



THE OFFICIAL ORGAN OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY.

Every Member is a Center

Every member of the Theosophical Society in the American Section is important. Each individual is an exponent of the ideal of Universal Brotherhood and each individual contributes to or detracts from the realization of that ideal to the extent he lives up to the standards of Brotherhood.

It is easy to fall into the way of thinking that Adyar is the center, or Krotona is the center. Any member is the center of a widening circle of influence. It involves responsibility for each member to serve as a center for the dissemination of this doctrine of Brotherhood. It involves changes in attitude, mode of living, treatment of others, expression, and self-forgetfulness.

In the American Section there must be a certain amount of machinery wherewith the general work may be run, broadened in scope and presented to the public at large. For convenience, that machinery is assembled in one spot, which, for a time, becomes the center of the Society in this country. It does not necessarily follow that all the great ones of the Section hold forth at that one spot. Every member throughout the length and breadth of this great nation is a contributing factor in making the central organization work smoothly; every member shares in the general responsibility.

The population of this land is great; the population of the Society very small. Therefore, to each member is entrusted the task of presenting in suitable form to his public the ideal of Universal Brotherhood. It devolves upon each one of us to rise to this opportunity, assume his responsibility and become, in reality, a radiating center of Brotherhood.

[THE EDITOR]



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Christmas

"Peace on Earth to Men of Good Will." So goes the legend of the song of the angels who swooped low over the plains of Bethlehem to announce to the startled shepherds the birth of the Messiah.

By that song we gain a clue to the message of the Great White Lodge to their children, Humanity. "Peace," they send us, but to "Men of Good Will." It remains for us to find in our hearts good will for all our brothers and then we shall find, also, peace. It is said that a great out-pouring of love and compassion is sent to the world on Christmas Day. For a moment on that happy day, let us pause and catch a portion of that great peace They share with us to share it likewise with our fellow-men.

Let us picture to ourselves the Lord Christ, splendid in love and compassion, smiling upon all the world. And by his side the radiant Divine Mother, standing on the glory of the crescent moon, receiving our love for Him and presenting it to Him as a free-will offering from all those who have seen rising the Star in the East.

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.
[PHILLIPS BROOKS]

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A Talk With Mr. Jinarajadasa

I wonder if the reader has ever gone aboard a big liner, when she was lying in dock between voyages. The passengers have all departed to their own haunts, and most of the ship's officers and crew are on shore leave. The decks are deserted except for the piled chairs, while the sole occupant of the lounge is the ship's cat, snoozing on a cushion. The whole ship seems to be in a sort of semi-paralytic condition. There is a smell of fresh paint hanging about, and the faint "slop slop" of the paint brush can be heard at intervals from some passageway. Occasionally the brooding quiet will be broken by the rattle of a cargo winch somewhere aft, telling that there is still a small "watch" on board to keep things going. This will remind you that there must be an officer of the watch somewhere about and the chances are that you will find him camped in the chart room while his cabin is being painted.

Such a condition exactly describes our T. S. Headquarters at Adyar when I looked in there for a few days in July on my way back from the Nilgiri Hills. The Captain away in England, or rather in Paris at the World Congress of Theosophists, and most of the officers (except the Acting Treasurer) and crew on leave or on duty elsewhere, visitors scattered to various parts of the world. Adyar deserted! Adyar dozing! It was certainly quite a new experience. Here too the faint slopping of leisurely paint-brushes told of nice clean walls to come, while a stroll in the direction of the T. P. H. disclosed the fact that there still remained a "ship's watch" to see that the August "Theosophist" should go out according to schedule. The next thing was to go in search of the "Officer of the Watch" and it was not at all surprising to find that his cabin, the "Russak" Bungalow, was in the hands of the painters while he and Mrs. Jinarajadasa camped on the spacious verandah of the "Leadbeater Room".

Mr. and Mrs. Jinarajadasa had just returned from a short holiday in the hills of Mysore, a holiday which was unfortunately marred by a sad domestic incident. Their servant fell sick and later died. They were far away from medical assistance and so had to do the doctoring and nursing themselves, instead of getting a much-needed rest. Then duty had called them back to Adyar shortly afterwards and so they were deprived of what would otherwise have been a real holiday.

After a few minutes spent in discussing matters of general theosophical interest, the conversation turned to recent activities and I was most interested to hear of the "Depressed Classes" Conference, held at Kolar in June, at which Mr. Jinarajadasa had presided. We had also been speaking of recent events in America and especially of the race riots at Tulsa, Okla.,

and it was most interesting to hear the way in which he linked up the two questions of race depression in India and race hatred in America. So much so that I persuaded him to let me have a copy of the speech he made as President of the Depressed Classes Conference, in order that I might pass on to the readers of *THE MESSENGER* some of the ideas he has put forward to help in the solution of these vexed racial problems.

Now, as most readers of *THE MESSENGER* will know, Mr. Jinarajadasa is by no means a stranger to the conditions of life in America. He lived there for several years and knows quite well the many thorny aspects of the negro problem, and the difficulties that face those who seek to find its solution. And so I think that our American members, and especially those who are interested in trying to bring about a better understanding between the white and colored races, will find considerable enlightenment in knowing what he had to say as President of this Depressed Classes Conference, and how he feels about the attitude that should be adopted by American theosophists in dealing with their own race problems.

He said that the first and most important thing that we should realize is that our work lies primarily with the spiritual aspects of the question rather than with the material, economic or social sides. He pointed out that the force which flows through our Society is a *spiritual* force, and that we do our best work in the influences which we wield on that plane. Instead, therefore, of using our efforts to try and bring about better or different economic relations, etc., we shall do better to apply ourselves to the task of influencing public opinion in the direction of a right understanding of the moral spiritual truths that underlie the whole state of human conditions and experience. There are reformers in plenty, but they lack an understanding of "God's Plan."

There are sincere and able men, such as Dr. Eliot of Harvard, who are endeavouring to solve the race problem on the material side, by giving the negro better education, better moral training, and better opportunities for developing a worthy citizenship. These matters are already being attended to, to some extent. The work of the theosophist, on the other hand, should deal with the propagation of a right conception in the minds of the people of both races of the spiritual facts of the case. Of course it is difficult to present spiritual truths as facts, nevertheless it is these spiritual truths that must form the basis of any true solution of the racial problems everywhere, and it is essential that they be to some extent established before any reforms on the material side can be successfully instituted. Furthermore, the teaching that Theosophy has to offer on the subject of man's

spiritual nature, is the one great rock on which all social reforms must finally be built. Once the spiritual truths of the race question are perceived, the working out of the problems on the material side will be comparatively simple.

We have to establish, as the dominating idea, the fact of the Inner Divinity of all men. In reality, a simple and straightforward idea. It must not be put forward, as it so often is, as a rather "sloppy" conception of brotherhood, nor as an attempt to ignore prevailing differences of race habit and custom. The Brotherhood of Man is a fact that follows logically from the conception of a common Divinity of Spirit, the fundamental nature of which is never changed intrinsically, no matter what the outer conditions may be. It is therefore not necessary for us to argue on behalf of the negro, nor to assert for him claims on the material side which white men are as yet unwilling to concede. We have to sound out continuously and unceasingly the idea of the One Divine Life that is shared by all men. To many, such an idea will be meaningless, to others it will be an absurdity. Yet we must continue to sound it out without ceasing, it is our *special part* to sound it out in the world—it was for this purpose that our Society came into existence.

Let me quote from Mr. Jinarajadasa's Presidential speech at the Depressed Classes Conference. The reader must remember that the speaker was addressing his remarks to a group of people representing a really depressed class, practically the lowest class in India social life. There is no direct connection or comparison between the condition of these people and that of the American negro, nor can it be said that the attitude of the white people of America towards the negro is anything like as harsh as that of the Brahmin and other caste men towards the pariah. At the same time, there is a good deal in what Mr. Jinarajadasa said to the caste members of his audience that applies to the whites of America in relation to the negro question. The pitch of the message can be raised somewhat, but the tone remains the same.

"Whenever I hear of the depressed classes, I never forget that they exist because someone is depressing them. To depress and be depressed are inseparable. . . . Many of us approach this problem from the wrong end; we want to help the depressed classes whereas those who need help most are the depressors. Make the hearts and minds of the depressors sound and then the sickness of our nation will vanish. The remedy lies less in the organizing of the depressed one-sixth, and more in the awakening of the depressing five-sixths. . . . Do not let us put the blame on public opinion; public opinion is only my opinion plus that of others. Public opinion at any one place has not the force of the whole land, but only of the people in that place. Each of us is in part responsible for what others think where he happens to be.

To Cain's question: "Am I my brother's keeper," we must emphatically answer; "Yes, always."

The first thing, then, for us of the depressing classes to do, is to change our thought atmosphere round the depressed classes. We must take as an axiom that a boy or a girl born in a depressed class home is fundamentally of the same value as the boy or girl born in a Brahmin home. The depressed baby has as much right to the care of the State as the baby of the highest caste. In these days of democracy we can accept no other principle. To me, personally, as a theosophist, this principle is the A. B. C. of my conception of life. I believe that the Divine Nature is in all men, and if I cannot see it as clearly in the outcaste as in the caste man, the fault is not God's but mine. So I try to reverence the Divine nature in the pariah as in the saint. Having accepted that as the working principle of my life, I try to work out the principle in conduct. I must fight everything which denies the Divine Nature in all, and my loyalty to God requires that I remove every obstacle in the way of His manifestation in all His creatures. . . . Think then of those in the depressed classes not in terms of caste, but in terms, either of a common Humanity or a common Divinity, and you will give them a greater boon than even education, and that is the spirit of self-respect and self-reverence.

Self-reverence, self-knowledge, self-control
These three lead life to sovereign power.

It is a nobler thing to give a man the power to shape his character than to relieve the suffering which comes from his lack of character. Go to the root of the matter, and give out of your nobility a noble regard to the depressed and you will help him to elevate himself to where you are. . . .

I hope my American readers will be able to discern the "motif" running all through the above sentences. It may seem at first that they are scarcely applicable to the relationship between the negroes and the whites in America, and it is true that the negro does occupy a far higher place in the American social scale than the pariah does in India. At the same time these fierce outbursts of racial hatred that have broken out so often in recent years go to show that there are a good many negroes who consider themselves as members of a depressed class, and a good many whites who demand that the negroes shall be a depressed class. So we have to go to the root of the matter and seek to foster that divine nobility in all men. We do not have to explain it or qualify it; it is our part merely to insist on it. The fact that it is in every man is our assurance that men must some day respond to the note we sound.

In closing his speech, Mr. Jinarajadasa spoke of his being a follower of the Lord Buddha, and how it was the Great Lord's teaching that the colour of blood in all is the same, that we are all, high and low, bound on the wheel of births and deaths, and have a common misery. But we have also a common glory of liberation, and

Nirvana is for all of us. Some of the greatest of Lord Buddha's disciples came from the lowest castes, and all Buddhists know that the value of a soul is not to be judged by his caste-mark. It was ever the Lord Buddha's proclamation that a man is high caste, not by birth, but by conduct. It is conduct that raises or depresses the man.

