



Better Than Silence

There is an old precept still frequently heard: "Silence is golden." It is. There is something better; that is speech, which can be of an even more golden quality than silence. "I have often regretted my speech, but never my silence," wrote Publius Syrus long ago. There are, however, circumstances in which to maintain silence is to make oneself wholly ignoble thereby.

Evidently Publius reconsidered his views on silence for he later admonished his readers to "keep the golden mean between saying too much and too little." And that is a wiser saying than his other.

Controlled speech is a great achievement. It is the natural expression of controlled thought. It may be thought in fruition. Speech is a tool,—an instrument. As in the wielding of any instrument, we can perfect our use of speech or we can grow slovenly in speech. Worst of all, we can permit ourselves to be cruel in speech. Best of all, we can be kindly and helpful by means of speech.

"Let thy speech be better than silence," said Dionysius. He added an alternative, "or be silent." We have those two courses open to us; we can maintain a Pythagorean silence and let the faculty of speech go to rust, or we can perfect ourselves in the use of this magical instrument. We can gain to the place where speech is better than silence. THE EDITOR.



PUBLISHED MONTHLY

Publication Office - Mount Morris, Ill.

A. E. DEADERICK - - - Editor

645 Wrightwood Avenue

Chicago, Ill.

Entered as second-class matter October 28, 1920, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized October 28, 1920.

Copyright, 1920, by the American Section of the Theosophical Society.

SUBSCRIPTION PRICE - \$1.00 a YEAR

Change of address should be sent promptly to the National Secretary. We cannot be responsible for lost copies. Writers of published articles are alone responsible for opinions stated therein.

The Theosophist

Every member of the Theosophical Society ought to read *The Theosophist*—

Because it is the organ of the President of the Theosophical Society—Mrs. Annie Besant—who writes the monthly editorial notes, "On the Watch-Tower"; and

Because, since its foundation in 1879, it has formed the chief uniting link in our world-wide international movement.

Keep in touch with the centre of the movement!

New volume begins with the October, 1921, issue.

Annual Subscription payable in advance: India, Rs. 9-0. Other Countries, Rs. 10-8. *Post Free.*

N. B. All subscriptions are reckoned in Rupees, and remittances from abroad may be sent by banker's draft in Rupees on one of the following Madras Banks:
National Bank of India, Ltd., Madras.
The Chartered Bank of India, Australia and China, Madras.
Tata Industrial Bank, Madras.

Subscriptions from the United States may either be remitted to us direct as above, or paid to the Book Department, American Section, T. S., 645 Wrightwood Avenue, Chicago, from whom the rate in local currency may be ascertained.

THEOSOPHICAL PUBLISHING HOUSE
Adyar, Madras, India

The New Cover Design

The new design appearing on this issue of *THE MESSENGER* is the work of Mr. James Cady Ewell, a prominent artist of Chicago and one of the most promising of the young American artists. Mr. Ewell is a member of the American Section. His work has been widely exhibited and has attracted much attention. Some of his subjects are derived from theosophical lore,—his striking drawing of "The Lords of the Flame" is an example. It may perhaps be possible to reproduce some of Mr. Ewell's pictures in later issues of our magazine. The subject used by Mr. Ewell in this new design was taken from the famous "Creation" of Michelangelo in the Sistine Chapel. It depicts Adam receiving the spark of life from the hand of God,—a particularly appropriate subject for a theosophical journal.

For the Warrington Fund

Appreciation for the fund being gathered and forwarded by American members to Mr. Warrington for his traveling expenses while with Mrs. Besant is expressed in the following letter, addressed to Mr. Rogers, dated September 29 en route to India:

I beg your acceptance, and that of the other generous friends, of my grateful thanks for the Warrington Fund. I hope I may prove worthy of the sacrifice you have so generously made. Sincerely yours,

A. P. WARRINGTON

Mrs. A. H. Taffinder, at Krotona, took care of the original purse, and then at the Seattle convention, when the thought was again uppermost, Mrs. Dora Rosner, also of Krotona, was asked to take care of the gifts and pledges made there.

The New Race Industrial System

By A. P. Warrington

MRS. BESANT recently read a paper before the political section of the 1921 Club in Madras, which may interest those of our members who are trying to find solutions for the modern industrial problems. The paper was entitled "The Guild System as a Substitute for Trade Unionism," and was published in full in *New India*, and may be obtained from the T. S., Chicago, in pamphlet form, as copies are being sent.

The peculiar interest the subject holds for theosophists lies in the fact that this Guild System may be a foreshadowing of the industrial system which is to prevail in the new race. The system, as such, is not new. It flourished in the ages when the great cathedrals were built in Europe. Indeed its history runs back to very far off ages, so much so that it has been described as "probably the most widely spread idea on the earth and one of the very oldest!" A very fine thing about the system is, it eliminates the money motive in work; and substitutes that of skillful service through a natural self-expression. It removes also the money anxiety along with the money motive. In the scheme regular employment and old age pensions are provided for. Once remove all financial anxieties and ambitions from the laboring man, and give him ample access to excellent hospitals, schools, art galleries and libraries and you have taken a great step forward in the scheme of evolution.

In fact if the Guild is really to offer the solution of the industrial problem, why will it not also solve the problems involved in these other essentials of life through an Educational Guild, a Guild of Health, and "a Guild of every Social Service that ministers to the essential non-economic need of the people," as one of the writers has said? The Guild State, if there were such, otherwise the Guild Councils, would be the authority that determines *what* was wanted, and the Guilds themselves work out *how* it is to be done. The economic Guild is the true communal spirit brought into industry. But the inevitable result of the system would be seen in the return of class organization, the citizens becoming organized in the groups of their trades and occupations, as contrasted with the present system of grouping by areas. It would mean the organization of the people by function and trade in the daily work.

But it is claimed that "the Guild idea is not a mere rearrangement of the social machinery, but an attempt to express a rearrangement of human ideals." The need for such rearrangement is pointedly suggested in the following trenchant words of Mr. G. R. Stirling Taylor (*The Guild State*, pp. 151-2):

"There is a moment when patience with our opponents is no longer a virtue. We have sat submissive too long while the salesmen of these

modern ideals have dogmatically announced their wares. There is a moment when it is time to say quite curtly that we have listened enough to this insolent bluff—for half this defense of the Modern State is bluff and nothing else. When we are offered for our homage a society which gives us Sir Edward Carson instead of Becket, and *Comic Cuts* instead of illuminated manuscripts; a society which has built Liverpool and New York and destroyed Ypres and Rheims; which has set up plutocracy in black coats instead of aristocrats, who at least knew how to dress; which has given us millionaires instead of the millennium, and factory hands and smoke for a peasantry who at least could see the sun; when, in short, we are offered unmitigated nonsense for something that at least had romance and beauty and an unaffected commonsense: then it is time to show our opponents the door, and suggest the nearest gate-post as a more suitable companion for their confidences. Tolerance is a very great gift, a very great virtue; but when men say they are talking sense when they are flying in the face of all the facts, then it is time to show a little human dignity."

