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Brotherhood Via Co-Operation

Throughout the world there is heard an insistent cry for co-operation. That cry is almost drowned in the clamor for individual and class rights, but the cry goes on and it will presently be the dominant note of our times.

Disruption is our great enemy. Petty disagreements breed discord; discord leads to disruption. Out of co-operation comes harmony, thence to brotherhood,—thence to peace.

The world has witnessed the successful consummation of a great struggle. Since the end of that struggle we have seen much discord, and peace is far away.

The Greeks used to tell a story about Jason's expedition to secure the Golden Fleece. One of Jason's trials was to sow the dragon's teeth of Cadmus, and then successfully overcome the crop of warriors springing from the teeth. As soon as the dragon's teeth had been sown, a crop of armed warriors sprang forth from the earth and rushed at Jason to slay him. Jason quickly hurled a stone into their midst and set them to fighting amongst themselves. The warriors fought until the last man was destroyed, and Jason came through unharmed.

When the world overthrew the Teutonic alliance, the dark forces countered by throwing the stone of "personal rights" into our midst. We have been fighting amongst ourselves ever since. We are engaged in the process of destroying ourselves.

The answer is Co-operation. Here and there throughout the world rises the cry—still but a feeble one—for Co-operation. It is a short step from universal co-operation to Universal Brotherhood.

"Give until it hurts" was our slogan three years ago. "Co-operate until it hurts and then keep on co-operating" might well be our national slogan today.

And in the American Section the same thing applies. Our conception of Brotherhood has been poor and weak, and we can not be sure just what true Brotherhood is. But we can be sure of Co-operation. We all know how to co-operate and every one of us really desires to do so.

Let us then co-operate. "Operate with; work with." We know how to do that. Presently the spirit of co-operation will be the leading spirit of the American Section. Out of that will come Brotherhood. And from Brotherhood will come Peace.—(THE EDITOR)

Convention Issue

Telegraphic Reports of the Seattle Convention

July 16 to July 20, 1921

Seattle, Wash., July 18, 1921.

The Messenger:

645 Wrightwood Ave., Chicago, Ill.

First day convention characterized by remarkable spirit peace and harmony. Many telegrams and letters of greeting. Official assurance from Pittsburgh Lodge which had voted nearly unanimously opposition of future heartiest cooperation got much applause. Administration's recommendation of proportional representation got favorable preliminary consideration. An appreciation of Warrington took form of cash collection of 335 dollars. 2,234 proxies reported present. About two hundred members attending.

L. W. ROGERS.

The following characteristic telegram was received from our National Treasurer who has been attending the Convention and recreating on the Pacific Coast:

EDITOR, MESSENGER, CHICAGO:

Stealing from Clive Bell, the English Critic: "Every now and then the beauty, the bald miracle, the significant form if I may venture the phrase, of a picture, a poem or a piece of music, of something perhaps with which we have been long familiar, springs from an unexpected quarter" and lays us flat, so the miracle of an harmonious convention bowls us over. Convention one long smile. Work done in two days. Seattle Theosophists royal hosts.

MRS. G. M. HOPKINS.

Seattle, Wash., July 19, 1921.

The Messenger,

645 Wrightwood Ave., Chicago, Ill.

Business sessions occupied little over two half days. Balance time given to forums and public work, nine hundred people attending Sunday lecture. It was decidedly a members' convention, with everything done from the floor. Nominations committee declined to name candidates, thus leaving convention free to choose. Six nominations for trustees. Wilson, Frisbie, Holland, Weschcke elected. By vote 72 to 46, convention decided to consider proportional representation further. Trustees report on by-laws recommended that national vice-president and trustees be elected by direct vote of entire membership, term one year. Convention amended to make term for trustees three years. Unanimously carried. Kansas City chosen convention city next year. All votes unanimous except proportional representation. Broadest tolerance and good will throughout. Probably the most harmonious convention ever held in section.

L. W. ROGERS.

In a later issue of The Messenger more complete reports will be given of the Seattle Convention.

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—It Tastes Good

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 Nutmost, 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."

Agents Wanted Everywhere

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."

Annual Address

By the National President

35th Annual Convention

Our By-Laws provide that the National President shall annually report on all the affairs of the Section. If I were to comply literally with that requirement for this particular year, there would not be time left at this Convention for any other business. We have had a very strenuous twelve months. The year has been marked by one of the most prolonged periods of turbulence known in the American Section. But now that the battle of opposing ideas has been fought out and the election is past, there is every reason to hope that all differences will be forgotten and that we shall once more unitedly and harmoniously work for the old theological ideals.

It has been a year of growth notwithstanding our difficulties, but statistics on that subject will be found in the report of the National Secretary.

By-Laws

The last Convention referred to the Board of Trustees the matter of the revision of the By-Laws. Repeated calls through The Messenger brought out a number of suggestions; some have been accepted and some rejected, and while the Trustees have not been able to reach unanimous conclusions on all points, a draft of the revised by-laws has been agreed to and will be presented to the Convention for adoption, modification or rejection. We ought to have by-laws in the American Section that are in every sense up-to-date. They should be as brief and simple as efficiency will permit and they should have all the improvements that can be gleaned from the by-laws of other Sections.

Proportional representation is attracting much attention in the government of nations, and it is credited by its advocates in having reduced the troubles between factions to a minimum. If it really does that I know of no place where it could be of greater value than in the American Section. Proportional representation seems complicated at first glance, but a little study shows it to be simple. I recommend that it be incorporated in our by-laws, and if the Convention is not willing to adopt it at once, then I suggest that a committee be appointed to report on its feasibility.

Our Lecturers

When we remember that all our lecturers win official recognition by persistent and efficient work, we may be proud of the fact that we can begin the new year with no less than nine National and eight Divisional Lecturers. Four or five National Lecturers will probably be in the field practically all the time, and the others a part of the time. The eight Divisional Lecturers will give some of their time to the work. The numerous District Lecturers can be relied upon for considerable activity. We are also expecting visits from two or three foreign lecturers this season. Altogether we should have a more active year of field work than we have yet known.

The lack of system in the movements of our itinerant lecturers has in the past prevented an equitable distribution of their services. Since we pay them no salaries we cannot reasonably ask them to go to places where the receipts are certain to be less than their expenses. The inevitable result is that small, weak Lodges which very much need help are often left without it. While the payment of salaries to lecturers would probably not be a good general rule, the need of having a portion of our group of lecturers always ready to be sent where their services are most needed is so great that I recommend that two of them who have fully proved the quality of their work shall be added to the headquarters' staff and be paid a regular salary. This will not only strengthen weak portions of the Section but will greatly help in reducing the present chaos to system.

Annual Dues

A Society that is teaching the world a philosophy which has appropriately been called "The Wisdom Religion" and the first Object of which is the formation of a nucleus of Universal Brotherhood should make the cost of membership as low as possible. Two years ago the annual convention recommended raising the dues to \$3.00 per annum. The various improvements in organization and the simplifying of the work permitted the matter to go over to the Convention of 1921, which authorized an increase of the annual dues to \$2.50 if found necessary. A year's practical experience has shown that it will not be

necessary to make any change at all. The working force has been reduced and wages have been increased until they have been considerably more than doubled. We are now paying our headquarters' workers the full commercial rate of wages. Although the working force has been greatly reduced, the work is not only being done most efficiently, but the office records have been completely rewritten. New equipment has been purchased, so that our headquarters are strictly up-to-date on the business side, and as you may learn by the report of the National Secretary, we have never before in the history of the Section been in as good financial condition. Annual dues can safely remain at \$2.00.

