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## A Letter from Bombay\*

By F. R. J. Gerard

HERE in the East the nations are still seething with trouble. Every country is facing bloodshed again. In India Gandhi, having failed to arouse the lawyers and other educated classes, and finding his campaign among college and school-boys to be of little avail, is now turning his attention to the mob, the unskilled laborer and the coolie, the most dangerous class of all. They know nothing and they are at the bottom of the heap. It will be like setting a match to a dry straw-stack if he once fans them into flame. The Mohammedan difficulties are still serious. Britain has eased the situation by the new terms to Turkey, but trouble-makers are determined to work on the Moslems for all they are worth in order to stir up hatred against Britain. I do not think the religious issue will have much weight in India, but with Greece pounding away at Turkey again and both France and the new Jewish settlement scheme threaten-

ing to oust the Arab and the Syrian from Palestine, it looks as if Asia Minor is going to add some strident screeching to the general world-discord.

It is not at all hard to believe that the Dark Powers, foiled in Europe, are doing their utmost to win out in the East. On the other hand signs are not lacking that the other side is also going to have something to say in the matter. Yesterday Lord Reading arrived in Bombay. He was sworn in the same afternoon and after a couple of days left for Delhi to take up his new duties. His appointment has been very well received on the whole. The objections to his religion have been negligible and he has such a fine record of level-headed judgment and clear insight into difficult problems that he is regarded as the man of the hour. You will be interested to know that before leaving for Delhi he saw one political leader—a certain white-haired old lady who came across from Madras on Sunday night especially for the interview. I understand this was arranged by Lord Chelmsford, the retiring viceroy. It is almost

\*This letter written by Mr. Gerard to Mr. Walter G. Greenleaf, of Chicago, is dated Bombay, India, April 4th, 1921.

exactly four years ago that the same white-haired lady was publicly forbidden by the then Governor of Bombay from entering the province. Times change—don't they? What this interview portends it is of course impossible to say. Mrs. Besant is still writing the leaders in *New India* and is apparently still fully active in the political work. Whether she will plunge in even deeper now that the new Viceroy has come, or whether we shall see her gradually withdrawing remains to be seen.

Sir William Vincent in the Indian Legislative Assembly in April, 1921, said:

Nevertheless, while we are fully aware of the evil potentialities of Mr. Gandhi's Non-Cooperation movement, Government has hitherto restricted the measures against it to the narrowest limits compatible with the maintenance of the public peace. They have always hoped, and they still hope, that the sanity of the people of this country will turn them away from a scheme that can but result in disaster. They have had every confidence that the efforts of sane and moderate politicians would have a great influence on public opinion. This is the view put forward in November last to which one of the speakers referred, and I desire to take this opportunity of acknowledging gratefully the many efforts that have been made by sound and loyal citizens of this country to combat and counteract the mischievous propaganda of the non-co-operation party. I do not know if I shall be doing wrong in naming two persons who have been particularly active in this direction, but I may be excused for saying that I believe that Mrs. Besant and Mr. Sastri have earned the thanks of all good citizens in this country by their courage and patriotism; and when this Assembly finds the Government benches complimenting Mrs. Besant it may take it that the compliment is well deserved.

The third man at my table in this Hotel is a man who has spent twenty-five years in India. He was sent to New York during the war on some secret purchasing business and has some interesting experiences to add to the general conversation. One only has to talk for a while to men such as these two and others that one can meet any day in the East, to get some faint idea of the complications that accompany international dealings. We are apt to think sometimes that all these international affairs could be easily settled if nations would only get the right point of view, but when nations and peoples are as inextricably tangled as these Balkan and Near East nations are, there doesn't seem to be any solution. Claims and aspirations are being made on all sides that are absolutely justifiable and yet impossible of satisfaction, one claim counteracting

another. I tell you, one gets a little different idea of what the work of a Manu means, when he looks into questions like these. It sounds straightforward enough when one reads of the earlier races, but when one gets a "close-up" of racial complications, as one can at the present time, he gets a rather different idea of the work of a Manu. It also becomes evident to the student how the work of the Manu must go hand in hand with the work of a Bodhissattva. One is complementary to the other. Talk for half an hour to this Intelligence Major about the condition of affairs in Asia Minor, as seen from the inside, and you'll recognize that there is only one answer to the racial complications that obtain throughout the whole of Europe and Asia, and that is—a change of *heart*, a different point of view. No laws or treaties or international agreements or mandates will ever settle the problems, the *spirit* animating the various parties must undergo a change. This change can never come from the political movements. No matter how fair, how just, how honest or how zealous may be those who are working for international adjustment, their work will never settle the questions until the warm rays of spiritual enlightenment have begun to thaw out the hearts made cold and hard by the strifes and struggles of the past centuries, and the peoples can cease for a moment from clutching wildly at the illusionary baubles of the smaller happiness, so that they may watch the dawning of a new day of promise, lightened by the Sun of International Brotherhood.

Politicians in all countries are at their wits' end. They have tried everything and yet the day of peace seems further off than ever. Not a single country from Japan in the Far East, to Ireland in the West, is free from internal as well as external strife. Furthermore if you were to visit each country and listen to the claims and demands put forward by the various factions, you would be puzzled to say who was on the wrong side and who on the right, with the exception of one or two special cases such as India and the Non-cooperation movement, and here again we have to recognize that the underlying motive of the Gandi-ites is all right, it is the method in this case that is to be condemned. I mention these things in order to bring more forcibly before you the tremendous part in the evolutionary prog-

ness of humanity that the work of the Bodhissattva plays and how very evident it is that the world is at the point where progress seems impossible until His work in the outer world shall have softened the hearts of men and turned their thoughts upward to the Light. Furthermore we must also recognize that His Coming this time is going to be a very different thing from His last work. We have to recognize the International aspect and the work He will do as it will effect the political adjustments in various lands. I mean that we ought to be prepared to find His work less purely religious than in other times. We see that as Christ, He infused into the young-nations-of-the-West to-be a certain vigor which was to lead to the acquiring of material dominance and power. The intensely *personal* application of the Christian Church doctrines of salvation and the individual heaven gave the western nations the idea of individual self-importance which was the driving force behind national assertiveness. Christianity even today rings with this idea of individual assertion and it is the assertive nations who are the ruling nations today. But the time has come when the stream of power that has propelled the few western nations forward is to be expanded to include the whole of the Race. National aspiration has to become international aspiration, the discordant battle-cries of the tribes have to become subdued and harmonized into chorus, patriotism has to become Brotherhood.

These musings lead me to believe that His work, when He comes, will, for the first few years at any rate, deal mostly with political, social and economic questions rather than purely religious matters. I think perhaps what we have been accustomed to think of as religion will not be the main feature of His activities in the world at first. It seems almost as if a certain softening process would have to be gone through before the hearts of humanity as a whole can permit the rays of Truth to penetrate to the Divine spirit within. I mean that people as a whole have been driven to the extreme of concentration on the outer things of life. Spirituality was never at such a discount as at the present time. And the softening process to which I refer will perhaps be carried out through the media of institutions dressed in very worldly clothes.

Not that I think the purely religious side will be lacking from His work but it will not be confined to such. It is perhaps presumptuous of me to suggest in this way what may be the course of His work, but I feel that only by studying the question and bringing the light of our individual intelligence and intuition to bear, can we prepare ourselves to be of assistance.

In considering the possibly international aspect of His work, we must all bear in mind the question of language. His appeal as a Person to the peoples of many nations will be largely dependent on whether He will speak their languages. Since the scope of a personal work of this nature would be almost too great to be dealt with by Him in Person, we might also expect to find Him working through various organizations reaching the wider fields. Here is evidently the reason for the importance being laid upon the work of organizations allied to the T. S., the new Church, Masonry, etc., but we might expect to find His influence behind other organizations as well. I think we ought to occasionally review these possibilities so that we don't concentrate our attention too fixedly in one direction.

### Helping the Sufferers of Europe

Those who have the inconceivable satisfaction and joy of knowing what The Perfected Men of our race, The Guardians of Humanity, think of the present condition of men in Europe are aware of their grave concern over the situation on that continent. The karma of the world at this time is being laid heavily upon our brothers of those lands. This is no small matter; it is a grievous weight and falls most heavily on those individuals whose karma of the incarnation makes it possible for the discharge to fall upon them. Naturally there are many who share only the general load of misery and grief, with the physical burdens of poverty and heavy taxation. The war combatants themselves were, for the most part, strong, healthy men. If they suffered casualties they were either killed at once or, after more or less agony, recovered from their wounds.

But the great preponderance of suffering has fallen upon the innocent, not upon those more or less responsible for the war or for its horrors! It is those innocent that we especially long to aid.

What tremendous burdens of karmic debt are being incurred today through ignorance and half-cruel neglect that must be left unresolved for the present, to be liquidated in future lives! How different if men would but obey the teachings of the Christ and substitute good-will for hatred!

Be that as it may, not only do children cry for bread and shiver with cold, but the old and the weak are suffering and dying for the want of care as well as for the lack of the necessities of bodily existence.

It gives us deep joy to think that America has given aid enough to avert the karma of cold lack of sympathy, to know that the acme of agony has not occurred because the most obvious sufferings have been assuaged, the most piercing cries

duly heard. You have already given thousands of dollars and sent a multitude of garments to the sufferers.

But our task is not done. Tens of thousands of the underfed and under-clothed have crept away into half-hidden corners, to hospitals, asylums, cellars, garrets. Misery hangs heavily over those lands. We must continue to give!

Theosophists' gifts are of especial value because they know how to charge their gifts with good-will, how to invoke great spiritual blessings upon those who are under clouds of darkness and despair. Your material beneficence must be accompanied by generous and fraternal thought, as it is.

So we beseech you, again, in Their name to proclaim the need and to give!

WELLER VAN HOOK.

## *Great Words Defined in Epigram*

By WM. GEORGE JORDAN

### GOSSIP:

Drunkness of the tongue,  
Verbal vivisection of one's neighbors,  
A conversational conspiracy of ignorance,  
inquisitiveness, impertinence and intolerance,  
Syndicating petty, prying personalities,  
The malaria of meddlesomeness in a community,  
Reports of the vigilance committee of Society,  
Public laundering of private reputations,  
Playing shuttle cock with the personal affairs of others.

### ORTHODOXY:

Wearing a ready made uniform of Belief,  
Thinking along the lines of least resistance,  
The one word adopted as a trademark by each creed to distinguish it from others,  
Keeping in step with the rear guard,  
Comfortable conservatism in the world of thought,  
Fighting on the side of the biggest battalions of Belief,  
Living in an atmosphere of thought guaranteed by Authority,  
Tradition and Respectability,  
Sterilized mental food put up in cans,  
Arrogant assumption of the sole infallibility of one's Faith.