Mrs. Besant based her paper upon much that is said in the book just quoted and the works of Mr. G. D. H. Cole, a distinguished writer on Guild Socialism, and more especially upon the practical inauguration of the scheme recently in London under the auspices of The Guild of Builders (London), Limited. This is an organization of the National Federation of Building Trade Operatives set up on April 23, 1920, whose plans were made public in a Prospectus issued in May, 1920, a paper that aroused wide-spread attention.

Under this scheme the Federation retains its function touching the regulation of industrial conditions, but the Guild does the actual work. Other Guilds have followed this original London Guild, and the development of the Guild idea seems now to be a "going concern" in spite of the combined opposition of the capitalists, contractors and shoddy builders. When the markets were cornered, the Guilds went abroad for their materials. Backing them were the entire co-operative societies of the land, and they won!

The very interesting point to theosophists is that this Guild movement really caught its first impulse from the action of Mrs. Besant, herself, which took place in 1914. When she reached London in that year, she found that work upon the Theosophical Headquarters building had stopped, caused by a lock-out of the workers by the contractors. She appealed to the proper authorities of the London Building Trades Federation to furnish men to complete the job. This was done and the work proceeded to a completion, much to the happiness of the starving workmen who had been so ruthlessly locked out.

She at that time uttered words that to-day sound prophetic. In response to the almost pathetic address delivered to her by the grateful workmen, she urged them to form themselves into protective Guilds and so end the strife between capital and labor by uniting both in the Guild and dealing direct with the consumer.

I hope I have said sufficient here to arouse some of my compatriots to an investigation of this system, and to bring it to the attention of labor organizations that may not yet know of it, in a practical and well-informed way. One may gain further information concerning this most promising movement by applying to the Guild of Builders (London), Limited, 52 Russel Sqr., London, W. C. 1.

No pleasure is comparable to the standing upon the vantage-ground of truth.—*Francis Bacon.*

What Lodges Are Doing|

Helena Lodge

Max Wardall, national lecturer, delivered two very interesting lectures in Helena, Montana, December first and second. The second lecture drew more than double the attendance of the first, the total being over two hundred. It was very noticeable and significant that a number of high school teachers attended both lectures. Mr. Wardall's book "Personal Ascendency and the Sub-conscious Mind" was placed on sale the last night. The entire stock of forty-four copies was disposed of and many more could have been sold. An inquirers class of ten was the result of his effort.

Mayflower Lodge

Mayflower Lodge of New York, which presents Theosophy in Spanish, sends us a copy of a very fine musical program given in November for the benefit of the lodge work. The recital was held in the rooms of the New York Lodge, at 2228 Broadway.

Elmira Lodge

Elmira (N. Y.) Lodge reports that it will have its own permanent Lodge room after January first. It has rented a room in the Federation Building opposite the Post Office, and with rugs and furnishings donated by members, a fine meeting place is assured.

In Chicago

Mr. and Mrs. Ernest Wood visited Chicago from November twenty-fifth until December tenth, during which time Mr. Wood delivered three public lectures under the joint auspices of the Chicago Theosophical Association and Lodge Akbar; two talks to members only; two lectures for Herakles Lodge; one for Pioneer Lodge; and one for the Order of the Star in the East. His lectures were well attended and the audiences were deeply interested. Chicago theosophists were sorry to have the visitors leave.



This drawing, by Miss Ruth Alexander, will serve as a guide in making up the robes to be worn in the Krotona Ritual.

Impressions of America

By Hilda M. Powell.

IT IS always a rash matter to form conclusions after too short an acquaintance with a subject, and that is the risk I run in making generalizations about America after little more than two months in the country. Nevertheless, it remains true that when one first comes to a country, one notices things that later pass unregarded; the differences become blurred with time.

One of the first things that struck me was the great number of nationalities that are to be found working side by side in your cities, and slowly being amalgamated into the American type. In England, we have a decided difference of *temperament* between north and south,—between the Scotchman and the Londoner, and the Welsh people constitute a rather different strain,—but, on the whole, we are all one people with a past history in which all have shared. This is nothing like true to the same extent in America; members of almost every European country seem to be here in fairly large numbers, and in addition, a fair sprinkling of Japanese, Chinese and Indians, not to mention the population of the Negro race to be found in every city. All this gives a different character to your civilization,—a versatility and breadth of outlook which I think is absent from our insular peoples.

I suppose we may say that a gradual amalgamation of these divers nationalities is in progress, that they are each becoming Americanized, and that eventually from the “smelting” a new type will arise. Some cities seem more definitely of one type: e. g.—in St. Louis the German element seemed to predominate; in Minneapolis the Scandinavian. Yet all eventually will become Americans.

As one moves across the country, remaining—as I have done—only a week in each place, one is struck with different phases of consciousness that seem to manifest through the various areas. Certain characteristics seem to belong to the peoples as a whole, e. g.—friendliness and hospitality, enthusiasm and energy. These qualities are those that we usually associate with *youth*. There is a certain *naïvete* and absence of reserve, that strikes one from an older Race. The caution and reserve that we have been trained to observe, all the traditional conventions that have made us hide-bound, are not so noticeable here. The expression of life is free and more spontaneous; “shyness” is certainly not a characteristic of the American people. This comes out forcibly with the children: The English school-boy or school-girl is shy, and diffident with older people when introduced to them; he has been taught to keep himself in the background.

Not so the American child. The latter has unbounded self-confidence and he grows up much more quickly than his British cousin. In the upper classes in England, boys and girls of fourteen and fifteen years old are still children, looked after in boarding school or at home, not given

much responsibility and not too much freedom. The idea of “dress” or “appearance” has hardly entered the head of the girl—she is a child, keen on her work and her games, dressed in a uniform according to the particular school she attends. Children are brought up with more discipline in the old country. They don’t go to the movies except during the holidays; and self-control is considered one of the important traits to be developed in a child of the upper classes.

The idea of an English boy of thirteen years of age driving an automobile would be unthinkable. He is considered still a child at that age and not to be saddled with too much responsibility. It seems to me that American children have more civic pride developed than the English child. They are much more interested in their cities, their public buildings and parks, and can talk about them to the outsider in a way that amazes him.

In this land there seems to be more tendency to take a man on his worth and less to consider him from the standpoint of what his parents were, or the class from which he has sprung. Nevertheless, it remains true here as elsewhere over the world, that social and class distinctions *do* obtain. I can tell, when I enter a house, the class of its owner; there are certain delicacies and refinements of self-expression in the home which make manifest here, as elsewhere, the culture of the owner of the house.

In manners, I find the American more genuinely kindly and helpful than the English. They frequently go out of their way to show kindness or to give assistance, and when their sympathies are awakened they are very generous. In England the idea has been to help your own family and your own personal friends; the larger spirit of brotherliness manifested itself somewhat during the war. In this country I find it much more evident. Men seem to treat their wives more as comrades over here, and to be willing to help them and to take their share in the home and the upbringing of the children. In the old country, where servants are more usual, the man does not expect to do anything about the house, and frequently leaves the children entirely to his wife’s care. This absence of servants in American homes introduces many new situations and makes certain differences in the life of the people.

