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THE MESSANGER

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THE GOLDEN VOICES

By Alvah Milton Kerr

PAIN and cold inhere in Separation, warmth and joy in Unity. The one is outward from God, the other toward Him, the one dead winter, the other blossoming summer. As we move toward the periphery of Individualism, of Separateness, *maya* thickens, illusions increase.

When far apart we see each other, not wholly and truly, but as beings small and distorted. Out there we look through windows frosted by prejudice, hurt pride, envy, resentment, and our distant brothers seem unlovely and grotesque.

Reality lies toward the Center. As we come in toward Unity true sight increases. In the light of love we always see each other as we essentially are—beautiful. We are of His image.

Nature's processes are never absurd; human expectations sometimes are. Can a fire be put out by poking it with a sword? Can Unity be achieved through contention? Is solidarity born of the centrifugal? How *maya* cheats us! Wiser than mind is—Love. Assuring us of this come many Golden Voices. Listen, some of them are speaking!

Shakespeare: "We must love men, ere to us they will seem worthy of love."

Thomas à Kempis: "He that loveth flieth, runneth and rejoiceth; he is free and is not bound."

St. John, the Divine: "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."

Buddha, in the Dhamma-pada: "For never in this world does hatred cease by hatred; hatred ceases by love."

Paracelus: "The highest power of the intellect, if it is not illuminated by love, is only a high grade of animal intellect."

Epictetus: "The universe is one great City, full of beloved ones, divine and human, by nature endeared to each other."

Quintilian: "Be kind in the name of the Universal Brotherhood which binds together all men under the common father of nature."

Tagore: "Love is the ultimate meaning of everything around us. It is not a mere sentiment; it is truth; it is the joy that is at the root of all creation. It is the white light of pure consciousness that emanates from Brahma."

The reported words of a Master: "Three sins there are which work more harm than all else in the world—gossip, cruelty, and superstition—because they are sins against love."

H. P. Blavatsky, the Revered: "All this may be achieved by the development of unselfish universal love of humanity, and the suppression of personality, of selfishness, which is the cause of all sin, and consequently of all human sorrow."

St. Paul's tremendous Statement: "Though I speak with the tongues of men and of angels, and have not love, I am become as a sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind."

Hundreds more than these—all the mighty World Lovers—have told us of this magic heart-flower, the perfume of which makes us gentle, makes us forgive, makes us kind, allures us toward Unity. Their Voices peal it like the tongues of transcendent bells, calling us to the Temple of Peace. Do we hear?

We sometimes name it Brotherhood, just a longer way of spelling it. A very illustrious woman, Mrs. Annie Besant, has spoken of it thus:

"We are one in our origin, one in the method of our evolution, one in our goal, and the differences of our age and stature but give opportunity for the growth of the tenderest and closest ties. All that a man would do for his brother, dearer to him than himself, is the measure of what he owes to each who shares with him the one Life. The recognition of this brotherhood intellectually, and the endeavor to live it practically, are so stimulative of the higher nature of man, that it was made the one obligatory object of the Theosophical Society, the single article of belief that all who would enter its fellowship must accept. To live it, even to a small extent, cleanses the heart and purifies the vision; to live it perfectly would be to eradicate all stain of separateness, and to let the pure shining of the Self irradiate us, as a light through flawless glass." She who said this is of all

mankind's friends one of the wisest and greatest.

Then comes the Gigantic Voice, a velvet thunder pealing through twenty centuries of time, the World-Teacher speaking through the lips of Jesus:

"A new commandment I give unto you, that ye love one another even as I have loved you."

Is this just a sonorous platitude? Coming from Him is it not, rather, an Imperious Mandate? Shall we not assent? At least shall we not brush aside all obstructions that cause us to look at our brothers through distorting shadows?

We weaken our effectiveness as a Spiritualizing Society when we lose cohesion: power lies in unanimity. Shall we not resume our old formation, with all our faces turned toward the light of the Great Task? Shall we not again speak roses to each other instead of speaking—thorns? May we not again see each other truly as in His image, gods in the making, worthy of reverence? May not ours again be true Brotherhood, the First Law of Life, the fountain of immortal beneficence, the flower of joy?

"Such is the Law which moves to righteousness,

Which none at last can turn aside or stay:
The heart of it is Love, the end of it

Is Peace and Consummation sweet.
Obey."

THE CONVENTION.

As indicated in *THE MESSENGER* for April the Convention for 1921 will be held in Seattle in mid July. On Saturday, July 16, the usual reception to visiting delegates will be the first number on an interesting program. On Sunday, July 17, there will be the customary meetings with a public lecture in the evening. The usual business session will follow in the regular order.

Local committees are giving careful attention to the arrangements and the full program will appear in *THE MESSENGER* for June. Probably the most important matter that will claim attention at the business sessions will be the report of the Board of Trustees of a draft of the revised By-Laws. Seattle generously gave up the Convention last year after the preparations were well under way. Everybody will wish the Seattle Lodge a happy time this year as host to the other Lodges.

Address to New Members on Their Admission to the Theosophical Society, Adyar, Monday, December 27, 1920

By Annie Besant, P. T. S.

(Reprinted from Theosophist, April, 1920)

THE President said:
My Brothers:

I am very glad to welcome you here today to admit you into the ranks of the Theosophical Society. You will have noticed, in reading the first Object of the Society, that we speak of ourselves as "a nucleus of Universal Brotherhood." It is right that you should all thoroughly understand that the Theosophical Society does not pretend to make the Universal Brotherhood; Universal Brotherhood is there already; it *exists*: people are brothers whether they know it or not; you can neither make nor destroy it, because all are brothers, because all draw their life from the One Life, the Father-Life of all that is. What we really do is to recognize the Brotherhood, we say definitely that we *recognize* the truth of Universal Brotherhood, and that recognition is of great value, because it helps others also to recognize it. The word "nucleus" simply means a centre wherefrom the forces that make for Brotherhood go out, organizing and vitalizing it in the physical world. You all ought to be little centres of Brotherhood by virtue of the fact that you have recognized it as the Law of Life, and in that it is always implied, as an honorable obligation among us, that we will not attack the religion of other people in any opprobrious terms or in any harsh language. It does not mean that you may not argue on a religious question, that you may not discuss another's religious beliefs with him for mutual help and instruction, but it does mean that you may not assail them harshly. There is a Brotherhood of Religions as well as a Brotherhood of Humanity, and we make it a matter of honor that no one shall attack with harshness the religion of a brother man. Nor do we deny—in saying that our object is to form a nucleus of Universal Brotherhood without distinction of caste, colour, race, creed, or sex—we do not deny the fact that these exist, but we do say that the spiritual Brotherhood does not take account of sex, colour, race, creed or caste; it is above and be-

yond them all; the unity of the Spirit is not trammelled by these temporary differences.

In coming into such a Society and recognizing the Brotherhood of all men, certain obligations fall on you and the first and greatest of these is to live in a brotherly way, because the life that a person leads has a far greater effect than any words the finest orator can speak. Live in a kindly way; do what you can to help and cheer those around you; be ever ready to help; but remember that this does not mean that you force your opinions on others. Remember also that it never implies monetary obligations—the Brotherhood should never be used for physical gain; if a man is poor and you can help him, you will help him whether he is a Theosophist or not, because he is a brother man in distress.

Your next responsibility is to the people of your own religion; you can help them more than people outside can do. If you learn things among us that are helpful, that explain away difficulties and obscurities in your religion, the knowledge you gain here you can give to them; we do not ever try to make a convert from one faith to another, because in all these religions a man can find all he needs, if he will live his faith; but it may happen that one particular faith, into which he was not born, may for karmic reasons appeal very strongly to a particular man, and he may then wish to change his religion outwardly; but we must never make any effort to persuade any man to change, for we know that there is no advantage in one religion over another—they are all ways to God, and he has, in most cases, been born into the religion which suits him best.

Then comes your responsibility to your Lodge. You will most of you join a Lodge. Try to make that Lodge a part of your own life, a real interest in it; if you really care for a thing you think of it constantly, you see what you can do for it, you have it always in mind. The Lodge should have that place in your heart; if you are a student, if you are a doctor, if you have

studied philosophy, keep your Lodge in mind when reading; all knowledge is very helpful, yet each of us cannot study everything; but each one can share his own knowledge with the rest of the members, and in that way all will be benefited. I have sometimes heard people complain that their Lodge meetings are dull. If you ever find your Lodge meeting dull, remember one thing; do not blame other people for dullness; blame yourself. Say to yourself: "If I had not been so dull, the meeting would have been livelier." For you cannot change other people, but you can change yourself. Try always to be a source of inspiration to your Lodge.

One other thing. Let the people in the town in which your Lodge is, always find in the Lodge workers and helpers in any good cause. Give any time that you may have to the helping of others, in whatever ways are needed. Let it be recognized in the town that workers may always be found in the Lodge of the Theosophical Society. You will remember that it was once said by a great Teacher that wherever there was a Lodge of the Theosophical Society there should be a sensible diminution of unhappiness, poverty and ignorance. And also never forget, as a reason for always attending your Lodge whenever possible, that when you meet together in a Lodge you give an opportunity to the great spiritual forces to pour down into it and to spread out all over its neighborhood. Wherever people gather together for spiritual purposes and are high-minded in their desires, there the Great Ones, Who ever seek opportunities for helping mankind, can pour Their Life down into the meeting and it is distributed over the neighborhood. That is really the greatest use of a Lodge.

Such are the duties which fall on you as members of the Theosophical Society. There is one advantage which we do not talk about outside, of which I will tell you now. The Society does not consist only of its outer membership. There is inside the Society an inner body, consisting of circles, one above another, reaching from the youngest member newly admitted to the Rishis Themselves, Who gave the Society to the world. In these inner circles earnest and devoted people are taught deeper truths; they have certain forms of meditation, the object of which is to make them more useful to the world,

and to enable them to tread for themselves the path that will lead them to the Master, to a true Guru, as in the elder times—a path that each man must tread for himself, which no one can tread for him. People cannot come into this inner body until they have proved that they are of some value, until they can show a couple of years of useful work, of human service, in their Lodge; if a man is not working with what he has, it is no use giving him more. No one ought ever to ask you to come into these inner circles; the impulse must come from yourself; if you want help in leading the higher life that is a good reason to enter, but you should never be asked. If you come in you will not find it easy; your lives will become very much more difficult, and people should never enter except from their own spontaneous and deep-seated wish.

