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## Early Psychic Experiences

By Mabel Collins

I WAS one of the early members of the London Spiritualist Alliance. I knew its founder, Mr. Dawson Rogers, before it came into existence, when he was still the editor of a provincial newspaper. I went to stay in his house at that time, and every evening there were seances at which a member of his family was the medium. This was quite my earliest experience in spiritualism, and at first it did not interest me. Communications from dead friends were the chief phenomena. One evening there was a very dramatic manifestation which so attracted my attention that I can visualize the whole scene now. The medium became suddenly controlled by one who gave his name, and was welcomed as a favorite cousin, a soldier. "But"—was the question naturally asked "How is it you are here? Surely you are not dead!" "Yes!" was the answer, and the lady who was the medium rose from her chair and walked up and down the room with all the manner and gestures of a soldier, and gave the fullest detail of the death of this cousin and showed how it took place. She was quite transformed

and the sensation created was profound, even on the visitors who did not know the cousin.

That was a wonderful evening and it was either that same night or the following that I received what the Spiritualists call a "test." My mother had been dead many years, and I had almost forgotten the circumstance that she had a favorite scent which my father got from old M. Rimmel, the famous French perfumer. Suddenly it was as though a large bottle of it had been broken on the ground beside me and I was enveloped in the delicious fragrance, which brought my mother vividly to my mind. I regarded it as "test" and became a devoted adherent to Spiritualism. I joined in the work Mr. Dawson Rogers inaugurated when he went to London, and was a member for a long time of the Committee of which two members were pledged to be present when strangers came to the Alliance rooms to seances. The "control" or "spirit" often asked me to sit near the cabinet, as they considered I supplied some of the psychic force they use, and I by this means

saw many strange things. At that time I thought it was the disembodied spirits of our dead friends, who came to seances, in spite of the fact that the soldier cousin had not been killed.

Eglinton at that time was a famous medium of a special kind and attracted much attention. I have often been one of the circle when he was the medium and I owe to my experiences with him the certainty that the Berkleyan theory is true and that matter does not exist. That is to say, it does not exist as ordinary human beings see it, a joined and solid substance. To the elementals it is a material which can be manipulated with ease. The word "elemental" is used rather roughly, it seems to me, to describe a race of non-human beings with which Spiritualists find themselves in control in the seance room. They are very powerful, and once admitted onto the plane of human life, soon prove themselves to be much stronger than human beings. They can read thoughts, a brain is an open book to them. They can mold matter to their will. They are absolutely non-human denizens of the astral plane, but sometimes they greatly desire the entrance to human life and power on this plane. They are mysterious and unaccountable to all except the trained occultist, who is instructed in regard to them in the course of his training. I knew nothing about them at that time, but I soon recognized that there was a power at work which was entirely different from any conceivable disembodied human spirit.

Eglinton's control nearly always wished me to sit next the cabinet. This cabinet, constructed for such seances, was just large enough for a chair and for a man to sit in that chair. A full curtain fell over the open front hiding the interior completely, for the controls said the things they did could not be done in the light or under observation. Strangers came a great deal to Eglinton's seances, and the favorite manifestation was done with a rope and a ring. The strange visitors could themselves provide the rope if they wished; in any case they were expected to tie Eglinton up with it and seal the knots. They were also expected to supply the ring. It was interesting to see the earnest thoroughness with which two or three men visitors would tie Eglinton up in the chair with the rope, with his hands firmly fastened behind him. The new-

comers were generally convinced that with their tying, manifestations would be impossible. As soon as the sitters had taken their places in a half circle in front of the cabinet, the curtains were dropped, there being two curtains, meeting in the middle. One of the visitors was then asked to stand in front of the cabinet, holding the ring towards the curtain. Immediately a hand came through and snatched the ring. On one occasion I was sitting beside the cabinet, and just as the ring was taken in Eglinton moved his feet and caught the bottom of the curtain away at my side in such a manner that I could see right into the cabinet, though none of the other sitters could. I saw the hand holding the ring. The arm it belonged to came out of Eglinton's side, below his normal arm; his normal arms and hands were firmly tied behind him, and he sat with his head back and his eyes closed, breathing heavily. I watched eagerly expecting to see the abnormal hand untie the knots and slip the ring on the rope. But it was not necessary to take that trouble! The hand held the ring towards the rope right in front where it crossed Eglinton's body and where it was always found this manifestation was given. The ring was simply passed through the rope and left hanging upon it. The hand then vanished. The knocks were given which showed that the experiment was completed. The strangers were asked to draw back the curtains, and Eglinton was revealed, exactly as he had been left, tied up and the seals intact, helpless and apparently unconscious. The ring hung on the rope in full view, in front of him. The occasion on which I was permitted to see the feat performed was a milestone on my way. It set me thinking and on an entirely new line. I perceived that a power which could do this could easily give me the test of a familiar scent. But how did the control on that past occasion know what scent would be familiar? My understanding of that came later on—when in other circles I had been drenched in other familiar scents—and when experience had taught me that these powerful non-human beings can read not only the conscious memory, but the sub-conscious memory.

This was a period of powerful materialization mediums; one appeared after another. I never hear of any now, though I know they are often sought for. It seems

as if the elementals came to help on that first wave of modern phenomenal spiritualism and then either lost interest, or had finished their task—because, of course, all things happen in due order and according to the guidance of the Supreme.

The next medium of this kind in whom I was much interested was a young man called Hanby, a letter sorter in the G. P. O. He went through the streets to his work in the night and saw and heard things he could not account for, on these lonely walks. He told a friend what he had seen and experienced, and the friend said: "I believe you are what people call a medium. You go in for it and you will make two or three pounds a week out of the Spiritualists instead of the wretched screw you get now." Hanby himself told me this quaint part of his story, but I could never get him to tell me what he saw or heard in the deserted city streets. He made some inquiries and found he was expected to "develope" and to do this by sitting at a table alone in his room. Apparently his room contained no table of a movable sort so he had to consult his parents about this. They refused point blank and did their best to discourage him. He set to work and made a little table for himself out of the top of a barrel. After a few sittings he found the table ready and willing to move, and to use the alphabet. He was given directions and told what to do. He left the G. P. O. and became a professional medium. His seances were so remarkable that he was soon able to put up his price and found himself making two or three pounds a day, instead of a week, very easily. Later on he doubled that. He had a brief career of amazing success. My husband, who was more or less a convinced spiritualist up to the time of his early death—certainly a very keen investigator, was so much interested in Hanby's seances that he suggested we should have him in our own house and with absolutely no one present but ourselves. I was delighted with the idea. It would give a chance such as no seance with other sitters and in hired public rooms could supply. He was engaged for a short series of seances—three or six, I forget which. We were living in a house in Victoria Road, Kensington, built in an old-fashioned style, with a large bedroom on the first floor and a very small dressing room opening out of it. We cleared the large room

leaving only a few chairs in it, and turned the dressing room into the required cabinet. We locked the door from the little room onto the landing and took out the key; then we put a curtain over the door between the two rooms and set a single chair for Hanby inside the little room. There was nothing else left in it at all. We had arranged for the servants to go out so that we had the house for ourselves. Supper was laid in the dining room, the door of which was shut. On the supper table was a dish of walnuts. When Hanby arrived, my husband let him in. When the door was shut again I heard exclamations and queer little noises. Looking over the banisters I saw walnuts descend from the ceiling with force, striking them on the head and shoulders and falling noisily on the oilclothed floor. They came quickly upstairs somewhat startled by such an immediate manifestation.

We had placed two chairs against the wall opposite the door into the little room, on which we were to sit. As soon as Hanby declared himself to be ready my husband crossed the room with him, lifted the curtain and saw him sit down in the chair. He had come in evening dress, and I remember noticing how stiff his shirt front was. We had decided to do no tying, to apply no "tests," to let the medium be quite at ease. As soon as Hanby sat down he began to breathe stertorously and his head fell back. It seemed as if his collar must choke him and my husband stayed just a moment watching him. In that short moment the force was ready to act; as the curtain dropped a figure slipped past my husband, came swiftly across the room and put one naked foot on my knee. It was the figure of a tall Arab, with a fine white drapery thrown round his body, his own arms and legs entirely bare. I have since seen many such in physical form, in Morocco. I had not seen any then and could not guess what it was I looked on. He gazed straight at me with the cold cruel eye of the Arab. A fear, a horror, so great that I could not control it, fell upon me and I had gone from the room before my husband had crossed it to reach his chair. He came and besought me to return. I did so most reluctantly, for I had an overpowering sense that this being was evil, utterly cruel. It came to me in after years that this being was not so much

evil as non-human; that I had looked into the eyes of an elemental. They were terrible!

I returned and we sat down on the two chairs. Immediately the Arab appeared again, but he came quietly which I was glad of. He stood in front of us and showed his two hands, and his two bare arms, asking us by signs to look carefully. (He did not speak, nor did he ever speak.) He then held out his arms stretched towards us, the hands together palms upward, and in the hands there appeared at first hazily as if veiled by a cloud and then clear and in full glory, a splendid crimson rose, with its green leaves. It was indeed beautiful. When we had looked well it began to grow hazy again and then vanished. The Arab went back behind the curtain and gave the knocks showing the seance was over. My husband went to Hanby at once and found it almost impossible to rouse him. He was like one stupefied. It scarcely seemed safe for him to go home alone but he assured us he was all right.

Soon after that the character of his seances fell off; the control seemed no longer there; or the reason may have been physical. We lost sight of him, and on making inquiries found he had felt so ill he had gone into a hospital where he had died of exhaustion.

That we are surrounded by hordes of non-human beings invisible to the human sight is known to some clairvoyants and to all animals from Balaam's ass onwards. They surround us and press on us, and when given admission to a spiritualistic seance room, show varying degrees of power. To open the door to them is like opening the door to a crowded street where the passersby are of all kinds. Whether they come from the astral plane, or whether they are one and two dimensional beings whose home is on the earth as much as ours is, it is hard to decide; my conviction, based on a good deal of experience of them, is that they are of both kinds. I am convinced they are not disembodied human spirits, that it is not our friends who have gone before who rush into the seance room, but these non-human invisibles. There may sometimes be an earth spirit, but it would be so criminal none would desire its presence.

The passing from this plane is a great and glorious passage, and as the spirit sheds its outer sheaths, it goes away

through the darkness into light. I have twice been so near death as to have seen that light beyond the darkness, and I know that as R. D. Blackmore said when that time comes the spirit looks on not back, and "a man is uncertain of his own name."

"In the hour of death, after this life's whim,  
When the heart beats low, and the eye  
grows dim,

And pain has exhausted every limb—  
The lover of the Lord shall trust in him.

"When the will has forgotten the life-long  
aim,

And the mind can only disgrace its fame,  
And a man is uncertain of his own name,  
The power of the Lord shall fill this frame."

So it is, and while the departing spirit is shedding its vestures it can and does still touch and speak to those it loves and is leaving; but when it passes, freed, into the glory of the Lord it will not, it does not, come to rap out futile messages on a table or control a paid medium. Later on, when it has arisen, new-born, from the second death, it can and does touch and speak to the higher ego of those it has loved. But then it is "spirit to spirit, ghost to ghost" to quote Tennyson's grand line, and the still incarnated, embodied human being must rise into his higher self. This most often takes place in deep-sleep consciousness.

After this period there were few materialization mediums, and many "clairvoyants" and "automatic" writers with whom I came in contact, among them Fletcher, the then-famous American clairvoyant. His specialty was describing the appearance of a disembodied spirit standing beside the sitter, and when that was recognized, giving a message. I have known him to give the most remarkable tests. On the other hand, I have known five persons in one of his audiences to claim the description as that of a near relative. It is this type of spiritualism which has unhappily become so widespread since the war. It is unfortunately so much easier than it seems, to give an apparently absolute test of identity, granted a medium and a control of fairly strong powers.

I have seen this shown very clearly in the case of a medium who has been before the public in recent years, and who I believe still gives highly paid seances, it is said sometimes to royalties. I will call him B. I was present at one of his sittings

held in his own seance room. People came crowding in and none were turned away who could pay the fee asked. A double row of sitters surrounded the room. B was out and arrived late. A young man who came in among the last took an empty chair by me. "What a crowd!" he said to me. "I am curious to see B. I have not seen B for five years, as I have been away in Canada. I am an old friend of his and was with him when this power, or whatever it is, took possession of him. He and I and another friend were walking along a dark street when he suddenly appeared to go mad. The first thing he did was to climb a lamp-post and stay there laughing at us. We two could not get him down. Of course, it ended in the police dragging him down and taking him home as drunk. He was never the same again."

Just then B came in and immediately sat down in his chair in the midst of the double circle. He began at once with the sitter nearest him and went right round, giving remarkable and apparently overwhelmingly satisfactory tests to every one. All seemed perfectly satisfied that they had received messages from disembodied friends whose personalities, rather than their appearance, had been clearly described to them. I had reached the stage then when I could see the elemental overshadowing him and reading the minds of the sitters as he would read an open page.

