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IS THEOSOPHY BASED ON SCIENCE OR REVELATION?

By Irving S. Cooper

Upon my return to the United States from Sydney I found that a number of our members were violently active in furthering a "Back to Blavatsky" movement, while many others, naturally interested in any worthy effort to increase the number of those studying the writings of Madame Blavatsky, were wondering whether this movement was the best way to bring about that end. Some were convinced that the whole affair was unwholesome and a menace to the healthy growth of the Section. They drew attention to certain significant features of the movement and asked a number of questions. Why, they asked, should there be this sudden stir in favor of the almost exclusive study of the books of H. P. B. when so many of the Lodges already maintain a "Secret Doctrine Class?" Was it only awakened interest in what Madame Blavatsky had to say that caused the movement to spring into existence, or was it a slightly veiled effort to repudiate our living leaders and

to discredit their teachings? And to what end? Was it not at bottom but a clever political trick on the part of those seeking power and position, such as, for example, the office now held by Mrs. Besant? Why was the movement called "Back to Blavatsky?" Back from what? Was it not obvious that the teachings contained in the books of Mrs. Besant, C. W. Leadbeater, C. Jinarajadasa and others were meant?

I am not in a position to answer these questions. Each member must answer them for himself. They involve the motive of those organizing the movement and are therefore outside the limits of courteous discussion.

There is, however, an aspect of the movement which deserves careful attention, since it embodies a reactionary policy which has caused much trouble in the past in other world movements and will cause trouble in the future in our own Theosophical Society unless the members awake to its significance. I have in mind the almost

irresistible human tendency to drift into orthodoxy.

In religion to be orthodox is to hold as correct the generally accepted opinions on doctrine. These opinions differ from age to age as various theological schools arise, and hence the orthodoxy of one century is seldom the same as that of preceding centuries. In all cases, however, those who hold orthodox views always turn to the past for their authority. It is singular how the mere passage of time affects the attitude of people towards any book or collection of documents containing religious and philosophical teaching. At the time the book is written it is regarded merely as helpful and worthy of respect. After a generation or so it becomes an object of reverence and its statements receive added weight. Eventually the reverence deepens into worship, and, as the human character of the author is more and more hidden by clustering legends, the book is thought to be inspired, a revelation of the Divine to man. Thereafter its teaching and its very words exercise an influence far out of proportion to their intrinsic worth, and oftentimes unimportant and quite casual statements become the foundations of important and far-reaching dogmas.

The letters of Paul are a case in point. Written to help scattered congregations during the troublesome years of Christianity, they were copied, sent here and there, read and re-read by the people. According to the ideas of the scribes of the time they were modified, edited, rearranged, paragraphs added, and indeed even combined with letters written by other authors, for they were regarded then only as helpful letters from a living teacher. Later, as certain standard versions became familiar through constant reading it was considered wrong to change the wording, and anything that Paul said had more weight than any statement of a contemporary. Eventually, as we know, the letters were incorporated into the Canon of the New Testament and for centuries have carried all the authority of divine sanction.

The establishment of an orthodox set of teachings undoubtedly does give stability to a movement, but it also stops growth. To limit thought, curb speculation and prohibit further investigation breeds heresies and creates heretics. And just be-

cause religious beliefs and opinions are regarded as of such supreme worth and because so much is supposed to depend upon them, the orthodox have an uncomfortable habit of trying to force all those of contrary opinion to conform to their views of what constitutes the truth. The history of Christianity is scarred and seamed with bitter struggles between orthodoxy and heresy; its records are grim with the pitiful story of persecutions of those who could not see eye to eye with the powerful majority. May our theosophical history be free from such crimes against truth!

Whenever a body of people becomes convinced that a particular presentation of truth is final and complete then orthodoxy is born. Whenever such people go further and repudiate all teachings except those acceptable to them, when they seek to force others in one way or another to agree with them, then they are treading that dark pathway leading to intellectual and spiritual blindness which so many have trodden in the past.

Many of us deeply reverence H. P. B. and would gladly co-operate with any movement which could help students to gain a more intimate knowledge of her writings, but we cannot join the "Back to Blavatsky" movement because it is too obviously, not an eager effort to understand more clearly the writings of a revered teacher, but a reversion towards orthodoxy, naked and unmistakable, the setting up of an infallible authority combined with an actual persecution of those who disagree. Thus curiously in our modern time does history repeat itself.

Already any supposed disagreement between the statements of Madame Blavatsky and later authors is triumphantly pointed out, accompanied by the abrupt question: "Why does Mrs. Besant depart from the teachings of H. P. B.?" "Why does Mr. Leadbeater say this when Madame Blavatsky says that?"

In *Isis Unveiled* H. P. B. apparently condemns the idea of Apostolic Succession. Therefore anything that C. W. Leadbeater says to the contrary is wrong. It is not known whether Madame Blavatsky, before making this statement, carefully traced from the inner side what takes place when a man is ordained a priest in the Church, or whether she was simply repudiating in a strong general statement the impossible claims made by the Roman Catholic

Church on behalf of the Apostolic Succession. It was enough that she condemned the idea; nothing thereafter might be said in its favor.

What right had Mrs. Besant to make the statement that the World-Teacher may be expected *early* this century? Did not H. P. B. declare explicitly that it is during the *last* quarter of every hundred years that an effort is made by the Masters to help on the spiritual progress of humanity? Mrs. Besant is therefore undoubtedly wrong and her false and misleading teachings should be ignored. Besides, too, you know, she is getting old and we must not take her too seriously. Such are the remarks we hear.

I submit that this attitude towards the writings of H. P. B. is a distinct reversion to orthodoxy, and one, furthermore, that would have roused her utmost ire. Her books are being elevated into an infallible revelation from whose statements there must be no disagreement, no departure. We are in a fair way towards witnessing the birth of a new revealed religion with another infallible bible.

But, it may be urged, there is surely no persecution of others on the part of those who follow H. P. B. Is there not? C. W. Leadbeater during the last five years has spent much time investigating the hidden side of the sacraments, services and festivals of the Christian Church. The results of these investigations are exactly as much a part of theosophical knowledge as are any other discoveries made by him, Mrs. Besant or Madame Blavatsky. The conclusions, however, to which these results lead, and even the results of the investigations themselves, were not acceptable to a certain number of our members because they seemed to go beyond what H. P. B. taught. Accordingly these members began to undermine Bishop Leadbeater's standing as an investigator, they spoke slightly of his books, circulated falsehoods about senile decay, and tried to injure his name in other unmentionable ways. Is this not persecution? And for what reason? Not for any personal injury he had done to these people, but because the results of his investigations do not conform to what they consider are the limits of theosophical truth. Hence logically, since Mrs. Besant supports Bishop Leadbeater, she also

is misleading the members—therefore back to Blavatsky.

Do you realize what other members who have accepted the validity of Bishop Leadbeater's investigations and have moulded their lives in accordance with this later development of theosophical knowledge have suffered in consequence? Slander is spread broadcast concerning their personal character, they are accused of Jesuit trickery, unworthy motives are imputed to them, solely because they are trying by means of a Christian Church to bring to a wider circle of humanity the light of the Ancient Wisdom and the spiritual help of the Sacraments.

What sane basis is there for this sudden orgy of suspicion and slander? Bishop Leadbeater has served the Society faithfully for over thirty years; his books have been the help and inspiration of thousands; members by the hundreds if not thousands owe their first knowledge of Theosophy to him, yet the very Society which owes him most has done most to wreck his life and stop his work. Is not this persecution? Mrs. Besant has labored for the Society with heroic strength and superb skill since 1889, the Society would be a feeble thing today had it not been for her masterly energy and statesmanship, yet members are questioning her motives, making slighting remarks concerning her character, discrediting her teachings. Is not this persecution, if not something worse? The inquisitors of old were not more skilled in inflicting torture than those of our own time who are members of this Society which teaches brotherhood, idealizes tolerance, counsels silence, and holds up the ideal of the path of service and self-sacrifice as the glory of human life.

What are we to do? First of all adopt a commonsense attitude towards our leaders and their teachings. They have never claimed infallibility. Their reverence for truth is too great to seek to circumscribe it to a book. *They* have always maintained the attitude of scientists, offering the results of their investigations, but claiming nothing more for them than that they are the results of careful work. Did not H. P. B. realize keenly the liability of human instruments and minds to err? Surely we have not forgotten that there was nothing which provoked a storm more

quickly than an attempt to place her as a teacher on a pedestal. She loathed blind worship, and went far out of her way to break her pupils of the habit. She would teach only those of an open mind, those who were willing to follow Truth anywhere and everywhere, under whatever guise it might be presented. She abhorred dogma, and fought vigorously every dogmatic utterance whether Christian or scientific. She yielded allegiance alone to facts, and scorched with flaming sarcasm those who sought to limit truth.

It is evident from their writings, their lectures and their life that Mrs. Besant and Bishop Leadbeater are of the same large cast of mind. Constantly they urge us to take what they write merely as hypotheses or as possibilities but not as dogmas. They tell us to keep an open mind until we can prove things for ourselves. They may tell of what they have seen and discovered, but not to force our belief or dominate our opinions, but to help us as their fellow-students. They have always been most careful to maintain this attitude, as I know from several years of personal contact with Bishop Leadbeater and from several months contact with Mrs. Besant. I have never in my life met two people who displayed more reverence for intellectual freedom and guarded more carefully the rights of others to question and explore.

The world has suffered enough from dogma, from infallible bibles and churches, from imposed authority, from rigid standards of orthodoxy. In this age of science we are gradually beginning to realize that the only real authority, as Mrs. Besant says, is the authority of knowledge. It surely ought not to be so difficult for us as members of the Theosophical Society, blessed as we have been with such tolerant leaders, to cultivate sufficient breadth of mind to welcome new facts even though they force us to modify our old ideas. Instead of crying down such discoveries as departures from some former presentation of truth, we ought to rejoice in the advance of knowledge. And we ought never to forget that it is the attitude of mind which is important, not this or that teaching of this or that personality. For just as it may be difficult for those who like best the teachings of H. P. B. to welcome and appreciate some new idea pre-

sented by Mrs. Besant or C. W. Leadbeater, so in turn those who reverence the last-mentioned teachers may have difficulty in accepting the statements of future investigators, unless their mental attitude is right.

It is the principle of tolerance and open-mindedness that I am urging, not the acceptance of a group of ideas put forward by any personality. The teachings may not appeal to us and it is perfectly within our right to leave them alone, but surely we are not justified thereupon in slandering the teacher and making it uncomfortable for those to whom the teaching does appeal? Mistakes may easily creep in undetected in the work of any investigator, but time in the end will always uncover those mistakes. This is the safeguard of all scientific research, in which orthodoxy has no place. The true investigator does his best and trusts to future discoveries to reveal the errors. If, instead of looking for revelations, we could approach the study of Theosophy in this spirit, and instead of setting personality against personality in rival schools of belief, we cultivated devotion to truth, how much more efficient would be our labors for the world.