(After giving the signs, etc., the President concluded—)

My brothers: I have only to wish that you may in future, looking back on this day, see it, as many of us have done, as the beginning of a new and higher life, so that you may be glad you entered the Theosophical Society. And I will also wish that you may be so useful to the Society and to the world, that the Society may be glad that on this day you were, by the mouth of its President, welcomed as BROTHERS.

MAY EIGHTH.

Theosophists all over the world will meet together on White Lotus Day in commemoration of the life of the beloved H. P. B., and of her passing on into the still greater life. It was her expressed wish that on that day those who loved her should meet, read together from the "Bhagavad Gita" and "The Light of Asia," and speak of the work and the workers of the past, thus renewing their own endeavor for still greater work in the future.

NOTICE.

A new lodge directory will be published in the June MESSENGER. Will all lodges please notify the National Secretary, 645 Wrightwood Avenue, Chicago, of any corrections to be made as to secretary or address?

MR. ROGERS' PLATFORM

IT had not occurred to me that it was necessary to have a "platform" nor to formally state that I accept the nomination for the office of National President in the election to be held this month. However, I am advised there is propaganda to the effect that I do not desire the office, and that confusion will arise if I do not say something on the subject. Very well then, I accept the nomination made by the votes of two thousand sixty-two members, and for the same reason that has governed me in the past in such matters—the wishes of the members. Often in past years when friends have expressed the hope that I would become National President I have always made it clear that only one thing could induce me to assume such a burden—the clear need for it together with a very wide-spread demand for it. It now seems to me that the need and the demand require it. As to my "platform," it has been running in *THE MESSENGER* for many years in the articles I have been writing on nearly every subject concerning the welfare of the American Section. There are two ways in which platforms can be made. One is by writing them for the occasion, as political parties do. The other way is to be so outspoken year after year that everybody knows the views one holds.

THE BY-LAWS: I have been urging the abolition of the proxy system since 1914. It is, of course, a democratic method of voting and when everything is going smoothly it serves very well, but in turbulent times it will always be the means of violent disturbances. Political parties do not object to that, but a *Theosophical Society* should. Hence I believe there is a better way. Recently I proposed a modification of the British system—making our nearly two hundred lodge presidents a National Council, which would be the highest authority when the convention is not in session, but referring questions of fundamental importance to a vote of the whole membership. Of course there are also points against that—and all other methods—and somebody may advance a better plan. My position on by-laws is that we must work at them until we can report something which the annual convention will accept and then

the entire membership must have the final decision by referendum vote.

THE MESSENGER: When I took charge of the national offices one of the first discoveries was that *THE MESSENGER* was actually absorbing one-third of our gross income. To put one-third of our total revenues into an organ to circulate amongst ourselves when a most important part of our work is to give Theosophy to others, is an absurdity. Frequently *THE MESSENGER* contained a large amount of matter which was of little interest and it was often said that hundreds of members never opened it. Even at the same cost a smaller magazine with every page effective is better than a large one filled up indifferently. The present policy is to make quality rather than quantity the basic factor and to gradually build up into a magazine second to none in the theosophical world. It takes time to secure a staff of high grade contributors but we are succeeding. Negotiations are in progress and it is now almost a certainty that very soon—quite possibly in June—we shall begin the publication of manuscripts from the best theosophical writers, among whom will be Mr. A. P. Sinnett and Mabel Collins. *THE MESSENGER* is being gradually increased in size as the source of supply becomes more certain. Arrangements are also under way for obtaining the manuscripts of the lectures and talks to members now being given by C. W. L. in Australia. Other plans for *THE MESSENGER*, if the Seattle convention in July approves, will soon put it in the front rank of theosophical publications.

THE BOOK PUBLISHING BUSINESS: The purpose of the resolution adopted by the last convention was to properly meet the rapidly growing demand for theosophical literature in the United States. That resolution, of which I was the author, expressly stipulated "unless objections are made thereto by Mrs. Besant." Consequently, without her agreement no steps in that direction will be taken. Correspondence is in progress on that subject but it is necessarily extremely slow. At this date (April 18) I can only say that I have excellent reasons for believing that an amicable arrangement will be made, with which both Mrs. Besant

and the American Section will be entirely satisfied, and the demand of the dealers for theosophical books at regular trade discounts will be met.

THE PROPAGANDA DEPARTMENT: Experience has not in any way changed my belief that in that activity is a great opportunity for the American Section. We are building it solidly as we go and intend to extend it to include a regular newspaper service. We now have several editor-members enrolled for work. Many daily papers are not only willing to publish theosophical matter but are pleased to have it when attractively presented. The work of reaching non-members with printed matter is also gradually being extended.

FEDERATIONS: The organizing of federations of the lodges of one or more states would undoubtedly help to stimulate interest in our theosophical teaching, and I believe that early attention should be given to that matter in a part of the country where geographical conditions are not too unfavorable. One successful federation would lead to the organization of others. The social side is one to which we have been giving too little attention.

PERMANENT HOMES FOR OUR LODGES: Here is another direction in which we are behind other parts of the world. Some months ago I secured the promise of two of the most successful business men among our members to draft a plan for assisting those lodges that desire it to acquire real estate, but it was agreed that while the present state of unrest pervades the Section it is not the time to undertake it.

OFFICIAL LECTURERS: At various times in *THE MESSENGER* I have commented on the need of some system by which the work of our lecturers can be more evenly distributed. As it is now, each decides upon his route, goes where he thinks best, making such engagements as he can. Naturally there is often a

surplus of lecturers at some points and too few at others. The remedy is not easy to find because they receive no salaries and only by mutual agreement can a system be established. Fortunately some time ago one of our members who has charge of a large force of traveling auditors of a railway agreed to take the matter in hand and he is now at work on a plan which, with the co-operation of the lecturers, will next season give us greatly improved conditions.

THEOSOPHICAL SCHOOLS: Education should claim some of our attention. There are few things of greater importance than the education of the children. In this matter also we are behind other countries. We cannot rush into it on a large scale but we should at least begin to give it our thoughtful consideration. One of the improvements soon to be made in *THE MESSENGER* is a small department for the children and for theosophical educational matters.

But the greatest need of the hour is peace and tranquility among our members. There must be an increase of "that true brotherly unity which moves a large body of men to act as one single man and as endowed with one single heart and soul." The people of America need Theosophy but cannot be expected to accept it from a contention-torn body like ours. One who is sick does not employ a physician who is himself miserably ill.

In the very nature of things the restoration of peace does not, and cannot depend upon an election. It depends upon living the principles of Theosophy, upon doing toward others as we would have them do if we stood in their places. Everyone of us must resolve to be more generous, less critical and more broadly tolerant than we have ever been before. It is the only hope there is of peace.

L. W. ROGERS.

QUARTERLY LODGE AND MEMBERSHIP RECORD, JANUARY, FEBRUARY AND MARCH, 1921.

Total number of lodges.....	213	Transferred to Am. Sec.....	8
Lodges chartered.....	8	Deceased.....	17
Lodges revived.....	0	Resigned.....	27
Lodges dissolved.....	0	Transferred from Am. Sec.....	0
New members.....	435	Trans. To Inactive Membership.....	0
Reinstated.....	62	Total Active Membership.....	8,038

THE EUROPEAN AID COMMITTEE.

The help extended to sufferers in Europe has brought the most grateful responses. The distress there is full of a great pathos that involves the very lives of the nations, some of which scarcely see hope of recovery under the onerous conditions imposed by the victors.

We are preparing to enter into further activities in Budapest, where little ones in great numbers are in need of that small increment of food that will make them grow into strong womanhood and manhood instead of a stunted and repressed adult estate.

Let us not stay our hand!

WELLER VANHOOK, Chairman.

The work of the various committees of the European Aid Committee, in Chicago and vicinity, which are working on clothes for women and children of Eastern Europe and the Near East, is going on with interest and enthusiasm. The Wilmette Committee, of which Mrs. D. H. Maxwell is chairman, is doing wonderful work for small children and infants.

This committee has specialized in layettes and has been very ingenious in the using of old material for this purpose. The little shirts for these layettes have all been made from used underwear and the booties and blankets from pieces of flannel-ette left from the slips and petticoats.

The La Grange Committee, under Mrs. Emma Murray, has shown a fine spirit of thrift in the making of dresses for girls out of women's used dresses, which are carefully washed and pressed and, when necessary, dyed. The dresses which are sent out from this committee have many touches which carry with them a message of love and compassion which is most inspiring. A little doll or a bit of bright ribbon, or a toy sometimes tucked in a pocket have gone from this committee to gladden the heart of a little one who perhaps has forgotten how to smile.

The Hinsdale Committee, with Mrs. B. A. Samuel as chairman, is another one which has turned out a great quantity of most excellently made garments for both women and children, and with each and all goes a wonderful feeling of good-will.

All these committees and more have been working since last November along the lines of conservation which the Red

Cross has recently launched. The work of the Red Cross, through its auxiliaries, during the war is too well known to need comment, and now the Red Cross is offering again an opportunity to the women of the country to contribute to the welfare and comfort of the 11,000,000 fatherless children in Europe. As stated in the foreword of the Manual of Instructions, "the reorganization of the Red Cross from a wartime to a peace time basis necessitates a temporary cessation of this form of foreign relief, but this should be considered as a suspension only as the establishment of auxiliary service provides a channel through which this work can be resumed."

It is our hope that there will be no cessation in this service, whether through the Red Cross or The European Aid Committee, until the time shall come when it will no longer be needed.

ELLA L. CUTLER,

THEOSOPHY IN GERMANY.

