

DR A ROBERTSON
765 E 19TH ST NO
PORTLAND ORE

The MESSENGER

OFFICIAL ORGAN OF THE AMERICAN
THEOSOPHICAL SOCIETY

VOL. XI.

FEBRUARY, 1924

No. 9.

Great Teachers Often Storm-Centers

F. MILTON WILLIS

LET US RECALL that strange passage in the New Testament in which the Christ is made to say: "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am to set a man at variance against his father and a daughter against her mother and a daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." It is incredible that the Lord of Love and Compassion should have spoken such words as these; they are probably a priestly interpolation; but even so, they express a fact applicable to each Great Teacher who comes to infuse into the materialism of His time what it is capable of receiving of the Sacred Science.

When a Divine Teacher comes forth into the world to give an impetus to the evolution of the people among whom He appears and those connected with them, the knowledge that He brings and imparts, increases the responsibility of His hearers. They learn what is truly right, and when in their lack of control they act not accordingly, they suffer the pain of remorse; some fall into despair and go lower and lower, apparently injured by the very loftiness of the teachings received, and their actions

operate perhaps to drag others down or at least to prevent them from rising. Further than this, it is knowledge which causes error to be sin, whose penalty, in the shape of distressing reaction, is heavier than the penalty for error. Any knowledge thus has its serious side, and the teaching of divine truths, it will be perceived, is no pastime of a summer day.

Also, some who understandingly receive the new truths run counter to friends and relatives in the matter of courses of action, causing friction and discord; and some run counter to others in the matter of opinions expressed, and thus unwittingly stir up strife. He who knows the truth and is honest and determined enough to act it, is almost inevitably drawn into opposition to numbers of those with whom he is associated in the affairs of life. It is this thought of acting according to one's light—according to the truth one has learned, the wisdom one has attained—that is probably intimated in the words imputed to the Master: "He that loveth father or mother more than me, is not worthy of me." In other words, he who feels that the love for even father or mother should be considered higher than the love for and adherence to

the manifest truth, is not worthy to become a sharer in that truth; for it is by loving the truth and seeking to attain it, that he is, in time, to assist in leading not only those souls now incarnated as his father and mother, but the whole world, into the way of it.

Another way in which the truth brings discord is that in which he who receives and in part understands it, is puffed up in his own esteem and inflicts his opinions upon others in an unbridled and intemperate manner.

Another way is that in which one who has been able to apprehend a limited amount of the truth, proceeds to criticise anything and everything, making his little share of the truth a criterion by which to judge others, thereby, though perhaps unintentionally, causing ill-feeling and discord wherever he may go.

Another way is that in which the truth, coming to one devotedly attached to some belief at variance with it, by its very reasonableness destroys at least a portion of that belief. This is like taking the ground from beneath the feet of the devotee. Though he flee elsewhere, nothing can ever seem stable again until he has embraced the truth in its entirety, or until, perhaps, in desperation, he sinks his terrible doubts in degrading excesses.

Still another way is that in which the truth runs counter to vested authorities, such as the dignitaries and lesser lights of churches, whose comfort and material well-being depend upon the continuance of things as they are.

In these several ways, and perhaps there are others, the Divine Teacher brings, as it were, weapons that injure. His very presence seems to provoke the evil natures within reach to oppose Him, and there is

likely to be open strife. A full incarnation of God, an incarnation for but part of a life, an overshadowing by the Divine Being, or even a teaching-pupil of a Master of Wisdom, to a greater or less extent disturbs the equilibrium of society. For this reason, perhaps—that is, that the teaching of spiritual truths might proceed without rousing elements of discord in the unprepared, those who have not yet awakened the spiritual side of their natures—have there been mystery schools in all ages of the world, in all of which the participants have been bound by most solemn vows to keep silent as to what has been learned therein. In such a school in the southern Judean desert and later in Egypt, did Jesus, we understand, prepare himself for that wonderful “baptism” at which he rendered up his pure and gracious body for its three-year occupation by his Master, the Christ, who at the end of that time was forced to quit it, due to the fatal violence of a mob, yet who for fifty years thereafter is said to have personally—presumably in the materialized body—taught His disciples in such a school or community in a “retired spot on the outskirts of Judea.” In such a school was Plato taught the higher spiritual truths, and knowing as we do the restrictions placed upon divulging such truths in those days, we wonder at the thinness of the veils with which he seeks to hide from the profane the truths he could only have learned in the mysteries.

Despite the discord, “the Wisdom” is justified of her children. Each of “those who know” very truly brings peace, charity, good-will, wisdom, love, and power-for-good, to those who are ready to understand. The disharmony is but temporary; the souls that are active agents in it are but learning lessons, and the time will come when they too will know.

When Theosophy is made purely a subject of study, or applied only to inner, personal development, slowly its vitality disappears. Theosophy proves itself as the sole truth in existence only as you apply it, not only to your inner life, but also to the outer world of circumstance. The larger the number of people to whom you give Theosophy, the greater becomes the power of Theosophy in your life. My own way of looking at Theosophy is one way; the rich man's way is another way; but a third way of understanding Theosophy is from the standpoint of the poor man. Only when each of us knows a little of how Theosophy appeals to all types, shall we know the full power of Theosophy in our life. —*From C. Jinarajadasa's Address to the Swedish Section.*

Adyar Day

Its Significance---Its Commemoration

Los Angeles, California.

January 11, 1924.

To Members of the Theosophical Society:

February Seventeen is Adyar Day. This day was suggested by Madame Manziarly because it marks certain important events in our Society's history—the passing of Col. Olcott to the Higher Life and the birth of Charles W. Leadbeater. Last year was held at Krotona the first Adyar Day celebration in America. It was launched by Madame Manziarly, Mr. Krishnamurti, Mr. Nityananda, Bishop Cooper and Mr. Warrington.