One of the most remarkable women materialization mediums ever before the public when at her best in the early days, was several times "caught." The strange thing was that her control seemed to court disaster. When she went to sleep in the cabinet a delicate little female form, wrapped in filmy white draperies, would come out and walk round the circle, touch-

ing the sitters and showing her arms bare to the shoulders. There was always a dim light for her. On one occasion a stranger sitting next me whispered suddenly "Look at that." I looked where he pointed and saw that the white-clad figure wore high walking boots with the mud of the streets upon them. Of course, that man went away an unbeliever, a scoffer. He said nothing, so the seances went on, and the very next evening I was asked to sit next the cabinet. It was in the days when women wore black silk dresses fitting like a skin, with long tight sleeves. When the "spirit form" returned to the cabinet to close the seance, she whispered as she passed me "Watch." As she went she kept her bare arm, bare to the shoulder, outside the curtain, and I saw the tight black silk sleeve appear on it—not drawn on as a sleeve is, but coming down from shoulder to wrist. Then she withdrew it and vanished. Looking inside—for she had left the curtain open a little—I saw the medium lying on a sofa, breathing heavily, apparently unconscious, and robed completely in her tight-fitting black silk "Princess" dress, fastened close with many little buttons from neck to waist, as was the fashion then.

These experiences were worth having and I am grateful for the lessons I learned from them. But these lessons led me far away from the Spiritualists' belief in the possibility of communication between those still on earth and disembodied human spirits. They are gone to something so much greater. We err deeply in trying to call them back. That conviction came to me. I left the Spiritualists, altogether.

About this time "Isis Unveiled" appeared and Neo-theosophy offered new trains of thought.

## Love and Not Love

By Marie Poutz

FOR a number of years I had been sorely puzzled over the problem of right and wrong. Questions which I could not silence had been repeatedly forcing their way into my consciousness: Was there really anything like right and wrong? Had morality a place in the plan of the Logos for the universe?

The agony of the questioning was all the greater because it came when my thought

turned to Those who have transcended humanity, for They *seemed* to condone what the Commandments given by some among Themselves forbid men to do; it seemed even in some cases as if those whom They chose to admit into Their ranks earned that privilege by apparent mistakes and wrong-doing. And we read of the Christ blessing Mary the sinner and rebuking Martha whose faithful work

made it possible for Mary to sit at the feet of her Lord. Are then moral laws given to men solely for the purpose of keeping the little ones quiet? As my landmarks grew dim in the darkness, an overwhelming pity for the little ones filled my heart, and a grim determination to sacrifice all to help them, even my conscience, if necessary.

But one day, in meditation, Light came. I heard within myself these words: When confronted by a moral problem, men still centered in the Ego ask: *Is it right?* Those who have transcended the Ego consciousness, ask: *Is it love?*

As the meaning of those words began to unfold, I saw how the Higher Vision no longer deals with moral problems in terms of right and wrong, but in terms of Love and Not-Love. The human moral code makes a horizontal division: the clean above, the unclean below. But the divine moral code makes a vertical division: the clean *and* the unclean on the Love side, and the clean *and* the unclean on the Not-Love side. On the Love side, not only the beautiful spiritualized emotions that grace evolved humanity, but also the primitive and untransmuted stages of those emotions, debauchery, profligacy, rape, theft, the love of the drunkard for his liquor—all, in short, that has in itself the element of love for something or somebody, the yearning of union with the self without.

On the Not-Love side, we find not only pride, anger, hatred, condemnation, self-love, murder, but also spotless purity, too white to suffer the proximity of mud, and perchance deeds of heroic self-sacrifice, unwarmed by love, done because it

was right. Further than that the Not-Love may not go, and those who have reached that stage, have to be swept into the current of love which is the fulfilling of the Law: but who dare say how many ages it may take, and how many lives of suffering and agony?

Hence those who are already on the Love side, however soiled their manifestation of that love may be, are on the more direct road to the Highest, their possibilities of rapid transmutation are greater, and Those who know how quickly the sinner may become the saint, have always blessed and absolved the Magdalen and the publican. In Their sight, the immoral man who lives a life of kindness toward his fellow-man is greater than the man of irreproachable conduct who looks down upon his brother with the cold eye of criticism and contempt—not because They condone immorality, but because They know what flower of great price will soon grow out of the mud and send forth the fragrance of God's very love.

And people whom I knew began to classify themselves. Men and women whom I had condemned were on the side of Love; others whom I had admired, were on the other side in spite of their splendid achievements, because of their lack of sympathy and understanding. Now I understand the parable of Mary and Martha and I am at peace, for I believe that I have caught a glimpse of the measuring standard of Those more than man. And when confronted by the moral problems of daily life, I am humbly learning to ask: *Is it love?*

## Are You a Theosophist—or Only a Member?

Rt. Rev. Irving S. Cooper

WHAT is the matter with the American Section? Are the members indifferent or merely careless? Has dry rot set in or have we within our ranks some hundreds if not thousands of members who are not Theosophists? Of course, the question turns on what constitutes a Theosophist, about which there is difference of opinion and therefore some doubt. But there can be no doubt that *something* is the matter.

At the recent nomination of the National President of the American Section 3,747 members out of a total of 7,577 members *did not vote*. This is practically one-half the membership of the Section. After a hot campaign accompanied by a deluge of letters, pamphlets, appeals and promises, and after the most energetic work by those partisan to one side or the other, some 2,577 members did not vote out of a total of approximately 8,185. The issues of this

campaign were not unimportant. They were concerned with a policy, an attitude of mind and a set of ideals. Truly they centered round certain personalities, but those personalities were only representative of the standards and ideals of their respective sides. Yet with such issues at stake and despite the efforts that were made to get out the vote and thus ascertain the real wishes of the American members, over 31% were not interested enough to sign a ballot and send it either to their Lodge Secretaries or to the National Secretary, if members at large.

This is significant, but to a lesser extent than are the following facts connected with the election of Mrs. Besant.

In the March issue of *The Messenger*, the National President under the caption of "International Election" published the following important statement:

It is sincerely to be hoped that in the International Presidential election which is to be held this year the American Section will redeem itself. If my memory is good, *this Section is the only one which, seven years ago, failed to give Mrs. Besant a majority of two-thirds or more.* There is, of course, but one candidate but in that particular election *a bare majority is not enough.* This time we must get out the vote. It is as much a duty as to study or to go to a Lodge meeting. Let us begin to think of it early and keep thinking about it until the vote we shall register will be a real expression of the love we owe and gratitude that should naturally arise from the fact that one of the most distinguished women of modern history is the head of the Theosophical Society.

The election ballot was printed in the April MESSENGER with full instructions as to those who were entitled to vote, how to fill in the ballot and to forward it to Chicago. Only those who were members in good standing on November 30, 1920, were entitled to vote—which means that there were approximately 7,447 American members who were offered the inestimable privilege of voting for Mrs. Besant. One would naturally expect that the impelling power of gratitude for her years of selfless labor for the Society and the scores of priceless books and pamphlets which we have read and loved would have stirred the members to instant activity; it might be supposed that a justifiable pride in having such a noble woman for our President would have urged the members promptly to fill in their ballots and send them without delay to Headquarters.

What really did happen? At first a fair

number of ballots were received. Then the number received each day began to decrease and finally nearly to cease. But when the total number received were counted late in May only 2,830 had come in, or only 38% of the total possible vote! In other words over 4,600 members were stirred so slightly by the thought of voting for Mrs. Besant that they did not exert themselves to cut out the ballot, place a cross after her name, sign their own name, address and Lodge, address an envelope and post the ballot to Chicago. Surely such exertion were not too much in order that we might send in our little token of gratitude and affection? Of course, whether we vote or not she will be elected President—there is no other possible candidate—but wouldn't it have been worth while to have had something to do personally with her election? As it is, on account of the inertia or the indifference or the carelessness of nearly five thousand members the vote of the entire American Section will likely be lost. There must be a two-thirds majority in her favor if the vote of the Section is to count at all; in other words 66⅔ instead of the 38% which had been cast up to the end of May.

Something is the matter with the American Section, but instead of examining the mental and moral condition of our brother Theosophists, as is usually done, it might be wiser to diagnose the state of our own theosophical health and estimate the extent of our own interest in the welfare of the Society.

In earlier centuries Theosophists were obliged to work alone. There was no organized Society such as there is today, with international and national headquarters, with books, magazines, libraries, public lectures, classes and Lodge meetings. But with this compact and effective organization there comes the duty of learning to work with the group, to develop an awareness of the work of others and to co-operate in that work. In short, in this coming age of brotherhood and mutual helpfulness we must learn to substitute the group ideal for the individualistic ideal. Such an ideal of efficient cooperation signifies the dawning of the intuitional consciousness, the strengthening in the intuitional world of the ties binding soul to soul. Hence anything that enables us to work together *as a unit* is in line with the development of the future, while to exercise

merely individual capacity without thought of cooperating with others, is useful, but reminiscent of a swiftly passing age. To work heartily with our leaders, to enter vigorously into the plans of the Section, is excellent training for the future and a mark of a promising Theosophist.

Now it is obviously impracticable for the officers of the Section to come into contact with the members of the Section and to guide its work as a unit except through the pages of *THE MESSENGER*. The postage alone on individual letters to members would amount to \$165 (with a membership of 8,250) every time a communication was sent out, to which must be added \$3 with each month of the Section's existence to meet the postage charges on the letters to new members. And this does not include the cost of paper and envelopes, the printing or mimeographing of the letters, the addressing, sealing and stamping of thousands of envelopes, or the salaries of an augmented Headquarters' staff. In brief, if this Section is to be run economically and efficiently the members must obviously read *THE MESSENGER* each month soon after it arrives in order that they may know what is taking place in the Section and also to do their duty as members without delay.

Those *Theosophists*, who have caught the spirit of cooperation, read *THE MESSENGER* and act promptly when requested to do so; *members*, who do not understand, are too busy with the important events of their own lives to read it. A certain Lodge Secretary boasted a little while ago that she had not read her *MESSENGER* for months. Is this cooperation? This Secretary was more of a member than a Theosophist.

A *Theosophist* should be distinguished by his earnestness, his willingness to help, his desire for service, his quick response to the just requests of the leaders. These high qualities are manifest in his home life, in the Lodge, in his relationships with the Section—they are not reserved merely as lofty sentiments to be expressed in eloquent lectures to the public. He realizes that the more he cultivates them, the quicker he will qualify for the important work of the future under the direction of those greater Leaders who will come when we

have to some extent learned cooperation with our present officers.

A *member*, on the other hand, is usually self-centered, occupied with his own plans and affairs, mildly interested it may be in the work of the Society, but with little understanding of its high office and future possibilities. Hence he allows almost *anything* to interfere with a theosophical duty. He pays his dues; when reminded that they are overdue, but his heart lies elsewhere and his interest is perfunctory.

What we need in the great days which lie ahead of us is a Society of 100% *Theosophists*, aglow with splendid ideals and trying to put them into practice; intelligently understanding our splendid teachings and trying carefully to convey them to others. Our frequent failures in trying to live our ideals do not count, but the effort to do so does—enormously.

Now how can we most quickly bring about this most desirable change in the attitude of nearly half the Section? How can we transform several thousand members into Theosophists, each one charged with the spirit of service, on tip-toes with eagerness to help in any way that lies in his power? This is the problem which we must solve during the coming year, if we are to do what is expected of us. We may point with pride to the fact that we are the largest Section in the world, but it is better to remember that numbers count for little in the eyes of Those Whose approval is worth more than all else in this world. Unless we can also point to the fact that as a Section we are more brotherly, more helpful, more generous, more filled with the glorious spirit of loving-kindness, we had better keep silent.

The Society is a temple and each Section a shrine within its walls. We may have built a larger shrine than found in other parts of the temple, but if the worship within our shrine is lacking or has become mechanical, we have little cause for congratulation. Seemingly we have paid too much attention to the building of the shrine; the fires on the altar within have burned low. Who among us will not come forward with the fuel of loving service and efficient cooperation and replenish the dying fires? May we all respond!



# The Immediate Future

By E. Y. Blum

BEING a professional in organization work, perhaps my analysis of the present situation confronting the American Section of the Theosophical Society may be of some interest and benefit to the members. I have been in the Theosophical Society fifteen years and during that time have witnessed some very bitter controversies. It seems that when we quarrel we do it with considerable feeling and most of us hit entirely too hard.

I believe that most of the members in the Society are absolutely sincere when they take a stand in these controversies. Being sincere the explanation of their failure to reach the truth underlying the controversies is simply one of lack of intuition or judgment. It should not be difficult for any of us to forgive our brothers for lack of intuition or judgment. There is no particular need of calling names or attributing motives. Now that the decision in this particular controversy has been rendered I wonder if we can turn over a new leaf.