Word comes from Miss Margarete Kamensky, of Weimar, telling of the struggling group of loyal members in Germany. Miss Kamensky was elected General Secretary in 1920 and since that time has worked continuously for a more stabilized section, loyal to the International President, and free from pseudo-occultism with all its attendant dangers. She is hoping to see Mrs. Besant when the latter comes to Europe for the International Conference, and to have the German Section again recognized as a member of the great theosophical family.

MRS. BESANT ON CONSTRUCTIVE WORK.

"Before entering into any movement ask yourselves 'is it constructive?' If it is not constructive keep out of it. Is its motive Love? If you see Hate as the motive, keep away from it. Does it tend toward Brotherhood, towards lessening inequalities, toward increasing a sense of responsibility? If it does, work for it; if it does not, leave it alone. This is the test which your knowledge should enable you to apply."—*Theosophist* for December, 1920, page 225.

The vices we attribute to others are often but evidence of the existence of our own.

BY THE NATIONAL PRESIDENT

THE THEOSOPHICAL EDUCATIONAL TRUST.

One activity in which the American Section is far behind England and Australia is that of theosophical education, yet it is unquestionably a matter of prime importance. A well known church is credited with the declaration that if it could have charge of a child's education until it is seven years old its mental and moral trend for life could not be changed. The early years are, of course, the impressionable period. Theosophists should make the most of the brief span of childhood. Those of us who are parents should unite as far as possible to help forward the work of the Theosophical Educational Trust in the United States. Indeed, there is a field of most useful work for any theosophist.

While England with half our T. S. membership has several fine theosophical schools going, we have but one—The School of the Open Gate in Hollywood not far from Krotona. A visit to it would, I think, convince any investigator that it is so very superior to our public schools that he would regret that such schools are not more numerous. The pupils make excellent progress and I have never seen such happy children anywhere.

REACHING THE SPIRITUALISTS.

Some members have written asking for the name of the spiritualist magazine which recently established a theosophical department and asked me to edit it. It is *Reason*, the Austin Publishing Company, Los Angeles. It is said to have a very large circulation among Spiritualists and it is therefore an unusual opportunity to put our philosophy before those who are mentally broad enough to examine it and who will be greatly helped by it. The phenomenal side is incomplete in itself. There must also be the philosophy that explains it.

LODGE OWNERSHIP.

Read elsewhere that Tacoma is probably to be the first lodge to own a permanent home in the American Section. There was a brave attempt in that direction a few years ago at Louisville but a combination of unfavorable circumstances unfortunately defeated it. I inspected the

Tacoma property before its purchase and I am confident that the enterprise is balanced and financially sound. The lodge there has been cramped for room. Now they will have a fine hall seating about three hundred people. Of course Section Headquarters will most heartily cooperate with such an enterprise and lecturers will find the new hall an added reason for booking Tacoma. Let us hope that it is the beginning of an era of T. S. lodge ownership in the United States.

NO CHANGE OF CONVENTION CITY.

Two or three members have written to ask if it would not be well to change the Convention to a more central city than Seattle on account of the possibility that Mrs. Besant may come. There are a number of reasons why that would not be wise. A careful reading of Mr. Jinarajadasa's letter, which was published in *THE MESSENGER* for April, shows that she is merely thinking of coming, and he even underscores the word *thinking*. She did not, he said, intend to leave India until June and states "she might possibly get over to New York for a week." He does not even say "probably" but merely "possibly." He then goes on to say that all her plans are tentative "and depend solely on the need of her presence in India." We know well what that means. India is in a most serious state of unrest, which appears to be increasing in intensity. Last year Mrs. Besant cancelled her engagements at the Paris Congress because of Indian conditions and may do so again. Since her possible brief visit here is of unknown date and depends upon her going to Paris, which in turn is wholly dependent upon the volcanic political conditions in India, there would be no reason to again ask Seattle to give up the Convention for a prospect that is so very uncertain.

L. W. ROGERS.

NOTICE.

National Headquarters is in need of some copies of the January *MESSENGER*. If any member has an extra copy, will he please mail it to the National Secretary, 645 Wrightwood Avenue, Chicago?

THE ELECTION.

On another page will be found the official ballot for the election of National President. Two sections of the By-Laws are devoted to the election. They are as follows:

By-Law VI, Sec. 4c. Official Ballots. In the May number of the official magazine, normally mailed the last week in April, the National Secretary shall post to each member in the same manner an official ballot easily detached, which shall contain, in the order of the number of votes received, the names of those so nominated (except those names which shall have been withdrawn), and a blank space wherein the name of any other member of the American Section may be written in and voted for, and be counted.

Sec. 4d. The Election. In the month of May, prior to the expiration of the term of the National President, an election for that office shall be held at a regular meeting of each lodge or at a special meeting called for that purpose, at which the members shall cast their ballots. At any time prior to such meeting, any member of a lodge may, by mail or otherwise, deliver his ballot to the lodge secretary, but in such case only the official ballot furnished in the official organ shall be used and to this the member must sign his name. The ballots shall then be counted by the lodge and the result of the election certified by the president and secretary of the lodge to the National Secretary on a form of certificate to be furnished by him. Members at large and those only, shall return their ballots directly to the National Secretary distinctly marked with the name of the candidate voted for, and duly signed. No votes shall be counted unless received by the office of the National Secretary by 10 P. M. on June 10th.

The official ballot is the ballot drawn and printed by the National Secretary in THE MESSENGER, and separately printed and mailed by the National Secretary to members. As some of the numbers of THE MESSENGER for May, which will be mailed on April 25, might be delayed, or even destroyed in the mails, a separate official ballot will be mailed to each member on April 25, to make certain that all are supplied. As an additional precaution the National Secretary will supply extra ballots on application. Only usual number of Messengers will, therefore, be printed.

So many members made errors in the voting for nominees in February that it may be well to here emphasize a few points.

On the official ballot will be found instructions for voting. There is but one way in which a member-at-large can vote—by marking and signing the official ballot and mailing, or otherwise delivering it, to

the National Secretary. A member of a Lodge can vote in two ways: he may deliver his ballot by mail or otherwise to the Secretary of his Lodge prior to the date on which the vote is taken in his Lodge, or he may be present at that meeting and cast his ballot, using either the official ballot or a piece of blank paper on which he has written the name of the person for whom he is voting.

Ballots of members-at-large and election reports from lodge officials must be mailed or delivered to the National Secretary in sealed envelopes containing no other matter and clearly marked on the outside—**National Ballot.**

There has been some difference of opinion as to whether ballots at the Lodge election meeting must be signed. It is perhaps within the power of a Lodge to have it so but in order to preserve the secrecy of the ballot, some other method of insuring accuracy can be adopted. A simple way would be to call the roll of the Lodge membership, or merely to have each voter present hand his ballot, folded, to the teller as his name is checked off the list. If the number of ballots corresponds to the number of voters there can be no doubt of the accuracy of the voting. Of course no person can vote in a Lodge where he is not a Primary member. An associate member who might be present cannot vote nor can he send his ballot to that Lodge by mail. He can vote legally only where he is a Primary member, whether he lives there or not.

After the ballots are counted and the report of the result is signed by the President and Secretary, or by officers *pro tem*, in case the regular officers are absent, the ballots should be preserved under seal until after the count is made at Headquarters.

DEATHS.

Never the spirit was born: the spirit shall cease to be never:

Never was time it was not: End and Beginning are dreams!

Birthless and deathless and changeless remaineth the spirit for ever:

Death hath not touched it at all, dead though the house of it seems!

Miss Rebecca Sparrow.....	Genesee Lodge
Mrs. Sophie Henicke.....	Pacific Lodge
Mrs. Annie M. Marshall.....	Seattle Lodge
John R. Taylor.....	Oakland Lodge
Mr. Gottlieb Fecker.....	Cleveland Lodge

THE DEADLY SIN OF SLANDER.

The business life is not the only, nor the most important, place to apply ethical rules. The actual business transactions in each person's life occupy but a part of it, and all the rest of the time he is thinking and acting in relation to other people. He is putting forth energy that may run in useful channels or that, on the contrary, may be the source of injury to others. Every one of these thoughts and acts is shaping his own future as well as affecting others. It is of the utmost importance that he should put forth no energy to the injury of others and yet thousands of persons are constantly and thoughtlessly doing that almost daily.

When a man injures another by swindling him, he may at least plead a selfish reason for his course; he can say that he took from his neighbor something that he could use for himself. But the slanderer has not even that excuse. He is not engaged in a transfer of values from others to himself. He is a destroyer, pure and simple.

It requires little thought to see that a man's friends are his most valuable possession. The work of the gossip is the act of destroying friendships. He is doing both the slandered and his friends an injustice and is doing nobody any good. "Who steals my purse steals trash; * * * But he that filches from me my good name Takes that which not enriches him And makes me poor indeed."

Criticism is a very different thing and has its place and purpose in human affairs. Its function is to set things right, to set our friends right when we think they are going wrong, and when something can be done to correct a mistake, if they are convinced. But the gossip does not intend to do that. He does not go to the one alleged to be at fault and point out his error. He does not even go to him to get the other side of the story. He bases an opinion on one-sided evidence, and immediately sets to work convincing other people that this one-sided view is the truth.

Even the worst criminal brought to the bar is given the fullest opportunity of defense and the law regards him as innocent until the alleged facts are proven. But a gossip gives his victim no such privilege. The gossip constitutes himself judge,

jury and executioner; for he finds his victim guilty without giving him any opportunity for defense, decides that he should lose all his friends and then does his best to carry out the sentence. Such a course is at war with every principle of justice and fair play.

It is simply marvelous how fast an evil story can travel, how rapidly its false statements multiply, and how readily people accept them as the truth. Finally, through this process people who really know nothing whatever of the matter innocently believe every word of an absolutely false and baseless story, and these people may never be set right about it.

Falsehood is bad enough in any form, but it is at its worst in the form we call slander. We all detest the assassin, the man who, having decided to kill another, does not meet him in the open, face to face, but lurks in some dark alley-way, slips up behind his unsuspecting victim and strikes him down unawares. We abhor any murderer, but most of all a stealthy, cowardly murderer. But life is not the only thing that can be wantonly destroyed. There is also the assassin of character. He, too, lurks in the dark. He carefully keeps his hand concealed from his victim. He goes about among the victim's friends dropping a word of poison here and there, planting suspicion in the minds of others. But he always meets his victim with a smiling face, for he is a hypocrite as well as a coward.

