballots, duly accounted and checked at National Headquarters on March 10-11, 1921:

L. W. Rogers.....	2062
I. B. Holbrook.....	1349
Dr. Weller Van Hook.....	135
Ernest Suffern.....	62
Mrs. Weitman.....	60
A. F. Knudsen.....	38
Max Wardall.....	37
Dr. Wright.....	27
F. G. Hanchett.....	20
Dr. Sheppard.....	7
Foster Bailey.....	6
I. S. Cooper.....	5
Craig Garman.....	5
A. P. Warrington.....	3

Mrs. Hotchener.....	3
H. H. Shutts.....	3
Robert Logan.....	2
Geo. Hall.....	2
C. F. Holland.....	1
Dr. F. F. Strong.....	1
Eugene Munson.....	1
Dr. Bonggren.....	1

Total Nominating votes cast.....3830

We certify that the foregoing is a correct statement of the votes cast for nomination for the office of National President, American Section, Theosophical Society, for the election to be held in May, 1921.

L. W. ROGERS, National President.  
BETSEY JEWETT, National Secretary.

Lodges would help the National Secretary appreciably if they would notify the National Headquarters, 645 Wrightwood Avenue, Chicago, immediately upon the election of a new secretary, giving the name and address.

# MRS. BESANT AT THE INDIAN CONVENTION

By F. R. J. Gerard

(Concluded)

At noon on Christmas Day the Convention really opened and Mrs. Besant took the chair and made her Presidential speech. Following the usual custom she began by reading the reports from the various sections. This summary of the Society's work took over an hour and a half. First as regards our membership. There are now 1253 lodges with a membership of about 35,000, about 6,000 of which had come in during the past year. America lead in the number of new members with 1859, England and Wales second with 755, and India third with 660. It was notable that France, in the first year following the War, had 437 new members.

She then went on to read reports from the various sections and you will no doubt get a copy in due course. She spoke of the Great Lambeth Conference of the Church of England, and of the fact that for the first time there had been a committee formed to report on the various societies that had been encroaching, as it were, on the field of Church work. Theosophy, Christian Science and New Thought were all considered, and it was fortunate that our society had been allowed to present its case through some of its English members. Piggott, Scott-Moncrieff and Miss Woods had been allowed to state the case for Theosophy and Mrs. Besant thought that this change on the part of the Church was most significant. Of course the Church worthies had not given their approval to our movements, that would be too much to expect. If they had said that we were right, well, then, there would have been nothing left for them to do but join us! But still what they found was a decided advance on the old attitude towards us and she regarded it as a splendid thing. The finding of the committee was that we had taken up and emphasized certain truths which the Church had but which the Church had failed to keep in view.

Mrs. Besant brings very forcibly before one the fact that we are an International Society and that we should not lose sight of our links with other sections. There is much going on in the world, and in our society in particular, to meet the various

conditions as they arise in various countries and I would suggest that you get hold of a copy of the Convention report each year and set a time when the lodge in Chicago shall consider Theosophy from the



**Mr. and Mrs. C. Jinarajadasa at the Adyar Convention.**

(From a snap shot by Mr. Gerard.)

International point of view. Talk over what they are doing in Mexico and South America, in Australia and Cuba and in England and France. Such discussion will keep the members reminded that they are a part of a much larger organization than they have realized. In all parts of the



world the servants of the Masters are at work and in their activities along many lines, there may be lessons that can be learned by members in other lands.

Here I would like to mention the delightful way in which Mrs. Besant tackled this necessarily dry subject of the various reports. Changing her style completely from the serious atmosphere of the lecture platform, she keeps up a stream of comment on the various features of the reports. I had never before associated her with humour until I heard her this time. She can adopt a curious serio-comic expression, quite whimsical and pleasing. She makes a remark that seems at first to be serious and yet you notice her mouth is quietly laughing and that she is inwardly shaking with amusement and then everybody laughs. For instance she was speaking of the visit of Mr. and Mrs. Jinarajadasa to New Zealand and of the work they had done there and said she was reminded of the time she had visited that country. She said the worst part was the getting there. She had gone from Australia on a cattle boat. There had been cattle, Salvation Army people and theosophists and, she said, "We were all one. All sea-sick, very, very sea-sick."

In closing the address, she dropped the conversational attitude and gave a short but wonderful address on our privileges, duties and responsibilities as members of the Society. She spoke of that Theosophical map which the Master M. keeps in his Tibetan home, on which every theosophical centre, be it only a couple of

members, is marked in living colours. She spoke of His Great and never ceasing interest in His society and how His blessing is constantly going out to the lodges and members. Moreover she said we must remember that whereas there were many Masters, each of them in charge of a particular piece of work and sending down Their forces into various movements, on our Society all the Masters shed Their light and blessing. Such was Their trust and such was our privilege. The eyes that never slept were watching the world. They saw the helpers and the sluggards. She spoke too of Sacred Shamballa (to hear her mention the name gives you a curious thrill, the utter reverence and respect in her voice sinks right into you) and she told us of Those Three and the One over Them whose Will so "mightily and sweetly ordered all things," as far as our humanity was concerned. Then, standing before us full of radiant power and devotion she exhorted each one of us to show ourselves not unworthy of Their trust and to go out into the World and spread Their light.

What a magnificent figure she makes! How can I ever tell you of that strange power that radiates from her as she speaks of Them and Their Plan for Humanity, of the devotion and utter selflessness that pervades her words as she calls on you to aid in Their work, of the absolute earnestness and sincerity with which she surrounds everything she says. It has been indeed a privilege to have been there to hear her give Their message.

### MRS. BESANT AFTER SLANDERERS.

There seems to be an epidemic of defamation the world around. Mrs. Besant has joined those who are energetically refuting slanderous statements against others. In a valiant defense of Mr. Wadia in *The Theosophist* for February in connection with the bank at Adyar, she explains the causes which led to its closing, and adds: "All this is no one's business, save my own, but cruel and malignant gossip, I learn, has been circulated in Madras and in London about my faithful colleague, and Mr. Wadia has been most unjustly slandered. This is my only reason for publishing the facts."

Mrs. Besant calls attention to the fact that he has worked strenuously for years

without financial compensation for his services. At her suggestion, she says, the Indian Section T. S. has named him as representative to the Paris Theosophical Congress in July. Her condemnation of the false stories about him in connection with the bank is in her usual forceful style. She apparently feels, as many of us have felt in America, that to refute slander is no violation of the principles of brotherhood.

### A CORRECTION.

J. Bibby and Sons, publishers of *Bibby's Annual*, are located in Liverpool, England, not in London, as stated underneath the cut of the head office on page 637 of the March MESSENGER, and of the dining room, page 638.



## TO THE MEMBERS:

In order that all members may have accurate information on a misunderstood matter, the following is published without comment:

Seattle, Wash., Mar. 1, 1921.

Mr. Ernest S. Suffern,  
Room 1302, 135 Broadway, New York City.  
Dear Mr. Suffern:

It is not with any expectation of changing your announced belief that the administration is "misguided and spiritually unqualified," but I write you with the hope that I can do something to protect our new members from the destructive work that is sending them out of the T. S. I have read the book you call "An Appeal," which seems to me to contain even more misrepresentation than the book which Mr. Hanchett called "A Brief," and I see the utter folly of attempting to argue any matter with you.

But perhaps there is one thing that can be done that will benefit the society. Your latest grievance seems to be that the opponents of the administration are not having "a square deal," because there was not longer notice of the nominations, and that I may, on March 10th, be found to have sixty per cent of the votes and therefore be elected. As a matter of fact the short notice works decidedly against the administration because it means a light vote. The fuller the vote the stronger will the showing be for the administration because it is the administration's opponents who are organized and active and everyone of them will vote under any circumstances.

