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THE MESSENGER

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No. 3

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MRS. BESANT AND HER WORK

By T. H. Martyn

It is impossible to write about Mrs. Besant in England—or anywhere else for that matter—without bearing in mind the three aspects of the subject. There is first the woman herself as a personality; then there is that wonderful character that has graphically impressed itself on the attention of the world for the last forty years, in other words,—Mrs. Besant in relation to her own public—and that is always philanthropic—work; and finally there is Mrs. Besant as President of the Theosophical Society. I propose to distinguish between these and to deal with each separately. It stands to reason that all of us who happen to be members of the Theosophical Society are entitled to a similar reservation and each should enjoy the privilege of having a personality entirely his own, for our Society requires no conformity except in regard to our attitude towards brotherhood. The same applies to our right to pursue our own line of activity outside the Society, we may be working—and often are — for opposite sides in

politics; for the most conservative or the most radical economic experiments, but this in no way affects our relation to the Society. On the other hand we do incur the already mentioned responsibility of membership—the support of our first object—and if we happen to hold an office, we are of course responsible for the performance of the duties accruing to it.

First, then, as a visitor from Australia, I looked forward to a meeting with Mrs. Besant as the renewal of an acquaintance dating from 1894. It was at Adyar in 1913 we had last met. Now, on contacting her again, one could not help remembering that the years were piling up, and that all sorts of accounts of failing health had got about, during the subsequent times of stress in India. My first impression when we met was that the years were telling, that there was a considerable difference in appearance since 1913; a more subdued voice, an air of old age. Later all such impressions vanished in the face of evidence to the contrary, and when I left

London a couple of months later, it was with the feeling that the world may still hope to be blessed with the physical presence of this—perhaps—its greatest living altruist, for many years to come. At the first public lecture, I thought the voice of the speaker had lost some of its old resonance and roundness, but I abandoned even that impression before I left London, for on one Sunday in late October, when a dense "pea-soup" fog spread malignantly over the city, I heard Mrs. Besant deliver three lectures; one in the morning at Queen's Hall, one in the afternoon at Mortimer Hall and the other at night in a church out in the suburbs. At this last I thought that at times the speaker's voice sounded ever more resonant and full than on other occasions. On the following day happening to be lunching with Mrs. Besant, I asked her if she did not feel the physical strain of three heavy lectures in one day. "Not at all," she replied, "public speaking does not tire me now; it did once. Certainly on that Monday there were no visible signs of physical weariness and the usual routine of solid work; conferences, writing of articles, proof-reading, etc., were being thronged into the fleeting hours. To me these evidences of vigor and of big reserves of strength, were extremely re-assuring, for I am one of those who feel that the Theosophical Society will not easily find a substitute for its existing President, and at present—at any rate—there is no other on the horizon who seems capable of occupying that position adequately.

We now come to Mrs. Besant in relation to her own particular line of work. Perhaps I should not discuss this here, and yet I know that many readers will be interested in this phase of such a prominent world figure. Mrs. Besant's own work today seems to me to arrange itself under two general headings; her work for and in connection with India, and her work on behalf of what I think would be fittingly described as the higher socialism.

In October there were in London a number of delegates from India sent

there to represent various interests, while the Home Rule for India bill was being prepared for and passed through Parliament, among these were Mr. Wadia (manager of the Theosophical Publishing House at Adyar), Mr. Telang, Mr. Jannadas Dwarkadas and others. These frequently spoke at public meetings as well as Mrs. Besant, when the subject happened to be anything relating to India. To secure Home Rule is the objective of various organizations in India, some want one thing incorporated and others another; some demand that every possible power be immediately vested in the proposed new Indian Executive, others to avoid further delay desire to secure just so much as the existing British Parliament is prepared to bestow, and to make a start with that at the earliest possible moment. Thus there are extremists and moderates. It is I judge to the latter body that Mrs. Besant belongs, and it is as such that those who are preparing the Home Rule Bill for the British Parliament seem to value her co-operation and assistance. During October a joint committee of the Houses of Parliament was taking evidence on certain vexed questions which had to be decided before the proposed new law was submitted to Parliament, and every day some more or less vital principle affecting the future constitution of new India had to be considered in the light of expert evidence. It will be seen, that, as the retiring president of the Indian National Council, Mrs. Besant is a very responsible factor in this new nation building process. Sometimes I marvelled at the influence this one woman has exercised and is exercising in the making and re-making of the British Empire, or as it is now often referred to by a powerful section in Britain—the British Commonwealth. Just fancy what it means to come almost single handed to the rescue of a nation of three hundred and fifty million people; to find it in a parlous state, its ancient institutions thrust aside without finding substitutes which could fittingly take their place; its national life impaired; the great mass of its people ill nourished in

mind and body, and chronically living on the verge of starvation, all its great departments controlled by people of another race; an exhausted nation, limp, inert, sinking into oblivion with nought but ancient splendour, ancient power, ancient influence to contrast with today's indignities. Just imagine what it means to succeed in making India live again a self-governed partner among the other self-governed nations that make up altogether Earth's greatest empire. Well, all that is on the verge of accomplishment. It is true that many factors have co-operated to bring about the result, but all through the process, the one predominant synthesising influence at all times, and at every stage seems to have been that of Mrs. Besant.

I attended several lectures on India, or some subject connected with the Indian work, and once a whole day was devoted to a conference in London at which many delegates spoke.

It was here, by the way, that one enjoyed the opportunity to peep into the consciousness of a member of Parliament. A speaker invited those in the audience who sympathized with the Home Rule for India cause to write to the member for Parliament representing the constituency in which he lived, and urge him to attend the House while the bill was under consideration and to give it his support. A member of the House of Commons speaking shortly after, strongly supported the proposal; he said that it was his experience that two primitive instincts actuated all members of Parliament. One was his pocket, the other his seat. Naturally a member would be keenly interested in any legislation that affected his pocket, but he was equally interested in everything that effected his seat, "and," remarked the candid M. P., "you perhaps do not realize the effect of a letter or two from constituents on the psychology of a member, they usually have an influence out of all real proportion to their importance; especially is a member influenced by letters with printed headings coming, say, from the secretary of some

public body or club, perhaps a woman's organization of some sort." I get this little confession down in print because it should be useful in connection with sundry reforms that pioneers in various democratic countries are working for.

One cannot listen to any of Mrs. Besant's lectures on India without finding that there is an answer—and in her hands it is always a telling one—to all the current popularly expressed objections to the new India policy. In fact Mrs. Besant's plan when lecturing seems to be to make a text of these various objections and address herself to answering them. Perusal of Mrs. Besant's theosophical books will indicate the author's logical habit of mind, but nothing in them indicates the finer vein of humour, sometimes of gentle raillery and at others of distinctly pointed satire, which wells up spontaneously when she takes the platform on India; the replies to criticisms too, are then so complete. Let me quote an example: We are all familiar with the criticism heard on all sides, and strengthened by its frequent repetition by experienced Anglo Indians, that the Indians are for the most part illiterate, apathetic and indifferent to public affairs; that they are in fact utterly incapable of governing themselves. I must confess that argument always weighed with me. Mrs. Besant states the case as it is put so often and then she quietly takes her audience back 150 years to a period when there was no British bureaucratic control. At that time, declares the lecturer, there existed throughout India a system of communal village life. Every village managed its own domestic affairs, arranged its own exchanges *and had its own school*. Every child then had assured to it its education and training largely vocational. There was a fair amount of fighting in those days in India, concedes the lecturer, but not nearly so much—she browns in—as in civilized Europe.