The gossip differs from the slanderer only in degree. The slanderer is the assassin of character while the gossip is the aider and abettor. He is the "accessory after the fact." He does not take part in the killing, but like the jackal he feasts on the carcass afterwards. The slanderer begins the work of character destruction and the gossip completes it. The one originates, the other circulates. The one starts the destructive flame, the other, with fetid breath, keeps it alive. The slanderer can not do his worst work without the help of the gossip. They complement each other. They fit together like the upper and lower jaws of a wolf, making a complete whole to rend the hapless victim; and together they have probably destroyed more friendships and caused more heart-aches than any other one agency of evil. —From *The Life Sublime*.

THE PARIS CONGRESS.

Two letters from France giving detailed information regarding the Paris Congress are here printed for the benefit of those hoping to attend the Congress.

Paris, March 21, 1921.

The Committee on Arrangements for the International Congress at Paris in July, 1921, desires to impress upon attending visiting members from America the importance of notifying Paris headquarters of such intentions at the earliest possible date. At the present time Paris is overcrowded. It is indeed no easy matter to find suitable accommodations without considerable effort. The Committee on Arrangements desires and is able to smooth away these difficulties by making in advance suitable hotel and pension reservations.

Visiting delegates from many European countries and from England are already sending in their notifications. It is hoped that our country will be well represented.

Will members intending to come therefore write at once to M. Charles Blech, 4, Square Rapp (VII), Paris, France, stating the approximate date of their arrival and the proposed length of their stay?

MAX WARDALL.

4 Square Rapp, Paris, VII,
March 28, 1921.

Dear Sir:

May I beg you, as Secretary in your

country, to inform me to the best of your ability, as to the number of members in your Section who wish to attend the Congress in Paris? I am now in a position to give you the following information as to the expenses to be incurred. We have ascertained that a room, without food, in a hotel, can be obtained for from 12 to 20 francs a day; the three meals would cost from 16 to 20 francs a day. The charge for room and board inclusive in a hotel would be from 35 to 50 francs a day. Tips are not included in any of these charges.

Should you wish for different accommodation, you might apply to Messrs. Cook and Son, or some other agent, and make your own terms with them. We are endeavoring to arrange with restaurants in the near vicinity of our Headquarters, to provide meals—if possible vegetarian—for large numbers of members in order to avoid fatigue and loss of time between the meetings.

The Committee has decided to fix the price for the ticket of admission at 20 francs per member. In order to prevent any injustice the pre war rate of change will be counted: i. e. each member will pay for the ticket in the coin of his own country: 16 shillings, 16 marks, 9 florin, 4 dollars, 20 liras, and so forth.

I am asked to inform you that the programme of the Congress will not give time for private members to read any papers.

Yours very fraternally,
M. WEYER.

OFFICIAL BALLOT

Instructions: In voting for the candidate you select as National President of the American Section of the Theosophical Society, make an X in the voting square at the right of the name of such candidate.

Members at large must sign official ballot and mail or deliver to Betsey Jewett, National Secretary, 645 Wrightwood Avenue, Chicago, in time to be counted June 10, 1921.

Members of lodges must sign official ballot and mail or deliver to the secretary of their respective lodges before the meeting of the lodge during the month of May at which the election is to be held. When voting at lodge meetings the official ballot is not necessary.

For National President of the American Section, T. S. I vote for:

L. W. ROGERS	
ISABEL B. HOLBROOK	

(Signed).....

SYSTEM OR PERSONALITY—WHICH IS MORE IMPORTANT?

Without going into detail, I believe most of us would say that System is more important than Personality. The personality at most has its day, while a system if carefully and judiciously planned may endure many decades.

In the present sectional controversy, existing systems have been criticized and attempts have been made to hold certain personalities responsible for the systems. Much objection has been registered against the system of voting, for instance, because it was thought that certain office-holders would likely continue in office unless a different method of voting is installed. In other words, because of the present system it seems difficult for an aspirant to such office to have any chance if the old incumbent desires to remain. It is said that this is particularly true if said incumbent is the choice of the Administration. Now it is here that the "finding fault" with the personality has come in and just because of this we do not seem to have come any nearer to a solution of our problems. Isn't it reasonable to assume that if all of us, every member of the Section, would direct our time and efforts toward an attempt to change existing systems and eliminate the consideration of personalities altogether, quicker and more satisfactory results might be obtained?

Anyway I believe we all pretty well agree that the personalities concerned have received quite enough publicity. It has been stated that no change in systems can be expected under the present Administration. As a trustee I not only want to be placed on record as being of the opinion that such changes may be expected but that very desirable changes are in the making and that practically everything of a constructive nature will be accomplished if all our combined efforts are directed in that channel.

As a member of the Board I know I voice its sentiment when I invite the members to send us such criticism and suggestions as have for their purpose the better administration of the affairs of the Section, leaving out any reference to personalities. We all have something to give to our beloved T. S.—let's have your assistance, let us all COOPERATE.

CHARLES WESCHCKE.

CHRISTIAN SCIENCE AND MRS. BESANT.

"Christian Science Today," a monthly periodical published by the Christian Science Society of New Orleans, gives a column's space to "The Work of Annie Besant," mentioning her East Indian activities, her great interest in her own people (the English) and all her striving for the higher socialism.

SUGGESTIONS ON BY-LAWS

FROM CARLOS S. HARDY, HOLLYWOOD.

During the last two or three years much criticism has been directed at the present method of permitting absent members to vote by proxy in conventions. Inasmuch as this criticism continues and there are advocates of changes in our methods, it may be of interest to review the recognized methods of voting employed and consider the advantages and disadvantages of same.

The Section incorporated quite a few years ago under an Illinois law which, among other things, requires the holding of annual conventions of members and provides that "at any such meeting members of the corporation may take part and vote in person or by proxy."

In consequence of this provision of the law, at all subsequent conventions all members have had the privilege of attending the conventions in person or by proxy. And so long as the Section shall operate under this provision of the Illinois law, the same privilege will belong to every Section member.

With this situation existing, let us study what follows in order that we may determine whether we want to change our system.

THE PROXY SYSTEM.

Since this is the system which we now have, I propose to discuss it first.

This is the same system employed by all business corporations. Every such corporation is required by law to hold annual or other stated conventions or meetings of the stockholders of the corporation, and it is an universal principle of law, recognized in practice and written into the statute laws of all States, that each stockholder has the right to attend, in person or by proxy, all meetings of the stockholders. This right of the stockholder to be present and vote in person is conceded to be a right of first importance, and of equal or greater value is the right to send a proxy in his stead to vote for him if he cannot attend in person.

It is doubtful if the business corporations could exist if this privilege was taken away from the stockholders. The complexity of life is such that but few stockholders can attend the annual meetings of the corporations in which they own shares, but they can and universally do employ agents to attend such meetings for them. Such agents are their proxies and they speak and vote on all matters upon which their principals could act.

Of course, there is some difference between business corporations and our Section, but the difference is only one of purpose and interest in life. And I assume that the same idea of values which makes a stockholder in a business corporation value his share of stock (membership) in the corporation, actuates the member of the Section with respect to his Section membership.

Let us look closely at a parallel case. A business corporation and the Section each are to hold their annual convention in Chicago. The business to be considered is important and vital to the life and welfare of each corporation. John Smith, a stockholder in the business corporation, lives in far-away Florida; and

William Jones, a Section member, resides in far-away Texas. Both Smith and Jones are loyal to and greatly interested in their respective corporations but neither can personally attend the meetings to be held in Chicago. Smith knows a fellow stockholder by the name of Brown who lives in Chicago, and he appoints Brown his agent to attend the meeting for him, and thereby gives him his proxy. Smith knows that Brown's interest in the corporation is the same as his, and he trusts him implicitly. The corporation affairs are *per se* not differently affected by the attendance and voting of Brown as Smith's proxy, for he votes the wishes of Smith and as Smith would have voted had he been present. Now the same situation exists as to our Section member, Jones. He cannot attend the Section convention, but he knows a fellow member by the name of White who lives in Chicago or who is going to attend the convention, and knowing that his friend White's views regarding the business of the Section agree with his own, he appoints White as his proxy to represent him and vote for him in the convention. Now it is not seen how the action of White affects the interests of the Section *per se* other than it would be affected if Jones were present in person.

The proxy method seems to work very well in the meetings of the International Society T. S. The General Secretaries of the Sections throughout the world do not, as a rule, attend these conventions, although they are members, but it is their custom to send their proxies to the President. Many members seem to care nothing about the Section convention; at least, they neither attend nor do they send proxies; but on the other hand, a very large membership regards the privilege of sending a proxy, when they are unable to attend in person, as a very valuable right attached to membership.

The only arguments advanced against the use of proxies are that members give their proxies unintelligently, and thus accumulate in the hands of other members a large number of votes, without instructing such proxies how to vote. In other words, the critics of the system assume that either the member giving the proxy is too ignorant to instruct the proxy as to his wishes and that without such instructions the proxy-holder votes his own views instead of the member's wishes, or that, even if the proxy is instructed, the instructions are disobeyed and the vote is cast contrary to the wishes of the member. There may be instances of disobedience to proxy instructions, but I have not heard of it in the Section.

Another argument is made against the proxy system, and it is the real reason, I believe, for all the opposition to it, and that is, that under the proxy system an officer can accumulate proxies in his own hands or in the hands of his friends sufficient to enable him to control the convention. If this argument be valid, then it would be equally true that the officer would control the convention if the members were all present in person. It is a false argument, for experience shows that it is no easier for an officer to control through proxy votes than through votes personally present.

The proxy system is undoubtedly the only truly democratic system of voting.

THE DELEGATE SYSTEM.

