



VOL. IX

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Nation Shall Not Lift Up Sword Against Nation

IN JULY of 1914, when telegrams were flashing across the country and deep under the waters of the Atlantic the cables were rushing their baleful messages of impending catastrophe, a brilliant editorial appeared in one of the Chicago journals captioned with a slang phrase of the day: "Don't Rock the Boat." It read to the effect that nothing was ever helped by sensationalism, by exaggeration or by anticipation of evil. No attempt at prophecy was made; the editor did not then know what would come out of the diplomatic crisis in European affairs. He simply advised his readers to wait calmly, patiently if possible, and hold the boat steady with the current. It was a timely message this newspaper man gave to America. It helped Americans to hold their particular boat steady for nearly three years longer.

Today some such message again seems necessary. We are weighted with burdens of past hates and wars and racial disturbances. The air is cloudy with suspicion. Presages of evil fly from one to another. There is something dramatically satisfying about expecting the worst to happen. It was a wise old man who said: "I am an old man and have had many troubles, most of which never happened." Most of our troubles never do happen, and when they do, new elements have entered to modify the situation.

Now that the Washington Conference is over and the idea of settling disputes by means of conferences has entered the world's consciousness, we have every cause to hope that future difficulties will be modified by this new element. Some of the decisions made at Washington were fought out and won, and concessions made with great reluctance, that might well have been self-evident. It is obvious, for example, that China was entitled to ordinarily decent treatment at the hands of the other nations. The affairs of China were debated solemnly and in the end, that unhappy country was simply offered the same opportunity to work out its national problems as any other nation would wish to feel free to do.

In the long run, the air will be cleared and many things that now seem to us noxious and heavy with potential evil, will sink to their proper level; we shall see more clearly and then it will be hard to understand why we did not see all along. Nations are much like individuals. Each is struggling to express something not very well understood, perhaps. To Those who see clearly and without illusion, the very faults for which we execrate an individual may be what draws forth Their keenest pity and compassion.

THE EDITOR.



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By-Laws Amendments

The proposed amendments to the By-Laws of the American Section, Theosophical Society, have been printed in two issues of THE MESSENGER and according to the ruling of the 1920 Convention will be in effect April first (three months having elapsed) unless objections are received to any section or sections before that date from ten per cent of the membership in good standing.

GAIL WILSON,
Secretary, Board of Trustees.

Unpaid Section Dues

Attention is again called to the unpaid annual Section dues, which automatically place so many names on the delinquent list. The response from Lodges and from members-at-large has been gratifying, but each Lodge secretary should continue his efforts to collect these dues from delinquent members, and send them immediately to headquarters so that the names can again be placed on the active list.

H. PEARL MARTIN,
National Secretary.

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FAIRHOPE, ALABAMA

Professor Marcault's Lectures on the Evolution of the Intuition

By Helen Fitzgerald

AN EVENT of unusual interest and importance to students of Theosophy, lodge workers, lecturers and psychologists, has been the series of lectures by Professor Emilio Marcault of Pisa University and the Institute of Florence, on "The Evolution of the Intuition."

Professor Marcault's lectures were the chief feature of Theosophical Week in London, conducted by the Theosophical Society of England and Wales. Professor Marcault was the official translator for the World Congress of the Theosophical Society in Paris and upon that memorable occasion he distinguished himself as a scholar and linguist of marked and outstanding ability.

The series of London lectures consisted of five for students, one for the Teachers' Association Conference, and three for the public. The titles of the students' lectures were: "Individual Evolution of the Intuition," "Collective Evolution of the Intuition," and "Evolution of the Intuition, Historically illustrated from French Literature." This last subject was covered in three lectures.

Professor Marcault traced the development of modern psychology through such great thinkers and exponents of the science as Bergson, MacDougall, William James and Benedetto Croce. He showed the difference between the psychology of progress and the psychology of evolution. He defined the doctrine of relativity in its relation to human consciousness and the theosophical conception of cosmogony.

Having defined intuition as the highest form of consciousness in man, in his present state of evolution—in other words as the "relative absolute of consciousness"—he proceeded to illustrate the evolution of the intuition through the study of progressive cycles of French literature. Beginning with the early epic poems, in which the Knight, the Crusader, and Charlemagne, chief of all Knights, King and spiritual leader, was the ideal, he showed that the keynote of this period of intuitional evolution was action. The hero personified was the warrior who battled for right and in defense of the weak. Next came the period of lyric poetry when, not action, but emotion was "the relative absolute," of consciousness; emotion which in the personal sense was the love of the poet or troubadour for his lady, who identified his passion with the Spring. This same emotion of love was transmuted into the devotion of the mystic for the personal God and the Virgin who was the apotheosis of the feminine. Professor Marcault

traced the passing of the age of emotion, to that of emotion controlled by duty. He illustrated this by the dramas of Corneille and contrasted them to those of Moliere. He then showed the ever evolving intuition expressing itself in knowledge and philosophy, through such great leaders as Descartes, Kant, Jean Jacques Rousseau and Victor Hugo. He finally showed the ultimate achievements of modern intuition as expounded by Bergson, MacDougall, James and others in psychology; by Einstein in his doctrine of relativity. Taking the sum total of scientific research, he went a step farther linking it logically with those great truths known to Theosophy—illuminating and amplifying the one through the other.

Professor Marcault stated that there were different intuitions, corresponding to the different rays, combination of wealth, knowledge and action. In the different intuitions one or another of these qualities predominates, but in the theosophical intuition we have the equilibrium, or perfect balance of the three, which expresses itself in the one word—*service*.

Professor Marcault has initiated a new synthetic system of study which should be far reaching in its influence, an instrument of the greatest importance in bridging an apparent gap between modern science and occultism, and a means of propaganda of inestimable value.

Theosophists from all over England and Wales attended the students' classes and the public lectures were delivered to large and intellectual audiences.

Each morning during Theosophical Week, there was a discussion of Lodge work, lecturing, class work, healing, propaganda, business methods, etc., by prominent members of the Society.

At four o'clock every afternoon Professor Marcault answered questions. This proved to be most illuminating, for many points of profound interest to students were discussed at length.

Professor Marcault's lectures will be published in book form at an early date by the Theosophical Publishing House in London.

This series of lectures has been an epoch marking event in the synthetic presentation of science, history, literature and Theosophy, and the achievement, carrying as it does, inspiration to innumerable workers and inquirers, is a tribute not only to the genius of Professor Marcault but to the propaganda department of the Theosophical Society in England and Wales which is a model of progressive efficiency.

The sun reflecting upon the mud of strands and shores is unpolluted in his beam.

Taylor

The Cuban Section and the Next Congress

By L. W. Rogers

TO Senor Rafael de Albear, Gen. Sec'y of the Cuban Section, belongs the honor of originating the idea of an American Theosophical World Congress. I have previously called attention to the matter in these columns. After some correspondence with him on the subject, following his return to Cuba from the Paris Congress, I seized the first opportunity to visit him and talk over the preliminaries for holding the Congress in one of our cities of the Atlantic Coast, possibly within the next two or three years. Probably not many of us have thought of Cuba as being so near to us geographically as it is. While lecturing in Florida I was at one point but an even hundred miles from Havana and a few hours sail over tranquil seas brought me to that unique port.