Now this is what I propose in order to stop the controversy: If I receive sixty per cent of the votes cast in the nominations I will volunteer to ignore that result, if a way can be found to equally do so, and that should not be difficult. The election can then proceed in May. This will certainly be giving you a very "square deal." But the opponents of the administration must enter into a "gentleman's agreement" that if the election then goes against them they will peacefully abide by the result and stop this agitation that has been doing so much harm. Personally I much prefer to see no controversial matter in THE MESSENGER. But if it can thus be ended I am in favor of your having a reasonable amount of space—say, two thousand words—in which a representative of the opposition may state its case to the voters in the April MESSENGER and the administration shall name some person who shall have exactly the same space in which to state the case for the administration. Neither writer shall see the manuscript of the other so that neither shall have had the final word. The matter will then go to the members for a verdict.

I do not ask that you shall agree not to criticize the administration. That is an absurdity that has been charged against us, but of which we never have been guilty. We merely object to continued agitation about dead issues. We only ask that when the result of the election in May is known, everybody shall accept it as the verdict of the American Section and that so far as past issues are concerned they shall from the date of the election be no longer discussed. Every manuscript must be in the hands of the

printer by the 18th of March in order to appear in the April number. Will you kindly give me the promptest possible response? Not knowing where I shall be when you reply I will suggest that you send your letter to me at the National Headquarters, 645 Wrightwood Ave., Chicago.

Yours cordially, L. W. ROGERS

## STAR IN THE EAST BRANCH OF EUROPEAN AID COMMITTEE.

It is a pleasure for me to introduce to the notice of members the work of The Star in the East branch of the European Aid Committee, which, under the direction of Mrs. Walter E. Cuneo, Chicago, has since January third, 1921, organized and put in working order sewing centers in Chicago and towns within a radius of sixty miles.

The plan followed was one of having a public meeting at which the work was discussed and people put in charge of the various activities. Generally a local chairman was appointed at the meeting and others to take charge of the various departments created were soon added. All the organizations started in this way became highly efficient and are actively working at the present time.

Mrs. Cuneo was able to organize ten centers in this way and the results have been extremely gratifying. In sixty days 1296 new garments were cut from the cloth, sewed, finished and shipped to European and Near East points. This clothing was suitable for children between the ages of three and fifteen. In addition these centers collected, cleaned and repaired three hundred garments, many for adults, not to mention shoes and caps.

It has not been possible to keep these centers self supporting and it has been necessary to draw rather heavily on the funds of the European Aid Committee, of which Dr. Weller Van Hook is chairman.

If this highly necessary work is to go on, money and material must be contributed. Many new centers await only the receipt of cloth to enter into this work of mercy. If this is not forthcoming, not only will these earnest workers be denied an outlet for their loving kindness, but the present groups are going to be shut off from this highest expression of themselves which is shown out in this true Lord's Work.

You now have the opportunity to contribute and all money and cloth should be promptly sent to Mrs. Walter E. Cuneo, 4849 Magnolia Ave., Chicago.

MRS. BETSEY JEWETT.

## FROM MISS HOLBROOK.

A telegram has just been received from headquarters advising that Miss Holbrook has delivered an article for publication in the April *Messenger*. Although I know nothing of the contents of the article, I am glad to authorize the publication of whatever matter Miss Holbrook submits.

L. W. ROGERS.

Having received, through the vote of 1,349 members of the American Section T. S., a nomination for the office of National President at the forthcoming May election, I do hereby accept the nomination, with thanks to those who have thus honored me by their choice and, with this acceptance issue the following statement:

My T. S. diploma bears the date November 26, 1907. Since 1911, I have given the major portion of my time to Theosophical work; resided at Krotona 1912-1917, serving for different periods of time as Editor, Principal of Kortona Institute, National Secretary, and since that time as National Lecturer, teaching Theosophy in various cities.

My present platform is naturally the resultant of those years of experience and observation. I favor reforming the By-Laws, and reforming them back (if I may use such an expression) in a number of particulars to those made in the incorporation of the Section; some offices now appointive should be elective; abuses of the proxy system be avoided; length of term and title of the chief officer reconsidered; and constitutive regulations safeguarded from too easy change by anybody less than the full membership. Especially do I favor a Board of Trustees who would be representative not of any one "part" or "party," but of the whole mind of the Section. Contest, in the very nature of things there will be, but differences of view gathered up about a roundtable are often co-ordinated through a consideration of the reality which underlies the different points of view and the seeking of a common understanding in the sincerity of all, and much force otherwise diffused as hostility, excess, domination, etc., be directed to better ends.

When I went in as Editor in 1912, the Administration had inherited a *Messenger* of forty-eight to fifty-six pages, with a good cover, semi-family and semi-public in character, and which had proved itself, to many, a true spiritual channel. What have we had now for some years? A fam-

ily sheet of a few pages—and no public organ! *We cannot do the work which the T. S. has the opportunity of doing in America without a better, far better vehicle and standard for our name and influence.* No one knows this more fully, nor has voiced it to you more often than Mr. Rogers. The printing, paper and postage bills that have been paid from private and collective purses these last two years would have been enough to build an Arm of Service for public propaganda of Theosophy of no mean proportions!

While the solidarity of our ranks is sadly broken at this time by unfortunate controversies, I am a staunch advocate that a constructive program can be found that will unite the membership through work and study and living brotherhood, and which will soothe the present pains; will offer opportunity and recognition to all; and will make for more genuine self-government and a "togetherness" coming nearer to the ideal which we all, without exception, cherish and long to more fully express.

As recently I have been so often questioned as to my attitude toward the Liberal Catholic Church, I beg leave to include my answer here so as to avoid constantly repeating it. I am not a member and do not intend to become one. I gladly accept any opening to teach Theosophy within it as elsewhere. I consider it should be entirely apart and separate from the Theosophical Society as an organization, and that the T. S. should preserve the same neutrality towards it as toward all other religious bodies. I consider that T. S. members should be left entirely free to aid it or to leave it alone.

Should I be called upon to serve the American Section in this office for which I am now nominated, I would strive to make executive decisions on an impersonal allegiance to principle; to firmly stand for the legality and regularity of every official act; to seek wise and wide counsel and assistance; to practice a "brotherliness to all;" and to loyally follow and support Mrs. Besant in her plans for and guidance of the Theosophical Society. May we of the American Section worthily claim our rightful place as a prominent and happy member of her International Family.

ISABEL B. HOLBROOK.

## BY THE NATIONAL PRESIDENT

### IMPROVED BY-LAWS.

As everybody knows it is much easier to say that a thing is wrong than it is to suggest something to replace it. Those who read these columns are aware that I have for some months been calling for ideas on the subject of the proxy system but none have been offered. There are also other things than proxy voting to be abolished if we are to considerably improve our method of Sectional government. I have never been satisfied with our by-laws since the Section was incorporated under the Illinois law, which legally compels us to have the proxy system. Mr. Warrington attempted some changes. He practically rewrote the by-laws and they were adopted at the San Francisco convention as he presented them. But it is now clear enough that the evils were not eliminated. They only changed form.

The last Chicago Convention referred all proposed changes to the trustees with instructions, if I remember aright, to put the changed by-laws to a referendum vote of the membership, or it may have been to publish the revisions adopted twice in THE MESSENGER after which, if not more than ten per cent of the members objected, the new by-laws should become operative. The trustees are not, at this time (March 5), unanimous upon the changes that should be made. It should be understood, therefore, that in the following propositions, I do not speak for them but merely for myself.