### SYMPATHY:

The imagination of the heart,  
Fellowship of the emotions,  
The instinctive fine brotherhood of the Soul,  
Hearing the unspoken language of another's heart,  
Barometric sensitiveness to another's moods,  
Two sharing the joy and sorrow of one,  
The universal kinship of Humanity, made a fact,  
The Gulf Stream of Love through the waters of the world's misunderstanding,  
The power to feel vividly what one has not experienced.

## Nicholas C. Roerich

**A**MONG the notable arrivals in America recently is Nicholas Constantinovich Roerich, from Petrograd, one of the leading figures in the art world of Russia and the Continent. Mr. Roerich is at present a member of the British Section, T. S., but will shortly be transferred to the American Section, to which he will be a decided acquisition. Not only is Nicholas Roerich a prolific painter, but a poet and essayist as well.

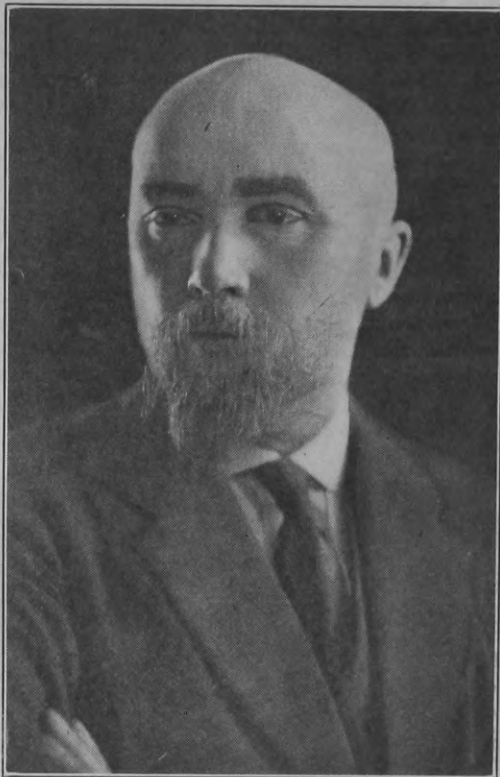
During the exhibition of his paintings at the Art Institute of Chicago, Mr. Roerich was interviewed for *THE MESSENGER*, with a request to give some explanation of his art, and he offered the following:

"I believe we have had too many theories on art. Art is the best propaganda for the real and the spiritual; it comes from the spirit and not from the head and heart. What understanding of botany is necessary when one is going through a field of flowers and enjoying them? Has one understood the flowers,—no, they are simply enjoyed. Enjoyment of art is one of the prizes of the spirit. In that culture of the spirit which is soon to come, art will enter into life, and in the time of true internationalism, art will be the best international language and the best way to Brotherhood.

"I think that now is the big struggle between mechanical civilization and the real culture of spirit. We know that civilized man is not always a cultured man, and that European clothes are not enough to supply spiritual culture."

Narodny, the author of "Mystic Forces in Art," has written as follows of Nicholas Roerich: "Roerich's exhibitions in Boston, New York and Buffalo have created great sensations: the basic principle of his unique art is metaphysical and spiritual. Like Moussorgsky, Rimsky-Korsakow and Dostoyewsky, he is one of the towering geniuses of Russian history. From out of his exotic and symbolic paintings, decorations or scenic works, emanates an air of mental loftiness and idealism that give them a special halo. Like all the great men of Russia, his works manifest a prophetic tendency and deep religious feeling without being in the least didactic. Mr. Roerich's art speaks to us a language without words,

a language that is sacred and universal; it is the language of intrinsic aesthetic symbols, which, like the language of the magicians of the Dark Ages, was meant



**Nicholas C. Roerich**

to perform miracles in everyday life."

Mr. Roerich discloses an unusual appreciation and sympathy for the United States and the national aspirations which he sees expressed here. As he told the members of Chicago Brotherhood Lodge, he feels almost as much at home in America as in his native Russia, because the two great countries are closely akin in spirit. He smiled over the mooted materialism of this country.

"Every man finds what he searches most for," he said. "Life is so complicated,—we are often blind and deaf to the real miracles of life surrounding us. If I look at America from the red spot of materialistic Wall Street, America naturally seems to be only materialistic. But my interest has been in the blue and violet rays in

your national life. I found them and they thrilled me more than the red rays of the dollar. One finds nowhere as many different creeds and churches next to one another as in America. When you attend the meetings of Christian Scientists, Baptists, Unitarians, Theosophists, Spiritualists, you will find their halls packed. They do not go there for materialistic reasons—they feel the call of the soul. People are attracted to the teachings of Blavatsky, Viveconanda, Tagore and others; the country gave birth to Emerson and Whitman. The mechanical side of life has nothing to do with that spiritual side which thrives in the shadow of elevators and steam shovels. The country is great and young,—great and young are its aspirations.

"Only with a true eye and open heart can we grasp the miraculous things which surround us. In pointing out the spiritual

issues of American life I cannot ignore its cosmic nature. In America is being composed a new nation, by means of the quick experiment of mixing the elements of the world. In our very presence is being formed a new social product, a new national soul, which already has the qualities of its inherent ethnic importance. Of all the world projects, this is the most marvelous experiment. Its reality produces realistic ideas of the unions of religious and other universal achievements by means of a future spiritual culture. We know that the spirit of man leads evolution and is gaining impetus with every day. In Russia (and Russia is so closely related to America) there exists a legend of a Sunken City which will emerge again when the proper time has arrived. Who knows,—perhaps the tops of the towers and houses of that Sunken City are rising and becoming visible?"



#### THE LAST ANGEL

*"And the beautiful, ever beautiful  
The terrible, ever terrible  
Last Angel flew o'er the earth."*

This painting is among the Pre-War Group, painted in a prophetic vein before 1914. Mr. Roerich calls it the "Last Angel to fly over mechanical civilization."



# Importance of Recognizing Law

By Kaspar Kar

**I**T MAY be stated as an axiom that will not admit of successful contradiction, that the universe is governed by rigid, inexorable Law. This Law is inherent in everything from the smallest atom to the largest solar system manifesting in the cosmos. There is but one Law, common to all beings; but it has innumerable phases, each phase being dominant on that plane on which it operates.

The manifesting universe expresses nothing but action and reaction. Action set up on any plane in Nature, produces a reaction that exactly reflects the nature of the original action, such reaction being an expression of that phase of the Law that dominates the plane on which it is invoked.

**THERE IS BUT ONE LIFE;** but it expresses itself in myriad forms, the expression in each instance being limited to the nature of the form. The life that is manifesting in one form may believe that it is separate and in nowise related to the life manifesting in another form, but that is only an illusion of the senses. There is never an expression of Life on any plane of Nature, that is not under the dominion of Law, inherent in itself.

**THERE IS AN OBJECT IN LIFE. THERE IS A PURPOSE IN EVOLUTION.** To learn what that object is—to learn what that purpose is, and to co-operate with Nature in its accomplishment, is the only thing that is really worth while.

**THIS UNIVERSE EXISTS FOR THE EVOLUTION OF SOUL, AND SOULS,** and for no other purpose. There are individual souls or egos in every imaginable stage of development, from that manifesting in the tiniest germ, up to the highest Solar Logos.

**THE LAW IS THE SAME TO ALL BEINGS.** It acts and reacts on each being in exact harmony with that phase of the Law that dominates the plane on which the ego is manifesting. When an ego rises from one plane, or subplane of Nature to the next higher plane, certain aspects of the Law become operative in its life that were not operative on the plane below. On the lower animal plane, and overlapping to a certain extent on the human plane, selfishness is legitimately expressed, selfishness being necessary for the development of egoism. But when the animal ego after a long series of reincarna-

tions and consequent evolution, reaches the human stage, it comes under the dominion of certain higher aspects of the Law to which it must adhere, if it would continue its normal growth.

Selfishness, having performed its legitimate function on the lower plane in evolving egoism, is on the higher plane outgrown, and utterly at variance with the Law as expressed on that plane. To hold on to that which is outgrown is to retard the soul's evolution.

The Law permits the ego a wide liberty of action. It can act in harmony with the Law and evolve rapidly, or it can live out of harmony with the Law and bring upon itself a corresponding degree of sorrow and suffering, retarding its growth indefinitely. It can oppose the Law to such an extent as to polarize its forces along the lines of devolution, instead of evolution, tending steadily toward degeneracy, instead of toward perfection.

By opposing the Law, the ego poisons within himself the very source of thought and action, and the downward tendency of the soul is never checked by any power outside itself. Overburdened with suffering occasioned by ignorant violation of the Law, men oftentimes turn in desperation, to try the healing virtues of a better way.

Ignorance alone has lured the world of men onward, into the "Slough of Despond"; enlightenment alone can lead them toward the pathway of perfection. But enlightenment will never come except to him, who, sick and weary of the world's turmoil, seeks with hope and expectancy, a tryout of the Law. For the Law never fails in its appointed task. Its means are always equal to the ends in view; and know, oh deluded man, that no one ever gets out of Life, more than he puts in.

He who deals out misery to his fellow-men, all the forces of Nature so invoked rebound upon himself, and so conspire to make him miserable. But he who seeks to hearten others and to lighten their burdens along the pathway of life, in him does Nature recognize a faithful helper, to whom the awakened forces of the Law respond in never failing bounty.

There is nothing in all the wide world free on Nature's Table. We pay for everything we get, not in dollars and cents, but in Nature's coin, a coin which She

alone receives as legal tender. That coin may not be named in words, but we may each sense it—may recognize it, in every refined emotion, in every upward thought that stirs our soul to action.

Just as Nature demands full payment for everything we get so, with exact measure does She requite all, to whom She stands as debtor. And She is a most pleasing debtor. She never fails.

### Convention at Seattle

The Seattle Lodge extends a most cordial invitation to all members of the American Section to be present in their city for the annual Convention, which begins with a reception Saturday evening, July 16th. The program for the next few days is: Sunday, social entertainment; Monday and Tuesday, convention; Wednesday, entertainment, banquet, and visit to the pageant "The Wayfarer," with cast of twenty-five hundred people. There will be a co-masonic meeting during the week. For all information, write to Miss Louise B. Strang, secretary Convention Committee, at 3821 Alki Avenue, Seattle. The convention headquarters will be Rainier Grand Hotel.

### Miss Poutz

Miss Marie Poutz will sail on June eleventh for England where she will meet Mrs. Besant, and go with her to the Paris Conference. After the Conference, at the President's invitation, Miss Poutz will accompany her to Adyar.