Propaganda Work

It is not always an easy matter to get a successful business man to take charge of an important department of theosophical work. But within the past few months plans have been matured by which one of our members who has for many years occupied a very important and responsible position with one of our great railways, in which he superintends a large force of workers, will take charge of our Publicity Department with the beginning of the new fiscal year. I feel sure that we may confidently expect the most gratifying results from his management.

Thousands of pamphlets on Theosophy have been distributed monthly during the past year, but there are additional ways in which we can make more of our Publicity Department. The plan of ready-to-deliver lecturers will be resumed and lodges will again be supplied with manuscripts. Systematic work to supply articles to magazines and daily papers will be undertaken. Public libraries should also be supplied with theosophical books. Every lodge should have a Publicity Agent to keep in touch with the head of the Department. Our publicity work is so important in its far-reaching effect upon the general growth of Theosophy within the Section that I earnestly urge upon all members the wisdom of giving it financial assistance. It should be remembered that it is supported entirely by voluntary contributions.

Book Publishing Business

Conducting negotiations at a distance of ten thousand miles, when the principals

on opposite sides of the earth are constantly moving about on long journeys is necessarily slow business. Nevertheless, gratifying progress has been made. Perhaps the best way to give a correct idea of what has been accomplished is to quote from a letter from Mr. Fritz Kunz, Manager of the T. P. H., who by direction of Mrs. Besant is conducting the negotiations.

The letter is very long and contains much of technical detail that is not of general interest. The gist of it is that certain points not previously agreed to are conceded. The principle is laid down that "we are all agreed that Sections should in future profit by the money returns as well as the propaganda results of book sales in their areas." The document makes it clear that the American Section, as such, is to have absolute management of the business of publishing and selling the books, selecting, of course, its manager and employes. A service to be rendered by the Adyar Board is giving valuable assistance in the matter of copyrights—"copyrights for the British Empire will be obtained by one registration in India and publication (in case of books printed outside the U. S.) will be withheld until rights have been secured in the States." Referring to the consolidation of the two businesses the letter says, "As to the extent to which the T. P. H., Adyar, has rights in the stock of books now on hand, no doubt an equitable settlement could be arranged. No doubt the Section, after carefully and justly appraising the value of our interest, would prefer to pay us immediately, consolidate the accounts, and so clear the way for a forward policy."

A contract based on these proposals was promptly sent to Mrs. Besant, and we may expect a reply at any day. As all the fundamental points have been agreed to by both sides, there is every reason to believe that the new book publishing business will soon be in operation and that when it is well established the sale and distribution of theosophical books in the United States will be enormously increased.

Homes For Lodges

I have before pointed out that the American Section seems lagging behind the rest of the theosophical world in the matter of permanent homes for lodges. This should not be, for we stand first in

strength. If we reckon by the same rules that constitute "good-standing" elsewhere we have the largest membership in the world, while our gain in new members during the past year was almost exactly twice that of the Section making the next best showing.

In the United States there are thousands of small church congregations even less in membership than our larger lodges, which own their buildings and grounds. At present there is but one among our two hundred lodges that owns its home. Two of the successful business men among our members have agreed to give attention to a building plan "when tranquility has been restored in the Section." There is little doubt that once we have a start in that direction many lodges will find it less difficult than they think to own local headquarters. Meantime the matter should be considered wherever it is at all practicable.

Next in importance to owning a hall is leasing one on terms that insure a comparatively permanent location. When a lodge owns its home the lodge headquarters can be made a place of artistic beauty and a haven of peace and rest that is worthy of the philosophy we teach. To such a lodge a lodge home is an asset of the greatest value and plays a very important role in attracting the public. For a theosophical lodge to meet in a repellent environment is nearly as bad as for a professional man to dress like a tramp and greet his patrons with dirty hands and tattered garments. Of course we must use good business judgment in improving and beautifying lodge rooms, but in a number of cities experience has shown that where the conditions in a lodge are peaceful, surprising results have followed a united effort to improve the headquarters and enterprises which seemed very difficult were brought to complete success in a short time. It is to be hoped that other lodges will follow the example of Tacoma in acquiring a hall, and that while awaiting that happy time all possible improvements will be made in the temporary headquarters. Many members who have found no other special theosophical work have here an opportunity of service both to their lodge and the public.

The Lodge Platform

A question that is constantly arising is "Shall our platform be used only for theosophical teachings, or shall it be free to all?"

There are some who feel that since Theosophy is very broadly tolerant, the lodge platform should be open to the world. Some lodges invite the Vedantists, the New Thought exponents and others to give lectures. Other lodges readily made engagements with any unknown speaker who writes to say that he is a theosophist and desires to use the hall. Often such speakers present ideas that are not theosophical at all but are merely their own peculiar views of some occult subject, and the public quite naturally holds Theosophy responsible for the ideas, because they were presented under the auspices of a theosophical lodge. Some lodges seek to attract the public and get large audiences by inviting non-theosophical lecturers who are popular enough to draw a crowd, but clearly all that can thus be gained by a theosophical lodge is the advertisement of the fact that it exists. What is gained by a large audience if Theosophy is not given to it? Is it not better to teach real Theosophy to a small audience than to teach anything else to a large one? The fact that we are enterprising and particularly the fact that we take part in altruistic work is a good thing for the public to know, but it can never take the place of teaching Theosophy to the people.

To my way of thinking a theosophical lodge has two important functions. One is to be a channel through which spiritual forces can flow from the higher planes to this one, and the other is to make a specialty of giving out the Ancient Wisdom to the community where the lodge exists. To fail in the first because of inharmony, or to neglect the second for any other sort of work whatever is to miss the very purpose for which the Theosophical Society was founded. There are thousands of agencies for instructing or entertaining the people, but there is only one for teaching Theosophy, and my view is that it should be the exclusive business of a lodge. Individual members may find scope for their energies in all sorts of religious, social, political and economic organizations, but the theosophical lodge itself exists for the two purposes named, and even by giving the whole of the lodge's time and energies to that it will be difficult enough to convey the teachings to the community as thoroughly as it should be done. To use our platform exclusively for that work is no reflection on our tolerance. To be toler-

ant does not mean that we must neglect our philosophy to give someone else a chance to teach his. Our lodges exist in order that they may do a special work, and it is to be hoped that the coming years will be characterized by greater concentration upon that work.

The Past And The Future

By a general election we have just reached a decision on matters that have disturbed the peace and retarded the work of the American Section for more than a year. I shall enter into no argument on any phase of the matters over which differences of opinion arose. It is enough to say that the questions at issue have been decided fully and emphatically and should now be regarded as past history. At the last annual convention these matters were settled by a two-thirds vote, but the minority appealed to the president at Adyar. The petition was dismissed and opinions on the questions at issue were expressed by Mrs. Besant in language so clear and explicit that no shadow of doubt remained about her meaning. The matter also came before the entire membership of the American Section for final decision, with the result that the administration was for the third time sustained and by a percentage of votes cast which exceeded even the phenomenal vote by which the recent Presidential election in the United States was carried. There can be no doubt whatever that that more-than-two-thirds majority was the verdict of the membership on the questions at issue. For more than a year the members had been circularized on every possible phase of the subject, and the whole matter was summed up in one the issue of whether the administration should be sustained or defeated.

After these three decisions in its favor—first, by the convention that heard the matters discussed; second, by President Besant who received the voluminous appeal from the minority, and third, by the recent vote of the membership—the administration is certainly now entitled to go its way in peace and carry out its policies without further opposition. But in doing that the administration must work without prejudice or resentment and leave nothing undone to show those who have opposed it that it cherishes no ill-will. We would be poor Theosophists indeed if we were not mentally big enough to stand with our backs to the past and with our faces to the future.