American women strike me as being extraordinarily efficient, capable of getting through an enormous amount in the home and also doing a great deal of outside public and social work. They are more active, more alive, and less of drudges than the corresponding class of women in England. But against this we must offset the fact that there is a restlessness, lack of repose, a nervousness about the Americans which makes them not care to stay at home, disinclined to read or to write. During the time I have been

over here, I have seldom seen anyone read a book or write a letter; newspapers for views, telephone for communications, seems to be the order of the day. Your telephone system is so much more efficient than ours that one understands its general use.

An Englishman's home is his castle, and the old ideal still obtains in many families of having long evenings together by the fireside. In America there is no fireside, and clubs and movies, meetings and lectures claim the interest of young and old alike. These are different ways of living; we can learn, each from the other. I think the sense of *humor* is undoubtedly more developed generally in this people; folks enjoy to rag each other and every one is ready to join in and participate in the joke. The seriousness and heaviness of the British type is far away from this more versatile temperament. It is said that a

sense of humor means a sense of proportion, so that will save America from much, in the future.

Of your institutions I can not write, not having seen enough of them to form an opinion. One High School I visited, which accommodated two thousand pupils, seemed to me wonderfully equipped, particularly along the line of handicrafts and for technical instruction. Of the country as a whole, its variety of scenery and climate, its wonderful mountains and great rivers I can only speak with awe,—it is so vast. And finally let me offer a tribute of gratitude for the warm-hearted welcome that I, a Britisher, have everywhere met with; of the hospitality of fellow-members, of the sympathy extended, of the love so generously showered upon me everywhere. It has been a real joy to move among you and visit your lodges, and I hope to meet you all again some day.

Scavengers and Untouchables

By A. P. Warrington

I HAVE seen the Olcott Panchama Free Schools of which I have heard for so many years. There are five of them. One is just outside the Theosophical compound gate, and the other four are scattered round in the poor settlements of Madras, miles apart.

It was not a pleasant sight I saw, even though it was a hopeful one. The poor little kiddies come evidencing all stages of poverty—a lot of little old-faced, cheerless, dirty children. Many of them are either quite naked, or wear some filthy rag covering a part of their thin little bodies. Some can only come if they bring the family infant. So one will see a tiny child of five or six marching in the ranks with a baby astride the hip. Indeed one of the pathetic sights of India is the young nurse, bent over to one side, balancing its little charge upon the hip of the other side.

The work of these schools is to be praised from every standpoint. Col. Olcott, who founded them, had a great vision. India is rapidly gaining self-government and the ballot has been widely extended. With the depressed classes ignorant and untrained, and existing in very great numbers, the future does not look encouraging. The education of these classes, therefore, is a matter of greatest importance and concerns the entire country—indeed the entire world, India's position in the world of the future being of such a vital character. At best the Olcott Panchama Free Schools cannot hope to do more than maintain a nucleus of an activity which may be followed widely in time. Already the Christian missions have taken up similar work.

One of the very great difficulties in connection with the schools has been insufficient endowments. There is never enough income to meet the running expenses. But aside from that there is an immediate need for the physical means of getting around to these various schools. The

devotedly faithful and highly capable young Irish woman in charge has to drive in a little rig of the vintage of fifty years ago, drawn by a small pony that will soon die from extreme old age. Under these circumstances the task of fulfilling her duties is anything but easy. The process is slow and, as I myself found, most fatiguing. It would be almost impossible to visit every one of the schools in one day in this primitive fashion, with any kind of regularity, for it would mean a journey of over fifteen miles, and neither horse nor driver could stand it for long in this climate. If this dedicated server should break down in health it would be very difficult to replace her; besides, no one should be expected to endanger one's health in a service that in the nature of things requires so much self-sacrifice.

I therefore ask if there is not someone in America who would like the privilege of relieving this immediate situation by providing a Ford touring car for the use of the Superintendent of these schools. It probably would be cheaper to procure a good car in America and ship it out here by some cheap transport, a sailing vessel, perhaps. Some person living on the seaboard might possibly arrange it. A Ford touring car costs in Madras over 3400 rupees—reduced from 3850, which in dollars at the present rate of exchange is \$1350, approximately. May the matter not be encompassed for less than half of that sum in the manner suggested?

This is an opportunity for some one to dispose of his old Ford to a noble advantage—unless somebody else supplies a new one first. In any case, please don't forget to prepay the freight!

If this appeal should strike fire in the heart of any of our good members, I suggest that the happily inflamed one should announce his or her plans in *THE MESSENGER*, so that there might be no duplication of effort.

The Indian Boy Scouts

By Hilda Wood

BOYS are the same all over the world and the Eastern boy finds as much enjoyment and training in scouting as his American brother. But the Indian boy is used to an out-door life, and it is no new thing for him to cook his own food; on the whole he lives a more varied open-air life than his Western brothers. He is familiar with many kinds of animals; he travels miles in the jungles, so scouting came to him not so much as a novelty as an organizing of the activities of his every day life. Now he works as a member of his Troop instead of as an individual,—starting night schools in his village and surrounding villages, and administering first aid. Scouting in India is counteracting the ill effects of the spreading, modern, in-door education, and keeping alive the ideals of ancient India,—clean and active life, brotherhood and self-help, reverence and truth.

After many years of trial, scouting proved repeatedly the value to the community of training boys to grow up into self-controlled, alert citizens. In village fires, for example, the scouts have saved innumerable houses, and property; when a village catches fire in India it is generally left to burn down. During epidemics of plague, cholera and the like, the scouts are always to the fore, till at last the government and the people called upon the nearest Scout Master whenever help was required. One Municipality went so far as to suggest that the scouts organize themselves into a fire brigade, to save the Municipality the trouble of forming one for themselves. They wanted to set up a telephone from the Municipal Office to the College where most of the Scout Troops were; the scout commissioner of the province refused.

At certain seasons of the year in various places in India, millions of pilgrims come to pay their reverence. During these times the scout troops in the district render great help to the government and the people. I quote from a report of the Scouts of Rajahmundry, published in *The Indian Scout*, the all-India scout magazine: "Owing to the large number of pilgrims going and coming by special trains which were departing and arriving every two hours, it was almost impossible for any person to buy tickets or get into or out of the train. A party of scouts was stationed at Rajahmundry railway station to help the pilgrims, day and night. They formed a 'screen' with their staves to keep off the rush of the crowds, and arranged a *way-in* and *way-out* at the booking window and on the platform. * * * * The Pushkaram sheds consisted of about six hundred rooms and were constructed to accommodate six thousand people. Beside there were many people stopping outside these sheds. The boy scouts were to be seen everywhere; they were at the carriage stand; they were at the Information Bureau; they were at the water taps; they were in the Dispensary;

in fact, they were everywhere ministering to the needs of the pilgrims and warning them to prevent fires, accidents, etc. In one case the scouts were just in time to extinguish a fire in a room. They unhesitatingly carried cholera patients to the distant sheds especially constructed for them. The scout stretcher, prepared with two staves and a turban with the patient carried on it, created some excitement and wonder among the people at first, but very soon it received the admiration of all."

Scouts patrolled the roads, found about six hundred lost children and much property, and helped many ladies to find the temples. This kind of work is done all over the country wherever these religious festivals are held, whether the huge annual ones, or the smaller ones occurring more frequently.