The fraternal societies composing the great fraternal system and numbering several hundred societies with several million members, have the delegate system of voting. As the proxy system of voting is the system prevailing in institutions having a democratic form of government, the delegate system of voting is the system prevailing in institutions having the republican form of government. The terms "democratic" and "republican" are not used in a political sense, but in the sense that our American government is that of a Republic having a republican form of government instead of a democratic form of government. The Initiative and Referendum system of legislation is a departure from the principles of a republican form of government and the adoption of the principles of a democratic form of government.

Congress and the State Legislatures are the law making bodies of our country, and their assemblies are comparable to the conventions of our Section. We select by vote our Representatives in Congress and in the Legislature. When these representatives sit down to legislate or consider governmental affairs, they act by virtue of the proxies of all the people given to them in the elections which selected them as representatives.

And so it is with the fraternal societies. The members meet together in their lodges and select by ballot the delegates who are to attend and vote in the conventions of the society. The basis of representation determines the number of delegates to be selected. In many organizations each lodge is entitled to one delegate and to additional delegates for a given number of members.

And in these national or international conventions, only delegates thus selected have voice or vote. The ordinary member may attend in some societies and in some he may not even attend, but he is never given any voice or vote.

If the delegate system were adopted in the Section, it could be applied in such manner as to give each lodge one delegate and additional delegates based upon a given number of members. These delegates alone would constitute the conventions of the Section.

The argument made for the delegate system is that the convention composed of delegates is more deliberative than one composed of mass members; in other words, that the delegates selected will average in intellect above the ordinary members. It is assumed that when the members come to select their delegates, they select the highest types in the mass. An argument against the delegate system is that the person elected delegate is often financially unable to attend the convention, and in consequence, most institutions employing the delegate system pay the traveling and other necessary expenses of the delegates. When this provision is not made, it is claimed that only wealthy delegates attend the conventions, with the result that class distinctions, based on wealth, are developed.

If the delegate system is adopted by the

Section, it will follow of necessity that the lodges selecting the delegates or the Section will have to pay the expenses of many of their delegates, if they attend Section conventions. This will result, of course, in increasing the dues in the lodges and Section. At the present time, those who go to conventions pay their own way.

It seems quite probable that if the delegate system is adopted and funds are not provided for the expenses of the delegates, then only wealthy members are likely to attend the conventions. Another argument also urged against the delegate system is that the member selected as delegate is often a person who cannot afford to give the time to attend the conventions; and the conventions soon recognize the fact and begin to pay delegates small salaries in the nature of per diem allowances. This is almost the universal practice in all delegate bodies; hence you have to provide not only taxes for expenses but also for delegates' salaries.

INDIRECT DELEGATE SYSTEM.

The only other method of members voting in their supreme governing bodies is through the indirect delegate system. Under this system the delegates are selected *ex-officio*; that is, because they hold some other office, they become delegates. The suggestion is made for the Section to adopt this system by making the lodge Presidents *ex-officio* delegates to the Section conventions.

The argument made in favor of this plan, in addition to those given under the last preceding heading, is that the lodge presidents are usually the leaders of the lodges and that their acting as delegate would eliminate all Section politics, since the members, in selecting the lodge president, would not think of the fact that the convention delegate was also being selected. The argument is not sound; for the fact that the delegate to the Section convention was being selected at the time of the election for lodge president would undoubtedly be emphasized.

A delegate body composed of lodge presidents would undoubtedly be as nearly representative of the membership as could be secured by any selective method, and the body would also have knowledge of conditions in the lodges. A convention of lodge presidents would reflect credit upon the entire membership from the intellectual as well as from other standpoints.

The arguments against the delegate system above would also apply generally to the indirect delegate system.

The foregoing is written solely for the purpose of setting the three common methods or systems before the members of the Section. Other arguments both for and against each system may be advanced by the reader, but those given are deemed sufficient to enable each reader to determine for himself the system best suited to our Section.

FROM O. TUVESON, FAIRHOPE.

I was surprised to see in THE MESSENGER, that there had been no suggestions from members concerning the change of by-laws. I think it both necessary and easy to find a better method than the proxy or the delegate system. Please permit me to suggest "the direct vote," the initiative, referendum and recall. Any and all

questions of importance concerning the whole section should be decided by direct vote of all active members. Every lodge secretary should always have a supply of voting blanks so printed that they could be used for voting on any question at any time. Whenever a question comes up for decision, it should be briefly but clearly stated and published in THE MESSENGER, and ample time given for its discussion (for instance, six or seven weeks), the voting blanks then filled in and sent by lodge secretaries to the National Secretary.

All minor questions should, of course, be decided by the trustees.

For members, outside the administration, to bring up a question for general discussion and voting, a petition from a certain number (for instance, two hundred from 3% of the lodges) should be required. The same kind of petition should be required for the voting on a recall of any officer of the Section.

This would eliminate politics from the National Conventions, and they could devote their time to educational and social purposes. There would be no necessity for regular, annual and costly conventions of delegates from lodges, all over the country.

The direct vote method is more satisfactory because: it is simpler, easier and certain; it gives all members a chance to express directly their opinions; it is inexpensive, as it costs only a few pennies for mail, instead of sending delegates across the whole country.

The more briefly and definitely the paragraphs of the by-laws are made the better it is. Why should not the theosophists have the best organized society or the best working organization in the world?

FROM A. J. BELL, TUCSON.

As you remark upon the dearth of comment or suggestion re the by-laws, THE MESSENGER, March, p. 633, am writing you upon a few points. As most of what you say upon this page upon proxy system is so very obvious, I fail to see why time should be wasted discussing it. I am for a delegate system similar to that which preceded adoption of proxy system.

Also re your "President or General Secretary," THE MESSENGER, February, p. 620, I find that I agree with you. Ours is one international society. If any organization in the world has more than one president, I have, so far, failed to hear of it. Mrs. Besant has written of this a number of times, either non-committally or in a tone that did not show cordial approval, as, for instance: *Theosophist*, July, 1920, p. 307. Also a certain Elliot Coues, M. D., about 1887, attempted to get himself chosen as "President" of the American Section, T. S. Both Col. Olcott and Mr. Judge were so actively opposed that Dr. Coues failed to get his scheme across. The words written re this affair by both Col. Olcott and Mr. Judge are pertinent to this present question. See Old Diary Leaves, latter part of Vol. II, or first half of Vol. III for Col. Olcott's account of this.

Also it seems to me that we had more satisfactory conventions in the olden times when each convention chose its own chairman. A certain principle of parliamentary law is this given in a little handbook by one of our mem-

bers: "No member or officer should be present (unless by request) at any meeting . . . concerning that member . . . is being discussed, etc." "Parliamentary Law Simplified," by Kate G. Havens, 1920, p. 3. It seems to me that the principle of parliamentary law there set forth is violated by our By-law VII, Sec. 3, which requires our National President to preside at Convention, the same as common commercial corporations, unless "Convention determines otherwise," or he asks release. If our Illinois Articles of Incorporation, or the Illinois Corporation law, require that we have such a provision, by all means let's reincorporate.

FROM L. J. HELFENBERG, PITTSBURGH.

In reference to your request in THE MESSENGER pertaining to the improvement of the By-Laws and a substitute for the proxy system:

Much ado has been raised of late in the American Section T. S., for a truly democratic form of administration, yet neither the proxy-system nor the spoken of representation by delegates guarantee a fully democratic management of our sectional affairs. Proxy-holders, as well as delegates, are not, and cannot be, representatives in any true sense of the term, but merely plenipotentiaries, and resolutions adopted at conventions should therefore not be binding for the members of any organization.

In recognition of the insufficiency of these two systems I wish to suggest that the authority vested in the convention shall be transferred to the members by making all important issues subject to vote by ballot, as it is already the case in the election of the National President.

In this case the members attending convention are neither proxy-holders nor delegates, and any motion sustained by a certain percentage of the attendance shall be referred to the Board of Trustees to be submitted by them within a given period (say two months) to the members in form of a ballot containing the original motion, as well as any subsequent amendment thereof. The convention report shall serve the purpose of informing the members as to the issues to be voted upon.

The effects of this system may be summarized as follows:

The shifting of a great part of the responsibility resting upon the shoulders of the trustees and the proxy-holders (which latter can not be held responsible at all under the present system) directly upon the members.

The elimination of political campaigning, lengthy arguments and heated debates previous to and at the convention, since none of the resolutions adopted on that occasion are binding and final. The time thus gained will enable us to make of our convention a harmonious, inspiring and uplifting annual gathering.

The setting forth and following of a highly democratic ideal sooner or later will inevitably reach over into the life of the State and the Nation.

For the last word on true democracy—one instance excepted—has not yet been spoken.

FROM GEORGE H. MORRIS, HIGHLAND PARK.

Regarding the proxy system, the whole question involved is the government of the Society.

It seems that the Theosophical Society is a pioneer in allowing the "Divine Wisdom" to be in any sense a foot-ball in the office seeking, wire pulling politics and politicians incident to so-called democracy. If the past year is to be considered as normal under such a government, then it would seem better to retreat to the older method of receiving instruction in mysticism and occultism through conservative autocratic orders. But inasmuch as we seem to be on trial as to the measure of authority with which we can be trusted, what are we to do?

We are told that our revered International President, Mrs. Besant, and our General Secretary, or National President, Mr. Rogers, are finding fault with the proxy system. This is humbly to present the conviction of a mere lay member who takes exception to the views of these two leaders.

The average lay member is presumably a busy person who is revising his general outlook on life and has about all he can do to hold his own in the work-a-day world without having much time or inclination to take up a close study of by-laws and legal phases of organizations to which he belongs, and consequently he usually voluntarily follows some one in whom he has confidence in such matters, or becomes the dupe of aforesaid politicians. In the case of a convention he is usually unable to attend. Then what shall he do? "Old timers" who are devoting their lives to the work find it hard to keep in mind all the technicalities and for the average member it is almost impossible. It would seem, therefore, to be the most logical thing to leave it to those who do know, or to entrust definitely to some one his authority, or proxy, which is the alternative of an instructed

delegate. Instructions to a delegate imply judgment before a hearing of all the facts in the case and of all propositions to be acted upon.