We may prefer as students the books of Bishop Leadbeater. Is this any reason why we should speak slightly of what Mrs. Besant or Madame Blavatsky has written? We may be devoted to H. P. B., but is that any cause for belittling the work of other authors? By all means let us study earnestly the writings of our favorite teacher, but at the same time let us never forget that other equally earnest students may have different tastes. We help one another when we exchange with courtesy and appreciation whatever ideas of value we may have found in our studies, but we only rend the Society and paralyze its spiritual functioning when we divide into antagonistic schools each following a certain teacher and circumscribed by limits of orthodox belief.

The path the Theosophical Society is treading is difficult to follow for it branches many times and the sign posts are few. Like a huge caravan it slowly winds along, its members individually straying to and fro, now stopping, now hasting forward, now wandering down a side-path, now playing with bright wayside pebbles. In the past, as we know, groups of members

have broken away from the caravan and turned down one of the branching paths. But the caravan must journey on for it still has much to carry to humanity. As we glance ahead along the path which the Society is destined to tread we see teacher after teacher appearing, offering some treasure from the store of the Ancient Wisdom. We see the Society gladly accepting these gifts and with earnest care distributing them to mankind. We understand then that the value of the caravan to the Masters lies in its receptive, carrying and distributing power. Its high destiny is to act as a conveyor to humanity of the truths and plans the Brotherhood has in keeping for the world. Should the time ever come when the members of the Society are no longer receptive to new truths and refuse to give them to the world, then the Society, if it does not perish, will live on merely as one of many associations interested in philosophy.

Can we not feel the stir and throb of that swiftly coming Day when the long-expected Teacher and His lieutenants will be in our midst? Who among us can foretell the breadth of His teachings, the splendor of His ideas, the limits of His plans for the helping of mankind? If we are longing for His presence, then surely it is wise for us to see to it that our minds are open to all truths, that our hearts are sweet and pure, and that our winged thoughts go out laden with loving kindness and not with suspicion, distrust, dislike. Shall we not promise to ourselves: *From this day forward I will live as a brother!*

BOOK REVIEWS.

The Story of Opal, by Opal Whiteley. Atlantic Monthly Press, Boston, \$2.00.

The Story of Opal is the diary, published virtually without change or correction, of Opal Whiteley and was written between the ages of six and eight. The diary, during its serial publication in the *Atlantic Monthly* and since its appearance in book form has won the tremendous success it deserves. It is one of those rare revelations of a heart and soul that goes straight to the hearts of all who read it. Once read, it can never be forgotten, but with its pathos, its gaiety, its love and truth and charm, will remain a possession forever.

Opal lives and is now about twenty-two years of age. At the age of five she lost both father and mother by death. The child was taken by a family named Whiteley to an Oregon lumber camp. All trace of her parentage was lost, and all that is known is that her father and mother were French and evidently were people

of culture. As a little child, Opal had heard from them many stories of the lives of the world's famous men and women, as well as of the life of wood and field. In a box which the little one always kept were two books in which her father and mother had written many things of those great men and women, and from them Opal chose the astounding names which she gave to her pets and even to the trees she loved.

Opal's was a joyous nature and it was from her own inner recesses and the beautiful nature around her, together with her pet animals, that she drew happiness. Her human friends were few and the family that had taken her had no understanding of her nature. But the "switchings" that fell to her lot so freely stirred no resentment. Sometimes she wonders or is bewildered, but never angry when "the mamma" has punished her. But she "goes on an exploration trip" and is happy. With her she takes her pet companions: Peter Paul Reubens, the pig; Lars Porsena of Clusium, the crow; Brave Horatius, the dog. Or again, it may be Thomas Chatterton Jupiter Zeus, "the dear velvety wood rat," or Solomon Grundy, a very "dear baby pig," and they will visit their friends, the trees, Michael Angelo Sanzio Raphael, a fir tree "with an understanding soul," Charlemagne, Theodore Roosevelt, and others.

Sometimes she meets in these "explores" the man who wears gray neckties and is kind to mice. Blessings on this kind soul wherever he may be. He believed in her fairies and loved her pets, and was a bright spot in the life of little Opal.

Lack of space forbids quoting many of the passages the reader would enjoy. This one illustrates the child's wonder at the actions of grown folks and her sweet joyousness of heart. This time she has been sent from the table and is under the bed, reflecting: "I have wonders about folks. They are hard to understand. I think I will just say a little prayer. My! I do have such hungry feels now. They at the table are not through yet. I make swallows down my throat. It is most hard not to eat what I have saved for my animal friends. But they will like it so I can wait until breakfast time. I can. In between times I will have thanks and prayers."

Again she says: "Every day now I do look for thoughts in flowers. Sometimes they are hidden away in the flower bell—and sometimes I find them on a wild rose—and sometimes they are among the ferns—and sometimes I climb away up in the trees to look for them. So many thoughts do abide near unto us. They come from ferns and often I find them in the trees. I do so love to go on searches for the thoughts that do dwell near about."

Some have doubted whether this could be the diary of a little child, although the publishers vouch for it. Theosophy offers the explanation, without which doubts are natural and so rich and developed a soul seems difficult to account for. Opal has given the world a book that will live, for it is written from the heart and the world is the richer for the beauty and truth which it shows forth.

M. B. S.

NEWS FROM ENGLAND

Bradford, England, November 7.

Thus far in this lecture tour—if we see things from the viewpoint of Thomas Paine, who said, “The world is my country and to do good is my religion”—it has been well worth while to extend a helping hand to Theosophy in England. It is not well for an American here to emphasize in his mind the points in which the United States excels England. He can be better occupied in studying the things in which the English excel us, and they are many. But there is one point on which our English cousins themselves insist that we clearly lead them, and that is organization. When I first proposed introducing the methods I have always used for organizing in our country they were very slow to agree to it. In fact, they were slow to grasp the idea of getting a considerable number of the audience into an enrolled beginners’ class instead of merely announcing that such a class exists and that those who wish to may attend it. “But we already *have* a beginners’ class,” would be the invariable reply, and it was clear that the distinction between the two was not understood. Persistence, however, usually wins. It must have been rather startling to them, I think, to introduce the novelty of any after-meeting at the last lecture and to invite those who desired to hear me talk about why a systematic study of Theosophy is a good thing to remain in their seats. But it worked out most successfully. At the first trial fully two-thirds of the large audience remained after adjournment and over fifty of them were enrolled. I learned later that they all appeared at the appointed time and place the following week. The British are wonderful on “staying put.” They do not rush into a thing, but usually mean it seriously, and stay with it. The second city gave us forty-odd beginners. Leeds, the last city before this one, had an enrollment of an even eighty.

Everywhere the audiences have been excellent. It has not been a difficulty of getting audiences but rather of getting halls to hold them. Sometimes the first audiences have been much below the seating capacity, but they grow amazingly. At Manchester we could have seated an-

other hundred at the first lecture. At the last lecture as I approached the hall I met the people coming away who could not get in. Here in Bradford a very few failed to get at least standing room the first night, while on the last night the local officers told me people began arriving at 5 p. m. The lodge president had warned me that it would be useless to observe the advertised hours, “because,” he said, “every foot of space will be filled by six o’clock and you had better begin then.” I arrived at 6:10 and was told that nearly two hundred had been turned away. They sent up a request that I speak in the open air—a thing I have never been able to do without getting hoarse inside of ten minutes. What has most surprised me is that all this is without any help from the newspapers. Only one, so far as I know, has even mentioned the lectures and that was a few lines only.

MR. SINNETT

London, November 10.

Back in London for a week I hastened first to fulfill an engagement to which I had been looking forward with keen interest—a visit to the home of that distinguished pioneer of theosophical propaganda, Mr. A. P. Sinnett. There is a tradition in the States that he is rather cold and reserved, but it can not be well founded. I had met him for only an instant at the reception in October, where he made one of the welcoming speeches. He received me most cordially and genially remarked that he could not make any sense at all out of my response to the welcoming speeches—because he could no longer hear half that was said. You can imagine how important that part of the statement appeared to me! I instinctively wondered if those who *did* hear it all made any sense out of it, for I had a nasty cold in the head that pulled my mental efficiency down pretty close to zero.

Mr. Sinnett is eighty years old. He lives in an apartment in the west of London that looks out on a spacious walled-in garden with a wide sweep of green lawn. From his library window you look out over a vast range of hills and dales of green sward and clumps of yellowing trees. The

old age of this interesting man who was the very first to put in print a book that declared the existence of the Supermen—a book from a scientist that challenged the materialism of modern science and startled the intellectual world—is being spent in an appropriately serene environment and, oddly enough, within a few steps of the place where, fifty years ago, he was married and began his public career. As scientist and journalist he has known intimately scores of famous people. He settled for me one thing that I very much desired to know. "Was Sir William Crookes a member of the Society?" I asked. "Oh yes," he replied, "he was a member of the London Lodge to the day of his death." Distinguished names do not prove the soundness of hypotheses, but it is a satisfying thought that the greatest scientist of his day, the man who made the manifestation of the X-ray possible and who has to his credit a long list of scientific discoveries and inventions from that down to a beneficent sort of eyeglasses, remained from the earliest days of the T. S. until he passed on, a member of the Theosophical Society. Crookes and Sinnett worked together probing into nature's secrets about death before the T. S. was founded. Tennyson was another of his personal friends and Mr. Sinnett tells me that the great poet most fully understood Theosophy and accepted its truths as whole-heartedly as Crookes did. About the early days of the theosophical movement, about his experiences in India, about the interesting men and women who have come and gone, he chatted on most genially and with a keen sense of humor that I was not expecting.

But his occult treasures! That was the most fascinating incident of the visit. I had heard Mr. Leadbeater speak of the precipitated letters from Supermen that Mr. Sinnett had received, but I was not expecting to see such a lot of them. He drew from his pocket a bunch of keys and unlocked a large box of polished wood. Carefully arranged were some scores of the letters, the majority of which have never been published. Indeed, those which appear in his two books that awakened the western world from its materialistic slumber and sent Hodgson to India to investigate, are the merest fragment of the correspondence that was conducted by

occult means. The subject is too great for the limits of a letter, but one thing that specially interested me were letters he had written and sealed with wax and which contained the precipitated reply, perhaps as marginal notes on his own letter, which had not left his house at all. In some instances he has preserved the envelopes as well as the contents. Another very interesting thing was a precipitated portrait of one of the Supermen by Madame Blavatsky and a naturally better one by another Superman, with a humorous comment on the former's work by the Subject of the portrait himself, which comment was in the form of a marginal note. He said that at least it was a very good likeness of his headgear!

