

BERKELEY CALIF
2411 MAR 11 1924
MRS CAROL J CURRYAN

The MESSENGER

OFFICIAL ORGAN OF THE AMERICAN
THEOSOPHICAL SOCIETY

VOL. XI.

JANUARY, 1924

No. 8.

A Lesson in Interpretation

F. MILTON WILLIS

THE REAL TREASURES of mystical literature are frequently overlooked by those who read but cursorily. Mysticism, with its strange metaphors and "hard sayings," is as it were a collection of formulæ most of the traces of whose development have been removed; hence, except to one grounded in occultism, it is difficult to perceive the true import and implications of the words of the mystics.

In order to aid students of occultism to elicit the real meaning of mystical writings, I have taken a sentence from that beautiful little book by Mme. H. P. Blavatsky, *The Voice of the Silence*, and will show forth its content in some detail:

"This Earth, Disciple, is the Hall of Sorrow wherein are set along the path of dire probations, traps to ensnare thy Ego by the delusion called 'Great Heresy'."

Interpretation:

In the early stages of our growth, through repeated reincarnation upon Earth, it is by *pain* that we seem to best learn natural laws and to evolve our faculties. We are told, indeed, by those who know, that this pain need be very slight if we but follow the precepts vouchsafed us by those who know more than we; but as a

matter of fact we seem to prefer generally to follow our own sweet will, and hence through ignorance run counter to natural laws and suffer. The earth being the theatre of our first unfoldment is consequently a place of pain—a "Hall of Sorrow."

The "path of dire probations" may be taken to mean the stages, the experiences, through which the soul evolves. Little by little we learn physical laws—first the more obvious ones, then the more recondite. In the mental development of an infant we may see a close correspondence to the development of the race in this respect. The child gradually learns by experience that unsupported bodies fall, that water runs down hill, that fire burns, that sharp, hard points tear the flesh, that when he performs a certain action something else invariably follows. In the same way does infant humanity learn its lessons; namely, by objective experiences, and these, together with subjective experiences—feelings and thoughts—constitute the "path of dire probations."

"Dire" because they are so generally fraught with pain. "Probations" because through them the soul is not only aroused to response; it is tried and proved. It cannot progress until it has conquered, and

in order that its conquest may be manifest, it must be subjected to probations. These probations later take the form of temptations, and life after life we struggle with and overcome temptations and eliminate vices. This is generally by pain, for it is through painful experiences that conscience grows, and it is conscience that impels us to strive against our vices. A "path of dire probations" indeed!

"Traps to ensnare thy Ego by the delusion called 'Great Heresy.'" These traps are the enticements, the illusions, the ambitions, the rivalries, the loves, the hates, the so-called "pleasures of life." Their function seems to be to entangle us more and more completely in material things, in order that we may learn by experience (by interworking with our environment) the secrets of nature and human nature. They do this by keeping us among what are called the "pairs of opposites," the contrasted experiences, such as pleasure and pain, love and hate, joy and sorrow, which tend to impress upon us the delusion of the feeling of separateness of ourselves from the world, from each other and from the Self of All. They are, however, teachers that we cannot dispense with. By the experience of life after life amid these "traps," we find that despite the pleasures that come to us, pain preponderates in the end, and we strive to free ourselves from them. In this struggle we grow in will, in wisdom and in love, our intellect develops and also our heart; for, a considerable portion of the struggle being among human relationships, we learn sympathy and compassion, and begin to sense the unity of all beings.

The "Great Heresy" means the belief in the separateness of the self of man from the Self of the Universe. This belief is inevitable at first, owing to our ignorance, the smallness of our conception of the world. It is a delusion that arises from the very constitution of our minds; it is not imposed upon us from without, as professional pessimists would have us believe, but is due to our lack of development. And it is necessary in order to preserve intact

the integrity of the Self in these lower planes of existence. It is as necessary as is the ability to feel pain necessary in order to preserve intact the physical organism. If we did not feel pain, we should be continually injuring our bodies to such an extent as to interfere with their proper functioning. And if, in the early stages of our evolution, we had not emphatically believed in the separateness of the Self from other Selves and from God, it is likely that we should have become inane creatures, without will, without energy, without spontaneous self-activity, and incapable of freedom.

We attain *freedom* by building up a strong center of individuality. The colorless and sentimental religionist is perhaps in worse case, so far as development goes, than the bloodthirsty pirate chief who "does things." Far better the deep-dyed, consistent, forceful materialist than the pusillanimous, ladylike, credulous occultist who swallows his teachings like a sugar-coated pill. We build up a strong individuality by struggling with nature and with man, by acquiring possessions by fair means or foul, and then voluntarily proceeding to dedicate to the service of others what we have acquired. The giving comes hard at first, but an intuition that develops life after life, says *give*, and we obey until finally to give becomes the aim of our lives. This is *sacrifice*; "the law of evolution for man"—after he has reached a certain stage. Freedom becomes ours only after a sustained effort of will, continued struggle, inner and outer, for numbers of lives on Earth. It is freedom we are all seeking. In order to attain it we must rise out of reach of the "traps set along the path of dire probations" and must free ourselves from "the delusion called 'Great Heresy.'" We must learn that the Self of man and the Self of the Universe *are* one and the same, and that the same Self exists in all of us. The knowledge *we* should seek in order to accomplish this, is the Secret Science, the Divine Wisdom, Theosophy; for we have reached the point in our evolution when we demand reasons for our struggle, and these reasons we find in Theosophy.

Art is the true Vishnu, the preserver, who embalms the soul for eternity, and embalms it not in natron or in wax, or in honey like some poor lifeless thing, but in its own living fire.—From "*The Return of Oscar Wilde*", in the *Occult Review*.

The Sun and Its Light*

YADUNANDAN PRASAD, M. W., B. Sc.

AS HUMAN STANDARDS GO, much of the beauty of our existence is due to the presence of colors and their proper adjustment. There may be beauty of form, but a large part of the beauty of Nature as well as of Art is due to the proper adjustment of colors and the capacity of the human eye to sort them out; but the human eye is very limited in its scope. Light is due to waves in the sun, while the color of the light depends on the nature of the wave. Comparing it with sound, the bigger the wave, the lower the pitch—the lowest bass of the male voice may be said to be the sea-waves of sound produced by the human throat while the highest contralto of the female voice may be said to be the ripples in a lake. Red light corresponds to sea-waves, while violet corresponds to the ripples, but this is a very limited conception of solar light. Every one has heard of the spectrum of light, first produced artificially by Newton by passing sunlight through a prism. Newton further proved that all the colors of the visible Universe were contained potentially in white solar light. As a matter of fact, there is nothing like white waves. The sensation of white is due to the simultaneous superposition of the waves of the different colors on the human retina.