(To be Continued)

BY THE NATIONAL PRESIDENT

THE CONVENTION

The thirty-fourth annual meeting of the American Section was a remarkable Convention. Perhaps the most remarkable thing about it was the contrast between the charges made against the retiring President and the paucity of facts offered to support them. Next in rank came the strange circumstance that the whole of the fight against Mr. Warrington *was made after he had resigned!* It would seem that the world is at war and does not know why and that the American Section is a part of the fighting world.

Another strange thing was that although the administration had been persistently attacked in a long list of circulars and pamphlets that had been sent broadcast denouncing the so-called autocracy at Headquarters, when the case came before the Convention in a resolution approving the course of the administration in discharging three officials, the aggrieved parties had not a word to say! The administration announced that it was ready to go fully into the matter if the correctness of its course was questioned, but that challenge to discuss the merits of the case was received in profound silence. Dr. Shepard even arose and remarked that it was not denied that the administration was within its rights in the course taken. The resolution was then adopted without discussion.

But there was no lack of discussion on other matters. The book business in America was pretty well milled over, and facts, supported by correspondence from the Headquarters' files, were brought forward that must have astonished many people. Delegates who came with proxies to oppose the administration, used them to support the proposed plans when they learned the truth.

There will always be a doubt in my mind whether the administration followed the wisest course in not discussing the whole matter frankly in *The Messenger*, but at least the intention was good. It was thought that by avoiding a discussion the peace might be preserved, and it

was not foreseen that a flood of misrepresentations would be sent out into the Section; but there never was a moment's doubt about what the Convention would do when it knew the facts.

Perhaps we have never had a better example of the harm that unnecessary publicity can do than that furnished by the pamphleteering which afflicted the Section for several months. No doubt the motive was to help Mr. Wadia, but his friends helped him only as Happy Hooligan, with the best of intentions and the worst of performances, helps those about him. They helped him into an unpleasant publicity that the administration did its utmost to avoid. It was intended that the now famous cable of protest to Mrs. Besant should never be known to anybody but her, the administration and Mr. Wadia, and it never would have been known but for his foolish friends. Likewise, there would have been no book controversy had not his friends rushed into print with statements that were flatly contradicted by the correspondence on file.

We have heard much about "gag law," and the "steam roller" and "machine methods" in relation to past conventions, but we shall hear nothing about it this year. The Chair was arbitrary this time only in giving the opposition more—very much more—than the law allowed.

Parliamentary procedure was strained, precedents were ignored and rules were suspended to permit the opposition the fullest possible opportunity to make out a case; and if that be madness it was not without its method, for it not only left no ground for complaint, but it showed that the longer they talked the less reason there really was to talk at all, for the whole case was a house built on the sands of misrepresentation and exaggeration. It is to be hoped that this fighting of phantoms will save us in the future from further *opera buffe*. The present inflection will then not be wholly without its virtue. It surely had none other.

PAMPHLETEERING

By a vote of more than two to one the Convention placed a ban upon the indiscriminate sending of circulars and pamphlets to lodges and members and excluded personal controversies from the official organ. The resolution, which was introduced by the administration, strengthens the position of the editor when dealing with personal controversies offered in the guise of "the freedom of speech," but does not interfere with the mailing of pamphlets or other matter that may properly be sent out. Anything may be sent that is first submitted to and approved by a majority of the Judiciary Committee, and that committee will assuredly be extremely careful to permit the fullest legitimate freedom. The rule is a common by-law in American organizations and has enabled them to avoid much useless squabbling. When the Convention adopted it there was before the assembly the best of evidence that such a rule would be of great value in the future.

EXCESSIVE COST OF THE MESSENGER

It will no doubt astonish many of our readers to learn by the Convention resolution elsewhere printed that the cost of producing *The Messenger* has rapidly increased until, for the ten months ending in April, last, it actually absorbed one-third of the gross receipts of the American Section. To spend a third of our income in that way is absurd. Anything that is furnished free invariably leads to waste; yet there is a certain virtue in having the official organ reach every member. But it would be foolish to continue a free monthly magazine of such size in these days when the price of paper is four times what it used to be. The resolution adopted by the Convention is designed to meet the situation in a common sense way. *The Messenger* is to be reduced in size and to gradually become little more than a bulletin for official notices and theosophical news, and will be sent free to all members, as in the past. As soon as practicable a monthly magazine is to be established by the American Section that is suitable for sale on the news stands. It can't be done at once,

but when we can get to it such a magazine will enable us to reach with theosophical teachings many thousands of the American reading public.

THE CONVENTION REPORT

A short story of the Convention appears in this number of *The Messenger*. It is not by any means a full report. There are two excellent reasons for not publishing that. One is that the Convention was busy from Monday morning until nearly noon on Friday washing its dirty linen. The record runs to about eight hundred pages. But aside from the great expense involved the character of the matter is another reason against its circulation. Oddly enough, the most damaging testimony was not against the man who was supposed to be called to account,—the retiring President,—but against his detractors. In any case, the less of publicity that is given to the whole matter the better for all concerned, and the better for Theosophy. The most fortunate thing conceivable is that we shall all forget the whole matter as soon as possible.

THE BOOK PUBLISHING BUSINESS

There is much to be done before the proposed book publishing business will be in full operation in Chicago. There must be some correspondence with Adyar, which is necessarily slow, and there are careful legal steps to be taken in chartering the corporation as provided by the resolution adopted by the Convention.

Progress will be reported in *The Messenger*. The offers of capital for the enterprise totaled about \$7,000.00 before the Convention. Six per cent per annum will be paid on the capital. All members who desire to invest should write to the National Secretary. It should be clearly understood that it is not a matter of donation, but of investment.

SECTION PRESIDENT'S ITINERARY

I can visit only five or six cities before sailing for England on September 30th. The English engagement was made long before I had the slightest suspicion that events would force me into the presidency and it cannot honorably be cancelled. It seems probable I shall return to the United States about mid-winter,

and I shall book tentative engagements for that period as soon as applications are received, but Lodges wishing autumn engagements should write me immediately at Krotona. Very few can be booked.

SECTION HEADQUARTERS IN CHICAGO

The resolution directing the Board of Trustees to remove the Section Headquarters from Krotona to some more central city was adopted by an overwhelming majority vote. Subsequently the Trustees were unanimously of the opinion that Chicago is the most advantageous point for the location of the Section's offices, the book publishing business and the magazine that are among the future activities. One more number of *The Messenger* will be published in Los Angeles, going to press about August 25.

REMOVAL TO CHICAGO

Arrangements have been made to open Section Headquarters in the Kimball Building, Chicago, August 10, 1920. On and after that date all mail for the National Secretary and the Publicity Department should be sent there. That will also be the forwarding address for the National President who will be almost constantly in the field.

PROXY VOTING

At last we are to have something definite done about the much discussed proxy system of voting. The Judiciary Committee is to see whether any other system is practicable and to give the reasons for and against using proxies. It now becomes the business of those who favor, and those who oppose, the proxy system to place their ideas very fully before the committee.

THE BESANT BIRTHDAY GIFT FUND

As may be read elsewhere in the proceedings of the Convention, a resolution was adopted to the effect that a fund should be raised in the American Section to be presented to the President, Annie Besant, as a birthday gift on October 1st, 1920. Two subscriptions were made to it before the adjournment of the Convention. They appear below, and it is to be hoped that a very substantial sum will be raised by contributions from others. Whether you are able to give a large sum

or a small one, do not hesitate to send in your contribution. Make the check payable to The Besant Birthday Fund and mail it to the National Secretary.