The Cuban Section is an important one, with nineteen Cuban Lodges, chief of which is Havana with more than one hundred members. Under the jurisdiction of that Section are also Costa Rica, Porto Rico, Salvador, Santa Domingo, Nicaragua and Columbia. The present general secretary is the son of Col. Francisco de Albear, whose statue is in one of the parks as a testimonial of his services to the city. With but one exception the present incumbent has served for a longer period than anybody elsewhere in the world now serving in that capacity.

It has often been said that life is never the same thing again for one who has become a theosophist. That is particularly true of the theosophical traveler. In all parts of the world he meets with friends. Col. Bustillo, of the Cuban army, whose little sons are playmates of my sons in the School of the Open Gate, was not the only one who had attended Theosophical lectures in the United States. It seems that military men take well to Theosophy. Nearly everywhere I go I meet army officers who are members. Among them here in Havana is Major David Whitmarsh, of the Cuban army, whose father was English and whose mother was the daughter of Gen. Garcia of the Cuban Revolution, to whom was sent that famous message by McKinley that gave rise to the saying, "Carry a message to Garcia." Our Major Whitmarsh has had experiences as well as his famous grandfather and among them was one of waiting, with several other officers, for thirty-six days in Cabanas Fortress and Moro Castle to learn whether it was the pleasure of the government to shoot him or liberate him. It finally made a wise decision, while incidentally the Major certainly got some experience well calculated to develop steady courage. Thirty-six days! Thirty-six hours would satisfy most of us!

Suffering purifies, we are told, and perhaps that is one reason why Cuba seems so serene

and beautiful. She has certainly suffered. Since the establishment of the republic a shrine has been placed in Cabanas Fortress and an ornamental iron fence guards the sacred ground where, for generations, Cuban patriots were shot against the west wall which, for twenty yards, is perforated with bullet holes. At the end of the shady Prado is another memorial where a group of medical students in their teens were shot for the alleged offense of having desecrated the grave of a Spanish officer. It was afterwards admitted that they were not guilty.

Holding a business conference in a Spanish-speaking country is awkward work for an American. When I recall what amusement some people get from the troubles of foreigners with the English language, I wonder at the polite restraint of people in other countries. It is so easy to think you are speaking correctly when you are merely speaking foolishly. Many years ago in a Mexican city I was suddenly appealed to by a woman at a fruit stand to give my opinion of an American paper dollar that a customer had handed to her. She evidently knew silver, but was not sure about paper currency. I assured her that it was good money. She seemed satisfied and my Spanish sounded all right to me. But as I walked on and had time to think of the rules of gender and number I discovered that what I had really said was, "Yes, Madam, she is one pretty dollar!" Since that experience I leave Spanish to other people! But speaking through another is awkward and slow. However, the preliminary arrangements were fairly easy to dispose of and the work of making them and getting ready for the next Congress was satisfactorily divided between the Cuban and American sections. Mrs. Besant has agreed to the propriety of having the next Congress in America. No Congress is complete without her presence and we may reasonably hope to see her again.

Cuba is intense with life and yet restful withal. There is a spirit of poetry in the country and in the people. To begin with the language is musical and soothing. Instead of the savage yell of our newsboys you have the melodious, modulated call of all street hucksters. And think of the convenience of a language where a letter has but one sound so that when you hear any word you can at once correctly spell it. Any word that you can say you can write. What an improvement on English and what a saving of dictionaries and profanity! Is it because the language is musical that those who speak it are graceful? Imagine, if you can, a graceful policeman! But you may really see them on the crossings in Havana. They are not the strapping fellows one sees in the States. They look exceedingly neat in their

blue and black uniforms, with military caps and boots. The policeman here is armed with a revolver, a stick, a box of matches and a package of cigarettes. He talks with his hands and talks eloquently. He is alive from cap to boots. He never utters a word but he talks to the four lines of travel all of the time. Such gestures! He says things with his arms, with his fingers, with his thumbs, with his head and with his whole body. One of his "Come on" gestures carries his arm *back* of his head. You never have any doubt what he means. He is an animated statue of mobility. He is the personification of perpetual motion. He can extract a match and light a cigarette and never miss one gesture in his program! And he will pleasantly answer your questions! My hat is off to the Havana policeman!

The city itself is beautiful but the country is enchanting with its winding roads, its stately

groves of royal palms and the scarcely less beautiful cocoanut and mango trees. Plantations of bananas, tobacco, and pineapples, are scattered here and there but sugar-cane is the main crop. Horsemen on a journey are as common as with us fifty years ago. But horses seem to be used only for riding. Oxen do the plowing and hauling.

At the lodge meeting, where I talked with the help of Major Whitmarsh, who is a clever interpreter, I was impressed with the fact that three-fourths of the audience were men, thus reversing the rule with us. But as with us the Cuban theosophists are composed of every class of people—professional and business men and women, military men, teachers, street car conductors, clerks, bookkeepers, etc. Theosophy is the same thing the world about. All classes mingle in the theosophical lodge—the cradle of universal brotherhood.

Our Work Today

By Weller Van Hook

There is a grave pathos in the appeal of the Logos' purpose of the hour for all theosophists. The preparation for the coming of The World-Teacher could never be perfect; yet can we not make it a little better during the short, precious period yet remaining to us?

America with her more than hundred millions of intelligent, responsive souls feels only vaguely, only massively and not specifically and definitely the facts of the spiritual side of her life. Thousands could yet respond sharply and keenly if given opportunity. And we may be confident that one man of positive knowledge and conviction will outbalance a hundred wavering or even opposed individuals when the test of His presence is upon us.

The American Section seems asleep in the midst of crying duty. Is MESSENGER filled with enthusiastic reports of meetings, lectures, new combinations of Theosophic ideas and the accounts of discussions of philosophic truth? What do travellers report of activities in New York, Kansas City, the Pacific Coast centers? Is it not that there are unseemly discussions about the wisdom of those who guide the Society at large? Is it not that there should be great effort made to see that the tiny machinery of our petty organization is in running order? Is it not that the pointing of the finger of scandal unduly engages the attention of the workers?

Suspicion, trivial argumentation about un-

essentials, the alleged defense of great people who are not swayed by the small waves of opposition and do not need defense—it is these things that call off the attention of the workers from the old, delightful labor of discussing, meditating and disseminating divine philosophy. Are we weary of spiritual study and the calm joys of the serene inner life?

Every man of us should say "This is the day that God has made; this is the community where The Master has placed me to work out his purposes; in my own heart is the light He keeps aflame. So I will maintain *my* center of life. I will find some co-workers, if but two or three and we together will say that:

'First, we will meditate each day at certain hours, casting our very hearts toward Them;

'Second, that we will meet each week at such and such a place and time and,

'Third, we will use old and ever devise new ways of putting the knowledge of the great truth clearly before *those immediately about us.*'"

If we do this the Watchers will see our land dotted full, like the sky-vault, with the illuminating stars of flaming souls.