The color of a body is due neither to any peculiarity or change in the light given out in the sun, nor due to any change in the eye, unless the eye be diseased, but due to a property of the body concerned, by which it absorbs all the other color-waves except that which we see. The plant leaf absorbs all the others except the green, while the rose absorbs all except the red. The Bio-Chemistry and Bio-Physics of vision, which are not very exact sciences yet, necessitate the existence of certain chemical substances which are acted on chemically by the action of the waves of different colors, affecting different optic nerves. These chemical substances, perhaps three in number, correspond to the three primary colors. This must not lead us to believe in the Newtonian superstition that only seven visible kinds of waves are given out by the sun. The number of

waves that we can see is the limitation of our eyes. The violin can produce an unlimited number of notes within an octave by a proper adjustment of length of string and pull, but the possibility is limited to the lack of power the human ear to distinguish between them beyond a certain limit. Similarly, the sun gives out an innumerable number of colors between the red and green as any one who has used a spectrometer can vouchsafe, but we are limited by our eyes as well as the superstition since the time of Newton.

But the visible waves of the sun are only a very small portion of the total gamut that the sun sends out in all directions. Waves bigger than the red called infra-red, and smaller than the violet called ultra-violet are constantly being given out by the sun. The former gives us the feeling of heat, while the latter tans our skins, if we bask in the sun. But the full blasts of solar radiations are not allowed to impinge on us, because the atmosphere acts as a kind of filter—a selective filter—allowing only certain parts of the solar radiation to reach notes above and below it. The human body is a product of adjustments to survival under the influence of these waves for thousands of years, and we may well take for granted that the higher pitched notes of the ultra-violet spectrum would be certainly noxious to our bodies, if we were not screened from them by the selective action of the atmospheric ocean at the bottom of which we live. On the other hand the rays that survive the screening effect of the atmosphere are necessary for our lives, as we suffer if we screen by other artificial means, the lower as well as the higher ultra-violet waves.

Professor Rontgen for the first time produced very high-pitched ultra-violet rays artificially in the laboratory and called them X Rays. These are part of the gamut of light waves though invisible. Similar but even higher pitched ultra-violet waves (using the term in its broadest sense) have recently been discovered in radioactive substances and called *Gamma Rays*.

The human body is unaccustomed to such waves and their action upon living tissue is bound to be noxious as mentioned above, but their effect is paradoxical as well

* "The Sun and Its Light" is one of a series of articles appearing under the general heading of "Pure and Applied Science," in *New India*. This article is from the issue of August 15.



Published monthly by
THE AMERICAN THEOSOPHICAL SOCIETY
826 Oakdale Avenue, Chicago

Cable Address—"Theosoph Chicago"
L. W. ROGERS.....Editor
GAIL WILSON.....Assistant Editor

Entered as second class matter August 11, 1922, at the post office at Chicago, 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.

Copyright, 1923, by The American Theosophical Society.

SUBSCRIPTION PRICE.....\$1.00 A YEAR

Change of address should be sent promptly to *The Messenger*, 826 Oakdale Avenue, Chicago. We cannot be responsible for lost copies. Writers of published articles are alone responsible for opinions stated therein.

Krotona Property Decision

AT THE LAST ANNUAL CONVENTION of the American Section, T. S., the following Resolution was adopted without debate:

WHEREAS, the Krotona trust fund was obtained by appeals for money to the entire membership of the American Section of the T. S. and E. S.; and

WHEREAS, the Krotona Board of Trustees and the Board of Directors of the American Section are not in agreement about the handling of the said fund; therefore be it

RESOLVED, that Dr. Annie Besant be named as referee and that our Board of Directors be instructed to lay the whole matter before her.

The cases for and against the Section's claim to a share of the Krotona estate were prepared and forwarded to Adyar—a task that extended over a period of several months. The decision, therefore, could not arrive in time for the December number of *THE MESSENGER*. It is now in hand and the gist of the document follows.

After saying that the two principals are acting from a sense of duty and that each is equally convinced of the justice of the cause for which he pleads, Dr. Besant says:

"There is, I think, no doubt that 'Krotona', when first thought of by Mr. Warrington as an ideal, before any land was bought, in 1906, was considered as an 'Institute', and my letter of 1906 referred to

that, as a Health Home and school, as a community, not specially as an E. S. centre. But this with the accompanying ideas were never materialized, except partly as to the student side, in the Krotona Institute, and it was to this Mr. Knudson originally intended his 9,000 dollars to go. The E. S. centre developed naturally on account of Mr. Warrington's headship of it, and my technical ownership of it, as the Head of a Board of Trustees, was entirely due to this, to preserve it for the Master's work. When Mr. Warrington, later, was elected as Gen. Secretary, the T. S. centre moved there, and from that time onwards the T. S. and E. S. centres were combined, the technical ownership remaining with me and the Board and the Section paying rent. But after the arrival of the T. S., appeals were repeatedly made for help for 'Krotona' to the Section generally, in which the E. S. members were a minority, and there would be no justification in appealing to them to enrich a private property belonging to a minority. As a matter of fact, I do not think that either the officials who made the appeal, or the members who responded to it, thought of Krotona as anything but a place of Theosophical work, never troubling themselves as to whom the estate technically or legally belonged. They gave to it because it was the centre of Theosophical work in the U. S. A., and no one then thought of legal differences."

Coming to one of the fundamental principles involved in the Section's appeal, Dr. Besant has this to say:

"Mr. Warrington's suggestion that the original idea of a community, increased by making Krotona a centre for what Col. Olcott grouped as 'subsidiary activities of the T. S.', with school and Health Home and other adjuncts, might be carried out if the funds obtained by the sale of much of the property should be devoted to that end, is one that I cannot endorse. They were not appealed for, nor given, for any such purpose."

The portion of the Krotona estate known as the Ternary (about eight and one-half acres), Dr. Besant decides shall remain as the Krotona home "rent free" for the workers who are required there and shall have an endowment fund of \$50,000. "to be invested at interest; that will give a

small but sufficient income for the upkeep of the Ternary as a rent-free home, and the support of the necessary workers who cannot support themselves, and for working expenses."