Mrs. Ogle, New York City.....\$50.00
Mr. and Mrs. Hanchett..... 50.00

WARRINGTON APPRECIATION FUND

As will be seen by a resolution adopted by the recent Chicago Convention, an appreciation fund for Ex-President Warrington has been established and contributions to it should be sent to Miss Marie Poutz, Krotona, L. A., Cal. This fund will give an opportunity to Mr. Warrington's many friends throughout the Section to express their appreciation of his eight years of faithful service before he leaves for India.

A NEW NATIONAL LECTURER

The latest addition to the force of national lecturers is Mr. Claude L. Watson, of Fairhope, Alabama. Mr. Watson has done excellent work in the lecture field for some years and is now planning to give his entire time to touring the Section. Lodges desiring engagements should address him as above.

CONVENTION REPORT

The following letter has been received from a member:

"I hereby respectfully request that I be furnished with a complete and verbatim copy of the full proceedings of the last Convention of the American Section, T. S., held recently at Chicago.

"I make this request as a member of the American Section and of Los Angeles Lodge, in good standing.

"Your prompt compliance with my request which is in accordance with my right and privilege as a theosophical member of the American Section, will be appreciated."

A condensed report of the Convention will be found in this issue of *The Messenger*. The Trustees have under consideration the matter of printing a report of the Convention proceedings, that will include also the arguments made by the several chief speakers for and against the various resolutions. The complete report is estimated at 800 pages, and there seems no reason for incurring the very great expense of printing it in full. When the report as described is printed, a number of copies will be mailed to the Secretary of each lodge. It will not appear in *The Messenger*. Last year the comparatively very

short record cost \$700 for stenographic work alone. There is no By-Law on the subject of printing or even of making a report of the proceedings. What amount of the Section funds shall be used for such a matter is a thing that has always been left to the discretion of the Trustees.

DEMOCRACY IS NOT ANARCHY

There is a persistent rumor abroad that the minority, which was so overwhelmingly defeated at the Convention, is organizing for future obstructive work and various facts are offered in support of the assertion. I shall refuse to believe it unless some act by that minority itself forces me from the optimistic position that the members who constitute it really believed they were moving "toward democracy" when they entered upon the campaign of opposition to the administration. A very slight analysis of the situation will convince any person of fair mind that all of that minority who were sincere will now abandon the former course; for if they really believe in democracy, which is that the many and not the few shall rule, they will cheerfully accept the decisions made by the Convention. To refuse to do that would not be democracy but anarchy. An anarchist is not necessarily one who throws bombs at kings, but one who believes that the majority has not the right to determine what the minority shall, or shall not, do; that is the essence of anarchy—that each shall do as he sees fit, regardless of all the laws and regulations of society.

Every question that has recently been the cause of turmoil in the American Section was put to a vote of the Convention. In every instance the vote was two to one for the administration, and in some of the cases that had involved the most determined opposition it was three to one. Those who had little reliable information before the Convention, and who honestly believed that the administration would fail to win endorsement, can doubt no longer, for the verdict was overwhelming, whether it be reckoned by the vote of the delegates present or by the proxy votes. What can the minority now do but accept the verdict of the Society? It is true that when the resolution was introduced for the purpose of giving ex-

pression to a willingness to do that there were some who voted against it, but it is to be hoped that that was because there had been no time for reflection, and because the real intent of the resolution was not well understood.

WILL THERE BE PEACE?

To the plea for peace and future harmonious work made by the Chairman in closing the Convention there was general and most gratifying response. While the administration won an overwhelming victory on every point there will be no "crowing" over the result nor any "rubbing it in." No more space will be used for the Convention than is absolutely necessary to give the seven thousand members who were not there a reasonably good idea of what occurred. If there is not peace in the future it will not be the fault of the administration.

NEW OFFICERS AND LECTURERS

At a meeting of the Board of Trustees, Mr. George H. Hall was elected Vice-President of the American Section and Mrs. Gussie M. Hopkins, of Chicago, was elected National Treasurer.

The list of National Lecturers, so far as completed at present, is as follows: Mr. Eugene W. Munson, Mr. Claude L. Watson, Miss Isabel B. Holbrook, Mrs. Laura S. Wood and Mr. George H. Hall.

Divisional Lecturers: Mrs. Harriet Tuttle Bartlett; Dr. T. P. C. Barnard.

District Lecturers: Mrs. Amelia Weitman, of Oakland, California; Dr. George Carr, of Ridgewood, N. J.; Mrs. Virginia A. Baverstock and Mrs. Helen M. Stark, of Los Angeles, California; Miss Margaret V. Sherlock, of Seattle; Mrs. Rebecca L. Finch.

It was decided to print a report of the Convention proceedings separate from the *Messenger*. Copies will be furnished free to secretaries of local lodges, and may be purchased at actual cost price by members who desire something more than the report appearing in this number of the *Messenger*.

No more mail relating to Section business should be addressed to Krotona after the reader sees this notice. The address of the National Secretary will then be Kimball Bldg., Chicago.

L. W. ROGERS.

PUBLICITY DEPARTMENT

1920-21

".....there is a tremendous opening and opportunity for theosophical propaganda before us," a successful theosophical lecturer, lawyer and man of the world writes to us. And continues: "I would like to have a long talk with you on this subject." Then he encloses an outline of active propaganda work which enables the National Publicity department to supplement the work of his lodge.

Nothing more need to be said in regard to the fact that the world and particularly the American people, are willing to learn about Theosophy. There are smaller communities and individuals who seem neither responsive nor do they show much willingness or ability to come outside of their mental "shell." Even to them Theosophy can be demonstrated, namely, through "living the life," as has been done with such success that the people of a certain Michigan town came to our members for a better understanding of the life with its many small and big puzzles. In fact, a lodge was established in that locality. Its cornerstone was the "theosophical life," led by two members. Where this should not always prevail, at least not on the surface of things, members can often find chances to do a little individual propaganda work, *tete-a-tete* as the French say gracefully. As far as the larger cities and also those of medium size are concerned, we wish to point only to the apparent readiness with which the public listened to Sir Oliver Lodge, Conan Doyle, and Maurice Maeterlinck last year. One of our lecturers was fortunate enough to follow in the wake of Sir Oliver and found a most receptive public. This proves that there is a "psychological moment" not only regarding the oratorical side of the platform work, but in connection with the date of the lectures.

The coming months and next few years will bring social-political events in the life

of the American people second to few others in their far-reaching importance. The American people, as a nation, are in a transition stage. The bells that sounded peace also struck the note of a spiritualized national and international life.

It is the sacred duty of theosophists to sustain this note, to develop it into a keynote that harmonizes the polyphony of life, that dissolves seeming disharmonies into glorious chords.

It will require, however, the tuning down of our differing vibrations to that one great sound, which is not of this plane but nevertheless can be expressed on it, which with all its overtones will peal forth as the MESSAGE OF THEOSOPHY.

GETTING TOGETHER

"Getting Together" will have to be the slogan of the American theosophists if they wish to contribute their labour to the making of the "New America." The "New America" will listen to Theosophy. The "New America" is in the making. Theosophy has its application to all and every problem that confronts humanity. Theosophists can also be the builders of the "New America." Our country will be the reflection of its people, of us.

To present these solutions Theosophy offers, it needs concerted action, requires propaganda based on careful discrimination and the courage of conviction. There can be no doubt as to the convictions of the theosophists about the applicable nature of Theosophy.

All we need then is *solidarity of action*, in spite of differences, else we will fail in our theosophical crusade for a theosophical America.

Weak theosophical propaganda is more costly than large-scale publicity, for the feeble dents it makes on the adamant consciousness of the public will soon be filled up and covered by the "dust kicked up" in the shuffle of every-day life.

———"Getting Together" within the lodge.

———"Getting Together" of lodges within a city and districts.