To my mind the amendments offered at the last convention are all undesirable because they do not go deep enough to reach the difficulties. They are merely patchwork on a document which is fundamentally weak. Nothing short of rechartering under the California law, that was designed for just such societies as ours, can set things right. Under the Illinois law, which was made to serve the interests of commercial corporations, *we cannot legally abandon the proxy system.*

Just what is it that we desire to get rid of? There are three things, the disappearance of which would be of almost incalculable benefit.

- (a) The proxy voting system.
- (b) Turbulence at conventions.
- (c) Circularizing lodges about Section

politics, and the constant agitation it causes.

Our British cousins, who are famous for the solidity of their institutions, have found a way to abolish the second and to reduce the third to a minimum. The first does not trouble them because their country is so compact that proxy voting is unnecessary. I am convinced that we cannot do better than adopt their plan as the great differences in territorial conditions will permit.

They have a National Council of fifty, which is the highest authority in their Section. It is the governing body and there is an executive committee small enough to get business done promptly. The entire country is organized into federations and these choose the National Council. The result of such a plan is that annual conventions are entirely free from turbulence. There is no electing and no by-law amending. The convention is free to give all its time to discussing methods of getting the work done, of organizing and conducting classes, of plans to reach the public, etc. It is an annual general conference in which everybody has a pleasant and profitable time. All wearisome business and political matters are referred to the National Council.

Such a plan of government naturally commends itself to all who love peace and business efficiency. But our country is vast and has no federations. How can we form a governing body that corresponds to their National Council? The matter is not at all difficult. I propose that we form a National Council that shall consist of all the presidents of the local lodges. That plan would have two or three distinct advantages.

First, it would be the most thoroughly representative body that can be found. The president of a local lodge is the choice of the members and if you will look carefully over the list of our 200 presidents in the American Section you will find that the lodges usually put forward their best timber for that position. They are chosen for their steadiness, good judgment and capability. What could be a more representative body than a National Council thus constituted? In the minds of some there may arise the point that since some lodges are large and others small a National



Council composed of lodge presidents, each with one vote, would be unequal representation. But the point is not well taken because our desire is merely to find representative members to make up a governing body. One lodge has no conflicting interest against another lodge, as a manufacturing state might have a political interest against an agricultural state. A president in the National Council would not represent any particular interest of his lodge. He would represent the theosophical interests of the whole Section just as the National President now does, regardless of which lodge he belongs to. He (the lodge president) would always be in touch with his lodge and, if necessary, could quickly get its sentiment and reflect it in the decisions of the National Council. It would be a very democratic form of government, yet it would not be unwieldy.

Second, it would be an organization of great stability. New presidents of the lodges would come and old ones would go but the changes would always be in small proportion to the whole number. No new election machinery would be necessary. A National Council made up of all lodge presidents would always be in existence. If it chose to do so it could meet annually at the time and place of the convention. But, of course, they would vote by mail at any time—a simple matter where only a couple of hundred votes are involved.

The Executive Committee, which would carry out the policies and enterprises formulated and endorsed by the National Council, could correspond to the present Board of Trustees—four members, plus the National President. A member of the Executive Committee might, or might not be one of the lodge presidents. It would not be practicable to limit the position in any way because unless the Executive Committee is selected with reference to locality it could not hold a meeting without too much lost time and expense. At present, we have two trustees who can attend in Los Angeles and two who can attend in Chicago so that when the National President is in either place a board meeting is possible. While I have not thought much about how the Executive Committee should be brought into existence I am inclined to be of the opinion that its members should be elected by a general vote as in the case of a National President.

Under such a system of Section gov-

ernment, the proxy evil would automatically disappear. Two sets of members with opposing views would not try to get proxies to sue against each other because no business or political matters could come before the convention and the proxy would, therefore, instantly lose its value. All the arduous work of preparing the proxy roll call before convention would be avoided and the hours of time required for a proxy vote at convention would be saved.

We can hold our charter equally well from any state in the nation whose laws we prefer. By dissolving the present organization, rechartering under the California law and at the same time forming the lodge presidents into a National Council, we can get rid of the proxy system and then, if violent differences of opinion arise in the future, the National Council instead of the whole country will be the forum in which the battle will be fought.

### BUSINESS EFFICIENCY.

The best explanation for the disinclination of many Theosophists to actively participate in the affairs of our organization is probably that a great many have been monks or nuns or yogis in past incarnations and have not yet evolved a liking for business affairs. But it is never too late to begin. Here and now is the opportunity to sprout some business faculties! The program of the present Administration includes much attention to business efficiency. A revolutionary change cannot be made instantly but gradually an enormous improvement can be brought about. At Headquarters up-to-the-minute business methods are in force. It used to be the common practice for some kinds of correspondence to be actually months behind. When the present office force brought it up to a week behind, some old attaches who were familiar with the past, thought it remarkable. But now it is *up to the day*, and it will stay there. Only three persons are now engaged all of the time at Headquarters, and another a small part of the time, yet the whole of our membership records have been rewritten since the removal to Chicago. It will take some time to get THE MESSENGER mailing list in perfect condition and in that members everywhere can assist. If you know of any member who is not receiving THE MESSENGER, please send the name to Headquarters. If you change your address



please give *immediate* notice to the National Secretary. Only with your cooperation can Headquarters maintain a high standard of efficiency.

But there are other things which need attention. THE MESSENGER should be an educational medium through which more effective methods of all sorts may be inculcated. The lack of business efficiency in some of our lodges, not all of them by any means, is appalling. Some secretaries seem to feel little responsibility. Instead of replying immediately to a business letter they answer when it is convenient, if at all! Of course letters may come that do not require or deserve a reply. But I am speaking of those that do. Another lack of business instinct that is distressingly common in the United States is failure to give one's address. I am constantly receiving letters from members who expect a reply but who neglect to give their address and apparently assume that I know it! Many correspondents give their address in a first letter and think that's sufficient. Of course one can't lug heavy files over the country and equally, of course, one cannot remember the addresses of a hundred correspondents. *Every letter written should begin with the address of the writer*, or give it at the close. I cannot remember ever having received a letter from anybody outside the United States that did not give the writer's address, so well is that rule understood the world about. But I get them by the dozens from Americans. Even if one is replying to office correspondence unless the address is on the letter he is answering he must stop and search the files for information that the writer should have given and could have given with an instant's time.

Another direction in which business training is needed is in parliamentary practice and it will be a useful thing to introduce a few simple lessons on that subject in THE MESSENGER. Every member should at least know how to get a motion properly before a business meeting, or a convention, and how to speak to it afterward without losing his right to the floor. Our conventions usually lose a great deal of time because so many members are not acquainted with the simplest rules of procedure. One does not require much knowledge for such occasions and that little can be easily acquired.

There seems to be no reason why the

business methods that have been introduced at Headquarters cannot extend to, and become characteristic of, all our lodges. With the cordial cooperation of members it can be so and within a year or two we shall have a society whose ideals in ethics are well balanced by its efficiency in business.

### WANTED—AN EDITOR.

Have we among our members a trained editor who is willing to give a small part of his time to THE MESSENGER? I know that we have some professional newspaper and magazine editors—several of them. But they are invariably the busiest of people. Yet there may be others, perhaps some who have retired from professional life or who, having entered some other profession, may have a little time for editorial work. We are, of course, pleased to have help with the activities at Headquarters but it is by no means always easy to get assistance in particular lines. In the Publicity Department as well as with the magazine a trained editor could find a theosophical opportunity. If it comes in your line and you are willing to assist in the good work please write about it.