There are several organizations in the United States of comparatively recent growth that have made wonderful progress as channels for bringing idealism into our national life. The foremost of these is the Rotary Club with the ideal of service. It has been my privilege for a number of years to be a member and to have some part in the work of this rather unusual organization. I believe that we theosophists could copy the attitude of members of that organization with profit. Certain definite ideals were laid down by the founder of that organization and a sort of code of Rotary ethics has been prepared and it is made quite clear to members that they do not become Rotarians by joining the organization but merely members and that it lies with them whether or not they ever will become Rotarians. And a Rotarian is one who lives the motto, that "he profits most who serves best." This organization in some sixteen years of existence has become one of the really potent influences in the American life and probably has done tremendous good in raising the ideals and standards of the business world. I have attended conferences and conventions of this organization and never have I witnessed an acrimonious debate. There have been dif-

ferences of opinion and these have been fundamental in some instances. But when the matter was threshed out in a dignified gentlemanly way and the majority has established a policy I have seen the most wonderful unanimity in carrying that policy into effect. The same can be said of the Kiwanis Club organized several years after the Rotary Club but working along almost identical lines and there are many other organizations of the same sort and I have been told by members of them that all are practically free from dissention and strife. I find in other business men's organizations such as Chambers of Commerce, Advertising Clubs, State Associations of Industries, the U. S. Chamber of Commerce, and so forth, that it is the rule rather than the exception for these organizations to conduct themselves harmoniously and efficiently.

I believe that fundamentally the business men belonging to these organizations are no different than the larger proportion of our members, although, of course, we have men and women in our organization who have not had experience in business and thus have not developed skill in their relations with others. But fundamentally, there is no difference between the type of people who are active in those organizations and the kind of people who are attracted by the Theosophical Society except that we members of the Theosophical Society claim to be actuated by higher motives and a more sublime code of ethics.

I believe that the particular form of Government has nothing to do with the *esprit de corps* in these organizations. The business man has undoubtedly learned the fundamental principles of democratic government and once a question has been submitted to the membership you find in practically all cases in such organizations that the minority unite with the majority and cooperate in carrying out the decision of the majority.

We have sources of information and inspiration that are closed to the people who are members of the organizations referred to. And while the people attracted to those organizations are certainly more trained in business efficiency and probably in personal relations with each other, still that training should be counter-balanced

by the sources of inspiration open to us so that we might reasonably assume that our members would equal in their attitude toward their organization these members of the other organizations discussed.

I believe that the American Section of the Theosophical Society has missed a great opportunity. At the time when we should have been a steadying influence we were torn by internal strife and practically our entire energies were used in holding ourselves together so that there was no surplus with which to help our Nation and assist in the steadying and control of its thought, and the inspiring of its idealism.

It seems to me that we may still grasp a part of the opportunity we apparently have missed if we will from this day forward turn our energies outward and face the common enemy, ignorance. Certainly there is a tremendous work for us to do. There are not only hundreds of people clamoring for the light which we can give but there are thousands, nay, hundreds of thousands, who need it and want it. If we even approximated in our lives the brotherhood we teach, the membership of the American Section could be increased in ten years from the present 8,000 to 800,000. I know that some will say that it was never intended for the Theosophical Society to reach these proportions and my answer would be that apparently, considering past history, there is no real probability of doing so. But if we really took our Theosophy seriously and became real theosophists instead of merely members of the Theosophical Society I see no reason why the Society should not be made so attractive that every thoughtful person hungering for real truth would naturally find a haven and a work within our ranks.

The question of revising our organic law to provide for a different method of Government is one that can and should receive attention during the coming year. Personally I would like to see the Society governed by a Board of Directors, elected from and representing divisions of the country so that they would be truly representative of the membership. I would permit such a Board to elect the executive officers and to designate the portfolio officers. I would provide a method of appeal from their decisions but would make the method difficult enough so that appeals would not be taken on trivial

matters. I would make the terms of office of such directors a longer period than one year, probably three. And would so divide and apportion the United States and its possessions as to secure a Board of not less than a score, nor more than two score, such directors. Such a plan could be worked out so that the district from which such a director was elected would take in a territory that would contain roughly from  $1\frac{1}{2}$  to 2 States, grouping the Lodges so that such representative could with a minimum of expense, reach the Lodges in his or her district. Such representatives would be elected by direct vote of the members in the District. The members at large could be given enough representatives on the Board to equalize their numbers with members of Lodges. I would then permit this Board to settle all questions of policy, but permit them to refer such questions as they would not desire to settle, to the entire membership by a general referendum. I would give this Board power, under very strict regulations, to suspend a member for pernicious or persistent unbrotherly conduct that apparently reacted against the purposes of the Society; giving the accused an opportunity for a fair hearing before a judicial tribunal selected from the membership.

The Annual or Semi-Annual Conventions of the Society could then be devoted to educational and inspirational addresses, studies, meditations and teachings, and these would be wonderful fountains of inspirations.

I believe that such a method would work out for harmony, for the elimination of politics and put the Society upon a foundation, so far as its technical organization was concerned, on a par with the business organizations I have referred to. I believe that such a plan would have more chance of eliminating matters that might produce controversies than any other plan. Being thoroughly representative it would be thoroughly democratic. If such a plan was worked out, and undoubtedly we have the brains in the Society to work it out, I believe it would meet with almost universal acceptance among our members and certainly it would release energies now wasted in internal dissensions and enable us to get nearly 100% efficiency in the investment of our energies to do the work that the Society is organized to do, that is, to bring the ideal

of brotherhood and the facts and truths of Theosophy to the Nation.

Perhaps in the present state of our emotions it would not be wise to attempt to discuss finally, and adopt such a plan. It should be gone at calmly and dispassionately so that we would have intuition and intellect directed on the problem rather than emotion. I believe that within a few months we will all have reached a basis of steadiness that has not been possible within the last two years and if a committee on revision of by-laws could be appointed at the 1921 convention with instructions to report such a plan at the 1922 convention, I believe by that time we would all be able to give the matter earnest, honest and real consideration and probably evolve through our discussions a plan that would be thoroughly satisfactory and agreeable to the large per cent of our membership and which would bring about a stability that we have not had in the past. These suggestions are only tentative with the idea of starting a line of constructive thought on the subject and with the further idea of turning our attention away from the dissensions of the past and toward stability in the future.

The Great Ones need workers in America. The Theosophical Society is the recognized channel through which such should work. It cannot be truthfully alleged that we have done during the past two years the work that we should have been doing. Cannot we now unite in the spirit of the last paragraph of the letter of our revered International President and carry the message of the Great Lodge to a waiting and hungry Nation? Let us forget the past and let us forget our seeming differences. Let us remember that we are bound together by ties more sacred than any other ties in the world except those of family. Let us try during the next few years to be real Brothers—remembering that brotherhood does not mean finding fault with one another and pointing out one another's mistakes—it means forgiving and loving one another and helping one another

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The climax of life comes every day and every minute, when you deny yourself for another, and that other does not even know it. A day is lost that does not pin at least one sweet thought against each passing hour.—Algernon Blackwood.

### The Occult Hierarchy\*

The following notes, most of them taken from *Man: Whence, How and Whither*, are intended for students, having been put into this form for ready reference. They present some of the available facts about the Hierarchy which guides our evolution, beginning with the Logos of our system and including the first step on the Path of Holiness.

*Triple Solar Logos*, known to Christianity as God the Father, Son and Holy Spirit, and to Hinduism as Shiva, Vishnu and Brahma.

*Rulers of the Seven Chains*, or of the Seven Schemes of Evolution, spoken of as the Seven Spirits before the Throne, or the Seven Amashaspentas of the Zoroastrian. Each Scheme of Evolution includes seven chains of globes which are successive in time. Each chain is governed by a Root-Manu who is followed in the seventh round by a Seed-Manu.

*Chakshushas*, Head of the Occult Government of the Earth Chain and Seed-Manu of the preceding (Moon) Chain, the results of which are gathered up in his aura.

*High Officials*, who are His Assistants, "who report to Him how the members of any special division have responded to the influences He has thrown upon them during their stay in the Inter-Chain Nirvana."

*Vaivasvata*, Root-Manu of the Earth Chain, "who directs the whole order of its evolution, is a mighty Being from the fourth Chain of the Venus Scheme." "He directs the Manus of Rounds."

*His Assistants*, two of whom "come from the same Chain and a third is a High Adept, who attained early in the Lunar Chain."

*Seed-Manu of a Round*, who receives the results of the Round.

*Root-Manu of a Round*, "who distributes the work among the Manus of Races." In the *Secret Doctrine*, Vol. II, 323, are mentioned the following:

1st Round. Root-Manu on Planet A. Svâyambhuva.

1st Round. Seed-Manu on Planet G. Svarochi or Svarochisha.

2nd Round. Root-Manu on Planet A. Auttami.

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\*Reprinted from THE MESSENGER, August, 1914.

2nd Round. Seed-Manu on Planet G. Tâmasa.  
 3rd Round. Root-Manu on Planet A. Raivata.  
 3rd Round. Seed-Manu on Planet G. Chakshusha.  
 4th Round. Root-Manu on Planet A. Vaivasvata.  
 4th Round. Seed-Manu on Planet G. Sâvarna.  
 5th Round. Root-Manu on Planet A. Daksha-Sâvarna.  
 5th Round. Seed-Manu on Planet G. Brahma-Sâvarna.  
 6th Round. Root-Manu on Planet A. Dharma-Sâvarna.  
 6th Round. Seed-Manu on Planet G. Rudra-Sâvarna.  
 7th Round. Root-Manu on Planet A. Rauchya.  
 7th Round. Seed-Manu on Planet G. Bhautya.

*The Silent Watcher.* "Higher than the Four [Kumaras] is only ONE on earth as in heaven, that still more mysterious and solitary Being," ready to shield the world if shield were necessary.

A *Lord of the World*, who is not to be confused with a Lord of a Chain, but who seems to the same as the

*King of the World*, the Sanat Kumara, who with His Three Pupils, Sanaka, Sananda and Sanatana Kumara arrived from Venus on the fourth globe, in the fourth Round, in the middle of the third (Lemurian) Root Race to found the occult Hierarchy of the Earth and to take over the government of the globe. They are spoken of as the Head, the Heart, the Soul and the Seed of Undying Knowledge. These are the "Lords of the Flame," who came from the fifth, the mental Round of Venus. With them came the Helpers, thirty Mighty Beings in graded order. Seven Kumaras are mentioned, Jata, Vadhu and Panchashikha, being the remaining three.

*Pratyeka Buddha*, who seems to be a ruler, even though a Buddha.

"A *Buddha* is an Official who has to superintend much more than a humanity; He is the Teacher of Devas, Angels, as well as of men, so that the fact that a given humanity may be at a very low stage of evolution does not do away with the need for that high office." Following are the names of the Buddhas found:

"*Lord Buddha Dipankara* came from the fourth Chain of the Venus Scheme . . . He was one of the members of the General Staff who may be sent to any Chain needing help. [Note that the Manu Vaivasvata also came from this same Chain.] The Lord Dipankara was followed in the great office of the Buddha by the Buddhas of the Earth Chain; we know of:

"*Lord Kashyapa*, the Bodhisattva of the third Root Race, taking Buddhahood in the fourth.

"*Lord Gautama*, the Bodhisattva [Vyasa, Thoth (Hermes), Zarathustra, Orpheus] of the fourth Root Race, taking Buddhahood in the fifth. He was succeeded by the

"*Lord Maitreya*, the Bodhisattva of the fifth Root Race, who will take Buddhahood in the sixth. He will be followed by the

"*Master K. H.*, coming Bodhisattva of the sixth Root Race, who will take Buddhahood in the seventh."

*Manu and Bodhisattva* are "the official titles of the Heads—the King and Priest, the Ruler and Teacher—of a Root Race." These mighty Beings work together for the evolution of humanity. The former guiding the course of seismic, earthly and racial evolution, the latter the source of instruction, of teaching, of the spiritual growth of man. The remaining forces which work in our world, which distributed over it and carry it to its appointed path are cared for by a third Great Being of equal rank, the Maha-Chohan.

*Manu of a Race* takes special care of the evolution of the Races, each of one Race. At the end of a Chain, the Manu for the seventh Root Race is in charge of the globe, "carrying out the Seed-Manu's wishes."

*Lord Vaivasvata*, the Manu of the fifth Root Race was a Lord of the Moon. "He took the first step in Initiation on Globe G of the seventh round, where He also attained Arhatship." Vaivasvata appears as the name of the Root Manu of the Earth Chain, the Root Manu of the fourth (present) round and the name of the Manu of the fifth Root Race in this round. According to the *Secret Doctrine*, Vaivasvata is the same as Noah, Deucalion, etc. On page 268 *Man: Whence, How and Whither* three Manus are mentioned: Their names are not given but They were perhaps the Manus of the fifth, fourth and third Root Races.

The Buddhas, Bodhisattvas, Manus and

Chohans belong to the occult hierarchy of this world and are chosen from those who follow four of the following:

*Seven Paths*, which open before the man who has completed human evolution.

1. "He may enter into the blissful omniscience and omnipotence of Nirvana, with activities far beyond our knowing, to become, perchance, in some future world an Avatara, or divine Incarnation: this is sometimes called, 'taking the Dharmakaya vesture.'