———"Getting Together" of lodges and this office.

these are the simple secrets by which our theosophical propaganda work will gain such momentum as to really benefit the public and to strengthen the Theosophical Society.

BOOKING FULL

Now is the time to re-organize for the coming campaign. Now, while the heavier routine business of the lodge has ebbed down during the summer, plans could be drafted by committees and laid before the lodges.

These plans should call for a full year's work of fullest activities. Many lodges are familiar with the work of our lecturers and would do well to consider a financial budget which would allow them to accept as many offers from lecturers as they can possibly manage.

"Booking full" will keep the lodge in a position to invite the public frequently to lectures by visiting national lecturers.

Result: Larger attendance at public lectures, classes and an increasing influx of members.

Just as four public lectures can be advertised at little more expense than two lectures, yielding greater returns with every address, just in the same manner the total expenses for the advertising of four visiting lecturers within six or seven months will be in proportion little heavier than those for two lecture cycles, yet the four cycles will bring returns that are out of proportion larger than those produced by two cycles of lectures.

The visits from our national lecturers are the best advertising features the lodges have. *As many public lectures by as many of our travelling lecturers as possible, all of them well advertised,* such a policy will strengthen the lodge.

It is imperative for our lodges to keep before the public. It is only through advertising and mailing-lists that they can do it.

It is equally imperative that our lodges have as many "features" to offer to their public as they can manage to good advantage. Visits from our lecturers pro-

vide these "features."

Hence our advice: "Book full."

— and *do it now*, for often it is impossible for our lecturers to change their itineraries in favour of belated acceptances.

BEING ON THE MAP

Inquiries from non-members received at this office indicate frequently that even large lodges are not registered in the city or telephone directory.

This is un-business-like and undoubtedly has cost these lodges many patrons, students and members.

A paragraph from a letter just received will be found apropos:

"Another suggestion of yours which we were able to work out was that of inserting our name in the telephone directory for the small sum of 25c per month, merely by securing the consent of the manager of the building in which our lodge-room is located. He also showed us a daily directory which he runs in the local papers with a list of the lodges and their meetings in this building. We took this up and found that the daily ad will only cost us \$1.00 per month."

ROLL CALL

We are revising our lists of lodge-publicity agents.

Will those publicity agents who are to remain in office for the fiscal year just begun, advise us to this extent.

Will the newly appointed publicity agents be good enough to communicate with us at once.

It is of benefit to every lodge to appoint a member who will act as publicity-agent. (The publicity agent's general duties are to forward requests to this office for free literature, to send in to us addresses for our Krotona Booklet mailing list, to keep his lodge in touch with the National Publicity office).

Will our correspondents kindly notify us also whether they prefer the packages of literature shipped to the lodge-rooms or to their private address.

BRIEFS

Albert H. S. Smythe, the National Secretary of the recently formed Canadian Section writes very favourably, summing up their policy, thus: **EVERY LODGE A HEADQUARTERS IS OUR IDEA.**

[American lodges please copy].

Berkeley lodge has started a new study class with twenty students in spite of the hot weather. Mr. Rogers has lectured three or four times in quick succession. Several new members were signed up.

Theosophical work in Detroit, Mich., has received a decided impetus, through the formation of a Theosophical Association by the various lodges, according to recent reports.

LIST OF DONATIONS

Period from June 11-July 10, 1920

Miss Alice E. Colson, Boston.....\$ 1.00

Seattle Lodge.....	10.00
Dr. J. Beckman, Charleston, S. C.....	5.00
Unity Lodge, Detroit.....	2.00
K. R. Thomsen, San Francisco.....	2.00
Atlanta Lodge.....	15.00
Riverside Lodge.....	2.00
Eric Peterson, Deer Lodge, Mont.....	2.00
Mrs. Mathilde Cameron, Krotona.....	5.00
R. U. R.....	6.00
R. E. Westbrook, Chicago.....	1.00
Mrs. Laura S. Hunt, Los Angeles.....	30.00
Brotherhood Lodge, Detroit.....	2.00
M. K.....	.20

\$83.20

BRUNO DAVID USSHER,
Acting Nat'l. Pub. Director.

NATIONAL SECRETARY REPORTS

The following is a statement of balances, receipts and expenditures, as found on examining and closing the books for the year ending June 30, 1920, of The National Secretary of the American Section of the Theosophical Society, Hollywood, Los Angeles, California.

Balance Sheet, June 30, 1920

ASSETS

Furniture and Fixtures..\$ 3,065.43	
Furniture and Fixtures	
Publicity.....	430.30
Stationery and Supplies..	691.12
Library	250.00
Lantern Slides.....	65.00
Engravings	19.00
Members Booklets and	
Miscel. Literature.....	789.33
Stamps and Stamped	
Envelopes.....	89.41
Messenger Paper.....	1,580.51
Insurance (unexpired)....	41.66
Canadian Section 1919	
Dues.....	166.25
United States Liberty	
Bonds.....	2,550.00
Cash	1,496.91
Bal. in bank.\$1,042.94	
Cash on hnd.. 453.97	
	\$11,234.92

LIABILITIES

Fees and Dues 1920-21...\$ 2,759.47	
General Fund.....	1,611.23
Investment Acct. (an accumulation of receipts over expenditures)....	6,706.83
Pub. Organizing Fund....	39.77
Balance - Credit of income over expenditures for the year ending June 30, 1920.....	117.62
	\$11,234.92

INCOME

Fees and Dues 1919-20...\$15,825.69	
Interest Discount Exchange.....	185.20
Miscellaneous Revenue....	33.99
Messenger Subscription..	272.63
Messenger Donations.....	10.00
Publicity Donations.....	3,339.06
Publicity Furniture and Fixtures — correcting last inventory.....	161.50

\$19,828.07

EXPENDITURES

General Expense.....\$ 761.73	
Convention Expense (Convention of 1919)..	1,414.25
Adyar Percentage.....	1,313.03
Rent and Light.....	540.00
Salaries	5,154.40
Postage and Mailing.....	550.19
Printing	101.76
National President's Expense (for last year)..	917.19
Stationery and Supplies	296.11
New Lodge Organizing Fund.....	264.83
Taxes	5.26
Insurance (expired).....	15.84
Telephones and Telegrams.....	259.52
Messenger Expense.....	71.69
Messenger Stationery....	86.41
Messenger Paper.....	1,645.97
Messenger Printing.....	2,027.40
Messenger Postage and Mailing.....	643.17
Messenger Rent.....	44.00
Messenger Salaries.....	736.50
Publicity Rent.....	148.50
Publicity Postage.....	477.77

Publicity Salaries.....	1,711.44	
Publicity Advertising....	117.63	
Publicity Expense.....	44.63	
Publicity Stationery.....	361.23	
		\$19,710.45
Balance, receipts gain over expenditures for the year ending June 30, 1920.....	117.62	
		\$19,828.07

State of California, }
County of Los Angeles. } ss.

A. H. Parker being duly sworn upon his oath deposes and says:

That he is an accountant, and as such he made an audit of the books of the National Secretary, American Section of the Theosophical Society for the year ending June 30, 1920, and that the attached statement is a true and correct account of the books as he found them. A. H. PARKER.

Subscribed and sworn to before me this 8th day of July, 1920.

FRANK M. BERING,

Notary Public in and for the County of Los Angeles, State of California.