The Adyar Committee is informed that many of the Lodges throughout the Section are preparing special programs and exercises for this day, and we wish to urge upon all Lodges the importance of this idea. The program for such an occasion might consist of a short address on some such subject as: "Adyar"; "What we owe Adyar," "Our Debt to India," "Dr. Besant and her Work," etc., followed or preceded by musical program or devotional exercises. Not only is this an opportunity to join with other Lodges in every country in turning our grateful thoughts to Adyar and those

who have made possible our beloved Society and who have brought the Ancient Wisdom within our reach, but it gives an opportunity also for us to express our gratitude in a practical way—we can offer to Dr. Besant gifts on this day which will materially lighten the financial burden she bears, and help her in a measure, to realize the ideals for which she gives her life and all her spiritual and temporal resources.

It is our hope that our Section may assemble in its several Lodge centers in commemoration of Adyar day and bring generous donations of money.

A line-etched copy of Mr. Krishnamurti's penned letter, written for Adyar Day will be mailed to all who send in contributions.

MAY S. ROGERS

MARIE POUTZ

MARY WARRINGTON

ALMA KUNZ GULICK

ERNEST STONE, Sec.-Treas.

(Adyar Committee)

N. B. Kindly make checks and money orders payable to U. S. Adyar Committee.

Address: 832 Chapman Building, Los Angeles, California.

Mr. Krishnamurti's Letter

Ojai, California.

January 7th, 1924.

Dear Fellow-members:

It is essential for the individual member and for the Society that Adyar, as a great spiritual centre, should be maintained, worthy and dignified. The importance of this is so obvious that few can doubt it. Adyar is and always has been, a spiritual oasis to which the weary traveler looks for comfort and repose. Though it may not be the privilege of each member, in the Society to go there from the world of wilderness, yet the mere existence of such a centre gives hope and encouragement.

I have visited many a wonderful land

and seen many a famous sight but there is none to equal the extraordinary, intangible something of our Adyar. There is an atmosphere there that does not exist in many a church and temple and there is a Presence there that we expect to perceive in a sacred shrine. One can become either a god or a pitiful sinner at Adyar. It is a wonderful spot and it must be maintained as though it were a holy temple.

Adyar Day exists to remind the members of the glorious place and to urge them to do their best to make Adyar a worthy and dignified shrine for the Masters.

Yours cordially,

J. KRISHNAMURTI.

Love the Art, poor as it may be, which thou has learned, and be content with it; making thyself neither the tyrant nor the slave of any man. —MARCUS AURELIUS



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.

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

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Straight Theosophy

THAT IS AN EXPRESSION that we have heard frequently but it seems that it means different things to different people. A few weeks ago, in a Pacific Coast Lodge, it was used in a way that showed that the speaker's idea was that teaching "straight Theosophy" means giving one's attention wholly to theosophical teaching, to the exclusion of all other things, such, for example, as the Order of the Star in the East or Co-Masonry. That is not, however, the usual definition. As the term has been used in the past two or three years in this country it has an entirely different significance. An examination of the files of THE MESSENGER will show that it has been employed in these columns in questioning the wisdom of admitting to the lodge platform non-members of the Society who have some pseudo-occult theory to air or some alleged "deeper" Theosophy to disclose. Occasionally rather startling information comes to Headquarters from the members of some lodge that has given the use of its platform to somebody who promised wonderful things, but only succeeded in delivering a fantastic discourse which convinced the public that Theosophy is as absurd and devoid of common sense as the religion of some native tribe in African

jungles. Such unfortunate experiences have led to repeated counsel of caution in THE MESSENGER and in that connection the importance of teaching "straight Theosophy" has been emphasized. The phrase has been employed, if I remember aright, to distinguish the theosophical teaching of such generally accepted authors as Madame Blavatsky, Dr. Besant, Bishop Leadbeater, Mr. Krishnamurti, Mr. Jinarajadasa, Mr. Arundale, etc., from the occult speculations and personal hobbies of lecturers who rely upon startling statements and extravagant claims to fill the hall, and who appear to know very little, and care less, about Theosophy. So far as I know the expression "straight Theosophy" has never been employed to intimate that members should never turn attention to other things. Obviously, the more we understand of other worthwhile philosophies the better, but in giving our own to the world it should be Theosophy with no admixture.

Most Valuable Work

VARIOUS KINDS OF WORK are going on about us so quietly that they attract but little attention. Nevertheless the results are exceedingly important. There are many kinds of theosophical work but it is not easy to imagine any that is more useful to the world than placing theosophical literature in the public libraries, and this is being done on a much larger scale than those unacquainted with the matter suspect. One of our benevolent members on the Pacific Coast has financed such an enterprise for several years and libraries from the Pacific to the Atlantic are her beneficiaries. Another member, who has expert knowledge of libraries and knows how to place books where they will count for the most, does that necessary part of the work. During the Summer and Autumn of 1923 he placed the gifts of the donor in more than one hundred public libraries!

Think what that means. Most of these libraries either had but one or two theosophical books or none at all. Now the citizens of those cities have access to theosophical literature that makes a fairly complete presentation of the philosophy. The work of placing the books is done with the utmost care. Otherwise nothing would come of this particular theosophical phil-

anthropy. Only when certain conditions exist is the donation made. Sometimes a library board is narrow and will discriminate against the books. Sometimes a librarian is hostile to Theosophy. If books were donated in such cases they would be stowed away—buried where nobody would ever see them. Only when the conditions are such that it is certain that the books will go on the shelves where they can be seen and examined, is the gift bestowed. As the thing works out in practice about one third of the libraries visited are rejected and about two-thirds are supplied.

One interesting and valuable feature of the work is the introduction of Theosophy to the librarians who are sufficiently enterprising to really desire to become well acquainted with every line of literature extant. A few of them not only write acknowledgment to the donor of the books but also write a letter of gratitude to the travelling member who placed them. One of these letters reads as follows:

"I wish to thank you for the package of books which you so kindly send and which arrived safely. I have read one and am much interested in the second. I hope to read them all and we will see that they are noted in the card catalog, as you desire."

At a recent Convention of librarians the President of the Association said in his speech that "the building is important, the book supply is important, but the librarian is 75 per cent of the importance of the whole place." It is undoubtedly true that librarians have enormous influence with readers and that it means much to have their good will. This work by the two members referred to—the one giving and the other placing theosophical books—has been going on steadily for some years and its importance in spreading Theosophy throughout the country can hardly be overestimated. Nineteen years ago a little group of Theosophists with whom I had the good fortune to be associated placed a number of theosophical books in each of several small cities in southern California. Recently one of that group went over the ground again and found the books on the shelves, thumbed and scarred, many of them rebound, but all still on duty, carrying their message of light and hope to all who sought them.