2. "He may enter on the 'Spiritual Period'—a phrase covering unknown meanings, among them probably that of 'taking the Sambhogakaya vesture.'

3. "He may become part of that treasure-house of spiritual forces on which the Agents of the Logos draw for Their work, 'taking the Nirmanakaya vesture.'

4. "He may remain a member of the Occult Hierarchy which rules and guides the world in which He reached perfection.

5. "He may pass on to the next Chain, to aid in building up its forms.

6. "He may enter the splendid Angel—Deva—Evolution.

7. "He may give Himself to the immediate service of the Logos, to be used by Him in any part of the Solar System, His Servant and Messenger, who lives but to carry out His will and do His work over the whole of the system which He rules. . . . This seems to be considered a very hard Path, perhaps the greatest sacrifice open to the Adept, and is therefore regarded as carrying with it great distinction. A member of the General Staff has no physical body but makes one for Himself by Kryashakti . . . of the matter of the globe to which He is sent. The Staff contains Beings at very different levels, from that of Arhatship upwards. . . . Already from our own Occult Hierarchy two Members, within our own knowledge, have left our earth, either to join the General Staff, or lent by the Head of our Hierarchy to the Head of the Hierarchy of some other globe outside our Scheme."

*Lord of a Chain.* "Each Chain yields a number of successful beings, the 'Lords of the Chain,' some of whom devote themselves to the work of the new Chain, under its Root-Manu." "Seven classes of Lords of the Moon . . . drawn from the seven globes of the Moon Chain are working under our Root-Manu."

*Aseka Adept* or Jivanmukti, this is the fifth Initiation and is the Goal of the Earth Chain. It is symbolized in the Resurrection and Ascension. Humanity must reach this goal during the fifth round, which is the "Day of Judgment."

We are permitted to know something about a few of the Great Ones who attained the level of Adeptship and who are spoken of as Masters because They are pupils.

*The Master M.* He is a Rajput prince, wears an Indian body and lives in Tibet.

*The Master K. H.* He is a Kashmiri-Bramana, wears an Indian body and lives in Tibet.

*The Master Rakoczi.* He was born in Hungary and lives there, though He travels much.

*The Master Jesus.* He wears a Syrian body and lives in the mountains of Lebanon.

*The Master Hilarion.* He lives in Egypt, and wears a Cretan body.

*The Master Djwal-kul.* He wears a Tibetan body and lives in Tibet.

*"The Nilgiri Master."* He lives in India, about eighty miles from Adyar.

*The Master Serapis.* He wears an Egyptian body.

*"The Venetian."* He is by birth a Venetian.

*The Master "Vulcan."* He wears an English body, and He was Sir Thomas More.

*The Master "Athena."* He wears an English body. He was Thomas Vaughn.

*Arhat* or Paramahansa, the fourth Initiation. This is the goal of the Moon Chain where the Day of Judgment occurred in the sixth round. Symbolized by the Crucifixion.

*Anagami*, or Hamsa, the third Initiation, The Transfiguration. Goal of the Second Chain where the Day of Judgment came in the seventh round.

*Sakridagamin*, or Kutichaka, the second Initiation. The Baptism. Goal of the first Chain. There seemed to be no Day of Judgment for this Chain.

*Srotapatti* or Para-Vrjaka, the first Initiation. Birth. This is the first step on the Path and one who takes it "enters the Stream."

*Probationary Path* may be reached through such Occult Schools as those of Pythagoras and the Esoteric School of the Theosophical Society.

### Miss Poutz Sails

Miss Marie Poutz was the guest at National Headquarters in Chicago from Tuesday evening, June seventh, until



*Miss Poutz at Headquarters*

Thursday morning, the ninth, leaving then for New York where she embarked Saturday, June eleventh, on the White Star Line steamer "Cedric," for England to meet Mrs. Besant.

Her parting message to her many friends in the American Section, given to an interviewer for *THE MESSENGER*, was "My best wishes I leave with my brothers in America, and I am sure that when I come back, the work of spreading Theosophy will have progressed very rapidly in the capable hands of my splendid fellow workers."

Mrs. Besant is expected to arrive in England at practically the same time that Miss Poutz is hoping to land. Mr. Warrington hopes to join them in July. Both our American co-workers will go with Mrs. Besant to the Paris Conference opening July twenty-third, and at her invitation,

will accompany her to Adyar, India. When asked how long she would be away from our shores, Miss Poutz, with her characteristic French shrug of the shoulders, said "I cannot say. It will be according to the wishes of our great leader."

### Mr. Warrington to England

We quote the following from a letter from Mr. A. P. Warrington, dated Sydney, May 4, 1921:

"In twenty days I leave here for London, where I shall be July 10-24. Then Paris for perhaps a week, and then Adyar. Mrs. Besant has invited me to be with her on her tour as above mentioned. The T. S. address in the cities named will find me."

### Seattle Lodge as Host

Seattle Lodge, in the big, breezy spirit of Western entertainment, is arranging for many automobiles to take care of the visiting members, "so that," says a committee letter, "there will not be the usual wear and tear of the street cars."

The words "potlatch" and "council" in the program are Indian terms. "Potlatch" is a feast provided by hosts, and "council" is a pow-wow where you swap bad opinions for good ones.

The committee hopes to be able to meet all incoming through trains and to book all hotel accommodations. It is necessary, however, that the members themselves notify Mrs. Louise B. Strang, 3821 Alki Avenue, of their time of arrival and what kind of reservations they wish. The hotel rates according to schedule sent out by the Committee to lodge secretaries states: Hotel Washington Annex, with bath \$5.00 per room for two persons; without bath, \$3.50 per room for two persons. Hotel Wilhard, seven blocks away but under same management: With bath \$3.50 per room for two persons; without bath \$2.50 per room for two persons.

### Mrs. Besant's Letter

If any member did not receive a copy of Mrs. Besant's letter to the members of the American Section, dated March 31st and mailed in Chicago during the first week in May, one may be obtained by request, accompanied by stamp, made to the National Secretary, 645 Wrightwood Avenue, Chicago.

### The Krotona Service

MRS. VIDA STONE has been appointed by Mr. A. P. Warrington representative in America for the ritual of the Krotona Service. Mrs. Stone has received eight hundred copies of the ritual which are available for all who are interested in this very beautiful service. "I know he is very anxious" she writes, "to have the service spread, as he feels it has a great message as regards the Coming Teacher."

In order that members may better understand the purpose, Mr. Warrington's foreword is here given:

#### The Need for Ritual

The writer has for many years keenly shared the growing belief in the near coming of the Divine World Teacher, and has felt that something more was needed than what was being done to keep the facts of the coming fresh in the minds of those who already believed in them and to make them known to the tens of thousands who have not yet heard of them.

It has been well proved that people will not come to lectures for the purpose of listening over and over to the same statements pertaining to the coming, and yet they will come again and again to hear these truths couched in ceremonial form. To set forth such truths, therefore, in such form, has the double advantage of being more appealing to the average audience and of giving happy employment to specially invoked unseen forces who carry forth on finer planes reverberated effects of the ceremonial. Moreover, a worthy ritual properly worked always produces an atmosphere that is uplifting to those who attend it.

All these considerations should be employed to the full in the important work of preparing for His coming, the time for which is so rapidly drawing to a close.

It is, therefore, for the purpose of helping in this added way the great Work of Preparation that this ritual is published for any group to use who may wish to do so, no matter what their connections may be.

#### The Requirements

The only thing required to produce the ritual is the simple equipment therein described, and the requisite number of willing servers who have the ability to work it well. Regular workings of the ritual at the intervals decided upon by the group will bring the best results.

The writer would be pleased if the Director of Ceremonies of each local group would report to him the formation of his group and keep him informed of the progress of its work.

#### The Name

The ritual has for many years been called "The Krotona Service," after the "Krotona" theosophical centre in Hollywood, California, where it was first successfully produced in 1911. Since then the writer has improved its format and now feels that it can be offered to all servers throughout the world who may wish to use it.

### Acknowledgment

The writer heartily acknowledges his indebtedness to many friends for assistance received from them in the preparation of the ritual, especially to Mrs. Adelia H. Taffinder who gave the inspiration; to the late Mr. David S. M. Unger for the Advent Chant, now slightly altered to improve the metre; to Miss Selene Oppenheimer who wrote the Retrocessional Hymn, re-wrote and adapted the Introcessional Hymn, and offered some helpful suggestions; to the Rt. Rev. Charles W. Leadbeater whose hints have proved to be invaluable and whose added lines to the well-known verses in the book "At the Feet of the Master" have made their lofty sentiment more complete; and to Mrs. Annie Besant from whose writings liberal quotations have been made.

### In His Service

This little publication is now sent forth as a messenger in His service, with the prayer that it may take a useful part in heralding the glad tidings of the coming again of the Teacher alike of angels and of men.

A. P. WARRINGTON.

Sydney, Australia, March, 1921.

Mrs. Stone's address is 2512 Glen Green Street, Hollywood, California, and she will be glad to answer all inquiries. The price of the ritual is 25c.

### Meeting of the Board of Trustees, American Section, T. S.

A meeting of the Board of Trustees of the American Section, Theosophical Society, was held at Los Angeles, California, June seventh, 1921. There were present, L. W. Rogers, President, in the chair, Trustees Carlos S. Hardy and C. F. Holland.

The following resolution was adopted:

*Resolved;* That Mr. A. P. Warrington and Miss Marie Poutz be and are hereby appointed as official representatives of the American Section of the Theosophical Society at the Paris Theosophical Congress to be held in July, 1921.

No further business appearing before the Trustees, the meeting adjourned.

"Some time ago I had the supreme privilege of receiving the Krotona Series. Since then I can attest to the purifying and ennobling force of theosophic work."

A MEMBER.

A pure single and stable spirit is not distracted, though it be employed in many works. It doeth all to the honor of God, and being at rest within, seeketh not itself in anything it doth.—*Thomas à Kempis*.



## By the National President

### The Convention

For those who can attend, the Seattle convention should prove to be one of the pleasantest among convention experiences. The journey itself, whether one comes from the East or from the South, is through scenery that is interesting and picturesque. One attractive feature is the agreeable temperature in midsummer. I have sometimes wondered why someone has not called Seattle the Queen of the Snows. There is no other city in the United States, south of Juneau, where the snow on the mountain tops is so much in evidence. The summer is as free from excessive heat as the winter is from extreme cold. On the social side there should be a delightful time. The Seattle Lodge has long been noted for its hospitality and also for doing thoroughly whatever it undertakes.

### Proxies

This may, or may not be, the last time that members will be annoyed by the annual necessity of mailing a proxy to the National Secretary and also notifying the person selected that he has been appointed. But that is about the least of all the troubles caused by proxies. There is always the anxiety that the required percentage of members will not think to send in their proxies and thus no convention could be legally held when the members have assembled for that purpose. But the real troubles are known only to the unfortunate members who constitute the committee that examine the thousands of proxies, put the huge list in alphabetical order and keep the record. This is literally a work of days, not hours, if it is accurately done. So cumbersome is the method that the proxy list is very seldom used after all this work has been done, because the taking of a single proxy vote in convention is likely to delay business for two hours or more in making the count.

### The Election

In this number of THE MESSENGER will be found the full vote, by Lodges, in the election that closed on May 31. The official count was made on June 10. The matters about which there were differences of opinion came before the convention of 1920. The Administration was sustained by something like a two-thirds majority. Refusing to be bound by that decision the minority appealed to President Besant,

at Adyar. She dismissed the petition. Meantime the matter went to the entire membership for decision. Now by a vote of more than a two-thirds majority the Administration is again sustained. That surely ought to settle it.

### Mr. Sinnett III

Instead of the hoped-for series of articles for THE MESSENGER from the pen of Mr. A. P. Sinnett the following letter recently arrived:

Hastings, Sussex, May 14th, 1921.

Dear Mr. Rogers:

I am getting a friend to write this for me. I have been seriously ill for the last month, even unable to attend to theosophical work, all lecture engagements cancelled, and it remains to be seen whether I shall be able even to consider the wishes you express in your letter in reference to THE MESSENGER. I shall be returning to London shortly and may possibly be enabled to write to you again.

Yours sincerely,

A. P. SINNETT.

Although more than eighty years old Mr. Sinnett had, until this illness, which he characterizes as serious, been exceedingly active in theosophical work, giving a weekly lecture in London and writing voluminously on theosophical subjects. Thousands of his readers in America will join in sincerest wishes for his speedy recovery.

### A Training School

Perhaps the most urgently needed department for THE MESSENGER is one that will give members an opportunity to get working knowledge of the elementary business principles involved in successfully conducting the affairs of an organization like ours. The most painstaking and energetic work at Headquarters comes to nothing when the members are ignorant of procedure, or are too careless or indifferent to use the knowledge they have.