STATISTICAL REPORT

July 1, 1919—June 30, 1920

New members during year.....	1859
Average per month.....	155
Reinstatements during year.....	185
Transfers from other Sections.....	7
Deaths.....	69
Resignations.....	64
Placed on Inactive list during year.....	1140
Transfers to other Sections.....	867
Total Membership June 30, 1920..	7048
Total Membership June 30, 1920..	6964
New Lodges organized during year.....	23
Lodges dissolved during year.....	13
Lodges transferred to Canadian Section....	17
Lodge formerly attached to American Section, becoming independent.....	1
Total No. Lodges June 30, 1920..	197
Total No. lodges June 30, 1920..	189

Krotona, July 6, 1920.

To the Board of Trustees,
American Section, T. S.

The annual report for the fiscal year ending June 30, 1920, must necessarily be one of figures rather than of words. For the most part the figures are self-explanatory, but as accounts created for the purpose of recording contributions are balanced at or before the end of the fiscal year I report as follows:

For Austrian Food Draft.....	\$ 2.00
For Mr. A. P. Sinnett.....	256.57
For Mr. B. P. Wadia.....	451.10
For Mr. A. P. Warrington.....	934.25
(Through our books \$909.25 and by additional check \$25, making a total of \$934.25.)	

The lodge and membership records for the year is as follows:

New members during year.....	1859
Average per month.....	155

Reinstatements during year.....	185
Transfers from other Sections.....	7
Deaths.....	69
Resignations.....	64
Placed on Inactive List during year.....	1140
Transfers from other Sections.....	867
Total membership June 30, 1919..	7048
Total membership June 30, 1920..	6964
New lodges organized during year.....	23
Lodges dissolved during year.....	13
Lodges transferred to Canadian Section....	17
Lodge formerly attached to American Section, becoming independent.....	1
Total No. lodges June 30, 1919....	197
Total No. lodges June 30, 1920....	189

In the financial statement please note, in connection with the cost of *Messenger* paper, the inventory figure for paper on hand.

Respectfully submitted,
BETSEY JEWETT,
National Secretary.

OFFICIAL

NOTICE TO LODGE SECRETARIES AND MEMBERS

Attention is called to needed co-operation of Lodge Secretaries and members with the office of the National Secretary. The work of that office is enormously increased by secretaries sending in the dues of one or two members at a time, instead of holding those dues until at least a majority of the members of their lodge have paid up. Every remittance has to go through the books as a separate transaction, have a special receipt, the records of the members having to be taken out and credited and returned to the files each time and extra postage has to be expended to send so many different receipts and small numbers of cards. This also applies to half-yearly dues being sent in, which should be held by the secretaries until such time as the two-dollar payments could be made, except in special cases of inability to do so. All these little things, taken together, mean a great amount of unnecessary work on both sides and should be done away with.

Some secretaries also send in dues without either slips or list of members paying and have to be written to find out for whom an unaccounted-for balance was meant. Other secretaries write on the backs of the slips, so that each one must be separately perused and attended to, instead of all the items being listed on a letter head in proper order for attention without too great expenditure of time and trouble.

Many members of lodges send in their remittances direct under the mistaken notion that the legality of their proxies depends upon the payment of their advance Section dues, instead of reading the By-laws and ascertaining that they need only to be in good standing to be eligible to vote. Or they hand their dues to some one else sending in remittances because it is easier for them

than to send to their own secretaries. This requires an extra notice to the secretary to acquaint him with the fact that this member has paid his Section dues and requires extra postage expenditure from this office. It has been necessary to go to the expense of printing a circular to send out on this account, begging members to pay their dues through their lodge secretaries. Only members-at-large are entitled to pay their dues direct to this office.

DEBITS

Regarding the issuing of debits, By-law 9, Section 10 states: "A member of a lodge, if in good standing, may obtain a debit from the secretary of his lodge."

By-law 9, Section 6 states: A member in good standing is one whose dues have been paid, as shown by the books of the National Secretary."

Therefore, according to the By-laws, a secretary of a lodge has no option in the matter of granting a debit provided Sectional dues are paid.

CONTRIBUTIONS

All contributions to the "Krotona Special Operating Fund" should be sent direct to Krotona Institute of Theosophy.

CONVENTION PHOTOGRAPHS

Members who desire a photograph of the delegates to the recent annual convention may secure same from Mr. John A. Coles, 740 1/2 N. High St., Columbus, Ohio. Price \$1.25 each.

COPIES OF THE MESSENGER NEEDED

January and March, 1920, *Messengers* are greatly needed at headquarters. Will those members who have extra ones kindly mail them to the National Secretary.

DEATHS

Gen. Jonathan Kellogg, Little Rock Lodge.
Mrs. E. Z. McNair, Newark Lodge.
Mrs. Flora F. Smith, Crescent Bay Lodge.
Miss Elizabeth I. Weaver, Seattle Lodge.
Mrs. Sigrid Hagman, Spokane Lodge.
Mrs. Emma Flick, Atlanta Lodge.
Mr. Aaron Rinehart, Butte Lodge.

MEMBERSHIP REPORT FOR JUNE 1920 JUNE 1920

Total Number of Lodges.....	189
Lodges Chartered.....	1
New Members.....	118
Reinstated.....	7
Transfer from other Sections.....	0
Total Active Membership.....	6991
Lodges Dissolved.....	2
Deceased.....	7
Resigned.....	7
Transfers to other Sections.....	60
Transfers to Inactive Membership.....	1048

FINANCIAL STATEMENT FOR JUNE 1920

Receipts	
Fees and Dues.....	\$2,466.25
Krotona Fund.....	5.00
Messenger Subscrip- tions.....	20.28
Publicity Donations.....	301.75
A. P. W. Appreciation Fund.....	253.75
A. P. Sinnett Fund.....	106.07
Austrian Food Fund.....	2.00
Refund on Cunard Ticket A. P. W.....	198.56
Refund on Postage.....	50.40
Miscellaneous.....	17.06
	<hr/>
May 31: Cash and Bank Bal- ance.....	\$2,385.44
June Interest.....	8.13
	<hr/>

\$5,809.69

Disbursements	
Salaries.....	\$ 288.08
Postage.....	32.96
General Expense.....	20.65
Telephone and Tele- graph.....	31.99
Stationery and Supplies	4.18
Printing.....	155.25
Rent.....	140.00
Special Expense.....	500.00
A. P. Sinnett Draft.....	256.57
Austrian Food Draft.....	2.00
Krotona Special Oper- ating Fund.....	148.67
Refund on Fees and Dues.....	14.81
	<hr/>

\$2,504.33

Messenger Department	
Salaries.....	32.02
Rent.....	4.00
General Expense.....	5.00
Postage.....	12.50
Paper.....	1,023.62
Printing.....	446.50
	<hr/>

\$1,523.62

Publicity Department	
Rent.....	13.50
Postage.....	55.54
Salaries.....	80.00
Stationery.....	238.31
General Expense.....	7.48
	<hr/>

\$ 394.83

June 30: Cash and Bank Bal- ance.....	<hr/>
	1,866.91

\$5,809.69

BETSEY JEWETT,
National Secretary.

ERRATA

In the May, 1920, issue of *The Messenger*, page 381, the quotation entitled "A Message to Those Who Know," should have been shown to be a quotation taken from pp. 29-31 of Volume 1, of "Fragments," by Cave, published by the Quarterly Book Department. We wish to make due reparation for this unintentional piracy.

What a great deal of time and ease that man gains who lets his neighbor's words, thoughts and behavior alone, confines his inspections to himself, and takes care that his own actions are honest and righteous.—Marcus Aurelius.