Dr. Besant says that the Krotona center "needs no money save enough to support the workers who are absolutely necessary for its organization—when they cannot support themselves—and for the printing of its special literature. Large funds would be its ruin. We live from hand to mouth, and the richer members give donations for printing, postage, etc. The T. S. needs much money for propaganda, printing, the touring of lecturers, Lodge buildings, Headquarters, travelling, libraries, and all sorts of other things. I hope it will never be largely endowed, but will be able to have buildings everywhere as its own property."

She then decides that the "rest of the money will be paid over to the American Section, the T. S. in America, to the officers entitled to receive it, to be used as directed by the governing body."

It cannot yet be determined what sum the Section will receive, but it will probably be somewhere between \$65,000 and \$85,000. It has been said of court decisions, involving the division of property, that they seldom please either side, but there is no doubt about Dr. Besant's decision being cheerfully accepted by every loyal member of the American Section.

Sound Principles

THE TWO MOST VITAL points in Dr. Besant's Krotona decision are, that the money given to Krotona by members and Lodges was given "because it was the center of theosophical work in the U. S. A."

That the property bought with money thus contributed can not be sold and the proceeds used to establish communities, schools, health homes, or other "subsidiary activities," as Col. Olcott called them.

A National Headquarters Building

NOW THAT DR. BESANT has upheld the contention of the American Section, that it has a just claim to a portion of the Krotona estate, the question of a national headquarters building, and its proper location, becomes a very live one. The sum to be paid to the Section is not enough to erect a building but it is a substantial be-

ginning. Very probably the Board of Directors will use a large part of the money, as soon as it is paid over, to discharge present indebtedness; for until the money is needed, for whatever its ultimate use may be, it must, of course, be invested to give the best possible service.

The matter of a national headquarters building is one which we should give much careful thought; for we may very probably be deciding for "our children's children". My recollection of the Convention's action three years ago (this is written while away from Headquarters and the records are not at hand) is that it was to the effect that the Headquarters should be removed to a large city centrally located. There are several such cities—Chicago, St. Louis, Detroit and Cleveland, for example. There are a number of other cities sufficiently central to meet business requirements, but only a very large city has the constantly available printers' material and supplies which are necessary for our growing publishing business.

I do not know how the other directors feel about it, but for my part I should not like to take the responsibility of deciding such a matter as the selection of a place for the erection of a national headquarters building, for that will fix permanently the future place of administration. A matter so important should be determined only after a thorough discussion, and perhaps by a referendum vote; certainly so, if there should prove to be much difference of opinion about it. In the past, Headquarters have shifted with the residence of the head of the administration—under Mr. Fullerton in New York; under Dr. Van Hook in Chicago; under Mr. Warrington in Los Angeles. Early in the present administration the location was changed to a central point solely because the publishing business, as well as the greatest efficiency in organizing new territory, taking care of new lodges and properly doing the business of the Society in general, required a fairly central location; but whether the present place (Chicago) shall become the permanent one for the erection of a headquarters building worthy of the Theosophical Society, and of the importance of the philosophy it offers to the nation, is a matter which, it seems to me, should be determined by the membership.

Against Lawlessness

THE BROTHERHOOD OF RACES, organized to promote a friendlier feeling between all the various races of the earth, has sent out a circular letter asking individual Theosophists who are favorable to its work to circulate petitions to United States Senators, asking support for the Dyer anti-lynching bill, the effect of which would be to bring such offenses under the direct jurisdiction of the Federal Government. The American people are perhaps among the most lawless of the nations, and in the matter of lynchings we seem to have an earth-wide monopoly. It has often been asserted that the Southern States have the distinction of being the monopolists in that line, but the charge is unjust. Colorado, Illinois, Montana and other Northern States have records of lynchings that are almost unparalleled for cruelty and brutality. I recall a case in Montana in which a man was lynched for no greater offense than making an objectionable political speech! Whatever has a tendency to minimize lawlessness of any sort and to contribute to the general tranquility is unquestionably excellent work, and that is the ideal.

Round Table Success

THE MOST GRATIFYING THING that has recently occurred in Theosophical affairs, is the great impetus given to the Round Table and Golden Chain work by the tour of Mrs. Vida Reed Stone, which occupied the two months from the middle of October to the middle of December. During that time she visited twenty-seven cities, three of which were on the Pacific Coast, four of which were on the Atlantic Coast and the remainder of which were scattered through the north central states. She organized during that time eighteen Round Tables, nine Golden Chains, and made a second visit to a number of Tables that she had organized on her initial tour as Senior Knight of the Round Table in the United States. About three hundred new members joined during the tour. The total membership is now approaching a thousand.

I have previously called attention to the great importance of this work which is giving scores of children, whose parents

are not Theosophists, a chance to come into touch with a theosophical view of life. The Round Table does not teach technical Theosophy but it does give the broad, rational and higher view of life that starts a child right in his thinking. The gentleness and courtesy it inculcates, the helpful spirit it instils, and the merciful attitude towards animals that it teaches, are necessarily of incalculable value to every child that has the good fortune to come under its influence.

Mrs. Stone will next make a tour of the southern States, and applications for engagements should be made at once directly to her at 2572 Glen Green, Los Angeles, California. She usually stops but two days in a place. It should be remembered that whether lodge members have children or not does not prevent the organization of a Round Table or Golden Chain or both. Every theosophical lodge should have a children's group under its protection.

Correspondence School Now Open

EARLY IN SEPTEMBER notice was given that the Theosophical Correspondence School would be closed after the first enrollment was completed on October 1. A number of students applied after that date, and it was then announced that, as soon as possible, arrangements would be made to permit anybody to start at any time. This is particularly desirable because new members are constantly joining, and old members are now and then finding the opportunity to take up a systematic study of Theosophy which various circumstances previously prevented.

Mrs. Simons has now opened the School again to enrollment, and all who desire to do so, can now begin precisely where they would have begun by having enrolled prior to October 1. She sends the following:

"After January 1, the correspondence course in elementary Theosophy will be open at any time of the year.

"The student is encouraged to establish regular habits of study and to pursue the lessons weekly as received, but he will be allowed one year from date of enrollment in which to complete the written work for the certificate.

"To minimize clerical work at Headquarters, the first lesson pamphlet will be sent on enrollment, and one of the seven remaining pamphlets on the first day of each of the seven months following. Thus, a person enrolling on January 1 or January 25, would receive Pamphlet 1 at once and Pamphlet 2 would be sent him on February 1, Pamphlet 3 on March 1, etc."