On June 12 I received a letter from a Lodge secretary enclosing another letter by a member of that Lodge which was written on June 5. Accompanying her letter was her vote in the election for National President with the request that if it was too late for the Lodge voting it should be sent on "immediately to Mr. Rogers and I know it will be accepted." (!) Either the lady did not know that no vote could be legally cast after May 31, or she must think the day of miracles is



still with us. Also she *should* have known that the only possible way in which any member of a Lodge can vote in such an election is through that Lodge. The very ballot she used told her that in plain English, but she evidently did not read it.

This is only one of dozens of ways in which members in all parts of the country are constantly furnishing evidence that we need a school of instruction. A very common blunder is to complain that the magazine is not being received but to fail to give the information necessary to set things right. It sometimes requires three or four letters from Headquarters to get the facts about name, address, etc., necessary to set right some error, and then we do not always get it. When we do, it is often so hastily or carelessly written that one must guess at what it is. Recently while working a few weeks at Headquarters getting the propaganda work in order for a prospective manager of that department, I frequently had to pass letters about to all the others in the office in order that sentences and signatures might be deciphered, and occasionally the final result was a sort of composite guess!

For a year or more I have had it in mind to give a page or two monthly to a drill in business methods but it is useless to start it until it can be done right and made so attractive and helpful that it will accomplish the purpose for which it is established.

### Free Speech and Lodge Welfare

What are the relative rights of Lodges and members when an issue arises that involves the use of the Lodge platform to present views about which there are decided differences of opinion? Since we all believe in the freedom of speech, has a member, or a group of members, the right to free expression of opinion? Has the Lodge the right, under any circumstances, to limit the freedom of speech?

These questions have been asked frequently of late, and some insistent complaints have been made to Headquarters that the liberty of speech was being interfered with by various Lodges that refused to hear some speakers when requested to do so.

The first point to be noted is that our Lodges are autonomous and, whether it is right or wrong, they may deny their

platforms to any person, for either a good reason or a bad one, and there is no authority that can interfere with their decision.

But is it a morally sound policy to exclude a speaker who has a different point of view, but one which he most sincerely believes to be helpful, and which he earnestly desires to present to others? Must not that necessarily depend altogether upon circumstances? It is obvious that because one is earnest and sincere is not a sufficient reason for granting the use of the Lodge platform. I doubt if you can find any theosophists who are not earnest and sincere, but among our members you can find almost every conceivable variety of opinion on social, political and economic questions. We have sincere members who think that philosophical anarchy represents the most desirable state of society, and other very earnest members who think we would be better off without marriage laws of any kind. Some are ardent monarchists, others are intense democrats, while still others are very earnest socialists. If, on the ground that the Lodge platform may not rightfully be denied to earnest members who wish to express their opinions, we were to grant liberty of speech to all who desire it, our past troubles would seem trifling to those into which we would be plunged. We have even had instances of earnest members desiring to use the Lodge platform to publicly harangue against the P. T. S. and her alleged errors, and some of them have for a short time succeeded in doing it to the great mortification of the Lodge whose guest the speaker was.

It is not likely that any Lodge would have difficulty in reaching a prompt decision to refuse to hear a talk that was clearly a presentation of the speaker's personal political or social views, and which ran so violently counter to the accepted ideas on which society is organized that they would be offensive to the common conscience of humanity; nor a speaker who so far forgot the ordinary rules of courtesy as to speak disrespectfully of the head of the organization whose hospitality he was enjoying. But there are other questions not so easy to determine. Has a Lodge the moral right to refuse to hear one who desires to speak on issues about which members differ and upon which they must later make a decision at the polls? If so, on what grounds?

I believe that it has both the legal and moral right and on precisely the same ground as in the other cases above cited—the welfare of the Lodge itself. A Lodge might conceivably hear with profit a socialist or a monarchist, or both, argue that our present form of government is wrong and should be abolished. But if, as a matter of fact, such discussion called out arguments from the members who disagreed, and the most conspicuous result was not enlightenment about different systems of government, but only the engendering of great personal bitterness that arrayed one faction of members against another, then it is obvious that more harm than good would be done by such freedom of speech, and that the Lodge would be quite right in refusing its platform for such discussions.

There are no hard and fast rules that can be laid down in such matters. The real question is whether, under all the circumstances, the platform will be used helpfully or harmfully. The Lodge certainly has the moral right to decide that point just as a government does under similar circumstances. The constitution of the United States guarantees the liberty of speech to its citizens, but the courts representing the government, are continually deciding under what circumstances that right may, or may not, be exercised. There are a number of very earnest citizens in prison at this moment for saying things which, the courts decided, they had no right to say *under the circumstances existing at that time*. To put

it differently, there is no such thing as an absolute individual right. The liberty of speech exists only because the government which guarantees it first existed to make that liberty possible, and its rights, its preservation, must necessarily be considered before those of the individual. And so it is with a Lodge. Its first concern is its own preservation. On no theory of the freedom of speech or the rights of the individual can it permit that which, by creating contention and strife, will defeat the purpose for which it exists and perhaps endanger its very life. It therefore has the right to deny its platform to any person when there is good reason to believe that, to the Lodge as a whole, more injury than benefit will result from what the speaker will say.

### Send the News

One of the most interesting features of the magazine is the news from local Lodges. Whenever there is something of general interest it should be briefly written up and sent to THE MESSENGER. Methods of interesting the public in Theosophy, new plans of conducting study classes, new advertising schemes for increasing the attendance at lectures, successful ways of beautifying the Lodge room, methods of attracting public attention to theosophical books in libraries, associated work with outside altruistic movements, and a score of other things are of interest and value to others. Many a bit of good work is done because the success of some Lodge or members suggested the idea.

L. W. ROGERS.

### Proxies for Convention

On another page of this issue of THE MESSENGER, you will find the convention notice and proxy blank reprinted. It is essential that each member be present by proxy if not in person. As the time is very short, do not delay. Choose someone whom you know is going to Seattle for the Convention and in whose judgment you have confidence. Fill in the blank according to instructions and mail immediately to the National Secretary, 645 Wrightwood Avenue, Chicago, at the same time notifying your proxy of this action. If there is not a quorum present in person or by proxy, the Convention cannot transact any business.

### Deaths

*Peace, peace, he is not dead, he doth not sleep,  
He has awakened from the dream of life.  
'Tis we, who lost in stormy visions, keep  
With phantoms an unprofitable strife.*

—[Shelly.

Mrs. Anna E. Hastings.....	Los Angeles Lodge
Mrs. Gena Baker.....	Richfield Springs Lodge
Mrs. Lydia M. Douglass.....	Member-at-large
Dr. Robert S. Lynn.....	Besant Lodge (Tulsa)
Mr. Dan Brown.....	Washington Lodge
Mr. Frank W. Spear.....	Crescent Bay Lodge
Dr. M. Louise Chadwick.....	Besant Lodge (Boston)

The ethics of Theosophy are more important than any divulgement of psychic laws and facts.—[H. P. B.

# PROGRAM

## THIRTY-FIFTH ANNUAL CONVENTION AMERICAN SECTION, THEOSOPHICAL SOCIETY HOTEL WASHINGTON ANNEX, SEATTLE, U. S. A. JULY 16 TO 20, 1921

*All meetings are for members only, except the Sunday night lecture.  
Membership cards must be presented at the door.*

### Saturday, July Sixteenth

At Banquet Room, Hotel Washington Annex.

7:30 to 9:30 p. m.—Seattle Lodge will receive informally.

### Sunday, July Seventeenth

At Theosophical Hall, 100 Lyon Building, Third Ave. and James St.

11 a. m. to 12:30 p. m.—Fellowship meeting; Greetings from visiting members; Chairman: Mr. Webster G. Shepard, Divisional Lecturer.

2 p. m.—Automobiles leave for Council and Potlatch at the Tepee of J. I. Haglund.

8 p. m.—Public Lecture, Metropolitan Theatre, "The New Knowledge," by Mr. L. W. Rogers.

### Monday, July Eighteenth

At Banquet Room, Hotel Washington Annex

9:30 a. m. to 12 noon—Presidential Address, Mr. L. W. Rogers. Convention Business.

2 p. m. to 4 p. m.—Convention Business.

4:15 p. m. to 5:30 p. m.—Forum; "Lodge Activities;" Chairman: Mrs. Laura Slavens Wood; Speakers: Miss Isabel B. Holbrook, Rt. Rev. Irving S. Cooper, Mrs. A. Ross Read, Mr. H. C. Stowe, Mr. A. G. Frisbie, and others.

### Tuesday, July Nineteenth

At Banquet Room, Hotel Washington Annex

9:30 a. m. to 12 noon—Convention Business.

2 p. m. to 3:30 p. m.—Forum, "Theosophy and the Public;" Chairman: Mr. C. F. Holland; Speakers: Mrs. Alice Evans-Bailey, Mr. Eugene W. Munson, Mrs. Rebecca L. Finch, Mr. Ray M. Wardall, Mrs. Irene S. Durham and others.

3:45 p. m. to 5:30 p. m.—General Forum; Chairman: Mr. Ernest S. Sufferin; Speakers: Mrs. May S. Rogers, Dr. Woodruff Sheppard, Mr. Claude L. Watson, Mrs. Adelaide Lang, and others.

### Wednesday, July Twentieth

At Theosophical Headquarters, 100 Lyon Building, Third Ave. and James St.

Open Forum; Chairman: Mr. Claude L. Watson; No special speakers, choose your own subject.

2 p. m.—Sight-seeing trip around Boulevards, Sound and Lakes.

6 p. m.—(At Hotel Washington Annex) Vegetarian Banquet; Toastmaster: Mr. Ray M. Wardall; Speakers: Mrs. Laura Slavens Wood, Miss Isabel B. Holbrook, Rt. Rev. Irving S. Cooper, Mr. Foster Bailey.

Notice of special meetings for Theosophical members interested in other activities will be given at each session. For any and all information, write to Louise B. Strang, 3821 Alki Ave., Seattle, Wash.

### Election of National President

The Tellers Committee for the Presidential election, James C. Crummey, chairman, Edith Armour Deaderick, Julia K. Sommer, Walter E. Cuneo and Bruce M. Wood, have submitted the following statement of the count of election ballots, duly accounted and checked at National Headquarters in Chicago on June tenth, 1921:

L. W. Rogers.....3,819  
Isabel B. Holbrook.....1,788

Total votes cast.....5,607

We certify that the foregoing is a correct statement of the votes cast for the office of National President, American Section, Theosophical Society.

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

### Votes Cast by Lodges

A copy of the tellers' tally sheet, showing the votes in the American Section, T. S., presidential election, counted at National Headquarters in Chicago, June tenth, is printed in full for the information of all members:

Lodge	Rogers	Holbrook
Advent, Toledo, Ohio.....	0	8
Akbar, Chicago.....	25	75
Akron, Ohio.....	35	1
Albany, N. Y.....	22	7
Alhambra, Calif.....	14	0
Alkio, Hollywood, Calif.....	0	13
Alpha, Boston.....	3	4
Amor, San Antonio, Tex.....	22	1
Anaconda, Mont.....	19	1
Annie Besant, Chicago.....	8	0
Annie Besant, Cleveland, Ohio.....	55	0
Annie Besant, San Diego, Calif.....	23	28
Atlanta, Georgia.....	53	3
Austin, Tex.....	13	5
Augusta, Georgia.....	6	1
Baker, Oregon.....	3	4
Bay City, Mich.....	5	0
Berkeley, Calif.....	52	3
Besant, Boston, Mass.....	2	6
Besant, Hollywood, Calif.....	78	0
Big Rapids, Mich.....	9	1
Birmingham, Ala.....	27	0
Boston, Mass.....	30	34
Boulder, Colo.....	6	1
Bremerton, Wash.....	7	4
Brooklyn, N. Y.....	25	39
Brotherhood, Chicago.....	98	41
Brotherhood, Detroit.....	43	0
Brotherhood, Hollywood, Calif.....	0	8
Buffalo, N. Y.....	45	4
Butte, Montana.....	23	6
Central, New York, N. Y.....	21	36