Theosophists more than others should be able to learn valuable lessons from their experiences. There is an old saying that there is no loss without some gain. We have undoubtedly lost much in time and money, and perhaps in prestige with the public, but at least we have learned that it is possible to differ and still be friends. I hope never to see the day in the Theosophical Society when an honest difference of opinion will give rise to enmity. Let us all wholeheartedly accept the advice of our venerable and illustrious President of the Theosophical Society to put the past behind us, and then as brothers united in the sacred cause of spreading the spiritual Light go forward in that noble work with no trace of anger or resentment toward each other, but with the determination that during the coming year we will prove to the rest of the theosophical world that our troubles which recently loomed so large were merely transient, while our sense of unity and brotherhood is fundamental and everlasting.

"The last secrets are entrusted only to him of whose virtue the Master is convinced. It is Labor itself that is the great purifier of the mind—and by degrees the secrets will grow upon thyself as thy mind becomes riper to receive them."—(BULWER-LYTTON).

Help to keep The Messenger mailing list up to date. We want every American member to receive The Messenger regularly.

British Convention Report

By Max Wardall

It would be difficult to imagine a happier or more enthusiastic assembly than that which convened at the opening of the Annual Theosophical Convention of the British Section at London on June 25th. The heralded visit of our venerable president had materialized and the opening of the Convention at the splendid Portman Rooms witnessed the white-haired white-robed and smiling chief in the chair.

Her opening remarks were a gracious welcome to visiting delegates and friends. She called one by one to the platform representatives from America, Australia, Burma, Egypt, France, Germany, Iceland, India, Holland, New Zealand, Scotland and Sweden. America was first to be called. Mrs. Bartlett, Mrs. Fitzgerald, Mr. Applewhite, Miss Poutz, and Max Wardall were among the American members present. The two latter were called upon to respond for the American Section.

Mrs. Besant then gave an address entitled "Blavatsky Lecture," which title is not very suggestive. She dealt with the duties of members of the Society. Her utterances are much more cryptic and terse than formerly. A whole scheme of life sometimes appears enfolded in a single sentence. Her gestures are as vigorous and forcible as ever, and her voice lacks nothing in volume and carrying power. A few of her statements at this talk were:

"We must keep the road to freedom open in the Society. Let no orthodoxy grow up." "The will to live the truth is what brings new truth. Only as you live what you have, will you be able to enlarge your vision." "Impulse and intuition are hard to distinguish. This is the test: An impulse upon which you refuse to act diminishes in force and intensity; an intuition remains unchanged."

"Distinguish between imperfect things which are passing and those which contain germs of future growth." "Turn your knowledge to the keeping of the world or you are false to the Founders. Do you think the Masters of Wisdom founded the Society for intellectual and argumentative purposes?"

A rather dramatic incident interrupted the proceedings at this point, as a messenger came bearing news of the death of

A. P. Sinnett. The president, with a gentle smile, announced the fact that the vice-president had just passed from darkness into light, joyous and eager in his release.

During the social events of the Convention, Mrs. Besant went about shaking hands and greeting all. She smiles a great deal, is very gentle and cordial.

In the business proceedings she displays a spirit so deferential and so reasonable that difficult problems are not long in being resolved. She does not lose that air of softness even when thundering forth a denunciation. Her whole being has become so ineffaceably stamped with the imprint of compassion and tolerance that no words could possibly extinguish its benignity.

The Sunday night meeting at the Great Queens Hall was conceded to be the greatest demonstration of Mrs. Besant's popularity that she has been given. Every seat was sold and multitudes were turned away. This was all the more remarkable as the night was specially chosen by nature demons for a violent thunder storm. The lecture on "Britain's Part in the Plan" was the first of a series of four lectures on the same subject. She therefore laid the foundations in her first address by disclosing something of the occult supervision by the "Great Brothers of the Light" of all human activities.

There was in the lecture nothing that Theosophists have not heard and yet the old truths from her lips seemed to possess a new and startling value. I have been a theosophist twenty-five years, yet I was positively electrified when that white-robed figure standing out vividly against the great banks of flowers, raised her hand with a gesture of authority and said: "I know there is an inner government of the world."

And again, when she said with intensity: "He who has found the Hidden God knows no fear. He will stand as a rock through all the storms of time." Obviously there is nothing new in these sentences, and yet, when uttered by one who has been lashed by the storms of half a century and still stands calm, unbowed and unafraid, they acquire a new and transcendent significance.

If I were asked what quality stands out most prominently in our President at this epoch of her life I should not hesitate to say: "Tolerance." In this quality she is positively sublime. Here are some of her words that closed the Convention, after a particularly eloquent tribute to her by the British General Secretary, Mr. David Graham Pole: "There are no great and small in this Society. We are one. The strength of the Society is in diversity of ideas and not in identity." "Don't discourage anybody. Give help to every effort that has a good motive and *take the good motive for granted.*"

"If you claim kinship with the Masters you must claim kinship with those beneath you. Only as our hands empty themselves for those who are beneath, will they be filled again by our Elder Brothers."

The Editor of The Messenger:

We thought the readers of The Messenger might be interested in a brief account of some of the work done during the past year by the women of St. Louis Lodge, T. S., who, during this time, have devoted their energies largely toward doing their "bit" in the way of relief for the starving children of Central Europe, the sufferers in Turkey and in the famine-stricken districts of China.

Some measure of the success which their splendid response and whole-hearted efforts realized is shown in the following statement of disbursements:

Contributions to Chicago European Aid Fund.....	\$150.00
Contribution to St. Louis War Relief Bazaar Association.....	10.50
Food Draft sent to Vienna, Austria	100.00
Food Draft sent to Budapest, Hungary ..	100.00
Food Draft sent to Warsaw, Poland.....	100.00
Contributions to Famine Relief in China	200.00
Expenditures for materials for Clothing, etc., made partly by members, and sent to Austria and to the Near East Relief Warehouse	141.51
Transportation charges advanced and other incidental expenses	23.77
Total Funds disbursed.....	\$825.78

In addition to the contributions in money shown in the foregoing, there were sent to the Near East Relief Warehouse a barrel containing 98 garments and 18 pairs of stockings, and later on another similar barrel; and to Vienna, Austria, a box con-

Mr. Wardall's report is supplemented by the following:

"Those who were privileged to attend this Convention were, I think, impressed with one fact, that the Theosophical Society is in a healthy condition, claiming each year a larger place among the regenerating influences of modern times.

"This fact was especially evidenced by the extensive and intensive growth of the Theosophical Order of Service, which is really the instrument of world action in our Society which gives a chance for like-minded people to serve together in humanitarian and social enterprises without compromising the Society. In England, some of the branches of activities reached by this Order are:

- "1. Work among the blind
- "2. League of Nations
- "3. League of Healing
- "4. Anti-Vivisection
- "5. Art and self-expression."

taining 76 yards of material for dresses, 18 dozen spools of thread, 6 dozen darning cotton, 12 gross buttons, 8,000 sewing needles, 48 bars of soap.

It might interest other workers to know that the funds which made possible these relief contributions were raised in various ways; such as donations of money from members and their friends and the contribution of various articles of wearing apparel made by them, and the sale of various other articles, such as candy and nuts, and a beautiful lambswool quilt with silk covering.