The course covers a period of thirty weeks but, as stated, the student will be allowed a full year for doing the work

necessary to secure a certificate of completion from the school, if that much time is desired. The work of each student is under the personal supervision of one of the teachers. If you are at all interested in preparing yourself to serve at your best, and want the satisfaction of being able to answer correctly and fully any theosophical question put to you, read the advertisement of the School in this issue of THE MESSENGER.

L. W. R.

Adyar Day

From our inspiring visitor of last year, Mr. Fritz Kunz, there comes a reminder of February seventeenth, and because we often plan lodge programs a month in advance, it is published now.

Sydney, Australia, October 8, 1923

The Editor, *The Messenger*,
826 Oakdale Avenue,

Chicago, Illinois, U. S. A.

Dear Sir:

I am writing to ask the hospitality of your columns for an appeal to the American members to celebrate Adyar day once more on February 17th. As you know, our President has approved of the suggestion that this day should be observed in all lodges to celebrate our close connections with the great Centre at our headquarters. It also happens that this day marks the birth into the world beyond of Colonel Olcott (and is thus a fitting companion to White Lotus day) and also the birth into this world of our beloved teacher, Bishop Leadbeater.

Because Adyar is in India, we want the celebration to have a somewhat Indian colouring, and we would be most grateful also if special collections would be made on this day for the Adyar fund. Dr. Ernest Stone, 831 Chapman Building, Broadway at 8th, Los Angeles, treasurer of the Indian Education Committee, will gladly receive sums and remit them to Adyar.

I add a personal note of appeal to the thousands of American members who have so greatly and generously helped us since last Adyar day to make it possible for us to remit thousands of rupees to India in support of the various activities—educational work especially—so dear to the heart of our beloved Chief, Doctor Besant.

Yours most fraternally,

Fritz Kunz.

Adyar Day is just another place in the year's calendar where we can pause to dedicate ourselves again to the one great Cause.

Announcement of Candidacy

Paterson, N. J.

December 17th, 1923.

To the Secretary-Treasurer, T. S., American Section.

Chicago, Illinois.

We the undersigned, being members in good standing, place before the members of the American Section, T. S., the name of Mr. W. L. Rogers as candidate for nomination for the office of National President; and the name of Mr. C. F. Holland as candidate for nomination for the office of Vice-President.

GEO. CARR, F. T. S.

LILLIAN C. A. CARR

JOHN G. SHAW

Our Brothers In Germany

A cable plea is just received—*Brethren in Germany dying unless helped. Send donation to International Emergency Fund Number three Upper Woburn Place, London. Burgess.*

This is received at Headquarters as THE MESSENGER goes to press, and it is inserted so that it will carry its message immediately to every member. There is no time at the moment to formulate any plan, but Dr. C. Schuddemagen, 7124 Coles Ave., Chicago, has gladly consented to receive and forward the gifts of American T. S. members to their German brothers.

Though we sow a thousand seeds of unselfish love and kindness; and but one seed find root in fertile soil, will not the fruit of that one seed re-pay us for those that are cast on barren soil?

(Concluded from page 131)

as obscure. Medical science is still groping in the dark, in this region of Bio-Physics and all their work may be said to be largely empirical. By the help of these rays morbid growths may be caused as well as killed. Cancer and carbuncle may be destroyed as well as formed; but in general these waves may be called destructive to living matter, and we must be grateful to the atmosphere for screening us from them; but the human intelligence must put the whole gamut of waves, whether singly or

in combination, to use for the purposes of man. Already the highest notes of the ethereal gamut, which we call the *gamma* rays of radium are being used in a miraculous manner in man's fight against malignant diseases.

The story of the other end of the gamut, the biggest infra-red, is familiar to all who have heard of Marconi, but of them anon. We may well envy the organists of the future, with such a mighty instrument to play upon for the benefit of mankind.

Youth

THE WORK FOR YOUNG PEOPLE is developing rapidly in our American Section, so much so that our Leaders in other countries have passed pleased comment upon its steady growth. The number of Lodges in our Section that are alive to the great opportunity for service offered through the channels of youth, are becoming daily more numerous, and as a result, new life is flowing through these Lodges.

This new life has only to be witnessed as it may today be seen expressing itself in many of our Lodges, to prove that the Life of the World Teacher is behind all these new ethical and educational movements which have been inspired by Him for the purpose of reaching "His Servers of Tomorrow".

When one realizes the critical age which our civilization has reached, sees the old forms crumbling on all sides, and witnesses the terrible results of human greed, misunderstanding, and selfishness which are being expressed in the misery, hunger and suffering of countless millions today, it is good to turn to the young generation and to catch a little of its universal spirit; the comradeship of youth, which is not limited by mere boundaries of color, race or religion. Fortunate are those, older in years, who have the vision to join the Crusade of Youth. To them the words of the poet are true:

"God's in His Heaven,

All's right with the world!"

To encourage those who are already working with the Young People's Organizations and also to inspire others to take up their work, the following paragraphs from letters received, are quoted:

KING ARTHUR'S ROUND TABLE—DENVER:

This Table has grown to a membership of 36. The meetings are held in the evening and after the work is over, chairs are pushed back, and the young people, teachers and parents have a most happy and informal hour together, with games, charades and dances. The spirit of comradeship between old and young is quite in evidence, and seems to embody the motto chosen by the young people for their table, the word "Joy". This motto, they explained, meant that the older peo-

ple were to find joy in the younger; and the younger were to bring back true joy to their elders.

This group is rehearsing a play to be presented in the holiday season, and have just held a most joyous Hallowe'en festival, all coming in costume, playing appropriate games together; and later donating the proceeds made through their Hallowe'en supper—to the T. S. Lodge-building fund, and the Round Table activities.

ST. PAUL ROUND TABLE

If you could have been present yesterday at our first Round Table meeting you would have been almost as pleased as we were. Miss Ethel Hern has indeed earnestly taken up her work as Leading Knight and gone to considerable expense and much work to make our first meeting a success. After talking matters over with Dr. Boxell and some of the others it was decided to have our first meeting open in order to let the people of St. Paul know more of this new organization. We all helped (and again the doctor played Santa Claus furnishing robes) and all were outfitted with robes, shields, crosses and swords, making the effect much more impressive and beautiful.

Fourteen new members were initiated, and five more want to join later. Allan Boxell was Squire Herald, and memorized his part as did the others. Dr. McLean was elected Honorary Member. We had about seventy-five people present.

Mrs. Boxell worked early and late to get the robes finished. We all feel sure St. Paul Round Table will be a splendid channel through which the blessing of the Masters can be poured out to many outside the T. S.