Chicago, Ill.....	16	1
Cleveland, Ohio.....	16	50
Colorado, Denver.....	50	12
Colorado Springs, Colo.....	29	1
Columbia, S. C.....	6	0
Columbus, Ohio.....	17	0
Council Bluffs, Iowa.....	0	10
Crescent Bay, Santa Monica, Calif.....	26	3
Crescent City, New Orleans.....	54	18
Crookston, Minn.....	19	1
Dallas, Tex.....	41	3
Dayton, Ohio.....	10	0
Delta, Lincoln, Neb.....	1	20
Des Moines, Iowa.....	55	0
Detroit, Mich.....	5	1
Dharma, Austin, Tex.....	2	5
Duluth, Minn.....	39	17
El Paso, Tex.....	3	13
Evanston, Ill.....	8	1
Everett, Wash.....	20	0
Fairhope, Ala.....	10	3
Fargo, N. Dak.....	18	4
Ft. Lauderdale, Fla.....	0	12
Ft. Wayne, Ind.....	7	1
Ft. Worth, Tex.....	10	0
Fremont, Neb.....	6	6
Fresno, Calif.....	74	4
Genesee, Rochester, N. Y.....	109	1
Glendale, Calif.....	18	0
Golden Gate, San Francisco.....	1	10
Grand Rapids, Mich.....	14	24
Gulfport, Miss.....	17	0
Harmony, Columbus, Ohio.....	17	1
Harmony, Toledo, Ohio.....	52	0
Hartford, Conn.....	0	12
Helena, Mont.....	5	8
Herakles, Chicago.....	46	1
Hermes, Kansas City, Mo.....	0	28
Hermes, Philadelphia, Pa.....	12	13
Hollywood, Calif.....	7	6
Hollywood-Freeport, Hollywood, Calif.....	4	10
Holyoke, Mass.....	5	26
Houston, Tex.....	97	17
H. P. B., Newark, N. J.....	7	0
Huntington, Boston.....	15	0
Hudson, Weehawken, N. J.....	0	6
Indianapolis, Ind.....	5	0
Iron City, Pittsburgh, Pa.....	10	0
Jacksonville, Fla.....	45	0
Kansas City, Mo.....	100	41
Kenwood, Chicago.....	0	1
Krotana, Hollywood, Calif.....	21	108
La Grange, Ill.....	4	2
Lansing, Mich.....	15	0
Leadbeater, Chicago.....	1	7
Little Rock, Ark.....	3	0
Lima, Ohio.....	11	0
Lincoln, Neb.....	4	8
Linden, Md.....	3	2
Long Beach, Calif.....	16	20
Long Island, Hollis, L. I.....	1	14
Los Angeles, Calif.....	47	78
Louisville, Ky.....	25	7
Macon, Ga.....	4	0
Madison, Wis.....	4	6
Maryland, Baltimore, Md.....	6	42
Mayflower, New York, N. Y.....	25	0
Metrose Highlands, Mass.....	4	0
Memphis, Tenn.....	31	0
Mill Valley, Calif.....	6	5
Milwaukee, Wis.....	60	1

Minneapolis, Minn.....	87	9	Wallace, Idaho.....	14	3
Mobile, Ala.....	20	2	Walla Walla, Wash.....	12	0
Montgomery, Ala.....	6	0	Warren, Ohio.....	9	0
Mt. Vernon, N. Y.....	8	7	Washington, D. C.....	60	80
Muskogee, Okla.....	8	0	Wenatchee, Wash.....	0	6
Nashville, Tenn.....	13	0	West Side, Buffalo, N. Y.....	1	10
Newark, N. J.....	13	11	Wheeling, West Va.....	2	8
New Haven, Conn.....	14	0	White Lotus, Rochester, N. Y.....	3	0
New Rochelle, N. Y.....	5	0	Yakima, Wash.....	7	0
New York, N. Y.....	50	24	Yggdrasil, Minneapolis.....	33	9
Norfolk, Va.....	7	13	Youngstown, Ohio.....	8	
North Shore, Chicago.....	3	1	Members at Large.....	195	124
North Star, Superior, Wis.....	16	10			
Oakland, Calif.....	61	15	Totals.....	3,819	1,788
Oak Park, Ill.....	8	0			
Oklahoma City, Okla.....	28	2			
Olcott, East Orange, N. J.....	1	6			
Olympia, Wash.....	5	8			
Omaha, Neb.....	28	7			
Pacific, San Francisco.....	42	0			
Pacific Grove, Calif.....	7	4			
Paducah, Ky.....	5	1			
Palo Alto, Calif.....	5	4			
Panama Canal, Ancon, C. Z.....	13	0			
Pasadena, Calif.....	0	17			
Paterson, N. J.....	54	0			
Pensacola, Fla.....	7	0			
Peoria, Ill.....	9	0			
Phoenix, Colo.....	8	0			
Pioneer, Chicago.....	8	1			
Pittsburgh, Pa.....	5	91			
Pomona, Calif.....	6	6			
Pt. Huron, Mich.....	15	0			
Portland, Me.....	4	0			
Portland, Ore.....	50	18			
Queen City, Cincinnati.....	11	6			
Rainbow Temple, Seattle.....	3	1			
Reading, Pa.....	16	6			
Reno, Nev.....	23	0			
Richfield Springs, N. Y.....	7	0			
Riverside, Calif.....	14	6			
Rochester, N. Y.....	1	7			
Rutland, Vermont.....	1	7			
St. Anthony, Minneapolis.....	0	8			
St. Louis, Mo.....	65	14			
St. Paul, Minn.....	92	2			
St. Petersburg, Fla.....	17	1			
Sacramento, Calif.....	5	8			
Saginaw, Mich.....	14	2			
Salt Lake City, Utah.....	5	22			
Sampo, Detroit, Mich.....	12	1			
San Antonio, Tex.....	26	18			
San Francisco, Calif.....	2	31			
San Jose, Calif.....	31	0			
Santa Ana, Calif.....	13	2			
Santa Barbara, Calif.....	2	9			
Santa Rosa, Calif.....	12	6			
Schenectady, N. Y.....	10	4			
Seattle, Wash.....	116	42			
Sheridan, Wyo.....	12	0			
Southworth, Wash.....	11	0			
Spokane, Wash.....	40	4			
Springfield, Mass.....	30	25			
Syracuse, N. Y.....	30	0			
Tacoma, Wash.....	10	16			
Toledo, Ohio.....	0	5			
Tracy, Colo.....	4	0			
Unity, Detroit, Mich.....	14	1			
Unity, Muskegon, Mich.....	2	3			
Unity, Tacoma, Wash.....	0	5			
Vipunen, New York, N. Y.....	12	0			
Waco, Tex.....	2	7			

### A Letter to the American Section

Will you permit an F. T. S. who has been out of touch with T. S. politics for over twelve years to express an opinion on the present turmoil in the American Section?

I do not advocate that those devoted to the cause of Theosophy should leave the Society to get a proper perspective of the real nature of the theosophical movement; nevertheless, when one does have an experience of the sort he gains a point of view which may be of value.

I am convinced that the theosophical movement is all-important. Its development is the momentous object toward which we all bend our best energy. The movement is the soul of enlightened progress. Those back of the movement are the Spirit of it. The Theosophical Society is its outer body.

To bring the body to reflect upon the real nature of the soul upon which the spirit of the movement is working should be the constant aim of the members of the body: The Theosophical Society.

I am tremendously interested in the Theosophical Movement (with a capital M) and shall be ever grateful—profoundly so—to the T. S. for what it has given me and others by bringing its light into our darkness. It is because of this gratitude that I have rejoined the Society after an absence of over twelve years.

From 1896 to 1908 I was more or less active in the American Section T. S. In the years of absence from the Society I have been as I ever shall be, interested in theosophy, while working in civic, educational and philanthropic affairs. I have lost all zest for office for the sake of office. I would not now take office in any cause. Therefore I am seeking neither office nor notoriety in the Theosophical Society. I would not associate myself with any

faction which furthered the political ambition of any individuals for office or control.

Having injected this much of my own personality, may I ask that you bear with me in my appeal for peace for the sake of carrying on the work of one of the great factors in human evolution: the Theosophical Movement?

To function properly on this plane it is necessary to have a body, and it must be a well ordered body. Strife, turmoil and bickering will disrupt the body and mar the big work to which every earnest follower of theosophy is pledged. If it seems the duty of the Society to educate youth or adult, have your faculty of instructors do it through literature. Circulate the information in print. Avoid centralization of a community power in the T. S.

I know feeling is now running high; some say that it must be war to the finish. I say to such that though they claim to fight for principle they are really thinking only of themselves or some other personality. Even though they have differences, serious differences, they should be willing to form conference committees to come together to reconcile these differences, and honestly strive to bring about harmony. Guerilla warfare never yet settled any quarrels.

For my part, I am in the T. S. for the rest of my life. I shall not fight; I shall not look for trouble. I shall try to serve the cause as a plain member who realizes the important mission for which the Society was brought into existence. The Theosophical Society must function, not through friction, but because of the active co-operation of all its parts.

Finally Brethren, let us get together with the purpose of making little instead of much of our differences. Let us try to get the other man's point of view even though we do not adopt it ourselves. Let us accept graciously the decision of the election and give the incoming General Secretary every chance to make good.

The Theosophical Movement is the great consideration—then the Society. The personal ambitions of an individual or group cannot thwart the great purpose back of this important Movement.

FRANK F. KNOTHE.

May 15, 1921.

## Van der Ley of Java

Thursday evening, June ninth, Chicago Brotherhood Lodge entertained Mr. J. N. Van der Ley of Bandoeng, Java. It would be more accurate to say that Mr. Van der Ley entertained the Lodge for he spoke most interestingly of Java and his work among the natives there, and particularly of his recent visit in Sydney where he spent three months with Mr. C. W. Leadbeater.

Mr. Van der Ley is Vicar General for the Island of Java in the Liberal Catholic Church, and associated with the theosophical lodge at Bandoeng. In November of 1920 he went to Australia to work for a time under Mr. Leadbeater before coming to America in April, 1921, on a mission from the Dutch Government of Java to study water power development and high power tension transmission. He is visiting several of the American universities and engineering associations throughout the country.

Unfortunately his stay in the United States is brief. He sails in June for the Paris Conference, thence to Holland and back to the Dutch East Indies.

He spoke most cordially of his American reception, and commented on the quickness of intellect and intuition which he discovered here. He said the traces of the new subrace are quite apparent to him in this country and even more so in Australia. In this connection he related that the Dutch Consul-General in San Francisco, who is not a theosophist and knows nothing of the subject, informed Mr. Van der Ley on his arrival that he would find in this country a quite different type of individual from that in Europe, and that even in the United States there seemed to be developing a still further advance in type and character, or, as he put it, "a new kind of people."

Mr. Van der Ley has had the advantage of association with the great leaders of the Theosophical Society and has a broad gauge view of the work, which is to his mind, all-important and before which all personal difference should bow. Mr. Van der Ley is furthermore an exceptionally charming man, of ease, culture and magnetic personality. It is to be regretted that his visit in America has to be cut short.

### Mrs. Besant to the American Section

[As all members do not have the privilege of reading *The Theosophist*, Mrs. Besant's words regarding the American Section, contained in "On the Watchtower" of the May issue, are quoted in full.]

Letters come to me from the United States of America, asking for my advice on the election of the General Secretary. Among the duties of the President of the Theosophical Society is not included advice on the election of the officers who form the General Council. The duty of the President is to welcome and work with the officers elected by their National Societies according to their own best judgment as to the man or woman who will serve them best. The President of the Society is its servant, not its master. The General Secretary should be the best available member in his country, and should be elected for that reason. He or she is to represent the United States, not the President, on the General Council. That all the members of the Council will work for the general good of the Society and the particular good of their National Society, where that good is consistent with the good of the whole, as it must be if really "good," is taken for granted. I, on my part, take it for granted that anyone elected by the States, or other country, will be "loyal" to me in all that is consistent with his duty, will support me if he thinks I am right, and oppose me if he thinks I am wrong. Loyalty to a President does not imply the blind acceptance of a policy laid down by that officer. The policy of the T. S. is not to be imposed upon it by one person, but is to be a policy jointly agreed upon by all, where the whole Society is concerned. Personally, I do not want, as Councillors, children who look to me for orders, but competent men and women of sound reason and balanced judgment. Individually, we are all free. Corporately, the Council decides. Personal affection, personal devotion, are not to bias the officer's judgment or outweigh his opinions.

### Bring Membership Cards

Admission to the sessions of the Convention at Seattle will be by membership cards, as well as to all other meetings to which members only are admitted. Do not forget to have your card with you.

### Scientific Corroborations

In the May issue of "Science and Invention" appeared an article on the human aura illustrated with reproductions of slides seen through a screen composed of two thin pieces of glass filled with a thin solution of blue dicyanin dye. Through such a screen it has been possible to see the etheric double, the astral and mental bodies. It is a further interesting development that use of the screen develops in the human eye the ability to see the aura without the screen's aid. Dr. Kilner, of St. Thomas Hospital, London, has made the researches and demonstrated that the aura is not visible after death.

The astonishing explanation is offered that the aura is the odorous envelope of the human body made visible. That is to say that odor is conveyed by tiny particles of matter which cluster densely about the object from which they emanate. A theosophist, Mr. Morris Aron, has pointed out the discrepancy in such a theory, in that the human body is most odoriferous after death when the aura has disappeared.

In "The Inner Government of the World," Mrs. Besant comments on the discovery by Sir Jagadish Chandra Bose, a one-time professor in the Calcutta University, of the fact that vegetable life is the same as animal and human life, differing in degree but not in kind.

With the widely exploited "light curvature" theories of Dr. Einstein defining and limiting the universe within space, we have three remarkable verifications of truths long known through Theosophy.

### Sydney Lodge

The Sydney (Australia) Lodge sends a weekly program crowded full of activities from Monday evening until Sunday. Mr. A. P. Warrington was delivering a number of the Sunday evening lectures. The members' meetings held every Wednesday evening were being addressed by the Rt. Rev. Leadbeater, and a newspaper clipping accompanying the program describes a lecture-concert at the Conservatorium where he spoke on "Some Little Known Facts about Music" followed by the music of a string quartet.