Training camps are frequently held, some for as long as a fortnight, and often a party of scouts will camp out for the week-end. During the time in camp, scout discipline is kept, scout games are played, tests are gone through, and stories are told in the evening before the scouts retire for the night. These stories are often about the greatness of India and her heroes, especially the one after whom the Troop is named. The Indian Scout Troops so far have not been named after animals but after Indian heroes, and their cry is the battle cry of their particular hero.

The first movement of Boy Scouts in India was due indirectly to Mr. C. W. Leadbeater, who had spoken very highly of the training, and shown General Baden-Powell's book to his private secretary, Mr. Ernest Wood. The result of this was that in 1913, when Mr. Wood became Hon. Secretary of the Theosophical Education Trust, he introduced scouting at the High School at Madanapalle (Mr. J. Krishnamurti's birth-place) where the first Troop was started under the leadership of Mr. Deobhankar. About a year later Mr. Wood arranged with Mr. Pearce, Assistant Commissioner for Boy Scouts in Ceylon, to send a thoroughly trained Scout Master to Madanapalle; the result was the arrival there of Mr. Aryarathna, who very soon trained a really first class Troop. Stimulated by this success, other Troops sprang up in various places.

About two years later Mrs. Annie Besant organized the Indian Boy Scout Association and brought Mr. Pearce from Ceylon to India to be its first Commissioner. He did splendid work, traveling all over India and holding many training camps. Up to this time the government had not been in favor of Boy Scouts in India *for Indians* but they had started an Association for Europeans and half-casts. Recently there was an amalgamation with Mrs. Besant's Scout Association, for Chief Scout Baden-Powell visited India, and seeing this strong and splendid organization of Indian Scouts, gladly recognized it and

so linked it up with the world movement. No laws had to be changed, no training had to be added or altered, but Mrs. Besant was appointed by him Hon. Commissioner for all India, and the Indian government thereafter helped the organization.

The Boy Scouts of India have various magazines and intend to have one in each province, printed in the vernacular of that province. *The*

Indian Scout, an all India magazine, is a little paper containing the news of the whole movement. Scouts from all over India contribute to it stories, articles and jokes. It was the first Scout magazine in India and on account of its universal nature, it is printed in English. Annual subscription is one dollar for America, post free; address The Manager at Hyderabad, Sind, North India.

Our First Object and the Race Problem

By Charles Weschcke

MR. JINARAJADASA in his book, "First Principles of Theosophy," under Chapter II, The Rise and Fall of Civilizations, writes: "Even in the days of Lemuria, men peopled the earth, and the Lemurian peoples were of our first type, . . . The Ethiopians and the woolly-haired races today are remnants of the ancient Lemurians, with little change of type, except a diminution of stature."

As one ponders over these statements recalling that the continent of Lemuria existed over a million years ago, the question comes to the mind, "What can be the reason for the persistence of this race over so long a period? Even though we consider the present Negro race as a remnant, nevertheless, why are we so closely identified with this race here in the United States? Agreed that it will be on this continent that the next root-race is to be born, does not the question become still more significant?"

Look where we will, we cannot but admit that the all-absorbing question of humanity appears to be that of race-relationship. More and more it is getting to be a world-problem. The situation as it affects the United States is paralleled all over the world for while here in America the prejudices exist mainly between the black and the white races, abroad similar prejudices exist between the brown and yellow races on one side and the white race on the other. Roughly speaking there are in the world today 1,700,000,000 human beings of which 1,150,000,000 are colored and only 550,000,000 white. The Negroes alone figure 150,000,000 which includes over 10,000,000 residing in the United States.

Now, if this is a problem that concerns the welfare of the whole world and is perhaps more acute right here in America than anywhere else, does it not seem reasonable to assume that we have a mission to perform that would tend to make for a solution of this gigantic problem? Should not we, members of the Theosophical Society, take the initiative especially when the United States of America is looked upon as the nation that will be honored as the birth-place of the next root-race?

In connection with this subject I wish to refer to an article by our international president, Mrs. Besant: "Slavery and Its Nemesis," Oct.,

1920 *Theosophist*. The article begins thus: "When S. Francis Xavier, in his abounding pity for the American Indians in Peru, groaning under the exactions of their Spanish taskmasters, suggested the importation of Negroes to take their place, he never dreamed that he was sowing the seeds of a problem that North America would, centuries afterwards, be called upon to solve. But every offense against Brotherhood must recoil on those who take part in it. Spain paid her karmic debt in the loss of her empire. The United States of America paid part of hers in the Civil War, and is still paying it in the Negro Problem, which like the question of the Sphinx, must either be solved or devoured." Again let me quote from *The Theosophist*, this time under date of July, 1921. In the department, "On The Watch-Tower" we find an account of the Tulsa, Oklahoma race riot and an allusion to statements made last April by Governor Dorsey of Georgia. The article concludes with, "Could not our members do a great deal of exceedingly practical work in this far more terrible matter of race embitterment? 'Without distinction of race . . . or colour.' With our understanding of the inner history of man, our unequalled opportunity to comprehend race psychology, we should be among the first in this important undertaking."

And as if this is not enough to awaken us to a recognition of our duty toward humanity, the President of the United States in a speech made October 26, at Birmingham, Alabama, sounds the same keynote in the following words: "I can say to you people of the South, both white and black, that the time has passed when you are entitled to assume that this problem of races is peculiarly and particularly your problem. More and more it is becoming a problem of the North; more and more it is the problem of Africa, of the Pacific, of the South Seas, of the world. It is the problem of democracy everywhere, if we mean the things we say about democracy, as the ideal political state . . . Partnership of the races in developing the highest aims of all humanity there must be if humanity, not only here but everywhere, is to achieve the ends we have set for it."

Are we to continue passive in face of appeals such as these? We, the nucleus, formed to

promote the universal brotherhood of humanity? Is not this the opportune time for us to put into practice that first great object of our beloved Society? It can be done through *intelligent cooperation*. This implies that we must make a careful study of racial prejudices especially as it applies to the situation here in the United States and make every effort to operate jointly with the Negro race for our mutual benefit. I fully realize that this is not an easy thing to do and just to indicate the complex nature of the task, I will mention a phase that is generally lost sight of right at the start which is that there is a just reason for the conflict of opinion that exists on this subject between our people in the North and the South. It is pitiful indeed to hear some people discuss the question in a manner indicating at once that they know practically nothing about it.

Here is our mission as I see it: To become fully informed, first of all, by studying both sides of this important question so that we can present the same to the public in a manner which will enable them to get a quick and intelligent grasp of the situation as it really is. A study of books on the subject is necessary but that is not enough. We must also study the race itself. Ways and means must be found to accomplish the latter. The important thing at present is to make up our minds to take an interest by getting in touch with those who can guide us as to the course of study to pursue and the methods to employ to secure the ends sought. Helpful suggestions and interesting literature for those who are in sympathy with the plan may be secured gratis by addressing "The Brotherhood of Races," 444 No. Catalina Ave., Pasadena, California.

By the National President

Lodge Homes

Never before has there been so much talk and action in our Society in the matter of homes for Lodges. The discussion started a year ago in these columns is beginning to bring results. Almost everywhere I hear something about it. In a very few cases property has been acquired. In others plans are well matured. So far all the plans heard of are sound, but a word of caution will not be amiss. There are a few simple business principles that should be kept in mind if we are to have no failures.