Then bickerings and the accusing and the defending of Arhats or the worrying over the preservation of the Society's purity will cease to have place among us. And each day will see advancement in the preparation for His coming!

True devotion which is always purifying, should make our hearts and minds respond to the nobility of great actions, and impel us to carry them out.

J. Krishnamurti—At the Paris Congress

Indiscriminate Giving *versus* First Aid

It has come to our attention that any person in Europe may write to some or all of the Lodges in this Section and obtain aid, since each donating Lodge might believe itself to be the only one approached. The person receiving aid in this way might obtain funds out of proportion to actual requirements. Coordination of relief effort is strongly needed.

It is highly desirable that money be not sent to individuals in Europe in excess of actual immediate need in view of the fact that *actual starvation* is going on in Russia.

The European Aid Committee, Inc., therefore suggests that before answering private appeals, Theosophists communicate with Theosophical Headquarters, where Miss H. Pearl Martin agrees to aid in harmonizing effort as far as possible.

Do theosophists of the American Section realize that The European Aid Committee, Inc. has received *over nine thousand dollars* during the sixteen months of its existence, for relief in Europe? And do we realize that *this has been donated so largely by theosophists as to stand for what theosophists have done* through this Committee?

If you have sent a donation directly to us, you or your Lodge has received a report of how this has been expended. Our accounts are regularly audited by The Safeguard Account Co., Chicago, Certified Public Accountants. Every penny goes to Europe, as expenses are met by *special* contributions for that purpose.

We want more, we want a great deal for

Russia, and we want it at once. Millions are to die of starvation, and each hour has a tremendous toll of dead. Moments count—they count in dead bodies.

A child can be fed for a shilling a week including administration, by the "Save the Children Fund" now operating in the Saratov district in the Volga, the very heart of the famine area. This information is sent us through Mrs. Beatrice Ensor, our theosophical representative in England who has given Relief Work her closest attention for several years. In England they are pleading that the people put the price of luxuries and even of necessities into a money box to save lives in Russia. Would YOU give a shilling a week for a life? Would you give \$5 a month to keep five children for a month longer in their physical bodies? If so, let us hear from you, and the sooner you act, the fewer will be the children that perish through starvation.

At this writing, February 10, we have just sent draft for \$650 to Russia, leaving a bank balance of only \$100 for emergencies. We should like to send substantial remittances every week for the starving children. Make checks payable to Edith C. Gray.

If you cannot give repeatedly, give once, and you will win the gratitude of those on the point of death if you make the check as large as you can!

THE EUROPEAN AID COMMITTEE, INC.

EDITH C. GRAY, Treas.,

2468 East 72nd St., Chicago, Illinois

Prof. Emile Marcault

The distinguished French *savant*, resident in Italy where he is connected with the University of Pisa, is now lecturing in the British Isles. *Theosophy in Scotland* quotes him as saying that the aim of his lectures is—

to bring Psychology to the necessity of accepting reincarnation as a retainable hypothesis, not for moral or religious reasons, but for strictly scientific and psychological ones. They form a striking illustration of the reality of a law of spiritual evolution in the history of modern times, from the Middle Ages to our own day, based on the widely accepted doctrine of intuition.

Krotona Institute of Theosophy

Mrs. W. J. McLennan, of Sydney, Australia, has been added to the faculty of the Krotona Institute of Theosophy. She will have charge of the class on "Discipleship and the Path." She is a prominent member of the Australian Section, who came to Krotona last summer, and has been lecturing for a number of the Lodges in the vicinity.

Deaths

As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new.

—*The Bhagavadgita*

Mr. Charles M. Bradt, Saginaw Lodge.
Mrs. Louise E. Fischer, Chicago Lodge.
Mr. Joseph H. Fisher, Memphis Lodge.
Mrs. Edith M. Henze, Cleveland Lodge.
Mrs. Ida M. Marinus, Member-at-large.
Miss Leanora C. Mason, Buffalo Lodge.
Mrs. Ella D. Tainter, Member-at-large.
Miss Helena Zahn, Louisville Lodge.

Isolated Members-at-large, who wish to correspond with an older member to ask questions, or to study Theosophy, may write to Miss Eugenie Honold, P. O. Box 114, Abbeville, Louisiana.

From the National President

War Against Mrs. Besant

Last month I called attention to the campaign of vilification that is going forward in the United States and in Australia, and reprinted a quotation from the letter that appeared in an American paper—owned and published by a member of the Washington Lodge, T. S.—in which the writer declared that they intended to keep it up until Mrs. Besant was forced to resign!

It is often difficult to decide what course of action is the wisest. To defend those who are unjustly attacked is sometimes to make slanders known to those who would otherwise not hear of them. Yet to remain silent may permit the uninformed to be misled; and it is no trifling matter to be led into disloyalty and opposition and base censure where we owe but love and gratitude.

Let us look a little further into this matter and see if we can understand it. The attack is being made jointly on the two foremost theosophists of the world—Annie Besant and C. W. Leadbeater. As teachers and interpreters of Theosophy, as investigators of the invisible worlds and as writers of theosophical literature they are without peers among living men and women. Each has given almost a lifetime to theosophical work and the Theosophical Society, as it stands today, owes its membership and its prestige very largely to their self-sacrificing labors. If they could be discredited it would be a shattering blow to the whole theosophical fabric. Its most malignant enemy could wish Theosophy's great world wide organization no worse disaster.

The attack on Mrs. Besant consists chiefly of petty vilification, of assuming that another person's version of what she said is accurate and then holding her responsible, and so concluding that if not legally, she is at least morally responsible for "compounding a felony" and that "for ways that are dark the heathen Chinese" had a close second in A. B. This is merely a hint of the coarse abuse of her that has been running in the paper for months and which is well calculated to prejudice the members of the Society who do not know her. As to C. W. L. the scheme seems to be to revive the old troubles of 1906, to set members to quarreling afresh, and to inaugurate new contentions by circulating a story based upon an alleged incident which, if true, constitutes no ground whatever for the slanderous tale built upon it. Fortunately we have some direct testimony about this matter. A circular-letter signed by Irving S. Cooper and sent out January 27th, 1922, says in part:

"Since 1910 I have served him [C. W. Leadbeater] in the capacity of private secretary for about four and a half years. In India I was with

him from early morning (we started work at 6 a. m.) until late at night. I had access to all his papers and letters. I taught and knew intimately the boys in his charge. In Sydney I was with him constantly and the young people, whom he helped in the capacity of father and big brother, were my near and dear friends. They told me their problems and asked my advice. I helped them with their lessons, went with them on their excursions and worked with them day after day during the three years of my visit to Australia. * * *

"I have never in my life met a cleaner-minded, nobler man than Bishop Leadbeater. His teachings are helpful, wise and kindly, and his life is in strict agreement with his words. Year after year I have been with him and never did I see or sense the slightest taint of impurity or coarseness. On the contrary I marveled again and again at the singular purity of his mind so different from that of other men. Do you think that I could be with him for a period approaching nearly five years and not sense vicious tendencies in his character if they were there? Mrs. M. is said to have drawn certain opposite conclusions from something she saw in her own home. I happen to know that the incident described was of a most innocent character."