CLEVELAND ROUND TABLE

One of the leading Knights in Cleveland started the Round Table Order on its way by selling her fur coat (as she has now taken a stand against the wearing of furs) and donating the funds obtained to further the children's work. The example of this knightly act will carry more weight with the young people than any amount of precept and education about our humane relation to the animal kingdom.

Cleveland has now two large Round Tables and a Golden Chain Group for the tiny children.

It is hoped that this beautiful ceremony for the little ones may be demonstrated at our next T. S. Convention.

Mrs. Ethel Casselberry, the Leading Knight of "Willing Service Table" in Reno, Nevada, has obtained permission from the Superintendent of Schools in her city, to go before the public schools and present the message of the Round Table Order and its ideals.

Often we wish to undertake added responsibilities and duties but find our limited time already crowded with activities. The only hint I can give is to be found in the motto which a great man used and which might be adopted as an appropriate New Year's motto for the year which is just opening:

"Stripped for Action."

This can be applied emotionally and mentally, and well as applied to physical activities. Emotionally and mentally we can strip ourselves of all needless baggage which weighs us down, such as worn-out prejudices, misunderstandings, fears, regrets and worries. When we allow the joy of the Master to flood our beings, all these shadows disappear, and the valuable time mis-spent through these false energies, becomes added time for service.

Also, we have been told: "You must distinguish not only the useful from the useless, but the more useful from the less useful." "Try to see what is worth doing and remember that you must not judge by the size of the thing. A small thing

which is directly useful in the Master's work is far better worth doing than a large thing which the whole world would call good."

Here is the key to the treasure store of "Time". The "busy man" has more and more time for service to his fellows, for he learns to drop off, one by one, the non-essentials in his daily life. This matter is a relative one, as we grow, of course; and is one for each individual to decide for himself. None may judge another. It is relative, because what appears essential, and probably is, at one stage of activity, becomes non-essential at another stage of the way.

The following appeared in *The Young Citizen* from the pen of Sir Robert Baden-Powell:

"I always know that when I want a thing done, the busy person is the person who will be most likely to do it for me. So I always go straight to a busy man or woman. Why? Because an idle person will put off doing it till he can find time—which is probably never—but the busy man has no time, so he is used to making it. However many extra jobs he has on hand he will make time to do them, and get them done quickly, for he knows something else will crop up before he has finished."

Let us take for our 1924 motto:

"Stripped for Action"

and the opportunities will arise on all sides and we will take our bit of the world's work upon our shoulders and find Joy therein.

VIDA REED STONE.

International Correspondence

The Theosophical Order of Service was established at Adyar, Madras, S. India, in February, 1908, by Mrs. Besant with the object of bringing the special point of view of Theosophy to bear upon the solution of the problems of the day. For this purpose a special organization became imperative and necessary, the Theosophical Society as such being by its constitution unable to undertake lines of work which might contravene its policy of universality.

The objects of the Order are to put into practice the principles of Universal Brotherhood through an organization of all who love for the service of all who suffer, sub-human as well as human, and to apply the teachings of Theosophy to the solution of problems in all departments of life.

Most of the activities of the Order are directed towards forms of service in preparation for the new age which are left undone by societies which work along similar lines but have a different angle of vision.

The Order also publishes the Magazine "Service" in which appear records of the activities of the various Leagues within the Order; Annual subscription post free three shillings (about 75c). A specimen copy will be sent on application.

Whichever way we turn we see work to be done, problems to be solved. Our plans, hopes, and aspirations are many: but realizing as we do in full the limitations of our organization, we know that these plans depend for their fruition upon

the sympathy and help of you who read this article. Suggestions for work from those who are interested in the building of the new social order are always welcomed by the Secretary. Address—P. A. Fernandez, 30 Church St. (Room 308 Becerra) New York City.

Order of the New Age

There are groups of the Order of the New Age organized in Australia, New Zealand, Java, India, Europe, (including France and Austria) and America. They are variously named in the different countries as, for example, the European Federation of Young Theosophists and The Young Theosophical Workers of America, but nevertheless are members of the Order of the New Age, the applications for all being the same.

We want to have a leader or secretary in every city in America. You are invited now, every young Theosophist (under thirty) to send for an application and become a member. All applications for America are to be sent to the secretary for America (address below) so that she can make a record of the names before sending them on to Dora van Gelder, International Secretary in Australia.

The Berkeley group is a lively one, having given a bazaar which netted them \$200.00. They are considering it for a scholarship fund.

DOROTHY MAXSON, Secretary.

Y. T. W. of America.

501 E. Grand Avenue, E. Lansing, Mich.

T. S. Election Notice

The term of office of all national officers of the American Theosophical Society expires in 1924. Nominations for the offices of National President, National Vice-President and three members of the Board of Directors may be made at any time after January 1, 1924. Below is reprinted three sections of By-Law VI:

SEC. 6. *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-Treasurer 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-Treasurer 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. 13. *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 nominations 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-Treasurer 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-Treasurer 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.

A Book Service

A member who possesses a splendid collection of books wishes them to be put into service. Her own words convey the message best:

"I should like to ask if you would make it known through THE MESSENGER that I have a private library and reading room open to the public where books, pamphlets, leaflets and papers may be studied and read and loaned. Also reference books, etc., located at Hollymont (formerly Krotona) 6207 Primrose Ave., Hollywood, Los Angeles, California."

The writer goes on to list the types of books and subjects covered; occult fiction, books on Star work, Theosophy, psychology; on languages, physiology, health, exercises, and hygiene; and on civil, electrical and mining engineering.

Everyone is welcome to go there and read, study and rest, and also to avail themselves of the opportunity to loan the books.

Here is a real service offered in the way of book distribution. Although the library is in Hollywood, the owner, Mrs. Matilda Cameron, is to be addressed at 401 Edgar Street, Evansville, Indiana. She will be glad to have anyone take advantage of her efforts.

Broadcasting Again

From a member in Barberton, Ohio, Mrs. Earl Mathie, comes a suggestion which, if followed out by a number of radio fans, will bring Theosophy before many people. The idea has been used before, but we are likely to forget how much can be done by remembering these points. She writes:

"The broadcasting station in the Drake Hotel, Chicago, asked all their listeners-in to write them and state just what kind of program was desired—it was in the form of a contest. However, I thought it was an opportunity so I wrote and expressed a desire to hear a theosophic lecture sometimes * * * I think if a great number of our members were to write the big broadcasting stations for this kind of lecture, they would make an effort to have Theosophy 'on the air' sometimes, with no expense to the Society, except the lecturer's time."