LIBERAL CATHOLIC CHURCH AND THE THEOSOPHICAL SOCIETY

WHERE THEY DIFFER and WHERE THEY AGREE

By the Right Reverend J. I. Wedgwood

There is some misunderstanding abroad as to the relationship of the Liberal Catholic Church to the Theosophical Society. It has been thought that the Church is an activity of the Society and that its members must be theosophists, or even that the Theosophical Society has converted itself into a Church and taken to calling its officers, bishops and priests! However wide of the mark such rumors may be, it seems worth while to correct any misunderstanding that exists. For misunderstanding breeds prejudice; and prejudice, coupled with a natural reluctance of the mind to adapt itself to new ideas, is the great obstacle confronting all societies whose work it is to give out to the world truths that are either new or so old as to be forgotten.

The Two Bodies Distinct

The Liberal Catholic Church and the Theosophical Society are separate and distinct organizations. Neither one is responsible nor accountable for the doings of the other. There is no necessary connection between the two. There certainly is no official connection, and no attempt has ever been made to establish any such connection, for that would be against the principles of the Society, whose governing body would have to be a party to the proposed arrangement. A member of the Theosophical Society is not bound to join the Liberal Catholic Church or to take any interest in its work, and, on the other hand, a man can be a good member of the Liberal Catholic Church without having to give any allegiance whatever to the Theosophical Society or any approval to its characteristic doctrines.

But it is true that there is a large overlapping of membership between the two bodies, and when, in 1915-1916, the British Old Catholic movement was reorganized (later to take the name of Liberal Catholic), those on whom its leadership devolved were all more or less active and prominent in lecturing for the Theosophical Society. Since then a number of the Society's members, men of profound spirituality and having no other object in life than human service, have sought ordination at the hands of the Liberal Catholic bishops and have taken up the work of the Church gratuitously and with an earnestness and devotion, that call for the deepest respect.

It is natural, therefore, that there should be confusion between the two bodies in the eye of the public, despite the fact that the Church has from the outset tried to make it clear that, while it was glad to minister to any theosophists and desired their help in

its work, it did not wish or intend to appeal solely or even primarily to them. From the side of the Society no identification with the Liberal Catholic Church is possible and from the side of the Church no such identification is desired.

What is the Theosophical Society?

The Theosophical Society is a large and influential body, whose President, Mrs. Annie Besant, is regarded by all who have the privilege of knowing her personally (and by many thousands who have not) as one of the noblest workers for humanity that the world has seen.

It has among its members Christians, Hindus, Buddhists, Parsees, Muhammadans, Jews and others. "No person's religious opinions are asked upon his joining, nor is interference with them permitted, but everyone is expected to show to the religion of his fellow-members the same respect as he claims for his own." "Theosophy," as Mrs. Besant has truly said, "does not ask you to leave your religion, but to live it."

On the face of it, then, the Theosophical Society could not ally itself with one religion, or sect of that religion, for its attitude is one of benevolent neutrality towards all religions and all sects. Consequently we may dismiss as foolish any assertion that the Theosophical Society and the Liberal Catholic Church are one and the same thing.

[Editor's Note:—After discussing at greater length than we have space for, the great freedom of belief allowed members of the T. S. and the narrow dogmatism of some churches, Bishop Wedgwood proceeds.]

The Liberal Catholic Church, in view of these undeniable facts (the evils of dogmatic creeds) adopts very much the same attitude towards its members as the Theosophical Society. Of course it expects them to be Christians. But within the orbit of Christianity it permits to its members freedom in the interpretation of Creeds, Scriptures, and Liturgy. This attitude of tolerance and freedom does not mean that the Church and its officers have no beliefs of their own. On the contrary, they have a clear and coherent summary of doctrine. But it is doctrine, not dogma, if the two words may thus be placed in antithesis. It rests on its own intrinsic merit as a statement of facts in nature. The acceptance of these facts is regarded as a matter of growth and inner illumination, and is therefore not imposed upon the individual conscience by authority from without. Those who take Holy Orders in the Church must have reached the stage where at any rate a general acceptance of

these principles is possible, but of the body of lay members even this acceptance is not asked. The Liberal Catholic Church holds that the intellect, which is one of the avenues to spiritual knowledge, works best in an atmosphere of freedom and by methods of its own free choice. The intellect may be likened to the prism separating the white light of Truth into a richness and diversity of many colors. "In the multitude of counsellors there is safety," said Solomon of old, and a modern Solomon might have added, that in variety of opinion there is wisdom as well as safety, for differences of thought combine into a synthesis of greater richness and make for a fullness of intellectual life in the community that encourages them. Therefore the Liberal Catholic Church does not require all its members to think alike on questions of religion; instead, it asks of them sincerity, purity of motive, tolerance, breadth of mind, courtesy of expression, willingness to work, and a constant pursuit of high ideals. It looks for unity, not through uniformity, but in diversity. This charter of liberty it owes to the Theosophical Society, which first proclaimed it.

Schools of Philosophy

Furthermore, many members of the Liberal Catholic Church, both clergy and laity, owe the very fact of their being Christians in any real sense to the deeper understanding of the Christian doctrines brought to them by Theosophy. As the Schoolmen of the Middle Ages had recourse to the doctrines of Aristotle to give order and consistency to their teaching, so do most of the clergy of the Liberal Catholic Church (following the Neo-Platonists) look to the theosophic philosophy to give life to the dry bones of theology. Christianity has always had its schools of philosophic thought. The earliest Christian philosophers down to the time of Augustine were mostly Platonists; Neo-Platonism and Theosophy have also had their very able Christian exponents, and may as legitimately be applied to the facts of religion and nature as the philosophy of the Schoolmen. The Theosophical Society is perhaps the central exponent of this teaching in modern days, but it is one among several such organizations, and there are many Anglican and Non-conformist clergymen to-day who preach a mysticism indistinguishable from Theosophy.

Unfortunately, for some centuries past the scholastic philosophy has dominated the western Church. It is chiefly known to the man-in-the-street by the hair-splitting in which its exponents employed themselves. It postulates as absolute, as final and beyond question, the dogmatic revelation of the Church. It takes this as its established premise. Between the natural and the supernatural there is a great gulf fixed, and no bridge can span that gulf; reason may fitly deal with the natural order, but the supernatural transcends reason. When reason and revelation are thus separated off into water-

tight compartments, there is little scope left for the play of reason. "The lack of a worthy of subject matter vitiated all their efforts," says one writer of the Schoolmen, "and gave their speculations that air of unreality and triviality which strikes the modern mind so forcibly." No student of independent outlook can pick up the ordinary textbook of Christian dogma without being painfully impressed with the utter bareness of the whole scholastic exposition of "the queen of sciences."

First-Hand Knowledge

The only corrective to this is first-hand knowledge of spiritual truth. Men waste incredible time and energy in framing elaborate speculations and in arguing with one another about religious matters. Some believe, for example, in a life after death; others do not; some refer back to the Scriptures for an account of that life, yet differ completely among themselves on the interpretation of the evidence. But there is another method of finding out the truth—namely, by direct observation. Man is a spirit, using a soul and a body. There are faculties pertaining to each of these portions of his being—the faculty of direct intuition, to give one example—and it is possible to develop and train these faculties. By spiritualising our natures, or in other words, by opening the windows of the soul, we are able to gain knowledge of the higher worlds and thus to speak with the only authority that is worth anything, the authority of knowledge. Spiritual truths are at all times capable of reverification by spiritually developed men. God has never ceased to reveal Himself in the world.

That this direct knowledge is possible has been the contention of the long line of philosophers, called theosophists or sometimes mystics, stretching back to the earliest days of philosophic thought. Since man is a fragment of God (or has the Divine Spark in him) it is possible for him to know God, whose nature he shares. And by unfolding the powers of the God within him (which is the purpose of his evolution) he approaches slowly, yet with utter certainty, towards union with the Divine Omniscience, gaining in that growth an ever fuller knowledge of the universe which is the expression or manifestation of God.