At eighty years Mr. Sinnett is almost as spry as a kitten and as cheerful as a cricket, though I thought there was a note of pathos when he expressed the hope that his release from service in this body might not be so very far away. He goes about alone like a young man and he readily accepted my invitation to come downtown to dine with me, merely first carefully looking in his engagement book to see that there was no conflicting appointment. He has recently returned from a lecture trip to Scotland. He gives a weekly lecture to his lodge and he writes a great deal.

Next week I am to be the guest of Mabel Collins at Cheltenham, in southwestern England, and should have something of interest to send you about the author of that famous occult classic, *Light On The Path*.

MABEL COLLINS.

Cardiff, Wales, November 28.

Near the close of the last century I was walking down the street of an American city when I met a man whom I had recently heard give an eloquent discourse on living an inspired life. It was the first lecture I had ever heard that bordered on theosophical philosophy. "Do you know of any book," I inquired, "that deals with the principles of the higher life?"

"Yes," he said, "I do. Read *Light On The Path*."

I bought a copy and read it and re-read it. But little did I suspect that a quarter of a century later I would journey through the picturesque hills of Gloucestershire to

meet the interesting woman who wrote it.

Mabel Collins is not at all what I had pictured her. People seldom do correspond to the mental image we make of them in advance. Just why I should do so I do not know, but I imagined her as a rather enfeebled old lady, tall and frail. It is easy to associate sensitiveness with frailty of body, though one would not if the physical strength of H. P. B. or C. W. L. is recalled. All my preconceptions of her vanished when Mabel Collins rose and grasped my hand. After one glance nobody would have any doubt about what ray she belongs to. Strength is written in her face as plainly as it is in the first word of this sentence. It looks forth from her eyes, moves in her hands and speaks in her voice. Unless the photographer can somewhat enlarge the photograph I am sending it will not enable you to see what I describe. It was the best I could get but it is only a "snap shot" made during the war. She is standing by the fountain in the old garden of a Henry VIII house in Gloucestershire, the home of her friend and business associate, Mrs. Metcalfe. The Scotch fir tree behind her is said to have been planted by the ill-fated Charles I, while the stone table, scarcely discernible beneath it, is too old to be definitely placed in chronology.

"How long ago did you write *Light On The Path*?" I asked when we were seated in the drawingroom with Mrs. Metcalfe and Mr. Blythe Bond, the author of *Glastonbury Cathedral* fame, who chanced to be a guest.

"Oh, you mustn't ask me *that*, my dear Mr. Rogers!" This with a playful mood that changed swiftly to a thoughtful one as she continued, "It must have been thirty-five or forty years ago." Later she decided that it was thirty-six years since what is perhaps the world's most widely known occult classic was first given to the public. She was living in King Henry's Road, London, when this teaching direct from one of the Supermen came to her. The original consisted merely of the "rules." The notes and comments are later additions. It was not, as some suppose, the swift work of a few hours but was obtained slowly and with great difficulty. The great opportunity came, as perhaps all really great ones do come, as the result of long and persistent seeking for the truth. She had had some experiences in

spiritualistic investigations in which there was at that time extraordinary interest in London. These experiences were by no means all pleasant and it was only after passing through what she describes as great pain and grief that the super-physical adventure followed. She passed out of the physical body "led by the hand like a little child," to use her words, "by a powerful being." What is called the Hall of Learning, in the book, she describes as being a vast place with a roof so lofty that it seemed dim to the sight. The wall blazed with a



splendor of jewels, woven into patterns which, with the help of the Supermen, she was able to see formed sentences. Following instructions she read at one visit only what she could remember and write out on her return to her physical body. But so vivid and realistic was the experience that the return to the "waking" state of consciousness in the room, where her sister-in-law sat watching and waiting, was full of strangeness and unreality.

Her next most famous book is the *Idyll of the White Lotus* and was obtained

in a totally different way. She was living then in a house that faced the Thames embankment when the monolith known as Cleopatra's Needle was brought to London and set up directly before her windows—a little incident that will interest those who understand that nothing merely happens. She says that the moment she saw it she became aware of a face, as broad as the stone itself, looking out from it—"an Egyptian face, full of power and will, and intensely alive." Sometimes, she says, the eyes were closed and the face was calm but more often they looked about here and there, the whole impression being one of imprisonment. Surely, the clairvoyant sees some strange and dramatic things! The second act in the occult drama was that a long procession of white-robed priests, which nobody else saw, came in at her door and up to her room and arranged themselves around her. This continued until it became so ordinary that she almost ceased to notice it while working away at a novel she was writing. But on a certain memorable day the unexpected happened. Her sister-in-law, who sat by engaged in other work, says the novelist's attitude suddenly became statuesque and her eyes closed as though in sleep. She wrote on rapidly, pushing page after page aside as they were finished until finally she dropped the pen and opened her eyes. The prologue and first chapter of the *Idyll of the White Lotus* was finished. She was not aware that she had been unconscious for a moment and read what she had written with amazement. In that fashion the first seven chapters were done. Then a very curious thing occurred. The procession of priests suddenly ceased to appear and not another word could she write. Seven years passed away and she had nearly forgotten the matter when, after much trouble and illness, the story was suddenly resumed and the work finished! Every line of the entire book was written automatically. After writing the manuscript it was as new and strange to her as to anybody else who has read it. The handwriting is entirely unlike her own. It is a semi-print style. Putting one of her letters alongside a page of the manuscript before me now I can see not even the faintest resemblance. Also, even when writing on a ruled line her writing has a tendency to gradually rise above

it, whereas the unruled manuscript, of wider page, runs as true as though made to the measure of a carpenter's square.

Mabel Collins is neither the author's name nor an assumed nom-de-plume, but her maiden name, under which she began to write and so continued. More than a score of books have come from her pen and she is now engaged on *The One Who Knew*, a half-finished story of reincarnation. She was born in this life in a literary family, her father, Mortimer Collins, being well known in his day as a poet and journalist. She was born in Guernsey in 1851, married at nineteen and has been a widow since she was thirty-four. The accompanying picture is a good one, and not even the shrewdest observer would guess that she is just under seventy. She is a little taller than Mrs. Besant. Her time is divided between her writing and the Occult Book Shop where she and Mrs. Metcalfe superintend one of the largest stocks of occult books I have seen in England. She tells me that the people are coming in ever increasing numbers to look over the books and ask questions about Theosophy. And thus is passing the twilight of an incarnation. Protesting against the brevity of my visit, suggesting that I might change arrangements to prolong it and, feminine-like, asking if I really intended to keep my engagements in Ireland when it is in such a turmoil of violence. She said goodbye, with a word of good will to her readers in America; and for once I regretted that I am always in a hurry. Some day I shall perhaps die in a hurry, but it probably does not matter if I have the good fortune to return in a hurry. An additional reason for lingering was that I had had almost no chance to talk to Mr. Bond about his book that enabled the archeologists to reconstruct an ancient abbey and then to find the actual foundation walls hidden deep under the soil—a bit of tangible evidence that sometimes, through automatic writing, facts wholly unknown to any living person, and wholly unsuspected, may be revealed; but the next course of lectures began in South Wales on the morrow, the cabman was waiting impatiently on the road, and I knew by experience that English trains, like English audiences, keep their engagements to the minute.

L. W. ROGERS.

EUROPEAN AID.

You will be glad to know that the 1,500 children from Budapest and Vienna have now arrived in England in care of the Famine Area Hospitality Committee. Mrs. Ensor informs us through the columns of "The New Era" magazine that the children were carefully selected and on their arrival in England were kept for a fortnight in a quarantine camp. Subsequently they were distributed among private homes.

Their trip was made via Rotterdam and the Dutch authorities welcomed them with the greatest kindness, providing them with free lodging and food and a rest for some days.

Some of these children are sons and daughters of doctors, lawyers, architects, etc., although the majority are the children of artisans and very poor people. They are proving most likeable children, obliging and kind. Many are found to be much undersized and many still had the famine coloring.

Let me quote still more from Mrs. Ensor's editorial column:

Save the Children Fund and the Famine Area Children's Hospitality Committee are movements which should have far-reaching international effects, not least of which will be the spirit of tolerance which must inevitably ensue from such hospitality among the various nations and races concerned. An undoubted bond of international union will most assuredly be established, irrespective of creeds, classes, and denominations. National bitterness and even hatred must surely fall before hospitality and aid extended in this the hour of dire need. It would be fiendishly inhuman to stand aside and make no attempt to ease the terrible sufferings of the innocent children of Central Europe, be they the offspring of friend or foe. Children everywhere must be saved from the cruel sufferings imposed upon them by the war. All other considerations must be waived to make way for the soothing hand of the comforter wherever suffering children can be found.

The lodges of the American Section are coming forward in reply to the appeal of the European Aid Committee, if perhaps more slowly than we would desire, yet with interest and a truly helpful spirit. Due to less machinery for the transaction of business, the small lodges are leading. All returns show that our American Theosophists are already striving earnestly in the work, helping local organizations or subscribing to some one of the four great relief organizations. Also, our letters tell us that many are helping personally some

relative, friend, or person known to them over in Europe.

One of our members-at-large, himself in a little town in the West, is making every penny go towards food drafts that will keep alive his own brother, and through that brother, five others, a woman widowed by the war and her four children. These are not relatives of our member, but he has taken it upon himself to keep that number from starvation. He writes me that he has been able to purchase so far the necessary food drafts, but that shoes and clothing are utterly out of the question. We hope to supply the last named. This is but a typical case and we want the readers of the "Messenger" to realize the many self-sacrificing heroic ones we have, unknown in our membership, who are pulling with their whole weight in striving to raise prostrate humanity.

Mr. Rogers' office here in Chicago, as well as the old headquarters at Krotona are receiving piteous appeals, out of Austria and Hungary, mainly for help by means of food drafts on the American Relief Administration Warehouses over there.

We have already sent over what special donations have allowed us to do. On my desk at this moment are two different letters addressed to the Theosophical Society in America, written in October. They have just reached us. One writes in English, "I beg you to help my family and me. Your truly brother," signed by a doctor in the Tyrol. The other, a similar request from a teacher. It is now too late to get the special Christmas packages containing sugar and cocoa in addition to the regular line of essential food stuffs, to them for Christmas.

These represent cases of Theosophists that turn to our American Society. The Order of the Star has sent over many packages, we understand, and we shall do what we can according to the funds you give us and the designation you make for them.

Various have been the methods of the lodges in raising the funds they have sent to us. One lodge sent us a goodly sum loaned by the treasury of the lodge so that it might be sent on its merciful errand immediately and plan to take up a special collection for this work at the first Sunday evening lecture of each month. In reply to my little Christmas letter to the chil-

dren and young people of America, pennies are coming in and pennies soon amount to dollars. Do not scorn the little donations.

The European Aid Committee has now its Chicago local work well organized. A Central Garment Committee cuts and sends by parcel post to chairmen of District Committees, garments to be made. Each sub-committee formed is given a set of patterns which have been proving practicable for the cutting of old material and also advice as to what patterns to use for the cutting of new material. Garments when finished are returned by parcel post to the central committee. All scraps of cloth from the workroom are sold and the proceeds used for such notions as may be needed. Domestic Science Departments of city high schools and of the universities have come forward to help in the making of garments.