The last few words of the address were spoken to the members of the depressed classes present and were as follows:

"I cannot wish for you a happier thing than you should be conscious of the noble nature in your own selves. For God and man are one, and not two; even in our sins, God is somewhere hidden. Respect yourselves, reverence yourselves, work eagerly for all that is good and holy. Seek education, seek prosperity, not that you may be educated and better than the ignorant, not that you may be better off than others who are poor, but that through education and prosperity you may be nobler instruments in God's hands. God wants all men for His purposes, and in God's sight that man or woman is truly of the highest caste who fulfills His purposes best."

So I pass these thoughts on to my American friends in the hope that they may help them to arrive at a true conception of the spiritual side of the race question and that they may make this spiritual side the base from which to work in sending the message of our Society out over the World.

Commenting, at a later date, on this same question, Mr. Jinarajadasa said that he doubted very much if the negro *does* occupy a higher place in the American social than the pariah does in India. He said "Socially the pariah is depressed but *not* before the law. He possesses all the civil rights of the Brahmin, viz,

1. Voting.
2. Ownership of land.
3. No distinction in the eyes of the courts.
4. No distinction in public conveyances.

The second has been always recognized in Indian Law; the third to some extent, while the first and fourth is due to the British Raj, as also the late equal privileges in schools and colleges.

But the great thing is that whatever is assumed by common law to all, is assumed *in fact* to the pariah. One of the greatest grievances of the negroes is that the Federal and State Constitutions grant him various rights, which are then forcibly kept from him. It is this double dealing that the negro resents.

A further thing: here in India there have been great Teachers who have always insisted on the One Life, and this often modified the harshness of social treatment. In the Tamil country, one of the best known Saints was a pariah. Today, educated pariahs move on an equality in political life. In Madras Presidency . . . is a pariah by birth and is a Member of the Legislative Council. He receives all invitations to functions and nobody resents it. More and more "depression" is tending to disappear and there are many Indian leaders working for its abolition.

Curiously, the first caste riot in Indian history began the other day in Madras; pariahs versus caste people among the workmen in the Mills. But this started because the caste workmen belonged to the Union and most of the pariahs turned blacklegs. It is largely economic.

I must confess that until Mr. Jinarajadasa made the above remarks, I did not realize the progress that has been already made in India in breaking down the caste barriers. Anyway, I hope the above comments will be of interest to some of our American members and that even though we cannot do a great deal on the physical plane to change conditions, we shall at least be able to generate a considerable amount of *right thought* on the subject.

[F. GERARD]

Our New Book Business Needs Your Support.

Extra Messengers

The response to the circular asking permission to reduce the number of MESSENGERS, in those cases where two or more are being mailed to the same address, has been prompt and very generous. It has been interesting to learn of the many purposes which these extra copies have served, and I am quite sure that it is clear to all members that it is only in instances where one copy will suffice for all needs that we desire to economize on the number. The cooperation of all those members responding is very sincerely appreciated.

[H. PEARL MARTIN]
National Secretary.

To Members-at-Large

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

A. Lvoff, 41 West 64th Street, New York City, volunteers to make Russian translations when wanted.

The dead take to the grave in their clutched fingers only that which they have given away.
Rousseau.

Bay Cities Federation

The Bay Cities Federation of Theosophical Lodges was organized in January, 1921, by eight local lodges and since that time has been joined by two others. As two of our ten lodges (Sacramento and Santa Rosa) are not Bay City lodges we decided to change the name to the Central California Federation of Theosophical Lodges, especially as there is a prospect of two other lodges joining us which are strictly Central California lodges.

We have held monthly meetings since January and have realized our primary object, which was to establish a spirit of unity and brotherhood among the various lodges, so that through the united effort of all we could accomplish our further purpose of strengthening the weaker members of the Federation and contact new territory.

Through the Federation our outlying lodges will be supplied with lecturers, whose expenses they could ordinarily afford but seldom; and we are going to build up the libraries in the various centers (public as well as lodge), also using this as one of our methods of entering new territory.

The Theosophical Society is unique in many ways, and one of them is that its members group themselves into little lodges and practically ignore the existence of the neighboring lodges. Misunderstandings arise through not meeting and getting to know the other members, and instead of drawing closer into a common bond of goodfellowship, a barrier is put up which shuts off the cooperative effort necessary for the advancement of the work on any appreciable scale.

The Federation idea, as we understand it, will acquaint the members of the various lodges with their brothers in neighboring lodges and make them realize the ideal of larger service through united effort, as expressed in the words of Col. Olcott—"In union is our strength and our power to do good."

[E. H. HILLER]

[Deaths

*Come, lovely and soothing death,
Undulate round the world, serenely arriving,
arriving,
In the day, in the night, to all, to each,
Sooner or later, delicate death.*

[WHITMAN]

Mrs. Lillian Dimick.....
.....Annie Besant Lodge, San Diego
Mr. S. O. Haug.....Tacoma Lodge, Tacoma
Mrs. E. H. Wilkins.....Seattle Lodge, Seattle
Mr. John B. Koester.....
.....Annie Besant Lodge, San Diego

European Aid

To continue the article with the above title which was published in THE MESSENGER of October, permit me to offer the following suggestions as to methods for carrying on the work of helping to clothe the children of Europe. This applies to garments made from new material, garments made from used garments, and cast off clothing.

This work may be done by individuals working alone or by groups. In the latter case, choose a chairman, then the first step will be either to secure donations of cloth or to get up some kind of entertainments in order to raise money with which to buy cloth and other essentials, and to pay parcel post charges.

Then the chairman should be the one to do the buying and make the decision as to the kind of garments to be made.

Last winter in our European Aid Committee centers, underclothing for boys and girls ranging in sizes from two to twelve years inclusive was made, as well as boys' blouses and girls' covering the same ages. Some of the patterns found useful are as follows: Pictorial Review, 6039, child's apron dress; Ladies Home Journal, 2436, boy's drawers; Ladies Home Journal, 1679, union suit; Ladies Home Journal, 2400, girl's apron dress; Pictorial Review, 7259, child's combination.

Of course there is no necessity for hard and fast rules about this, but the point is to make strong, durable garments, and as attractive as the circumstances permit. We found unbleached muslin and flannelette the best for undergarments, and flannelette for boys' blouses, girls' petticoats and dresses. Add to these any and all varieties of wool knitted things which would be comfortable.

Cast-off clothing should be carefully looked over, mended if possible, and none should be sent that has not good wear in it. All may be sent parcel post, prepaid to

American Red Cross, Store 24, Bush Docks,
Brooklyn, N. Y.

If desired, a particular country may be designated upon the package, and the Red Cross assures us it will reach its destination. If further information is needed, please address Mrs. Ella L. Cutler, Room 601, 410 South Michigan Avenue, Chicago, Illinois.

[ELLA L. CUTLER]

Agesilaus being invited once to hear a man who admirably imitated the nightingale, declined, saying he had heard the nightingale itself.

Plutarch.

We ought to do our neighbor all the good we can. If you do good, good will be done to you; but if you do evil, the same will be measured back to you again.

Pilpay the Gymnosophist.

Our Perennial Troubles

By L. W. Rogers

In another part of this issue of THE MESSENGER, Mr. Francis G. Hanchett sets forth his reasons for thinking that nearly every change in the By-Laws *approved by unanimous vote of the Seattle Convention* is a mistake. The one proposition which the Convention declined to accept (proportional representation) Mr. Hanchett enthusiastically endorses.

What the Convention tried to do was to get workable By-Laws, free from useless technicalities that interfere with business efficiency. The whole theory on which Mr. Hanchett proceeds is wrong. His assumption is that the Trustees and the National President must be watched by an independent Judiciary Committee and an Editor who has no responsibility to the National President. Both the facts and the common practice of the theosophical world are against Mr. Hanchett's theory. As to the facts, the Trustees have for many years had the same power they now hold and will continue to hold under the revised bylaws, yet not once have they abused that power. They have the power to change the By-Laws, or to nullify an act of the annual convention, but the only instance in which they ever used that power was to nullify the convention's increase in the dues because, when the time arrived for putting the enactment into effect, it was seen that no increase was really necessary.

In the presence of such a record, Mr. Hanchett's theory, with not a solitary fact to support it, fails to convince. This curious theory, that it is necessary to have one set of officers to watch another set, he extends to the editorship of the magazine. The revised By-Laws permit the employment of such help as may be needed, but under them the National President could be the editor. The weakness of Mr. Hanchett's position in this matter becomes clear when we remember that the common theosophical practice is that the General Secretary is invariably the editor of the magazine in other sections and that editing the official organ is considered a part of his duties. It has always been so in the theosophical world from England to Australia. But aside from that, theosophists, of all people, are presumed to have some sense of honor and moral responsibility. American theosophists do not differ in that respect from other theosophists. Anybody who is inclined to criticise can take any constitution, from that of the United States down, and not only pick it to pieces but also build up a theoretical case against it that is startling. If the revised By-Laws are not perfect they are at least workable and wholly safe.

We need only examine his criticisms in detail to see that Mr. Hanchett is needlessly alarmed and that all the changes in the bylaws were made for good and sufficient reasons. The term of

office for trustees was not extended to three years because they desired it (they did not recommend it) but *because the Convention demanded it* to discourage politics in the Society. It was believed that if we cannot have an election of any kind oftener than once in three years there will be a decided gain in peaceful, constructive work. Not one vote in the convention was cast against that amendment.

To appoint the Judiciary Committee instead of electing it greatly lightens the election work, which will be heavy at best. Since the function of the Judiciary Committee is merely to give an opinion as to whether or not a By-Law has been legally drawn, the method by which the members of the committee are chosen is wholly unimportant. As lawyers they simply advise, but have no authority whatever, and they should be appointed just as any other corporation appoints, not elects, its legal advisors.

For the same reason that the Seattle Convention felt sure that politics is a bad thing in the Society and wished to minimize election turmoil, it also thought best to take business from the annual conventions as far as possible and devote the time to discussions about how better to conduct lodges, how to teach theosophy and how to interest the public in our work. If, as Mr. Hanchett says, a convention has the legal right to legislate, then at any time it can assert that right and no harm results. Everybody knows, as a matter of plain fact, that if any convention should recommend any legislation to the Trustees, they would promptly adopt it. Consequently there is no curtailment of the rights of the convention by the proposed amendment, but there will be an enormous saving of time and emotional friction.

Mr. Hanchett grows indignant because one of the amendments, to quote him exactly, "proposes to dictate to lodges whom they shall admit to membership." The word "dictate" is an unpleasant one. One can only be astonished that any lawyer should take the position that because a lodge is autonomous the Section has not authority to legislate regarding associate membership. Experience has shown that associate membership caused more harm than good and the same power that created it has repealed it. As for duplicate membership in two or more Sections, there is no more necessity for it than for citizenship in two nations at the same time. Mr. Hanchett's assumption that to join a Section not our own "to help it by doing so," is a necessary procedure is also without foundation. It is not in the least necessary to join in order to help a Section. I have done extensive theosophical work in several other Sections but did not join them or have any thought of doing so. Mrs. Powell is here now from the English-Welsh

Section doing splendid work in a six-months tour but does not find it necessary to join the American Section. Mrs. Besant has made several extended tours of America but has apparently never thought of asking for membership here. And so it is with every one of Mr. Hanchett's objections. When analyzed they fall to pieces because there is nothing substantial behind them.