Junior Theosophical Society

The Junior Theosophical Fraternity of Hollywood, a study club maintained and governed by young people who are dedicated to the ideals of peace, unity, and cooperation, sent out a cordial invitation to all their friends to join with them in their "Reunion" on December 22. At this meeting they planned to take up collections of clothing, food and toys for the poor children at Christmas time.

Married

On November twenty-fifth one of our National Lecturers, Mr. Alwyn J. Baker, was married to Miss Gayle Hughes, of South Bend, Indiana. The wedding ceremony took place in the Sacramental Church of the Living Christ, in Chicago, the Rt. Rev. Irving S. Cooper officiating.

Mr. Baker has been doing splendid work in the field, and Mrs. Baker is now traveling with him, and proving to be a very able assistant.

What Lodges Are Doing

LOS ANGELES LODGE

On October 21 to 23 Los Angeles Lodge was host to the Third Annual Convention of the Southern California Federation of Lodges. This opened the Lodge activities for the season. The next high-light was the celebration, in fitting fashion, of the Founding of the Society. But, from the secretary's report, it sounds as though all their meetings were full of interest. He says "Mr. C. F. Holland, our president, has been conducting, at the Lodge meeting, a third degree inquisition, which has brought out the state of theosophical efficiency or otherwise, and has been greatly enjoyed by members of all degrees of attainment."

SEATTLE LODGE

Copies of the Seattle Lodge bulletin come regularly to THE MESSENGER and from them can be estimated the good work being done. One of the members, who is a typesetter and compositor, volunteers the printing of the bulletin, "The Seattle Lodge Life Wave," as his gift to the cause. A big bazaar was being planned for December 10-12, but a report of the success attained has not yet come in. The Librarian reports that approximately six hundred books were loaned from the library during one month, the out-of-town loaning averaging twelve a month. The Lodges Round Table meets every Sunday morning at eleven. Mr. W. G. Shepard is giving a series of lectures on "Evolution"—an unquestioned attraction to those who know his ability. And all this leads to the principal item of interest—that the Lodge has again taken the lease for its former headquarters in the Lyon building where it will have ample room to carry on its activities.

HOUSTON LODGE

Houston Lodge always finds some new way to spread Theosophy. Last spring it was "The Conquest of the Senses," a spectacular drama written by Laura Slavens Wood and given in the City Auditorium. Now the Lodge is putting on a series of monthly lectures in the Rice Hotel ball room and from the newspaper clippings the experiment is so far very successful. Mrs. Wood gave one of the early fall lectures on individualism and self-determination as being at the root of the present unrest; and Lawrence H. Daingerfield, meteorologist in charge of the Texas section of the weather bureau, lectured in November on "Is Mars Inhabited?" a subject that offered an opportunity for much of the scientific aspect of Theosophy.

Then, too, Mrs. Wood and Mrs. H. L. Robertson have been appointed by the Board of Education of Houston to outline plans for perpetuating the annual observance of "Education Week."

Western Division, O. S. E.

Mrs. Alma Kunz Gulick announces that the office of the Western Divisional Secretary of the Order of the Star in the East has been removed to 4011 Eliot Street, Long Beach, California.

During the week of November 18-24, the public, private and parochial schools, together with Rice Institute, cooperated in the first observance of such a week, the Y. W. C. A., Y. M. C. A., newspapers and libraries helping. Two active Theosophists working with such a movement will surely make for good.

Houston Lodge has purchased a \$10,000 piece of property for their new headquarters, and are working hard to finish raising the required money.

KANSAS CITY LODGE

If you believe in signs, take a suggestion from the Kansas City Lodge, which has invested in a black velvet easel sign, with which are used white celluloid letters. This answers the need for any large attractive sign at the front entrance—for public lectures, lodge dinners, or any special attraction.

This Lodge has instituted a Wednesday evening penny fund to make up the monthly gift to the National Publicity work. A small basket is placed on the table, and the members are so trained that they never forget their small offering for spreading Theosophy in this way.

BIRMINGHAM LODGE

The Birmingham Lodge is enthusiastic over the success of their presentation of the Krotona Service. Two members, Mr. and Mrs. George Bridges, artists, furnished the setting. There is a painted window, bearing the Star, which, when lighted from the rear, appears as stained glass. The stage is hung with a deep blue circular curtain, having the stained glass window effect in the center rear. Before this is the large carved chair for the Brother of Wisdom. On each side of the window stand two Gothic floor lamps.

The Birmingham members are so enthusiastic about the good effect of the Krotona Service that they are eager to help other Lodges, even offering to rent the necessary equipment—such as five costumes for men, eight for women, two for thurifers, censors, and so forth.

If any lodge wants to take advantage of this assistance, the Secretary, Mrs. Orlene Barnett Moore, will be glad to receive the inquiry. Her address is 1509 Milner Crescent, Birmingham, Alabama.

POMONA LODGE

From the opening of its activities this fall to the end of November, Pomona Lodge had weekly public lectures, given by National Vice-President C. F. Holland. These have been well attended and successful. For December Mrs. Virginia Baverstock was scheduled. For the first time in its history, Pomona Lodge has rented and furnished its own lodge room. There is a meeting for members only every Wednesday evening.

Deaths

Dr. Alexander Hermance, Genesee Lodge.

Mrs. Francesca Mardeniea, Seattle Lodge.

Dr. James C. Mitchell, Louisville Lodge.

Mr. L. W. Herring, Hermes—Philadelphia Lodge.

Book Reviews

Theosophy in Outline, by F. Milton Willis; published by Haldeman-Julius Company. Girard, Kansas; (paper, 96 pp., price 5c.)

Theosophy for five cents!

The pioneer in five cent literature, Haldeman-Julius Company, of Girard, Kansas, has published as its Pocket Series No. 477 a manuscript from the pen of our well-known theosophical writer, Mr. F. Milton Willis. It takes its place in the book stalls with the classics of all ages, and who shall measure the far reach of its good effect?

It goes without saying that Theosophy in Outline is well written. The remarkable feature, in which all Theosophists will rejoice, is that the Haldeman-Julius Company, who have made the best literature so easily obtainable, have considered it quite worth their while to include a theosophical outline in their vast output which numbers into the millions.

The author has been careful, in writing the preface and in the bibliography appended, to guide the reader away from the unsafe literature, referring him to our own well tested sources of information on occult teachings. The content of the little book is a concise statement of the main teachings of Theosophy as Science; Theosophy as Morality-Art; Theosophy as Philosophy, and Theosophy as Religion, much after the style of Dr. Besant's book, Theosophy, which appears in the Peoples' Series.