### THE NEXT CONVENTION.

The last annual convention decided that the next one should be held in Seattle. It is an open question whether the practice of holding conventions in various cities is as advantageous as to have it always in a central place. Seattle is a long way from the center of theosophical population in the United States and it is very probable that, in these days of excessive traveling expenses, there will be very few members there except from the extreme northwest where the total theosophical population is perhaps not more than the membership of the Seattle lodge, plus an equal number from other lodges. But Seattle has been selected and deserves it, too. At the time this is written the trustees have not taken formal action but there is no doubt they will fix upon the dates of July 16, 17, 18 and 19 for holding the convention—the usual reception on Saturday, the 16th, with the customary program to follow.

Inquiry of the railway officials gives no hope of any sort of reduced fares or other concessions. Seattle lodge will establish a bureau of correspondence and information so that those who expect to attend can write directly to that city instead of to

Headquarters. Seattle is usually a beautiful spot in midsummer, free from rain, cool enough to be comfortable and picturesque enough, with its environment of sea and majestic mountains, to repay the trouble of a journey from almost anywhere.

### LEARN TO VOTE!

In this number of *THE MESSENGER* will be found the official ballot for the international election which comes once in seven years. It is the third time that Mrs. Annie Besant has been a candidate for the office of President of the Theosophical Society.

The apathy of many Theosophists in the matter of voting is nothing short of distressing. The vote which the American Section once cast for Mrs. Besant compared to that of some other parts of the world was sad to contemplate. When Mr. Warrington was last elected National President only a few hundred votes out of seven thousand that were possible were cast. The American Section needs a good waking up on the matter of voting. In this particular case—the election of the World President—it requires a two-thirds vote to elect. There is no other candidate but that signifies nothing in that kind of an election. The General Council has unanimously nominated Mrs. Besant. It now requires a two-thirds vote to ratify that nomination and make her her own successor. The moment you read this you should turn to the page containing the official ballot, fill it out, detach it and mail it in an envelope plainly marked "International Ballot" to the National Secretary, T. S., 645 Wrightwood Avenue, Chicago. No other matter of any nature should be enclosed in this envelope. The average Theosophist is much in need of education in the business affairs of the T. S. Hundreds of members seem to know very little about the By-Laws and the methods of getting things done. That state of affairs need not continue. The way to get out of it is to give attention to such matters. Begin by giving Mrs. Besant a very heavy vote. Learn to use the ballot!

### STRAIGHT THEOSOPHY.

As I travel about the country and observe what is going on in the various lodges, I have a growing feeling of uneasiness on account of the readiness of many members to go off at tangent on some one phase of occultism and then apparently forget the main issue—the work

of teaching Theosophy to the world. It has always been a mystery to me why any member has a longing to take up the study of Vedantism or Rosicrucianism or some other ism when we have such a wealth of occult lore in Theosophy that none of us can, at our very best, hope to acquire more than a modicum of its wisdom or put into practice more than a fragment of its precepts. We have, admittedly, the greatest teachers of Theosophy that the western world has known—Blavatsky, Besant, Leadbeater—stars in the occult firmament, instructors who *personally know* what they teach. Yet let some pretentious pseudo-occultist come along with dazzling claims, or the display of a few pictures of some of the Supermen, and many of our members rush to him. Once off in a bypath they generally wander on from one thing to another until Theosophy is quite, or all but forgotten. It reminds me of boyhood circus days and the alluring advertisements on the big canvas in front of the sideshows. Some of the boys had the sense of proportion that enabled them to reach the main tent and enjoy the big performance, while others could not resist the exaggerated paintings of the wonders in the little tents. So they wandered from one sideshow to another and missed the things worth while. They always finished with a sense of keen disappointment, and that is what always awaits those who wander off into the occult sideshows.

One of the commonest sorts of the occult sideshows that I meet is of the money-making variety. In Massachusetts it was a wonderful scheme for getting "electrical energy" out of the atmosphere and so defying old age and the doctors. In New York it was a certain meditation that, once acquired by a few simple lessons, would enable you to bask in the sunshine of material prosperity. In California it was a course of lessons in psychology that would hand you the key to general success. In all these cases the large classes were evidences of the eagerness of the public to get more knowledge and also of the ease with which the teachers made money; for every pupil paid from ten to fifty dollars for a week's instruction. For about twelve years I have seen one after another of such teachers come and go and have talked to our members who have attended their classes. I have yet to find one who was

able to tell me just what he got for his cash that he could not have for nothing from Theosophy. The one clear thing about it is that he finds his life to be just the same old thing that it was before he parted with his money.

Stick to Theosophy! That is what our little band of a few thousand workers is here to do—give Theosophy to the people. We can do it successfully in exact proportion that we concentrate on our specialty and prevent our forces being divided and our energies being dissipated on minor issues.

It is just possible that some of our members may think the above views are none too liberal and that since tolerance is one of our teachings we should be tolerant even of the pseudo occultism that opens up so many bypaths. Critics have said that all theosophists are a bit fanatical. If that is true my particular brand of fanaticism is that I stand uncompromisingly for straight Theosophy. I recognize the great value of such organizations as the Star in the East, Co-Masonry and the Liberal Catholic Church, but it seems to

me that their work for the world lies outside the Theosophical Society. I do not in the least mean that those of our members who feel impelled to do so should not work in them and through them but that the big field for each of those organizations is with the general public, and that in the public mind those three institutions should be distinctly separated from the Theosophical Society.

We have in the Theosophical Society various temperaments. Some are of the ceremonial type and they find great value in Masonry. Others are of the devotional type and they long for the services of the L. C. C. But let it not be forgotten that there are thousands of theosophists who, like myself, find simple Theosophy wholly sufficient and who have no special interest in anything whatever but straight, old-fashioned Theosophy. It is quite all right for those who feel that they are called into a special line of work to give it their energies. But I am hoping that there will always be some thousands of us who are willing to continue to specialize on nothing but Theosophy.

L. W. ROGERS.

### SOME WORDS OF WARNING.

The Canadian Theosophist for January reprinted some words by H. P. B. that are of interest. As was her fashion, she spoke very plainly, and to the point. She said:

"The Theosophical Society has never been, and never will be a school of promiscuous theurgic rites. But there are dozens of small occult societies which talk very glibly of magic, occultism, Rosicrucianism, adepts, etc. These profess much, even to giving the key to the universe, but end by leading men to a blank wall, instead of the "door of the mysteries." These are some of our most insidious foes. Under cover of the philosophy of the Wisdom-Religion they manage to get up a mystical jargon which for the time is effective and enables them, by the aid of a very small amount of clairvoyance, to fleece the mystically inclined but ignorant aspirants to the occult, and lead them like sheep in almost any direction."

Remember that in the International election, members vote direct and not through lodge secretaries. Fill out your ballot and mail to National Headquarters, 645 Wrightwood Avenue, Chicago.

### DEATHS.

*There is no death! The stars go down  
To rise upon some fairer shore,  
And bright in Heaven's jeweled crown  
They shine forever more.*

*And ever near us, though unseen,  
The dear immortal spirits tread.  
For all the boundless universe  
Is life—there are no dead.*

—[Bulwer Lytton.]

Mrs. Catherine Baughman.....  
.....Portland Lodge  
Mr. A. N. Buck.....Minneapolis Lodge  
Mrs. Elizabeth Jones.....Atlanta Lodge  
Mrs. Catherine J. Staples.....  
.....Minneapolis Lodge  
Mrs. Frances M. Gregory.....Linden Lodge

### MR. AND MRS. ROGERS COMING TO CHICAGO.

Mr. and Mrs. L. W. Rogers will arrive in Chicago April 4th, but not for permanent residence. Mr. Rogers will give considerable attention to extending the work of the Publicity Department and will make only short lecture trips from this center for the remainder of the season, giving about half the time to headquarters work.



### A MASTER'S LETTER.

[In the early days of the Theosophical Society some of the great Supermen gave much personal attention to it and, through letters to some of the leaders of that time, offered direct advice to the members. One of those letters was published in an early number of *Lucifer*. It is so appropo at the present time that it is here reprinted.]