I do not for a moment suggest that the amended bylaws are perfect, nor do I doubt that we shall probably revise them again, because we shall find by experience that some of the amendments do not work out just as we hoped they would. But they are the best we could do at the time. They are in full harmony with the International By-Laws and with those of other Sections. They are sane, safe and businesslike and will greatly improve conditions in the American Section when they go into effect.

Oracle

The Manas Press of Rochester has just issued the promised *Oracle* from the hand of Mr. Claude Bragdon. This small book, little more than a brochure, is a compilation of automatic transcriptions obtained by Eugenie Bragdon,—the late Mrs. Claude Bragdon. The tone of these automatic communications is of a high order, indeed, as a few quotations will show: "Truly are men being chosen, gathered into groups, and from these groups shall go forth many ties of the spirit to bind men of one heart into a great brotherhood filled by action of liberation as none have ever seen." And again: "Great ideals demand the sacrament of Beauty. Men may not wantonly desecrate the altars at which they are asked to serve."

The origin of the communications is only vaguely explained, simply referred to as *Oracle*. Some of the writings justify this term: "The next century will open a period of occult development in which the race will rapidly develop a great new sense." "The meaning in our hearts that goes to men in Beauty is to bring to birth a movement of the spirit by which all men rising in their higher selves will cease to torment their brothers to their own unrighteous profit. A city should be a community ruled by loving brothers, else it becomes a bed of disease; the spirit which is Beauty cannot find a home within its confines."

There is much talk of Beauty and always in an abstract, idealistic way that is most appealing to a theosophist. The book might well be used as a guide in meditation, as, for example: "Lift your spirit toward joy for in joy is illumination. Not by the path of the downcast may you know the truth." "Men should be taught that within themselves lies their only salvation."

In an introduction, Mr. Bragdon makes it clear that he is not offering this work as evidence of psychic research, simply for the intrinsic value of the communications themselves. Received in that spirit, they well repay thoughtful consideration. The format of the book is simple and embellished with characteristic decorations from Mr. Bragdon's hand. *Oracle* is a book worthy of occupying an honored place in the library of theosophical and related literature.

Mr. Kunz on The Theosophist

To the Editor: I would be extremely grateful if you would give American members some idea of what is in *The Theosophist* and explain how important developments of theosophical thought are often there first foreshadowed or indicated, and how the exact pronouncements of the President are found there alone. Could you also especially announce that subscriptions should be addressed to the Manager, Theosophical Publishing House, Adyar, Madras, and not to Mrs. Besant, who is frequently on tour on account of her arduous political responsibilities? It might also be useful to explain to American members generally, what very few of them seem to realize, that the only way to remit an even sum of money in rupees, under present conditions of exchange, is by buying a rupee draft. Many banks will say that they cannot supply such, but a little persistence and possibly carrying the matter to the manager himself, will produce the required information. Then, if the purchaser will buy his rupee draft on a *Madras bank*, and not on Calcutta, Bombay or any other city, he will deliver into our hands the exact amount Rs.10/8, for his year's subscription. Alternative to this is to subscribe through the T. P. H. in America, which is in every way agreeable to us and is by far the simplest.

[F. KUNZ]

Note: Most large city banks maintain foreign departments for handling just such matters as Indian drafts. Our best way is to subscribe through the T. P. H. (The Editor.)

The Krotona Service

The Krotona Service is to be instituted by the Chicago Theosophical Association as part of its winter activities, in the month of December. The Service is already being given regularly at Krotona and it is hoped that other lodges will adopt the ritual as part of their program. The work in Chicago is under the direction of Mrs. Ben Allen Samuel who is staging the ritual at Besant Hall, the home of the Chicago Theosophical Association.

As a guide to other lodges who contemplate presenting the Service, it may be said that the ritual is affiliated with the Star in the East movement, although not an integral part of that organization. The ritual requires about an hour to perform. Sixteen persons are employed and a director of ceremonies. The accessories are simple, comprising seven candlesticks, an altar, two censers, and a torch. The robes worn by the participants are exceedingly simple. Those used in Chicago are white and will be here illustrated. The directions for presenting the ritual call for a white robe trimmed in gold; it was found expedient to omit the gold and simplify the costumes.

The Krotona Service has as its object the stimulating of interest in the coming of the Great Teacher; the ritual is simple, effective and powerful.

The President's Birthday

By Marie Poutx

THE first day of October, 1921—the seventy-fourth birthday of one whom history will probably consider as perhaps the most important factor at this period of transition and world reconstruction. It is right that wherever there is a theosophist, this day shall be remembered with gratitude, still better, with an effort to understand ever better our great President so as to cooperate with her ever more intelligently.

This year it was my privilege to be at our international Headquarters, and a number of our fellow-members will no doubt wish to know something about our Adyar celebration.

First of all, let me tell you that hustling is not confined to our American Convention days; I don't think we ever had a more strenuous time! At 6:45 a. m., some of the teachers of our various schools and colleges renewed their pledge of office in the presence of the President—a beautiful promise embodying the ideal of the true teacher. Then followed an informal reception, after which we all went to Damodar Gardens for a Scout Rally at eight.

As you know, Mrs. Besant started that work among the Indian boys and is now the Head of the whole Scout movement in India. The boys drilled in her presence; she was duly garlanded; addresses were delivered, which she answered in her inspiring way, urging the boys above all things to develop self-reliance.

After the rally, the High School and College students garlanded and addressed her, and she spoke again. This she did at every meeting during the day.

At 10:30 we were at the Mylapore High School for Girls. The attractive building was given by an Indian Rani whose name and titles cover a tablet at the door, and though the school is now a Government school, its management is entirely left to Miss Noble, one of our capable and devoted theosophists.

The following program was creditably rendered by some of the pupils: 1. Prayer and Hymn. 2. Garlanding and Greeting. 3. Welcome song in Tamil. 4. Kolattum (Infants). 5. Recitation (English). 6. Violin Song. 7. Story Acting (English). 8. Welcome Address. 9. National Anthem.

It was a lovely sight to watch those girls singing and reciting, not on a stage, but in the space between their fellow-pupils on one side, and the President and some of us on the other. With the exception of two or three, all, including the President, wore graceful, many-colored sarees, and I for one felt almost out of place in my Western clothes!

We all received the usual offerings of flowers and plantains, and scented water was sprinkled on our heads, after which the President formally opened a small lending library connected with the

school. It is hoped that this library will be patronized by a number of Mylapore ladies who have joined a class in rattan work at the school.

We were back at Headquarters by 11:30, and while the President stopped—for interviews, perhaps—some of us went to the Guindy School, one of our model schools, for a magic performance. Those Indian conjurers are clever, but the tricks I saw were not better than some I have seen elsewhere. I expected too much, probably. The most interesting object was a huge cobra, a splendid creature I would not like to meet loose in the compound!

We reached Leadbeater Chambers one hour and a half late for breakfast, but Miss Van Motman, our good manager, had kindly guessed that we would be hungry.

After a short rest, we were off again, this time to Madras, where a general Scout rally was to take place. I wish you had seen Mrs. Besant standing on the parade ground for over two hours, watching the boys, inspecting their various units, addressing them, and saluting in a truly military fashion. She seemed indefatigable!

At six, we were at the Gokhale Hall, in Madras, for a reception given by the National Home Rule League. First came an Indian supper which was quite welcome. I liked particularly a combination of chopped and roasted nuts, rice and other grains, highly flavored with hot chili pepper. I am sorry I cannot remember the unpronounceable name, but I was told Mr. Arundale calls it bird seed!

Then came the speeches, all naturally dwelling upon some phases of our President's world wide work, and the usual garlands of lovely flowers were put around her neck. Her own address was most eloquent. When she speaks of India, her needs, her future, her coming glory, one feels that her whole soul goes out to this country which she calls home, the Motherland.

It was nearly nine when we were back at Adyar, where an enjoyable musical program had been arranged by Mr. Cousins. With Mr. and Mrs. Cousins and Mr. Wodehouse present, one does indeed hear good music at Adyar. We had also a performance on the vina by a young Indian girl. She was quite an expert, so far as I can judge, and the picture she presented, in her brilliantly colored saree, with her slender fingers running over the strings, barely touching them, was quite as enjoyable as her somewhat weird music. It was fully half past nine when Mrs. Besant at last retired.

And now, you will perhaps agree with a member whom I heard muttering something about her being too old to submit to such fatigue, and our duty to be more considerate. But if you had been here and seen her evident pleasure, you would probably have joined in the vigorous

protest which greeted those words. Mrs. Besant knows that her motherly, personal touch with her "children" is as much Master's Work as what we usually call by that name, and she always has strength for Master's Work. We undervalue too much the magic power of a smile, we are too apt to think that time spent in "idle social functions" is time lost. She is wiser; she knows that one of the young men who addressed her in the morning, did not indulge in a figure of speech, when he spoke of the profound inspiration the previous October celebration had been to him. . . . And so, for many a year to come, on this specially dedicated day, she will, I trust, continue to beam upon us and lavish the warmth of her mother love upon those who love her, so that we may pass on that warmth to others in personal friendliness on this plane of personal intercourse, which is as much as any we are pleased to call higher planes, God's own world.

Why Fight for the Ideal of Brotherhood?

This question has no doubt puzzled all of us: Why, when the only thing one has to subscribe to on becoming a member of the T. S. is "Brotherhood", do we fall so far short of that ideal at times, more so even than some other organizations who do not lay any special stress on that qualification.

I ran across a little saying, said to be from the Persian, which seemed to clarify things somewhat—"Every ideal I imprison in words, I must free by my deeds".

Now, away up on its own plane the Ideal is free, somewhat in the same relation maybe as the monad or ego or whatever it is that "involutes", but just as we ourselves had to find expression on the lower planes, so also does the Ideal have to be brought down. Any Ideal, we know, is vastly greater than any expression given to it on this plane, even when that expression approaches a form that to us seems perfection—a great piece of sculpture—a wonderful symphony—a marvelous painting—an inspiring piece of literature!

It is no easy task, in the first place, to provide a body that will express even in the slightest degree an Ideal which, after all, on its own plane is only an abstraction to us, and can not be understood, let alone realized, until it is made concrete in its expression here.

So it really was a wonderfully big thing for the world when the Ideal of "Brotherhood" was put into a form intelligible to us, so we could grasp it and understand it, if only mentally. Now that we have brought it down, we must help it evolve out of the words that only limit its splendid life, until it becomes a self-conscious living force. This imprisonment in the matter of words had to be made sometime, in the progress of evolution, just as we ourselves are held by the physical, and it is up to us now

to free both ourselves and our Great Ideal of BROTHERHOOD.

Tagore says, "The power of muscle or money has opportunities of immediate satisfaction, but the power of an ideal must have infinite patience". Then, indeed, Infinite Patience must be the name of the Great Ones Who guide us!