### The Lodge Directory

Although announced in the May MESSENGER that the new lodge directory would appear in this issue, it has been decided to wait until later because so many lodges have their annual election of officers in June. Will each lodge secretary, therefore, send to the National Secretary, 645 Wrightwood Ave., Chicago, the name and address of the newly elected lodge president and secretary?

### Notice

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

### The White Slave Traffic

At the request of The Blessed One Whom I serve, the Master Rakoczy, I am undertaking some work looking, first, to the diminution of the prostitution evil, and, second, to the abolition throughout the world of the trafficking in women. Assistance is very much needed in a variety of ways.

Of course, theosophists will be interested in giving help on the commonly unseen side of things where so much can be done to alleviate inner suffering as well as to suggest wise ways of living and where aid can frequently be given in the liberation of women in duress. Volunteers for help in this phase of the work will be gladly accepted.

But this memorandum is offered for publication in the hope that many sensible and business-like men and women will co-operate with me in helping in the ordinary, physical plane ways of humanity. It is desirable to have helpers in all parts of the world, especially in all the large cities, in all lands. If you wish to help will you not, please, send me your name, with the title, Mr., Mrs. or Miss, and a brief, clearly-worded statement giving some preliminary information as to the means now being made use of by the government under which you are living to accomplish the two purposes named. Please send information as to any printed matter accessible, dealing with the subject.

You may write in any of the Northern, Western or Southern languages of Europe.

There are no general funds available for this work, and money sent will be gladly accepted, carefully expended, and exactly accounted for.

If local bodies, such as theosophic lodges, wish to take up the work for their district, their combined efforts will be gladly accepted; but a member who will play the role of agent for all should be selected to act as secretary and manager of activities. It should not be expected, at least at present, that I shall be able to distribute literature *en masse* or that I shall be able to assist in ways other than purely advisory ones in the activities carried on in cities or lands. At first we must assemble information and then form a simple organization.

This work will be done under the auspices of *The Karma and Reincarnation Legion*.

WELLER VAN HOOK,

7124 Coles Avenue, Chicago, Ill.

May 14, 1921.



## An Australian Letter

(The following letter just received is of such general interest that I am happy to share it with all members.—L. W. Rogers.)

Sydney, March 30, 1921.

My dear Mr. Rogers:

The Convention of the Australian Section which convened on Good Friday closed with the Star activities yesterday. In the evening we presented the Krotona Service which has now been published for everybody to use in the service of the Coming. Bishop Leadbeater spoke and cleared up a point that is too often allowed to remain obscure.

It seems that in the course of the Convention proceedings there were some references made to the Light Bringer who comes in the last quarter of each century. The statement was even made by one of the speakers that perhaps after all the World Teacher would not come in the near future, except in spirit, and that His actual coming would take place in about 1975. The shock of this statement caused some to feel that if this were so they had been wasting their time on an event fifty years off and that they had better quit and get busy on something practical.

Fortunately, however, at the Krotona Service Bishop Leadbeater spoke illuminatingly on the subject, and made the point that the coming of the Light Bringer and that of the World Teacher were quite different events and must not be confused. The Light Bringer is the one who is sent out by the Brothers to bring some fresh statement of truth to the world. There was one such in the XVII Cent., one in the XVIII Cent., and one in XIX Cent. Indeed the one in the nineteenth was none other than our own H. P. B., and if students will look carefully they may without much difficulty discern who were the messengers of the Brothers in the seventeenth and eighteenth centuries.

It seems to be in the Plan to send forth such messengers to add something essential to the world's knowledge century after century, and it may be that the custom will continue. No one can tell. But these appearances of striking reformers have nothing to do with the very infrequent advents of the World Teacher. He comes chiefly when He is needed to help found a new race or subrace and to give to it its teaching and religious setting. It has been twenty centuries since He last made His appearance among men, and it is quite obvious from a hundred indications

that the time is about ripe for His coming.

In the one case—that of the every-century appearances—we have an activity of the executive, or administrative side of the planetary Government, and on the other we have the Head Himself of the teaching side coming forth in person, albeit utilizing as His body that of a specially trained Disciple.

This is a distinction that the Back-to-Blavatsky-1975-Avatar theorists overlook, and it is just as well that we should not lose sight of it. Now that the Coming is each year drawing closer, the issue grows clearer and the symptoms unfortunately become more acute. As I see it the issue is a clear one as between the respective viewpoints of Mrs. Besant and Madame Tingley. I don't care which of the many theosophical societies and orders outside our own in America is under consideration, in this matter they practically all adhere to the Tingley idea and to that extent array themselves under her banner, whether they are within or without her particular party or society. It is in reality the Tingley assertion that has been brought to Australia and it is that same claim that is being both insidiously and openly propagated with great industry in many quarters of the T. S. People have their choice of the Tingley idea or the Besant, and the situation is not to be glossed over, but should be faced in full frankness.

The Convention was quite of the usual kind. The attendance was about the same as we have in America. Dr. Bean was re-elected General Secretary. There was a long discussion about his editing the magazine under the supervision of a committee, and at length the doctor stated that he would refuse to do the work under any kind of a committee and so the matter was dropped. A retiring officer in his report blew a bubble by making a number of unsupported statements concerning the L. C. C. and its fancied connection with the T. S. Bishop quietly and kindly, and under rather difficult circumstances, pricked this bubble until it disappeared into thin air. His conduct was magnificent. No other word comes to my mind.

As to the date of my departure for India: Mrs. Besant has indicated when she would like me to reach India, and naturally I shall not leave here sooner than that time.

Ever fraternally,

A. P. WARRINGTON.

### Proceedings of the Trustees

A meeting of the Board of Trustees was held at the National Headquarters, 645 Wrightwood Avenue, Chicago, May 15th, 1921, there being present Mr. L. W. Rogers, Mr. Charles Weschcke and Miss Gail Wilson. The following resolutions were adopted:

*Resolved:* That a Committee be appointed to examine into the feasibility of reincorporating the American Section under the laws of the State of California in order that it may be possible for the coming Convention to pass upon the matter of eliminating proxy voting.

The chair appointed to this Committee: Mr. E. Y. Blum, Mr. C. F. Holland and Mr. Claude L. Watson.

*Whereas*, the Convention of 1920 referred to the Board of Trustees for investigation and consideration the claim of Mr. Elliott Holbrook in reference to the *American Theosophist*, presented to that Convention by Miss Isabel B. Holbrook, therefore be it

*Resolved:* That Mr. Holbrook be asked to present to the Board of Trustees his view of the matter with the assurance that same will receive the careful consideration that his generous and unselfish support of the Section's magazine justly deserves.

### Vienna's Appreciation

"Action" Lodge, of Vienna, Austria, has been striving to serve the childhood of that city during this time of dire necessity. Almost all the other Sections of the Theosophical Society have endeavored to help. Mrs. Besant mentions the appeal in the April *Theosophist*. A letter of thanks has just come and is here given to the members of the American Section:

Vienna, April 24, 1921.

National Secretary,  
American Section, T. S.  
Chicago, Ill., U. S. A.  
Dear Madam:

Mr. Cordes has received your kind letter of March 5th. It was with a feeling of deep gratitude that we read our appeal on THE MESSENGER. I thank you most cordially for your kindness of sending us the corrected directory of the lodges in the American Section. We have immediately used it to circulate our appeal once more among your lodges. The Theosophical brethren all the world over have supported most readily our endeavor to help the suffering children, so that we hope to be able to open the Home in a few months. Our heartiest thanks go out to the American members who will help our work of love.

With fraternal greetings, I am

Yours most sincerely,

(Signed) DR. RICHARD WEISS,  
President, Action Lodge, Vienna.

### Mrs. Besant in 1913

It is very interesting to read from the "Watch-Tower" in the *Theosophist* of January, 1913, p. 481:

The T. S. is face to face with an organized attack, engineered by the most dangerous enemy that liberty of thought and speech have ever had—The Jesuits. H. P. B. long ago warned us that this conflict would come, and now it is upon us. They work in different lands in different disguises, but aim steadily at one thing—the destruction or distortion of Theosophy. In America, they started a secret organization, called the Universal Brotherhood (*Not openly identical with Mrs. Tingley's U. B.*), and within this the "Besant Union" and cleverly induced theosophists to think that they were working in my interests. Their chief tool has now joined the Roman Catholic Church. In Germany, they are working to secure the predominance of Christianity in the T. S., thus distorting it into a christianizing sect, and making certain its rejection in the East. They use their old weapons—misrepresentation, slander, false charges, all levelled against the leaders of the movement they seek to destroy; and all means are good *ad majorem Dei gloriam*. The 'Black General,' as their head is called, has agents everywhere. Attacks are circulated in many countries, in many tongues; money is poured out like water; one day's post brings attacks from Rome, from Stockholm, from Hongkong. It is very interesting to watch, and one recalls the words of warning that "the devil is come down unto you, having great wrath, because he knows that he hath but a short time." The old record bids men rejoice because it is so; of such combats, the Bhagavad Gita says that they are the open door to heaven. Therefore, the word goes out to all faithful members: "Quit you like men: be strong."

Members are becoming more prompt and careful about sending to National Headquarters their changes of address. It would be of still greater help if in each case the writer mentioned the old address as well as the new.

The loftier my thoughts become the less is there to divide me from the humblest of my fellow creatures.—[Maeterlinck.

## By the National President

### LET US HAVE PEACE

After four years of war, the world was no more desirous of peace than the great majority of the members of the T. S. are now. We have had enough of contention. No matter who is right or who is wrong, the time has come to stop the discussion and get on with the work. Mrs. Besant's official letter, dismissing the petition of "The Committee of Fourteen Hundred," saying that she does not agree with Mr. Wadia's American policy and calling upon all of us to put the past behind us, will make an irresistible appeal to all who really desire peace.

Each one of us, who belongs to the majority, should now set an example of generosity. There should be no boasting of the fact that Mrs. Besant, if I may use the words of the leaders of the opposition, "upholds the administration." There should be no "told you so's," and no "rubbing it in." Just forget it. Do nothing and say nothing that can give a shadow of an excuse for further controversy. Theosophists of all people should be willing to forget that which should not be remembered.

### WHY THE LETTER WAS NOT PUBLISHED

There has been some criticism because the official letter from the P. T. S. was sent out to the members instead of being held for this issue of *THE MESSENGER*. In a personal letter, accompanying the document, Mrs. Besant said she thought that we need not print it in *THE MESSENGER*, but would leave the matter to my discretion. I agreed that it was not necessary to print it in the magazine—hence the private distribution with notice to the lodge Presidents (by her instructions) to read it to their lodges. That should be done everywhere.