### A Master's Letter

[In the *Adyar Theosophist* of March, 1913, page 942, are a few words from Madame Blavatsky, calling attention to the great message of one of the Masters of the Wisdom.]

H. P. B.: "Belief in the Masters was never made an article of faith in the T. S., but . . . the commands received from Them when it was established have ever been held sacred. And this is what one of Them wrote in a letter preserved to this day:

"Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy must be more practical and has, therefore, to be disencumbered of useless discussions. It has to find objective expression in an all embracing code of life, thoroughly impregnated with its spirit—the spirit of mutual tolerance, charity and love. Its followers have to set the example of a firmly outlined, and as firmly applied, morality, before they get the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations and individuals. As said before, no theosophist should blame a brother, whether within or outside the association; throw a slur upon his actions or denounce him, lest he should himself lose the right of being considered a theosophist. Ever turn away your gaze from the imperfections of your neighbor and center rather your attentions upon your own shortcomings, in order to correct them and to become wiser. Show not the disparity between claim and action in another man; but, whether he be brother or neighbor, rather help him in his arduous walk in life. The problem of true Theosophy and its great mission is a working out of clear, unequivocal conceptions of ethical ideas and duties, which would satisfy most and best the altruistic and right feeling in us, and the modelling of these conceptions for their adoption in such forms of daily life where they may be applied with most equitableness. Such is the common work in view for all, who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion, but it must lead you insensibly to progress and leave no room for any selfish aspiration outside the limits traced.

"Do not indulge in unbrotherly com-

parisons between the task accomplished by yourself and the work left undone by your neighbor or brother in the field of Theosophy, as none is held to weed out a larger plot of ground than his strength and capacity will permit him . . .

"Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to, and dealt with justly by, karma alone. Even the simple presence amongst you of a well intentioned and sympathizing individual may help you magnetically.

. . . You are the free workers on the domain of Truth and as such must leave no obstructions on the path leading to it.

"The degrees of success or failure are the landmarks we shall have to follow as they will constitute the barriers placed by your own hand between yourselves and Those whom you have asked to be your Teachers. The nearer your approach to the goal contemplated, the shorter the distance between the student and the Master."

### Questions and Answers

(Q.) *Can clairvoyance be developed by awakening only the glands in the head without awakening the Fire of Kundalini?*

(A.) I do not know. I should not suggest either way. The fire is a pretty dangerous thing. Better leave that severely alone. Unless some Master does it for you, I should not advise it unless you are definitely told to do so. Otherwise you most likely will come to rather bad grief in various ways. By vitalising the glands in your head, you get congestion of the brain or degeneration of the brain, unless under reliable direction. If you want to develop clairvoyance, the method I give at the end of "The Other Side of Death," a perfectly simple plan of concentration, meditation, and contemplation, is the course I would advise you to take. I know it is slow work, but it is so far sure that you practically cannot injure yourself, and I do not know any other process of which the same thing can be said. It is a dangerous business. The greatest danger is that you may partially succeed, and think yourself infallible.

C. W. L.

—From *Theosophy in Australasia*.



# 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 Hotel Washington Annex 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.

Fraternally,

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).....

## What Lodges are Doing

### Norfolk Lodge

Norfolk Lodge has embarked upon an ambitious undertaking. It purposes to get its own permanent quarters. This sort of project is especially dear to Mr. Rogers' heart, and of interest to every member. The members of Norfolk Lodge are going about the matter in the most practical fashion by campaigning for funds with which to purchase a lot. Having the ground it will then be possible to raise sufficient capital to put up a building on it. If one owns a plot of ground clear a contractor will erect a building on it, taking as his security the first and second mortgages on the property. A great deal of building is done on such terms; it therefore appears that Norfolk Lodge is taking the right step to own their home, once a title to land is secured. James D. Bibb, Jr., President of Norfolk Lodge, is sending out a quantity of "Lot Fund" envelopes to members and friends, somewhat in the way a church obtains funds through the envelope system of pledges.

### Tacoma Lodge

On Sunday, May 15th, Tacoma Lodge held its dedication services for its new home at 223 South Tacoma Avenue. Mr. Ray Wardall of the Seattle Lodge was given the place of honor on the evening program; there were delegations from other lodges in the state and visitors from lodges in three different states and in Canada. The new lodge home was formerly a Unitarian church and it is interesting

to know that years ago from its platform Mr. C. Jinarajadasa delivered his address to the people of Tacoma.

A later report tells of the interest in the lodge work being such that the members do not wish to close for the usual summer vacation, but will continue the Sunday evening public meetings, and the Wednesday evening members' meetings. Tacoma Lodge is expecting Mr. Claude L. Watson, National Lecturer, July tenth to twelfth, and Mr. Eugene Munson, National Lecturer, August sixteenth to nineteenth.

### Milwaukee Lodge

According to the report of the secretary, Claire Lobre, Milwaukee has had a real theosophical revival. Mr. L. W. Rogers was there May 13th and 14th. The Conservatory of Music hall was rented, the average attendance was four hundred, 225 new names were added to the mailing list and a beginners' class of 116 was formed. This being too large a class for study purposes, it was divided into two, one meeting Monday and the other Friday evenings. To stimulate further interest, a question box has been placed in a convenient location. All written questions deposited there will be answered the following Sunday.

### Chicago Lodge

Chicago Lodge, one of those lodges making up the Chicago Theosophical Association (and incidentally the one holding the oldest charter in the United

**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.

States, signed by Madame Blavatsky) is starting out in a new endeavor to make friends for Theosophy. The lodge meets on the North Side, entirely away from the loop district. It has had mimeographed a card bearing this inscription:

**Have You Ever Tried to Solve**

1. The Problem of life and death; or what birth and death mean for you?
2. Why you are chronically ill in spite of all you have done to get well?
3. Why you have so much sorrow and trouble in your life?
4. Why you are not a genius in intellect or in some work of a creative character?
5. How to become a genius?

Theosophy gives an answer to these questions that will interest you. Come and hear a lecture on Theosophy at (location and time). A free lecture. Bring any interested friend.

Two members go together with these cards, leaving them at homes in the neighborhood of the meeting place. The experiment is as yet too new to know how well it succeeds. It is heartily backed by the Chicago Theosophical Association.

**San Antonio Lodge**

San Antonio Lodge has a printed leaflet for distribution listing all the theosophical books to be obtained at the Carnegie Library in that city. Books by nine of our best writers are available for the public there.

**Paterson Lodge**

Hot weather is no excuse for staying away from the Paterson Lodge Wednesday evening meetings, for it is well advertised that the hall is well ventilated, that there are two large ceiling fans, and that the lecture is only twenty minutes long, followed by questions.

**Annie Besant, Cleveland**

This new lodge has already started with its plan of study classes in various parts of the city, and will go on with this work next fall, with every expectation, based on present results, of succeeding in building up many such centres.

**Lodge Directory**

The September issue of THE MESSENGER will contain the lodge directory. In order that it may be accurate in every way, will the lodge officials please inform the National Secretary, 645 Wrightwood Avenue, Chicago, of any change in name and address of lodge secretary, place and time of lodge meetings, and library hours?

**Testimony of a New Member**

[The value of Theosophy as an adaptable philosophy of life can best be measured by its effect on new members—the changed attitude toward the seeming hardships, the peace and the fortitude it brings. We print here the report of a four minute talk by a new member in one of our big lodges in a Western state.]

Fellow Theosophists:

I have been asked to speak to you for three or four minutes to tell you what Theosophy has done for me, what changes, if any, have been wrought in my worlds of thought and action.

It is utterly impossible for me to do justice to that subject in three or four minutes for I feel that it would take twice that many hours to cover the ground completely. Suffice it to say that the world I now dwell in, the world that Theosophy has unveiled to me, is farther removed from my world of a year ago than this earth is from the farthest star of the visible universe.

I have decided to say a few words about one of the great gifts that Theosophy stands ready to give to us if we are willing to accept it—a gift that is indeed priceless, that all the riches of earth cannot buy, the gift of *that Peace which passeth understanding*.

Before that Peace all the struggle and sadness and turmoil of the world fade away and we recognize that they are but illusions of the lower mind, that into that high plane that we know to be the home of our true Self these things cannot penetrate.

Worry and anxiety and fear move not the heart of the possessor of the Great Peace, for verily, we know that there is nothing to worry about in a world that is ruled by perfect Laws, administered with a Justice that is Divine; there is no need for anxiety in a world where all things work out for the final good of man; and what have we to fear from a world that is ephemeral, we who are changeless and eternal?

My brothers, go out some night and gaze into the vastness of the starry spaces, into that maze of worlds without number, worlds so vast, so huge, that our poor little planet is less than a mustard seed in comparison. For a time you may feel very small and unimportant, until you remember that before all this infinitude of universes appeared in the virgin sea of space, you were; and in the inconceivably distant

future, when all this immensity will again resolve into nothing, you will be as ever, changeless and eternal.

Ah, my friends, the greatest cares, the heaviest burdens of earth seem trivial, childish things in the face of that! Nevermore can you fear, or fret, without seeming inconsistent, after you have communed with the stars and the Great Peace has entered into your soul!

Long has been the pathway, bloody your feet; oft your heart has been bathed in the sweat of your anguish, your sorrow, your despair, as you trod the long, long way from the mire of ignorance to the height where you now stand. This is that Holy Thing which you have been striving for so long. The quest of the ages may be ended now if you will but reach out your hand and receive the gift that Theosophy is ready to bestow upon you. Open your hearts to the Love and the Wisdom and the Glory of God. Ray out those qualities upon your fellowmen; upon each and every one of them without exception; love them with a love so great that to sacrifice everything that you possess, even though you may seem to receive nothing but hate and calumny in return, will seem as a great privilege, a mighty gift of God, and then, then, my friends, there will enter through the open doorway this Great Peace, the *peace which passeth understanding*.

### Educational Work in India

Last year an appeal was made to our Section for funds to help Mr. Jinarajadasa's pupil, Mr. Rajagopalacharya, in his educational work for the illiterate classes of India. This intelligent young Indian who is placing schools in the different cities of India where teachers are provided to instruct and help the lower caste people has proven himself efficient in his work, and, as he is guided and directed by the wider experience of Mr. Jinarajadasa, much good has been accomplished.

The response to that request was, for last year, two hundred and fifty dollars which was gratefully accepted by them, and this year it would be a gracious act if our Section could feel interested to make a more generous donation, as some of the other Sections have done.

Aside from the fact that it is a good work and one much needed in India, should not we of America who are indebted to Mr.

Jinarajadasa, for valuable assistance in our work, be willing to help him when he asks that we do something to relieve the condition of the unfortunate ones of his country?

If every lodge would give some attention to this matter and make even a small contribution we could this year "acquire merit" by forwarding to India a sum more proportionate to the size of our Section. Donations if mailed to Mrs. Addie Tuttle, Krotona, Hollywood, Los Angeles, California, will be forwarded to Mr. Jinarajadasa.

### Mrs. Bartlett's Work

Mrs. Harriet Tuttle Bartlett, National Lecturer, whose specialty is the theosophical interpretation of the Bible, sends in a summary of the work accomplished during the past year. She writes:

A year of what I call successful work ends with a most delightful month here at Rochester. We have had many meetings and the people seemed not to tire of what I had. They have done everything in their power to make my stay pleasant.

In all of the places that I have lectured they seemed to like my work and I am satisfied that it has increased harmony in the Section. As we are not trying to build up a lower mental body by argument, but are endeavoring to build up our Buddhist principle, I feel that what works for harmony is the important thing.

I sail for England the fourth of June on the "Haverford," from Philadelphia. I shall see Mrs. Besant, and get what dates I can over there, and return in time to begin the work here in the fall. I am planning to come back by way of New York, and work west to Chicago, then north visiting those lodges while it is fairly warm, then drop towards the south as the weather gets colder. I hope the middle West will be given me as I have worked the East in a very thorough manner in the last two years.

I will send an itinerary before long subject to Mr. Rogers' consent. My address while gone will be in care of the Theosophical Society, 23 Bedford Square, London, W. C. 1, England. If lodges want particular dates they may let me know there, and I will try to accommodate them.

### Greetings from Burma

A report comes to us from Burma with the greetings of the "Thingyan," (the Burmese New Year) of an address by Mr. G. S. Arundale before the Bengal Theosophical Conference, held in Rangoon March, 1921. The trend of Mr. Arundale's remarks was an appeal to the women of India to step into their rightful place in the ordering of Indian affairs,—particularly with relation to Great Britain.

## Among the Magazines

In the May *Theosophist's* "Watchtower" Mrs. Besant introduces to the international theosophical family a new member, the Spanish Section. The growth of Theosophy in Spain, necessarily slow because of the hatred of the Roman Catholic Church, she credits to the courage and steadfastness of Senor Don Jose Xifre, who has been devoted to the cause of Theosophy since the days of Madame Blavatsky, whom he loved and revered.