It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every branch of your Society, will be found visibly diminished. Forget Self in working for others—and the task will become an easy and a light one for you.

Do not set your pride in the appreciation and acknowledgment of that work by others. Why should any member of The Theosophical Society, striving to become a Theosophist, put any value upon his neighbor's good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to outweigh the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, ever placing

the approval or condemnation of your own Inner Self higher than that of the multitudes.

Those of you, who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with God within your own soul; heed only the praise or blame of that deity which can never be separated from your *true Self*, as it is *verily that God itself*, called the higher Consciousness. Put without delay your good intentions into practice, never leaving a single one to remain only an intention, expecting, meanwhile, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defence, jury and judge, whose sentence is the only one without appeal, since none can know you better than you do yourself. When once you have learned to judge that Self by the never-wavering light of the inner divinity—your higher Consciousness. Let, therefore, the masses, which can never know your true Selves, condemn your outer selves according to their own false lights.

The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities—their lower selves; for those who try in their walk in life to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves. What does it matter, then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary fetish, succeeding another fetish just overthrown, and followed in turn by another idol. Your western society can no more live without its Khalif of an hour, than it can worship one for any longer



period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the disfigured image which it has created by its own foul fancy and endowed with its own vices, that Society clethrones and breaks.

Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the Torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouth-piece, the Society, has to tell the Truth to the very face of Lie; to beard the tiger in its den, without thought or fear of evil consequences and to set at defiance calumny and threats. *As an Association*, it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications—making its accusations, however, as impersonal as possible. But its Fellows, or Members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethical unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the Association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfection of his neighbor, and centre rather his attention upon his own short-comings in order to correct them and become wiser. Let him not show the disparity between claim and action in another but, whether in the case of a brother, a neighbor, or simply a fellow-man, let him rather ever help one weaker than himself on the arduous walk of life.

The problem of true Theosophy and its great mission are: first, the working out of clear unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion, but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced. Do not indulge personally in unbrotherly comparison between the task accomplished by yourself, and the work left undone by your neighbors or brothers. In the fields of Theosophy *none is held to weed out a larger plot of ground than his strength and capacity will permit him*. Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can be only known to karma, and can be dealt with justly by that all-seeing Law alone. Even the simple presence amidst you of a well-intentioned and sympathising individual may help you magnetically. You are the free volunteer workers on the field of Truth, and as such you must leave no obstruction on the paths leading to that field.

*The degree of success or failure are the land-marks the Masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your Teachers. The nearer you approach to the goal contemplated the shorter the distance between the student and the Master.*

### NOTICE.

Relatives of Mr. Dmitri Vladimirovich Stranden request him to get in touch with them, addressing to: Mr. A. J. Fomilyant, General Delivery, Honolulu, Hawaii.

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If you hear of a member who does not receive his MESSENGER ask him to notify National Headquarters, 645 Wrightwood Avenue, Chicago.

## Among the Magazines

First of all magazines for T. S. members to follow closely is *The Theosophist*, for in reading the "Watch Tower" each month they can come into intimate touch with our President's work and with her vision and hopes for the future. In the February issue she grants us a glimpse of the Adyar Convention—troops of T. S. visitors from near and far, the lectures under the banyan tree in Blavatsky Gardens by herself, Mr. Jinarajadasa and Mr. Cousins; and the many helpful conferences.

The Theosophical Society in England and Wales has launched a new forty-eight page magazine, *Theosophy in England and Wales*, with which to place Theosophy before its public. The January issue is its "Volume one, Number one" and in his first editorial, H. Baillie-Weaver, General Secretary, outlines the scope of the work which it is hoped will be accomplished by this periodical venture, his chief plea being for the widest tolerance. "Especially," he writes, "must we all be careful that this magazine shall never come down on either side of the fence, but shall, on the contrary, always sit on the fence in the sense that it preaches to all and sundry a gospel which I would phrase in some such words as the following: 'The right form in which to express the right attitude towards our fellow creatures is important, but it is less important than the right attitude, and this magazine and the society with which it is connected are not concerned with the right form. It is not our business to condemn or approve this change or that, this method or that, of effecting social improvements. Our contention is that if the majority of men and women really believed in brotherhood and the possibility and desirability of its expression in all human and sub-human affairs; if so believing they were determined to express brotherhood everywhere, and were prepared to make every personal sacrifice to do so, the right form and method would almost find themselves.'"

The contents of this first number are of exceptional interest: "The Progress of Theosophical Teaching," A. P. Sinnett; "Our Immediate Message," C. Jinarajadasa; "The Mystery of Matter," D. N. Dunlop; "Prayer without Ceasing," Clara

M. Codd; "Science and the Occult" (about fairy photographs), E. L. Gardner; and "The Larger Consciousness," Chella Hankin. Departmental headings are "In the Study," "Current Publications," and "Official Notes and Notices."

The publishing offices are at 23, Bedford Square, London, W. C. 1.

In the February issue of *Theosophy in England and Wales*, Charlotte E. Woods gives an account of her appearance before the Lambeth Conference. The report submitted by her to the Committee of Bishops appointed by the Conference to examine Theosophy is printed in full. It is all-inclusive and yet brief and carries with it even on the printed page the conviction that must have accompanied the original.

*The Vahan*, so long the official organ of the Theosophical Society in England and Wales, left the arena just before the entrance of *Theosophy in England and Wales*, December 1920, being the last issue. The little magazine has always been distributed free to all members, but because of the tremendous increase in the cost of production, this is no longer possible.

*United India* of February 9 (published in London) contains its regular letter on Indian affairs from our president, Mrs. Besant. This particular letter tells of the coming of the Duke of Connaught, who, as representative of the King-Emperor, formally opened the Reformed Council at Madras. She speaks of the hope that is felt because of the announcement that Lord Reading is to be the new Viceroy. It is regarded as very fortunate that a Hebrew is chosen, as it is probable that he, being of an Eastern race, will have a more sympathetic understanding of the Eastern people than would a Westerner.

The *March Occult Review* brings to us two items of personal news that may interest our readers. The first is the death of Mr. Jacob, of Simla, introduced to the *Western World* by F. Marion Crawford as "Mr. Isaacs"; and by Rudyard Kipling as the jeweller in "Kim." The second—a note referring to G. R. S. Mead, stating that on account of his recent illness he is resting and recuperating in Switzerland.

Other magazines received: *Theosophy in South Africa*; *The Canadian Theosophist*;

*Bulletin Theosophique* (France); *Bulletin Theosophique* (Belgium); *Theosofia en el Plata* (Argentina); *Isis*, (Sao Paulo); *Theosophy in Scotland*; *Revue Theosophique*, (Paris, France); *La Estrella de Oriente*, (Nicaragua); *Theosophia* (Holland); *Revista Teosofica*, (Cuba); *Gyan*, (Merida, Yucatan, Mexico); *Revista Teosofica*, (Chile); *O Pensamento*, (Brazil); *Det Teosofiske Samfund for Danmark*; *Bollettino Ufficiale*, (Italy); *Norsk Teosofisk Tidsskrift*, (Norway); *Australia*, (Cuba); *Bulletin of the Oriental Esoteric Society*, *The Starry Cross* (devoted to the protection of animals); *Reincarnation*; *Christian Work*; *The Kalpaka*, (Psychic Review of the East); *The Vegetarian Magazine*; *Theosophy*, (United Lodge of Theosophists); *Modern Astrology*; *Theosophy in New Zealand*; *The Herald of the Star*.

### BOOK REVIEWS.

*The Science of Eating*. How to insure stamina, endurance, vigor, strength and health in infancy, youth and age. By Alfred W. McCann. Publisher Geo. H. Doran Co., New York. 408 pp. \$2.50.