In the most positive declaration this witness asserts that there was not the slightest ground in all those years on which to base a story of a slanderous nature. Here we have something very different from the innuendo which is the chief characteristic of this campaign of abuse. The quotations above constitute a positive statement from actual knowledge.

Let us assume that those who are spreading the slanderous tales regarding Mrs. Besant and C. W. Leadbeater are sincerely endeavoring to rid the Society of leaders whose characters they question and whose leadership they repudiate. Let us assume that their motives are good and that they really love the Society and reverence Theosophy. Will the course of action they have adopted bring about the result they desire? Of course it will not. What is really happening is that the good name of the Society is being injured.

Brotherhood is an ideal to be lived. We have no right to teach the beauty and power of brotherhood and to acclaim it as the first object of the Society, unless we intend to practice it. If our brother, bound to us by ties of blood, does wrong, or if we think he has done wrong, we do not immediately publish the fact abroad, tell everyone we know, write letters about his mistakes to all of his friends, shun those who cling to him, and seek in every way to drag him down.

Every member should seek a satisfactory explanation of these attacks. Just *why* are they being made? What reason could a friend of Theosophy have for such a course? If there were really something wrong how could such attacks set it right? Let us suppose that some prominent theosophist should make a moral blunder. Will it help Theosophy any to publicly discuss it? *Did* it help Theosophy any when Madam Blavatsky was called a fraud, and a lot of our members fell to wrangling about it and thus advertising the whole matter?

A Natural Phenomenon

Many of our members are inclined to be unnecessarily alarmed when our leaders are attacked. It is a very disagreeable experience, to be sure, and it will certainly do some damage in the way of shaking a few members out of the Society, but our staunch ship will weather the storm as it has often done before.

When Madam Blavatsky was the center of the first great agitation that shook the Society, it seemed to some that the end had come. Many were fooled into the belief that the great leader was a charlatan, and they quit in disgust. Others became discouraged and dropped out. But the Society soon recovered and went steadily onward.

In the great secession when Mr. Judge was the General Secretary, nearly the whole of the American Section was rent away from the parent organization. Only a few feeble lodges were left. But where to-day are the seceding lodges? You can count them on the fingers of your hand, while the few that remained have grown into more than two hundred lodges.

In the midst of the trouble of 1906 it seemed that we were drifting upon the rocks and some of our members thought we would be unable to interest the public in our philosophy thereafter. A number withdrew from the Society, and some of them were leaders of importance. But the public took no notice of the matter, and to-day we do not even miss those who resigned.

The present disturbance is probably not a storm, but a squall. Only two National Sections are affected at all, and these two not seriously. Probably it will shake a few new recruits out of the ranks. There are always those who are ready to drop out for the slightest cause. Let them go in peace. They are not yet quite ready for this pioneer work. In some other incarnation they will return. We have been told so often that these periodical shakings must occur and that they serve a necessary purpose, that they should no longer alarm anybody.

Among the Lodges

Mobile surprised me with large audiences. One does not expect this in a city of 60,000 population with a very heavy percentage of colored citizens. The lodge is a tiny one, but has that most fortunate feature—good leadership. Nearly

all southern territory is difficult because the South is extremely orthodox as compared with the North. Mobile, like Gulfport, is making a brave showing with the chance it has.

Having said that Mobile surprised me with a large attendance, I am without a suitable adjective for Fairhope, unless I say that it astonished me, and that is about the truth of it. Having heard that the total population of that famous single tax village is about 700 people, I expected an audience of perhaps 40 or 50. Imagine my surprise when I found the Christian Church packed to the doors with one of the largest audiences I have faced this year! Fairhope is the seat of the celebrated Johnson Schools, and I was told later that the head of the school and all the teachers were in the audience. The puzzle of how a place with only 700 population could turn out such an audience was solved when I learned that there are some hundreds of visitors in Fairhope during the winter.

Jacksonville is plodding along in slow, gradual growth, but has made the distinct forward step of a lodge room large enough for public lectures. That is a very important gain. When the Lodge has such a meeting place it is independent and can have lectures at a minimum cost whenever they are offered.

Ft. Lauderdale is one of the young lodges, but considering the small city it is doing exceedingly well and turned out two audiences that would do credit to a much larger place.

Miami, which was a tiny village twenty-five years ago and now has indications of becoming a metropolis, greeted me with a packed house in the fine Woman's Club auditorium. At the second lecture the place was crowded to overflowing. Our lodge is small but exceedingly well officered, and the arrangements were all that a stickler for up-to-the-minute business methods could wish for. The large tourist colony was doubtless somewhat responsible for the excellent attendance.

St. Petersburg is much like Miami—a famous winter resort with more transients than residents. St. Petersburg has a population of only 16,000. It was, therefore, an agreeable surprise to find Virgil Hall filled for the first lecture and overflowing for the second—with as many people standing as would make a very fair audience of themselves. All of this was largely the result of the excellent advertising that had been done. Here also there is fine leadership, and one instinctively feels that the large study class that was formed and the several new members who joined the lodge are in good hands.

A Building Plan

Here is the plan by which a lodge in an Eastern city proposes to secure its permanent home:

A small corporation will be formed among the lodge members. A working capital of \$10,000 to \$12,000 must be invested by them, for which they will receive capital stock of the

company. Two adjoining houses will be purchased on a long-time contract. This will give a frontage of fifty feet. The value of the property to be purchased will be approximately fifty thousand dollars. The \$10,000 to \$12,000 will be used for the initial payment and for remodeling the place. A mortgage will be given for the large balance due, and it will run at a very low rate of interest.

The place will be so remodeled that the ground floor can be rented for business purposes; the next floor above will be fashioned into a hall—seating about five hundred people; the two floors above that will be remodeled into apartments. A careful calculation shows that the income from this property, which will be located within the business district, will meet the interest payments and the up-keep, and put aside a sinking fund for discharging the mortgage. The plan is that the holding company, composed of members, will execute a lease to the lodge for a term of probably fifty years, so that the lodge will then have complete control of the property. This is only one of several plans that are being considered in different parts of the country.

Our Correct Name

No. 40, of the By-laws of the Theosophical Society—the international document under authority of which our national organization exists—reads as follows:

National Societies, hitherto known as Sections, which have been incorporated under the name of "The Section of the T. S.," before the year 1908, may retain that name in their respective countries, in order not to interfere with the incorporation already existing, but shall be included under the name of National Societies, for all purposes in these Rules and Regulations.