The right location is exceedingly important. If the plan is to have a down-town place, it should be somewhere within the fringe of business activities so that the ground floor may be rented for a store or for offices. If not a down-town location, it should be carefully located with a view to the prospective rent income from apartments. No property should be purchased without most painstaking examination. The opinion of experienced business men who have special knowledge of property values should be obtained. Of course, established lines of travel must be taken into consideration. That is extremely important. An inaccessible building, however attractive, would be a fatal investment.

Getting a Lodge home is a thing to be done with the greatest deliberation. There should be no enthusiastic plunging. It is better to spend a year getting ready to begin than to regret a bad bargain when too late. It must be said, too, that it is not a very good time to build. It is, however, not a bad time to buy, if done cautiously, where the values are well settled. So far as ground values are concerned it is a pretty safe conclusion that they will never be lower, but will steadily increase in all well populated centers. Next month I hope to present one of the detailed plans adopted by an eastern Lodge.

Lodges Visited

Washington is the only Lodge of the nearly fifty that I have visited thus far this season where any considerable inharmony exists as a result of our disturbances last year and the year before. Nevertheless the audiences, though not as large as on previous visits, were good.

Baltimore shows great vigor and probably has a successful future. The older members of Maryland Lodge who did valiant pioneer work there in former days, have been reinforced by a number of newer members who are bringing great enthusiasm to the work. The banquet room of the Hotel Southern was taken and a fine audience was present.

Reading Lodge is playing a hard game. A small city is bad enough for Theosophy anywhere, but when it is in the most conservative part of Pennsylvania, it needs real courage to keep a center healthy and growing. The courageous little Lodge took a hall in the best hotel in the city and got out a good audience.

Pittsburgh has been hard hit by our late trouble but is getting slowly back toward normal conditions. The new president and secretary are men of ability and resourcefulness and, with such excellent territory as Pittsburgh is, there is reason to hope for renewed growth in the near future.

Wheeling Lodge I had not seen since I organized it seven years ago. Only one or two of the charter members now live there but the ranks have been filled up with some excellent new material and I found it one of the most promising Lodges visited. It surely has a useful future.

Youngstown is still a baby. Considering the hard territory into which it was born, it is doing remarkably well. A good hall was taken and everything possible was done to make the most of the lecture. The audience was not very prom-

ising but contained a few who were sufficiently interested to want more.

Columbus, like Newark, "put itself on the map" by getting out fine audiences. By demonstrating its ability to do that it has moved up into the first grade of Theosophical Lodges, ranking with Chicago, New York, Washington, etc., equaling all of them in point of attendance. The two Lodges worked cordially together in achieving this success.

Louisville has a small but strong group of devoted members, with most excellently located quarters in a city that is not very responsive. Two good audiences came out, however, Sunday morning and night, and they were high grade audiences. Growth there will probably be slow but permanent.

St. Louis ranks high among our Lodges and few places put on more lectures during the year or advertise them so well. The territory is good and the Lodge contains a number of hard workers. Naturally, the Lodge is growing and the future promises well. A new colored Lodge has recently been formed, which is the second one in the United States.

Kansas City is another of the strong centers of the nation. With a good hall, an office in charge of a secretary in daily attendance, the reading room always open, a good circulating library, and about one thousand dollars' worth of sale stock always on hand, Kansas City Lodge is a model for the country. It has a four-years' lease on this fine location only a block from the general postoffice.

Des Moines Lodge, although it has lost several efficient members by removal to other cities, is more than holding its own. With less than 150,000 population to draw from, it gets out good audiences and makes the most of its opportunities.

Omaha turned out the best audiences that I have had there for some time. The hall is in an excellent location and an illuminated sign does most effective work. Nearly a block away at night you can read, "Theosophical Society, Free Lecture, at 8:00 p. m." The Lodge seems stronger than ever.

Denver has a new very small Lodge, but old Colorado Lodge is going on with the same vigor as of yore and in the same ground floor hall just beyond the business section. Some years in this location has proved that people will pack a hall for a theosophical lecture even if it is not downtown. The Lodge is strong and vigorous and is growing.

From Denver I go home for the holidays, having been out just fourteen weeks. Lectures were given for forty-nine Lodges in the Northern states. On January 2, the Southern tour begins at El Paso.

An Opportunity to Serve

As my experience in making engagements for other lectures increases, I am more and more impressed with the real opportunity for service that is offered to our members everywhere in offering hospitality to the various lecturers who come to their city for a few days. Sometimes an engagement can not be made at all because nobody offers temporary shelter to the lecturer. In a number of cases (not always by any means) I have discovered that this is really the fault of the committees in charge of arrangements. They sometimes do not look beyond the two or three well known possibilities. Mrs. A. has another guest at the time, Mrs. B. is out of town, Mrs. C. is moving into another house, and there the matter ends. Very likely Mrs. D. and Mrs. E. would open their homes to the traveler but nobody thinks of them because they have never before served in this particular way. Several times as I have been leaving a city a member has said "I would have been pleased to have had you in my home if I had known you were not being entertained by somebody else."

The officers in every Lodge should ask repeatedly for information on this subject and a list should be made of all possible hostesses. Many members with homes, who do not see any other way to help, can find here an opportunity of real service. All who will do so should have their names placed on the list of prospective entertainers of our itinerant lecturers.

L. W. ROGERS.

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

Psalms Thirty-Seven

There is an ancient saying, famous among men, that thou shouldst not judge fully of a man's life before he dieth, whether it should be called blest or wretched.

SOPHOCLES

European Aid

The attention of the reader of THE MESSENGER was called last month to helping supply the many people in various parts of Europe with much needed clothing. In an editorial in a recent copy of one of Chicago's daily newspapers headed "Suppose you were Starving" it was said:

America has her urgent problems. There are millions of our own people unemployed. The winter draws on darkly and much suffering cannot be avoided. But by contrast with Europe and especially with Central and Eastern Europe, our condition is golden fortune. We cannot with clear consciences turn away from the extreme suffering of our fellow human beings. We have more means than enough in America. We must do what we can for these unfortunates in the old world who are sinking rapidly in the pit made by war and revolution. We cannot save all but we can save many, and our prosperity, when it returns, will not taste sweet if we fail to do all we can do.

If there is a meaning for us in the Golden Rule, these are the days to show it.

Anyone wishing to contribute funds to the European Aid Committee may send sums, small or large, to Miss Edith C. Gray, 2768 East 72d Street, Chicago, Illinois. All funds distributed by the European Aid Committee are carefully managed, and sent in many instances to people in Europe known to the Committee, and they will see to it that the money is wisely used.

We are glad to be able to answer many inquiries such as "what can we do with cast-off clothing so that it may reach those in Europe who so sadly need it" with the address of Dr. Karl K. Koessler, University of Chicago, 5724 Ellis Avenue, Rickett's Laboratory, Room 21. The clothes should be in as clean condition as possible. This furnishes one more outlet for people of Chicago and vicinity, especially. So with these various channels open to us, at the opening of the New Year, with 1921 behind us, let us all try to demonstrate practical brotherhood, and continue in the service of helping the people of Europe and thus helping ourselves.