The Church Controversy

A BATTLE ROYAL IS ON in the various churches between the "fundamentalists" and the "modernists." The storm center is in New York with a fairly good second in far away Texas. The Episcopal Church is chiefly concerned but the row is by no means limited to it. Broadly speaking the "fundamentalists" take the Bible literally while the "modernists" insist upon at least an occasional grain of salt. The chief point of controversy seems to be on whether Jesus was really born of a virgin and whether He literally experienced resurrection of the *physical body*! Of course the whole subject of miraculous creation vs. evolutionary creation is raised and the strength of this modern revival of the spirit of the dark ages may be measured by the fact that the opponents of the evolutionary hypothesis actually almost succeeded in enacting a law in a southern state to prohibit the teaching of evolution in public schools!

One needs to pinch one's self to be quite sure that he is not dreaming, but is really awake and living in the twentieth century. To the Theosophist a serious discussion of such a subject among educated people is all but unbelievable and recalls the famous and furious dispute of more ancient times on the absorbing question of how many angels could dance on the point of a needle! Nobody then succeeded in convincing anybody else of the soundness and importance of his views and a similar fate will no doubt overtake all parties to the present dispute. The latest defiant declaration comes from a prominent Chicago clergyman who vociferates that despite all the alleged scientific facts he is "undisturbed in faith." Quite so. Colonel Ingersoll once remarked that some people could not only easily believe that the whale swallowed Jonah, but seemed to be sorry that the story had not been that Jonah swallowed the whale so that they could prove their wealth of faith by believing that also!

One ardently wishes that all the "fundamentalists" might read Dr. Besant's *Esooteric Christianity* and get a new viewpoint; but could they? People who would by law gag Truth and make Science a criminal are not likely to accept any new viewpoints in this incarnation. The intolerance that persecuted Galileo and threatened Copernicus and burned Bruno, is not dead. It is merely impotent.

Education at Home

NOTHING IN THE WORLD'S progress in civilization is more remarkable than the advance in the educational facilities which characterizes the past century in the United States. Every schoolboy is familiar with the story of Lincoln's early efforts at self education—of how he used to study by the light of pine knots. Nowadays educational instruction is carried to thousands of homes by mail and in every city may be found many successful men and women whose technical education for the special positions they are filling was obtained in some correspondence school. Even many lawyers at the bar with a lucrative practice have had no other training than they received by mail.

It is no more difficult to teach Theosophy by correspondence than to teach other things and one's theosophical education by mail can be thorough. The Society's Correspondence School is now open to entry at any time. Have you enrolled or are you one of the fortunate ones who have nothing more to learn in elementary Theosophy?

Permanent Headquarters.

TO THIS OFFICE are coming expressions about future Headquarters and some helpful suggestions have drifted in. Careful notes are being made of all ideas submitted, and we cannot have too many.

A frequent inquiry is "When can we build?" In a matter of such importance we should make haste slowly. There should be much discussion of the subject in its various aspects. There are many things to be carefully calculated. The most advantageous location, all things considered, is by no means all we have to think about. There is the question, not merely of the best site for us, but also that of the best part of the city—urban, intermediate or suburban. The building itself requires a lot of thinking and planning. Then the plan by which we shall proceed to finance it requires careful consideration. Under the pressure of an immediate need the new part of our present building was rushed up, and financed afterward. That was fairly simple because it was a matter of only a few thousand dollars; but in a permanent building we have a very different problem. There are various ways to solve it. How shall we proceed?

One point is very clear, I think: *it must be a plan that does not take from the local lodges the strength that should go into their upbuilding.* The success of a Society like our's lies in the vitality of its local centers. If these are strong everything else follows. If they are weak no national center can prevent their disintegration and failure. The erection of a Headquarters building must not, therefore, become any sort of a burden to the lodges.

If our Headquarters building is carefully planned and wisely located it can be made to pretty much *pay for itself.* But that means that the financial plan must be very fully worked out in advance. Nothing is more likely to be disastrous than plunging into the enterprise first and then struggling through years of effort to meet financial necessities. It is far better to take a year or two to work the problem over again and again, exchange ideas about it, discuss it from every point of view and then, after all the financial weaknesses and business falacies have been eliminated, go ahead with confidence.

What suggestion can you offer? Do you favor an office building in a city location, an apartment building at an intermediate point, a purely "for ourselves," non-income suburban building, or something else entirely different, and what is your idea about financing it? I shall be much pleased to hear from many members.

Our Library

SOME MUCH APPRECIATED GIFTS of books are coming to Headquarters for the library. Dr. E. G. Henry has sent from Cortland, N. Y., two large boxes containing bound volumes of *Lucifer*, *The Theosophical Review*, *The Theosophist* and various theosophical books. Mrs. Helen S. Johnston of Buffalo Lodge has sent several volumes including some that are now out of print. Miss Mary E. Montz of Louisville, has sent several volumes and a lady whose name is not at the moment available has sent in the *Century Dictionary* in ten fine volumes. These things are not mentioned merely by way of acknowledgment but also with the hope that it may carry a useful suggestion to others. Some of us who do not care to accumulate anything have long made it a practice to read a book and then pass it on to the Section Library.

That gives many others the opportunity to read it while it incidentally saves us the trouble of taking care of it!

Modest Contributors

Thanks are due many contributors to the "New Territory and Advertising Fund." Some of the contributions are large and

some are small and there is good reason to believe that the small ones represent just as much of a sacrifice as the large ones. It is customary to publish the names of donors but a large number, indeed the majority, of contributions sent in are accompanied by the request that the name of the donor shall not be published.