### MABEL COLLINS

Not long ago there appeared in this department the information that among other distinguished theosophists Mabel Collins would probably become a regular contributor to this magazine. Her first manuscript is now in hand and will appear at an early date. It deals with her early experiences in investigating the occult and is not only an interesting story but is a valuable contribution to theosophical literature because it witnesses the truth of some phenomena that commonly tax

the credulity of those whose experiences in that line are limited. While Mabel Collins is one of the most widely known writers in the theosophical world, it is seldom that anything from her pen is seen in a magazine and our readers are to be congratulated upon her appearance in these pages. She is preparing several manuscripts, exclusively for *THE MESSENGER*.

### THE BY-LAWS

It seems that when at last the members got to discussing the By-Laws, there was no dearth of contributions on the subject. Some have written personally to approve or disapprove my suggestion that we imitate the English-Welsh system to the extent of removing politics from the Annual Conventions by making a National Council of all the Presidents of local lodges. Still others have suggested modifications of the plan. Personally, I do not particularly care what plan we follow just so it is one that is agreeable to the members. If we only make the teaching and the living of theosophy the main issue we shall get on successfully under almost any plan. It is equally true that if some of us are determined to find fault with everything that is done, there is no conceivable plan that will save us from disaster.

There are some possible improvements in the By-Laws which are so obvious that probably nobody will object to them. As a rule the simpler the form of government and the less there is of it, the better.

Through all the discussion and turmoil of the past year, I have not changed my belief that the best form of democracy is one in which the whole membership holds the authority to elect the head of the organization and then leaves him freedom to manage it, so long as he manages it well.

### THE ENGLISH-WELSH BY-LAWS

It seems almost impossible to write anything these days that someone is not able to misunderstand. I think that every particular thing that I have said or done, for a year at least, has been misinterpreted by somebody but no doubt the large majority of our members have correctly understood. As I have no intention of joining in a controversy, I shall go no further than express my surprise that my *commendation* of the English-Welsh Section By-Laws could have been mis-

understood and that anybody could say that in my article they "were so adversely criticised." In placing my article, in *THE MESSENGER* for November, alongside Mr. Gillespie's article, in this issue on the subject, it seems to me that the points raised are chiefly distinctions without a difference. For example, it is said that my assertion that the Federations elect the members of the National Council is not true, but that they are elected "by the members of the T. S. belonging to the Federations." This is the way it reads in the copy of the By-Laws sent to me a year ago from the English Headquarters in London: "The Secretary of each Federation shall make arrangements for the conduct of a general poll by postal ballot of all attached members belonging to his or her Federation (including unattached members under Rule 22 hereof) for the purpose of electing the National Council," et cetera. I am still unable to see that my statement that the Federation elects the National Council is incorrect.

But why waste time disputing about hair-splitting differences of construction? The chief value of Mr. Gillespie's article is that it presents some of the very excellent things in the English-Welsh By-Laws. Instead of adversely criticising them, I have at different times heartily endorsed

them, and have said in the plainest of words that the American Section can profit by adopting some of the principles they contain.

### THE CONVENTION

The program for the Annual Convention in July cannot be made ready to appear in this issue of the magazine, but it will be found complete in *THE MESSENGER* for July, to be mailed June 25. A rough outline appeared last month so that all members know about what to expect. Any specific information about local arrangements can, of course, be had from Seattle.

Members who have never visited the Pacific Coast will find this a rare opportunity to combine duty and pleasure. Travelers know well that there are few spots of greater beauty than the extreme North-west, with its fine rivers and lofty mountains. The Hudson has its scenic charms, but it becomes somewhat commonplace after one has seen the noble Columbia with its majestic mountains from whose summits the snows never vanish. Seattle itself, built on a series of hills, with the harbor on one side, Lake Washington on the other, and surrounded by the most picturesque mountain ranges, is a city unique in America.

L. W. ROGERS.

### SEPARATION.

*Laugh, beloved,—for the days that seem so long,  
Are hardly noted in the Eternal Song.*

*Sing, beloved,—for the months we spend apart,  
But teach the patience, of the Almighty Heart.*

*Smile, beloved,—years are fleeting things;  
With the Great Plan unfolded, years have wings.*

*Work, beloved,—so shall the work-filled hours  
Free us by night to seek the fields of flowers.*

DELIA TUDOR THACHER.

### DEATHS.

Mrs. Eugenie M. Edwards.....	Krotona Lodge
Dr. Howard F. Wright.....	Krotona Lodge
Peter Nilson Bioernsen.....	Member-at-large
Louis F. Enos.....	Member-at-large
Noah Townsend.....	Glendale Lodge
Mrs. Emma A. Waddingham.....	Seattle Lodge
Alfredo D. Rivera.....	Mayflower Lodge
Harry R. Smallenburg.....	Buffalo Lodge

### Our Publicity Pamphlets

The series of ten propaganda pamphlets which are sent free to interested people always win favorable comment. The following is an extract from a letter just received:

"I wish to thank you for the ten booklets on Theosophy you sent me some time ago. I have read and reread them. Although I am over fifty years of age, I shall endeavor to make use of my remaining years, knowing that here I am building my future body. Your booklets have opened a new way of thinking for me."

It is not only by visible and audible beauty, but also by invisible colors, inaudible sounds, flowing over us ever day, that Nature affects our lives.—[Alida Chanler, *March Atlantic*.

## International Election

In order that the vote of the American Section be counted as favoring the re-election of Mrs. Besant as President of the Theosophical Society for the term beginning July, 1921, 66⅔ PER CENT of the membership must cast votes for her before the returns are made to the Recording Secretary, and these returns must be in Adyar before July.

Members do not realize perhaps that a failure to send in the **PRESIDENTIAL BALLOT** is virtually equivalent to a vote **AGAINST** Mrs. Besant, and the present indications are that unless the ballots are rushed in to headquarters at once the American Section will fail to give Mrs. Besant the required majority. This

will, of course, not be due to any great opposition to her re-election but will be due to neglect or indifference on the part of the membership and a failure to realize the necessity of voting even though there is no opposing candidate.

You are therefore urged to indicate your vote by filling in the blank space provided after the words "Yes" or "No"; then sign your name to the ballot and fill in all the spaces as indicated. Place the ballot in a *separate envelope* plainly marked "International Ballot" and send to the General Secretary, 645 Wrightwood Ave., Chicago, Ill., by return mail.

If you have already voted once do not vote again.

### PRESIDENTIAL BALLOT

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

NO [.....]

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

Sign here in ink.....

Street and Number.....

City and State.....

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

name of your lodge.....

(Only one person should sign the above ballot)

### A Propaganda Idea

A thoughtful member has sent in the following propaganda suggestion, which we print in its entirety:

In the interest of propaganda work I submit the following suggestion to the Publicity Agents of the various lodges, a suggestion which I have recently put into practice in connection with our lodge.

The idea is not new exactly, yet seems to have been little practised. Its educational possibilities, its insistent demand upon the attention of the public must in due time make of itself a power—a power such as the Masters may see fit to use.

Let the Publicity Agent of a lodge enter into a yearly contract with the best newspaper of the city for a one-inch (or more) display advertisement, same to appear once a week, say Saturday. The cost is nominal, as papers usually give the church rate for such. For example, the writer contracted for a rate of \$1.54 for each insertion (one inch). Moreover, he feels he is claiming the thoughtful attention of 1,000 readers each week out of a possible

200,000. *If a cut of our Theosophical Society emblem is incorporated in the advertisement it will attract more attention.* What then shall be printed?

(a) *The best thoughts of our literature*, thoughts which have a "punch." Philosophic gleanings are always absorbed eagerly by thoughtful readers.

(b) Attention can be called to our free literature, tabulating the same and inviting the public to send for it.

(c) Theosophic questions can also be invited. Also the lodge address can thus be kept prominently before the public with occasional mention of special lectures, which of course would be in addition to the regular church notices.

If these little rays of light are flung forth each week into the masses with a prayer that they shall operate for enlightenment—for a call to the colors of the Spiritual Hierarchy, then indeed may the Great Ones, in due time, choose to recognize this as an additional channel for the pouring out of Their love, of which the world has so much need.



## Roger Bacon

**R**OGER BACON, the English philosopher-scientist, was born in Somerset in the year 1214 A. D. He studied at Oxford, and about 1234 went to France to study at the University of Paris, where he took the degree of doctor of theology and received a complimentary title of *doctor mirabilis*. He made extensive research into the writings of the Arab philosophers, using this knowledge in written tirades against the leaders of the Dominican and Franciscan orders, who, at that time, dominated the philosophical world of Europe. Bacon returned to Oxford in 1250, but got into difficulties with the authorities over his dealings in the magic arts and his activities were practically suspended until Pope Clement IV commanded him to finish his three treatises,—*Opus Majus*, *Opus Minus* and *Opus Tertium*, for his inspection. After the death of Pope Clement, Bacon was thrown into prison for fourteen years. Shortly before his death he was released, and is supposed to have died about 1294 A. D.

The *Opus Majus* was one of Bacon's important works, wherein he treats of the four causes of error, the *offendicula*,—citing them as: authority, custom, mass opinion, and the concealment of ignorance under the pretense of knowledge. These *offendicula* have been related by writers to the *Idola* of Francis Bacon. Likewise, Roger Bacon's treatment of the subject of speculative and experimental sciences is highly suggestive of Francis Bacon.

In view of the above, the following excerpts from recent issues of the Chicago Tribune will be of interest to the entire philosophical world, and particularly to theosophists:

Philadelphia, Pa., April 20.—The first public explanation of the key discovered to the cipher code used by Roger Bacon, the thirteenth century philosopher-monk, which has revealed that Bacon knew of the telescope, microscope, and scientific facts hitherto supposed to have been unknown until centuries after his death, was made here tonight before the College of Physicians and Surgeons.

Addresses were made by Wilfrid M. Voynich of London and New York, owner of the Roger Bacon manuscript in which the key to the code was found; Prof. Romaine Newbold of the University of Pennsylvania, who is working on the cipher, and Prof. C. E. McClug, also of the University of Pennsylvania, who is assisting Prof. Newbold.

At present it is only possible to conjecture about the extent and importance of the discoveries, Prof. Newbold said, for the art of reading the cipher is yet in its earliest stages, and it is not certain that the whole manuscript can be read, but a study of the drawings alone proves their importance.