It was in September, 1911, that our present charter was secured in the State of Illinois. Therefore our correct name is American Theosophical Society, and not American Section of the Theosophical Society. The three parties who took out the incorporation papers in 1911 perhaps inadvertently wrote in the name as American Section Theosophical Society, but there is no warrant in our International By-laws for calling ourselves anything else than the American Theosophical Society. The General Council is to be congratulated for a bit of good work in eliminating the queer phrase "Section of." Throughout the by-laws of our international organization, reference is always to "National Societies," and permission is given in By-law 40 to retain the former designation only if legally necessary because thus incorporated prior to 1908.

The American Theosophical Society is simpler, more dignified and better in every way than American Section of the Theosophical Society. Moreover it is in harmony with the custom of our country in naming societies. The General

Council earned our gratitude by shortening, simplifying and dignifying our name. Over across the seas they call it the Irish Theosophical Society, the Scotch Theosophical Society, and the Theosophical Society of England and Wales.

What Lodges Are Doing

Atlanta Lodge

Dolls came from all over the United States and from Hawaii, came as delegates from T. S. Lodges everywhere to the bazaar of the Atlanta Lodge at Christmas time. In a public way these fair representatives won the interest of the leading newspaper, hitherto closed to anything theosophical excepting paid advertisements. The Sunday edition gave a good write-up and picture display, which, with an illuminated sign, attracted the public so that the Lodge rooms welcomed many new friends. The dolls told the story of T. S. Lodges in other cities so that visitors became familiar with the nationwide character of the Society. Mrs. Maude N. Couch, who sends in the story, expresses the appreciation of Atlanta Lodge: "We are deeply grateful to the Lodges who assisted in making our bazaar such a success and stand ready to reciprocate in any plan for the common good."

Walla Walla Lodge

Walla Walla theosophists are hospitable and want to share the charm of the North-West with their brothers. Mr. G. C. Ross, president of the Lodge, (address Freewater, Oregon) writes:

Will any and every member of the Theosophical Society, white, brown, black, red or yellow, who is looking for a new location let me know what their business is so that I can look for an opening for them in the Walla Walla Valley? This beautiful valley is one of the most ideal places in America and has a Theosophical Lodge whose need for more members is not exceeded anywhere. Walla Walla is a city of 15,000 but I want a lodge of 100 members with our own home, our own school, our cooperative business, and cooperative farm. If you are touring through this summer, let me know when to meet you.

Houston Lodge

A "Parsifal" lecture-recital in the Little Theatre by the Houston Lodge president, Mrs. Laura S. Wood, attracted a good audience and much favorable comment by the press. As Mrs. Wood interpreted the story of the soul's progress to its reunion with the divine, scenes from the opera were given by the students of one of the Houston dramatic schools. Through this artistic medium the eternal struggle between the higher and lower self was told, for the Grail legend, in any of its forms, serves as a most effective form of instruction.

Fairhope Lodge

Fairhope Lodge has taken the initial step towards owning its own home. It has purchased the ground on which the Lodge hall is to stand.

The secretary reports that the Lodge president, Claude L. Watson, who is also National Lecturer, was home during the holidays, and that Mr. Rogers was there in January.

Detroit Theosophical Lodge

The Detroit Theosophical Association held its third annual convention at Association headquarters Saturday, January 21. During its short existence the Association has well demonstrated the value of cooperative effort.

Book Reviews

The Asian Library

The first in a series of books issued as The Asian Library is *The Meeting of the East and the West*, by C. Jinarajadasa, published by the T. P. H., Adyar, Madras.

This little book, written in the clear and logical vein we have learned to expect from Mr. Jinarajadasa, endeavors to indicate the paths along which the radically different psychology of the East and West will finally converge and unite. The author points out great need for such union and expatiates on the departments of life through which the meeting may come about; statecraft, for example; medicine, for another; religion for a third. In the chapter on "The Cult of Beauty" Mr. Jinarajadasa waxes most eloquent. "In the cult of the Beautiful, humanity has found a golden chain which binds people to people, and continent to continent. In painting and sculpture, in architecture and music, in literature and drama, men and women of the whole world hear one universal language spoken by the creative imagination of Man. * * * Time ceases when Beauty reveals herself, and a hymn of the Veda or an episode of Homer is as alive today as the creation of the most modern poet."

From time to time, by the use of Sanskrit terms, the author perfects an analogy of eastern and western institutions which greatly clarifies a muddy concept for us. There is a precision about Sanskrit which is not unlike French. If any criticism were to be made of Mr. Jinarajadasa's treatise, it is that he deals too extensively with the internal arrangements between Great Britain and India, which his title hardly leads one to expect. Along this same line of thought, we would greatly value some expression of China, of Japan, of Persia, with indications as to how those nations will find common ground with the United States, with South America, with the nations of the Continent.

Our Real Relationship to God

A book on "The Lost Ideal of Christianity," by one who calls himself a "disciple of the Christ." A treatise almost wholly devoted to a study of the Christian consciousness and conscience; permeated with the influence of the ancient wisdom. Chapters on spiritual experience elaborate on the states of consciousness induced

by Christian meditation. The work of a devotee and based on premises with which one cannot well argue and which need no defense and yet are too nebulous for any one enlightened along other lines to understand. A book scarcely fitted for mass distribution and at the same time unsatisfactory to the student.

The One Way

An addition to the growing library of testimony to life after death, taken down in the form of automatic writing by Jane Revere Burke. One cannot help but be impressed by the reverent and sternly Puritan attitude towards the whole performance evidenced by Mrs. Burke. The book purports to be the remarks and comments of the late Prof. William James who died in 1910. That these comments bear no relation whatever to the writings of Mr. James previous to his death is explained acceptably enough by Mrs. Burke when she states that ten years of life on any plane change one's point of view immeasurably and that ten years of existence beyond death would work drastic changes in one's attitude towards life in general. While that is very true, the reader is justified in expecting these automatic transcriptions to reveal somewhat the same profoundness of thought and depth of sentiment which Prof. James injected into all his work. This book, however, is not the collection of trivialities such publications usually are.

The Spiritual Life

How to Attain it and Prepare Children for it.

By F. MILTON WILLIS

A helpful book in which the Aphorisms of the Spiritual Life are followed by outlines of the path to spiritual development and of the method of securing it during the plastic age of childhood.

Recurring Earth-Lives

How and Why

A simple and clear outline of the subject of Re-incarnation.

Each volume, \$1.25

E. P. DUTTON & COMPANY
Publishers, New York

Book Items

It is not too late to invest in our book bonds. Anything "goes" from ten dollars to a thousand.

Bound volumes of *THE MESSENGER*—volumes 12 and 13—at half price while they last. Are you interested?

What do you find in the last pages of this number of *THE MESSENGER* that you need for your library? Look the list through carefully and we will give your order painstaking attention.

The first payment of \$8,000.00 on the purchase of the book stock from Mrs. Besant was made immediately upon completion of the inventory. The other payments follow as rapidly as the money comes in for the sale of bonds.

Pandit F. K. Lallan is the author of a little work called *Key to the Bhagavad Gita*, which gives you the English translation of Sanscrit terms; ten cents a copy from the Book Department.