This view of things at once opens up new horizons of thought. It releases theology once and for all from the incubus of "the letter which killeth." It lessens in no way the value of Scripture and Tradition, which contain much of the original instruction of the Christ; but it places in our hands a master-key to the interpretation of this heritage of Scripture and Tradition, for notoriously it is upon this question of interpretation that the churches differ *toto orbe et coelo*. The religion of direct individual experience is "the true solvent of doubts and difficulties, the one apologetic that is unshakeable, the rock upon which the storms

of controversy anent higher criticism and the historicity of the Gospels break in vain." The Church that encourages it becomes a forward-looking Church, ready to receive and to benefit by fresh light and inspiration, instead of a Church whose gaze is immutably fixed on the past.

Distinctions

These points of similarity, notwithstanding, the work of the Liberal Catholic Church differs very much from that of the Theosophical Society. It is easy to see that its scope is quite different from that of the Theosophical Society. It is a Christian Church and its work lies with Christianity. It believes that Christ appointed a certain order of worship and bequeathed to his followers a body of doctrine and certain principles of ethics. Part of this teaching was given publicly, part was of the nature of more advanced teaching given privately to the disciples and handed down by them to their successors. No doubt some of this had been lost, and some of it had been so overlaid with accretion as to be obscured. What remains is a priceless heritage, to be guarded with loving care and reverence. The discoveries of modern science or philosophy may supplement or help us better to understand this teaching, but they also point to its changeless and enduring value. This is the nucleus of Christianity to which a Christian Church should apply itself, and it is with the teaching and humble practice of this Christian heritage that the Liberal Catholic Church is chiefly occupied.

The Liberal Catholic Church has the greatest respect for the other faiths of the world—most of the Christian teachings are common to other religions—but it has no inclination to propound as a new religion any synthesis of world-religions, imperfect as that would necessarily be, for it does not regard it as within the province of man to found new religions. It finds all that it needs with-

in the Christian faith, while admitting that many of our jewels have lain hidden and that our exposition of the Christian teaching can be enriched and invigorated by studying the presentation of those same teachings in other faiths. It does not practice Buddhist or Hindu rites, it administers the holy Sacraments instituted by Christ.

Its clergy regard it as their chief work to be "stewards of the Mysteries of God," sharing with the clergy of other Apostolic Churches the privilege of administering those Sacraments. They look upon the Christian Church as a great brotherhood of all who turn to Christ as the inspirer of their spiritual life, their Master and Friend, and consider that His Sacraments should be freely given to any member of the brotherhood who reverently desires them, without any conditions being imposed in the way of intellectual restrictions. They believe that Christ appointed the Sacraments with the object of enormously quickening the spiritual progress of His people. They realize that this purpose is far more effectively carried out if the people can understand what they are doing and so bend all their energies of will, heart and mind to co-operate. Therefore the Church tries in every way to help its congregations to a right understanding of the Sacraments and their place in the spiritual life, and encourages the people to assist at worship not as listless and passive spectators, but as active and intelligent co-operators, almoners of Christ's blessing to the world around.

All this is distinctively Christian work. Because this is so, the body which carries it out must needs believe in Christianity and be a distinctively Christian body. Once people grasp this fact, there should be no occasion for confusion between the Liberal Catholic Church and the Theosophical Society. It will be seen that they differ widely in the scope and manner of their work.

LETTER FROM CHINA

May I call the attention of your leaders to "The Rebirth of China" in "The Theosophist" for February 1913? Allowing for the changes caused by the march of events, what was then said holds good to-day, but *with added emphasis*. I feel after re-reading what I wrote seven years ago that that appeal was an intelligent anticipation. Since it was written the L. C. C. has been born. There would be no question of interfering with any other religion if its operations were extended to China. If an ordained priest in that body were to decide to work here, and he were also a representative of Co-Masonry and of the O. S. E., he would find fine arable

virgin soil, extensive enough to occupy his entire time and energy. I can hardly imagine a more attractive or a more promising field. Certainly in the circumstances there is none more important, and, however advisable, a knowledge of the Chinese tongue is not an essential.

If any theosophist is sufficiently interested to consider the possibility of his making this plastic people his material I shall be glad to answer any questions, or to give any desired practical information.

Address:

C. SPURGEON MEDHURST,
53 Sui-an-po Hutung,
Peking.

THE CONVENTION

The 34th Annual Convention of the American Section, T. S., opened in the Edgewater Beach hotel, Chicago, at 10 a. m., July 12, with about 275 delegates present in person and about 3,400 proxies and adjourned *sine die* at 11 a. m., July 16, having occupied double the time of any previous annual meeting. The outstanding features of the Convention were:

Removal of the Section Headquarters to Chicago.

Establishing of a section owned and managed book publishing business.

Approval of the course of the Administration in dismissing three heads of departments, and in cabling Mrs. Besant a protest against "the unwarranted interference" of a well-known visitor in our Section affairs.

A hearty commendation of the retiring President, Mr. A. P. Warrington.

Condemnation of the general custom of circularizing the Section.

Condemnation of the work of the Theosophical Towards Democracy League.

Nine half-day sessions were given to the consideration of the matters which have been absorbing the attention of the members of the American Section since March. The result may be briefly summed up in the general statement that on every point at issue the Administration was sustained by an overwhelming majority. No proxy vote was taken except in the elections. On the two points that had developed the most feeling—the proposed book publishing business, and the cable of protest to Mrs. Besant—only 43 people voted against approving the course of the Administration in the first instance, and only 71 against in the second.

Other striking features were the great ovation given to Mr. A. P. Warrington, the retiring president, and the hearty and almost unanimous response to the plea of Mr. L. W. Rogers, in closing the Convention, for future harmony and united work in constructive measures, in which the past shall be forgotten.

The chief resolutions, as adopted, follow:

RESOLVED, That the Board of Trustees

be and are hereby authorized to remove the Headquarters of the American Section, T. S., from Krotona, California, to some more centrally located city.—R. L. Jones. Adopted by a very heavy majority.

WHEREAS, the publication and circulation of theosophical books is an invaluable means of spreading the truths of Theosophy; and, whereas, such work is not being done in the United States on a scale that meets the public demand for occult literature; therefore

BE IT RESOLVED: That, unless objections are made thereto by Mrs. Besant, the Board of Trustees of the American Section be and hereby are authorized to immediately organize a publishing corporation with such capital as may be necessary, said publishing business to be owned and operated by the American Section of the Theosophical Society.

RESOLVED FURTHER, That said book corporation shall be governed by seven trustees, five of whom shall be the Trustees of the American Section by virtue of their office, and four of the said seven shall reside in or near the city of the chief office of the corporation.

RESOLVED FURTHER, That the Trustees of said corporation shall be empowered to issue bonds to such amount and in such denominations and to bear such rate of interest as they may deem proper.

RESOLVED FURTHER, That we call upon the members of the American Section, T. S., to support this publishing business by their investments and to encourage in every possible way this enterprise designed to spread a knowledge of theosophy throughout the United States.

L. W. ROGERS.

The above resolution was adopted by 168 votes for, and 43 votes against.

WHEREAS, The Boston lodges, the San Francisco and Los Angeles lodges, sent letters and Krotona Lodge cabled to Mrs. Besant condemning the action of the Board of Trustees of the American Section, T. S., for cabling her a protest against the interference of Mr. B. P. Wadia in the affairs of the American Section; therefore

BE IT RESOLVED: That this convention places itself upon record as heartily endorsing the course taken by the Section's Board of Trustees.

T. D. DAWKINS.

Adopted by a vote of 147 for, and 71 against.