Mrs. Besant makes a particular plea to all theosophists in the United Kingdom to help in drawing together Great Britain with her Overseas Dominions and with India. Her thoughts on the situation in the American Section are quoted in full elsewhere. This issue of *The Theosophist* contains C. E. Martinez' most excellent article on "The Relation of the Astral Body to Health, Especially as Regards Children."

*The Occult Review* for June brings the first prints of the fairy photographs taken by two little girls, Alice and Iris, in a Yorkshire glen. Seven plates are reproduced, the first three being those taken in 1917 when the older girl's father was persuaded to loan his new camera for the experiment after the children had insisted that they had seen the little folk. The other four were taken in July of 1920, when Mr. E. L. Gardner, lecturer for the Theosophical Society, was successful in bringing the two girls together again in Yorkshire. The fairies and the one little gnome caught by the camera confirm all our preconceived ideas of fairyland. The little creatures are described as being nine or ten inches tall. They are exquisitely graceful replicas of human beings, with butterfly wings. One photograph shows a cocoon-shaped sheath in the foreground which is believed to be a kind of a magnetic bath devised by the fairies when the weather is bad. The same issue of the magazine contains an account of Mr. Gardner's stereopticon lecture on these fairy pictures. Mr. Gardner had the photographs examined by expert photographers and others so that their genuineness might be established. Even with every care taken, many skeptics claim that the little girls cut the figures out of paper and hung them on the trees, or that a gang of photographers had arranged faked plates for the girls. However, all who know the

detail's of this experiment are convinced that there is no possibility of an error.

*Theosophy in England and Wales* for May is the first issue under the editorship of the new General Secretary, Major D. Graham Pole. In his editorial he urges T. S. members to take part more and more in the affairs of the world, efficiently but always with the theosophical spirit which tries to look at part in relation to whole.

The "Back to Blavatsky" slogan is subject for a sensible write-up by James Taylor, of Vancouver, in *The Canadian Theosophist* for May. He holds that it has great and helpful possibilities, yet, owing to the fact that it means different things to different people, it has become a source of confusion and irritation rather than a power for good.

In *Theosophy in India* for March and April, are two references to the compassion theosophists should seek to awaken for our younger brothers in the animal kingdom. A letter is printed from an Englishman, O. Greig, calling attention to the unnecessary cruelty inflicted upon animals by the working classes of India and appealing to theosophists in that country to work definitely, at least with their thoughts and emotions, toward the bettering of these conditions. Then in the editorial columns—"In no country is the fate of some animals more pitifully bitter than in India, notwithstanding the doctrine of *ahimsa*. It would be good if Lodges took up such subjects for meetings of combined meditation, at the same time doing all in their power practically to redress any wrongs done habitually to animals in their neighborhood, by rousing the conscience and sympathy of the too careless public."

Two copies of *Tomorrow* are at hand—Volume I, Nos. 1 and 2, March and April, 1921. It is edited by G. S. Arundale, and published at Adyar, Madras, India, by the Society for the Promotion of National Education. *Tomorrow* is a "monthly journal of the new spirit in education and citizenship." In the March number Mrs. Besant writes on "The Patriot's Future Work"; the interviewer interviews Colonel Wedgewood, M. P., who earned his "D.S.O." on the shores of Gallipoli; Abraham Lincoln's Gettysburg speech finds itself in this new setting for the youth of another

nation; Mrs. M. E. Cousins writes on "The Value of Music in Education"; and James H. Cousins on "Musings on Life and Literature." Every success is due this new channel of inspiration for India's future citizens.

Other magazines received: *Adyar Bulletin*; *Theosophy in New Zealand*; *Theosophy in Scotland*; *Teosofia*, Buenos Aires; *Bulletin Theosophique*, France; *Revue Theosophique*, France; *Australia*, Cuba; *Theosophisch Maandblad*, Dutch East Indies; *Teosofia en el plata*, Argentine; *Theosophia*, Netherlands; *Revista Teosofica*, Cuba; *Gnosi Revista di Teosofiam*, Italy; *Theosophia in Bulgaria*; *Revista Teosofica Chilena*, Chile; *Teosofisk Tidskrift*, Sweden; *The Vegetarian Magazine*; *The Starry Cross*.

### Junior Theosophical Fraternity

Six young people of Hollywood, California, all high school students, conceived the idea of forming a Junior Theosophical Fraternity, of which Miss Rena Conkling was made president, and Miss Muriel Lauder, secretary. The ideals of this group, according to the report sent in by the secretary, are:

- To spread theosophical truths;
- To encourage theosophical study and research;
- To prepare for service;
- To live the ideals of brotherhood.

The membership has grown, and while the Fraternity was designed primarily for young people, it does not bar those a little older, so that now the members range in age from fifteen to thirty. The president, whose address is 6149 Glen Towers, Hollywood, will be glad to give information regarding this endeavor to other groups of young people who wish to experiment.

### A Famous Anti-Vivisectionist

Dr. Walter R. Hadwen, of Gloucester, England, was the guest of National Headquarters for one day, May 21, stopping over between trains on his way to California to help in the fight now going on in that state for the passage of an anti-vivisection bill. Dr. Hadwen is the highest authority on this subject in the British Isles, having conducted many campaigns against this form of cruelty, and against vaccination. He is a powerful orator and speaks with the authoritative background of a scientific training.

### Promise Yourself

To be so strong that nothing can disturb your peace of mind.

To make all your friends feel that there is something in them.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past and press on to the achievements of the future.

To wear a cheerful countenance at all times and give every living creature a smile.

To think only of the best, to work only for the best and to expect only the best.

To give so much time to self-improvement that you have no time to criticise others.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.—[Selected.]

### The Symbolism of the T. S. Seal

From the *Canadian Theosophist* we quote a short article by Edith Fielding on the interpretation of the seal from the individual and evolutionary standpoint.

Commencing with the serpent, symbol of eternity, I would suggest that we also think of it as representing the boundary of the manifested universe, or, bringing it down individually, as the cyclic wheel, or chain of births through which we, as individuals, manifest our various qualities or aspects—these same aspects or personalities being portrayed by the scales on the serpent's back.

On our journey from Infinity we become bound up in the dual symbol of the interlaced triangle, "the two poles of nature," between which we are held and crucified on the cross of matter.

The circle surmounting the cross signifies a door or outlet from whence we commence our journey back to Infinity.

Only when we have dipped into the very depths of a material existence do we yearn for something higher, and only then do we discover this opening which brings us again to the interlaced triangles, where commences the struggle proper.

This struggle completed, however, we find Spirit triumphant, pointing upwards to the swastika, whence the Individual—no more individual—rays out towards all humanity.

Above and without and brooding over all, is the Sacred Word—the expression of a perfected life. Beyond the necessity for rebirth, it rises ineffable, having reached the stage where It is one with All that Is.

## FINANCIAL STATEMENT.

May, 1921.

## Receipts.

Fees and Dues 1919-1920.....	36.00	
Fees and Dues 1920-1921.....	536.31	
Messenger subscriptions.....	8.89	
Publicity Donations.....	70.90	
Exchange on checks.....	.45	
Single Messengers.....	1.90	
Bal. of Interest, Sec. Tr. & Savings Bk., Los Angeles.....	2.18	
Legacy from will of Mrs. Sarah F. Gane, Wonalancet, N. H.....	1,000.00	\$1,656.63
April 30, Cash Balance.....	85.11	
Bank Balance.....	4,145.66	
May Interest.....	6.45	
		<b>\$5,893.85</b>

## Disbursements.

T. S.		
Miscellaneous.....	\$ 24.86	
Salaries.....	444.50	
General expense.....	66.82	
Refund dues.....	5.25	
Tel. & Tel.....	13.73	
Prtg. & addressing envelopes for ballots to each member.....	71.84	
Printing.....	13.00	
Prtg. Mrs. Besant's letter to members.....	200.25	
Addressing env. for Mrs. Besant's letter.....	80.54	
Stationery and supplies.....	82.20	
Rent.....	68.00	
Postage on Mrs. Besant's letter.....	165.00	
Postage on ballots to members.....	83.53	
Postage.....	12.83	
Exchange on checks.....	2.60	
Furn. and Fixtures.....	6.70	\$1,341.65

Messenger:		
Salaries.....	69.00	
General expense.....	18.72	
Paper.....	58.09	
Printing.....	191.66	
Postage.....	11.13	
Messenger article, M. C. (on a-c).....	19.75	368.35

Publicity:		
Salaries.....	30.50	
General Expense.....	3.02	
Field work.....	20.00	53.52

May 31 Cash balance.....	163.70	
Bank balance.....	3,966.63	
		<b>\$5,893.85</b>

## PUBLICITY DONATIONS

May, 1921.

Andrew H. Palmi.....	\$12.50
Mrs. John Stuart.....	10.00
Jessie F. Dean.....	5.00
Lillian Glascock.....	.40
A member of Brotherhood of Races.....	3.00
Superior North Star Lodge.....	2.00
A. A. Fowler.....	1.00
New Orleans Lodge.....	1.00
Long Beach Lodge.....	3.00
A. A. Godard.....	2.00
Brooklyn Lodge.....	5.00
Santa Rosa Lodge.....	2.00
A. L. McFarlane.....	1.00
Francis J. McKay.....	1.00
Crookston Lodge.....	10.00
Paducah Lodge.....	2.00
Wallace Lodge.....	5.00
H. deGroot.....	1.00
J. C. Mitchell.....	1.00
Oakland Lodge.....	3.00
	<b>\$70.90</b>

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's Soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth.—[Voice of the Silence.

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

### 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 real vegetable meat, a delicious preparation made from choice nuts, cereals and vegetable products, contains fifty per cent more nutrition than meat, easily digestible, rich in VITAMINES, protein and vegetable fats, has all of the appetizing flavor of the finest meat cuts. Comes ready for use. Endorsed by the country's most famous dieticians and physical culture exponents.

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. Sample can, 60c prepaid.

**WATSON FOOD PRODUCTS COMPANY, Dept. M, FAIRHOPE, ALA.**

For those who are fond of chicken meat, we offer recipe for making delicious, genuine "chickenless" chicken croquettes: "Take 1-2 can of Nutmeat, chicken flavor, 1-2 cup of boiled rice, 1 egg beaten with 2 tablespoons of sweet cream, 2 tablespoons of bread crumbs, salt and pepper, 1 small onion, grated; make into croquettes and fry in oil and serve with tomato sauce."

### An Endorsement

by DR. F. MILTON WILLIS, author of "Recurring Earth Lives—How and Why"

"Your Nutmeat is excellent food—I am much pleased with it. You are serving the causes of both health and humaneness. I wish for you an ever growing volume of business."

## Vacation Suggestions

- Legends and Tales**, by *Annie Besant*. Cloth.....\$0.60
- Story of the Great War**, by *Annie Besant*. Board......75
- Both these books were originally written for children but are also very entertaining for older people. *Legends and Tales* contains stories about the various heroes of the past whose lives should serve as noble examples to all. *The Story of the Great War* is a study of the Mahabharata which may be classed as one of the greatest books in the world.
- Perfume of Egypt**, by *C. W. Leadbeater*. Cloth.....\$1.25
- Invisible Helpers**, by *C. W. Leadbeater*. Cloth......75
- The above are true stories, the former, for the most part, fascinating ghost stories and the latter actual experiences on the astral plane showing how Invisible Helpers work in that world.
- From the Caves and Jungles of Hindustan**, by *H. P. Blavatsky*. Cloth..... \$2.25
- A romance of travel, while based on facts was written to amuse.
- Idyll of the White Lotus**, by *Mabel Collins*. Cloth.....\$1.25
- Written in narrative style, depicting the old time story of the Soul's tragedy.
- The Locked Room**, by *Mabel Collins*. Paper......95
- A story of actual experiences which points out the dangers to those who practice "spiritualism."
- Incidents in the Life of Madame Blavatsky**, by *A. P. Sinnett*. Cloth.....\$1.00
- Although Mr. Sinnett has given this book the title of "Incidents in the Life of Madame Blavatsky," it is almost a complete biography.
- H. P. Blavatsky: An Outline of Her Life**, by *G. H. Whyte*. Board......75
- The Great Teachers**, by *G. H. Whyte*. Cloth......60
- Chapters on Gautama, the Buddha; Shri Krishna; The Christ; Muhammad, the Prophet of Arabia.
- Some Occult Experiences**, by *Johan Van Manen*. Cloth......60
- Personal experiences by the author, doubly valuable because of the full notes by C. W. Leadbeater.
- The Secret of a Star**, by *Eva Martin*. Cloth.....\$1.50
- The story of a boy who met his Teacher, Hermes, on the physical plane as well as the inner planes and was helped and encouraged by Him until he was prepared to go forth into the world and proclaim the coming of the World Teacher.
- The Peony of Pao-Yu**, by *F. Hadland Davis*. Cloth.....\$1.00
- Stories: Humorous and Fantastic; Japanese; Chinese and Austrian.

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*The Above Books Sent Postpaid When Cash Accompanies the Order*

B. P. WADIA, International Manager

CRAIG P. GARMAN, Manager

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