If you want a book and are in doubt whether our Book Department has it, don't let that prevent your ordering. We will get any book for you that can be bought anywhere. Send on your orders.

Book bonds pay six per cent interest per annum, and it is paid semi-annually. If you have money that is earning less than six per cent, you will gain by the investment. If your money is earning more than six per cent, the difference will represent a sacrifice which you are willing to make for Theosophy.

The Principle of Free Thought, by Annie Besant, one of the eloquent and instructive lectures of her early theosophical days, should be read by every member who has any tendency toward crystallization in his thinking processes. The price is ten cents and the number is limited. Order early if you want it.

There are two ways to make investments in the book bonds. Either send your money direct to the National Secretary and get your bond by return mail; or join with others in your lodge until the investments pledged reach the amount your lodge decides it ought to raise. In any case, you will get a bond representing the amount of your investment unless, of course, the lodge itself holds one bond to cover it all, and so becomes responsible to each investor for the semi-annual interest.

Will the Soul of Europe Return is new from the press of the T. P. H. Our Book Department has a stock and can instantly supply you. The book is Mr. B. P. Wadia's lecture at the Theosophical World Congress, at Paris. The price is fifty cents—postage prepaid. The author takes the ground that the world war is not over, and he deals with reconstruction problems.

German and Scandinavian Books

Can you make use of such books? If so, write to the Book Department about it. We have a considerable number of both. Lists will be furnished on application.

Blavatsky Quotations

Have you a copy of *Blavatsky Quotation Book*? It is drawn in large part from her articles in various periodicals, and other scattered sources. Those who study her works will find it valuable. Cloth \$1.00; paper 50c, from the Book Department.

The Library Book

A book that belongs especially to lodges and public libraries is Mrs. Besant's large volume of some 500 pages *How India Wrought for Freedom*. It was greatly reduced in price and listed at \$1.40. In order to quickly clear all the surplus stock we shall send it postpaid (and the postage is an item) for only one dollar.

Two Excellent Lectures

Anything by either A. B., or C. W. L. is always both so interesting and so instructive that none of us will willingly miss it. Two lectures by the latter that probably few of our members have read, may be ordered from the Book Department,—*Why a Great World Teacher*, and *The Gospel of the New Era*. Price ten cents each—three of one kind for twenty-five cents. These are peculiarly valuable to those interested in Star work, and simply as Theosophical lectures are excellent for all. They are fine for propaganda work among church people.

The Death of Children

The death of children is a thing many people find exceedingly difficult to understand. Why should the little ones be snatched from our arms by the grim reaper? It is hard for mothers to understand that, and to place in their hands a consoling explanation is a work worth while. When C. W. L. wrote *The Other Side of Death*, an appendix soon followed on *The Death of Children*. We have on hand a few hundred copies. The topics treated are, The Story of Two Brothers—A Beneficent Death—The Reason of Death in Infancy—The Happy Child Life [after bodily death]—No Loss of Friends—Do the Dead Grow?—Personations. Excellent for giving to your friends. Single copies ten cents, twenty for one dollar, postpaid.

Panchama Ford Fund

Dear Fellow-Members:

After reading Mr. Warrington's article in the January number of *THE MESSENGER* about the Olcott Panchama Free Schools, and the appeal he there makes for the gift of a Ford motor car to convey the teacher of those schools on her daily round, the idea came to me that instead of waiting for a possible donor to put up the necessary sum, it might be practicable to raise the money by small sums subscribed from the Lodges through a special collection. In this way the Ford would be the gift of the American Section and would be a demonstration of the international spirit of the Society.

I therefore suggest that a fund be opened at Headquarters, to be known as "The Panchama Ford Fund," and that Lodges send in the money thus subscribed at the earliest possible date. I have already suggested this matter to several Lodges, and the fund is already started.

In the event of a single donor presenting the car, the money could be allocated to some other purpose relative to the Schools. As I go from Lodge to Lodge round this Section, I shall make the same appeal and feel sure of a favorable response from this generous and warm-hearted people.

Yours sincerely,

HILDA M. POWELL.

The Organization of Goodwill

Dr. L. Haden Guest, M. C., M. T. C. S., sends out a second bulletin regarding "The Organization of Goodwill." The memorandum is being circulated in many countries, with the hope that local and national societies may be called into being, and further that a loosely federated organization may arise, all of which will give the goodwill principle a definite organ of international action. Space permits of but a few extracts:

We believe it is on the basis of this desire for good will that men should unite for political, social and economic action. But we can go forward to solve the complex questions of our lives, of control of capital, control of working conditions in industry and control of government machinery only if we have a healthy and educated people. We therefore regard certain health and education proposals as fundamental, which, briefly outlined, are as follows:

1. That every community should accept the moral responsibility of maintaining at least a minimum level of physical well-being for all its citizens.
2. That education should be improved and generalized so as to give to all children the opportunity of fitting themselves to occupy any position in the community for which their natural abilities make them suitable.
3. That an intensive study of social hygiene should be undertaken so as to reduce the infant

tile death rate, promote infant health and more actively combat social and infectious disease.

4. That an intensive study of the hygiene of factory, mine and workshop should be undertaken to make it possible to prevent industrial disease. With regard to social affairs we affirm that there rests upon all adults the duty of labour. The child or youth is preparing for service during education and will pay his debt in the future, the old have done their task and have the right to take their rest, helping only with their council and advice. The sick and infirm we must support until we are wise enough to prevent sickness and infirmity. But no other classes of persons can be absolved from the duty of work.

The outstanding economic problems are (1) that of the land which must be used for the service of the whole community and (2) that of industry which must be directed so as to make it a good servant instead of a soulless machine. For the land is the heritage of the nation which dwells upon it and industry exists for service of man, not man for industry.

Dr. Haden Guest further asks that those to whom the memorandum is addressed inform him of what activities, if any, exist in their own town or country which are tending towards the reorganization proposed. He asks also for suggestions as to the formation of local organizations. All those who have any information to offer or who wish further data should address "The Clinic," Pocock Street, Blackfriars, S. E. 1, London, England.

A Theosophical Conference

The Theosophical Society in Scotland has established a Lodge in the old University town of St. Andrew's, and had the good fortune to make such a favorable impression that the Bishop called a conference to enlighten his flock on Theosophy and its relation to Christianity. Quoting *Theosophy in Scotland*—

The Bishop, who presided, carefully explained that the meetings were called in no hostile spirit, but with the sincere desire to understand Theosophy, and asked for questions and discussion after each lecture, so that it might be a real Conference. The intelligent, sympathetic and courteous exposition of Theosophy by the Provost (the Rev. Erskine Hill, Provost of Aberdeen Cathedral) was the result of many years study of the subject, and left us little or nothing to comment on in some of the Lectures. He dwelt on the great service Theosophy had rendered Christianity by bringing back lost spirituality in an age of materialism, spoke in the highest terms of Mrs. Besant, and expressed his agreement with the ideas of reincarnation and karma. Naturally, some points of difference arose, the chief being the nature of Christ, and the uniqueness of Christianity. . . . Some hostility to Theosophy was apparent among the audience, but none from the platform, and the Conference closed on a high spiritual note, and the recognition that the points on which we agreed were more than those on which we differed.