L. W. R.

Theosophy in South America*

HILDA WOOD

WE HAVE JUST COME BACK from a long tour in South America during which we travelled 21,000 miles and visited the majority of the Theosophical Lodges in that great continent. North America has in South America a sister of whom she ought to be proud. The country is most rich in all kinds of natural wealth, and when in the future it is more opened up, it will have a popularity not yet dreamed of, I have no doubt. Take for example the city of Rio. Even now I think it is not sufficiently realized what a fine city Rio-de-Janeiro is. Rio, the Capital of Brazil, is one of the largest cities in South America, having a population of about one million and a half. It is also one of the loveliest and cleanest cities in the world, and added to this is a climate that is as perfect as can be found on earth. The vegetation includes all kinds of tropical and semi-tropical plants. On the slopes of the hills surrounding the city the graceful forms of the palm trees can be seen silhouetted against the sky. The mango and abaka trees grow in the gardens, and the brightly colored tropical flowers can be seen clambering over the walls and stones in a profusion that can only be found in such a climate. The Bay of Rio-de-Janeiro is the most beautiful in the world, and a fairy picture. The weird mountains, some 1,200 feet high, rise precipitously from the ocean like strange fingers pointing to heaven. The Pon d'Assucar or Sugar Loaf mountain, is one of these giants and guards the entrance to the harbor. The sharks sport below in the blue, blue water; the very air has a wonderful blue haze, while the city is spread out white and glistening at the water's edge. Its wonderful avenues, miles and miles long, encircle the waters of the bay and garland them with a string of pearly lights at night.

In the main Avenue of the city the side walk is paved in a pattern of mosaic work, trees line the middle of the wide street as well as the sides, and the stores are gay with all kinds of tempting articles.

Along these streets saunters the graceful South American. There is none so graceful as he, and his fine black eyes would melt a heart of stone.

He does the most trivial movements with consummate grace, as for example taking off his hat, and when it comes to dancing! They have all the astral passion that goes with such temperaments, so their orchestral music has a fire and expression hard to beat, and even the music in the movies, which is played out in the street to tempt the people into the house, has a quality which is lacking in other places. To feel life is what they want and so racing, gambling and such excitement is very common. There are horse races every Sunday in all towns of any size in the whole of South America, and roulette tables and lottery tickets are everywhere. Even the Government sells lottery tickets. And along with all this is a strong devotional spirit together with a psychic tendency. Spiritualist Societies are very strong all over the continent and many of our members have come by that way into our Society.

We have a strong center in Rio of four or five Lodges and we were kept very busy with members meetings and public lectures. Some of the members are doing fine work in one of the jails. The jail is the finest one I have ever seen. In it there were some hundreds of men all doing long sentences for murder and violent deeds. There is no capital punishment in Brazil. But a nicer lot of men than those in that jail would be hard to find. Now that sounds strange but it is true. I could not believe my ears when I was told that the gentleman who had shown us round was in there for killing a woman. I believe on account of their psychic tendencies many do not know what they do. On arrival we found the men walking and playing in the grounds and two or three of the prisoners welcomed us. We visited their workshops in which the principal products are inlaid wood work and boots. They have also a motor repair shop. Then we saw the kitchen where some men were busy making the evening meal and were just going upstairs to the cells when one of the prisoners ran up to us with some coffee and we stopped to chat awhile. The comradeship between him, and indeed all the prisoners, and the head of the jail was perfect. All

* Mr. and Mrs. Ernest Wood have recently returned to North America from an extensive lecture tour of our sister continent, and Mrs. Wood has kindly promised THE MESSENGER several glimpses of "Theosophy in South America."

called him "chief" and none seemed to fear him. The cells were extremely nice little rooms, each with a window overlooking the country. A nice bed, electric light, a little table and chair were the furnishings of the room, and I have seen Colleges in India where the students did not have such nice places to sleep in as those cells. The prisoners are allowed their own books and papers and can write and study when they like. At five every day they are free to play and walk in the grounds; no warders are there to watch them; they talk freely among themselves and even have pets. I saw three dogs—one was being washed, the other two were playing with some of the men. Some of the prisoners have also made friends with three little sparrows which we saw in the yard of the hospital basking in the sun. And all this has gradually come about. One of our T. S. members, Mr. Alexio de Souza, is a friend of the chief and visits this prison every Sunday giving a little lecture. The men are not forced to attend, but very many do, and some have started a study class and wish to join the Society. I asked the chief if he found by this free treatment that the prisoners who had finished their term returned quickly and he said "No, very few come back."

We visited the Lodges in San Paulo and Santos, the first the capital of the state of the same name and the second the greatest coffee shipping port in the world, its exports of coffee being about \$100,000,000 annually.

Then we entered Argentine and I had better say right now that I do not like Argentine. The country is flatter than the sea, and a hundred or two cattle look as five or six on this treeless plain. And when the beasts die on account of exposure or other causes their carcasses are allowed to rot where they lie. Every field has a skeleton or two. On crossing the country we ran into a very bad storm that had ripped up

the telephone poles for about three hundred miles and we saw heaps of dozens and sixes of carcasses of dead cattle in the corners of the fields, they had died overnight from exposure to the bitter cold and rain and wind. The men had skinned them and left the bodies and round the villages the dogs were tearing the flesh from the bones like wolves.

Buenos Aires is where the millionaire owners of these haciendas live. It is a hard, commercial city, full of wealth and yet not to my mind beautiful. The climate when we were there was wet and cold, and foggy from the great river La Plata. We stayed there about a fortnight. On arrival a grand reception was given us in one of the principal halls. An orchestra of three hundred musicians was engaged and huge billboards were got out.

From there we continued inland up the river Parana to Rosario, and though that city is about three hundred miles inland, huge steamers dock at its wharves.

Two hours by rail out of Rosario is a little wayside station called Santa Teresa, and there we found a few devoted T. S. members. They are all farmers belonging to the various farms round about. On the main street, if a cart track can be called a street, is a neat little house standing in its own grounds with the theosophical symbol over the door. It is the Lodge of Santa Teresa. These devoted members bought a plot of land. Then some supplied the bricks and they themselves built their own theosophical home. Inside are a number of benches, tables and chairs and a bookcase with the seal of the Society and other symbols wonderfully carved on it. All this carpentry was done by the members themselves, and they are justly proud of their work. And there I will break off and reserve our experiences in Bolivia and Chili for another time.