This work is now well organized, systematized and is running smoothly and turning out results. Such committees can easily be formed anywhere over the country. Address this office and we will see that you have full details and Mrs. Maud MacDonald, Room 706 at 410 South Michigan Ave., Chicago, Ill., will assist you with further information and whatever help is needed.

The "Near East Relief Warehouse," 549 West 39th St., New York City, is a permanent place where supplies are received and sent on to Europe.

Herbert Hoover has been recently in Chicago and we must tell you something of his great appeal. Let us tell it by quoting sentences here and there from the *Chicago Evening Post* of December 11:

Many are the great orations that have been delivered in Chicago from the days of Lincoln and Douglas down through the presidential conventions of more recent days. Few, we venture to say have been more deeply moving than the plea made by Herbert Hoover at the Blackstone yesterday, that America shall not abandon the 3,500,000 starving children in Europe, whom she has been feeding since the war's close.

It was a great speech. It took from off the four big relief organizations the burden of responsibility for the work's continuance and placed it soberly, almost overwhelmingly upon the shoulders of all of us.

It was not so much a personal appeal as the posing of a public duty. "They are not any more my children than they are yours."

In March, 1919, America was feeding 6,500,000 hungry children. She was doing it through four powerful organizations, the AMERICAN RE-

LIEF, the RED CROSS, the JEWISH JOINT DISTRIBUTION COMMITTEE and the QUAKERS. These organizations are now feeding 3,500,000 children through 17,000 relief stations. These stations will have to be closed and the boys and girls abandoned to complete starvation unless financial help amounting to \$33,000,000 is forthcoming within 60 days.

This is the case. It seems to us that it is so primal that almost every other must yield to it. The four relief organizations have so conceived it. Under Herbert Hoover they have joined in creating the European Relief Council for the final struggle. They must carry their work through to the next harvest. For ten months they must feed the children who look to them and to them alone for life itself.

"Can we, the richest nation in the world, abandon a band of children? We cannot thus sacrifice the respect of these millions of Europeans if we would maintain civilization itself."

Again, as Mr. Hoover put it, "Peace is not made by documents. Peace is made by the spirit of goodwill in the hearts of men. American SERVICE TO CHILDREN is the real ambassador to peace. If we send its ambassadors into a million and a half of Central European homes this winter, we have shaped a protection against war more real than any battleship we can devise today."

American Theosophists, we must meet this appeal. We must meet it in spite of drive weariness, business let-down or anything else. We must give and give and give. We cannot abandon to starvation these helpless children or even let the next generation in Europe grow up from an under-nourished, bitter childhood into an undeveloped, embittered manhood. Will it, as Mr. Hoover said, "then stand on the side of an orderly civilization or against it?"

"We have," Hoover said, "at the American board 3,500,000 guests. Will not every American family take one, at least, as an invisible guest at its bounteous table?"

Let us make the spirit of the American Section and of each individual F. T. S. this:

"Here is a case that needs immediate action. I must use to the utmost whatever means are at hand and to the best possible purpose. The thing is to be done and done at once. There is nobody else around to do my job; I must do it. It will cost something to do it, but how much will it cost me in conscience and self-respect and good-will to man not to do it?"

ISABEL B. HOLBROOK,

Room 1311, 64 West Randolph St., Chicago.

PROPAGANDA.

A report from Mrs. Rebecca L. Finch, National Lecturer, dated December 2, recounts the hearty cooperation of the general public.

Everything was arranged to my liking. The Hotel Severs, the most popular hotel in Muskogee, gives me the use of the dining room free! And each of the two daily papers gives me three advance notices free! In addition to this very unusual generosity, the leading picture show in the town, screens the announcement of my lecture three times in advance free. Did you ever hear of such luck in a town of 50,000 people? The same good fortune attended me at Okmulgee the week before, excepting that I had to pay \$10.00 for the hotel dining room. The lecture at Okmulgee is scheduled for the tenth of this month and the one in Muskogee for the fifteenth. I give one here—Tulsa—on the eighth, my subject, "Life after Death." The reason I chose this subject is because one of the large theatres is screening Basil King's "Earthbound," and I am hoping that it will screen my announcement. This is a good tip, I believe, for the lecturers to think about, i. e., watch the titles of the pictures shown in the theatres and wherever possible, get them to screen the announcement of a lecture on the same topic.

PUBLICITY DONATIONS.

November 1 to December 1, 1920.

Mrs. T. A. Dranga.....	\$ 1.00
Santa Rosa Lodge.....	1.00
Mrs. Agnes Stafford.....	5.00
Brotherhood Lodge (Detroit).....	2.00
Chas. A. Williams.....	10.00
Hazel Patterson Stuart.....	5.00
Herbert Staggs.....	4.50
Mrs. Ora Bailey McCutcheon.....	5.00
Yggdrasil Lodge.....	12.50
Pacific Lodge.....	2.25
Santa Rosa Lodge.....	1.00
	<hr/>
	\$49.25

PUBLICITY MATTER.

The following publicity matter was sent out during the month of November:

Pamphlets.

Man, the Maker of His Destiny.....	1,175
The Riddle of Love and Hate.....	1,008
The Human Trinity.....	1,129
Death, the great Liberator.....	1,129
Theosophy.....	1,220

Booklets of Krotona Series.

1.	229
2.	575
3.	226
4.	96
5.	103
6.	99
7.	99
8.	99
9.	99
10.	99
Return Postal Cards.....	132
Lodges supplied with pamphlets.....	21

LODGE PROGRAMS.

Many lodges have sent in interesting and instructive programs. St. Louis leads in initiative for one line of propaganda work, for the members in that city can direct inquirers to the Public Library, furnishing a list of one hundred and twenty-four standard theosophical books which can be obtained there. For widespread publicity nothing is so effective as easy access to all theosophical literature. The program also prints a short "Notice to all lonely souls," inviting them to investigate what Theosophy has to offer.

The Seattle program shows public meetings at 11 a. m. and at 8 p. m. Pacific Lodge, San Francisco, holds its principal public lecture Sundays at 8 p. m. Grand Rapids' appeal to the public is made Saturday. Spokane Lodge tells us of new headquarters with a hall that seats one hundred and fifty. The weekly public lecture is given Sunday evening at 8, and the lodge conducts a Theosophical Sunday-school. Krotona Lodge is taking up the study of *Isis Unveiled* under a carefully prepared outline which it wishes to share with other lodges.

PLEASE READ!!!

Please do not send orders for books and payments for same to the office of the National Secretary. The headquarters of the American Section, T. S., are in Chicago, and the Theosophical Publishing House is in Hollywood, California; its address is plainly given in every advertisement that appears in the Messenger.

THEOSOPIY IN PRISON.

The Oakland Lodge is helping to start a theosophical study class in the San Quentin Prison. They will appreciate any help in the way of books, magazines, and so forth, as well as suggestions in regard to the work.

In case you are interested in the THEORY OF RELATIVITY and THE FOURTH DIMENSION

TERTIUM ORGANUM

(THE THIRD ORGAN OF THOUGHT)

A Key to the Enigmas of the World

Translated from the Russian of P. D. OUSPENSKY
by NICHOLAS BESSARABOFF AND CLAUDE BRAGDON
MANAS PRESS, ROCHESTER N. Y. Price \$4.00

AMONG THE MAGAZINES.

One of the best-looking section magazines is *Theosophy in Scotland*, with its cover of attractive blue-gray and the word "Theosophy" in red. The November issue tells of the recent lecture tour of the Vice-President of the Theosophical Society, Mr. A. P. Sinnett, and includes as a supplement a most likeable picture of the veteran theosophist with his big dog.

Our brothers across the north boundary send us *The Canadian Theosophist*, a fine section organ giving the news of the lodges.

Other magazines received are *The Adyar Bulletin*, *Theosophy in India*, *The Vahan*, *Theosophy in South Africa*, *Theosophy in New Zealand*, *The Occult Review*, *Theosophy*, (United Lodge of Theosophists); *Herald of the Star*; *Tietata*, (Finland); *Bulletin Theosophique* (France); *Papyrus*, (Egypt); *Revista Teosofica*, (Cuba); *Revista Teosofica Chilena*, (Chile); *Theosophisch Maandblad*, (Dutch East Indies); *Theosophia in Bulgaria*; *Gyan*, (Zamna Lodge, Yucatan, Mexico); *Australia*, (Eucaras Lodge, Cuba); *O Pensamento*, (Sao Paulo, Brazil); *La Estrella de Occidente*, (Buenos Aires); also *Modern Astrology*, (edited by Mrs. Alan Leo); *The Astrological Bulletin*, *Azoth*, *Bulletin of the Oriental Esoteric Society*, *Colony News and Colony Co-operator*, (Llano Co-operative Colony), *The Starry Cross*, (devoted to justice to our animal friends), *The Masonic Herald*, and *The Christian Work*.

DEATHS.

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

Mr. Johannes C. Abel, Honolulu Lodge.

Mrs. Eva H. Hill, Colorado Lodge.

Dr. Edith Lamoree, Pacific Lodge.

Dr. Hattie Lawrence, Chicago Lodge.

A LODGE INITIATION.

A suggested formula for receiving members into a T. S. Lodge is sent in by a member:

We are to receive and welcome into the this evening as co-workers in the great cause of human advancement through the study and application of the Principles of Theosophy The Theosophical Society is unique inasmuch as it aims to substitute knowledge and wisdom for almsgiving as a real help to humanity. The one great cause of human suffering is Ignorance, therefore the one cause to which we, as students of the Ancient Wisdom, are committed is the advancement of humanity through the acquisition of wisdom. As wisdom implies both knowledge and love we also stand committed to the advancement of the Brotherhood of Humanity.

The theosophic idea of brotherhood must not be confused with the impossible theory of human equality. Brotherhood does not mean Equality but Cooperation. As in the smaller life of the human family we have all stages of growth from the baby to the grandfather, so in the

greater cosmic life we have souls in all stages of evolution. Thus Theosophy helps us to understand and to meet the obligations and duties of the different stages of soul-growth.

There are two objects in joining the T. S. One is for personal development, the pleasure and power that this brings to us personally. The other motive is that we may gain knowledge and power in order to be of greater service to Those Great Ones whose aim is the advancement of humanity—the helping on of human evolution. One motive is selfish, the other is unselfish. Only the unselfish motive can ever bring us into touch with Those whose efforts are ever directed toward human uplift.

Only ourselves and the All-seeing Master can judge of the purity of our motives. Only the Good Law will determine the result.

The members will please rise. We extend the right hand of fellowship to
Be seated in the body of the lodge.

FORMULA FOR GRACE BEFORE MEALS.