ELLA L. CUTLER

First Church for Animal Rights

The First Church for Animal Rights has been founded in New York by Royal Dixon, and the names of Mrs. George Arliss and Minnie Maddern Fiske appear on the letter-head as trustees. The headquarters are at 44 Fifth Avenue, and the meetings are held in the Hotel Astor on Sunday afternoons. The declared objects of the Church are certainly worthy the support of any theosophist:—"To awaken the humane consciousness in humans," and "To champion the rights of animals." The T. S. member who sends in the

information, Mrs. Sarah Coyle, of Duncan, Oklahoma, states that Mr. Dixon is compiling an "animal Bible" which will endeavor to prove that animals were not placed on earth to be of use to human beings but that the obligation of service is mutual.



Mr. and Mrs. Ernest Wood left Adyar in May, 1921, and have lectured in the American Section enroute to their home in England. They will return to India next October.

Itinerary of Mr. Max Wardall

Milwaukee.....	January 2, 3, 4
Chicago.....	January 5, 6, 7, 8
Grand Rapids.....	January 10, 11, 12
Lansing.....	January 13, 14
Cleveland.....	January 17, 18, 19, 20
Rochester.....	January 22, 23
Syracuse.....	January 24, 25
Albany.....	January 26, 27
Springfield, Mass.....	January 29, 30, 31
New York, and vicinity.....	All of February
Philadelphia.....	March 2, 3, 4
Baltimore.....	March 6, 7, 8
Washington.....	March 10, 11, 12, 13, 14, 15
Pittsburg.....	March 17, 18, 19, 20
Akron, Ohio.....	March 22, 23
Columbus.....	March 24, 25, 26
Cincinnati.....	March 28, 29, 30

From Ray M. Wardall, Manager of Itinerary, 704 New York Bl., Seattle, Wash.

Do all members realize that if their Section dues have not been paid for the current year, they show as delinquent on Section records from January 1st?

Among the Magazines

The Theosophist

The November frontispiece for *The Theosophist* is a photograph of the Saturn Lodge, Shanghai, China, the only T. S. centre in China. In the group is seen Mr. and Mrs. Ernest Wood, who visited China on their way from India.

The penetration of Theosophy into new lands is noted in this month's "Watchtower" by Mrs. Besant. Constantinople is soon to have a lodge, which will be linked with the English-Welsh Section. The French Section is mothering a group in Poland, and in Singapore a class of earnest F. T. S. has just been joined by the Chinese Consul General.

Another subject to receive careful attention from Mrs. Besant is that of race hatred everywhere, especially in the United States. She comments on the Brotherhood of Races, (noted elsewhere in this MESSENGER), on the Tulsa race riots; and on Du Bois' "Darkwater."

Theosophy in England and Wales

December closes the first year for *Theosophy in England and Wales*. It has succeeded and enters its second year with its income almost balancing its outgo, which is splendid for a new magazine endeavor. One very interesting contribution to this number is "Unorthodox Eugenics," by J. Scott Battams, M. R. C. S., dealing with the congenital criminals of the London slums. He points out that unquestionably the baby souls deprived of their physical bodies by the errors of the British Empire will reincarnate where the karmic debt can be most quickly paid. The sub-heading to the article is "Lemurians in London."

Theosophy in South Africa

The South African Section is looking forward eagerly to a visit from Bishop J. I. Wedgewood. Our South African brothers have had no international lecturers or teachers heretofore, and the editor of *Theosophy in South Africa* voices their longing for the inspiration and help given by the presence of some of our great leaders: "We have been ploughing a lonely furrow so far; the odds have been against us, but we have been keeping our hands to the plough and breaking the ground as well and truly as we have been able."

Braille Workers

It is a keen pleasure to report on the remarkable work of Mr. and Mrs. C. D. Evans of Milwaukee. Both are blind. Mr. Evans devotes much time to transcribing into Braille our theosophical literature. He is now at work on *Raymond* and comparing it with *The Inner Life*. Mr. Evans also conducts a free, circulating, phonograph library for the blind of Milwaukee. This provides an amazingly good suggestion for similar work in other cities. Incidentally, the way we found out about Mr. and Mrs. Evans was through their voluntary surrender of both their copies of THE MESSENGER, they not having anyone to read our magazine to them.

What Lodges are Doing

Annie Besant—Cleveland.

Mrs. Kimball, of Annie Besant Lodge, of Cleveland, and a member of the American Federation of Women's Clubs, called up the secretaries of all the women's clubs in Cleveland to ask if their clubs would be interested in a lecture on Theosophy and what open dates they had on their programs. Even when a club had a completed program, it responded graciously to the request. As a result of her efforts Mrs. Kimball presented three lectures in one week and three the following week. She formed a study class for every afternoon to take care of women interested. Annie Besant Lodge also reports a flourishing study class as the fruit of Mr. Rogers' lectures in Cleveland.

Genesee Lodge.

Genesee Lodge of Rochester presented Mrs. Besant with one hundred and four dollars towards our President's travelling expenses. *The Star in the East* of the same city sent thirty-five dollars, and there were personal gifts besides. Mrs. Pringle, of Genesee Lodge, has offered the suggestion that members of the American Section by their gifts make it possible for Mrs. Besant to come to the United States.

Kansas City Lodge.

A delightful report of the Lotus Circle Work in Kansas City comes to us from the member in charge of that activity there. This work seems to be progressing among the children of theosophical families in Kansas City. We wonder what is being done for the children in other centers. We hear a great deal of the School of the Open Gate—that very wonderful school for young children, in Hollywood. Are our children receiving their just share of our attention elsewhere?

Riverside Lodge.

Riverside Lodge (California) sends in a report showing a heavy program in contemplation for the winter. The members are studying "*A Study in Consciousness*." Mr. C. F. Holland is giving a course of lectures for the lodge at the Universalist Church of the city. Not content with the realm of pure reason, this active lodge wired the Washington Conference their God-speed.

An Opportunity—Where?

A Belgian member of the T. S. in England, Miss Marguerite Hebrant, desires to come to America if some opening can be found for her as secretary, or chaperon companion and teacher of French. She has prepared pupils for the Lyceé in Paris. Miss Hebrant can offer references from both England and Belgium. She can be addressed until July next at 69, Brook Street, London, W. 1, England. She expresses an especial desire to be located in Los Angeles.

Krotona Institute of Theosophy

The winter course of study at the Krotona Institute will start February fifth and the following course of study is planned:

The Metaphysics of Time and Space.
Occult Physics.
Our Solar System; Its Constitution and Evolution.
Astrology, advanced course.
Occult Physiology.
Thought Power and the Mind.
Will, Emotion and Desire.
Psychism and Psychic Development.
Parliamentary Law.
Social Systems of the Past, Egypt.
The Problems of Transition Periods.
The Essentials for Public Speaking.
Practice Class in Public Speaking.
Comparative Religion.
Discipleship and the Path.
Color and Music in the light of Theosophy.
Seminar Class in Teaching Theosophy to Children.
General Assembly and Question Meeting.