Sketches of Great Truths, by Wayfarer; published by the Theosophical Publishing House, Adyar. (Boards, 170 pp., price \$1.25, through The Theosophical Press).

The Wayfarer writes Theosophy for the casual reader of *New India*. *Sketches of Great Truths* is a collection of such essays and makes a book easily placed before the stranger to our philosophy. It will lead him on to those deeper studies which will help solve the riddle of life.

The "Foreword" is by Dr. Annie Besant, and a glance at the chapter headings gives a comprehensive idea of what we may find if we read:

Practical Theosophy; God's Plan; The Law of Rebirth; Action and Reaction; Attitude to all Religions; Steps on the Pathway; Some Effects of Theosophy; Brotherhood; Internationalism; Beginnings; Constitution of Man; Our Purpose in Life; Death; Self-Dedication; The Light it Brings.

The last chapter—The Light it Brings—is worth the price of the book to anyone, old student or new. Those who have known Theosophy over a long period of years may sometimes forget how priceless a treasure is that knowledge. They may so take for granted the existence of this treasure-house of wisdom that they neglect the effort to lighten the burden of the rest of humanity by spreading its teachings. "In sorrow Theosophy has brought to me the balm of hope and taken away the cruel sense of injustice; in joy it has made me feel an extended joy in sharing it with you; in pain it has pointed the finger to suffering humanity and has made me feel ecstasy in the knowledge that through my pain I am being moulded so that I may one day be able to share the pain of others; in weariness it has given me

renewed life pointing out that weariness is of the body, the Spirit can never tire. Above all, it gives me that joy in the sense of belonging to God and God belonging to me and in me, and I belonging to all mankind, part of them and they part of me, a true brotherhood, so close that nothing can really permanently divide, and a Love that is unspeakable overshadowing all."

Sketches of Great Truths adds appreciably to the wealth of our literature. A. W.

Welfare Meditation

"Thought has to precede action, and wise action will follow wise thought."

Such is the idea upon which The Welfare Meditation Union is founded. The Joint Secretaries of the Union are Miss A. Christiana Duckworth and Mr. Walter Dimpleby, at 29, Caven Road, Reading, England.

"The Union asks for the help and co-operation of all thinking people irrespective of class, creed or race, with the object of charging the mental atmosphere with thoughts of peace and good will, thus influencing for good the massed thought of the world.

"It should be the daily privilege—it need occupy but a few moments—of every person of goodwill, to contribute to the general reservoir of good thought morning and evening, by quietly using the power of mind and brain to broadcast into the thought atmosphere, a strong, clear desire for wisdom and peace in the conduct of all human affairs."

The Union, from private funds, has printed little Thought Slips, issued every few months, or when any great question affecting the welfare of humanity is prominent. But, the promoters point out, the potency of welfare meditation depends ultimately on the constant impregnation of the thought-world by a steady, continuous use of a Welfare thought.

Your Vote

REMEMBER: In order to be nominated for President or for Vice-President of the American Section, T. S., a candidate must receive a number of votes equal to ten per cent of the total number of members of the Section, based upon the Secretary-Treasurer's report as to the membership at the preceding annual meeting.

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, and no further election is held. 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.

If, however, no candidate for either office receives the required percentage of votes cast, then the election must proceed as provided in the By-Laws.

Cast your vote! It is your privilege to help place in nomination the name of your choice. And your nominating ballot must be in the Section office before 10 p. m., March 10.

Instructions

For Members' Use of Nominating Ballot

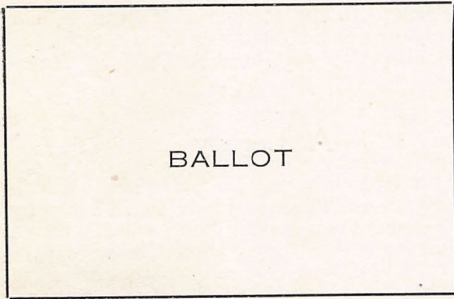
Mark ballot indicating your choice for each of the offices for which nominations are being received.

Place marked ballot *alone* in a small envelope, seal, and mark plainly on the outside, "Ballot"

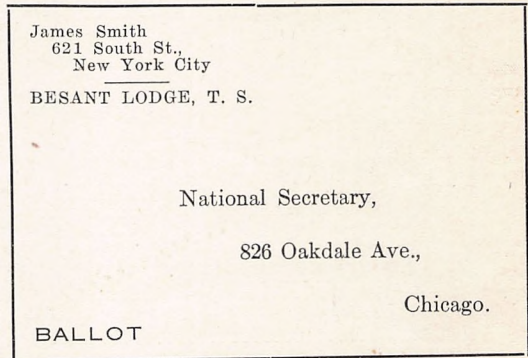
Enclose this sealed envelope in a larger envelope, also marked "Ballot" and bearing (in upper left corner) your name, with name of your Lodge; or "Section Member" if you are a Section member.

Address this outer envelope and mail to the National Secretary-Treasurer, 826 Oakdale Ave., Chicago, so that it reaches her before 10 p. m. on March 10.

SMALL ENVELOPE



LARGE ENVELOPE



SEAL BOTH ENVELOPES

Your careful observance of these instructions insures both the secrecy of your ballot and its effectiveness.

Inactive members are not entitled to vote.

Read carefully excerpt from By-laws (printed elsewhere in this MESSENGER) covering nomination and election of officers.

(Cut Off Here)

Official Nominating Ballot

January-February, 1924

for

National President and Vice-President, American Section, T. S.

For National President, American Section, T. S., I nominate

.....

For National Vice-President, American Section, T. S., I nominate

.....

(For additional copies of ballot, write to the National Secretary-Treasurer, 826 Oakdale Ave., Chicago.)