Other activities have been in Americanization work, under the Board of Religious Organization, where we expect soon to have a Theosophical Unit. One of our members has a class of Armenians; and another is conducting a class which she says is most interesting and that the gratifying results have fully justified and repaid her for the time spent. This class consists of a Chinese mother and her three children. Their appreciation was expressed after the third lesson, when the father of the family appeared and said, "Too much obliged for teaching my children English."

An incidental, tho important, result of the efforts to do helpful work together is the more intimate acquaintance and growing sense of fellowship among the women of St. Louis Lodge.

Sincerely and cordially yours,

HATTIE G. SCHWENKER,

St. Louis, Mo., July 11, 1921.

The Passing of Sinnett

ALFRED PERCY SINNETT, Vice-President of the Theosophical Society, died in England, June 25, 1921, at the age of eighty-one. The last forty-two years of his life were dedicated to the cause of Theosophy, and the Theosophical Society.

A. P. Sinnett was born January 18, 1840. No details of his early life are available. At the age of nineteen he started his long career as a journalist, and at twenty-five we find him serving as editor of the Hong - Kong *Daily Press*. In 1872 he became the editor of *The Pioneer* — at that time the most influential paper in India.

In 1879 Madame Blavatsky and Colonel Olcott landed in India, and after some correspondence with Mr. Sinnett, went to Allahabad to become the guests of the Sinnetts, in December of that year. In the same month Mr. Sinnett and his wife joined the Theosophical Society.

During a later visit of Madame Blavatsky to the Simla home of the Sinnetts', the bulk of the material was gathered which was presented to the public under the title "The Occult World."

In 1883 the first theosophical book of importance was published. This was A. P. Sinnett's "Esoteric Buddhism." Through this book the broad subject of Theosophy was really introduced to the western world. The value of "Esoteric Buddhism" has not diminished with the years, and probably its place in theosophical literature will never be supplanted.

In that same year Mr. Sinnett returned to England. He then met C. W. Leadbeater and formed a friendship which endured the rest of his life. For a long period of time Mr. Sinnett conducted the

transactions of the London Lodge, first as a part of the Theosophical Society's work, later more or less separated, and for a while as an independent society.

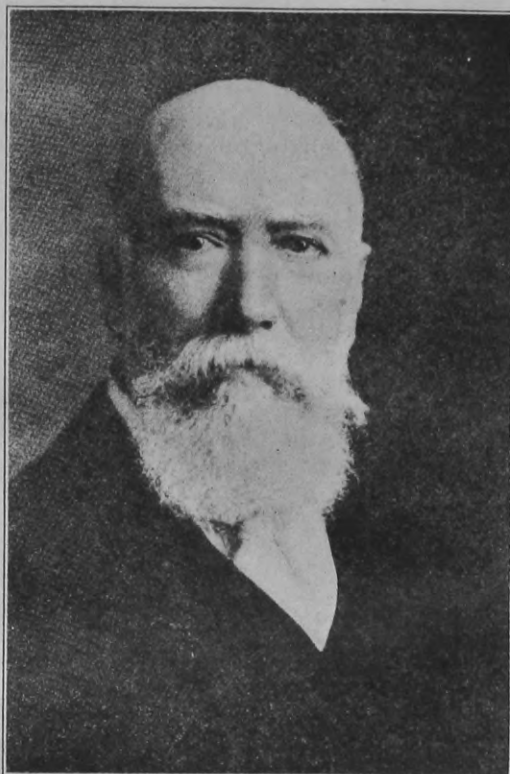
After some years he returned to active work in the Society. Many of the transactions of the London Lodge have been published and form exceedingly valuable records of occult research.

During the course of his long life Mr. Sinnett found leisure to write a number of important theosophical books, and two novels dealing with theosophical subjects. For a while he edited a magazine called "Broad Views" which aimed to present Theosophy to the world in palatable form.

At the time of his death Mr. Sinnett was Vice-President of the Society. Even during the years when he occupied no official position his relation to theosophical work was unique and distinct. His association with

the Masters appears to have been fairly intimate. When he joined the Society he threw the weight of his prestige into the unknown venture of Madame Blavatsky and Colonel Olcott, at that time requiring a courage which we do not entirely appreciate today, when the Theosophical Society is on a recognized footing.

A. P. Sinnett was a great soul. He had the benefit of close association with the Founders and helped bear the brunt of their extraordinarily difficult position. He stood firm through the numerous upheavals that have shaken the Society since its coming into existence, and has been a strong champion of Mrs. Besant during her presidency. Well is it indeed that he has passed on, "joyous and happy in his release."—[THE EDITOR.]



Alfred Percy Sinnett

Matters of General Interest

Protecting Dogs from Vivisection

In a recent address before the Boston Surgical Society, held in connection with the American Medical Association convention, Dr. William J. Mayo, the distinguished surgeon of Rochester, Minnesota, made the following statement:

"The dog must be protected from the 'wanton experimenter.' For at least four thousand years the dog has been man's friend and companion, and the practice of buying stolen family pets at small prices for animal experimentation, has alienated the public."

In April of this year Senator Henry L. Meyers, of Montana, introduced a bill in the United States Senate, known as the "Dog Exemption Bill." A national movement to protect dogs from experiments is being fathered by the Vivisection Investigation League of New York City. Humane societies all over the world are working for the protection of dogs and very recently the White House added its support to the movement. The importance of such a protective movement was emphasized by the magnificent record of the dogs used in the great war.

H. M.

Honorable Mention is accorded to Dr. J. M. Peebles, 1927 Orchard Street, Los Angeles, who joined the American Section T. S. in 1878 or 1879.

Dr. Peebles is now ninety-nine years old and still going.

Tulsa Relief

Besant Lodge, T. S., of Tulsa, Oklahoma, is doing noble work on behalf of the sufferers of both the white and black races from the recent race riots in their city. The work is being conducted under the direction of W. J. Zollinger, 135 East Haskell Street, Tulsa. Contributions of money or clothing may be sent to him to be distributed to the best advantage by Besant Lodge. The need, in this instance, is extraordinary. The appeal for help comes through the "Brotherhood of Races," of which Miss Frances E. Christien, 444 North Catalina Ave., Pasadena, Cal., is secretary.

In this connection it is interesting to note that the new "Citizens' Party of America" now being formed, advocates precinct, and eventually state segregation of the races. An amicable exchange of population is suggested in working out the problem.

Brotherhood It Shall Be!

"The world has seen millions of lives, millions of dollars, centuries of time, spent to build up this modern civilization of ours—and to what end? We have built up systems of government that work only with the most careful management. A system of business based largely upon 'dog eat dog,' and yet, a system that is teaching us great things.

"How different from the Law of Brotherhood! It is because of the stand taken by the T. S. on Brotherhood that I am interested in the Society; and it is because the Society has taken that stand that I believe it should do something to justify it.

"I think the T. S. could do a great good in the world today, if only it would forget its own troubles and give to the world its message of Brotherhood—Brotherhood in religion, in business, in all things. Think of the conditions in this country and in every country in regard to capital and labor. Labor says it must have justice. Capital says it must have justice. What they need is Brotherhood. What they don't know is why they need it. That is where I think Theosophy comes in—to tell them why they need Brotherhood."

The above comes from a member of the American Section, whose name we are not in a position to disclose.

There are three new lodges added to our list which have not previously been reported in The Messenger.

On March 28, 1921, Miss Margaret Sherlock organized the Olympia Lodge with sixteen charter members.

On April 11, 1921, Miss Sherlock organized the Walla Walla Lodge and again the charter membership numbered sixteen.

On April 7, 1921, four former members of the Seattle Lodge, together with three new members, organized the Wenatchee Lodge.