The Krotona Sunday Public Lectures during these eight weeks will be Institute lectures. Among the teachers and lecturers already secured are the following names:

Frederick Finch Strong, M. D.; Prof. W. Scott Lewis; Miss Julia K. Sommer; Mrs. G. H. Hall; Mrs. R. S. Baverstock; Dr. M. B. Kramer; Mrs. H. M. Stark; Miss Annie C. McQueen; Mrs. C. C. Robertson; Mr. A. A. Adsit; Dr. Frank L. Riley and Mrs. Eva Trew.

The printed announcements including the Sunday lectures will probably be printed and ready for distribution early in January, and will be sent to all who ask for them. Address, Krotona Institute, Hollywood, California.

The Herald of the Star

At the risk of making this issue of THE MESSENGER seem wholly devoted to appeals for one thing and another, we print the statement of Mrs. Frances Adney, who is the representative in America for *The Herald of the Star*. That magazine is taking on the aspects of a truly great journal of opinion. During this new year, Mr. Nicholas Roerich will contribute a series of articles. As Mr. Roerich is conceded to be Russia's greatest artist, such a series from his pen will be of undoubted interest to art circles everywhere. Among other contributors for 1922 will be David Starr Jordan, President Emeritus of Leland Stanford University, and Will Levington Comfort whose fiction has gained for him renown of an unusual kind. Articles appear from time to time, signed by Mrs. Besant, Mr. C. Jinarajadasa, and others high in the theosophical world. It must not be forgotten that Mrs. Besant is not only president of our society but a great woman of the world, characterized

by Bernard Shaw as the greatest of woman orators if not the greatest of all orators, and whose opinion is sought for and carefully weighed by statesmen dealing with Far-Eastern problems. Her writings lend distinction to any magazine. *The Herald of the Star* is eminently worth while.

Book Reviews

On Lecturing and Lecture Organization, by Clara M. Codd. This little sixty-four page brochure on the art and finesse of presenting a theosophical lecture will prove of immeasurable help to lodges and lecturers everywhere. Miss Codd has set down for the benefit of others, the fruit of her long and arduous experience as a lecturer in the British Isles on Theosophy. A glance at the chapter headings will indicate the extremely practical nature of this work: "The Theosophical Lecturer," "The Theosophical Lecture," "How to Become a Lecturer," "How to Organize a Lecture," "The Organization of National Propaganda." This little hand-book on the important subject of propaganda through lectures is published by the T. P. H., London.

The Guild System as a Substitute for Trade Unionism, by Annie Besant. A lecture, in pamphlet form, read by Mrs. Besant before the Political Section of the 1921 *Club* of Madras, India, and published by the National Home Rule League of Madras. As this lecture is more extensively reviewed by Mr. Warrington who attended the session of the 1921 *Club* at which it was delivered, the lecture itself will not receive comment here. The subject hinges on Mrs. Besant's experience in erecting the T. S. Headquarters at London. It may well be that a revival of the medieval guild system along modern lines will lead us out of the slough into which we have fallen. The subject is worthy the most profound thought.

Deaths

To live is not all; to die, still less.

The essential is that the Spirit shine forth through life and death alike.—Charles Wagner.

Miss Cora M. Bean.....Cleveland Lodge
Mrs. Elizabeth M. Brown...Kansas City Lodge
Mr. P. M. Cooley.....Austin Lodge
Mrs. Cynthia E. Smith....Sacramento Lodge

Mailing list for THE MESSENGER goes to the printer by the fifteenth of each month. This is for the following month's issue—for instance the *January* list goes to the printer the *15th of December*, so if changes of address are not received at Headquarters before the middle of the month, a copy is lost. Possibly members do not understand this, and then think that our records have not been changed. If not advised before the 15th of December, the first issue that could reach the member through regular mailing would be the February issue.

Publicity Department

In October the Publicity Department addressed a letter to a number of the lodges requesting copies of the Prepared Lectures as none had been printed for some time and the supply was exhausted. Copies of most of the lectures have been received, and it is the intention to reprint those for which there is a demand.

The following lectures have been reprinted and are ready for distribution:

Dreams and the Dreamer	Some Misconceptions About Death
Rebirth: Its Necessity	The Soul and Its Vestures
Simplified Theosophy	What is Theosophy.

If the lodges will send a list of the lectures which they desire to use, to the Publicity Department, they will be supplied as rapidly as possible.

Following is a list of the lectures from which a selection may be made:

An Outline of Theosophy.....14	The Gospel of Wisdom.....12
A Survey of the World Races.....15	The Heaven World.....22
Character Building.....19	The Justice of Reincarnation.....14
Growth through Reincarnation.....11	The Inspired Life.....14
Guardian Angels and Other Unseen Helpers.....21	The Ladder of Lives.....17
Has Man a Soul.....15	The Law of Cause and Effect.....18
How Clairvoyance is Developed.....24	The Law of Rebirth.....20
How to Remember Dreams.....14	The Life after Death.....20
How to Work Among the Dead.....13	The Masters and the Way to Them.....17
Occultism as a Factor in Civilization.....18	The Meaning of Reincarnation.....13
Reincarnation.....7	The Path to Discipleship.....20
Social Problems — The Message of Theosophy.....21	The Power and Use of Thought.....22
Some Misconceptions about Death.....13	The Purpose of Life.....15
Soul Powers.....17	The Theosophic Life.....14
The Brotherhood of Religions.....19	The Theosophist's Attitude Toward Death.....12
The Dead have Never Died.....12	The Unseen World.....18
The Death Penalty.....14	Telepathy and Mind Cure.....19
The Forces We Generate.....17	Theosophy and Christianity.....18
	Thought Control.....14
	Vegetarianism in the Light of Theosophy.....20

The average time for delivering these lectures is between thirty and forty minutes, the length of the lecture being indicated by the figures following the subjects. By following this plan it will not be necessary to carry in stock lectures for which there is little or no demand.

This portion of the Section has been unusually fortunate during the past two months in entertaining our National Lecturers. Our President started the "ball rolling" the latter part of September and was followed by Mr. Munson and

then we had a most delightful visit from our English friends, Mr. and Mrs. Wood and Mrs. Powell, and as a climax Captain Max Wardall divided ten days between the Twin City lodges. All of the lectures were well attended.

During the month of November the Department sent out 2140 leaflets of the Publicity Series and 5216 of the 4 and 8 page leaflets to lodges and 1501 leaflets of the Publicity Series to those whose names were sent in from the section.

The Publicity Department extends a Christmas Greeting to all the lodges and wishes everyone a Happy New Year.

W. S. TAYLER,
Manager.

Publicity Donations

November, 1921.

A. J. Bell—Pasadena Lodge.....	\$ 1.00
Anaconda Lodge.....	8.00
Fargo Lodge.....	3.85
Florence H. Kramer—Colorado Ldg.....	1.00
Mrs. W. Anderson—Member-at-large.....	1.40
Santa Barbara Lodge.....	8.00
Brooklyn Lodge.....	3.00
Helena Lodge.....	7.00
Bertha Streib—West Side Buffalo.....	1.00
Anna B. Payne—Member-at-Large.....	2.00
John Johnsen—Phoenix Lodge.....	5.00
Thos. L. Milliken—Member-at-Large.....	1.00
Rosalie Chadbourn—Syracuse Lodge.....	1.00
A Friend.....	50.00
Hazel P. Stuart—Los Angeles Lodge.....	10.00
New York Lodge.....	5.00
Mrs. O. I. Sheldon—Little Rock Lodge.....	.50
Belle Kempter—Superior No. Star.....	6.00
Member-at-Large.....	5.00
Newark Lodge.....	5.00
Akron Lodge.....	3.00
Santa Rosa Lodge.....	2.00
Pittsburg Lodge—2 members.....	5.00
Genesee Lodge.....	10.00
Crookston Lodge.....	10.00
	\$154.75

"This is the chiefest thing; never let your dream be taken from you. Keep it unspotted from the world. In darkness and in tribulation it will go with you as a friend; but in wealth and power hold fast to it, for then is danger. Let not the mists of the world, the gay diversions, the little trifles, draw you from glory."