The T. S. is, I understand, the first to make the belief in BROTHERHOOD the only requirement for admission to its ranks, so now our big job is to do the working, scrapping, or whatever else may be required, to make this "Brotherhood" we talk so much about a glorious living thing in the hearts and lives of all. This great ideal must be realized sometime, somewhere and by some one, and we, just think, have the privilege of being Pioneers: adjusting ourselves continually and doing the hard, hard work—taking the blame, sneers, criticisms (and what not?) for falling so far short of an ideal that, remember, has never before been definitely and practically embodied on this plane.

"The butterfly was making his first big effort. Head, wings and body were working together to burst the silken threads of the cocoon. The entomologist and the layman were watching the struggle and marveling at his persistence. Suddenly the layman stepped forward and cut the silken threads and the butterfly was born. Turning to the scientists with an expression of satisfaction, he said, 'Every living thing needs the helping hand.' 'Yes,' said the man of science, 'but you have robbed the butterfly of his wonderful colors, for beauty (or BROTHERHOOD?) can come only from effort.'"

[MARY KENNEY]

Pleasure

By the Gentleman With a Duster

"If men would ask themselves, before they rush out to seek her, *What is Pleasure*, and consult the past history of humanity as well as their own senses and inclinations, they could hardly fail, except in the case of the most degenerate, to discover that the highest happiness is not of the nursery or kitchen, but rather of the living spirit.

"Observation of nature, love of beautiful things, delight in noble literature, gratitude for the highest forms of wit and humor, sympathy with all sorts and conditions of men, reverence for the majesty of the universe, kindness to all, love of children, and devotion to the home, these operations of the human spirit *bring peace to the heart of man* and continue their ministrations to his happiness with an increasing power of joy as his personality enlarges itself to receive the highest revelations of Life."

From "The Mirrors of Downing Street"

By the National President

The Book Business

The Book bond sale is the most important matter now before the theosophists of the United States. Only by prompt response from investors can we make immediate payment to Mrs. Besant. We should not wait for the time limit set by her—January 20—but even that is only about six weeks away. If you have not invested yet and can do so, remember that time as well as money is an important factor.

There are probably few adult members who could not invest \$50.00, or more, if they really want to help. Most people contrive to have a few hundred dollars laid away in the bank for emergencies. It is true that if such small bank accounts were transferred to bond investments they would not be instantly available if otherwise needed, but the loan may be made for only one year if so requested, and I think many of us will be willing to risk needing our reserve fund for that short period. But whatever we do let us do promptly.

Lodges Visited

At Cleveland the Annie Besant Lodge plunged into experiments. One lecture was given in the auditorium of a high school, another in the ball-room of a popular hotel and the third before the North Church Forum on Sunday evening. I think we scored best at the hotel. The Forum gave us a good audience composed chiefly of people who had heard little or nothing about Theosophy but my subject was "The Essence of Religion" and the fundamentals of our philosophy could not be presented as in the other lectures. The fine audience at the hotel came especially to hear about reincarnation and knew just what to expect.

Buffalo turned out two excellent audiences at Mariner Hall. The advertising must have been well done for we had strong counter attractions with two *applied psychology* lecturers in the city. Both Buffalo and West Side Lodges seem to be in very good condition.

Rochester has a lot of enthusiastic theosophists, but the audiences there for two or three years past have not been as large as one would expect. It was a fair-sized and very attentive audience but a *one-night stand* should have brought more people.

Syracuse is coming well to the front and Rochester, her near neighbor, must look to her laurels! The little band of theosophists took a fine hall and must have advertised well for we had a good audience, notwithstanding rain. Syracuse seems to have taken on a new lease of life a couple of years ago and to have a future.

Schenectady is another example of pluck. The Lodge is just about large enough to safely hold a charter but a little church was taken, and, although it was a far-out location, the audience almost filled the place.

Albany was also "on her metal." A large church was engaged and a better audience than usual turned out to the one lecture. Some very capable young men members were in charge of the arrangements and things went well.

Springfield had a good hall and a good audience but—it seems to be a year of surprises—Holyoke, a near neighbor that had always played second fiddle—took the new Masonic Temple and almost filled the hall! It was among the largest audiences of the tour.

Boston is one of the "old reliables." A good hall, well packed, is the regular program there. The city has been a center of progressive thinking for more than a century and a half and the only thing that puzzles me is that we have not a lodge there with at least two hundred members.

New York got out one good audience in the music room in Carnegie Hall but the lodge room for the other two lectures is too small. The very fact that people know that it is a question whether they will get a seat, doubtless prevents many from coming. A plan, however, is on foot to purchase a building to provide at least five hundred seats. One of the lectures was given under the auspices of the Mayflower Lodge which is composed of Spanish members.

Brooklyn always uses an auditorium in a public library, which has some advantages, perhaps, but also some handicaps. The audience was very small.

Mount Vernon deserves the highest praise for its courage and enterprise. It is weak in numbers but heroic of soul. A beautiful hall was taken at thirty-five dollars for the evening and, considering the population of the place, there was an excellent attendance. A tiny lodge with such courage and optimism surely has a mission in the world.

Paterson has moved up into the rank of our first class lodges. It has a hall large enough for any theosophical lecture, with a location that could hardly be improved. It has as good a hall as New York or Chicago and better than Los Angeles or San Francisco. Also it has now something like sixty members in a manufacturing city of one hundred fifty thousand population and is growing most substantially in lodge membership.

Newark was one of the surprises of the trip. My recollection of that city was associated with audiences of the pocket edition type. But something has happened at Newark! A good hall was packed, and in one day Newark "put herself on the map," as one member expressed it.

Some curious theosophical blight seems to have settled upon Philadelphia, and if vigorous growth sets in again our members are to be congratulated. The Quaker City is said to be hard going for any philosophy. The Philadelphia Lodge which once had more than one hundred members has dwindled to two or three

dozen and long since gave up its rooms. The young Hermes Lodge has a good little hall, seating perhaps a hundred, but the lodge does not present to the discerning eye the appearance of solidity and the growing vigor that characterizes most of our lodges, but the future may bring forth improvements.

These notes are written with the view of frankly describing the actual conditions which exist in different places. No word of commendation is given unless it has been earned and no apathy is referred to unless it is very clear that it exists. It is only when our members realize the actual situation that the necessary steps are likely to be taken toward improved conditions.

Mr. Wadia Returning

Mr. B. P. Wadia is to make a two months' lecture tour of Canada. He has written a letter to Mr. Francis G. Hanchett, which has been printed by Mr. Hanchett and given wide circulation. The striking points in the letter are, that Mr. Wadia maintains that his "American policy" was right "in spite of all that has happened," which of course includes Mrs. Besant's well known declarations on that matter; he expresses "regret that existing circumstances prevent me from accepting invitations from several T. S. Lodges in America," and the "hope that a way will be open sometime in the future to visit them." He thanks those who worked with him and says "may I ask you and other friends to work on." In a footnote Mr. Hanchett says: "Mr. B. P. Wadia has sent me the letter with his authority to print and distribute it among the progressives throughout the American Section."

Ceremony of Lodge Initiation

Charge to be read to Incoming Members

(Read by the Lodge President at meeting of T. S. members only; candidate or candidates to present themselves before the president in front of gathering.)

At your own request you have been chosen a member of the Theosophical Society, one unique in that its members seek no personal reward but only the opportunity to work for humanity.

The Society needs earnest and intelligent co-workers who desire to assist in its labors and who will not shrink from sacrifice in the sacred service of Man. Such workers we heartily welcome.

The object of the Society is to bring about the realization of Universal Brotherhood, though this may be far in the future.

We recognize the divine nature buried in every human heart and our aim is to evolve that divinity by the continual exercise of unselfishness and the patient acquisition of true knowledge. We search for truth in Nature, in all religions and in all philosophies—for Theosophy,

for us, must mean research after Divine Knowledge. For us it must not be an empty theory, but a life of purity, of charity, of usefulness, of self-control. Without constantly striving to be Lord of Self, master of all desires and all passions, no one is a Theosophist, though he belong to the Society. He alone who acts wisely is wise; therefore, live the life and you shall know the doctrine. As you, slowly with unwavering patience and fortitude, become strong, unselfish and pure in thought, word and deed, there will open to your inner vision truths of the Spirit of which you do not now dream. For each seed brings its own flower and fruitage, each cause its own effect, and each soul that sows the seeds of love and unselfishness shall reap the harvest of happiness and wisdom. And to love the pure in heart alone is the promise that they shall see God.

Members will please stand.

(*To Applicant.*) We receive and welcome you as co-worker and as a servitor of humanity.

(*To the Lodge.*) Fellow-members, I present to you ———, who is now one of us.

(*To Incoming Member.*) Please be seated in the body of the Lodge.

Note: The above ritual was furnished by Mr. F. Milton Willis of New York, who will furnish cards bearing the *Theosophical Bond of Union* and *Closing Words* upon receipt of a stamped, self-addressed envelope sent to him at 208 West 69th St., New York, N. Y.

The Pacific Lodge of the Theosophical Society in San Francisco, has received a very wonderful gift from the famous Russian artist, Nicholas Roerich. He has presented to Theosophy, through the Pacific Lodge, the copyright to publish his painting, "Sons of Heaven." The painting will be reproduced in colors, about 11x12 inches and will be sold at \$1.50 each. Address Pacific Lodge, 533 Sutter Street, San Francisco. A photograph of Mr. Roerich's picture was forwarded to THE MESSENGER for reproduction. Unfortunately, the print was not good enough to give an adequate idea of the painting, which is, indeed, very fine. Incidentally, Mr. Roerich's work is attracting much attention in this country. In a recent issue of *Vanity Fair* and also, *Shadowland*, appeared reproductions of some of his pictures.

The December issue of the *Herald of the Star* will contain an article called "Paths of Blessing," by Mr. Roerich. Members of the T. S. in touch with Art Schools, Clubs and art centers, might arrange with the distributors of the magazine to have copies available for purchase. One member has volunteered to place copies within reach of the art colonies at Carmel and Laguna Beach, agreeing to be responsible for loss in the possibility of failure to sell. Subscriptions to the *Herald of the Star* may be taken out at any time by forwarding three dollars to No. 6 Tavistock Square, London, W. C. I.

Among the Magazines

The Theosophist

Through the October "Watchtower," Mrs. Besant reminds us that *The Theosophist* is 42 years old. It was founded by Madame Blavatsky and Col. Olcott and its first issue bore the date of the present editor's birthday, although at the time she and the magazine were quite unknown to each other. Mrs. Besant thanks all the many friends who have exerted themselves to increase the magazine circulation.

The President also discusses the book business. She mentions abandoning the international plan and further states:

I have therefore placed the British part of the business in the hands of the three General Secretaries, to be carried on for the benefit of the three Sections, subject to a payment of royalties to authors as heretofore. I have handed over the American House to the General Secretary, for the benefit of the Section, subject to the purchase at cost of production of all the stock, repaying to the Section the value of the stock it gave me, and subject to royalties to authors. The Indian House remains with me, and, as it is rapidly recovering from the War depression, I hope to be able to assign some share of the profits to the T. S. and the Indian Section. But these will, I fear, be small, as we shall no longer print for the United States, the copyright law there refusing any protection to authors who do not print their books in the States. Copyright holds throughout the British Commonwealth. There should be very much larger sales of books in the States, now that all theosophical printing will be done there under the control of the Section, and authors will profit thereby, as well as the Section.