Federation of Southern California Lodges, T. S.

THE Federation of Southern California Lodges, T. S., held its fourth conference on January 7, 1922, at Krotona, California, under the auspices of Krotona Lodge, Krotona Institute and Besant Lodge of Krotona. Thirteen Southern California Lodges and ten Northern and Eastern Lodges were represented, and there were three members from the Indian Section present. In all, the first session opened with 102 T. S. members present, and the late-comers who did not register brought the attendance up to about two hundred.

Mrs. Russak Hotchener, Vice-President of Krotona Lodge, extended to the Federation a most hearty welcome and sincere greetings from the co-hosts, Krotona Lodge, Krotona Institute, and Besant Lodge of Krotona.

After the routine business was accomplished, Mr. De Bit of the Central California Federation told of the efforts made by that Federation to assist the weaker lodges in supplying good lecturers, teachers, etc., through the aid, financial and otherwise of the stronger lodges, all co-operating through the Federation.

It was then decided by the Federation that its Fifth Conference be held at Los Angeles Lodge on April 8, 1922.

The Round-Table Discussion then opened with Bishop Cooper in the chair. Bishop Cooper set the keynote for the Discussion by showing that whereas in the Round-Table of old, men met to discuss ways and means by which the ideals of Chivalry could be advanced, now we meet to discuss ways and means whereby the ideals of Theosophy can be disseminated.

Subject: Practical Application of the Ideals of Theosophy in Relation to Disarmament. *Principal Speaker:* Mr. Henry Hotchener. *Points Made:* Nations are a field for the development of egos and each has its part to play. Men are just commencing to turn from Materialism to Unity and Brotherhood. The Conference at Versailles where a few great statesmen with the ideal of helping both their own nations and Humanity at large, attempted to enact legislation for the millions of laggard humanity was a success in that an ideal was started on its way that will take a century to bring into manifestation. Even if there is not much accomplished in a physical way at these great Conferences for Peace and Disarmament, a great deal of force on the inner planes is released that is bound to have its ultimate affect. If a perfect system of national or international government could be formed by legislation, it could not be enforced upon a laggard humanity in any short space of time. Therefore, the practical thing for every theosophist to do to bring about ultimate Peace and Disarmament is to himself live by the Law of Love, not using force—mental, emotional or physical—upon any living thing. *Points Made by Other Speakers:* Successive inventions of horribly destructive weapons have

been successive shocks to man's long-time notions about the indispensability of War and while at one time he thought that War could not be prevented, now he sees it is frightful and must be prevented. Desire to kill must be removed before we can disarm. We cannot solve the question without going deep into the problem of social and economical justice. War brought out in us the Christ of Sacrifice. Teaching of "My Country, right or wrong" brings about War. If all nations could be looked at as manifestations of "God, the Nation" War would be impossible.

Subject: Practical Applications of the Ideals of Theosophy in Relation to Science. *Principal Speaker:* Mr. Phillip Jones. *Points Made:* Science means "to know"; Theosophy means "to be wise in the ways of God" which is a knowledge of all things. The Scientific attitude divorced from petty personalities is merely "intense desire to know." Scientific method is experiment guided by theory. Even inconsistent theories serve as guides to knowledge until better ones can be obtained. Materialism doesn't follow from scientific research for many great scientists are not materialists. Theosophists should adopt scientific methods of research and present to the world only those facts which have a logical background for they are inclined to be overcredulous in dealing with superphysical worlds. We should not give out facts on illy-prepared ground that only bring ridicule on our Society. We should put forth the idea of Apparent Injustices in the World, Relativity of All Knowledge, Value of Various Forms of Evidence, Scientific Evidences for Theosophy, before we teach the doctrines of Reincarnation, Karma, etc., thereby teaching Theosophy in a scientific way. *Points made by Other Speakers:* We can neither accept or deny statements of fact made by those who have developed faculties beyond our own. We should present our Theosophy to the world by showing its harmony with modern scientific thought. Theosophy should lift the hearts of the world and develop the intuitive mind as well as present only those facts that can be proven scientifically. The Federation should get out a bibliography of those scientific and religious books which correlate with theosophical subjects.

Subject: Practical Occultism in Daily Life. *Principal Speaker:* Mrs. Russak Hotchener. *Points Made:* Practical occultism would be the presentation of Devotional Theosophy to the Mystic type, Intellectual Theosophy to the Occult type, and the Theosophy of Service to the Active type. In seeking God in the beginning of Wisdom or practical occultism, we should tread the Path of the inner, intuitive knowledge to the Self within and the study of outer facts to the God in all Nature. The most important thing in our daily lives is that which we do of Permanency—that which will be carried

into the sutratma, the ego and eventually the Monad. To discover that which is permanent in your daily life, you should "Know Thyself" in relation to the Self Within (The Monad, the Ego and the Personality) and in relation to the Self Without. To study the Personality, divide it into Mental, Emotional and Physical Factors and try to discover how your consciousness works through Attention, Interest, Analysis, Reason and Contemplation. Analyze your physical, emotional and mental reactions to the Within and the Without to find out how much you are building into the sutratma. Are you poised in emotion and imagination in time of stress? Do you do a virtuous act if nobody will know? Do you keep your physical body balanced? Synthesize your virtues and weaknesses and work desperately hard to build in those things that are permanent.

Subject: Beauty as a Factor in Soul Growth. *Principal Speaker:* Mrs. Hector Geiger. *Points Made:* What is Beauty to one is not Beauty to another for to a practical person, admiration for Beauty is considered a sign of mental unbalance. Beauty of Environment does not conduce necessarily to Soul Growth for many souls are sordid who have been raised in a beautiful environment. Ability to create Beauty in Art and Literature does not mean Soul Growth for many creators of Beauty are moral degenerates. That which contributes in Beauty to expansion of Soul is to compel every minute circumstance of life to yield its quota of Beauty to our own development. Earnest search will reveal Beauty in unexpected places. At our sympathetic understanding, beautiful thoughts will awaken in the hearts of others to meet our own.

(To be concluded.)

Lecturer's Report

Claude L. Watson, national lecturer, reports on his work through January, showing effective progress made.

I started the year's work at St. Louis where I spent eight days giving during that time 16 public talks and one members' talk. While there I had the pleasure of delivering two talks under the auspices of the newly organized Colored Lodge which I feel sure will do splendid work in its field.

Denver was the next place visited and during the four days spent there I delivered 7 public lectures and 1 talk to members. One public talk was given at a luncheon of a large Psychology Club and another before the Sphinx Club which is one of the Women's Clubs of the city.

At Omaha my work slackened up a bit and during the six days spent there I delivered 5 public lectures and 1 members' talk.

From Omaha I went to Minneapolis where I spent four days giving during that time six

public talks and one talk to members at which members of the St. Paul Lodge were also present.

At St. Paul I spent four days giving four public lectures.