O Thou who art the Soul of the Universe create within us a hungering and a thirsting for Thy kingdom which is within our hearts! May we so attune our lives to the Good Law that our bodies may vibrate ever more and more in harmony with these around us!

Sustain our souls with the bread of wisdom and finally lead us into conscious union with Thee who art the source of all Harmony and all Wisdom!

ELSA BARKER'S BOOKS.

A letter from Elsa Barker tells of new editions of all four famous books written down by her—"Letters from a Living Dead Man," "War Letters from a Living Dead Man," "Last Letters from a Living Dead Man," and "The Songs of a Vagrom Angel." The publisher is E. P. Dutton and Co., 681 Fifth Avenue, New York. As it has been difficult for some time to obtain these books, members and lodges will be glad to know that they are again on the market.

WANTED.

Secret Doctrine, 3 volumes and index.

Old Diary Leaves, 4 volumes.

Any member having both or either of these sets for sale, please write the undersigned, stating edition, binding, condition and price.

DR. R. J. KIRKLAND,

424 Metz Building,

Grand Rapids, Mich.

Some lodge members have sent to the National Secretary a list of active and inactive members for verification as to sectional standing. The National Secretary will be glad at any time to co-operate with lodge secretaries in this way, or regarding any similar matter.

QUESTIONS AND ANSWERS.

(Q.) *In Mabel Collins' book, "One Life, One Law," she describes the way in which the souls of animals retaliate on the souls of human beings who have caused their slaughter. I know of a man who, at one time, took a great share in the killing of animals, but who is now almost a helpless cripple (in darkness entirely helpless) through an injured spine. Can we consider that his condition is due to his former treatment of animals, and that their souls are pressing Karma upon him?*

(A.) Thou shalt not kill. We all know that the destruction of life is a thing to be avoided. From the question it would appear the man mentioned therein may be either a slaughterman or what is called a sportsman, who is now afflicted with locomotor ataxia. I should not be inclined to suggest that such a disease is caused by the fact that he had killed many animals. I do not think you can parcel out Karma in that sort of way. You are not the first people who have tried it. There are instances in some of the old Hindoo books which say that, if you are rude to your father in one incarnation, you will be lame in the right leg in the next, and if you have been rude to your mother, it will be the left leg. The thing that impresses one is the flexibility of Karma; you may think you have evaded it successfully in one direction, but it gets you in another. The thing which gives us the most profound respect for it is its remarkable flexibility. I do not think that there is any action which leads to any specific disease. I think that if a certain amount of suffering is coming to a man through illness, a smallpox germ will do as well as a cholera germ. Karma is most remarkably adaptable; the main point is that it is remarkably successful also.

C. W. L.

(Q.) *Will you tell us something about the seven rays, and the correspondence between sound and colour? (a) Suppose a man is born under a certain ray, will that colour be beneficial to him, and will the corresponding note in music be his key note? Also (b), as certain notes harmonise and form a perfect chord, will the corresponding colours also harmonise?*

(A.) I should like to know something about them myself. . . . Every person has a different key-note. Of course, that is not quite absolutely true. It would

be better to say that every person has a different chord. There are seven rays through all the kingdoms. Different creatures show themselves as the heads of those rays, from which individualisation can take place. We give you a list of all the animals of which we know from which it is possible to individualise into humanity. Men remain on the same rays or types, and they become Adepts on those rays, unless they choose voluntarily to pass over from one to another. (b) There is no connection, in fact, that one is able to trace. Sound and colour have a definite relation. Each sound produces a certain colour, and each colour produces a certain sound for those who have ears to hear and eyes to see.

C. W. L.

WEARING THE T. S. SEAL.

A suggestion worthy of consideration comes from E. H. Hiller, F. T. S., of Oakland, California, regarding the value of our seal as a public reminder of the existence of the Theosophical Society.

Why do not theosophical lodges and their members make more general use of the theosophical seal? The Theosophical Society is unique in this respect as well as in the many admirable ways in which we are continually pointing out to the public. Everyone knows that the square and compass belong to Masonry, and the three gold links to the Odd Fellows, and there is no good reason why the interlaced triangles, surrounded by the serpent with his tail in his mouth should not be identified in the public mind with the Theosophical Society.

The Masonic and Odd Fellow emblems have become universally known because the members of these lodges wear them with pride, and the lodges give them prominence on their buildings and printed matter. Every member of the Theosophical Society can afford to at least wear the neat five cent button carrying the seal, and I have found many only too glad to wear them when the matter was brought to their attention. This would mean eight thousand propaganda agents in the United States ready to answer questions regarding the Society and its work. We should also make a point of informing new members of the desirability of wearing the seal.

Lodge advertising and literature of every description should show the seal, electrotypes of which can be secured from the Book Concern or Publishing House for a small sum.

Let us not be unique any longer in this way. Make the theosophical seal well known.

WANTED.

The National office is in need of copies of the *May Messenger*. If anyone has an extra copy it will be greatly appreciated.

THE BROTHERHOOD OF THE DOWN-AND-OUT.

This is the age for setting the ideal of brotherhood before every kind and condition of humanity. James Eads How, a millionaire, has demonstrated his idea of the principle in a unique way. For years, practically all his life, he has lived with the ragged, homeless ones of earth, those who couldn't or wouldn't earn an adequate livelihood, and out of his dreamings for their betterment has grown the International Brotherhood Welfare Association. The preamble would serve any theosophical lecturer as a description of the sixth root race qualities.

Inherent in every man, beneath rags and dirt, behind bigotry and prejudice, clouded by "isms" and dogmas, there is the good. To find this good—the divine spark—by tolerance and kindness, by patience and unselfish service, by education and justice, to achieve the Universal Brotherhood—the Co-operative Commonwealth; often by faltering steps and slow, but ever upward, to reach the Ideal—always, of necessity, through the practical—the International Brotherhood Welfare Association makes these its laws, and announce its purpose to govern itself thereby.

There is in the cosmos but One Person, and we live but to discover Him. He is yourself, for you are an expression of Him. But you cannot see Him as He is; His light would blind you and make you dumb. That is why for love of you He moderates His light and looks at you through the faces of those you love; you love them for His beauty in them. He helps you to discover the lovable in them that you may know of His love for you.—C. J.—In His Name.

FINANCIAL STATEMENT FOR NOVEMBER, 1920.

Receipts.

Fees and dues, 1919-20.....	\$ 21.00	
Fees and dues, 1920-21.....	834.75	
Messenger subscriptions.....	11.35	
Publicity Donations.....	49.25	
Exchange on checks.....	.75	
Tel. and Tel.....	2.35	
Sinnett Fund.....	2.00	
Besant Fund.....	221.75	
Miscellaneous.....	10.65	
Removal sales.....	25.00	
Convention reports.....	19.50	\$1,198.35

Oct. 31, Bank balance, Ill. Tr. & Savings.....	6,061.19
Oct. 31, Bank balance, Peoples Tr. & Savings.....	751.35
Oct. 31, Cash balance.....	56.40
November interest.....	8.34

\$8,075.63

Disbursements.

T. S.		
Typewriter desk.....	\$ 50.00	
Convention reports.....	234.00	
Convention list cards.....	12.00	
Balance on insurance premium.....	27.58	
Bond renewal.....	7.50	
Miscellaneous.....	9.95	
Electric lighting.....	3.90	
Austrian Food Draft.....	5.00	
Besant Fund.....	884.05	
Salaries.....	320.00	
Removal expense.....	37.04	
Refund on dues.....	25.00	
Tel. & Tel.....	15.15	
Stationery and printing.....	37.00	
Rent.....	60.00	\$1,728.17

Messenger:		
Refund on subscriptions.....	\$ 1.00	
Salaries.....	16.00	
General expense.....	.60	
Postage.....	1.00	
Printing July Messenger.....	126.75	
Printing August Messenger.....	112.75	258.10

Publicity:		
Field work.....	\$ 40.00	
Salaries.....	24.00	

Pamphlets:		
10 M Man: The Maker of His Destiny.....	\$ 75.00	
10 M Riddle of Love & Hate.....	75.00	
10 M The Human Trinity.....	58.00	
10 M Death, the Liberator.....	58.00	
10 M Theosophy.....	58.00	
10 M Theosophy & the T. S.....	175.00	563.00

November 30, Cash and Bank balance.....	5,526.36	\$8,075.63
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"And I did have remembers as how it was Angel Mother did say 'When one keeps the glad song singing in one's heart then do the hearts of others sing.'"—From *The Story of Opal*.

Books Published by Harriet Tuttle Bartlett

An Esoteric Reading of Biblical Symbolism, Crown 8V, 236 Pages, Full Cloth, Postpaid.....	\$2.50
True Ideas of Christ, Paper Cover.....	.15
The Club Woman's Vision, Paper Cover.....	.15
The Message of the Ages, Paper Cover.....	.25
Odd Thoughts of Scriptural Interpretation, Paper Cover.....	.25
The Supersensitive Child, Paper Cover.....	.15
The Twenty-third Psalm, Paper Cover. (Explained in the light of knowledge of Oriental manners and customs.).....	.15

These publications may be obtained by sending to

MAUDE N. COUCH,

Box 1218,

ATLANTA, GA.

A NEW BOOK**By C. W. LEADBEATER**

*Has just been received from Australia and is now at the binder.
Orders booked in advance. 508 pages and index. Cloth, \$4.00.*

**THE HIDDEN SIDE OF
CHRISTIAN FESTIVALS**

This book is a companion volume to "The Science of the Sacraments" and is of the 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 much how teaching concerning Initiation is embodied in Christianity.

BY THE SAME AUTHOR

**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. Cloth, \$4.50.*

THE LITURGY

According to the use of

THE LIBERAL CATHOLIC CHURCH

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THE BY-LAWS OF THE AMERICAN SECTION, THEOSOPHICAL SOCIETY

The present By-Laws of the American Section, Theosophical Society, are printed in full as the supply in booklet form has been entirely exhausted for some time and the National Office has been unable to comply with the many requests from members. Furthermore, the MESSENGER will carry them to every member and this may be an incentive for their careful reading. The February or March MESSENGER will contain the amendments recommended by the Board of Trustees, the members of which constitute the committee to whom the Convention referred all resolutions pertaining to By-Laws.

PREAMBLE

To promote the welfare of The American Section of The Theosophical Society, we, its members, do adopt the following By-Laws:

BY-LAW I

Name

The name is "The American Section of The Theosophical Society."

BY-LAW II

Objects

The objects of The Theosophical Society are:

- 1st. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.
- 2nd. To encourage the study of Comparative Religion, Philosophy and Science.
- 3rd. To investigate unexplained laws of Nature and the powers latent in man.

BY-LAW III

Organization

The American Section is an integral and indivisible part of The Theosophical Society, founded in New York, U. S. A., on November 17th, 1875, by Henry Steel Olcott and Helena Petrovna Blavatsky, and incorporated at Madras, India, on April 3rd, 1905, and having its permanent headquarters at Adyar, Madras, India. It is an autonomous body composed of its members.