The proxy system may be considered a lazy make-shift by some but it is a question of acknowledging the facts and acting accordingly. Again it is never advisable to have so heavy a piece of machinery that all available energy is used in running the machine, thus leaving no reserve with which to do the work for which it was built. If we are to be in constant turmoil running the Society, when are we going to study Theosophy?

Another system that might be adopted is the referendum, which involves the notification of all members of the propositions and the reasons for them.

One question seems to be overlooked in so-called democratic action—one person may know and feel as strongly on a given course as twenty others who know or care little, and he may act accordingly.

The real solution to our problems seems to be in the elimination of politics rather than the method of representation. Exceptions can be taken to anything or anybody, with or without justification. Let the office seek the man, and let the Society purge itself of everything which is inimical to the whole. The body which does not eliminate corruption must die.

FROM GRACE A. ALDRICH, GRAND RAPIDS.

Have just read Mr. Rogers' article on "the by-laws" and the proxy system in the current number of THE MESSENGER. Could there not be some form of proportional representation from the lodges substituted for the proxy system?

WHAT LODGES ARE DOING

Chicago Theosophical Association

Chicago theosophists have not had the pleasure of an official visit from both Mr. and Mrs. Rogers since the National Headquarters have been located in their city until this last month, and so on Monday evening, April 18th, the Chicago Theosophical Association received in their honor in Besant Hall. Members from all the surrounding lodges as well as from those lodges belonging to the Association were present. Both of the distinguished guests spoke briefly—Mrs. Rogers on the need among theosophists of just such sociability as she was then enjoying, and Mr. Rogers on the contrast between American and English theosophical work. Mr. Rogers gave three successful Sunday evening lectures in April for the Association.

First T. S. Home—Tacoma

We quote a letter dated March 24 from the secretary of the Tacoma Lodge which

tells of such a progressive step taken that all lodges will be interested:

It gives me pleasure to advise that after some weeks of negotiation, dating before the time of the lectures given by Mr. Rogers in this city, the Tacoma Lodge has at last signed the first papers that will give to the Society a home of its own in this city.

The building in question is one in which some of the T. S. lecturers addressed the people of Tacoma some years since, and is a church building situated on Tacoma Avenue. The lots have a frontage of 105 feet on the avenue, and the building has a nice hall on the first floor, with rostrum and choir space, also pastor's study; the lower floor has a class room nearly as large as the main hall above, a stage, kitchen, and good sized room which may be used for a private class room or dining-room as desired. The purchase includes all of the furniture, consisting of carpets, chairs, two pianos, organ, canvas for main hall floor, library cases, etc. The building is well lighted, having the large ornamental windows, and so forth.

Mr. Rogers advised us when in this city that he believed if we decided to purchase a home that our branch would be the first in the United States to own a home of its own. We are all very much pleased over the purchase and expect to

occupy the new home as soon as the notice required by law will permit our giving up our present hall.

"Mayflower" Lodge

Regarding the account in the April MESSENGER of the "Mayflower" Lodge's work with the "World Federation for the Parliament of Humanity," the secretary, Mr. Manuel Cruzat, asks us to make a correction. He writes:

The "World Federation for the Parliament of Humanity" is a great spiritual movement founded in 1920 under the auspices of the "Mayflower" Lodge and whose object is to bring the peoples of all thoughts together under the principles of brotherhood. Since that time the "Mayflower" Lodge has no official connection with the "World Federation for the Parliament of Humanity." This new movement is the one that is going to hold the Congress that you mentioned in the April MESSENGER. Of course such Congress for the furtherance of brotherhood has our whole moral support.

Mr. Cruzat sends to us the account of a very successful banquet given March 5th at the Ceylon India Restaurant in New York, by the "Mayflower" Lodge, at which were present 66 members from lodges in New York, Brooklyn, Mount Vernon, Newark, Springfield, Weehauken, and Pittsburgh. So happy was the spirit prevailing that one member wrote:

I want to thank you for the dinner and happy evening you planned for us. All the years I have been a member—the first dinner! Many times I have pleaded for just such a time where we could all meet for sociability. Think of it—thirty-five years of nothing but lectures. Well, brothers, to the "Mayflower" Lodge belongs, and always will belong, the honor of starting us anew, for I feel sure many dinners will follow where we can all talk as brothers.

Warren Lodge

The president of the Warren (Ohio) Lodge writes us that after a long period of theosophical inactivity there she "discovered that there was actual interest in Theosophy in Warren." She began to study ways and means of making the lodge meetings interesting, and has had splendid success. She says: "It was better than we had ever been able to do before. Somehow, it seemed as if some one unseen had taken hold of the meetings and helped. Ideas came to me to make the meetings interesting, and I found that there was good firm ground to make a foundation upon."

Houston Lodge

This lodge reports ten new members and a beginners' class of sixteen as a result of Mr. Rogers' lectures.

Colorado Lodge, Denver

We have received the following report of the activities of Colorado Lodge, in Denver, Colo.:

Last December we had our third annual bazaar, the proceeds of which were turned over to our "Financial and Emergency Committee." This committee handles all the expenses outside of the current lodge expenses, such as expense of lecturers, advertising same, special donations, etc. The committee was organized to avoid continually calling on the members for donations (in addition to their lodge dues) to meet these expenses. The last bazaar brought in about \$300.

The next thing was a Christmas tree for the very poor children, which was an innovation for our lodge, paid for solely by subscriptions from friends and members. We invited sixty destitute children and their parents. We entertained them with games and stories, giving them all, parents and children, refreshments, and then had a real Father Christmas who gave gifts to every child. The parents were not forgotten, each one taking away large bags of food, enough for several meals for each family. Many of these little ones had never seen a Christmas tree and it was like a glimpse into fairyland to most of them. The tree was given by one of the members and reached to the ceiling, and was beautifully decorated with ornaments and fancy electric lights.

In order to help the starving people of Europe and China, we have a special lecture and collection on the first Sunday in each month, and have so far been able to send \$125 to the Hoover Fund and \$101 to the Chinese. We started these funds by giving \$50 to each of these from our "Emergency Fund."

In addition to the above, "The Order of the Star in the East," to which nearly every member belongs, has sent \$36 in food checks to our Hungarian brothers, and \$76 to the Austrian "Star" workers. Two large consignments of clothing have also been sent.

We had several "socials" given by the lodge and the "Star," the former to raise money for our "Building Fund." Two of the "Star" socials were to help the "Star Headquarters Fund."

Portland Lodge

Portland Lodge reports:

Mr. Rogers' lectures made quite an impression. We had a class of eighty enter the Thursday night study or beginners' class, and twelve new ones at the Friday afternoon class.

Brotherhood Lodge, Hollywood

Brotherhood Lodge, of Hollywood, reports a successful course of eight public lectures, for which it rented the Movie Directors' Club Room, seating two hundred people. The first meeting brought an audience of 175, and steady interest was shown throughout the entire course, the majority attending being non-theosophists.

AMONG THE MAGAZINES

The *Message of Theosophy*, bi-monthly official organ of the Burma Section, is a 32-page magazine with cover, 20 pages of which carry the message of Theosophy in English, and the remainder in Burmese. We learn from the General Secretary's report in the November-December number, that the Burma Section has 192 active members, that it now practically owns one lodge building, and that it does extensive and effective propaganda, reaching some eight thousand persons during the last year with literature in both English and Burmese. Can any 192 American members surpass these accomplishments?

The *March Bulletin Theosophique*, official organ for the T. S. in France, informs us that Max Wardall is beginning a lecture tour for that Section, speaking in French or English according to the wishes of the audiences. This issue also reprints Bishop Irving S. Cooper's article, "Is Theosophy Based on Science or Revelation" from the January MESSENGER.

The Starry Cross, published in Philadelphia, should be known and supported by all lovers and protectors of animals, for it is devoted to "man's greater understanding" which will "bring kindness and mercy to all living things."

In *Theosophy in England and Wales* for March the General Secretary, Mr. Baillie-Weaver, continues his discussion on the outlook for the spreading of Theosophy. After calling the reader's attention to the splendid audiences now attending; to the number of new members joining who are of the higher type of ego; and to the manner in which the words "reincarnation" and "karma" are being used without the label "Theosophy," all of which proves the increasing thoroughness of the work done, he points out again the significance of the courteous and thoughtful reception accorded the T. S. deputation by the committee appointed by the recent Anglican Episcopal Conference. Other contents of note in the March issue are "The Ego and the Senses," D. N. Dunlop; "Good King Wenceslas," by Hope Rea; "Sacred Geography of Britain," J. S. Pattinson; "Isis" by Countess Olga Leutrum. *Theosophy in England and Wales* is a splendid new channel for the spreading of Theosophy.

The *March Herald of the Star* contains in its editorial pages J. Krishnamurti's urgent appeal for the support of the magazine, informing us that the generous individual support that has made possible this excellent periodical in the past must be withdrawn in April. With such contributors as the head of the Order himself and Mrs. Annie Besant, together with the excellent writers hitherto contributing, this magazine will surely succeed on its own unquestioned merits.

Stri Dharma is the official organ of the Women's Indian Association, of which Mrs. Besant is president, Mrs. Dorothy Jinarajadasa Hon. Gen. Secretary, and Mrs. M. E. Cousins Joint Secretary. Mrs. Jinarajadasa and Mrs. Cousins edit the magazine, which is devoted to the welfare of Indian womanhood. The January-February issue contains an account of the Indian Women's Conference held in Madras last December, presided over by Mrs. Besant.

Other magazines received: *The Occult Review*; *Theosophy in Scotland*; *Theosophy in India*; *The Canadian Theosophist*; *Regolamento della Societa Teosofica* (Italy); *Isis* (S. Paulo); *Astralia* (Cuba); *Revista Teosofica* (Cuba); *Theosophia* (The Netherlands); *Norsk Teosofisk Tidsskrift* (Norway); *Teosofi* (Finland); *Adyar Theosophisches Streben* (Germany); *Teosofisk Tidsskrift* (Sweden); *Revue Theosophique* (France); *The Kalpaka*; *The Esoterist*; *Azoth*; *Theosophy*; *The Masonic Herald*; *Modern Astrology*.