Publicity Donations

November, 1923

Charles J. Leisio	\$ 2.00
Besant Lodge, Seattle	4.34
Dan A. Hulick	1.00
Chicago Lodge	9.10
Syracuse Lodge	2.00
Lansing Lodge	3.00
S. S. P. W., Atlanta	1.00
Crescent Bay Lodge	2.50
Elizabeth Holland75
Glendive Lodge	2.00
Wallace Lodge	3.00
Service Lodge	1.00
Ivar Hoaglund	5.00
Gulfport Lodge	1.80
Buffalo Lodge	2.50
St. Anna Lodge	2.00
Omaha Lodge	3.00
New York Lodge	5.00
Louisville Lodge	4.25
Mrs. Ocey Jordan	2.00
Ames Lodge	3.70
Aberdeen Lodge	2.50
Annie Besant Lodge, Cleveland	2.95
Oakland Lodge	2.50
Mrs. Minna Fish	1.00
St. Paul Lodge	5.00
Brotherhood Lodge, Detroit	1.55
Brooklyn Lodge	1.18
S. S. P. W., Atlanta	1.50
Helen S. Duntun	1.00
A Friend, interest on bond	4.00
Oklahoma City Lodge	4.00
T. D. Dawkins	1.00
Service Lodge	1.00
Grand Rapids Lodge	1.00
Total	\$91.12

By Wireless

While in Kansas City, November seventh, Mr. Max Wardall broadcasted his lecture "Mind Radio" through Station WDAF. The reports from listeners told of how distinctly he was heard and how exceedingly interesting was his lecture. One of the letters was from a listener in Grand Rapids, Michigan—a lecture in Missouri heard in Michigan!

New Territory Fund

November 15 to December 15

Mrs. Clara M. Severence	\$ 5.00
Mrs. Geo. H. Hess, Jr.	10.00
Mrs. Jessie H. Thompson	4.00
Arthur M. Coon	5.00
Geo. N. Ragan	6.00
T. D. Dawkins	5.00
Grand Rapids Lodge	1.00
Jessie Thompson Bate	2.00
F. R. Freeman	5.00
Mrs. Cora Moores	25.00
Glendive Lodge	2.00
Total	\$70.00

The above amounts are payments on pledges made at convention time, and do not include any of the donations received on the New Territory and Advertising Fund recently started.

AN ERROR: In the December MESSENGER The New Territory Fund donations from October 15 to November 15th were headed "Publicity Donations".

A Legacy

* Do you feel that you have profited through the teachings of Theosophy? Have Theosophy in mind, then, when making your will. A clause providing for such a legacy should be worded:

I give, devise, and bequeath to the American Section of the Theosophical Society, a corporation, with its principal place of business in the city of Chicago, State of Illinois, the sum of dollars (\$.....) (or the following described property).

Analogy is the guiding law in nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries.

H. P. BLAVATSKY.

KNOW THEOSOPHY BETTER

Theosophical Correspondence School

Established and Conducted by

The American Theosophical Society

— TUITION:—Term of 30 Weeks, \$10.00. Arrangements have been made so that in the future instruction can begin at any time.

Principal: Mrs. Emogene S. Simons

Specialist in the New York Education Department

Address

The Theosophical Correspondence School

826 OAKDALE AVENUE

CHICAGO

The Coming!

Are you interested in the Coming of the Great World-Teacher? Would you like to keep in touch with an Order that was founded to prepare for His Coming?

The Order of the Star in the East was organized for that purpose. Mr. Krishnamurti has reorganized the Order in the United States. Self-preparation Groups are being formed. Its membership is open to those who are in earnest.

If interested write to one of the following Divisional Secretaries for information and literature:

Mrs. B. K. Povelsen, 1657 31st Street, N. W., Washington, D. C., for the states of Alabama, Connecticut, Delaware, District of Columbia, Florida, Georgia, Kentucky, Maine, Maryland, Massachusetts, Mississippi, New Hampshire, New Jersey, New York, North Carolina, Pennsylvania, Rhode Island, South Carolina, Tennessee, Vermont, Virginia, West Virginia.

Mr. H. J. Budd, 212 West Austin Ave., Chicago, for the states of Arkansas, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, Oklahoma, South Dakota, Texas, Wisconsin.

Mrs. Alma Kunz Gulick, 4011 Eliot St., Long Beach, Calif., for the states of Arizona, California, Colorado, Idaho, Montana, New Mexico, Nevada, Oregon, Washington, Wyoming and Hawaii.

?

DO YOU REALIZE

?

That a Book is a Private Teacher Waiting To Instruct You**Man: Whence, How and Whither****By Dr. Annie Besant and C. W. Leadbeater**

Gives the history of humanity from the beginning of evolution to and beyond the present day. Non-theosophical books usually consider only the form side of evolution, neglecting the parallel process—the evolution of life. This work is complete. It should be on the shelf of every Public Library. New T. P. or thin paper Indian Edition.....\$5.00

**INCIDENTS IN THE LIFE OF
MADAME BLAVATSKY****By A. P. SINNETT**

An imperfect biography but an exceedingly interesting account of the childhood, marriage and travel of the great Founder of the Theosophical Society. Cloth \$1.25

STORY OF THE GREAT WAR**By ANNIE BESANT**

A summary of the Mahabharata, the great Indian epic. Boards \$.75

EVOLUTION OF CHARACTER**By SARAH CORBETT**

The development of character is the object of human life. This is a scholarly treatment of the subject. Cloth \$1.00

**SUPERHUMAN MEN IN RELIGION
AND IN HISTORY****By DR. ANNIE BESANT**

Contents: Manifestations of Superhuman Beings in our World; Saviours; The Christ in Man; Restoration of the Mysteries, etc. Cloth \$1.00

DREAMS AND PREMONITIONS**By L. W. ROGERS**

A collection of remarkable dreams. -As fascinating as a novel to read. Cloth \$1.25

BLAVATSKY QUOTATION BOOK

An extract for each day of the year carefully selected from all of H. P. B.'s writings. Paper \$.60
Cloth \$1.00

**THEOSOPHY AND MODERN
THOUGHT****By C. JINARAJADASA**

Sixteen diagrams accompany the chapter on Heredity; History in the Light of Reincarnation; and two other chapters. \$1.00

OCCULT CHEMISTRY**By ANNIE BESANT and C. W. LEADBEATER**

Clairvoyant investigations and observations on the chemical elements. Cloth \$4.00

PRAYER AS A SCIENCE**By J. W. WYBERGH**

Many inspiring thoughts Paper \$0.35

Order of the Round Table Emblem Jewelry and Stationery

Pin, sterling silver, enameled in blue, with safety catch.....\$1.00
Lavalliere, sterling silver, enameled in blue 1.00
Fifteen-inch sterling silver chain for lavalliere..... 1.50
Stationery, size 6½x5½ folded, with name and motto of the Order printed in two colors on Triton Bond paper. Per box of 50 sheets with envelopes printed to match\$1.00
Correspondence cards and envelopes, Per box of 50\$0.50

The Theosophical Press**826 OAKDALE
AVENUE****Chicago**