BY-LAW IV

Membership in The Theosophical Society

Membership in the Society is open to all persons, without distinction of race, creed, sex, caste or color.

BY-LAW V

Membership in The American Section

Membership in The American Section is either as (1) a member-at-large or as (2) a member of a lodge.

BY-LAW VI

Government of the Section

SECTION 1. Administration. The administration of the Section is vested in its members assembled in an Annual Meeting, and in the interim between two Annual Meetings in a Board of Trustees, the action of either, however, being subject to a veto power in the general council of the whole Society in the manner prescribed by its rules, and also being subject to the rights of the members to veto or legislate directly by means of the Initiative and Referendum in a manner hereafter provided.

SEC. 2. Officers and Committees. There shall be the following Section officers and standing Committees:

- a. The National President, who shall be the International General Secretary for the Section.
- b. The National Vice-President.
- c. The National Secretary.
- d. The National Treasurer.
- e. The Editor.
- f. The Publicity Director.
- g. The Manager of the Theosophical Book Concern.
- h. National, Divisional and District Lecturers.
- i. The Judiciary Committee.

SEC. 3. Board of Trustees. There shall be a Board of Trustees or Directors consisting of five (5) members of the Section, of which the National President shall be one member.

SEC. 4. Election of National President. The term of office of the National President shall be three years, but his term shall not expire until the election of his successor in the manner hereinafter mentioned and the convening of the next succeeding annual meeting of members. During his term as National President he shall also be one of the Trustees and shall preside at all meetings of the Board of Trustees and at the annual meeting of members. He shall be elected as National President by direct vote of the members of the Section, which vote shall be taken by ballot, and the nomination and election shall be in the following manner:

SEC. 4a. Nominations. At any time in January or February next preceding the expiration of the term of National President, the members of each lodge of the Section, at a regular meeting of the lodge, or at a special meeting called for that purpose, shall cast their ballots in open lodge for the nomination of a member of the Section for National President. But at any time prior to such meeting any member of a lodge may, by mail or otherwise, deliver his ballot to the Lodge Secretary. Each member-at-large shall mail or otherwise deliver his ballot to the National Secretary. In such case only the official ballot furnished in the official organ shall be used, and to this the member must sign his name. On the vote being taken, the ballots shall be counted and tallied in open lodge, and the number of votes cast for each person voted for shall be certified by the President and Secretary of the lodge on blanks which have theretofore been furnished by the National Secretary together with notices for holding such election. When so signed the certificate of nomination shall be sent to the National Secretary, but shall not be counted unless received by his office before 10 P. M. of March 10th. If out of the nominating votes cast 60 per cent are for one person, such person shall be deemed elected and no further election shall be held. If all names but one are withdrawn and the remaining candidate has received fifty per cent of the total votes cast, then he shall be deemed elected and no further election shall be held. Any candidate for General Secretary or Trustee may announce himself in the pages of THE MESSENGER preceding the issuance of the nominating ballot in the following form: "I hereby announce myself as a candidate at the coming election," giving name and office.

SEC. 4b. Counting Nomination Votes. On receiving such certificates of nomination from the lodges, and ballots of members-at-large, the National Secretary shall open the same in the presence of a meeting of the Trustees or publicly in the presence of tellers appointed for that purpose by the Board, and if the Board fails to appoint such tellers the National President shall do so. He shall determine the number of votes cast for each member voted for, and any member receiving a number of votes equal to ten per cent of the total number of members of the Section,

based on the National Secretary's report as to the membership at the preceding annual meeting, shall be considered as having been nominated as a candidate for election to the office of National President, provided that no more than three such nominees be placed upon the official ballot, they being those receiving the highest number of votes among the nominees who have not withdrawn their names. The National Secretary and National President shall certify to each nomination; their certificate shall show the number of votes cast for each, and shall be printed in the April number of the official magazine, normally mailed the last week of March, and shall thus be posted to each member of the American Section at his last known post office address.

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.

SEC. 4e. Counting Election Votes. The National Secretary shall thereupon, in the presence of an open meeting of the Trustees or publicly in the presence of tellers appointed for that purpose by the Board or the National President, not less than one month prior to the expiration of the term of office of the National President, upon the returns of the election of each lodge, determine the number of votes cast for each person nominated and voted for for National President. Thereupon the result of such election shall be certified by the National Secretary and National President, whose certificate shall be published in the next issue of the official magazine and the candidate having the highest number of votes shall be National President and Trustee for the term of three years and until his successor is elected. His term of office shall commence at the convening of the annual meeting of members next succeeding his election.

SEC. 4f. Contingencies. In case no person is nominated for National President as provided in this Section, or in case no candidate shall have received a plurality of the votes cast, then the National President shall be elected at the annual meeting in the same manner as the Trustees.

SEC. 5. Election of Trustees. The remaining four trustees shall be elected for the term of one year at the annual meeting of members by ballot of the members in good standing June 30th preceding, either in person or by proxy, to hold office until their successors are elected and qualify. At least two of said trustees and the National President shall reside at, or sufficiently near the Headquarters of the Section to attend promptly all meetings of trustees.

SEC. 6. Election of Other Officers. The National Vice-President, National Secretary, National Treasurer,

Editor, Publicity Director, Manager of the Book Concern, and National, Divisional and District Lecturers shall be elected by the Board of Trustees, subject to the right of removal by the Board.

SEC. 7. Vacancies. The Board of Trustees shall have the power to fill vacancies in any office except that of National President whose office when vacant shall be filled by the National Vice-President until a National President shall be duly elected.

SEC. 8. Advisory Board. The National President may at his discretion form an Advisory Board consisting of the first seven officers designated in By-Law VI, Section 2, who shall meet at his call, shall render reports called for by him, and shall give such general aid with information and advice as will tend to improve the unity and effectiveness of the service.

SEC. 9. Judiciary Committee. There shall be a Judiciary Committee consisting of three members whose terms of office shall be for three years, and who shall be elected by the Annual Convention.

BY-LAW VII Powers and Duties

SEC. 1. Duties of Board of Trustees. The Board of Trustees shall be charged with the execution of the laws of the Section and the policies determined upon at the Annual Meeting. It shall have exclusive control of all funds of the Section, the disbursements of which have not been specifically provided for by the Section at its Annual Meeting.

At the end of every fiscal year the Board shall cause the accounts of the Section to be audited by a certified public accountant and a sworn report by the latter to be made therefrom.

It shall annually prepare a budget in respect to the income and expenditure of the Section and shall make suitable appropriations for the carrying on of the work of the Section and the various offices and departments thereof.

The Board shall appoint all the officers covered by By-Law VI, Section 2, except the National President and Judiciary Committee. It shall fix the bonds of officers, and may prescribe additional duties of all officers and committees.

It shall be responsible for the welfare of the Section and the proper administration of its business and affairs, and shall require efficient service and faithful observance of the law and rules on the part of all officers.

No person holding any office in the Section, mentioned in By-Law VI, Section 2, a to g inclusive, elective or appointive, except the National President or Vice-President, shall be eligible for membership on the Board of Trustees. The Board may create Bureaus or other departments in connection with the work of the Section and define their work, and may appoint the members of such Bureaus and departments.

SEC. 2. Meetings of Board of Trustees. The Board of Trustees shall meet just prior to the Annual Meeting of the Section and immediately after its close. Three members thereof shall constitute a quorum. Special meetings of the Board may be called by the National President or by any two Trustees upon two weeks' notice thereof being sent to each trustee by telegraph prepaid, such notice to be confirmed by registered letter; or upon three weeks' notice thereof sent by registered letter. It shall be the duty of each Trustee to acknowledge receipt of the telegraphic notice by telegraph, but a failure so to acknowledge shall not invalidate any meeting. The Board shall publish its proceedings in the official magazine. Any notice demanded by this By-Law may be waived in writing. The Board may hold its meetings in any State or Territory where there are lodges of The Theosophical Society under the jurisdiction of the Section.

SEC. 3. Presiding Officer at Meetings. The National President shall act as temporary chairman at the meetings of the Section and shall preside as its permanent chairman, unless the meeting determines otherwise.

SEC. 4. Duties of the National President. The National President shall be the general executive officer of the Section and generally shall possess the powers and discharge the duties required of presidents of corporate societies. He shall sign and execute as National President such documents as may be required and first authorized by the Section or the Board. He shall require of all officers, Boards and Committees, and they shall make to him, such reports as he may deem proper to be made, and he shall annually make a full report as National President of the Section of all its affairs. He shall be the proper medium of communication between the various officers and the Board. He shall as often as possible attend the meetings of the general council of The Theosophical Society, and shall also be the medium of exchange of information and plans with The Theosophical Society and the other National Societies. He shall conduct correspondence with members and non-members other than of a routine nature and especially concerning personal problems. He shall have power to divide the territory of the Section into districts or divisions, as he may deem wise, and to appoint in such regions presidential deputies to be known as Divisional or District Representatives, as the case may be, to aid him in the performance of his duties. There shall be set aside for his official use space in the official magazine, in which he shall make such communications to the members as he may deem proper. Such space together with a suitable appropriation of funds for the use of the National President may be made by the Board of Trustees.

SEC. 5. Duties of "General Secretary" under By-Laws of The Theosophical Society. In addition to the powers, privileges, and duties cast upon the President by these By-Laws, he shall possess and exercise, ex-officio, all of the privileges and duties devolving upon the official now designated as "General Secretary" in the laws and rules of The Theosophical Society, that is to say, he shall sit on the general council as a member thereof; he shall be the channel of official communication between the general council and his Section, he shall take the votes of the individual members of the Section in a Presidential election of The Theosophical Society on the list of the members forwarded to Adyar about the preceding November, and shall communicate the result to the Recording Secretary; he shall admit members to The Theosophical Society and countersign their diplomas as General Secretary; he shall forward to the President at Adyar annually not later than the 1st day of November a report of the year's work of the Section, and at any time furnish any further information the President of The Theosophical Society or general council may desire.

SEC. 6. The National Vice-President. When at any time during the term the office of National President becomes vacant for any cause, the National Vice-President shall assume and perform the duties of that office until a National President is elected by the members, the nomination and election of whom shall be held in the months and in the manner above provided. The new National President thus elected by the members shall assume the office at the convening of the annual meeting of members and hold office for the term hereinbefore provided.