The National Secretary appeals for copies of the June issue of The Messenger. Send to Mrs. Betsey Jewett, 645 Wrightwood Avenue, Chicago. Line forms to the right for return copies. You may depend upon it: Our National Secretary will make the best possible use of those June copies. Let's oblige her promptly.

By the National President

Foreign Lecturers

There will be no dearth of lecturers in the field for the coming season opening in September. In addition to our regular force of National and Divisional Lecturers we are to have the pleasure of having two English lecturers for a time. Mr. Ernest S. Wood, the well-known author of a popular little work on the subject of concentration, and other brochures, who has been at Adyar for several years as one of Mrs. Besant's workers is expected to reach San Francisco in July, en route to England, and will give about three months to an American tour.

Mrs. Arthur E. Powell, of London, who is one of the most popular lecturers of the England and Wales Section will arrive in New York late in September for a lecture tour, the itinerary of which will include most of the chief cities of the United States. She will be with us for about six months. Lodges desiring to make engagements for either of these lecturers should write at once to the National Secretary and file their applications.

After the above was ready for press a letter arrived from Mr. J. C. Chatterji, B. A., who had just arrived in New York from Adyar. Mr. Chatterji is a well-known author and lecturer and makes a specialty of Buddhism and Brahmanic philosophy. He also will be pleased to make engagements with lodges.

Some commotion has recently been caused by a notice sent out by an American member who has been abroad for a year, proposing that another English lecturer and his wife be brought to the United States this season as guests of the Section. There are a number of reasons why it would not be practicable at this time, one of them being the already arranged tours of the other two mentioned. It would save considerable letter-writing and some embarrassment if such action were not taken without first communicating with Section headquarters and securing some information upon the subject.

Theosophical Growth

We have just received at headquarters *The General Report of the Theosophical Society*, 1920. It is a substantial cloth-bound volume of nearly 400 pages. About one-third of the space is occupied by the full list of the local lodges of all the sections, with the address of each local secretary—

a most useful feature. It is therefore a complete theosophical directory of the world. More than thirty nations are now represented on the roster.

Congratulations

It is impossible in these busy days to reply personally to the letters of congratulation that followed the official count of the votes in the recent election, but silence is no indication of indifference. The friendship and good-will of large numbers of people is a most important asset in successful work. There is no misfortune without its compensations, and one of the beneficial aspects of the tremendous agitation in the American Section is that it drew hundreds of people into closer association and firmer friendship.

Theosophical Service

It seems probable that we have a number of members who have retired from business or professional life, who might like to find at National Headquarters an opportunity to devote leisure time to helping in the good work for which the theosophical Society exists. Often a member wishes to help in the work but cannot lecture or organize or find any other purely theosophical work to do. If we have such members who are really seeking theosophical service and are willing to live at or near the section headquarters and look after some definite portion of the work, they should write to the National Secretary or to me about it. It was C. W. L. who said that taking a small opportunity always leads to greater ones, and who began his own remarkable theosophical career by volunteering his services to write addresses on envelopes.

—[L. W. ROGERS.]

The appended request arrives from Mr. Helfenberg, Secretary of the Pittsburgh Lodge:

Pittsburgh Lodge, T. S., is at present preparing its program for the new fiscal year, and is planning to give Theosophy the biggest publicity possible in this community and its adjacent territory. The season proper will open October first, and we request all National, Divisional and Sectional lecturers who are intending to cover Western Pennsylvania, to send us their itineraries and lists of subjects at their earliest convenience.

Mrs. Besant's Magazine

THE secretary of one of our lodges has written us in regard to "The Theosophist." Feeling herself unfitted to teach or act as a class leader, or do public work of any kind, she has undertaken, on her own initiative, to boost the sales of "The Adyar Theosophist" by conducting a campaign of personal solicitation among members whom she knows.

Now this is an excellent idea. Some time ago Mrs. Besant requested "The Messenger" to refrain from using material from "The Theosophist" in our pages as it detracted from the selling power of her magazine. Mrs. Besant was entirely justified in making such a request. A glance through the various section magazines discloses the fact that a large part of their inspiration—not to mention actual material—is drawn directly from "The Adyar Theosophist."

It is the understanding at this office that a major portion of Mrs. Besant's income is derived from the sale of her magazine. It is therefore directly hurtful to her to "lift" the matter in "The Theosophist" for reprint in our own section organ. News items, of course, are another matter.

Rather than injure by the loss of one rupee Mrs. Besant's too slender fortune, every American member ought to take his cue from this, either to subscribe for himself or for another, or to secure a subscription to "The Theosophist."

It is the opinion of the editor that this opportunity needs but to be revealed to the membership to produce an extensive boost in the circulation of this notable magazine. No other theosophical magazine equals "The Adyar Theosophist" and but few approach it in quality, readability and distinction.

If you are already a subscriber, or if substantial reasons preclude your subscribing for yourself, rustle up one or two subscriptions from your friends. We have not heard of any premium offers or prize ponies offered for the largest number of subscriptions sent in; American theosophists need no such glittering inducements to spend their money. We love to spend. Right here is an opportunity to gratify our national inclination in the best possible way.

This is not an act of charity. You, the subscriber, are the real beneficiary.

Mrs. Bartlett's Itinerary

Mrs. Harriet Tuttle Bartlett has written to us from London, where she is attending the Convention of the English Section, to give her platform itinerary for the ensuing season.

The dates given below are subject to change, but Mrs. Bartlett particularly requests that the various lodges notify her promptly that the dates mentioned fit in with their other activities. In writing Mrs. Bartlett, address her: c-o Maud Couch, Box 1218, Atlanta, Ga.

<i>September:</i>	Boston, Mass. Springfield, Mass. Hartford, Conn. New Haven, Conn. Holyoke, Mass. East Orange, N. J. Newark, N. J. Paterson, N. J. Albany, N. Y. Ithaca, N. Y.
<i>October:</i>	Rochester, N. Y. Buffalo, N. Y. Cleveland, Ohio Detroit, Mich. Saginaw, Mich. Port Huron, Mich. Flint, Mich.
<i>November:</i>	Lansing, Mich. Battle Creek, Mich. Kalamazoo, Mich.
<i>December:</i>	Bay City, Mich. Big Rapids, Mich. Muskegon, Mich. Fort Wayne, Ind. Indianapolis, Ind.
<i>January:</i>	Chicago, Ill. Oregon, Ill. Peoria, Ill.
<i>February:</i>	St. Louis, Mo. Memphis, Tenn. Little Rock, Ark. Oklahoma City, Okla. Fort Worth, Texas Dallas, Texas Waco, Texas
<i>March:</i>	Houston, Texas Austin, Texas San Antonio, Texas Kansas City, Mo. Topeka, Kans. Lincoln, Neb.
<i>April:</i>	Omaha, Neb. Fremont, Iowa Sioux City, Iowa Des Moines, Iowa
<i>May:</i>	St. Paul, Minn. Minneapolis, Minn. Superior, Minn. Duluth, Minn. Crookston, Minn. Fargo, N. Dak. Helena, Mont.
<i>June:</i>	Anaconda, Mont. Butte, Mont. Wallace, Ida. Southworth, Wash. Spokane, Wash.

Three Water Drops Converge

Three drops of water, stranded in a crevice of the side of an inland mountain, spoke thus:

First Drop—"They say there is an ocean whence we came and to which we shall return."

Second Drop—"They say we three drops are made in the image of that ocean; that as far as we go, which is not far, we are miniature oceans."