The month's work was brought to a close at Madison where I spent three days and gave 4 public talks and two talks to members.

Taken as a whole the month was one of the busiest I have yet had while in the lecture field as during the month I visited six cities and gave 42 public talks and 6 talks to members.

The month of February while not starting off quite so strenuously bids fair to be a very busy month also.

Among the Magazines

The Theosophist

For the January "Watchtower" Mrs. Besant recounts the story of the return to India of J. Krishnamurti and his brother, J. Nityanandam, after many years spent in Europe. Some of the leading workers in the Theosophical Society and in the Order of the Star in the East met them at the "gateway of India" and traveled across the country to Madras, and on to Adyar, where a royal welcome awaited them.

Theosophy in England and Wales

The out-standing feature of the January issue of *Theosophy in England and Wales* is C. Jinarajadasa's "Blindness—Its Spiritual Lesson." The February number, just received, has an exceedingly interesting "Outlook," commenting on Mrs. Besant's recent recognition by the Benares Hindu University, where the Degree of Doctors of Letters was conferred upon her; upon the course of lectures given in London by Professor Marcault, of Pisa University; and upon the recent "Heresy Hunt" which is now in progress at Oxford.

The New Era

The New Era is a quarterly review of the New Education, and is published in England, France and Germany. The English edition, whose editors are Beatrice Ensor and A. S. Neill, is published at 11 Tavistock Square, London. The Quarterly is devoted to records of educational experiments in different progressive schools and the January number at hand includes an article (in French), by the psychologist Emile Coué, "L'Autosuggestion et L'Education."

Other magazines received are *Theosophy in Australia*; *Adyar Bulletin*; *Theosophy in India*; *Theosophy in Scotland* (now reduced to an attractive bulletin); *The Canadian Theosophist*.

Secretaries, Please Note

A new directory is in the making, and Lodges will please send in to the National Secretary, 645 Wrightwood Avenue, Chicago; information as to location of the Lodge, time of meeting, and the Lodge Secretary's name and address.

Truth is as impossible to be spoiled by any outward touch as the sunbeam.

Milton.

Financial Statement

Month Ending January 31, 1922

December 31, 1921, Cash on Hand and in Bank.....\$ 4,599.07

Receipts..

Section Fees and Dues.....	\$ 915.28	
Messenger Allotment	99.80	
Messenger Advertising.....	60.00	
Messenger Subscription.....	11.80	
Propaganda Donations.....	77.50	
Special Purpose Donations.....	75.00	
Book Concern Bonds.....	4,640.00	
Exchange Prep'd. by Members.....	1.89	
Interest Income Bank.....	9.03	5,890.30

\$10,489.37

Disbursements.

Sundry Administration Expenses.....	\$ 197.50	
Suspense.....	82.20	
Office Payroll.....	347.00	
Headquarters Expense.....	\$233.15	
Less Sub-rent.....	112.00	121.15
Refund of Dues.....	16.49	
Messenger Printing and Sundry.....	329.68	
Publicity Expense.....	93.00	
Field Organization and Lecture Expense..	473.78	
Book Department Investment.....	4,540.00	
Book Department Sundry.....	3.00	6,203.80

\$ 4,285.57

Publicity Department

Several plans are under consideration for getting our literature into the hands of prisoners.

In some of the prisons a monthly magazine is edited by the prisoners and has a general circulation throughout the prison. A notice in these magazines that free literature, explaining the teachings of Theosophy, may be obtained from this Department would doubtless bring a great many requests for our leaflets from prisoners and the leaflets would doubtless be passed around as long as they hold together.

It has been our experience that when literature is mailed to a prisoner, in a very short time we receive a letter, sometimes several letters from other prisoners asking for our leaflets.

A prisoner in a Western penal institute has organized a study class which meets on Sundays and has a large attendance among the prisoners. A short time ago one hundred of our Publicity Series were mailed in care of this prisoner for distribution at these meetings.

If any of our members who are corresponding with prisoners will send their names to this department, they will be placed on our mailing list. We have the names of a number of prisoners who desire correspondents and we will be glad to furnish their names to anyone who may desire to devote a little of their time to practical brotherhood. In many of our prisons the rules prohibit prisoners from corresponding with women, except immediate relatives and this will prevent them from taking up this work.

During the month of January, the following distribution was made of our literature: The lodges received 1745 booklets of the Publicity Series, and 2517 of the 4 and 8 page leaflets. Of the Publicity Series 1818 were mailed direct to individuals. As it is the practice to mail 3

booklets to each address, leaflets were mailed to approximately 500 separate addresses.

The Department has recently made arrangements to guarantee return postage on all of its undelivered mail and this will enable us to determine what proportion of the mail sent out is delivered.

A number of requests have been received from lodges asking for information in regard to financing the work carried on by this Department. Other lodges have asked whether they could not purchase leaflets from the Publicity Department for use in their lodge. This plan could hardly be followed, as the financial support of all of the lodges is necessary in order to carry on the work over the entire section.

A statement of the receipts and expenses and such other information as may be of interest to the lodges will be made a portion of this report each month.

Following is a statement of the receipts and expenses from September 1st, 1921, to January 31st, 1922.

Financial Statement as of January 31, 1922

Receipts:

Cash on hand, September 1st, 1921.....	\$247.50
Donations from Section:	
Sept.....	\$189.92
Oct.....	157.65
Nov.....	154.75
Dec.....	93.00
Jan. 1922.....	77.50

\$920.32

Disbursements:

Rent.....	\$137.50
Printing.....	260.00
Office Supplies.....	423.07

\$820.57

Balance on hand.....\$ 99.75

W. S. TAYLOR,
Manager.

Publicity Donations, January, 1922

Mrs. Sophie Peck—Port Huron Lodge.....	\$ 1.00
Reno Lodge.....	5.00
Mrs. L. W. Stone—Ackbar Lodge.....	.50
A Friend.....	50.00
Milwaukee Lodge.....	3.00
Albany Lodge.....	2.00
Santa Rose Lodge.....	2.00
Akron Lodge.....	3.00
Gifford E. Luke—Warren Lodge.....	5.00
A Member.....	1.00
Paducah Lodge.....	2.00
Brooklyn Lodge.....	3.00

\$77.50

Have you done "your bit" in helping to raise the capital for our book business? Some lodges have raised as much as \$1000 for investment in the book bonds. Others have not invested a dollar. We need more money. What can you do to help?

BOOK DEPARTMENT, T. S.

Following is a list of books listed in alphabetic order of authors' names. Any of these books will be sent, *postage prepaid*, on receipt of the price given. By stocking up your library now you will help your new book business in getting established. Send your orders to the Chicago office or to the Los Angeles office, (Krotona, Hollywood) according to your location.

SILARCARA, BHIKKU	
Pancha Sila (paper).....	\$.20
Four Noble Truths, The.....	.20
Noble Eight-Fold Path, The (paper).....	.40
SINNETT, A. P.	
Expanded Theosophical Knowledge.....	.30
Incidents in the Life of Madame Blavatsky.....	1.00
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