From *Messer Marco Polo*

The older we get, the more we understand the destiny that rules all things, with now a nudge, with now a leading finger, with now a terrible blow over the heart, and what we think at twenty-five was a trifling accident, at seventy-five we know to have been the enormous gesture of God.

Donn Byrne

Heard melodies are sweet, but those unheard
Are sweeter; therefore, ye soft pipes, play on—
Not to the sensual ear, but, more endear'd,
Pipe to the spirit ditties of no tone.

From *Ode to a Grecian Urn*

New Lodges

Applications for charter have been received for three new lodges:

Akhanda Lodge, St. Louis, Mo.
Arjuna Lodge, Chicago.
Rainbow Lodge, Chicago.

Statement of Receipts and Disbursements

Month Ending November 30, 1921.

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

Receipts.

Section Fees and Dues.....	\$ 733.39	
Messenger allotment from membership dues.....	89.93	
Messenger advertising.....	6.50	
Messenger subscription, etc.....	5.95	
Paper sold—Los Angeles.....	183.81	
Propaganda donations.....	154.75	
Special Purpose Donation.....	50.00	
Book concern bonds.....	4,590.00	
Exchange prepaid by members.....	.72	
Interest income bank.....	9.67	5,824.72
		\$12,933.45

Disbursements.

Sundry administration expenses.....	\$ 225.83	
Office payrolls.....	629.17	
Headquarters' Expense—		
Rent, Light, etc.....	\$216.12	
Less sub-let rentals.....	98.00	118.12
Refund of dues.....	6.00	
Messenger printing and sundry.....	289.66	
Office equipment purchased.....	9.75	
Suspense—checks.....	119.39	
Publicity expense.....	157.65	
Field organizing & lecture expense.....	305.21	
Book dept. investment.....	1,000.00	
Book dept. sundry.....	38.90	2,899.68

November 30, Cash on Hand and in Bank.....\$10,033.77

Headquarters receives many complaints of members not receiving MESSENGERS, and on going into the matter finds in almost every instance it is a case of the members' neglecting to advise of change of address. In many instances where we have been requested to send THE MESSENGER c-o General Delivery it is evidently not called for, as the Post Office advises that the magazine is undelivered.

The Theosophist Wanted

[From "The Watchtower" December Theosophist]

Some of the Central European countries are suffering so much from the exchange being so unfavourable to them, that it would be a brotherly thing if a few of our readers would subscribe for them to send them *The Theosophist*. Italy, Germany, Hungary, Russia, Czechoslovakia, Jugoslavia, Roumania, Bulgaria, are the worst sufferers. The T. S. has remitted their annual dues, as they are prohibitory. We think some of our richer readers might help them with *The Theosophist*.

And speaking of *The Theosophist*, I am asked to implore some good Samaritan, who has a copy of January, 1887, Vol. VIII, No. 4, to send it to complete our T. P. H. file.

A Correction

The 1920 Convention passed the following resolution regarding Lodge charter fees:

Resolved, That in Section 1, By-Law X, the words "a charter fee of \$1.00" shall be changed to read "a charter fee of \$5.00 unless the new Lodge is to be formed in a place where no Lodge already exists, in which case no charter fee shall be exacted."

This resolution, through an oversight on the part of those who prepared the copy, was not incorporated in the By-Law's amendments now being placed before the membership. As THE MESSENGER is going to press and there is not time to reach a majority of the Trustees, I am taking the responsibility of suggesting that members consider the above resolution in their reading of Section 1, By-Law X.

H. PEARL MARTIN,
National Secretary.

WATSON NUTMEAT

A PERFECT MEAT SUBSTITUTE

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

Choice Nuts, Cereals and Vegetable products are combined in WATSON NUTMEAT to form a PERFECT FOOD with all the appetizing flavors of the finest meat cuts and 50% more nutrition. Fry it. Roast it. Bake it. Make croquettes, cutlets, hamburgers, sandwiches, etc. Get our Recipe booklet. 12 One Pound cans, prepaid, \$5.40. Trial can 60c

"It Tastes Good"

Also, Whole Wheat Health Bread, Brown Rice, White Clover Honey

WATSON FOOD PRODUCTS CO.

Dept. M.

FAIRHOPE, ALABAMA

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

The proposed amendments to the By-Laws of the American Section, printed herewith for the second time, will be in force when three months have elapsed 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 of 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 applications so received, together with the fees, shall be forwarded to the Secretary of the Section.

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 Secretary of the Section 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 Secretary of the Section, 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 Secretary of the Section a statement of his admission to the lodge, together with his demit. The demit form shall be obtained from the Secretary of the Section.

SEC. 8. Resignation of Membership. A member may resign by giving notice in writing to the Secretary of the Section. 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 Secretary of the Section 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 Secretary of the Section, with

the written assent of the Board of Directors, and shall bear the same signature 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 Secretary of the Section 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 Directors 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.)

SPECIAL JANUARY BOOK SALE

In addition to the list of books advertised in previous numbers of *The Messenger* the following titles are offered at the same reduction in price—25%, purchaser paying postage or express charges.

ANNIE BESANT:

Ancient Ideals in Modern Life \$.75

How India Wrought for Freedom 1.40

The historical introduction in this book is a masterly review of conditions in India during the last seven thousand years. Detailed reports of Indian National Congresses are given from 1884 to 1914. This volume of more than 600 pages is invaluable for those who wish to be well informed about India.

The Immediate Future75

Five lectures dealing with impending physical changes, social problems, self sacrifice or revolution.

Legends and Tales60

Stories for children: The River Maid, The Stealing of Persephone, The First Roses, The Drowning of the World, The Wandering Jew, Perseus the Savior, The Story of Hypatia.

Theosophy and the Theosophical Society75

Among the lectures in this volume are: Theosophy, The Open Road to the Masters, Theosophy, The Root of all Religions, The Theosophical Society.

C. JINARAJADASA:

What Shall We Teach40

In his own inimitable way Mr. Jinarajadasa presents his ideas of some of the things which Theosophists should teach, and which, of course, all Theosophists should know.

C. W. LEADBEATER:

Australia and New Zealand, Home of the New Subrace20

The lectures in this brochure deal with the general plan of evolution, the beginning of a new subrace, education of the children who are to form the new subrace.

Why a World Teacher?10

Make checks payable to

BOOK DEPARTMENT, T. S., 645 Wrightwood Ave., Chicago, Ill.

H. PEARL MARTIN, *National Secretary*

L. W. ROGERS, *National President*