Third Drop—"Bosh and nonsense. There is no ocean. It is all superstition. Before we were born here, from the mist, what were we? When we evaporate in a few minutes, what becomes of us? You two drops make me sorry for you. I know that when I cease reflecting that white cloud up there, that ends ME. I have no delusions about oceans or going back to anything."

You know what happened. The cloud formed into rain and our three drops were washed into a tiny, trickling stream. The thin stream of rain ran into a brook, the brook into a river. Soon the three drops were back into the ocean—possibly without knowing it.

Shall we some day go rolling back to the ocean of cosmic wisdom whence we came?

Is it possible that man is indeed made in the image of God, as drops are made in the ocean's image—the individual men, like the individual drops, being sent forth to do necessary work through the universe, going back to the ocean after each errand is done, and so going back and forth forever and ever?

That would not be such a mean destiny, we should say. It would certainly be a very democratic form of cosmic government.

Inferior men, inferior women, unworthy of comparison with perfect, cosmic wisdom? Not at all. Not inferior men and women, but inferior mediums, inferior brains, bodies, and planets through which to work. Is one drop of water inferior to another? Is any inferior to the purest drop in the ocean? No. But one drop runs through the gutter of a stable, another rolls from a mountain spring, a third carries in solution the germ of typhus. But all three came pure from the ocean and all will go back to the ocean pure.—(WASHINGTON TIMES)

Miss Ethel W. Barbour, who has been transferred from U. S. P. H. S. Hospital at Greenville, S. C., to U. S. P. H. S. Hospital No. 60, at Oteen, North Carolina, writes that theosophical books and magazines sent to her present address will greatly assist her in interesting the wounded soldiers in our philosophy. She says: "I think I should say that, due to the activity of members in sending literature to Greenville, quite a nucleus of persons are brought together in their interest in Theosophy. Now that I have left, they are anxious for a study class."

Miss Barbour is hopeful of equally good results at her new post in Oteen, N. C. Co-operative action on the part of members in forwarding available literature will be of enormous assistance to her.

The Law of the Golden Rule

Whatsoever you do unto others, that shall others likewise do unto you. Whatsoever thoughts you think about another, someone will think the same about you. Whatsoever things you say about others there shall be some to say the same things about you.

The thoughts you think return with added force. The words you speak come back to you from the lips of another. The deeds you do will yet confront you on life's pathway, as thorns or as flowers.

Each day of your life you are sowing seeds of weal or woe, sowing by thought, by word or by deed. The harvest is sure and some time you must reap it, for this is the law from which none may escape.

Blessed are those who do only good, for kind deeds shall blossom like flowers where their footsteps fall, unto the end of the pathway.

Blessed are the merciful, even those who are kind unto the least of GOD'S creatures, for mercy and kindness shall attend them all the days of their life.

Blessed are those who ever seek to aid others, for unto those that help, help shall come; while those who give freely of the little they have shall receive two-fold in the days to come.

This is the law by which we daily build our future. Those who study the law and obey its golden rules, walk in the sunshine where flowers of peace grow, while those who heed it not stumble in the darkness over stones and thistles.

For the workings of the law there is no escape. It forgets not, nor sleeps nor hastens. At just the right time and in just the right way OUR OWN COMES BACK TO US.—(W. SCOTT LEWIS)

Notice

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

Mr. Max Wardall will arrive from Europe in August, landing at New York. Mr. Wardall, whose report of the British Convention appears in this magazine, has been studying and lecturing in France. Some of his lectures were delivered in French. He will be accompanied by Mrs. Grace Shaw Duff, who also attended the Convention in London.

Musaeus Buddhist Girls' College



Mrs. Marie Musaeus-Higgins

The Musaeus Buddhist Girls' College was founded by Col. Olcott in 1890 at Ceylon. He obtained the services of Mrs. Marie Musaeus-Higgins for principal, and the founding of the school was really their joint work. Since that time Mrs. Musaeus-Higgins has served as principal of the school.

From a single mud hut in 1890 the school has grown into an accredited institution with more than two hundred pupils. The record of the school is a notable one, for not only has it upheld the highest educational standards but has consistently fostered the pure ideals of the Buddhist religion which Col. Olcott played so active a part in awakening in the East.

Now, because of advancing years and ill-health, Mrs. Higgins must retire from active guidance of the school, and a new principal is needed. In this connection, Mr. A. F. Knudsen, a member of the American Section T. S., who has been in the East, writes as follows:

"Mrs. Higgins is in urgent need of a

principal—a young woman who would work under her direction for a year and then take her place as head of the whole institution. It is imperative that the applicant be a college graduate. She should be strong and healthy, because the climate, though far better than India, is hard on Europeans; she should have had some practical experience in teaching, be hearty and generous in temperament, a lover of girlhood, and flexible. This matter of adaptability is valuable, for the management of an Indian school is a psychological problem. The temperament, the pettiness, the strength, the standards of the race are all so different from what one expects. So the applicant must be ready to adjust herself—find the possible and avoid the insurmountable. The American Section surely has some one who can fill the place for at least five years."

Write to Mr. Peter de Abreu, Cinnamon Gardens, Colombo, Ceylon, giving him qualifications. The salary is fair, and it is essentially theosophical work.

The Monastery of the World

By Dudley C. Brooks

In some forgotten life, dead long ago,
Down the dim cloisters paced I to and fro
Counting my prayers out, fervent, one by
one,

Below the picture windows' painted glow
From the slow-sinking sun.

How shall I guess what broke the peace for
me

In that dead life whose sprouting seeds I
see

Within my mind and heart from day to
day?

How shall I know what passion swept away
My strong serenity?

One thing I know, that through the throng-
ing years,

Spite of my mind's derision or its fears,
I seek to build here in this world I sought
That ancient place of my untroubled
thought—

Made clean with tears.

"The most fearful thing in life is not
poverty, nor care, sickness nor sorrow, nor
death itself. It is weariness of spirit."

—(MACHIAVELLI)

Joy

By Maud Brunton

THE sacrifice of things we like, or moderating our use of them, the sharing of them with others, and cultivating contentment with little, the substitution of thoughts for things, and ideals for demands, this is the road to the highest enjoyment of whatever life brings to us—and sweet thankfulness.

To have a normal healthy appetite for wholesome pleasure is necessary to its true enjoyment. "Too much" or "too soon" makes commonplace and matter of course, hence unappreciated and quickly cast aside, the divinest of human relationships and blessings.

To postpone our joys is to find them intensified when they finally arrive.

To spiritualize them is to make them permanent.

To create joy for others is to deserve joy for ourselves, and we have it the moment we really deserve it.

Joy is cosmic and does not depend on things or people or circumstances. It wells up in the heart of a normal man, woman or child as naturally as life itself, and re-creates things and people and circumstances.

For normal, steady but joyous growth, as we find it in all nature (except the impatient, turbulent human heart), clear mental vision is necessary, and to this end the gentle restraint of all excitement.

That tranquility which makes steadfast and permanent our joys, which transmutes even pain into power, comes from a sense of genuine inner repose on the divine law of sacrifice and service.

Such tranquility should not dampen our ardor nor lessen the fire of love in our hearts. It should but hold at bay the tyrants of lower, baser emotions, that the true flame of an undying, unsullied, and transcendent Beauty and Sweetness may surge upward to God, carrying with them all our lesser loves and joys.

To find joy in the thousand and one little things that make up life—a touch of the hand, a tender caress, a glance of the eye that is pure, sweet and true, the mere presence of one deeply beloved, or the cordial voices of friends new and old, the sweet faces of little children, and the diversified beauty of sunshine, flowers, wind, rain and thunder storm; there is

genius in this—the sensing of the universal glow of pure loveliness—the genius of being happy.