Theosophy in New Zealand

The first editorial in the September *Theosophy in New Zealand* is on the two bills drawn for the protection of animals which failed to pass the House of Commons. They were the "Performing Animals Prohibition Bill" and the "Dog's Protection Bill."

The Canadian Theosophist

The Canadian Theosophist for October 15th is fortunate in having an exceedingly interesting Adyar letter from the Canadian correspondent there, a letter descriptive of the intense heat as well as the rare beauty of India; of the happenings in and around our International Headquarters, and of Mrs. Besant's return from her European trip.

The New Era

The New Era is an international quarterly edited by Beatrice Ensor and A. S. Neill, and devoted to educational questions. The table of contents for October includes "The New Schools," Ad. Ferriere; "The French Child at Home and at School," Cloudesley Brereton; "The Value of the Drama in Education," I. M. Pagan; and "The Liberation of Creative Faculty by Education," L. Haden Guest.

Other magazines received: *Theosophy in Australia*; *Theosophy in South Africa*; *Theosophy in England and Wales*; *Theosophy in Scotland*; *The Occult Review*; *Papyrus*, Egypt; *The Occult Review*, London; *Revista Teosofica*, Chile; *Teosofia*, Buenos Aires; *Espero Teosofia*, Czechoslovakia; *Teosofisk Tidskrift* Sweden; *La Estrella de Occidente*, Buenos Aires; *Revista Teosofica*, Cuba; *Sociedad Teosofica*, Argentine; *Theosophia*, Holland; *Bulletin Theosophique*, Paris; *Revue Theosophique*, Paris; *Theosophisch Maandblad*, Dutch East Indies; *The Kalpaka*, Tinnevely, S. India; *The American Co-Mason*, Larkspur, Colo.; *The Starry Cross*, Philadelphia.

Southern California Federation

The Round Table Discussion of the Federation of Southern California Lodges, held in October, brought out some excellent lodge and propaganda ideas which space did not permit appearing in the November MESSENGER, and which are here given in full.

Your Lodge Problems

How to get members to the lodge rooms. (Answered by twelve members.) Have two or three advanced students who can answer difficult questions. Be interested personally in members. Have little business in lodge meetings. Give everybody something to do. Have members specialize and give results of specialization to lodge. Have plenty of time for questions. Build your own home and get interested by mutual ownership of property. Think up questions and do not be afraid to ask them. Have small congenial groups take up individual lines of work and bring results to lodge. Break up your lodge meeting into sections of time devoted to different subjects so that it will not be tiresome. Assign questions from a textbook for members to study and bring results to lodge.



Mrs. Hilda M. Powell, lecturer from England, midway in a transcontinental tour of the United States.

Study Class Methods

How to interest new members. (Answered by ten members.) Have and show an interest in the man of the street so he will not fight shy of you. Have drawing-room meetings, at the homes of members where the social element is introduced (called in Australia, "recruiting stations"). Do work for famine areas, working with the outside public. Understand temperament of your pupils and teach Theosophy to them. Have good music, a short lecture, a short question meeting and then break up informally over wafers and tea where questions can be asked and answered in group work instead of as a meeting. Know yourself and by knowing yourself thereby you can understand the other person. (Mrs. Baverstock was called to the floor.) Take up a text-book, assign questions to be answered by a band of working students the following week. Have these questions answered by students, then call for questions from the floor which is made up of the outside public. Have, if possible, the students themselves answer these questions from the floor. Then, if not sufficiently covered, elaborate, as teacher, upon them. In this way those who do not wish to work can have their questions answered and those who wish to work are brought out as workers. Then have an H. P. B. Training Class where members are trained to think on their feet through the method of training instituted by H. P. B., and in this way have your younger members teach themselves. (Mrs. Russak Hotchener was called to the floor.) Have classes in your lodge to study theosophical text-books but also have a class or two based upon a text-book written by a modern scientist who has unconsciously perhaps written upon a theosophical subject. Study the latest scientific discoveries and then correlate them with your theosophical books for your advanced students. As theosophists, it is your duty to know more about what is going on in the world of Science and Psychology to meet scientific questions about these subjects.

Publicity Question

(Answered by six members.) Have a nucleus in your Federation whereby all the lodges contribute books to be distributed among the smaller lodges who need them most. Have an occult story ready that can be put in a paper when your editor has a shortage of material and is in a hurry. Correlate your Theosophy with modern day problems and then allow yourself to be interviewed for publication. Study modern science and then tell what Theosophy has to add to latest scientific discoveries that border on the occult. Have a traveling library to aid smaller lodges. Give a report of all material available in your lodges along the line of books, lecturers, musicians, those who can speak at funerals, teachers, etc., that a center may be started in the Federation.

Federations

Why have Federations arisen and fallen? What are the dangers that they may be avoided? (Answered by six members.) Don't narrow your Federation down to a small circle of officers that are elected and re-elected. Have everyone take part. Have as many different delegates as possible. Some Federations have failed because the lodges were so far apart. Have every one talk, even if they are not experts. Don't have too much business in the Federation. Have more talk in the round table. (Mr. Hotchener)—Federations have failed for two reasons—lodges too far apart and lack of financial support. That difficulty will not arise in this Federation because we are very compact as regards to location and we, generally speaking, have a sufficiency to meet the expenses of this Federation. Have your officers elected by popular opinion as you did today. (Mrs. Hotchener)—have no politics in the Federation. No matter whether we agree or disagree, keep sacred the shrine of this temple that we have erected together with such close unity. Keep hold of the fundamental truths of Theosophy and steer clear of politics. Let this prayer be granted for in that will our future be guaranteed.

What Lodges are Doing

Madison Lodge

Madison Lodge sends in some excellent press notices not only for Mr. Rogers' lecture the latter part of September and for Mr. Munson's three lectures in October, but also for a series of Sunday afternoon meetings held by Dudley Brooks, an able local lecturer. Good press notices are the best of advertisements, but unfortunately they are also the most difficult to obtain. The Madison Lodge secretary reports good attendance for the meetings of Mr. Rogers and Mr. Munson, and announces that for Founders' Day the Lodge has invited Mr. Walter G. Greenleaf, of Chicago, district lecturer, to deliver the address.

Pacific Lodge

Fine new headquarters at 533 Sutter Street, San Francisco, is reported by the Secretary of the Pacific Lodge. The new rooms are on the ground floor of a new building, centrally located, and will accommodate four hundred people. There is a lobby with cloak room adjoining, and there are eight sunny windows opening on a back court which will be made into an attractive garden and lawn. The new quarters have been christened "The Theosophical Hall" and have been leased for three years. Mr. Max Wardall, national lecturer, is scheduled to open the new hall with a series of lectures.

Publicity Department

The Publicity Department has nothing for sale. Everything that it has is for free distribution. Some of our members evidently have the impression that the booklets are for sale, but this impression should be corrected. The Department is maintained by voluntary contributions from the section and the literature is for the use of the entire section in spreading Theosophy.

The following is a list of the leaflets carried in stock by the Department:

Publicity Series

- No. 1—Theosophy and the Mission of the Theosophical Society.
- No. 2—There Are No Dead.
- No. 3—Reincarnation.
- No. 4—Karma: The Law of Human Destiny.
- No. 5—The Occult Side of Christianity.
- No. 6—The Power and Use of Thought.
- No. 7—The Brotherhood of Religions.
- No. 8—Man's Invisible Bodies.
- No. 9—Scientific Evidence That the Dead Still Live.
- No. 10—Masters and Supermen.

Four-page Leaflets

The Human Trinity.
Death the Great Liberator.
Reincarnation.
Theosophy.

Eight-page Leaflets

Man: The Maker of His Destiny.
The Riddle of Love and Hate.

The four and eight page leaflets are intended for distribution at public lectures and cost considerably less than the Publicity Series which are intended for mailing direct to those whose names are sent to the Department from various sources.

A list of the prepared lectures that are ready for distribution will be printed in the next number of THE MESSENGER and this will give the lodges desiring to use them an opportunity to make a selection from the subjects.

Theosophy has a message for men in prison and our literature is gradually finding its way into the hands of prisoners to whom the teachings appeal. The prison rules require newspapers, periodicals, etc., to be mailed direct from the publisher which necessarily restricts sending our literature to prisoners except through this Department.

The Publicity Department has already mailed some of the leaflets to prisoners and recently received a letter from one prisoner, saying that he had "received the ten leaflets and would give them to some other prisoner to read." These leaflets will doubtless be passed from hand to hand as long as they will hold together. This prisoner asked for a copy of Bhagavad Gita, saying that he would like to have a copy always on hand, that he was obliged to return the copy he had borrowed.

Another prisoner writes as follows: "I happened across your address in a text book on Theosophy by C. W. Leadbeater which was loaned me by a fellow inmate. I found the subject most interesting and instructive but, of course, there was quite a lot of it I could not comprehend. My financial circumstances will not allow me to subscribe to any of your valuable books but I thought that you might have some shop worn copies lying around that you would be glad to distribute to those who appreciate such reading."

It would appear from the inquiries that are being received from prisoners that there is an opportunity for the Publicity Dept. to be used as a channel through which the light of Theosophy may pour its rays of hope and courage into the lives of many of our unfortunate brothers who are at present suffering the pains of remorse and despair in our penal institutions.

Following is a list of contributions received by the Department during the month of October:

Publicity Donations

October 1 to November 1, 1921.

A Friend.....	\$ 50.00
Mr. and Mrs. J. B. Cameron—Section Members.....	60.00
Santa Rosa Lodge.....	1.00
John B. Schaefer—Hermes Lodge, Philadelphia.....	5.00
Ora B. McCutchen.....	1.25
Mrs. E. E. Kiernan—Pittsburg Lodge.....	10.00
Frances W. Wile—Genesee Lodge.....	1.00
Mrs. Clara Severance—Milwaukee Lodge.....	3.00
Mrs. Adelai H. Taffinder, Krotana Lodge.....	1.00
Mrs. Mary E. Yorks—Chicago Brotherhood.....	1.00
A Friend—Portland, Ore.....	2.00
H. J. Gault, Casper, Wyo.....	19.90
Mrs. Matilda A. Foulke—Kansas City Lodge.....	5.00
	\$160.15

Statement of Receipts and Disbursements, Month Ending October 31, 1921

Sept. 30, Cash on hand and in Bank.....\$ 6,989.97

Receipts.

Section fees and dues.....	\$ 1,101.82	
Messenger allotm't from members' dues.....	144.55	
Messenger Subscriptions, etc.....	19.28	
Messenger advertising.....	27.50	
Suspense a-c checks.....	1.20	
Propaganda Donations.....	160.15	
Special Purpose Donation.....	50.00	
Exchange prepaid by members.....	.55	
Interest income—Bank.....	10.75	
For books, orders.....	7.20	
Book Concern Bonds.....	3,550.00	
		5,073.00
		\$12,062.97

Disbursements.