Young Peoples Activities

Most splendid reports of SERVICE are pouring in daily from the Round Tables and various children's organizations throughout the Section. The Christmas Season has given a special opportunity to all the young people's groups to provide happiness and material comforts to many less fortunate than themselves; and the Lodges in which these groups meet, have been the scene during the past month of many happy gatherings. The keynote of all the reports sent in indicate that the true joy of Christmas has been found through SERVICE.

The Valiant Round Table, Omaha, Nebraska, sends the following report: "Yesterday the Table shipped a 20 pound express package into the wilds of South Dakota to seven motherless children. There was every conceivable kind of present in this box, and we feel sure the children were well-taken care of. The afternoon of the 24th, the Round Table will have a Christmas tree in the Lodge Hall and have as guests eighteen of the poorest children in the city. There will be a program by the Round Table members, also games with prizes, and plenty of sacks of candy, fruits and nuts. The Squires were named on the

committee to handle the affair. They did quite wonderful work, procured the tree and decorations, secured the poor children as our guests, and arranged all details efficiently. Already the spirit of Giving instead of Getting for themselves has been instilled in each Page, Companion, Squire and Knight."

One of the Chicago Round Tables filled twenty five two pound candy boxes with home-made cookies, fruits and nuts, and delivered these to the hospital at Great Lakes, Illinois, for the ex-service men.

The Hinsdale Round Table, Illinois, visited the children's hospital, taking as gifts, twenty story books, ten scrap books, dolls, games and candy.

The St. Paul Round Table donated food and gifts to supply three poor families Christmas Day. "The young people did up all the gifts in tissue paper and ribbons with the names on tiny gift cards. It would have gladdened your heart to see the tables and shelves heaped with parcels."

Brotherhood Round Table, Detroit, Michigan writes: "We had a Christmas tree last Thursday afternoon, and about 45 children received gifts

and candy and played games. Most of the children were of poor families and many of their parents were there, too. The children of the Round Table also brought food, clothing and presents which were sent to a very poor family with a message of cheer from the Round Table."

The two Round Tables in Cleveland, Ohio, made over forty attractive scrap books and surprise boxes and these were distributed to the City Hospital and an orphanage. They also gave a Christmas party to interest new people in Lotus Group and Round Table work. About fifty were present, and a great deal of interest was aroused in the young people's movements.

Reports of service rendered either to poor families or hospitals have been received from the Round Tables in the following cities: New York; Rochester, N. Y.; Detroit, Mich.; Atlanta, Georgia; Birmingham, Alabama; Berkeley, Cal.; Denver, Colo.; Reno, Nevada; San Jose, Cal.; and Minneapolis, Minn.

Two Round Tables chose the far away children of India as the inspiration of their Christmas activities. The St. Alban Table of Hollywood, Cal., held a bazaar and vaudeville show during Christmas week and raised over seventy

dollars as a gift to the Olcott Panchama Schools of India. One of the Knights of the Valiant Round Table, Omaha, donated twenty-five dollars to the Table, and the members voted to send this to India to be used for an Indian child's schooling for one year.

The Order of the Round Table in America received its first Christmas gift this year, in the form of a most generous donation of ten dollars from the Sheridan Park Lodge, Chicago. The Round Table is most grateful for this encouragement and help.

Round Table Magazines are received quarterly from Italy, Spain and Belgium. They are printed in the language of the country from which they are sent. If there are members in the Section who would enjoy having these magazines, our office will be glad to forward them. Please send postage. There will be no other charge.

Readers of *The Theosophist* will be gratified to note the emphasis placed upon the Youth Movements throughout the world by Dr. Besant in her December "Watchtower" notes. Her words should be an inspiration to all who serve the cause of Youth.

VIDA REED STONE.

Bishop Cooper Sails

Bishop Irving S. Cooper, who is sailing for Sydney on February 6th at the request of Bishop Leadbeater, will leave a very large number of friends here who feel both glad and sorry. Glad because of the opportunity and rare privilege which is his in being again closely associated with Bishop Leadbeater and quite selfishly sorry because of the temporary loss to us of his inspiring personality. Bishop Cooper has a long history of devoted and able service to our Great Cause, and we know that what he gains during his absence he will share with us on his return. We wish him Godspeed! —M. S. R.

The Jinarajadasa Tour

Write now if you want a lecture engagement with Mr. C. Jinarajadasa. One should not complain, if, in a few weeks, having asked for nothing, he finds that the time is all assigned. Applications are filed in the order received. Address the Secretary-Treasurer.

Deaths

*Rest in the Eternal, grant them, Oh Lord,
And may light perpetual shine upon them.*

Dr. Annie Mc C. Brownlee....Olympia Lodge
Mr. Elias M. RemleyWilkes-Barre Lodge
Mrs. Cora E. WoodCleveland Lodge

Nominations for Directors

In the April MESSENGER will appear the official ballot for the election of three Directors, who, with the elected President and Vice-President, will constitute the Board of Directors of the American Section, Theosophical Society, for the coming three years. Any three members in good standing may nominate from one to three candidates for Director providing they obtain the signatures of twenty-two other members to their nominating petition, and send this petition, accompanied by the written consent to serve of the nominee, or nominees, to Section Headquarters, 826 Oakdale Avenue, Chicago, before March first.

To date three nominations have been received:

Dr. Edward C. Boxell, St. Paul; nominated by L. W. Rogers, C. F. Holland and Charles Weschcke;

Harry J. Budd, Chicago; nominated by L. W. Rogers, C. F. Holland and Gail Wilson;

Mrs. H. Kay Campbell, Fargo; nominated by L. W. Rogers, Gail Wilson and Charles Weschcke;

These nominations, together with all others received before March first, will appear in the April MESSENGER, printed in alphabetical order on the official ballot.

MAUDE N. COUCH,

Secretary-Treasurer.

Notice

Dr. Weller Van Hook, 7124 Coles Avenue, Chicago, wishes to correspond with Masons of the A. F. and A. M. who are Theosophists.