What then of the things in life that melt our hearts with pity, that wring our souls with sheer misery, the cry of helpless, baffled, acute terror at unjust and crushing conditions with which the best of human intelligence, skill, organization and patient love seem utterly unable to cope?

It is a mistake to regard these conditions as hopeless. We have failed in their cure only because we have not seen that every man's salvation is interwoven with the universal, hence the cure consists in the regeneration of the mass consciousness.

The mass consciousness is generating in society forces that are destructive, blindly prostituting divine powers to ignoble ends. Through pain it is being purified and enlightened. Suffering, though but a wierd minor chord in the divine symphony of love and joy, makes a bond of universal sympathy, and through that sympathy we may reach the mass consciousness and impart to it our ideals.

We prove our sympathy by faithfulness to those ideals.

Let us, then, all of us wholeheartedly accept life as it comes to us—without resentment, without rebellion, manfully "playing the game" to a finish, with heart undaunted and undismayed, "going down with the ship" if necessary that others may escape, with clear-eyed vision fixed in steadfast loyalty upon the soul's true, inner greatness, resolutely adhering to our ideals.

This spirit is the essence of any true social regeneration and will necessarily underlie a perfected mechanism of social organization.

Let us imagine a few things a man striving to build a social conscience would say to himself:

"I will not do a thing I would not have those do who are nearest and dearest to me.

"I will not do a thing which if done universally would disrupt society, lower its standards of refinement and culture, or lessen its respect for law.

"I will not do a thing which I would not want done to me, or take chances which I would not want others to take if my social welfare were at stake.

Social Reconstruction

Those who are interested in reconstruction work should always be careful to analyze exactly what is wrong and why it is wrong, then be sure to have some feasible and constructive plan to offer in the place of the prevailing methods. It is also important to remember that the prevailing methods seemed the best at the time they were put into effect.

One might compare them to outgrown garments, remembering that when they were made a great deal of love and devotion for humanity went into these garments, and there are those who still regard them with the old devotion.

Therefore do not ruthlessly cast the garments aside and attempt to put on new ones, but first present the new in all their fresh beauty, allowing the protector of the old one to lay that aside with due reverence in order to don the new and worthier garment.

—(E. DEVEREAUX)

Alkio Lodge Quarters

Alkio Lodge (Finnish), of Hollywood, Calif., determined to provide itself with permanent quarters, and in May held a bazaar and subscription at Krotana to raise the funds with which to buy lumber for a small building. Mr. and Mrs. Haanpaa gave sufficient land for the building, and the members did the carpentering themselves.

Actual work on the building was started at seven in the morning, Sunday, June 19, and by six o'clock that evening the roof was on. The balance of the work was carried on in a more leisurely fashion. The room is small—twelve by sixteen—but ample for the purpose.

This is notable work for a small lodge, only a year old, to accomplish and Alkio Lodge is to be heartily commended.

Deaths

*I announce the great individual, fluid as Nature,
chaste, affectionate, compassionate, fully
armed,*

*I announce a life that shall be copious, vehement,
spiritual, bold—*

*And I announce an end that shall lightly and
joyously meet its translation.*

—(WHITMAN)

Miss Adelaide E. Hathaway.....

.....Yggdrasil Lodge

Mr. Wm. H. Powers.....Oakland Lodge

Mrs. Phoebe S. Jenkins.....Glendale Lodge

A Publicity Suggestion

Dr. and Mrs. Van Horn, of Randolph, Ohio, have forwarded a suggestion to be used in advertising the work of the lodges for the public.

They suggest the use of a uniform advertisement to be inserted in newspapers throughout the United States, or at least in the newspapers of those towns where a theosophical center is located. This would have to be done through individual donations to provide a fund for the purpose, or get a number of members to carry the ad for a short interval in their respective town papers. The following advertisement is offered as a suggestion:

REINCARNATION, KARMA, BROTHERHOOD, and other subjects are studied by students of Theosophy. Make your religion clearer to your head and more precious to your heart. Secretary Akron Lodge, 786 Chalkers St., Akron.

The above draft of an advertisement for national use could stand some improvements. The idea is, of course, to use the address of the Lodge Secretary in each town where the advertising appeared.

Dr. and Mrs. Horn offer a suggestion of considerable value; actual effort along such a line as this would necessarily come from the concerted effort of the Section.

"Through the spirit of the holy fear, thou dost reflect that thou art able to do nothing of thyself, and that thou canst neither possess nor will anything except through the gift of God; but believing, trusting, giving thanks, thou ascribest to divine compassion what thou knowest, what thou art, and what thou art able to be."—(THEOPHILUS, THE MONK)

A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.—(FRANCIS BACON)

We want each member of the American Section to get his copy of The Messenger regularly every month. If you hear a complaint from a fellow member to the effect that he is missing copies of The Messenger send his name in to Headquarters promptly.

The Place of Poetry in Life

By J. W. Marriott

WE CAN all afford to laugh at the dunce who defined (and dismissed) poetry as "the stuff that rhymes." Most school-children are aware that much of the finest poetry does not rhyme; while, on the other hand, there is an abundance of "the stuff that rhymes" which is certainly not poetry. Nevertheless, it is a lamentable fact that hundreds of intelligent men and women seem altogether incapable of enjoying poetry—the average novel-reading public professes to be bored with it—and have only the most rudimentary ideas as to what poetry really is. Their delusions may not be as wrong-headed as the dunce's, but they are essentially wide of the mark.

In the first place multitudes of people confuse poetry with verse and it bewilders them to learn that noble prose is frequently nearer to poetry than reams of passably good verse. . . . The man with an artist's ear for melodious and harmonious language, who looks upon poetry as nothing more than beautiful embroidery wrought on the texture of life, has not yet attained to an understanding of the nature of poetry. For poetry is not a luxury for the refined; it is not a delicious confectionery for the aesthetic gourmet; it is the very stuff of life itself in its highest interpretation. Poetry belongs to the wharf, the mart and the tumult of life. The poet may be "Gold-dusty with tumbling among the stars," but the poet knows that the Earth is a star, and he realizes it in the Salford Flat-Iron Market as surely as when he contemplates Tinturn Abbey or the Taj Mahal.

And now, having approached the subject of poetry from the back, so to speak, let us start afresh and attempt a more positive exposition. To begin with, poetry may be found—it often is found—in inspired verse. With equal certainty may it be found in a passage of magnificent prose. But going outside literature altogether, poetry may be discovered in any form of beauty which the Art of Man or the Artlessness of Nature has devised. A Gothic cathedral is poetry in stone; a fine painting is poetry in color; a Beethoven symphony is poetry in sound; a Rodin statue is a poem in marble or bronze; an heroic deed is poetry in action. There is epic poetry in a thunderstorm, lyric poetry in moonlight, dramatic poetry in the

mingled comedy and tragedy that make up human life. Wherever a true thought shapes itself before the intellect, or a sincere emotion makes its irresistible appeal to the heart of man, there is the possibility of poetry. The medium of expression matters little in itself; its perfection consists in the completeness with which it conveys the spiritual idea.

If such be the nature and essence of poetry, what is its place in human life? What is its relation to our workaday existence? From a dozen or two considerations, we suggest only three: Poetry perpetuates what is fugitive. In ordinary life we pass through weeks, months and even years that seem commonplace and bereft of beauty. Only at remote intervals come the moments of rapture, the glimpses of beauty, the thrill of epic exultation.