### Four Great Topics Touched

"The manuscript falls in four divisions," Prof. Newbold continued, "dealing respectively with plants, the heavenly bodies, the generation of animal life, and the preparation of drugs. The common link connecting all four is probably Bacon's interest in the prolongation of human life.

"Plants are discussed because of their medicinal properties; the stars because they determine man's character at his birth, and influence him throughout life; embryology because of the bearing upon later life of all factors influencing conception, and pharmacology because drugs are essential to the cure of disease.

"The evidence of certain discoveries is found in the drawings of the second and third sections.

"A drawing in the second section, the late Prof. Eric Doolittle asserted, was a drawing of a nebula, and he declared the man who drew it must have had a telescope, as he correctly depicted features invisible to the naked eye.

### The Concave Mirror

"The legend attached to this picture says the object was seen in a concave mirror, and gives its location in the sky. The location is that of the great nebula Andromeda.

"This is the first record of the use of the telescope.

"The embryological section contains thirty-one drawings. As a rule they are symbolic, for Bacon was unwilling to draw objects recognizable by the casual observer.

"But there are drawings which so accurately portray the actual appearance of certain objects that it is difficult to resist the inference that Bacon had seen them with his microscope. It is possible that the decipherment of the text may reveal unsuspected meanings in the pictures, but at present the interpretation I have put upon them seems obvious.

### Tiny Things He Told of

"Such are the spermatozoa, the body cells, and the seminiferous tubes, the ova, with their nuclei distinctly indicated.

"The spermatozoa were not again seen after Bacon until they were rediscovered by Hamm and Leeuwenhoek. It seems impossible to doubt that Bacon was the first to discover these important structures.

"The symbolic significance of the drawings is as yet imperfectly understood. It relates in large part to Bacon's belief that the soul lived in the stars before birth and returned to the stars after death.

"There are some drawings which possibly express symbolically the multiplication of cells by fusion and the fertilization of the ovum by union with

the spermatozoa, but these interpretations are uncertain and are expressed with reserve.

"Bacon sketched with amazing accuracy the fundamental principles of mathematical physics as we conceive it today. Only less amazing is his intuitive grasp of the principles of philology and of the textual criticism; his diagnosis of needed reforms in education, of the necessity of endowing research work, of his forecasts of the development of medicine in the direction of hygiene and preventive medicine, and of the application of chemistry to physiology, agriculture, and industry.

"The drawings which accompany the Voynich manuscript prove that the author possessed both the telescope and microscope or lenses of considerable power.

"That Bacon was the author of the manuscript possessed by Mr. Voynich is proved by the fact his name is written in cipher on the last page. The key to the cipher is also written on the last page, partly in Roman, partly in cipher characters."

#### Long Researches Made

Mr. Voynich told of his researches which led to the discovery of the manuscript, saying he was compelled to read the biographies of several hundred persons to find one which shed any light upon it. This concerned John Dee, who Shakespeare said "had volumes he prized more than his dukedom." Dee, it appears, came into possession of the manuscript now owned by Mr. Voynich.

Mr. Voynich pointed out that among the persons who were influenced by Roger Bacon through the medium of John Dee, was the great English philosopher, Sir Francis Bacon, who lived three hundred years later, and who is believed by some persons to have been the author of works attributed generally to Shakespeare.

The reason given for Roger Bacon's reticence about his discoveries is that both in England and France, in which countries he lived [1214-1294,] he feared persecution for "witchcraft." By some students of the ciphers he is held to have possessed the greatest mind in the history of human life.

Philadelphia, Pa., April 21.—Alchemists who for 600 years sought to find in Roger Bacon's cipher writings the secret of turning base metals into gold were the victims of a hoax, declared William Romaine Newbold, professor of intellectual and moral philosophy at the University of Pennsylvania, before the general meeting of the American Philosophical society here today.

Bacon, he contended, hid under a nonsensical jargon of alchemists' terms a marvelous storehouse of scientific knowledge.

Dr. Newbold told of his two years' labor to decipher the code Bacon used.

As a result of the revelations made by the 800,000 word manuscript, scientists have declared Bacon had remarkable knowledge of mathematical systems conceived today, and had not the discoveries made by him remained unknown to others until rediscovered hundreds of years after his death, science would have been just so much in advance of its present state.

#### Explanation of the Cipher

"Bacon conceived the idea of expressing every

letter of a word which he wanted to write in cipher by a syllable and building the syllable into a new word," he said. "For example, if the letter 'C' is represented by 'GR,' 'A' by 'AD,' and 'E' by 'ED' the word 'Graded' would spell 'Cat.'"

"The principle cannot be used in this way because, first, every word will be represented in cipher by twice as many letters, and second, no words can be used in cipher except those of an even number of letters. To meet these difficulties Bacon lays down the rule that successive syllables must end and begin with the same letters, doubled letters being dropped. Thus 'Cat' may be spelled in the Bacon cipher as follows: 'Go-ol-d'; dropping the double letters, one gets the word 'Gold.'"

#### No Wonder Secret Was Kept

"In reading the cipher you double every letter except the first and last and thus discover the syllables which spell the word. But it is seldom possible to find syllables which fulfill these conditions and yet spell a new word when arranged in the order of letters of the original word like 'cat,' for example. 'Cat' may also be spelled 'ar-rk-da,' and the syllables may be rearranged into the word 'dark,' but when 'dark' is translated the word 'cat' will reappear as 'tea,' the order of the letters being disarranged. These are the principles Bacon used.

"There are 484 possible combinations of the letters of two twenty-two letter alphabets, taken two by two. Bacon makes every one of the 484 represent a letter of his alphabet and with them spells his words in Latin in the way indicated above. He disarranges the underlying text as little as possible and it usually is still recognizable, but frequently it is disarranged so much that scholars probably never will agree as to how it should be reconstructed."—[A. E. D.

#### Books for Wounded Soldiers

Dr. J. S. Rene, surgeon in charge of the U. S. Public Health Service Hospital at Arrowhead Springs, California, writes: "These books are being circulated and are doing much good. Some of the patients are sending for other books, and present conditions seem to be very favorable for the study of Theosophy by a number of our patients, who, I believe, will remain fervent theosophists after leaving this hospital." Because of the notice in THE MESSENGER for March, Dr. Rene received ninety-one books on Theosophy and a number of small leaflets.

Miss Ethel Barbour, who is taking charge of the distribution of these books at U. S. P. H. Hospital No. 26, Greenville, S. C., has also received a generous response to this appeal and writes: "Books and pamphlets have been pouring in from all over the country but not too numerously."

# THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY

## Notice of Thirty-Fifth Convention

The convention of 1920 ordered that the annual meeting of the Section for 1921 should be held in Seattle, Washington, therefore the following notice is given:

The Thirty-fifth annual convention of the American Section of the Theosophical Society is hereby called to convene in the City of Seattle, State of Washington, on Monday the 18th of July, 1921 at 10:00 o'clock A. M. in Rainier Grand Hotel for the election of certain officers and the transaction of such other business as may properly come before it. This annual convention will adjourn from time to time until its business is finally finished and may hold any of its subsequent meetings as it shall elect.

The present incumbents of the elective offices whose terms of office expire upon the election of their successors are: George H. Hall, Vice President; C. F. Holland, Carlos S. Hardy, Charles Weschcke and Miss Gail Wilson, members of the Board of Trustees; and E. Y. Blum, member of the Judiciary Committee.

Under the by-laws of the Section, every member is entitled to vote in all conventions either in person or by proxy.

### IMPORTANT TO MEMBERS

Please, each of you, whether you intend to be present or not:

1. Sign the proxy on the form below, inserting therein the name of any person whom you may desire to act for you at said convention.
  2. Cut off the said proxy and mail the same immediately to The National Secretary at 645 Wrightwood Ave., Chicago, Ill., with the word "PROXY" marked on the envelope. *Put the proxy alone in the envelope.*
  3. Notify by letter the person whom you may choose as proxy, of your action in so doing.
- You are asked to comply with the above immediately, whether you expect to be present or not. This will in no way prevent your voting in person if you are present at the convention, and will insure the necessary quorum.

Faternally,

BETSEY JEWETT, *National Secretary.*

By order of the National President.

### PROXY

KNOW ALL MEN BY THESE PRESENTS, that I, the undersigned, a member in good standing of the American Section of the Theosophical Society, hereby appoint

.....with full power of substitution in the premises, to be my proxy, to vote in my name in the thirty-fifth annual convention of the said Section to be convened in the year 1921 and in any adjournment or adjournments thereof, and to act for me in said convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof. All previous proxies are hereby revoked.

Given under my hand and seal this.....day of....., 1921

.....(SEAL)  
(Write name plainly)

Member of.....Lodge, located at.....

(or state if member-at-large).....

### Educational Work

An educational suggestion sent in by Mr. A. S. Conant, of Boston, is here printed because it sets forth an ideal towards which members and lodges can strive in their class work. He proposes:

To organize at Headquarters a branch of the Publicity Department which would prepare lessons or lectures for open or closed meetings of the lodges, or for members-at-large, which would represent the work of the best minds of the Section, and which would give the lonely member-at-large, or the small isolated lodge, as well as the biggest lodge in the Section, a chance to share in the best thought in the Section. If such a work could be carried on as, for instance, is carried on by some of the great correspondence schools and religious organizations, it would turn the entire Section into a great Theosophical University, where each member that was interested could obtain not only a good basic understanding of the principles and teaching of Theosophy, but also a good understanding of how best to present that knowledge to the world. Is it fair to the members of a small lodge to force them to rely upon their own talent, or to leave the isolated member-at-large struggling along on his or her own resources, or, in the case of the larger lodges, to leave the work in hands which may be willing, but are often weak, when there is so much talent in the Society as a whole? Would it not be fairer to provide a channel through which the talent of the Society could flow into every part of the Section? To illustrate:—take the Christian Science church. The little church struggling along in some small place draws its service from the same source as the largest church in the land. That little church is entitled to, and receives, its share of the best thought in the movement, and I think it is largely due to that fact that the growth of that movement has been so great. If that little church is kept within certain limits in its teaching, it is amply compensated by the quality of that teaching. Com-

pare this little church I use as an illustration with the little Theosophical Society lodge. You know what some of the meetings are, and how haphazard are some of the teachings; an evening of this, an evening of that, a little of something and not much of anything. I know there are exceptions. I think it quite likely today that a lodge could send to Headquarters and get some lectures to read, but that is not my idea. It is to have regular courses drawn up which would cover various phases of Theosophy and which, let us say, would offer a choice of several well-balanced programs for a year's work. If that were done, you could send any stranger to any lodge using a course with the confidence that he would hear the best the Society had to offer. Then when a new lodge was chartered, you could give it a course suited to it, and feel that not only would the interest be sustained, but that the lodge would grow to be a force in the community. We are out for progress, and must use progressive methods. I do not feel that the Society has any right to charter a new lodge, or accept a new member unless it is willing and able to stay and to stand with them in the fight for higher things.