Sundry Administration Expenses.....	\$ 75.55	
Office Payrolls.....	432.50	
Headqrs.' Exp., rent, light, etc. \$206.18		
Less sub-let rental.....	112.00	94.18
Refund Dues.....	6.75	
Messenger Printing & Sundry.....	343.68	
Office Equipment Purchased.....	17.50	
Investment—Book Dept.....	3,500.00	
Publicity Expenses.....	189.92	
Field Organizing & Lecture Expense.....	294.16	
		4,954.24

Oct. 31, Cash on hand and in Bank.....\$ 7,108.73

The Day After Death

I have just been reading a book with the above title, written fifty years ago by Louis Figuier. The author of the book, like a great scientist of the present day, in his grief at the loss of a beloved son, seeks to prove by science, by reason, by analogy, that the so-called dead still live.

Singularly enough, his book, also, was written at the close of a great war (1871) when, as he observes, there was "not a family in France which has not to mourn a kinsman or a friend."

The stricken father seeks, as we all are eagerly seeking, for proofs that the spirit of man lives on after it has cast off the wornout garment of flesh. He succeeds in "constructing for himself an entire system of ideas concerning the new life of man." His system is all contained in nature.

But some of his analogies from physical phenomena seem scarcely to hold. The hypothesis that because there is an unbroken chain from the lowest plant up to man, it therefore follows that there must be a continuation of that chain from man to God, leaves out the significant fact that the latter, or higher, half of that chain, if it exists, is *invisible* to man, but man is not invisible to the links of the chain below him.

Also, he uses the germ (invisible to the naked eye) as reason for supposing that higher beings, invisible to us, may also exist; but has microscope ever revealed a *spiritual* body? The microscopic beings revealed in a drop of water are physical bodies like ourselves, and invisible only because of their smallness. Can any body

be invisible to us because of its largeness? The idea is, of course, absurd.

The butterfly and its cocoon are not convincing comparatives of the soul and the body for the reason that the butterfly and the cocoon are both visible to physical sight—they *both* belong to the physical world, and not to the two different worlds of body and spirit.

Though he decidedly discountenances the practices of "spiritualists," he thoroughly believes in the "fact of communication between super-human beings and the dwellers upon the earth." That communication usually taking place on the astral plane during the sleep of the physical body.

In his treatment of the germ in a plant seed, he apparently has no knowledge of the "permanent atom," although his theory of a persistent germ of life might answer to that idea after a fashion.

The sun, as the center of our solar system, he regards as the ultimate abode of the purified spirit, and "the rays of the sun form the vehicle by whose means the animated germs" are conveyed to the earth and other planets.

The book as a whole is most interesting, and also shows to some extent the progress made by science in the last fifty years. Science at that time, seems to have supposed that the ether began at the point where the earth's atmosphere ends, instead of interpenetrating the more dense bodies.

The last chapter of the book (on the solar systems) is a magnificent presentation of the unthinkable immensity of the Universe and the infinity of its Maker.

[ELMA I. LOCKE]

"Have you thought of the T. S. as the Light-bringer,—a prism through which the Masters' light shines into the world? H. P. B. was a major facet of this prism and A. B. is another. There have been, are now, and will be other major and minor facets raying out the one Light in many colors."

Through the efforts of Mr. James H. Talbott, in his field organizing work and Miss Elaine Scribner, a new lodge has been formed at Eugene, Oregon, with twelve charter members, seven new members and five demits from other lodges. Since the charter was granted one new member has joined this very promising lodge.

Charter has also been granted to a new lodge at Elmira, N. Y., with eleven charter members, nine new members and two demitted. Mr. Henry E. DeVoe has helped in completing the organization of this center, and all papers came in to headquarters quite complete in all respect, so the lodge could be in working order for Mr.

Munson, who is to give a course of lectures there the latter part of this month.

Request has come from Denver, Colorado, for charter for the "Rocky Mountain Lodge" with twelve charter members, one new member and the others on demits.

Jacksonville, Florida is to have another lodge. Request for charter has just come into headquarters from Mrs. Margaret A. Walston, with seven charter members, all new.

Mr. Wm. E. Duckering of Ames, Iowa, advises that in all probability, as the result of a course of lectures recently given by Mr. Munson in that city, a request will be made for charter for a new lodge to be formed at this point.

The desire of glory clings even to the best men longer than any other passion.

Tacitus

Truth is the secret of eloquence and of virtue, the basis of moral authority; it is the highest summit of art and of life.

Amiel

Proposed Amendments to the By-Laws of the American Section, Theosophical Society

The Board of Trustees of the American Section, T. S., herewith present to the members the proposed amendments to the Section By-Laws. Since the final meeting of the previous Board, held in Seattle, Washington, July 16th, only two changes have been made. First, because the Seattle Convention withheld its approval and because of the opinions expressed by two members of the Judiciary Committee, Proportional Representation as the method of electing the Board of Directors (formerly Board of Trustees) is not incorporated in the amendments. Second, following the advice of J. Harry Carnes, member of the Judiciary Committee, a clause has been added to Section 16, By-Law VI, providing that no member of the Judiciary Committee can be removed from office by the Board of Directors. All other amendments are as approved unanimously by the Seattle Convention.

The present By-Laws of the American Section are printed in full in *THE MESSENGER* for January, 1921. The proposed amendments will be in force when, having been twice published in *THE MESSENGER*, three months elapse without objection to any section or sections by ten per cent of the membership of the American Section in good standing. Such objection will place such section or sections before the membership for referendum vote.

Preamble, By-Laws I, II, III, and IV are unchanged.

BY-LAW V

Membership in The American Section

Membership in The American Section is either as (1) a member of the Section, or as (2) a member of a Lodge. A member of the Section shall be designated as "Section Member" and a member of a Lodge as a "Lodge Member."

BY-LAW VI

Government of the Section

SEC. 1. *Administration.* The administration of the Section is vested in its members and in a Board of Directors, subject to the rights of the members to veto or legislate directly by means of the Initiative, Referendum and Recall in the manner hereinafter provided.

SEC. 2. *Officers.* There shall be the following officers:

- a. The National President, who shall be the International General Secretary for the Section.
- b. The National Vice-President.
- c. The Secretary of the Section.
- d. The Treasurer of the Section.
- e. The Judiciary Committee.
- f. National, Divisional, and District Lecturers.
- g. All such other officers, clerks, assistants and employees as the Board of Directors may deem necessary efficiently to conduct and manage the affairs of the Section.

SEC. 3. *Board of Directors.* There shall be a Board of Directors consisting of five (5) members of the Section, of which the National President and the National Vice-President shall each be a member.

SEC. 4. *Election of National President.* (Unchanged except the change of the word "Trustees" to "Directors.")

SEC. 5. *Election of National Vice-President.* The term of office of the National Vice-President shall be three years, but his term shall not expire until the election of his successor in the manner hereinafter provided and the convening of the next succeeding annual meeting of members. He shall be elected as National Vice-President by direct vote of the members of the Section which vote shall be taken by ballot,

and the nomination and election shall be conducted at the same time and in the same manner as that provided for the election of National President.

SEC. 6. (Old 4a) *Nominations.* At any time in January or February next preceding the expiration of the term of National President and National Vice-President, an official ballot shall be published in the official organ of the Section. Each member entitled to vote shall vote for one candidate for National President and one for National Vice President. The ballot shall be sealed separately in a special envelope marked with the word "ballot." This ballot envelope shall be placed in a larger envelope and forwarded to the Secretary of the Section. The signature and address and the name of the lodge to which the member voting belongs, or the words "Section Member" shall be placed upon the outer envelope. No ballot shall be counted however which does not reach the office of the Secretary of the Section before 10 p. m. of March 10th. If out of the nominating votes cast sixty per cent are for one person, such person shall be deemed elected to the office for which he is so nominated. If all the names but one have withdrawn as candidates for either office and if the remaining candidate has received fifty per cent of the total votes cast, then he shall be deemed elected to the office for which he is nominated and no further election shall be held.

SEC. 7. *Announcement of Candidacy.* Any member desiring to become a candidate for the nomination to the office of National President or National Vice-President may announce himself as such in the official magazine of the Section in the months of December or January prior to the election in the following form: "I hereby announce myself as a candidate at the coming election," giving then the name and the office for which he is a candidate.

SEC. 8. (Old 4b) *Counting of Nomination Votes.* On receiving such ballots the Secretary shall open the ballots at an open meeting of the Board of Directors or publicly in the presence of tellers appointed by the Board or if they fail to do so, by the National President, for that purpose, having first however ascertained that each ballot is from a member who is entitled to vote as shown by the records of the Secretary.

He shall then with the assistance of the Directors or tellers proceed to determine the number of votes cast for each candidate. The ballots shall be so opened and counted as to preserve the secrecy of the vote of each voter. Any member receiving a number of votes equal to ten per cent of the total number of members of the Section, based upon the Secretary's report as to the membership at the preceding annual meeting, shall be considered as having been nominated as a candidate for election to the office for which he has received votes, provided that no more than three such nominees shall be placed upon the official ballot, they being those receiving the highest number of votes among the nominees who have not withdrawn their names. The National President and the Secretary shall certify to each nomination; their certificate shall show the number of votes cast for each and shall be published in the April number of the official magazine.

SEC. 9. (Old 4c.) *Official Ballot.* Wherever the term "official ballot" shall appear in these By-Laws it shall be deemed as designating either the ballot published by the Secretary in the official organ or a duplicate thereof printed separately by the Secretary of the Section and mailed by him to the members of the Section.

SEC. 10. (Old 4d.) *The Election.* In the month of May prior to the expiration of the term of the National President and the National Vice-President an election for these offices shall be held. In the May number of the official organ there shall be published an official ballot which shall contain in the order of the number of votes received the names of those previously nominated (except those names which have been previously withdrawn) and a blank space wherein the name of any other member of the American Section may be written in and voted for and be counted. Each member entitled to vote shall vote for one candidate for National President and one candidate for National Vice-President. The ballot shall be sealed separately in a special envelope marked with the word "ballot." This ballot envelope shall be placed in a larger envelope and mailed to the Secretary of the Section. The signature and address, and the name of the Lodge to which the member voting belongs, or the words "Section member" shall be placed upon the outer envelope. No ballot shall be counted however that does not reach the office of the Secretary of the Section before 10 p. m. of June 10th.

SEC. 11. (Old 4e.) *Counting Election Votes.* The Secretary shall thereupon, in the presence of an open meeting of the Board of Directors or publicly in the presence of tellers appointed for that purpose by the Board or by the National President, proceed to count the ballots at a time not less than thirty days prior to the expiration of the term of office of the National President and National Vice-President, and to determine the number of votes cast for each person. The result of the election shall be certified by the National President and the Secretary, whose certificate shall be published in the next issue of the official organ. The candidate having the highest number of votes

for the office of National President shall be the National President and a Director for a term of three years or until his successor is elected, and the person receiving the highest number of votes for the office of National Vice-President shall be National Vice-President and a Director for a term of three years or until his successor is elected. The terms of office of each shall commence at the convening of the annual meeting of the members next succeeding the election.