Rarely do we come face to face with real beauty; rarely do we meet with real and terrifying ugliness; our life is filled with neutral, nondescript experiences. Only occasionally are we stirred with a deep emotion. The lovely things in the world are so transient, so elusive, so fragmentary. Poetry, however, has the unique power of seizing these great moments and rendering them immortal; of making "a thing of beauty" a "joy forever."

Courage is equally transitory. There come moments when the heart beats high and for a brief time life seems an Homeric adventure. We become immortal; we are conscious of triumphant life that exists altogether outside the restrictions of time and space; we feel that we can never die. But such experiences occur only at long intervals—and but for the poets they would soon be forgotten—lost in the succession of drab days that intervene. The burial of Sir John Moore would have been forgotten long since but for the inspiration of an Irish curate who perceived the solemn thrill of the incident and gave it immortality. . . . Take away all the lofty emotions which poetry inspires and we become as grass which today is and tomorrow is cast into the oven. But there is something in human nature that declines to surrender its highest ecstasies to oblivion, something which refuses to sink into the dust. Poetry, like true religion, can save the soul alive.—(FROM BIBBY'S ANNUAL.)

Exchanges

New India

The latest issue of *New India* to come to our hands is the weekly edition of May 25, 1921. Practically the entire issue is devoted to the work of the Non-Co-Operative movement in India, with an expose of the efforts of Mr. Gandhi in this direction. The confident hope is expressed that, if the Non-Co-Operative League can be suppressed, Home Rule for India is assured.

The Eastern Buddhist

We have received a copy of the first edition of *The Eastern Buddhist*, published in Kyoto, Japan, by the Eastern Buddhist Society. The physical make-up of this magazine is delightful; it is beautifully printed on an excellent grade of paper, the typography is above reproach, and the general make-up is enhanced by a photogravure reproduction of "Kwannon Bosatsu" of the Yumedono Sanctuary, the prized statue of Buddha discovered, after many years' concealment, by Prof. Ernest Fenollosa. It is a great temptation to quote from the many excellent features of the magazine. The first article is devoted to a translation into English of "The Avatamsaka Sutra," the famous poem dealing with the enlightenment of the Buddha. The editor, Daisetz Teitaro Suzuki, is to be congratulated on the publishing of a magazine which so worthily represents the Eastern Buddhist Society; we recommend it to American readers.

The Occult Review

The July issue contains an interesting resume of the life of Giordano Bruno, and the relation he bore to the Papal See and the movement of Reformation. Of interest to astrologists is a short article on Lord Northcliffe with a chart of his horoscope. There is likewise an entertaining article entitled: "Fairies and Witches in Old Radnorshire."

The Canadian Theosophist

For any who have speculated on the ancient Druid religion there is an interesting explanation of their remarkable rites and beliefs in the June 15th issue.

Theosophy in Scotland

This small but attractive magazine published monthly by the Scottish Section is crowded with entertaining matter, notably an article, "The Value of the Emotions," by a writer signing himself H. E. L. P.

Life and Labor

The June issue of *Life and Labor*, official organ for the National Women's Trade Union League of America, contains the article: "How We Won Equal Suffrage in South India," by Dorothy Jinarajadasa. This article has been reprinted in the June 18th issue of the Maryland Women's News, an independent political weekly, edited by women for women. Mrs. Jinarajadasa's work for the women of South India has in this way been brought to sympathetic notice in America.

Papyrus

The official organ of the Egyptian Section, *Papyrus*, is issued as a quarterly and printed in both English and French. The March issue contains an interesting report of the findings of the Lambeth Conference, held in London, November, 1920, on the teachings of Theosophy and the Theosophical Society. "Some Notes on the Lost Atlantis" is a more or less scientific article, defining the limits of the continent of Atlantis and the island Poseidonis, based on official soundings of the ocean bed of the Atlantic Ocean. A dissertation on "Hermes Trismegistus" in the March issue seems peculiarly fitting coming from the Egyptian Section.

The Theosophist

The June issue contains an entertaining interpretation of the everyday philosophy of a Chinese gentleman, couched in his own terms and undisturbed by modern influences. It is a sort of one-sided conversation written by C. Spurgeon Medhurst. Mr. Jinarajadasa has an exceedingly valuable article on the scientific side of Theosophy. Clara M. Codd has a poignant sketch called "Maria Addolorata."

Among other magazines received may be mentioned: *The Cherag*, Bombay; *Teosofisk Tidskrift*, Stockholm; *Teosofia en el Plata*, Buenos Aires; *The Esoterist*, Washington, D. C.; *Revista Teosofica*, Havana; *Bulletin Theosophique*, Paris; *Teosofia*, Buenos Aires; *Revue Theosophique*, Paris; *Theosophia*, Amsterdam; *De Theosofische Beweging*, Amsterdam; *Revista Teosofica Chilena*, Valparaiso. *Reincarnation*, Chicago; *O Pensamento*, S. Paulo, Brazil; *The Message of Theosophy*, East Rangoon; *Theosophy*, Los Angeles; *The Starry Cross*, Philadelphia; *Theosophy in South Africa*, Pretoria.

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May 31 to June 30, 1921

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Quarterly Lodge and Membership Record

April, May and June, 1921

Total number of Lodges.....	210
Lodges chartered.....	3
Lodges revived.....	0
Lodges dissolved.....	1
New Members.....	425
Reinstated.....	54
Transferred to American Section.....	5
Deceased.....	20
Resigned.....	30
Transferred from Am. Section.....	9
Trans. to Inactive Membership.....	1,281
Total Active Membership.....	<u>7,196</u>

Financial Statement

For the Month Ending June 30, 1921

Receipts

Fees and dues, 1920-21.....	\$ 162.48
Fees and dues, 1921-22.....	2,133.71
Messenger subscription.....	6.38
Publicity donations.....	90.72
Exchange on checks.....	.55
Miscellaneous.....	37.03
Sale of dictaphone.....	75.00
Sale of Messenger paper.....	292.50
Interest on Liberty Bonds.....	54.18
Messenger ads.....	40.00
Oakland Lodge, toward directory.....	1.00
	<u>\$2,893.55</u>

May 31:

Bank Balance.....	3,966.63
Cash Balance.....	163.70
June interest.....	5.93
	<u>\$7,029.81</u>

Disbursements

T. S.:		
President's expense.....	\$207.86	
A. P. Sinnett draft.....	2.00	
Electricity.....	3.93	
Miscellaneous.....	1.00	
Salaries.....	430.00	
General Expense.....	56.25	
Refund of dues.....	17.00	
Tel. and Tel.....	41.16	
Cable report (International Election).....	28.46	
Stationery and supplies.....	78.65	
Rent.....	93.00	
Postage.....	18.56	
Exchange on checks.....	6.33	
Furniture and fixtures.....	256.00	\$1,240.20

Messenger:

Salaries.....	56.00	
General Expense.....	39.42	
Paper.....	64.89	
Printing.....	218.69	
Postage.....	10.32	\$ 389.32

Publicity:

Salaries.....	24.00	
Postage.....	3.31	
Field Work.....	60.00	\$ 87.31

June 30, Cash balance.....	144.96
June 30, Bank balance.....	<u>5,168.02</u>

\$7,029.81 \$7,029.81

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The Theosophist

THE ADYAR THEOSOPHIST is the official organ of the Theosophical Society. Through its pages members are not only enabled to keep in touch with the world organization but are kept in close touch with the President and her views on all international problems. Moreover, The Theosophist contains articles on subjects of occultism and Theosophy which should be of interest to all theosophical students.

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* * * *

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