Mr. McCann's book will be of priceless value to everyone who reads it. A book intended to instruct humanity on the subject of proper food—one might say "efficient" food—is not usually expected to be interesting except to persons of scientific bent or training. So, the reader is surprised to find that Mr. McCann has known how to make a subject generally considered dry as fascinating and full of human interest as a good novel. Mr. McCann has brought to his work a thorough scientific knowledge, strong common sense, love of humanity and earnest desire to be of service.

If a knowledge of the facts the author presents could be given every household in the land, a knowledge of what food now does and what it might do, incalculable results for good would follow. He shows that most diseases, whatever name may be given them, arise from lowered resistance of the body, due to two causes: first, denatured foods, from which life giving elements have been removed, and second, adulteration of foods. It is no exaggeration to say that, with the exception of fresh fruits, nuts, and vegetables, most of the food eaten today by all classes of people, is either impoverished by the extraction of the elements most needed

to nourish the body, or it is actually poisoned by adulteration. This is especially true of all white flour, of which our "staff of life" is made.

We owe Mr. McCann gratitude for his having exploded the superstition of the value of "calories," for superstition it really is. Here is a short extract from the chapter "Calories and Gasoline." "If we feed these high caloric foods, such as corn starch, granulated sugar, corn syrup, corn grits, corn flakes, cream of wheat, polished rice, tapioca, macaroni, white flour, and puffed rice to animals, they die. If fresh vegetable juices that have not caloric value at all are added to these refined foods, the animals will live, but they will not gain their normal weight, their strength, or their resistance to disease. Their complete recovery cannot be brought about until they are fed with unrefined foods including the parts of the grains rejected in the milling of patented flour, degerminated corn meal, and polished rice, or the substances found in the leaves of plants, such as lettuce, cabbage, celery tops, spinach and so forth, or in the butter fat of milk and in the germ of wheat, rye, oats, corn, or rice."

Incidentally, how many know that the animals that are raised for profit are protected by the laws as to their food far more effectually than has even been thought of for human beings. The farmer can get pure food for his horses, cows and sheep. If these animals die or are sick, *profits suffer!* "In the last four years, 1,500,000 children under ten years of age have died in the United States from impoverished or adulterated food."

The book consists of ten sections, as follows: 1, The Human Scrap Heap is Piling Higher; 2, Two Kinds of Food—the Constructive and the Destructive; 3, Why Modern Refining Processes are More Deadly Than War; 4, Eight Poison Squads that Cry for Action; 5, Amazing Confusion of Clinic and Class Room; 6, How "Business" Muzzles Truth; 7, Why Famine Follows the Use of Artificial Sugar; 8, Preventable Tragedies of Milk and Meat; 9, What the World Should Know of the Mysteries of Food; 10, Ideally Balanced Menus.

It required strength and bravery, not only to publish this book but to get the first hand knowledge of actual conditions.



Mr. McCann has encountered and defeated the powerful opposition that ever meets the man who is giving the truth to the people, interferes with the "Interests" that thrive on popular ignorance and inertia. It is good to know that Mr. McCann's books are, nevertheless, gaining readers constantly, and every reader is a bit of leaven. M. B. S.

*Concentration*, by Christian D. Larson. Thomas G. Crowell Co., New York.

Mr. Larson has an infectious enthusiasm for his subject, and is able to state clearly the principles of successful effort in concentration. Many other writers on this much discussed subject tell us that concentration depends first of all upon interest, and there they leave us. Mr. Larson shows that "Everything is interesting from a certain point of view," and that if this idea is drilled into the mind, we unconsciously form the habit of looking for the interesting element in everything we meet in life. The author asserts that concentration does not imply the becoming oblivious to all but the one object. This is mere abstraction. The concentrated mind is keenly alive to all about it. Nor is great force required to concentrate. Indeed the mind becomes poised and serene and thus able to apply full power easily and harmoniously wherever desired. When the whole mind is called into action, as it is when really concentrated, it is called to higher ground and works itself out of mediocrity. The principle Mr. Larson seeks to impress is: Look for the interest, and the mind becomes interested, and wherever the mind is interested, there it concentrates naturally and effectively. M. B. S.

### PUBLICITY

Publicity matter sent out during February, 1921:

#### Pamphlets.

Man, the Maker of his Destiny.....	1830
The Riddle of Love and Hate.....	1830
The Human Trinity.....	1830
Death, the Great Liberator.....	1880
Theosophy.....	1830

#### Booklets of Publicity Series

1. ....	666
2. ....	422
3. ....	372
4. ....	156
5. ....	164
6. ....	175
7. ....	167
8. ....	175

9. ....	226
10. ....	165
Return Postal Cards.....	251
No. of Lodges supplied with Pamphlets.....	23

### PROPAGANDA DEPARTMENT.

#### Dr. Sheppard's Lecture Tour.

Dr. Woodruff Sheppard sends in the following report of work done on the coast:

Am pleased to submit to the Publicity Department the following report of work done for the cause of Theosophy. The centers listed below were visited during the months of January and February with lectures and lodge meetings as listed: Portland, four lectures; Tacoma, three; Spokane, three; Couer d'Alene, Idaho, two; San Francisco Lodge, three; Sacramento, two; Folsom, one; Berkeley, one; Oakland, one.

In Portland, Tacoma, Spokane, San Francisco and Sacramento, members meetings were held to emphasize the theosophic life, the talk being on the "Privileges, Responsibilities, and Duties of the Theosophic Life." In Spokane two classes per day were held, in addition to the evening lectures. They proved successful, the attendance ranging from 22 to 57, the hours being from 11 A. M. to noon, and from 3 to 4 P. M.

The Folsom lecture was held during the week with many of the boys at work, but the chapel was well filled with an intensely interested audience. An attractive program had been arranged by those in charge and very great credit is due the members in this institution who are helping carry along the truths of Theosophy. The subject of this address was "Reincarnation."

I also lectured in Bagley Hall, University of Washington Campus, Seattle, under the auspices of the Psychical Research Society of that city. We had a splendid keen thinking audience, the topic for the evening being "Clairvoyance and Evolution." Previous to this lecture it was my privilege to be a guest at a "Cafeteria Dinner" arranged by Miss Jeanette Burgitt, about 25 members being present. The dinner was followed by a thirty minute talk to the members on the ideals of the theosophic life followed by thirty minutes for a question meeting.

#### Libraries.

Members who are interested in building up a circulating library of theosophical books will find very helpful suggestions in the MESSENGER for May, 1916, page 342. Mr. H. S. Millen, Box 16, Berkeley, Calif., will be glad to write direct to anyone enquiring about this plan and advise them how he has worked it out in the four cities in which he has operated it.

If your MESSENGER does not reach you, be sure to notify the National Secretary at 645 Wrightwood Avenue, Chicago.



# What the Lodges are Doing

## THE THEOSOPHICAL ASSOCIATION OF NEW YORK.

In May, 1919, in New York City, the Theosophical Association of New York was formed with the following objects:

- (1) To unite in social and fraternal fellowship Theosophists and those interested in Theosophy in and near New York.
- (2) To assist in securing and maintaining suitable headquarters for the Theosophical movement.
- (3) To coordinate the work for Theosophy in and from New York, and to cooperate with the local lodges of the Theosophical Society in such ways as they may desire.
- (4) To establish educational, literary, social or other activities supplementary to the work of the lodges, for spreading the knowledge and influence of Theosophy.

At this time, almost two years later, a brief review of the work accomplished by the Association may be of interest.