SEC. 12. (Old 4f.) *Contingencies.* In case no person is nominated for National President or for National Vice-President as provided in this Section, or in case no candidate for either office shall have received a plurality of the votes cast, then the National President and the National Vice-President shall be elected at the annual meeting.

SEC. 13 (Old 5.) *Nomination and Election of Directors.* The remaining three Directors shall be elected in the same month and in the same year the election is held for National President and National Vice-President and their term of office shall be for three years or until their successors are elected. The manner of nomination and of election shall be as hereinafter provided:

Nomination of Directors. Any three members of the Section who are qualified to vote may nominate from one to three candidates for the office of Director by first obtaining twenty-two signatures in addition to their own to a nominating petition and also the written consent of the person or persons nominated. This petition together with the written acceptance of the person or persons nominated shall be forwarded to the Secretary of the Section not later than March 1st, of the year in which the election is to be held, and the National President and the Secretary of the Section shall publish in the April number of the official organ a certificate containing the names of all persons so nominated together with the names of the three members making the nomination.

Election of Directors. In the May number of the official organ the names of all persons so nominated shall be printed in the form of an official ballot on which the names of the persons nominated shall be printed in alphabetical order and underneath each name shall be printed in smaller type the words "Nominated by" and the names of the three members making the nomination. In the event any person is nominated on more than one petition the names printed on the ballot as nominators shall be the ones heading the list first received by the Secretary of the Section.

Each member entitled to vote shall vote for three candidates (three candidates only) for members of the Board of Directors.

After the ballot has been properly marked it shall be placed in the same envelope that contains the same voter's ballot for President and Vice-President. The envelope must contain nothing but the marked ballots. No ballot shall be counted that does not reach the office of the Secretary of the Section prior to 10 p. m., June 10th.

The method prescribed in Section 11 for the counting of the ballots for National President

and National Vice-President shall be used, and the three persons receiving the highest number of votes cast shall be Directors for a term of three years or until their successors are elected. Their terms of office shall commence at the convening of the annual meeting of the members next succeeding the election. In case any director shall not be elected as herein before provided, or in case of a tie vote, then such election shall be held at the next annual meeting of the members.

The first election of Directors held under the provisions of this section shall be held in the month of May immediately following their adoption and the Directors so elected shall hold office until their successors are elected at the next regular election at which the National President, National Vice-President and Directors are to be elected.

SEC. 14. (Old 6.) *Other Officers.* All other officers for which an election is not otherwise provided for in these By-Laws shall be appointed by the Board of Directors subject to the right of removal by the Board.

SEC. 15. (Old 7.) *Vacancies.* The Board of Directors shall have power to fill vacancies in any office except that of National President, whose office when vacant shall be filled by the National Vice-President for the remainder of the unexpired term or until his successor shall be elected.

(Old Sec. 8—Omitted.)

SEC. 16. (Old 9.) *Judiciary Committee.* There shall be a Judiciary Committee consisting of three members whose terms of office shall be for three years, one of whom shall be appointed annually by the Board of Directors. The members of this committee shall, however, not be removed from office by the Board of Directors.

BY-LAWS VII.

Powers and Duties.

SEC. 1. *Duties of the Board of Directors.* The Board of Directors shall be charged with the execution of the Laws of the Section and the policies determined upon by the members of the Section. It shall have exclusive control of all funds of the Section, the disbursements of which have not been specifically provided for by the direct vote of the members of the Section.

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

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

SEC. 2. (Unchanged except substitution of word "Director" for "Trustee.")

SEC. 3. (Old 4.) Unchanged except substitute word "Director" for "Trustee."

SEC. 4. (Old 3.) Unchanged.

SEC. 5. Unchanged.

SEC. 6. *Duties of The National Vice-President.* When at any time during the term the office of National President becomes vacant for any cause, the National Vice-President shall assume and perform all the duties of that office for the remainder of the unexpired term or until his successor is elected.

SEC. 7. *Duties of Secretary of the Section.* The Secretary of the Section shall be the general clerical officer of the Section and shall perform all such duties as generally pertain to that office and such other duties and services as may be prescribed by the National President or the Board of Directors from time to time.

SEC. 8. *Duties of the Treasurer of the Section.* (Unchanged except omit word "National" and substitute proper designation; and change the word "Trustees" to "Directors.")

(Old Sec. 9, 10, 11. Omitted.)

SEC. 9. (Old 12.) *Duties of the Judiciary Committee.* The Judiciary Committee shall act as a legal advisory body but shall have no powers except those conferred upon it by these By-Laws or which may be delegated to it by the Board of Directors or by the Members of the Section.

BY-LAW VIII

Meetings.

SEC. 1. *Annual Meeting.* The annual Meeting known as the convention shall be composed exclusively of members of the Section whose dues are paid to July 1st last preceding.

The Annual Meeting shall be held on the last Friday in August at 9:30 a. m. and in the City of Chicago, State of Illinois. The Board of Directors may however postpone or anticipate the date of meeting or may fix the place of any Annual Meeting in any State where one or more Lodges exist.

SEC. 2. (Unchanged except substituting the word "Directors" for "Trustees," and omitting the word "National" before "Secretary.")

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

(Old Sec. 4 omitted.)

SEC. 4. *Notice of Annual Meeting.* It shall be the duty of the Secretary of the Section to print in the official organ a notice of the time and place of the Annual Meeting at least thirty days prior to such Annual Meeting. The Board of Directors shall prepare a suitable program and order of procedure for each Annual Meeting.

BY-LAW IX

Membership

SEC. 1. *Admission to Membership.* (Change "Trustees" to "Directors" and omit the word "National" before "Secretary.")

SEC. 2. *Fees for Applicants.* There shall be a fee of fifty cents for the diploma of membership. This, together with dues for the remaining months of the fiscal year, as hereinafter provided, shall be forwarded to the Secretary

of the Section, who shall issue to the applicant a diploma of membership, bearing the signature of the President of the Society and of the National President of the Section, signing as General Secretary, and bearing the seal of the Society. At the discretion of the National President, the Secretary of the Section may remit both the diploma fee and the annual dues of any member.

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

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

SEC. 5. *Annual Dues.* The annual dues of members shall be as follows: For a Section Member, \$5.00, to be forwarded to the Secretary of the Section. For a member of a lodge, \$2.00, payable to the secretary of the lodge.

Dues shall be payable for the yearly period from July 1 to June 30, in advance, on the first day of July. New members shall pay dues at the time of their admission for the remaining months of the fiscal year (until June 30) at the rate of 41 2-3 cents per month for Section Membership and 16 2-3 cents per month for lodge membership. After this they shall pay in advance the regular annual sum of \$2.00 or \$5.00, according to the nature of their membership, on July 1st of each year. The official organ shall not be sent to those members whose dues have not been paid in advance.

SEC. 6. *Inactive Membership.* A member whose dues have not been received for one year previous to July 1st shall be considered inactive and shall not be entitled to vote or hold any office in the Section. An inactive member may at any time be reinstated to active membership by payment of the current year's dues.

SEC. 7. *Demitted Membership.* Membership may be held in only one lodge at a time, but a member may change his membership from one lodge to another or to the Section by obtaining a demit from the Secretary of his lodge or from the National Secretary if he be a Section Member. The member thus demitted must then become either a Section Member or a member of another lodge. If the desire is for Section Membership, the member shall send his demit to the National Secretary, together with the difference in dues, with the request that he be made a Section Member. If the member desires to join another lodge, he must be duly elected to membership in that lodge, and the secretary of the Lodge shall forward to the National Secretary a statement of his admission to the lodge, together with his demit. The demit form shall be obtained from the National Secretary.

SEC. 8. *Resignation of Membership.* A mem-

ber may resign by giving notice in writing to the National Secretary. To again become a member, application must be made according to Sec. 1 of this By-Law.

SEC. 9. *Members of Other Sections.* Any member or fellow of any other Section of the Theosophical Society is qualified to be present at any lodge meeting, but he shall not be admitted as a Section or Lodge Member until he has first obtained a demit from the Section to which he may be attached.

BY-LAW X

Lodges

SEC. 1. *Application for Charter.* Seven or more members, or applicants for membership, may make application to the National Secretary for a Charter. This application must be in writing on the form provided by the Board of Directors, and be accompanied by a charter fee of \$1.00. In the event that it is made by non-members then it must also be accompanied by individual applications for membership, together with the proper fee and dues, as hereinbefore provided. If made by members, it must be accompanied by demits, as provided in Section 7 of By-Law IX. Each Charter shall be issued by the National Secretary, with the written assent of the Board of Directors, and shall bear the same signatures as a membership diploma.

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

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

SEC. 4. *Lodge Organization.* (Unchanged, except omit word "National" before "Secretary.")

SEC. 5. *Lodge Dues.* (Unchanged except omit the word "National").

SEC. 6. *Fiscal Year.* (Unchanged)

BY-LAWS XI

Initiative, Referendum and Recall.

SEC. 1. *Mode of Procedure.* (Change "ten per cent" to "five per cent." Omit the words "in Annual Meeting." Change "National Secretary" to "Secretary of the Section," and so throughout the succeeding sections.)

SECTIONS 2, 3, 4, 5, 6, 7, 8, and 9. (Unchanged)

SEC. 10. (Change "National President" to "Board of Directors" to conform with Sec. 14, By-Law VI.)

SEC. 11. If the person recalled should be the National President then the National Vice-President shall assume all the duties of that office for the remainder of the unexpired term or until his successor is elected.

SECTIONS 12 and 13. (Omitted).

BY-LAW XII

(Omitted as it is combined with By-Law VIII)

BY-LAW XIII

The Membership Records

(Renumber XII. Unchanged except to omit entire last sentence beginning "The National President, The Editor" etc.)

BY-LAW XIV.

Amendments

(Renumber XIII.) These By-Laws may be

altered or amended by the Board of Trustees or by a direct vote of the members under the provisions of the Initiative as provided in By-Law XI.

BY-LAW XV

Interpretation and Construction

(Renumber XIV. Unchanged.)

BY-LAW XVI

Operation of By-Laws

(Renumber XV. Unchanged.)

Opinion of Judiciary Committee

Francis G. Hanchett:

I most heartily and enthusiastically approve of that part of Section 12 of By-Law VI of the proposed Amendments which provides for the conducting of the election of Directors in accordance with what is known as the Hare system of Proportional Representation. I believe that if this system of Proportional Representation is actually adopted, it will be the greatest step forward towards real democracy that has ever been taken in the American Section. I regret exceedingly that the Board of Trustees, after adopting this provision, should be hesitating about standing by its decision in that regard because of certain objections and criticisms.

With equal heartiness and enthusiasm I approve of the proposition to have the President and Vice-President elected by direct vote of the members by mail. I also thoroughly approve of the provisions to insure the secrecy of the ballot in those elections.

Although I disapprove of a three-year term for Directors, I will "approve" Section 12 of By-law VI, if the provision therein concerning Proportional Representation is allowed to stand as originally adopted by the Trustees and presented to the Judiciary Committee.