### The Messenger and Our Books

Two interesting suggestions by a member regarding our chief channels of propaganda have been sent in:

I am much in favor of an enlargement of THE MESSENGER, if it can be got before the public in a more interesting and enlarged form, like any other magazine, and made thereby to pay for itself instead of costing the T. S. so much.

I am also strongly in favor of some method of getting Theosophical books into the libraries, as one of the members suggested, in a recent letter published in THE MESSENGER, and into the book stores. The publications are now far too difficult of access to the general public. It was by the merest chance that "Light on the Path" fell into my hands five years ago and brought me into the T. S.

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### SPECIAL NOTE: DO NOT FILL IN THIS SIDE

#### PROXY BY SUBSTITUTION

(This side to be filled in by the holder of proxy in case he has to be absent from convention.)

\* \* \*

I hereby appoint.....to represent me in 1921 convention and to exercise this vote thereat with full power of substitution.

(Signed).....  
Original Proxy.

## Suggestions on By-Laws

### MR. L. W. ROGERS AND THE BY-LAWS OF THE ENGLISH SECTION.

Dear Editor:

As one who had his share in the framing of the By-Laws of the English-Welsh Section, T. S., which were so adversely criticised in the November, 1920, issue of the Messenger by Mr. L. W. Rogers, I ask space to correct the numerous misinterpretations contained therein.

If not corrected, these mistakes will seriously prejudice the members of the American Section against what is without doubt, and largely owing to the conscientious efforts of the English General Secretary, Mr. Bailey-Weaver, the most representative and democratic system of management in the T. S.

For brevity's sake, I shall first give a skeleton description of the English Sectional By-Laws and then deal in some detail with incorrect assertions and implications.

The Rules of the T. S., in England and Wales, provide for the management of the Sectional affairs by:—

(1) THE GENERAL SECRETARY who is elected annually by the National Council.

(2) THE EXECUTIVE COMMITTEE of thirteen members in addition to the Gen. Sec. and the Treasurer who are ex-officio members. Candidates for the Executive Committee need not be all members of the National Council which elects them and delegates to the E. C. such powers as it thinks fit.

(3) THE NATIONAL COUNCIL of some fifty members, which is elected every two years by the members of the various T. S. Federations. The Council deals almost entirely with administrative affairs, and is in effect, the Sectional House of Parliament. Nominations for it come from the Lodges.

(4) THE ANNUAL CONVENTION: This, however, is now a purely academic body which in 1916 was bereft, *by Convention itself*, of all administrative responsibility and thus left free to devote itself to the discussion of ethical and spiritual problems. Convention may discuss and recommend but it has no actual power to enforce. Authority and power was surrendered by Convention because it was realised that an annual gathering of such a description could never be either democratic or representative.

(5) THE T. S. FEDERATIONS: These bodies of which there are five, conduct all the Sectional elections *by postal ballot*, results being sent to the General Secretary to be declared. They are formed of Lodges and Centers in such groupings as may be called for by transport facilities and the special work they may be formed to carry out. They can discuss any subject, and have the right, in common with the Lodges and members, to recommend or send to the National Council for discussion any matter or measure, the acceptance of which is likely to benefit Section, the T. S. or Humanity.

They are autonomous, subject to the By-Laws of the Section.

I will now deal with the specific assertions and implications in "News from England."

(1) That "Respect for constituted authority" impels the members of the English to accept without question all decisions of the National Council.

Answer: During the last fifteen years at least, the English By-Laws have been altered almost every year, and in many cases the initiative has been taken by the Lodges which regularly exercise their rights in this manner. Alterations are also discussed in the Lodges and results forwarded to the National Council for its guidance in coming to its decisions.

(2) "The National Council corresponds to our Board of Trustees in the American Section."

Answer: This is entirely at variance with the facts. The National Council of some fifty members is composed of representatives from each T. S. Federation in the ratio of one to each fifty members or part thereof over twenty-five. The Council is elected by *Postal Ballot, as there is no Nomination Committee and no Proxy Vote in the English Section.*

The National Council is, in effect, the Sectional House of Parliament, and it has not the remotest resemblance to the American Board of Trustees.

The only body remotely resembling the American Board of Trustees is the Executive Committee of thirteen, which is *elected* by the National Council for each year, and whose members need not all be members of the National Council.

But the *Executive ommittee* has no power to alter the *By-Laws*. In fact its powers and privileges are determined by the National Council, and it must submit a report to the Council at each meeting.

(3) "The National Council *selects* the Executive Committee from its members."

Answer: The National Council does not. It *elects* the persons most suitable and capable, whether they belong to the Council or not.

(4) "These Federations elect members to the National Council. . . ."

Answer: The Federations do not. The National Council is elected, not by the Federations as such, but by the *members* of the T. S. belonging to the Federations, including members at large residing in the Federation area. And the elections are conducted by the Federation officials.

(5) "There is practically nothing which the National Council cannot do."

Answer: The National Council is compelled to meet at least quarterly, at which meetings members may be present but can take no part. It must publish the Agenda complete one month previous to each meeting and its decisions as soon as possible after each meeting.

Lodges may send in resolutions to be discussed, and any attempt to overstrain its powers would be dealt with at the Biennial elections, which, be it remembered, are conducted by the Federations which are in direct contact with the electorate.

(6) ". . . it may reverse a decision of the annual convention."

Answer: This is entirely inaccurate, because Convention has no power to enforce its

decisions. It can only recommend.

The National Council, as the Governing Body, can, by a two-thirds majority "disallow," in other words, refuse to discuss or apply a recommendation of Convention. But all such actions must be placed on the Agenda and discussed at the meetings of the Council. They are also subject to action on the part of the Federations and the Lodges on their volition.

- (7) The National Council can "amend the By-Laws at any time."

Answer: The By-Laws can only be altered after due notice has been placed on the Agenda of the meeting at which such amendment is to be discussed, which Agenda must be published one month previous to such meeting. The decision is further subject to discuss in the Lodges.

- (8) "The Executive Committee" has power to ask and enforce the resignation of any F. T. S. who may prove undesirable.

Answer: This By-Law is entirely illegal, as it conflicts with the Constitution of the T. S., and could no more be enforced in the English Section than the provision of a similar nature which the Administration tried to force of Convention last July.

I would point out in conclusion that as limitations of space prevent my dealing with this matter as fully as it deserves, that it would be only fair not only to the English Section, but also to the American Section that the "Rules of the T. S. in England and Wales" be published in full in the Messenger. As a member of both Sections I make this specific request in the name of brotherhood and fairplay.

Signed HUGH R. GILLESPIE.

Krotona, 8th March, 1921.

#### FROM HENRY TALBOT, BOSTON

As to the directorate, would it not be better that the head of the T. S. should be an inspirational leader only, with no political power but that of vetoing any action of the executive that he believed to be against the higher interests of the Society. He might be ex-officio member of all executive and convention meetings but have no vote. If he cannot sway the convention or executive to his point of view by intelligent argument or the influence of his character he is not fit to be leader. He should be the head of the T. S. and do the thinking for it. He might be elected for three years by direct vote of the members, on a ballot mailed to Headquarters. The member on the nominating ballot having the largest number of votes should be considered as elected to the position of head of the Theosophical Society, American Section, and be International General Secretary.

The title National President does not seem under the international conditions a suitable name even if legally necessary. If that is a necessity now, it can probably be overcome by reincorporating in another state. General Secretary is not a suitable name for the head of a concern. He should have no secretarial duties except in this case those relating to international affairs.

The executive body should be the hand of the

society, to carry out the will of the members of the Theosophical Society as expressed at the convention and by resolutions forwarded from the different Lodges.

The executive body might be all the presidents of the different Lodges, ex-officio, working through five directors, chosen by them from their body. They would act through the National Secretary.

The National Secretary, the Treasurer, and the Editor of the MESSENGER, should be appointed by the executive body and represent the members of the T. S.

Five Trustees might be elected by direct vote of members by mail, as for head of T. S., for five years; one to drop out each year, and another elected by direct vote. Their function would be to hold all property of the Society in trust for the T. S. and use it according to direct vote of the members, confirmed by another vote six months later.

All the annual voting could be done once a year on one ballot, in February or other suitable date.

Any official should be removable by direct vote of the members confirmed by another vote six months later. All votes should be settled by a mere majority of those voting. Those who do not vote are entitled to no consideration whatever.

The By-Laws should be very simple. They should be written in plain English which any member can understand, and be free from legal phraseology which many people do not understand.

The annual convention should be for spiritual uplift and general discussion for the welfare of the World.

#### FROM HAROLD C. STOWE, BROOKLYN

Regarding suggestions for revising our By-laws, it is clear that we want to remove politics from our Conventions. They should be meetings for discussion of methods, for hearing broad and constructive lectures and for receiving new inspiration to take back to our lodges.

We can do this by electing all officers by a letter ballot which shall officially close at 10 a. m. of the first day of Convention, and the vote canvassed by tellers, and the result announced on the following day. The votes counted may be considered as the number of proxies represented at Convention, thus complying with the law. The only objection to a letter ballot is the expense involved in taking the vote of eight thousand members. This method is used by the Am. Society of Civil Engineers and other bodies, and works well.

The suggestion of forming a Theosophical Council, composed of the Presidents, ex officio of all lodges, is a good one. Letter ballots of a body of 200 members could be taken at any time without great expense. Let the Council, in January of each year, act as the nominations committee and the letter ballot of members follow in May. Let the Council also decide all changes in the By-laws, by letter ballot, twice a year, say in October and April. This would remove all strife from Conventions. Any member could introduce resolutions at Convention, but they would be referred to the Council for action at the next stated ballot. The Council



would have similar powers to our Representatives in Congress, who make our laws.

The minority objects to the proxy system, because the other party captures a majority of the proxies and often a few members hold enough to control the result. Another possible danger is that some silver tongued orator may stampede the Convention into rash and inconsiderate action. In one of our Conventions, with about 75 members present, a vote was passed giving away \$10,000.00 of the Section's property. The writer, as one of the Trustees, notified them that he would not feel justified in carrying that vote into effect, until it had been submitted to a vote of the entire Section. Now all these objections are met by the proposed letter ballot of all members, and by passing on to a representative body like the Council, all other questions of business and procedure.