Those who enjoyed A. E.'s "Candle of Vision" will find added material for thought in Alida Chanler's "Unexplored Harmonies" in the *March Atlantic Monthly*. This same issue contains "The Building of the Taj Mahal," by L. Adams Beck, which for sheer beauty of expression, aside from the beauty of the creation described, claims the attention of those who seek attainment through art.

The word "karma" is becoming more and more commonly used. We find it in Funk and Wagnall's Standard Dictionary, and in the *February Federationist*, official organ for the American Federation of Labor, there is a poem entitled "The Karma of Labor."

BOOK REVIEWS.

* **The Secret Rose Garden** of Sa'd Ud Din Mahmud Shabistari. From the Persian. (E. P. Dutton & Co., New York. \$1.25.)

This beautiful little collection of poems from the Persian is one of the "Wisdom of the East" series. The editors have a definite object in issuing the series—"that these books shall be the ambassadors of good will and understanding between the East and West—the old world of Thought and the new world of Action."

Shabistari, the author, was born near Tabriz about 1250 A. D.

These lovely little poems—little only in outer form—have all the grateful freshness that true beauty ever retains. Under the rich oriental imagery we perceive eternal truths. The aim of the Sufi is to pass from the phenomenal into the real world, where he is able to see life in its true light; to reach the bliss which he has briefly touched in rare moments. Says Florence Lederer, in her introduction: "All round his garden, Mahmud has planted the roses of Reason, Belief, Knowledge, and Faith. . . But it is in the centre that we find a rose tree of glory unequalled, glowing with the blossoms of love's devotion; this is the tree which Mahmud planted with all his heart's adoration—the description of the perfect face of the Beloved, and we seem to hear the voice of him who planted this rose tree, echoing his sublime utterance:

See but One, say but One, know but One.

Only a few selections can be given here:

Evil

Blacken the back of a mirror
And it will reflect your face,
So the dust of the earth reflects
The rays of the sun in the seventh heaven.

The Written Faith

Read the writing on your heart,
And you will understand whatever you desire,
For on the day he kneaded the clay,
He wrote on your heart, by grace, the faith.

The Atoms

Take one atom away from its place
And the whole world will fall to pieces;
The world is whirling dizzily, yet no one part
Moves from the limit of its place.
Each atom, held in bondage,
Despairs at its separation from the whole;
So, though imprisoned, yet moves,
Though unclothed, yet is clothed again,
Though at rest, yet is always wandering,
Never beginning and never ending;

Each possessing self-knowledge, and so
Hurrying towards the throne on high.
Each atom hides beneath its veil
The soul-amazing beauty of the Beloved's Face.

Selflessness

In the empty heart, void of self,
Can be heard the echoing cry,
"I am the Truth."
Thus is man one with the Eternal,
Traveling, travel, and traveler have become
one. M. B. S.

The Problem of Mediumship, by Alessandro Zymonidas. (E. P. Dutton & Co. \$3.00.)

This is the first book of a series, the original author of which was a Venetian Jew, concerning whom the introduction tells us little, save that he had devoted his life to investigation of the occult planes, leaving a large mass of material to be published by his friends. The work is a serious endeavor to lift mediumship out of its sordid aspects into an understanding of God, Man, and the Universe. There is much that is interesting, true, and elevating in the volume united with much that must strike a Theosophist as illusion and misinterpretation. For example, it is stated: "Reincarnation is not a normal, but an abnormal process of evolution."

Much is given by way of warning to those inclined ignorantly to "develop powers," and as a whole, this book is distinctly in advance, mentally, morally and spiritually, of the great majority of books on the subject of spiritualism and mediumship. M.B.S.

The Gateway out of Time and Space, Victor A. Endersky. (The Infant Press, Denver, Colo. 50c.)

Mr. Endersky has condensed into a brochure of some sixty pages much that will be of interest to students who are struggling to realize the Fourth Dimension and the Einsteinian universe. The book requires and will repay close study. M.B.S.

The A. B. C. of Occultism, Olivia M. Truman. (E. P. Dutton & Co., New York. \$1.60.)

The author presents her book "as a rough outline for the help of the inquirer totally ignorant of the science of unseen causes." It is not often that the essentials of the theosophical teachings with regard to the Life Wave, the Universe, Man, other planes, and so forth, are so clearly set forth. The work is attractively written, and a bibliography is appended in which

are listed a number of books recommended to the reader desiring to follow the subject in its various ramifications.

Happy Hill, Bertha Lunt Leach. (The Four Seas Co., Boston.)

This is a story of spirit return, a haunted house, visions and premonitions, which the author claims is a true record of experiences. Although the narrative contains nothing new, it is one more witness to strange experiences in the psychic realm.

M. B. S.

SYMPATHY WITH THE LOWER KINGDOMS.

One F. T. S. writes of our *oneness* with all Nature, suggesting that it be emphasized more in our lodge study. He speaks of our debt to the lower kingdoms, and mentions that among a great number of prisoners at Sing Sing it was found that only ten had ever had pets when children. He writes further:

..... I wonder if each lodge, if interested in the local humane society or the dog pound, might not find therein relief from the monotony of milling round and round like muddled cattle and scrapping among themselves? I have had petitions for everything under high heaven passed to me to sign in the lodges. Why not the relief of dogs in the miserable pounds? It's a cinch that until the members become aware of the suffering of the younger, more unprotected life on earth, they will never, never be of help to other humans. If by any chance you read the articles by James Oliver Curwood in the *Cosmopolitan Magazine* last fall you will know what I am driving at. Curwood hunted big game among the Canadian Rockies. But after a few years of slaughter, a Something began to stir uneasily beneath his skin.

Then came the realization of the vast wrong he had done in slaying animals. And, alone, among those stupendous wilds, he nosed out the Truth for himself. He writes as tho he never heard of Theosophy; yet he has thought out many of its truths. And, tho not a F. T. S., he manages to put before the public our *oneness* with nature in a way that no theosophist has yet done. And while I am indeed glad he has done it, yet—I am regretful that one of our members might not have "beat him to it." Think of this great teaching coming from one who knows nothing of the hidden side of things except as he has sensed it from the solitudes, unaided!

He looks forward to the time when there'll be a "religion of nature." He says: "And the very foundation of this faith, I believe, will be an understanding of all life, the acknowledgment, at least, that man himself may not be a more precious physical manifestation of the supreme vital force than many of the other created things about him. I believe that nature, the mother of

all life, is trying to teach us this great truth in a thousand or a million different ways. "I have, at times, heard intelligent people express amazement that I should dare to place human life on an equal level with all other life, that I should so 'blaspheme the Creator' as to say that the life in a two-legged animal who can talk is the same as that in a flower or a plant or a tree of some other animal which cannot talk. I could fill a dozen volumes with word-pictures of the tens of thousands of advantages which living things outside of man possess over man, and which, if man could achieve, would be stupendous miracles. But man is blinded by his egoism to the marvelous attainments of all life that does not walk and talk as he walks and talks."

THEOSOPHY IN AUSTRIA.

Our Fs. T. S. in Austria, as in Germany, are passing through severe trials, but there is a small number of devoted students who are maintaining the center there. We quote one sentence from a letter recently received from John Cordes, of Vienna, General Secretary of the Austrian Section: "One feels the suffering the country is passing through and the strength reaching it through the T. S., meaning chiefly, as far as the physical is concerned I feel sure, the splendid support received from the U. S. A. in the shape of food drafts, etc."

Announcement was made in the April MESSENGER of Mr. Cordes' appeal for the children of Vienna. His address is Vienna IV, Theresianumgasse 12.

AN AFFIRMATION.

The following has been suggested by one of our members as an affirmation for daily practice:

"Let us realize that all of us in the Theosophical Society have one common aim and but one dominant interest, which is to serve the Masters of the Great White Lodge and to spread Their wisdom and love throughout the world. We respect the different viewpoints of all our brothers and know that nothing shall ultimately interfere with the perfect unity of the Society and harmony of the work. So be it."

If you have not already voted in the International Election please do so and send your ballot to the National Secretary's office before May 15. If you have no ballot write to the National Secretary for one.

Questions and Answers

(Q) *It is said that there are some people here in Australia who belong to the sixth sub-race. Can you tell me any physical or mental characteristic by which we may recognize them?*

(A.) You must first try to understand what is meant by belonging to the new sixth sub-race. Your ideas are too inelastic. When the sixth sub-race is fully established, it will show certain definite characteristics—physical, astral, and mental—which are not to be seen in the average man of the fifth sub-race. Remember, it has to be built gradually out of the fifth sub-race, and that these new characteristics must be developed one by one in each of the egos concerned. The process of preparation is a long one, and may well extend over several lives. So when you look round and examine people (and especially young people) from this point of view, you must not expect to be able to say offhand that one belongs to the new sub-race, and another does not. A more accurate statement would be something like this: "A seems to possess about twenty-five per cent of the characteristics of the new sub-race; B has perhaps as much as fifty per cent.; C has a large proportion—perhaps seventy-five per cent; in D I cannot see anything lacking; as far as I can tell, he is a fully developed example." And you must understand that the average boy or girl whom you think hopeful is probably an A, for B's are as yet very rare in the world, and C's and D's practically non-existent, except in a small and carefully-selected circle. Remember, also, that developments are very unequal; a boy may have made a considerable amount of astral or mental progress before it shows much in his physical body, and on the other hand, through good heredity, he may have a physical body capable of expressing greater advancement on higher planes than he has yet attained. Very few can expect to show all the signs yet; they may be well satisfied if they show one or two. Even at its culmination it will not be uniform; for example, it is in the main a dolichocephalous race, but it will always have brachycephalous subdivisions; it will contain fair-haired and dark-haired people, people with blue eyes and people with brown. Naturally

the astral and mental traits are the more important, but in most cases it is only by the physical appearance that one can make an estimate. The keynote is unselfishness, and the dominant is eager enthusiasm for service; and these must be accompanied by active kindness and large-hearted tolerance. He who forgets his own pleasure, and thinks only how he can help others, has already gone far on the path. Discrimination and common sense are also marked characteristics.