SEC. 7. Duties of National Secretary. The National Secretary of this Section shall be the general clerical officer thereof. He shall have general charge, subject to the control of the Trustees, of the receipt of the money due to the Section, may sign and endorse checks on behalf of the Section, and enter into such contracts on behalf of the Section as may be required, or that may in law be legal and proper for the Section to enter into, after the same shall have been authorized by the Board in its general budget or otherwise. He shall collect all moneys due to the Section, make proper record of the same, and promptly deposit the same to the credit of the Section in such bank or banks as the Board shall have directed, and promptly report

such deposits to the National Treasurer. Every corporate act that would ordinarily be required to be performed on behalf of the Section by a Secretary thereof shall be carried out and performed by the National Secretary thereof, who is hereby especially invested with that power and authority. He shall keep the records of the meetings of the Section and of the Board of Trustees, which records shall at reasonable times be open to the inspection of members. He shall notify members of their election, keep a roll of members, issue notices of all meetings of the Section; he shall conduct the routine correspondence only and make reports in writing as they may be required of him, and perform such other duties as usually pertain to this office. He shall have custody of the corporate seal. The National Secretary shall during the term of his office reside at the official headquarters of the Section. He shall publish in the official magazine each month a synopsis of receipts and disbursements of money. He shall deposit all funds in the bank in the name of the Section, and he shall give a bond, to be furnished at the expense of the Section, for the faithful discharge of his duties in an amount to be fixed by the Trustees. He shall render such service in connection with the issuance of the official organ, and such other duties as may be required of him.

SEC. 8. Duties of the National Treasurer. It shall be the duty of the National Treasurer to take charge of all securities belonging to the Section and to keep the same under the rules and regulations to be established by the Board of Trustees. He shall receive from the National Secretary a record of the funds deposited in bank to the credit of the Section, and he shall make a permanent record of same; he shall countersign all checks drawn by the National Secretary for the payment of the obligations of the Section that may first have been duly authorized, and shall make such reports as may be required. He shall give such bond, at the Section's cost, for the faithful discharge of his duties as the Board may require of him. He shall reside at or near the official headquarters during his term of office.

SEC. 9. Duties of the Editor. The Editor shall have charge of the editing and publication of the official magazine under the general direction of the Board of Trustees, and shall tender such other service as may be required of him by the Board. The Board shall arrange for the official organ's issuance, shall prescribe its policy, and set apart space in same for use of the National President, National Secretary and Publicity Department. The Editor shall not hold any other national office in the Section, nor permit the magazine to take any part in the political affairs if the Section, except as indicated by By-Law XIV.

SEC. 10. Duties of Manager of the Book Concern. The Manager of the Book Concern shall have charge of the purchase and sale of books for the Section, and of the publication and importation of books. He shall endeavor so to conduct the book business for the Section that it will meet the fullest demands of the membership and of the public and be profitable to the Section. In all matters the Manager shall be under the direction of and subject to the control of the Board, and he shall not incur any debts or liability on behalf of the Section not first provided for or authorized. He shall make such reports as may be required of him, and shall give such bond, at the Section's cost, as may be required by the Board, and perform such other duties respecting his office as may be required.

SEC. 11. Duties of the Publicity Director. The Publicity Director shall endeavor to ascertain and adopt the best methods for the conduct of the publicity and propaganda work of the Section, with a view to its constant improvement; he shall aid in the development of a systematized and efficient propaganda work on the part of lodges and individual members, and in the raising of funds for propaganda work under direction of the Board; he shall set in motion and keep effective all of the possible agencies of the Section that can be brought to the aid

of the propaganda work; shall enlist and utilize the services of lecturers, teachers, writers and others to the best advantage in the presentment of Theosophy to the public, and in general shall render all such aid to the Section, its officers, lodges and committees as will make effective every effort made in connection with propaganda. He shall give the National President such assistance in the propaganda work as he may require and shall perform such other duties as the Board may prescribe.

SEC. 12. Duties of Judiciary Committee. The Judiciary Committee shall have no powers except those conferred on it by these By-Laws, or those which may be delegated to it by resolution at the Section meetings or by the Board of Trustees.

BY-LAW VIII

Meetings

SECTION 1. Annual Meeting. The Annual Meeting of the Section shall be held on the last Friday in August at 9:30 A. M., but the Board of Trustees may postpone or anticipate the meeting. The Section in convention may fix a different date.

Unless previously determined at a meeting of the Section or by referendum vote, the meetings of the Section shall be held in Chicago, State of Illinois. Meetings may be held in any State or Territory where one or more lodges of the Section exist.

SEC. 2. Special Meetings. Upon the request of the Board of Trustees or of twenty-five per cent of the members of the Section, calculated on the basis of the last annual report of the National Secretary, the National President, if not the National President then the National Secretary, shall call a special meeting, notice of which must be mailed to each member of the Section at least thirty days previous to date of such meeting. The call shall definitely state the questions to be considered and shall include the questions presented in the request for the call, and these and none others shall be there considered. It shall meet at the same place as the convention next preceding it, unless the Board of Trustees shall otherwise duly determine.

SEC. 3. Quorum. Fifteen per cent of the members of the Section, calculated on the basis of the annual report of the National Secretary covering the previous fiscal year shall constitute a quorum for the transaction of business at any meeting, except as the rules of procedure may prescribe a larger number. These may be present in person or by proxy.

SEC. 4. Voting. At all elections of Trustees and members of the Judiciary Committee the members shall vote by ballot individually or by proxy, where there is more than one candidate for any single office; otherwise the vote shall be by ayes and nays.

SEC. 5. Notice of Annual Meeting. It shall be the duty of the National Secretary to print in the official organ of the Section a notice of the Annual Meeting, at which Trustees and members of the Judiciary Committee are to be elected, and to mail such notice to each member of the Section at least sixty days prior to such Annual Meeting. The notice shall state what offices are to be filled and the names of their incumbent officers. The form of notice and of proxy for use at such meeting shall first be approved by the Judiciary Committee.

BY-LAW IX

Membership

SECTION 1. Admission to Membership. Any person in sympathy with the objects of the Society and willing to abide by its rules may make application on the printed form provided by the Board of Trustees, and obtainable from either the National Secretary or lodge officials. This shall be signed by the applicant, endorsed by two members of the Society and accompanied by the fees provided in Section 2 of this By-Law. The National Secretary is empowered to accept or reject the application subject to the approval of the National President. A person under legal age must secure the consent of parents or guardian.

SEC. 2. Fees for Applicants. There shall be a fee of fifty cents for the diploma of membership. This, together with dues for the remaining months of the fiscal year, as hereinafter provided, shall accompany each application for membership, and both shall be forwarded to the Secretary, who shall issue to the applicant a diploma of membership bearing the signature of the President of the Society and National President of the Section, signing as General Secretary, and bearing the seal of the Society. A copy of the rules of the Society and of the Section shall accompany the diploma. At the discretion of the National President, the National Secretary may remit both the diploma fee and the annual dues of any member.

SEC. 3. Membership in a Lodge. An application for membership in a lodge shall be presented either to its president or its secretary, to be acted upon in accordance with the rules of the lodge. The application, if accepted, shall be forwarded together with the required fees, mentioned above in Section 2, to the Secretary.

SEC. 4. Membership-at-Large. A person may join the Section without joining a lodge and when so admitted is designated a Member-at-Large. Officers of lodges are empowered to receive applications for membership-at-large, and the application so received, together with the fees, shall be forwarded to the National Secretary.

SEC. 5. Annual Dues. The annual dues of members shall be as follows:

For a member-at-large, \$5.00, to be forwarded to the National Secretary.

For a member of a lodge, \$2.00, payable to the Secretary of the lodge.

Dues shall be payable for the yearly periods from July 1 to June 30, in advance, on the 1st day of July, provided that the same may be paid in semiannual installments on July 1 and January 1 of each year, at the option of the member. New members shall pay dues at the time of their admission for the remaining months of the fiscal year (until June 30) at the rate of 41 1/2 cents per month for membership-at-large and 16 1/2 cents per month for lodge membership. After this they shall pay the regular annual sum of \$2.00 or \$5.00, according to the nature of their membership, on July 1st of each year.

SEC. 6. Good Standing of Members. A member in good standing is one whose dues have been paid, as shown by the books of the National Secretary.

SEC. 7. Cessation of Membership. A member whose dues have not been received by December 31 shall be considered delinquent as to the payment of dues, and the official organ shall no longer be sent to him unless a special subscription shall have been paid; and if his delinquency continues until June 30, following, he shall be dropped from the rolls, but not until such action has been approved by the National President.

SEC. 8. Honorary Members of Lodges. A member of one lodge may be elected an honorary member of another, without, however, the right to vote in the latter lodge.

SEC. 9. Lodge Membership. Active membership may be held in more than one lodge at the same time, but the member can be registered at headquarters in only one which will be known as his primary lodge through which alone his sectional dues may be paid. A member may change his primary lodge. The written receipt of such lodge for such dues shall be *prima facie* evidence to the other lodges of payment of sectional dues.

SEC. 10. Demit. A member of a lodge, if in good standing, may obtain a demit from the secretary of his lodge. The form of the demit shall be as follows:

"This is to certify that.....
 a member in good standing of the.....
 Lodge with dues paid to..... is hereby
 demitted to..... Lodge or Mem-
 bership-at-Large. (Signed)..... Secretary

of the.....Lodge." The member thus demitted must then become either a member-at-large or a member of another lodge. If the desire is for membership-at-large, the member shall send his demit to the National Secretary, together with the difference in dues, with the request that he may be made a member-at-large. If the member desires to join another lodge, he must be duly elected to membership in that lodge, and the secretary of the lodge shall forward to the National Secretary a statement of his admission to the lodge, together with his demit.

BY-LAW X

Lodges

SECTION 1. Application for Charter. Seven or more members, or applicants for membership, may make application to the National Secretary for a Charter. This application must be in writing on the form provided by the Board of Trustees, and be accompanied by a charter fee of \$1.00. In the event that it is made by non-members then it must also be accompanied by individual applications for membership, together with the proper fee and dues, as hereinbefore provided. If made by members, it must be accompanied by demits, as provided in Section 10 of By-Law IX. Each Charter shall be issued by the National Secretary, with the written assent of the Board of Trustees, and shall bear the same signatures as a membership diploma.

SEC. 2. Designation of Lodges. Each lodge shall have as its designation "The..... Lodge of The Theosophical Society," and no other designation shall be recognized by the Board of Trustees. When a lodge to be chartered is the only one in a given locality, it shall bear the name of the locality in which it has been organized. When another lodge in the same locality is chartered, the name adopted for it shall be approved by the Board of Trustees before the Charter is issued.

SEC. 3. Revocation of Charter. Whenever the Board of Trustees is satisfied that a lodge has ceased to perform the function for which it was chartered, the National Secretary may give notice that unless the conditions are changed the charter will be cancelled and its members' names placed on the list of members-at-large, or transferred to some other lodge by demit.

SEC. 4. Lodge Organization. Each lodge shall adopt By-Laws for the transaction of its business, and shall elect its own officers in accordance therewith. By-Laws of a lodge shall be sent to the National Secretary for the approval of the Judiciary Committee.