A larger Board of Trustees is advisable. Suppose, for example, the Section be divided into seven geographical districts. The Headquarters district to have approximately 3-9 of the membership and each of the other districts, six in number, to have 1-9 and one Trustee selected from each district, except that the Headquarters district would have three, to be called Resident Trustees, making, with the National President, a total of ten Trustees. The Resident Trustees and the President would act as the Executive Committee of the Board, supervising all business and financial matters and decide the routine and local questions, while the larger matters affecting the whole Section would be decided by the full Board.

The above changes could be easily made in our present By-Laws, by rewriting Sections 3, 4, and 5 of By-law 6; Section 2 of By-law 7, and By-law 14. It would cancel Section 9 of By-law 6; Section 4 and part of 5 of By-law 8 and Sections 7 and 8 of By-law 12. We would retain all the excellent safeguards of our present By-laws, which were carefully drawn six years ago under advice of eminent legal counsel.

#### FROM S. H. CLEAVER, PHILADELPHIA

I have been wanting to write about the changes I think ought to be made in the By-Laws of the American Section.

First: The part allowing 60% of the nominations for the National President should be crossed out as not democratic. It doesn't allow fair play for the nominees.

Second: The offices of Vice President, Secretary, Treasurer and Trustees should be elected by the members the same as the National President to insure the cooperation of the section and to insure democracy in the section, as well as to make the section affairs democratic in practice as well as in print.

Third: The proxy system is in no way democratic, it is anything but representative and if the members are to be democratic they must act democracy. There are no two persons who reason the same on the same topic and for this reason one can never truly represent another. There is only one way in true democracy and that is the initiative and referendum. We must have this to get the real majority of opinions of the members in the section in a given matter. If we are to cooperate for the benefit of the American Section and incidentally for the benefit of the world we must be acquainted with the facts and if any part of the whole is to be represented the part represented is not acquainted with the facts because they are not present to get acquainted. We must have the knowledge wherewith we can be conscientious entities, all doing our little part in the great scheme of things. How are we to learn to be self dependent individual workers if we are going to wait until some one tells us what they have done for us and what we are supposed to follow on with the work we know nothing about? If Theosophy is to teach the world how to do things we must be up and doing and not hang onto antiquated methods long since proved to belong to a dead and deserted past. We must be up to the minute.

Fourth: Why should a lodge bear the name of the locality in which it is organized? If the members composing the new lodge wish it well and good, but if they have their mind to some other name they are restricted by this section. Some people while they live in a certain place do not like the name of the place and consequently would not care to name something they revere after that which they do not like. Furthermore there are too many lodges of the same name. This is confusing and especially if the state is left off. There should be only one lodge for a given name and only one. The lodges could be better kept track of and when one talks of a certain lodge there is no mistaking what lodge is meant.

## RECURRING EARTH LIVES—HOW AND WHY

By F. MILTON WILLIS, F. T. S.,

Former President of San Francisco and New York Lodges, T. S.

This is the initial volume of a new and important series of books by Dr. Willis entitled "Sacred Occultism Series," some of the titles of which are: "The Spiritual Life and How to Obtain It;" "The Truth About Christ and the Atonement;" "The Return of the World Teacher;" "The Mystery of the Self and the Houses It Lives In;" "The Occult Meaning of Prayer and Some Great Symbols."

It is a straightforward little book, an attractive presentation of Reincarnation, quite suitable to recommend to any inquirer, and it will do much toward ushering in a reasonable theory of life and aiding spiritual development. Contains appendices on "Intervals between Incarnations" and "Special Historic Instances."

**\$1.25. Discounts offered lodge book-concerns.**

Send for a descriptive circular.

E. P. DUTTON & CO., : : : : : 681 Fifth Ave., New York

## Among the Magazines

In the April *Theosophist's* "Watchtower," our President takes two occurrences in our international family to point out two verities. First, instancing the severe criticisms meted out to "Action Lodge" of London for holding a "Memorial Meeting for Terence McSwiney," she reiterates the well known fact that a position taken by one member or one Lodge in no way binds the Theosophical Society, and further states "How often have many of us said that in honouring a man who died for his convictions, we did not necessarily agree with the man intellectually; we might utterly disagree with him, but we might honour the moral strength which 'made the supreme sacrifice' rather than betray his convictions. He may have died for an error, he may have sacrificed to a false God, but his character has grown while his head has betrayed him." The *Theosophist* prints the addresses delivered at this meeting by Lady Emily Lutyens, Dr. Haden Guest, and Mrs. Despard so that members may see how definitely these speakers put the essential view, not committing themselves to a view on the political side.

The second point she emphasizes is occasioned by the fact that some members of the Sydney Lodge, Australia, while inviting to its platform priests and bishops of the Liberal Catholic Church, refuse to print their ordinary courtesy titles on the syllabus. "Now a Lodge," she states "need not ask any particular person to lecture on its platform; but if it does invite him, it is bound to put his name on its syllabus with whatever adjuncts are used in his religious or social community."

*Theosophy in England and Wales* for April gives to its readers a vivid picture of health conditions in Vienna in "Conditions of Life in Central Europe" by Dr. Haden Guest, who has spent many months in the service of famine stricken Europe. Eva Martin writes on "The Fighting Man's Faith," illustrating her points with verses written by the men at the front. In the "Official Notes and Notices" is announced Mrs. Besant's coming visit to England and the four Sunday evening public lectures to be given by her in Queen's Hall, London, June 26, July 3, 10, and 17. Announcement is also made of the recent election of national

officers.—General Secretary, Major D. Graham Pole; Treasurer, Capt. Robert W. Ensor. On the executive committee are noted the names of J. Bibby, D. N. Dunlop, Mrs. R. W. Ensor, and J. Krishnamurti.

*Theosophy in Scotland* tells that their national convention will be held June 11th, with Mr. Sinnett presiding. The Scottish Section had hoped to have Mrs. Besant present but as she will not sail from India until June 4th, this is impossible. The Theosophical Fraternity in Education for Scotland held its convention at King Arthur's School, Musselburgh, April 9th to 12th.

The Toronto Lodge is building its new headquarters, according to *The Canadian Theosophist* of April 15th, and expects the building to be completed by July first. The main hall will seat five hundred, and there will be commodious class rooms, library, offices, and shrine room.

On the editorial page of the April *Herald of the Star*, J. Krishnamurti writes in his fine simplicity of True Internationalism. The magazine is publishing in serial form Mrs. Besant's "Secret Societies and World Unrest," and this issue also contains "A New Consciousness" by W. Ingram; "The Voice of Jerusalem," by S. L. Bensusan; and "The Eternal Journey" by Maynard Greville.

The majority of the pages of *Theosophy in India* for January and February are given over to the General Secretary's report for the year 1919-1920, a report full of interesting ideas, experiments and work accomplished.

In the *Occult Review* for May, Hereward Carrington writes on "Experiments upon the Aura, Old and New," and in this issue appears the second chapter of John Spencer's "Occultism—True and False."

The National Headquarters is the recipient of several copies of the weekly edition of *New India*, the organ of Mrs. Besant's national activities in India. It is a twenty-four page newspaper, many of the columns being from her pen. Other T. S. workers' names are noted as being active with her.

Other magazines received: *The Message of Theosophy*, Burma; *Theosophy in New Zealand*; *Reincarnation*; *Revue Theosophique*, France; *Teosofisk Tidskrift*, Sweden; *Theosophia in Bulgaria*; *Bulletin Theosophique*, France; *Bulletin Theosophique*,

Switzerland; *De Theosofische Beweging*, Netherlands; *Norsk Teosofisk Tidsskrift*, Norway; *Theosophia*, Holland; *Isis*, Sao Paulo; *O Theosophista*, Brazil; *The Starry Cross*; *Active Service*; *The Vegetarian Magazine*; *The Esoterist*; *Modern Astrology*; *The Masonic Herald*; *The Kalpaka*; *De Orde van de Ster in het Oosten*.

### Book Reviews

*Recurring Earth Lives, How and Why. Reincarnation Described and Explained.* By F. Milton Willis, F. T. S. (E. P. Dutton & Co. New York, 92 pp. \$1.25.)

This volume is the first of a series by the same author, other volumes of which are soon to be issued. Within small compass Mr. Willis has given an exposition of Reincarnation and Karma which for clearness, simplicity and completeness of outline could hardly be excelled. The author has confined himself to essentials and has the gift of making them stand out, clear in themselves and in their inter-relations.

The beginning student of Theosophy will find here true enjoyment, as well as benefit; and the most advanced will profit by giving it careful attention. The book, we believe, will prove a most satisfactory text book for lodge study, as well as for the individual reader. It can be especially recommended for work in lodges newly formed, whose members desire to gain a definite understanding of the two main doctrines of Theosophy, Reincarnation and Karma, and the various planes of the system. An Appendix contains information as to intervals between incarnations. Interesting special historic instances of reincarnations are also given.

We trust that this valuable little book will have the wide circulation it deserves, and shall await other publications of the series with interest.

M. B. S.

*The Adept of Galilee*, by the Author of "The Initiate." (E. P. Dutton and Co., New York, 434 pp. \$3.50.)

The writer of this work, who prefers to remain anonymous, devotes the first hundred pages to his Argument and the remainder to the Story. The first division is a study of yoga, its nature and object, and shows that the Master Jesus performed his so-called "miracles" through the understanding of this science.

The "Story" of the Master's life is told with much interest and beauty. Some of

the descriptions of the natural setting of this story are charming.

Those who are familiar with the Aquarian Gospel will recognize that the present story follows it very closely. A book presenting as this does, a *living* Master, and not one whose work ended in death, contains inspiration for many who today are seeking light.

M. B. S.

*Exodus from Poverty or Other Economics*, by R. N. Craft.

All who are interested in present day problems will find a very good solution of the economic conditions in *Exodus from Poverty or Other Economics* by Mr. Craft. He prescribes a radical change in economics, as we have outgrown the present system and all remedies applied can only give temporary relief. Under the present system money is the capital for which human beings and their necessities are bartered. A scarcity in food and labor bring up prices, but no over abundance can lower them, therefore every man is forced to keep his brothers down in order to exist himself.

Under the "Other Economics" men, women and children would be the capital, and every effort made to keep them in good condition. Every labor saving device would be used to its fullest extent; all land be under cultivation or used for grazing purposes; and mines kept working. Thus all would have a chance to work and under easier circumstances and shorter hours. Those thrown out of work by machinery would be re-employed in the manufacturing of these machines and their parts.

He suggests some community trying out this scheme, and when it proves itself, it may be applied generally. The government might also establish an experimental station, and so give constructive work to many who are out of work and hungry under the present economic system.