For the Saviours of men choose not whom
They will serve—Their service is a service that
knows no limitations.—*In The Outer Court.*

What Lodges are Doing

BERKELEY LODGE

Berkeley Lodge joins the ranks of those who publish bulletins as a means of keeping their members informed of Lodge news. Vol. I, No. 1 is dated January 3rd. The members intend to publish this monthly until such time as it is felt that more frequent publication is needed. Through this number we learn that Mr. Thomas H. Talbot is again in this country and that he gave the Berkeley Lodge a report of his European trip, including the Vienna Congress.

ST. LOUIS LODGE

St. Louis Lodge has its building fund which now totals \$2,000.00. A recent feature in raising money for it was a Christmas bazaar, which netted \$275.00 for the fund. All the articles sold at the bazaar were gifts from members, many making cash donations. A huge fruit cake was given by an out-of-town member and was raffled off. The St. Louis members express their high hope that they will soon have enough to purchase a home which shall form a worthy setting for theosophical activities.

The Krotona Service has been added to this Lodges' public work, the first performance being given January 6th. As has been the case wherever this Service has been given, the report emphasizes the impressiveness of the ritual. Even during rehearsals members had remarked on the powerful vibrations felt, which seemed to be intensified at the public performance.

SEATTLE LODGE

The Christmas bazaar for the Seattle Lodge brought just a little less than five hundred dollars,—enough to clear the Lodge of debt, renovate the new-old hall, and make a substantial addition to the building fund.

READING LODGE

The Lodge Secretary for Reading tells of the year's activities, recording that fifty-two regular meetings had been held during the year, with an average attendance of twelve. Two hours were spent each evening in the study of some standard theosophical book, followed by discussions on the subject, and comparisons with others philosophies. Three new members have been added to the Lodge during the year 1923.

Adyar Clipping Bureau

This brief report of the U. S. Adyar Committee Clipping bureau will show that the work is progressing. Acting as agent for Mrs. Besant's Press Cutting Department, Adyar, we have sent much good material both magazine and newspaper. Recently Miss Edna Duce offered her services freely to this department and since she began listing two weeks ago we have sent to Adyar 57 choice articles under the following heads: Applied Theosophy, Religion, Education, Sociological, Political, Medicine, Women's Movement, Scientific, Phenomenon, Miscellaneous.

The clipping work is shaping itself rapidly. However, there is much room for improvement and more workers are needed. It is our aim to cover every important periodical in the United States and reviewers are being systematically assigned to cover the field. Members everywhere are invited to help.

Several individuals have been sending clippings direct to Adyar prior to the establishment of the Clipping Bureau. It is hoped that these members, out of strict economy, will send all material through this bureau hereafter and thus avoid duplications as well as help build up the Bureau here.

DR. ERNEST STONE

832 Chapman Building, Los Angeles, California.

Good Field Work

Dr. Nina Elizabeth Pickett, whose field work has been mentioned before in these columns, has been doing some excellent service in the Northwest. During November and early December she was in Medford and Ashland, Oregon, alternating between the two, giving one public lecture and leading the Lodge meeting each week in each place.

Dr. Pickett's specialty is class work and the building up and strengthening of the lodge. She is willing and glad to help anywhere, expecting only entertainment and any actual expenses, if there are any, on account of traveling to the place of engagement. Her permanent address is 631 Riverine Avenue, Santa Ana, California.

There is no such thing as the development of spiritual insight, save as truth is followed in the character, as truth is cultivated in the intellect, as truth is developed in the conscience.

—In the Outer Court.

Quarterly Lodge and Membership Record

October, November and December, 1923

Total number of lodges	244	Transferred to American Section	4
Lodges Chartered	8	Transferred from American Section	1
Lodges revived	0	Deceased (1 being inactive)	17
Lodges dissolved	0	Resigned (3 being inactive)	15
New Members	315		
Reinstated	44	Total Active Members January 1, 1924	7544

The Krotona Ritual

Reports are coming in from various points of the Section of the growth in interest in the Krotona Ritual and even from abroad. As the time of the actual Coming of a Great Teacher draws nearer at hand it seems that almost unconsciously people everywhere show a keener interest in the subject; it is becoming, as it were, a live topic.

A letter sent from Auckland, New Zealand, to Mr. Warrington, will be of interest in this connection:

Dear Mr. Warrington:

In compliance with your request we are pleased to inform you that a group for the "Krotona Service" has been formed in Auckland. Our group is a very harmonious one and works well together, being very keen and enthusiastic, and our practices have been most enjoyable and interesting. We have paid a good deal of attention to the thought side of the Service with very good results, and it was very apparent what a unifying power was produced, showing that your object in providing this Ritual as a "unifying devotional activity" was attained. It certainly has that effect in a remarkable degree.

The first Service was held on the 8th of October, during the opening week of our new Headquarters building, and was a decided success, congratulations being received from all quarters.

Before the Service there were two musical items and I gave a very short explanation of the Ritual, quoting from your own words, and asked for a collection to pay for expenses incurred; this was responded to most liberally. Perhaps you may be interested in the following extract from an account of it as seen through astral vision: "The striking originality of the very beautiful setting was in every way a delight, and its intrinsically devotional influence penetrated not only the whole of the building but the hearts of the audience in a splendid way such as will be remembered for long. It was to the majority of the audience the most gratifying soul-food. It at once fixed the attention and did its purposed work. A kind of teaching this of a practical nature that could be accepted almost momentarily by those in attendance for the reason that it connected at once with the highest centres of consciousness and held command, independently of mental leanings one way or another. Only that it is based upon Truth could its influence be so strongly felt. The mental view of it was surely fully satisfied, for there had been training effected of a kind which shewed fine perception of the beauties of the work and a capacity for recognizing its artistic and spiritual qualities. If such work as this is sustained its worth will be incalculable. There was very powerful evidence of the strength of the force invoked and the effect produced should be taken as a recognition by Greater Ones of your successful endeavors."

There is to be a Service next Sunday afternoon in place of the ordinary public assembly of the Order of the Star in the East, and there will be another during Convention week about the beginning of the New Year. We thank you heartily for these Services and send you good wishes for success to all your groups.

Sincerely and fraternally yours,

(Miss) IRENE G. L. HELMUS

D. C. for Auckland Group

Inquiries have also come from England, so it would appear that the use of the Krotona Ritual will be fairly general throughout the English speaking countries in the course of a year or two, as there are already groups working the Ritual in Australia, and new groups are rapidly being formed in the United States.