Headquarters have been established at 230 Madison Avenue, in what was once the old Stokes mansion. Here, on Sunday afternoons, an open forum is held for discussion on the problems of Spiritual Unfoldment; on Monday evenings there are lectures on the Secret Doctrine to which the public is invited, and on Saturday afternoons there is a class in the Secret Doctrine for more advanced students. The activities of Central Lodge (a co-tenant) furnish lectures and classes for the remaining days of the week.

In addition to these activities at Headquarters, a work of the utmost significance, whose effects are wide-spread and far-reaching, has been undertaken by the Association—the Sunday morning meetings in the Town Hall.

The League for Political Education, one of the foremost American institutions, with a membership of ten thousand in New York alone, has recently completed a magnificent new building—the Town Hall—with an auditorium seating over fifteen hundred. This building is at 113-123 West 43d Street, near Times Square, in the very heart of the city. The lectures of the League, which are along political and educational lines, fill the auditorium on week days, and an invitation was extended to the Theosophical Association to take over the Sunday morning meetings for the reason that, as one of the League executives expressed it, "the Theosophical Society presents the same broad platform along religious and ethical lines as the League for Political Education presents along political and educational lines." The fullest cooperation of the League has been extended to the Association, our lectures have been announced from their platform and in their printed Bulletins, which go out to their entire membership.

The second object of the T. S., "To encourage the study of Comparative Religion, Philosophy and Science," has been chosen as the basic idea of these meetings, and only lecturers of national reputation, acknowledged authorities on their respective subjects, have been chosen to speak. The broadest possible program is being carried out, and the discussion of the spiritual ideals of the different great religious Teachers, poets

and philosophers is bringing to the public a new realization of the underlying, fundamental unity of their teachings.

From the very first Sunday, packed houses have testified to the public demand for such lectures, and the enthusiastic cooperation of all the lecturers has demonstrated the rarity and the crying need of a platform of such broad religious tolerance.

At each lecture, cards are distributed on which, in addition to the announcement of the speaker and topic of the day, the activities of the Association are noted. In this way a constant stream of new inquirers is being directed to Headquarters, and new members are joining the Society each week. In the foyer, after the lectures, Theosophical books also enjoy a large sale.

The opportunity to present to a discerning, non-theosophical public the unsectarian broadness of the Theosophical platform is so unique, and the immediate fruits for Theosophy are so great that it has been decided to continue these lectures indefinitely, and a lease has been signed for the Town Hall until October, 1922.

## Rabindranath Tagore in Houston

The Houston Lodge of the Theosophical Society sponsored a lecture by the great Hindu poet and philosopher, Rabindranath Tagore, on the occasion of his recent visit there. The newspaper clipping at hand gives a very full account of his lecture which includes a significant reference to "a Buddha who is to come, Maitreya, the Buddha of love." The Houston Lodge, of which Mrs. Laura Slavens Wood is president, may well be congratulated on this privilege to serve the public with the so great a message.

## Oakland Lodge

Oakland Lodge has worked out a comprehensive nine months study course beginning with March. Four general departments, Religion, Science, Metaphysics and Social Science, have each their change of textbook and sub-heading for each month. For instance, Religion: March, Four Great Religions (Besant); April, Ten Great Religions (Clarke); May, Esoteric Buddhism (Sinnet); June, Esoteric Basis of Christianity (Kingsland); July, Greek Mythology; August, Mythology of Teutons and Scandinavians; September, Basis of Morality (Besant); October, Mystery of the Ages, (Lady Caithness); November, Masters of Wisdom (Jinarajadasa); and December, New Thought and Modern Ethics. The subheadings under each of the other subjects are as well chosen.

## "Mayflower" Lodge

The Spanish Lodge in New York City, a branch of the Spanish Section located on our shores, is sponsoring the first congress of the World Federation for the Parliament of Humanity, which is to be held in New York the first week in May, exact time and place to be announced later. The tentative program covers four days time and shows discussions on political conditions of the world, different religions of the world, art, literature, sociology and scientific subjects,

the congress closing with a business meeting followed by a banquet. All friends of world harmony are urged to do all they can in the way of sending in to the World Federation headquarters the names and addresses of persons in sympathy with the bettering of human conditions. Headquarters address is 40 West 57th St., New York City.

### Hermes Lodge, Philadelphia

A member of Hermes Lodge, Philadelphia, writes describing a plan of the members there to spread the teachings of reincarnation. A moving picture, "Buried Treasure," dealing with reincarnation, is soon to be released. They have circularized the ministers, calling their attention to the idea behind the picture, giving bible texts in support of reincarnation, and suggesting that as their friends may ask embarrassing questions on the subject, information may be found at the public library or the theosophical library.

The workers are also considering the possibility of having one of the Sunday newspapers print an article on reincarnation at about the time of the release; and also of having a slide made stating where information on the subject may be obtained and asking the controller of the movie houses where the picture is shown to throw the slide on the screen.

How these Philadelphia brothers succeed in so original a method of teaching will be deeply interesting to workers in other centers.

### Madison Lodge

The Madison Lodge is now printing its lodge bulletin instead of having it typed, and has given to it the name of "The Council Table." The March issue is "Volume I, Number 3" and tells of the new officers of the lodge, the most important business transactions, and contains two short articles by members.

### Memphis Lodge.

Memphis program shows that Mrs. Harriet Tuttle Bartlett was scheduled for eight lectures there during the first week of March, and that during the last week in March they have booked Mr. Watson for three public lectures.

### Paterson Lodge.

Paterson Lodge conducts its public meetings on Wednesday evenings, and its well arranged printed program shows a very attractive list of lectures. One of the lecturers is Mrs. Helen Fitzgerald, adopted daughter of the Blackfeet Indians, who talks on "American Indian Masters of Wisdom."

### New Lodges.

On January 29th a new lodge was formed in Cleveland, Ohio, with forty-seven charter members, eleven of whom were new. The name chosen is "Annie Besant Lodge." The president writes:

We are going to establish classes in every neighborhood where we can interest six or eight people. We shall try to have them meet in public libraries. One class is already busy at the East Cleveland Branch library. Another meets Saturday evening just one block from the public square in the centre of Cleveland.

Two new lodges in Oklahoma were recently organized by Mrs. Rebecca L. Finch with the assistance of lecture courses by Mr. Eugene W. Munson. The lodge in Muskogee has thirteen

charter members and the one in Okmulgee has eight. Mrs. Finch is planning further organizational work in that state.

Mrs. Harriet Tuttle Bartlett also has two new lodges to her credit. The one in Gulfport, organized February 19th with fifteen charter members, has the honor of being the first theosophical lodge in Mississippi. The lodge in Baton Rouge, La., has only seven members but they seem to be deeply interested in Theosophy and we are sure that it will be a strong center for theosophical work.

### PUBLICITY DONATIONS.

From February 1 to March 1, 1921.

Helen L. Wheeler.....	\$ 1.00
H. J. Thayer.....	10.00
Sarah Steenrod.....	1.00
Arthur S. Conant.....	5.00
Dayton Lodge.....	1.00
Mrs. Kate Havens.....	2.50
Mrs. Jeanette Eugley.....	2.12
Emma S. Sager.....	2.00
Washington Lodge.....	10.00
Mrs. A. W. Tuttle.....	5.00
St. Petersburg Lodge.....	1.00
Brotherhood Lodge, Detroit.....	3.00
Mrs. Hazel Patterson Stuart.....	5.00
Unknown friend.....	5.00
Miss Claire Lobre.....	1.00
Miss Caryl Annear.....	3.00
New York Theosophical Association.....	8.00
Mrs. Ora B. McCutcheon.....	5.00
Mobile Lodge.....	1.00
Santa Rosa Lodge.....	1.00
Miss A. K. Hern.....	10.00
Mrs. Juliet R. Shumaker.....	.20
Miss Beatrix Reynolds.....	1.00
Miss Lena A. Storer.....	.50
Thomas Francis.....	5.00
Mrs. B. L. Tuffield.....	.50

\$89.82

### FOCH'S PORTRAIT BY A THEOSOPHIST.

A portrait of Marshal Foch, hero of France, has been painted by a T.S. member of Cleveland, Ohio, Edward Hodgson Smart. The painting is now on exhibition in that city and the newspapers are very generous in their praise of its merit. The reporter's interview with Mr. Smart gives some glimpse of the greatness of the man to whom the world owes so much.