You want to know for what physical token you may look. Perhaps the most marked of all are delicate, well-shaped hands and feet. Thin fingers and oval nails, especially thinness in fingers and thumb when seen edgewise. The texture of the skin is also important. Of faces there are three types—the markedly oval with high forehead, the slightly less oval with broad forehead, and the practically brachycephalous (this last being rare). The definition of a brachycephalous skull is that its breadth is four-fifths of its length. There is a distinguishing expression about the person who is approaching the sixth sub-race, which one who looks for it will soon begin to recognize.

C. W. L.

We ought not to persecute each other on account of the difference of the gifts given us, but rather rejoice in love towards each other, seeing that the wisdom of God is so inexhaustible, and we should think thereby of the future, and what would become of us if all knowledge were to become manifest only from one and within one single soul.—*Jacob Boehme.*

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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. Keeps indefinitely until opened.

Prepaid one dozen cans \$5.40, sample can, 60c

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PROPAGANDA DEPARTMENT.

Mr. L. W. Rogers makes the following report of his lecture work:

My lecture work and official duties together keep me so busy that it is very difficult to find time to report, and I owe THE MESSENGER an apology for past omissions. Putting it briefly, in January I gave courses of lectures in New York City, Brooklyn, Paterson, Washington and Chicago. After a month given to official work I made a tour of the Pacific Coast, giving courses in Seattle, Tacoma, Portland, Berkeley, Oakland and San Francisco. There was the usual class organization which came to its best in Portland where the lodge tried a hazard of new fortunes by engaging a fine hall in a popular hotel and advertising extensively. The results were gratifying. Some hundreds of new people attended and a very large beginners' class was formed. A member wrote me later that about seventy-two came to the beginners' class meeting afterwards.

LIBRARY SUGGESTION.

From a new member of the Houston Lodge comes this suggestion for the distribution of literature:

I believe if a receptacle, containing circulars advertising good theosophical lectures and listing books on the subject to be had in the library, were left in a conspicuous place where people going to the library for books could get hold of them, it might be the means of getting our literature into the hands of those who need it.

THEOSOPHICAL BOOKS FOR BIBLICAL INSTITUTE.

According to a local newspaper clipping sent in by Mrs. Edith B. Allen, of the Evanston Lodge, the Garrett Biblical Institute, of Evanston, Illinois, has just received a valuable collection of books on Theosophy. It was sent in by a former student now a pastor in Darlington, Wisconsin. The collection contains about two hundred volumes including a set of twenty volumes of *Lucifer*, eighteen volumes of the *Theosophist*, nine volumes of *The Path*, the works of Madame Blavatsky and others.

In the economy of God, no effort, however small, put forth for the right cause, fails of its effect. No voice, however feeble, lifted up for truth, ever dies amidst the confused noises of Time. Through discords of Sin and Sorrow, Pain and Wrong, it rises in deathless melody, whose notes of wailing are hereafter to be changed to those of triumph, as they blend with the Great Harmony of a reconciled Universe.
—John G. Whittier.

FINANCIAL STATEMENT FOR MARCH, 1921.

Receipts.	
Fees and dues, 1919-1920.....	\$ 15.00
Fees and dues, 1920-1921.....	449.35
Messenger subscriptions.....	12.20
Publicity donations.....	96.17
Exchange on checks.....	.84
Convention reports.....	1.55
Interest on Liberty Bonds.....	43.57
T. S. expense.....	2.25
Messenger expense.....	.86
February 28, Cash and bank balance.....	5,418.24
March interest.....	8.02
	\$6,048.05

Disbursements.	
T. S.	
Salaries.....	\$320.00
General expense.....	20.23
Refund dues.....	7.82
Tel. and tel.....	16.15
Rent.....	41.00
Postage.....	11.77
Exchange on checks.....	4.70
President's expense.....	177.30
Electricity.....	7.35
	\$ 606.38

Messenger:	
Salaries.....	\$ 16.00
General expense.....	12.26
Paper.....	36.01
Printing.....	109.60
Postage.....	6.45
	180.32

Publicity:	
Salaries.....	\$ 24.00
Postage.....	9.43
General expense.....	4.85
Field work.....	80.00
	118.28

March 31, Cash and bank balance.....	5,143.07
	\$6,048.05
	\$6,048.05

PUBLICITY DONATIONS.

From March 1, 1921, to April 1, 1921.

Anaconda Lodge.....	\$ 1.75
X. Muller.....	.50
Mr. McIntire.....	.50
R. C. Marsh.....	.50
Mrs. H. Scott Riebe.....	.44
M. Belle Kempton.....	3.00
Sigrid Sjolander.....	1.00
Mrs. John Bobbs Cameron.....	10.00
A. H. de Lisle.....	1.00
El Paso Lodge.....	2.00
Mrs. Lulu Samuel.....	2.00
Dayton Lodge.....	1.00
W. S. Mitchell.....	1.00
Josephine V. Taylor.....	2.00
Donald Shaw.....	5.00
H. D. Olsen.....	5.00
Mrs. Charles J. Crockett.....	3.00
Mrs. Louisa Weatherhead.....	1.00
Anna Brinkley.....	2.00
Mrs. Hazel Patterson Stuart.....	5.00
Lena Stover.....	1.00
Mrs. Frances M. MacDonald.....	5.00
Mrs. H. Scott Riebe.....	.48
O. M. Carpenter.....	1.00
A Friend.....	25.00
Mrs. Eliza Ottaway.....	1.00
Thomas Francis.....	3.00
Akron Lodge.....	1.00
Miss Elizabeth Makins.....	1.00
Gulfport Lodge.....	10.00
	\$96.17

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

Mrs. Besant says:

Bishop Leadbeater has given us a wonderful book, named

THE SCIENCE OF THE SACRAMENTS

This book marks the beginning of the exact science of Christian ceremonial and is one of the notable achievements of the twentieth century. It gives information of what takes place in the unseen worlds during the administration of the Sacraments and the services of the Church. It is absolutely new matter, resulting from careful investigations extending over a period of three years.

Profusely illustrated with many half-tones and diagrams, and with a beautifully colored frontispiece.

550 pages and index. *Frontispiece in colors. 21 diagrams. 27 half-tone plates.*
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THE HIDDEN SIDE OF CHRISTIAN FESTIVALS

Companion volume to "The Science of the Sacraments," and of deepest interest to students of Theosophy and of liberal Christianity. It contains much information not heretofore published, particularly with regard to the Angels and their work. It develops the idea of the gospels as a Mystery-Drama of the life of Christ, and shows how much teaching concerning Initiation is embodied in Christianity.

508 pages and index. *Cloth, \$4.00*

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According to the use of

THE LIBERAL CATHOLIC CHURCH

Contains the entire order of public worship and the forms for the administration of the sacraments, officially authorized for use in the Liberal Catholic Church.

Cloth, \$2.00. Leather, \$3.00.

Musical edition of the Liturgy, containing words and music for all the principal services.

Special price: Cloth, \$1.50.

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2420 Gower St., Hollywood,

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BOOKS BY OUR FOUNDERS

Theosophists throughout the world commemorate White Lotus Day—May 8th—as the day of the passing of H. P. Blavatsky. There can be no more fitting tribute to this great Light Bringer than a re-reading of her immortal books through which the light of Theosophy was brought to the Western World.

H. P. BLAVATSKY

- Voice of the Silence.** Fragments chosen from the Book of Golden Precepts, Paper, 25. Cloth.....\$.60
- Key to Theosophy.** A clear exposition in the form of questions and answers for those who would know the true meaning of Theosophy. London ed., 2.25. American ed..... 2.50
- Stanzas of Dzyan, The.** A reprint from the Secret Doctrine.....\$.75
- Practical Occultism.** Some suggestions for the daily life for those who are looking for practical instruction in Occultism .40
- From the Caves and Jungles of Hindustan.** To read this fine narrative is to arouse that feeling of reality that surrounds the Masters as they watch over those who trust Them..... 2.25
- A Modern Panarion.** A valuable collection of 86 fugitive essays intended as an antidote against the errors of ecclesiasticism, dogma, and bigotry..... 2.75
- The Theosophical Glossary.** An elaborate and scholarly writing giving information on the Sanskrit, Pali, Chaldean, Occult, and many other unusual terms used in Theosophic literature..... 3.00
- The Secret Doctrine.** This great book is now being reprinted and will probably be ready for distribution in July.
- Isis Unveiled.** Two Volumes. This book is to be reprinted immediately following the Secret Doctrine.

H. S. OLCOTT

- Buddhist Catechism, The.** An excellent presentation of Buddhism and known all over the world. Paper..... .40
- Old Diary Leaves.** First Series. Contains the history of the Theosophical Society from its formation in 1875 to Dec. 1878, and gives some account of the founders prior to the formation of the Theosophical Society and the events which led to its inception. Fourth Series. Deals with the period from 1887 to 1892 and includes the death of H. P. B. and of Subba Rao. Cloth, each..... 3.00

BIBBY'S ANNUAL FOR 1921

- Bibby's Annual** for 1921 is now ready for distribution. This 64 page magazine is a magnificent work of art, containing 20 beautifully colored plates and 43 half tones. Artists represented: Millais, Reynolds, Turner, Rembrandt, Corot, Tadema, Lawson, Leighton, Burne-Jones, Velasquez, Watts, Blake, and Bonheur. Interesting articles on Social Welfare, Evolution, Nature Study, Patriotism, short stories and poetry. Finest magazine of the kind in the world. Splendid gift. Postpaid..... 1.10

Future of The Theosophical Publishing House

Members of the T. S. will be interested to know that a conference will be held at the International T. S. Convention in Paris in July, to perfect plans for a larger International Theosophical Publishing House.

Mrs. Annie Besant, President, and Mr. B. P. Wadia, International Manager will be present at this conference, together with other members of the specially selected Board appointed from different T. S. Sections.

The increasing needs of the American Section for Theosophic literature will there be given the most careful consideration, and plans consummated for the future extension of our American business.

T. S. members throughout the world will enthusiastically co-operate with Mrs. Besant in the launching of her international project for more effectively supplying Theosophic literature to the English speaking world.

The Above Books Sent Postpaid When Cash Accompanies the Order

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