A new edition of the Krotona Ritual is under way and, with luck, will be available for distribution about February, 1924. Copies of this Ritual will be sold for twenty-five cents upon application to A. Eugene Deaderick, Apartment

F 3. 1018 North State Street, Chicago, Illinois. In all, seventeen persons are required to perform the Ritual, including a musician, a director, and two children for thurifers. The equipment is simple and the costumes can be made costly or inexpensive as the different groups see fit. Letters of inquiry addressed to Mr. Deaderick will be handled promptly and encouragement given, so far as is possible, to newly formed groups.

The work of the Ritual should be as public as possible. A group composed entirely of young theosophists is operating in Chicago and within the few weeks of their active existence have performed before the Great Lakes Hospital at the government naval station on Lake Michigan, in the Old Peoples' Home and like places. Work of this kind will materially smooth the way for the Great Teacher.

A. E. D.

Book Reviews

Is There a New Race Type? and The Philosophy Behind, by Captain A. G. Pape, published by Fyall & Maine, Edinburgh. Price 2-6 net. (In the U. S. 75c through The Theosophical Press.)

Two essays, each of about thirty pages, make up this small but valuable volume. The first paper, *Is There a New Race Type?*, was read before the H Section (Anthropological) of The British Association Meeting, of which Association the author is a member. The paper was prepared in response to repeated questionings regarding the Anthropological authority on the origin of Man, the general scheme of evolution, and the New Race Type.

Captain Pape seems thoroughly familiar with the occult findings regarding the past, present and future of our race. Although very brief, it would be difficult to find this complex subject of the physical and spiritual evolution of man covered more thoroughly and clearly than it is done here.

The book is easily read, too, and the well thought-out statements are supplemented by several small maps of Lemuria and Atlantis, and three plates showing the types of the third, fourth and fifth root races. The signs of the coming of the sixth root race are logically explained, both as to the physical type and character. Captain Pape uses the minimum of theosophical terms, speaking rather in the terms of modern science.

Bound with *Is There a New Race Type?* is *The Philosophy Behind*, an inspiring essay on the spiritual side of evolution,—a fitting companion piece for the more scientific presentation of evolutionary facts first presented.

A. W.

The Coming World Teacher, by P. Pavri, B. Sc., L. C. E. Published by The Indian Star Headquarters, Adyar, Madras, India. (Price \$1.25 through The Theosophical Press.)

This new book of 189 pages presents the question of the coming of a world teacher from every point of view, in the form of questions and answers. Mr. Pavri has made himself master of everything that has been written on this subject that is attracting an ever-increasing number of thinking people, and he certainly possesses a most effective mathematical and scientific quality of mind, for he has classified the knowledge and argu-

ments on the subject with singular brevity and yet remarkable clearness. Though Mr. Pavri is an Indian, or perhaps because of it, one can find no fault with his English, and altogether this book can be heartily recommended to all Theosophists and others who really want to understand about the coming world teacher and the Order of the Star in the East which is promulgating that coming in educated circles all over the world. Those to whom the idea is new may be advised to read this book carefully and without judgment until they have finished it, and then see what they think about the subject, for here is an array of argument that is very convincing. The collection of seven reasons for the belief in the coming of a great teacher is interesting and valuable, as is also the author's account of the human qualities and their development in the successive races of humanity. If anything could give us a clew to the line of work and teaching of the Great One, it is the information available here. The latter part of the book is taken up with an account of the Order of the Star in the East, its origin and principles, and it can be specially recommended to members of the Star who wish to know exactly what their own movement is aiming at. The book will also be useful as a gift book, as it has a good appearance, and it is a book hard to put down wherever you may open it and begin to read, and I hope that it will have extensive use in this country.

ERNEST WOOD.

Relief of German Theosophists

The great distress among the German people, indicated in the cablegram from Arthur Burgess needs the generous response of our American people. What Theosophists of England and America are doing for their German brothers should be done by England and America for the German people on a huge scale.

When the undersigned traveled for three weeks in Germany in July and August of 1923, there was only too clearly seen the extreme plight of the great masses of the German people. Many lived on hard, black government bread and practically nothing else. The utter collapse of the German paper currency, on which almost the whole nation depended, must have made conditions unspeakable since last summer.

Fifty-two dollars have been sent to German T. S. Lodge officials in Berlin, Hamburg, Hanover and Elbing, and on January 17 a cheque for L 22-13-0 (representing \$96.50) went to Mr. Burgess in London.

Hearty thanks to our generous donors!

C. SHUDDEMAGEN

7124 Coles Avenue, Chicago.

(The International Emergency Fund, Theosophical Order of Service, 3 Upper Woburn Place, London, W. C. 1, for whom Dr. Shuddemagen is acting in collecting and forwarding funds, urge their American friends to send money in any amount and promises of clothing (underclothing and outer garments) of all kinds. The clothes must be clean and wearable, and should not be dispatched before notifying the Emergency Fund of the proposed gift.)

German Relief Donations

Received Prior to January 17

Mrs. Anna Brinker	\$ 5.00
Mary Montz	5.00
Gusatvus Anger	10.00
Ida G. Schifflin	5.00
Eudora Morey	5.00
George Kindig	5.00
Flora B. Dunmeyer	5.00
A. S. F.	25.00
Andrew Crawford	1.00
Katherine Koch	2.00
Katharina C. Veith	5.00
J. W. Wagenvoort	10.00
Mrs. Waldemar Lindgren	10.00
Laurits Rusten	10.00
A Chicago Friend50
Mrs. Ben Allen Samuel	3.00
Josephine Clara Stewart	1.00
New York Member	10.00
Linton W. Smith	10.00
Mrs. May P. de Gruchy	5.00
Morris Aron	9.00
Beginners Class (O. P. Luck)	5.00
St. Paul Friend	2.00
Total	\$148.50

July and September Messengers

The files in the Section office are in need of copies of the July and September, 1923, MESSENGERS. Will those members who have extra copies please mail them to the Secretary-Treasurer at 826 Oakdale Avenue, Chicago? It will be appreciated.