SEC. 5. Lodge Dues. Each lodge shall fix its own lodge dues. A lodge may absolve a member from the payment of lodge dues, but each lodge shall be responsible to the National Secretary for the annual dues of its members and for such other dues as are to be paid into the treasury of the Section. It shall be the duty of all lodges before adjourning for the summer recess to collect from the members and forward to the National Secretary the dues for the period beginning July 1.

SEC. 6. Fiscal Year. The fiscal year of the Section shall begin July 1 and end June 30.

BY-LAW XI

Initiative, Referendum and Recall

SECTION 1. Mode of Procedure. Ten per cent of the members of the Section, calculated on the basis of the last annual report of the National Secretary may propose to their fellow members for a vote thereon the recall of any officer or officers elective or appointive, or for a vote upon any question which the members in Annual Meeting are empowered to decide. This procedure shall be known as the Recall, or the Initiative, as the case may be, and the modes of procedure shall be the same in both cases, except as herein-after indicated.

SEC. 1-a. Either the members in Annual Meeting or the Board of Trustees may refer any question to the members of the Section for a vote thereon. This

procedure shall be known as the Referendum.

SEC. 1-b. A majority of the valid votes cast on any questions shall constitute a decision and shall have the same standing as if made at the Annual Meeting.

SEC. 2. Petitions; Filing and Payment of Costs. The petition, whether recall or initiative, shall be either written or printed and shall clearly set forth in full the measure to be submitted or the name of the office (and officer) which it is desired shall be declared vacant. The measure may embrace one or more counts or questions if the nature thereof shall render this desirable and they shall be stated in the affirmative, simplest and clearest form so as to admit of a "Yea" or "Nay" answer being given to each of them. The foregoing provisions of this Section shall also apply to a measure submitted by the Referendum so far as they may be applicable. The names and post office addresses of the petitioners and the names of their respective lodges, if any, shall be affixed in their own handwriting. The petition shall be filed with the National Secretary in the name of the person whose name heads the list of petitioners, and shall be accompanied by a sum of money sufficient to pay the cost of submitting the measure or recall to be fixed by the National Secretary, but this sum shall not exceed \$100.00.

SEC. 3. Defective Petitions. If a petition is found by the National Secretary to be defective, he shall return it to the person whose name heads the list of petitioners and accompany it by proposed amendments for the purpose of remedying these defects. If such person disagrees with the National Secretary's ruling, then the petition and ruling shall be forwarded to the Judiciary Committee, which shall render a decision thereon and notify both parties.

SEC. 4. Conflicting Issues in Petitions. In the event that two or more petitions which are filed with the National Secretary contain interfering subject-matter, the latter shall be reframed and incorporated exclusively in the petition first filed. A petition that is filed after the printing of the ballots of a preceding petition, and that contains interfering subject-matter, shall be held by the National Secretary to await the announcement of the decision on the first petition. Such decision shall preclude the resubmission for one year thereafter of the same subject-matter. If the National Secretary and the petitioners shall fail to agree thereon, either as to the existence or extent of such conflict in the subject-matter contained in the petitions, it shall be submitted to the Judiciary Committee for decision.

SEC. 5. Arguments for and Against Initiative Petitions. The person whose name heads the list of an initiative or recall petition shall have the right to prepare the argument for the recall or on each question submitted, and in the initiative the Board of Trustees the right to prepare the argument against. In the case of the recall the petition shall be delivered to the person sought to be recalled who shall have twenty days after its receipt to file his defence. The petitioner shall have a further right of reply within twenty days. Within twenty days from the receipt of an argument from one side the other shall prepare and file the argument in response thereto. In both procedures the argument for shall be limited ordinarily to 300 words, the argument against to 400, and the reply to 100. These arguments shall be entirely impersonal, and confined solely to the supposed merits or demerits of the questions at issue. In the event of a difference of opinion growing out of the preparation or time for filing these arguments, these differences shall be referred to the Judiciary Committee for decision. Their decisions on all questions within their jurisdiction shall be final.

SEC. 6. Arguments for and Against the Referendum. If a question is submitted by the Annual Meeting, the arguments shall be prepared by two committees chosen at that meeting, and respectively representing the affirmative and negative sides of the measure.

If a measure is submitted by the Board of Trustees, they may require the Judiciary Committee to prepare the arguments.

SEC. 7. Distribution of Ballots and Arguments. The ballots and the arguments shall be mailed by the National Secretary to each member of the Section in good standing as soon as possible after the receipt of the petition in proper form. An envelope shall be enclosed bearing thereon the address of the National Secretary, and some distinguishing symbol or expression, so that when returned it may be preserved sealed until the date set for the counting of the ballots therein.

The date for counting of the ballots shall be set by the National Secretary not later than thirty days from the date of mailing of the ballots, which date shall appear on said ballots.

SEC. 8. Counting the Votes. The valid ballot returns shall be counted on the date announced therefor by a committee of three, consisting of the National Secretary, or his representative, and two other members appointed by him, one of whom shall be for and the other against the question submitted to a vote. Ballots returned after such count shall have been made shall have the date of their receipt placed thereon but shall not be counted, unless it appears that reasonable diligence was exhibited in their return, and then only if the result would be changed by counting them.

SEC. 9. Announcement of the Result: Preservation of Ballots. Immediately after the results of the counting of the votes has been ascertained, it shall be publicly announced by the National Secretary and shall be published in the official organ of the Section. In order that a recount may be had should the Section desire it, all ballots returned to the National Secretary shall be preserved until after the next Annual Meeting.

SEC. 10. In the event of the recall of a person, his occupancy of his office shall forthwith cease, and the National President shall appoint a temporary incumbent until the office is filled by the regular procedure by which the person recalled was himself appointed or elected.

SEC. 11. If the person recalled should be the National President, then the National Vice-President shall assume all the duties and powers of that office until a new National President shall be elected by the regular procedure provided in By-Law VI.

SEC. 12. If one or more Trustees be recalled their places shall be filled by appointment by the National President until the next Annual Meeting.

SEC. 13. In the event of the recalls of other officers whose successors are not above specifically provided for, the holders of the following offices shall succeed temporarily to the powers and duties of the office of National President in the following order of succession.

- a. National President.
- b. National Vice-President.
- c. Unrecalled Trustee who has been longest in continuous service in that office.
- d. National Secretary.
- e. National Treasurer.
- f. Publicity Director.
- g. Editor of Official Organ.
- h. Manager of Section's Book Concern.
- i. National Lecturers in the order of their last election as shown by the printed minutes of the Trustees' meeting electing them.

SEC. 14. No recalled person shall be eligible to appointment or election to the office from which he was recalled, for one year from date of announcement of recall.

BY-LAW XII

The Annual Meeting

SECTION 1. Composition. The Annual Meeting known as the convention, shall be composed exclusively of members of the Section in good standing and

members whose dues are paid to July 1st, last preceding.

SEC. 2. Credentials Committee. Prior to opening of convention the Board of Trustees shall appoint a Credentials Committee and the National Secretary shall provide them with a list of members in good standing. It shall be their duty to station themselves at the polls and examine into and pass on the right of applicants to vote, either as of themselves or for others as proxy. The decision of such committee shall be final unless immediate appeal is made in writing to the convention.

SEC. 3. Order of Business. The order of business at the Annual Meeting shall be as follows, except as the meeting may decide otherwise:

First Day

1. Calling of the meeting to order by the National President, or in his absence by the temporary chairman selected by the Board of Trustees.
2. Report of Committee on Credentials.
3. Election of Permanent Chairman.
4. Minutes of previous meeting.
5. Reports of Board of Trustees and of officers.
6. Appointment of committee.
7. Introduction of resolutions.

Second Day

1. Report of committees other than the Committee on Nominations.
2. Unfinished business.
3. New business.
4. Report of Committee on Nominations.
5. Election of Trustees.
6. Election of Members Judiciary Committee.
7. Adjournment.

SEC. 4. Committees. The permanent Chairman shall appoint committees on Rules and Order of Business, Audit, Resolutions, Nominations, and such others as may be found desirable.

SEC. 5. Introduction of Resolutions. Resolutions shall be introduced at that place in order of business fixed upon by the convention, but after the Committee on Resolutions has finally reported no new resolutions shall be submitted except by a two-thirds vote of the convention.

The committee shall hear arguments for and against the resolutions before it.

SEC. 6. Voting by Roll-Call. If a call of the roll is demanded by one-third of the members of convention actually present, then a vote shall be taken.

SEC. 7. Election of Board of Trustees. In order that the wishes of the convention with regard to the policies of the coming year shall have been determined before their election, the election of the members of the Board shall take place as near the close of convention as possible.

SEC. 8. Introduction of Nominations. Nominations for the offices of Trustees, and the vacancies on the Judiciary Committee, may be introduced in open meeting, the same as resolutions. All nominations shall be in writing and shall be handed to the Nominating Committee for consideration and report of its choice. The Nominations Committee may hear arguments for or against the various nominees.

SEC. 9. The President of the Whole Society at Convention. When present, the President of the whole Society shall have the right to preside over the convention.

SEC. 10. Date of Acts. Unless otherwise specified, the acts of the convention shall take effect immediately upon their passage.

SEC. 11. Headquarters. The official headquarters of the Section are now located at Krotona, in Los Angeles, California, and shall so remain unless and until removed by the Section in annual convention.

BY-LAW XIII

The Membership Records

It is recognized that every member has a right to expect and feel secure that his name and address

on the roll of membership is private and confidential and that it will not be made public or in any way used except in such ways as is contemplated from his membership. It is therefore made the duty of all officers, Boards and Committees to sacredly regard this obligation and not to use or permit the use of the roll of members or any portion of same for any purpose whatsoever, except that provided for or contemplated by these laws. The National President, the Editor, the Publicity Director and the Manager of the Book Concern shall have the right to use the roll of members, subject to the discretion of the Board of Trustees, in order to properly discharge the duties of their offices, and the same shall be furnished to them by the National Secretary, and to no other person, save by direction of the Board of Trustees.

BY-LAW XIV

Amendments

By-Laws can be amended or altered at a regular Annual Meeting of the Section and to do so it shall require a majority vote of those present in person and by proxy. Notice of the proposed changes shall be given not later than thirty days prior to the date of

the convention, by publication in the official organ of the Section, but the convention may by two-thirds vote waive this requirement. Every member is entitled to submit the text for alteration or addition to By-Laws and have them published in the magazine, accompanied by arguments for or against, the argument for to be limited to 300 words, the argument against to 400 words, and the reply to 100, all to be inserted in the same issue. In the interim of Section meetings the Board of Trustees shall have power to amend or add to these By-Laws after publication in the official magazine of the Section.

BY-LAW XV

Interpretation and Construction

The interpretation and construction of these By-Laws shall follow, as nearly as possible the rules for the interpretation and construction of the U. S. Statutes.

BY-LAW XVI

Operation of By-Laws

These By-Laws as amended shall be substituted for and take the place of all previous Rules or By-Laws of the Section.

For All The Year

ANNIE BESANT

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