"I heard no word of bitterness from the marshal," said Mr. Smart, in telling of the many interviews he enjoyed with the hero of France. "His mind is on the future of his country, on rebuilding homes and workshops and replanting orchards and gardens. He is constantly visiting the front, and says that he shall give him self to that alone until France is in order."

## MUSIC HATH CHARMS FOR EYE AS WELL AS EAR.

It was interesting indeed to read in a Chicago morning newspaper such an interview as the following:

Brilliant, flashing colors in startling and beautiful forms are seen by the trained clairvoyant when beautiful music is played. So said Cyril Scott, the English composer and pianist, yesterday, discussing the glories of music of the modern school of composers. "I know at least one initiate in England," said Mr. Scott, "who knows nothing whatever about music, yet he enjoys music immensely because of the flashing, living colors and the wonderful beauty of forms that he sees with his clairvoyant vision."

"Music to most of us is sensed by the ear, and is enjoyed because of exquisite harmonies and lovely melody. But to a person whose clairvoyant faculties are highly trained, music makes itself felt by form and color. Geometric figures appear, scintillating whirlpools of red and purple and blue, and sometimes the colors are gorgeously grouped like mountain ranges, or in flowerlike forms, or evanescent, shining figures that change and vary."

"The theosophists say that musical forms and colors are sensed by the pineal gland. The colors are produced simultaneously and yet they do not interfere with one another, but are vividly distinct and gorgeous. The modern French music of Ravel and Debussy is particularly rich in nature-spirit effects."

"The spiritual value of the music can be determined by the purity and beauty of the colors. Scriabine, in the latter part of his life, made music a definite vehicle for spiritual expression, and his compositions glow so richly with color and form that clairvoyant adepts take the most exquisite delight in his music."

"The Masters or Initiates use music for their purposes, inspiring musicians and thus bringing spiritual influences directly to bear on the world."

There is real work being done in the world today, history is in the making, and I for one want to see the T. S. line right up with that work and help to make history what it ought to be.—[A Member.

## FINANCIAL STATEMENT FOR FEBRUARY, 1921.

Receipts.	
Fees and dues 1919-20.....	\$ 8.00
Fees and dues 1920-21.....	639.01
Messenger subscriptions.....	9.30
Messenger advertisements.....	20.00
Publicity donations.....	89.82
Exchange on checks.....	.81
Convention reports.....	3.90
Miscellaneous.....	10.00
T. S. Postage.....	2.37
Tel. & Tel.....	.70
	<b>\$ 783.91</b>

Jan. 31st Cash and bank balance.....	5,536.32
February interest.....	6.72
	<b>\$6,326.95</b>

Disbursements.	
T. S.	
Miscellaneous.....	\$ 16.88
Salaries.....	320.00
Nomination printing.....	12.00
General Expense.....	62.49
Refund on dues.....	17.73
Tel. & Tel. and cables.....	37.62
Stationery and Printing.....	58.25
Rent.....	64.00
Postage.....	16.37
Exchange on checks.....	3.75
	<b>\$ 609.09</b>

Messenger;	
Salaries.....	\$ 16.00
General Expense.....	6.63
Paper.....	48.78
Printing.....	149.51
Postage.....	10.78
	<b>231.70</b>

Publicity:	
Salaries.....	\$ 24.00
Postage.....	3.92
Field Work.....	40.00
	<b>67.92</b>

February 28, Cash and bank balance.....	5,418.24
	<b>\$6,326.95</b>
	<b>\$6,326.95</b>

## ANOTHER APPEAL.

The General Secretary of the Austrian Section, Mr. John Cordes, has sent out a circular asking for donations to a fund for building a home for children near Vienna. It is apparently a part of a garden city plan called "Eden," and the sum estimated as necessary for a beginning is one thousand pounds sterling. Those who are willing to assist are directed by the circular to send donations to the National City Bank, New York, N. Y., to be credited to the account of Action Lodge, T. S., Vienna.

## AT LAST—A PERFECT MEAT SUBSTITUTE PURELY VEGETABLE WATSON NUTMEAT

A delicious preparation made from choice nuts, cereals, and vegetable products. Contains fifty per cent more nutrition than meat, much more economical than meat. It comes ready for use in sandwiches, or it may be baked, roasted, fried and used in same manner as meat. Prepaid one can 50c, one dozen cans \$5.40.

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

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

WATSON FOOD PRODUCTS COMPANY

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FAIRHOPE, ALABAMA



# TWO GOOD TITLES

## MAN VISIBLE AND INVISIBLE

By C. W. Leadbeater

A clear and inclusive account of the constitution and evolution of man; beautifully illustrated by 26 colored plates depicting the appearance of the human aura in savages, in civilized individuals, and in the spiritually advanced. Invaluable for students or as an aid to beginners.....\$4.50

## HIDDEN SIDE OF THINGS

By C. W. Leadbeater

This book reveals the subtle conditions that envelop and affect the daily life. Tells how we are influenced by planets, Nature, Sounds, Public Opinion, Unseen Beings, etc.; how we influence ourselves by our habits, mental conditions, amusements; how we influence others by what we are, think and do. Written in simple and lucid style.....\$4.00

# SELF DEVELOPMENT

**Thought Power, Its Control and Culture, By Annie Besant**—The best practical treatise on the subject written. Those who would gain control of the mind will find an excellent aid in this book.....\$ .75

**Meditation for Beginners, By J. I. Wedgewood**—A simple yet comprehensive review of this most vital subject that inspires and stimulates to a deeper understanding of meditation.....\$ .25

**Concentration, By Ernest Wood**—This booklet outlines in a clear, concise manner definite practices to pursue for the attainment of concentration. First chapter indicates the way to success in life \$ .25

**Memory Training, By Ernest Wood**—A booklet of practical methods to awaken the imagination and to develop memory. Many interesting experiments are related.....\$ .35

**Practical Occultism, By H. P. Blavatsky**—Some suggestions for the daily life for those who are looking for practical instruction in Occultism.....\$ .40

**The Voice of the Silence, By H. P. Blavatsky**—Extracts selected from the Book of the Golden Precepts, paper, 25c, cloth.....\$ .60

**A Study in Consciousness, By Annie Besant**—A valuable contribution to the Science of Psychology. Shows how the Consciousness evolves, the Will is developed, Desire is purified, and Emotion is refined.....\$2.00

**In the Outer Court, By Annie Besant**—Five lectures giving a description of the steps leading to the Path of Initiation.....\$ .75

**The Path of Discipleship, By Annie Besant**—The first Steps on the Path and the necessary qualifications in the Life of the Disciple. Indicates the future Progress of Humanity. Continuation of subjects in The Outer Court.....\$ .75

**Initiation: The Perfecting of Man, By Annie Besant**—Explains what is meant by the Path of Initiation and the tracing of the steps upon it.....\$1.50

**The Evolution of Character, By Sarah Corbett**—The true goal of education, the real object of all human life is the development of Character. This book points out how human character is subject to the universal law of evolution.....\$1.00

**Fragments of Thought and Life, By Mabel Collins**—Some glimpses of the inner side of life. Seven essays and seven fables .....\$ .75

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