Items of Interest About Books

There are just twenty-one photographs left of the 1923 Convention. In the front rows are many of the American and International leaders of theosophical work, including Mr. Krishnamurti and Mr. Nityananda. Read The Theosophical Press advertisement to find out how you can get one of these photos free of charge.

Brother of the Third Degree is now ready. The price is \$2.50, through The Theosophical Press.

Science of the Emotions by Babu Bhagavan Das is being reprinted. This well-known book has long been out of print and students will be glad to know that it has been thoroughly revised and fresh chapters on art, etc., have been added. It is an indispensable volume for every student of philosophy and metaphysics. Your order may be placed with The Theosophical Press for shipment when the book is ready.

Where Are We Going? is the title of The Right Hon. David Lloyd George's first book. Great Britain's Prime Minister, 1916-1922, discusses with eloquence and outspokenness the appalling position of Europe. The price is \$3.00.

The Humanizing of Knowledge is another book by the author of *The Mind in the Making*, James Harvey Robinson. It deals with "what the mind now in the making will make of education before it finishes the job." \$1.50.

The funniest stories Irvin S. Cobb has ever heard—in a long career of listening—are retold as only the famous humorist can tell them, in his latest book *A Laugh a Day Keeps the Doctor Away*. It sells for \$2.50.

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

BALLOT

LARGE ENVELOPE

James Smith 621 South St., New York City BESANT LODGE, T. S.	National Secretary, 826 Oakdale Ave., Chicago.
BALLOT	

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 in the January 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)

New Territory Fund

December 15 to January 15

Mrs. Ben-Allen Samuel	\$ 1.00
Mr. and Mrs. J. A. McCloud	5.00
Miss Margaret Magary	5.00
Mrs. H. Kay Campbell	5.00
Mrs. Mary R. Lycan	10.00
Service Lodge	1.00
Mrs. Annie M. Climo	5.00
Ethel B. Guttman	2.00
Olcott Collar	5.00
Miss Mary Fouraker	2.00
Columbus J. Jackson	15.00
Mrs. Mildred Shattuck	5.00
Harriet P. Ingles	10.00
Butte Lodge	1.30
Besant Lodge, Tulsa	12.50
Mary Lisman	10.00
Mrs. Sara L. Parker	5.00
"A Friend"	10.00
Dr. O. E. Severance	5.00
Dr. Clara A. Hooper	10.00
Mrs. Rebecca L. Finch	10.00
Arthur M. Coon	5.00
John L. Wallace	10.00
Edward E. Edmondson	50.00
Bertha M. Lyne	1.00
Mrs. Helen Judd	5.00
Mrs. Effie Seipel	10.00
Jessie H. Gerrish	15.00
Mrs. Ben-Allen Samuel	5.00
Myrtle C. Reid	5.00
Emilie Daub	15.00
Miss F. R. Van Bergen	5.00
Mrs. Marie P. Morse	5.00
Walter X. Osborn	10.00
Mrs. Ethel L. Casselberry	30.00
Mrs. G. Marquette Brand	3.00
George R. Vernon	5.00
Mrs. Phebe H. Clark	10.00
Anna Mae Farmer	10.00
Mrs. Orline B. Moore	10.00
Mrs. Annie M. Climo	5.00
Dora G. Hudler	1.00
Glendive Lodge	2.00
Service Lodge	1.00
Mrs. Irma D. Whitham	6.00

Total\$358.80

AN ERROR: In the November MESSENGER a donation of \$5.00 made by Michael McGuire to the New Territory fund was credited in error to Dr. O. E. Severance.

Publicity Donations

December, 1923

Besant Lodge, Krotana	\$ 5.00
Besant Lodge, Seattle	4.10
Grand Forks Lodge	6.00
Butte Lodge	1.50
Spokane Lodge	1.20
M. Belle Kempter	3.00
Santa Rosa Lodge	1.50
Mrs. Matilda Cameron	6.00
Seattle Lodge	3.00
Martin Larson	5.00
John F. Curran	1.50
New York Lodge	10.40
Omaha Lodge	2.00
Kansas City Lodge	1.25
Gulfport Lodge	1.80
Ivar Haglund	5.00
Service Lodge	1.00
Oakland Lodge	2.40
Santa Ana Lodge	2.00
Patterson Lodge	5.00
Clifton D. Benson	5.00
Marguerite Mayr	1.00
Anna P. Bird	5.00
Henry W. Noys	1.00
Harriet E. Ingles	5.00
Brotherhood Lodge, Detroit	3.50
Oklahoma City Lodge	3.25
Annie Besant Lodge, San Diego	2.00
Besant Lodge, Krotana	1.20
W. P. Fogg	5.00
Mrs. Sarah Fogg	5.00
J. Bloomberg	10.15

Total\$115.75

Your Vote

The nominating vote for candidates for the presidency and vice-presidency of the American Section should be in the Section office before 10 p. m. on March 10.

Careful instructions are given again in this issue of THE MESSENGER. Care in following these instructions, and early mailing will greatly facilitate the checking and counting of the nominating ballots.

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month after month to forego the pleasure of a magazine such as *The Herald of the Star* ?

Now comes the January number with a new photograph of Dr. Besant for a frontispiece. And in this number she starts a new series of articles. Ought you to miss them ? Mr. George S. Arundale also begins a series of articles. And of course Mr. Krishnamurti continues to write editorials and articles.

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EARLY TEACHINGS OF THE MASTERS This is one of *the* books in all theosophical literature. You live in Their world when you read Their letters. Never before published.

Cloth \$2.75

Have you a photograph of Mr. Jinarajadasa?

5x7 in. \$.50

8x10 in.75

Important 21 Convention photos are left. One each will be sent free with the first 21 ten-dollar orders arriving in response to this advertisement. Subscriptions are not included.

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By A. P. Sinnett

"Advanced occultists know now that in successive lives he was Virgil, Omar Khayyam, Dante and Spenser before he culminated as a greater than any of these—Tennyson." That Tennyson had a deep insight into superphysical science and was in conscious touch with Super-human Beings is brought out in this book.

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A record of the occult ceremonies and festivals of the six sacred months of the year.

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