On the other hand, if that provision is eliminated from that Section, as threatened, I disapprove of the said Section, for the reason that I think it is a step away from true Democracy and close contact with the members, and towards the centralization of power in the Directors, to have their term of office extended from one year to three.

I regret to feel compelled to criticize some of the proposed amendments as I desire to devote my energies at this world crisis in constructive work for Theosophy, rather than to criticism of By-Laws, even though I know that criticism is some times necessary and important.

I disapprove of Section 5 of By-Law VI of said Proposed Amendments, extending the term of office of the Vice-President to three years. I believe that long terms of office are inimical to true democracy. If officers become autocratic, or offend in any way, the members should have frequent opportunities to oust them and to elect new officers in their places.

I am compelled to disapprove of Section 6 of

By-Law VI in the form adopted, as I regard it as not only unusual but unfair to mix the functions of a Primary and a Regular election, and to provide for the possibility of electing an officer at a Primary Election in which the members' minds and attention are concentrated on *nominating* candidates.

I disapprove of Section 13 of By-Law VI as I regard it as undemocratic to place in the hands of the Directors, such great power as the *appointment* and *removal*, at will, of such important officers as National Secretary, Editor of THE MESSENGER, Publicity Director and National Treasurer.

I disapprove of Section 15 of By-law VI which reduces the members of the Judiciary Committee from independent, elective officers (who should serve as a check on the Directors,) to mere appointive officers to be named or removed at will by the Directors.

I disapprove of Section 7 of By-law VII because it reduces the National Secretary to a mere "clerical officer".

I disapprove of the omission of old Sections 9 and 11 of old By-law VII, which set forth, respectively, the duties of the Editor and the Publicity Director.

This omission seems in keeping with the apparent tendency of these proposed amendments systematically to take powers away from others (including the members), and to pile them up on the already over-powerful Board of Directors.

I disapprove of Section 1 of By-law VIII because it takes away from the members in convention assembled the power of fixing the time and place of the next convention and gives the Board of Directors exclusive authority in this matter.

Furthermore, I think this section is unfair and unwise in providing that the Convention shall be held *annually* in *Chicago*, unless the Board should exercise its power of overriding this provision.

I disapprove of Section 3 of By-law VIII relating to a quorum at the Annual Meeting as amended, because I think it is illegal. Under Section 31 of an Act of the Legislature of Illinois entitled, "An Act concerning corporations", approved April 18, 1872, and in force July 1, 1872, as amended in 1919, under which law the

American Section is incorporated, it is expressly provided, among other things, in connection with provisions for members' meetings, as follows:

"At any such meeting members of the corporation may take part and vote in person or by proxy."

This above section also expressly says that the corporation may:

"Make by-laws not inconsistent with the constitution and laws of this state (Illinois) or the United States."

This proposed amendment is inconsistent with the law of Illinois just above quoted and, therefore, is illegal. The use of proxies can be avoided only by incorporating the American Section under the laws of some other state than Illinois.

I disapprove of section 7 of By-law IX because I think it infringes on the autonomy and independence of lodges and the freedom and independence of members in providing that lodges cannot have associate and honorary members. Many lodges now have associate and honorary members who desire to remain such. This section proposes to dictate to the lodges whom they shall admit to membership.

As I understand it, the names of associate and honorary members do not appear on the books of the Section at National Headquarters. Hence, I cannot see how such members would cause confusion in National Elections, as is claimed. I understand that this reason has been assigned for proposing to prevent membership in more than one lodge at a time.

Furthermore, the proposed arrangements above mentioned (of the use of two envelopes with name, address and lodge on the outer one) for the secrecy of the ballot, would cure any possible danger of any member being able to cast more than one vote in any National election.

I disapprove of Section 9 of By-law IX, prohibiting members of other sections from belonging to our Section without a demit from their own, for the same reasons just set forth above. I do not think there is any valid reason for curtailing the liberties of T. S. members in this regard. If members of other Sections, temporarily visiting or residing in our section, desire to retain membership in their own sections and at the same time to join our section, and to help it by so doing, why should they not be permitted to do so?

I disapprove of By-law XIV, relative to amendments to the By-laws, as amended, because in my opinion it is illegal. It takes away from the Annual Meeting, commonly called the Convention, the power to amend or alter the By-laws.

As we have seen above, the corporation can only make By-laws "not inconsistent with the constitution and laws" of the State of Illinois, under which it was incorporated. Section 31 of the corporation act of Illinois, above referred to, provides as follows:

"The by-laws of the corporation made by the trustees, directors or managers, may be modified, altered or amended at any such regular meeting, or at any adjourned session thereof, or at any special meeting called for that purpose."

The above provision was made in connection with the provision for regular and special meetings of the members.

The proposed By-law is clearly inconsistent with this last mentioned law of Illinois, and, therefore, is illegal.

Respectfully submitted,

(Signed) FRANCIS G. HANCHETT,

A member of the Judiciary Committee of the American Section T. S.

Dated at Chicago, Illinois, November 7, 1921.

J. Harry Carnes:

At the outset the question arises as to the purpose of the Convention in referring these by-laws to the Judiciary Committee. This purpose does not expressly appear from any language used by it. I am unable to gather either therefrom or the surrounding circumstances, that the convention delegated any power to this committee to revise these by-laws. In the absence of express language to this effect I can not assume that this committee has any jurisdiction for this purpose.

The question remains, what was the purpose of the convention in referring these proposed By-Laws to the committee. In the absence of any express language I infer that the action of the Convention was prompted primarily by abundant caution; that the aid sought therefrom was advisory merely with a view to avoiding as far as possible legal conflict or confusion that might result from their future use if any. It is with this viewpoint alone that I have considered them here.

Taken as a whole, the Proposed By-Laws seem to me to be reasonably clear and free from conflict. Here and there they may lack that precision of language which characterizes a well-drawn statute. In By-Law VI the possibility of confusion is recognized by me in the use of the notations "section member" and "lodge member." It seems fairly obvious, however, that mere logic has here been sacrificed to convenience. The latter circumstance may well be deemed controlling. The intent of the language seems to be, however, reasonably clear.

With regards to methods of procedure that deal with elections and the like however, it is well known that certainly to every intent is very desirable. In By-Law VI, Section 12, 3d paragraph, the notations "Hare system," and "exact method" are deemed insufficient in this respect, in the absence of means specified in the By-Laws themselves whereby their precise significance can, by reference, be ascertained. This objection could readily be obviated either by precise definitions in the by-laws themselves or preferably by mere reference in the by-laws to and precise identification of some document or other exhibit in which their precise significance can be readily ascertained.

With regard to By-Law VI, Section 15, I find some ambiguity and possible conflict with that found in Section 5 of By-Law XI. The Judiciary Committee owes its existence to the adoption of the procedure identified by By-Law XI. It is necessary to the operation of this latter By-Law that the decisions of this committee on certain questions expressly identified therein shall be final. The power to appoint

necessarily carries with it the power to remove, unless this power is expressly limited. I therefore recommend that language to so limit this power of the Board be inserted in Section 15. To this end the following language is suggested:

"The members of this committee shall, however, not be removed from office by the Board of Directors."

Since the performance of their duties under By-Law XI may bring them in conflict with the Board, it enables By-Law XI to be safeguarded but leaves open their recall by the Section members.

With regard to conflict with the laws of the Corporation whose headquarters are located at Adyar, I fail to find any.

With regard to conflict with the laws of the State of Illinois, in which the Section is incorporated, I fail to find any that is involved in these proposed amendments. There are some questions, however, that are not so involved that do seem at least doubtful, but these have been considered in the past by previous committees and are therefore deemed by me to be outside of the scope of the present inquiry.

In the above I have restricted my discussion to those matters which I deemed to have been imposed upon this committee by the action of the Convention.

The following remarks are given for what they may be worth and are volunteered in the hope that they may possibly be of some assistance to the Board of Directors:

With regard to By-Law VI, Sec. 16, I regard the appointment rather than the election preferable, for the reason that the qualifications for office of the members of this committee are usually neither as well known nor as well understood by the members generally as they are by officers of the corporation.

With regard to By-Law VIII, Sec. 3, this provision is deemed excellent, although it is seldom that it will prove likely to be material. It is an emergency provision, since its sole object is to enable an assembly to legally transact its business. The experience of the Section during the Judge affair in 1895 is directly in point. Personally I would favor ten per cent, rather than fifteen per cent. It obviously does not affect any franchise rights of the members, but merely enables them to be exercised, since under the Illinois statute a member can be present either in person or by proxy.

With regard to By-Law VI, Sec. 13, the P. R. system therein identified is now of unusual interest. Like every other system of procedure, the P. R. has arguments in favor and against it. Its primary purpose is of course to enable a minority to obtain representation which under the ordinary methods can not be obtained. The primary question to be determined is, will it work well in practice. This ought to be determined by reference to tests rather than by argument. Obviously, mere enthusiasm either for or against it ought to be ignored. The method of cumulative voting of which the P. R. is only one, has been tried in connection with bodies whose primary function is legislative. These experiments seem to show that it works well. In those bodies in which the primary function

is executive rather than legislative, there exists a vital difference of opinion. I have not had an opportunity to exhaustively consider these results but I believe that the trend of opinion is clearly in the direction that it does not work nearly so well. I personally know only of two instances, and in one it worked so badly that a charter had to be obtained in a state other than West Virginia, in which the statute provides for cumulative voting.

There is no doubt whatever that the representation of the minority on an executive board carries with it the power of compelling the majority to expend on mere internal matters much of the energy intended for the accomplishment of the object of the corporation itself. This is consumed like internal friction in a machine consumes energy. There are also questions in every corporation, regardless of whether it is organized for pecuniary profit or not, in which the fruition of a policy may require the fullest confidence and co-operation of each of its members. The presence of a minority can prevent the execution of such a policy however beneficial it may be to the corporation itself. This has been within the writer's actual experience in a corporation of which he is a member and director and in which the minority obtained representation through the operation of cumulative voting under the laws of West Virginia.

It is recognized that the evidence indicated above is only partial and far from conclusive, but indicates the reliance on tests rather than argument to determine the wisdom of adoption.

I recommend a postponement of its adoption until sufficient data can be obtained to negative what my experience indicates, namely, that it will not work well in practice in an executive body.

Respectfully submitted,

(Signed) J. HARRY CARNES,
Member of the Judiciary Committee

Washington, D. C., Nov. 16, 1921.

E. Y. Blum

My understanding of this whole matter of the reference of these by-laws to the Judiciary Committee was for the purpose of obtaining a legal opinion as to whether or not the by-laws were clear and not ambiguous or capable of misinterpretation. Assuming that the only function of the Judiciary Committee is to determine the question of whether the by-laws are clear, I would disapprove only that portion of Section 12 of By-Law VI which applies to the so-called proportional system of election. Unless this system is carefully explained in the by-laws so that there will be no question as to just what is meant, I could not conscientiously approve the provisions with reference to the Hare system or any other system which is described only by name.

One thing the disciple learns—that there is no need to spend any moments in regret.

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