A. E. DEVERAUX.

The science of the Spirit is as accurate, as definite, as clear as any science of phenomena, and it has been the glory of Theosophy to carry that science to the West and revive that science in the East. —[Annie Besant.]

# What Lodges Are Doing

## Spokane Lodge

The officers of Spokane Lodge, Bertha Preston Lorenz, president, and Guy H. Smith, secretary, send in an enthusiastic account of some splendid lecture work done in that city by Webster G. Shepard, a member of the Seattle Lodge. Mr. Shepard's program during his four days stay was composed of three morning talks, three afternoon classes, three evening public lectures, and one evening talk to members only. Judging from the newspaper clippings and the sincere appreciation of the members, Mr. Shepard's work is of unusual value. Some of his subjects are "God in the Infinite Atom," "The Sixth and Seventh Senses," "The Use of Brain and Nerves," and "Jack London."

## Memphis Lodge

The secretary, G. J. Braun, reports that with the acquisition of a little 5x8 hand press and a goodly amount of type, the printing for the lodge costs practically nothing. Memphis has a systematic method of reaching new people, which is worth trying out in any city. "We have a mailing list of several hundred names" writes Mr. Braun, "and for the past two months have mailed out on the first of the month 250 notices of meetings, selecting half of the names from our list and systematically selecting the other half from the telephone directory and inclosing a theosophical leaflet with the latter selection. Will make a different selection from telephone directory each month. This work will be enlarged if possible."

## Nashville Lodge

Nashville Lodge issues a mimeographed bulletin explaining the fundamental teachings of Theosophy. The one at hand is

on "Reincarnation," and announces that the next will be on "Karma." The bulletins are numbered and dated, of course give information as to the address and the time for the local lodge meetings.

## Birmingham Lodge

On April 20th the Birmingham Lodge gave a reception at its headquarters. The program was especially devoted to the discussion of the relationship of Theosophy to the fine arts.

## Oakland Lodge

On the fourth Sunday of each month the Oakland Lodge sends a speaker to Folsom Prison for a lecture to the students of Theosophy in the prison there.

## Dayton Lodge

The Dayton Lodge distributes at its public meetings a small card with lines for name and address at the bottom calling attention to the series of ten propaganda pamphlets issued free by the Publicity Department, as well as extending an invitation to the local meetings.

## Portland Lodge

The Portland Lodge program for the current months shows public lectures each Sunday evening, and an inquirers study class on Thursday evenings. This lodge schedules Webster G. Shepard of Seattle for special lectures beginning May 15th.

## A Call

National Headquarters, 645 Wrightwood Avenue, Chicago, is in need of extra copies of the following MESSENGERS: February, 1920; April, 1920; June, 1920; April, 1921. The members responded generously to the appeal for copies of the January MESSENGER, and it is very much appreciated.

## *Health and Strength We May Sustain Without Resort to Death or Pain*

All Theosophists should be vegetarians, for flesh food entails exquisite agony to sentient creatures, it is a VERY INEFFICIENT FOOD, and it has a most derogatory influence on man's finer senses by imparting the low vibrations of sub-human life to his own body.

**WATSON NUTMEAT** is a perfect meat substitute, a delicious preparation made from choice nuts, cereals and vegetable products. Contains fifty per cent more nutrition than meat.

Send for a dozen cans, price \$5.40 per dozen, all charges prepaid. Your friends and neighbors will be glad to get some of it as it appeals to meat eaters as well as vegetarians. Sample can 60c prepaid. Ask for literature and distribute among your friends.

**WATSON FOOD PRODUCTS COMPANY,**

Dept. M,

Fairhope, Alabama

## The Power of the Written Word

By Ivan Tlasan

The supremacy of the pen over the sword has never been questioned by thinking men, but this supremacy lies largely, if not wholly, in its recognized power of destruction. The constructive power of the pen while recognized in the productions of poet, novelist and philosopher, is too often lost sight of in a world of much hurry, mediocre aspirations, and minor worries.

The fact that this constructive power is a very real one, and easily within the grasp of any man of average intelligence, should be especially encouraging to those timid souls who, not being blessed with what is popularly termed a "magnetic personality," lacking artistic expression, and strangers to the exquisite subtleties of oratory, are perforce silent, although throughout their consciousness runs an unwritten melody, and their whole being aches with the longing to give forth some expression of the Inner Ruler.

The ability to wield this power is gained less by the strivings of the brilliant intellect or the clamorings of selfish desire, than by the recognition and genuine love of the wisdom, strength, and beauty in the world of ideals. As this love grows stronger it becomes ever more and more outward turned and eventually that which was desire for self-expression becomes the will to give—the will to outpour for the helping and the inspiring of others that which is over the purest and the noblest in oneself.

Turning to the consideration of the familiar letter, we find two elements which cannot be ignored but must be utilized to the utmost advantage: one is the close personal touch, the other is impersonal touch.

That which gives to a letter that close personal touch which renders it so effective, is the fact that in a letter, far more than by any other way, is it possible to enter a man's world of thought, and not only to enter it but to command his immediate attention. He is not distracted by your mannerisms, tone of voice, or peculiarities of person, as is often the case in speech.

The impersonal touch in a letter is the elimination of the personality so that only the thought, the ideal expressed remains; mind speaks to mind, and heart to heart, and from the [contact new ideals are born. And the written words read

by the eyes of the body and of the mind, are remembered long after spoken words are forgotten!

A letter, however, can be something more than merely a vehicle of expression. It may be a little work of art. Take for your model your innate love of the good, the true, and the beautiful; with the brush of thought and the exquisite colors of written speech, transmit the model to your canvas, and you will have a picture divinely fair because it will be the reflection of the highest in you.

All speech is sacred, being one of the seven great creative powers; and of the seven modes of speech, that of the written word should not remain unknown by those who are Logoi in the making!

## Loyalty and Faithfulness

The longer I live the more I value true loyalty, sincerity and faithfulness. When I was a young man I had a silly notion that loyalty meant a sort of blind obedience to some one else and was derogatory to me. In my egotism I thought the greatest thing in the world was personal independence. Today, after many hard lessons, I know that true loyalty, devoted sincerity and sympathetic faithfulness are phases of one of the most desirable and valuable virtues a man can have.

Underhanded schemes worked against those to whom we owe a duty, for whom we have professed affection or pretended friendship may gain a temporary advantage, a fleeting, evanescent pleasure or a few material goods, but it is impossible to gain any permanent enjoyment or good from them and if we cannot enjoy, of what value are these things to us? Comfort of some sort, a little honor, additional wealth or added pleasures gained by unfaithfulness to a friend, possible to one who has given us a wealth of love and affection, bring too many accusations to be worth what they cost.

Today I know that unless I am loyal to others no one will be loyal to me and no success, no real peace, no lasting happiness can come to me under any conditions of unfaithful seeking for self.

Our conscience is our accuser in all these things. But suppose we have seared our conscience as so many have, what shall be our guide? To such I can say that

there always comes a time, to every man, to every woman, when these things show up in their true light and just proportion. The glamour of unfaithful action will be broken and we will have moments when we will realize just how meanly we have acted, how contemptibly little we have been.

There is something about a friendship broken by bad faith which none of us can ever forget, which eternally accuses and which bears bitter regret and sorrow in its train.

Theosophists should ever seek to be faithful in all things and above all be loyal to their friends and fellows of the Society. The Master K. H. makes that so clear when He says that we must be true all through, in thought and word and deed. May all who touch the Hidden Wisdom learn this lesson in this incarnation, once and for all time to come. Such is the wish of your brother.

SCOTT VAN ETEN.

### For the New Lodges

Older lodges and members can render a very valuable service to the new lodges by furnishing back numbers of the standard theosophical magazines, as well as textbooks of Theosophy which are no longer needed. Information as to what is available for such service will be welcomed by the National Secretary, 645 Wrightwood Avenue, Chicago, who will advise the donors as to just where their magazines or books will do the most good. Do not send literature direct to headquarters.

### A Daily Mantram

A member submits the following mantram, being one which he uses each day and which he wishes to suggest to other T. S. members in America:

Let me daily cultivate a spirit of loyalty, trust and service toward our great president. Let me daily try to do some work that shall help prepare the way for the coming of our Lord; and may the Lords of Love put into the hearts of all members of the American Section the Thoughts of love, service, brotherhood, tolerance and obedience to constituted authority, to the end that there may be no room for personal ambitions, strife, misrepresentations or misunderstandings, so that all may work for the spread of true theosophical teachings and the upbuilding of the American Section.

### PUBLICITY DONATIONS.

From April 1, 1921, to May 1, 1921.

Kansas City Lodge.....	\$ 10.00
A. C. Plath.....	3.00
Mary E. Walker.....	1.00
W. F. Pack.....	1.00
A Friend.....	4.00
New York Lodge.....	5.00
Mrs. Clara Severance.....	3.00
Mr. McIntire.....	1.00
X. Muller.....	1.00
Anaconda Lodge.....	3.50
Lansing Lodge.....	5.00
W. L. Strickland.....	6.00
David & Blanch Howrey.....	4.00
Mrs. O. E. Barkey.....	2.00
A. J. Phillips.....	5.00
Akron Lodge.....	3.00
A Friend.....	.40
Fremont Lodge.....	2.00
H. D. Olsen.....	25.00
Mrs. Frances MacDonald.....	5.00
Unity Lodge (Detroit).....	10.00
Mrs. Elsie Simson.....	1.25
Thomas Francis.....	3.00
Long Branch Lodge.....	2.00
Wenatchee Lodge (Washington).....	3.00
James Thabet.....	1.00
Fargo Lodge.....	5.00
Yakima Lodge.....	1.30

\$116.45

### FINANCIAL STATEMENT FOR APRIL, 1921.

#### Receipts.

Fees and dues, 1919-1920.....	\$ 13.00
Fees and dues, 1920-1921.....	428.62
Messenger subscriptions.....	17.65
Single Messengers.....	5.60
Messenger Advertising.....	10.00
Miscellaneous.....	5.41
Publicity Donations.....	116.45
Exc. on cks.....	.83
March 31, Cash balance.....	74.87
Bank balance.....	5,068.20
April Interest.....	6.70
	\$5,747.33

#### Disbursements.

T. S.	
Misc.....	\$ 3.34
Salaries.....	439.00
Gen'l. Exp.....	49.03
Refund Dues.....	2.50
Tel. and tel.....	21.46
Stationery and printing.....	26.95
Rent.....	86.00
Postage.....	107.95
Exc. on cks.....	3.20
Furniture and fixtures.....	130.10
Electricity.....	4.62
	\$ 874.15

#### Messenger;

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