WHEREAS—Mr. B. P. Wadia in his Lodge talks and public lectures presented Theosophy to the Lodges and public in America with marked brilliancy and success, and

WHEREAS—The Convention wishes to

pay high tribute to the platform ability displayed by him during his visit in America and desires to express the gratitude of its members for the very valuable instruction and inspiration they thus derived.

THEREFORE, BE IT RESOLVED—That Mr. Wadia be and he is hereby extended the grateful thanks of the American members for services rendered in the special manner herein referred to.

A. P. WARRINGTON,
L. W. ROGERS.

Unanimously adopted.

WHEREAS, it has been widely published throughout the Section that the present administration dismissed three officials without sufficient reason; therefore

BE IT RESOLVED: That the action of the National President and Board of Trustees in dismissing the heads of the three departments of National Secretary, Publicity Director and Editor is hereby approved.

GEORGE CARR,

Adopted. No argument was made by either side, and no rising vote was asked.

WHEREAS, the activities of the so-called "Theosophical Towards Democracy League" have been a prime factor in bringing about a state of turmoil in the American Section, T. S.; and, whereas, such unrest as existed prior to its formation has been greatly intensified to the detriment of the peace and well being of the American theosophical movement; and, whereas, instead of its alleged purpose of supplying accurate information to the members it has put into circulation much false and defamatory matter; therefore

BE IT RESOLVED: That this Convention express its disapproval of the methods employed by this organization up to this date.

GEORGE CARR.

The above resolution was adopted by a rising vote of 112 for, to 67 against.

The nation-wide campaign against Mr. A. P. Warrington was the subject that occupied more time than anything else before the convention. Mr. Warrington spoke an hour and a half during which time he specifically and emphatically denied the various tales that have been circulated by his detractors, and challenged them to substantiate a single point against him. The chief speakers in opposition were Mr. Craig Garman, manager of the T. P. H., and Mr. Hugh R. Gillespie. Mr. Garman declared that Mr. Warrington had maintained "a spy system" at Krotona. Specific instances were demanded. The speaker said he had it direct from the

young woman who carried to Mr. Warrington information of what the head of a certain department, in which she was employed, was sending out against Mr. Warrington into the Section. A discussion arose as to whether it was not the duty of the young woman to report to the President what she had become aware of. A delegate here called attention to the fact that it was alleged that a spy system existed at Krotona, and asked Mr. Garman if he knew of any other instance in which it was alleged that the "spy" had reported to Mr. Warrington. Mr. Garman said he did not. "If you have any evidence, we want it," insisted the delegate. "Is there anything worse than what you have given us?" "No," said the speaker, "that's our worst." (Laughter.)

One of the specific charges made against Mr. Warrington by Mr. Hugh R. Gillespie and others was that "he obtained from Mrs. York Stevenson the sum of \$15,000 with the express stipulation, according to Mrs. York Stevenson, that it was to be used for liquidating the mortgage on the Ternary. This mortgage has not been liquidated in accordance with the terms of the gift, and no public accounting has been made of the money." In refutation the following two letters were put in evidence:

Los Angeles, June 12, 1920

Mr. Ernest S. Suffern,
135 Broadway,
New York City.

Dear Sir:

Yours of the 24th received. I am glad that you have given me this opportunity to make quite clear that I have absolutely no criticism to make of Mr. Warrington's administering of the sum that I put into the hands of his Board to pay either the Ternary or the Krotona mortgage, in accordance with his own ideas. He consulted me minutely on the subject, and acted in accordance with my wishes at the time, and I am exceedingly sorry that there has ever been any rumor to the contrary.

As to the conditions under which the money was given, which you inquire about: it was originally given as a guarantee that the profits from "The Light of Asia" would amount to that sum, and a promise that the profits should accrue to the good of Krotona. It was at the request of Mr. Walter Hampden, the actor taking the leading part, that the tickets were put below the cost of production, so that I had to meet this ob-

ligation; but that was not in any way Mr. Warrington's fault; he did his best to make the play successful in every way, as did everybody connected with it.

When I made this endowment to Krotona, or rather to Theosophy, irrespective of what branch, it was with the conviction that the Society was one of Brotherhood, and the endeavor to lead the Higher Life in a spiritual sense, and I think Mr. Warrington unquestionably imbued the whole community with that spirit while he was there. I have not been very much in touch with the work since he has been less active, but I trust that the very lovely spirit of self-sacrifice and co-operation with which he inspired the community will be perpetuated. This does not seem consistent, to my mind, with the spirit of criticism now pervading the entire Section.

Very truly yours,
(Signed) CHRISTINE WETHERILL STEVENSON

Krotona, July 7, 1920.

To Whom it May Concern:

This is to certify that I have examined the books, papers and records of the Krotona Institute of Theosophy, and to the best of my knowledge and belief I find the records complete.

(SEAL) GEORGE KRAMER, Cashier.

The latter letter was offered because it had been said that the records were not all intact.

The other tales circulated against Mr. Warrington were shown to have no better evidential foundation. The chief speakers in his defense were Mr. Rogers and Mr. Holland. It was after all the charges had been thoroughly aired that the Convention adopted the following resolution by unanimous vote:

WHEREAS, our retiring President and beloved leader, Mr. A. P. Warrington, has retired from the office of National President, after eight years of devoted and whole-hearted service, during which time he has given unsparingly of his time, energy and efforts toward the up-building of the American Section of the Theosophical Society, and

WHEREAS, during his administration the membership of the Section has increased from 3,000 to 8,000, and the teaching of Theosophy has been extended throughout the Section, and

WHEREAS, through his efforts, and in accord with his ideals, Krotona has been established as a center for the Theosophical Movement in America and has become a mecca for many devoted students of Theosophy, therefore be it

RESOLVED: That we, the members of the American Section, T. S., in Convention assembled, hereby express our deep appreciation and gratitude for the services rendered to the Cause of Theosophy in America by Mr. A. P. Warrington as President of the American Section; our appreciation of his sincerity of purpose, his great personal sacrifice, and untiring efforts; and our hope and expectation that he will have further opportunities for great usefulness

in connection with the spreading of the teaching of Theosophy.

ERNEST S. SUFFERN.

On the future of Krotona there was no discussion whatever. Mr. Warrington read the following cables:

Krotona, June 29, 1920.

Annie Besant,
Madras, India.

If you wish any action taken about Krotona title at forth coming Convention please cable before July twelfth. Proposition is, shall Krotona trustees continue to be elected as now or be hereafter nominated by Section Conventions. I arrive Adyar early next year.

WARRINGTON.

Bombay, July 6, 1920.

Warrington,
Hollywood, California.

Refuse to act until seen Warrington. Won't change Krotona Trust hurriedly. Must remain unchanged until all sides, including original donors, heard.

BESANT.

The following resolution was unanimously adopted:

RESOLVED, that it is the sense of this Convention that the members of the American Section have such confidence in the wisdom of our beloved leader, Mrs. Annie Besant, in her guidance of theosophical affairs, that whatever may be her decision concerning the ownership and management of Krotona, will be entirely satisfactory to the American Section, and that a copy of this resolution be sent to her.

JULIA K. SOMMER.

Unanimously, also, the Convention adopted the two following resolutions:

WHEREAS, this Convention has expressed its loyalty to our great leader, Mrs. Besant, therefore be it

RESOLVED, that this Convention requests the Administration to publish this resolution in the next *Messenger*, and that it appoint a committee for the collection of a Birthday fund to be presented to her on October 1, 1920.

F. G. HANCHETT.

WHEREAS, our beloved leader, Mr. A. P. Warrington, is leaving the country to go to India, and,

WHEREAS, it is well known that he has made great financial sacrifices during his years of service to our Section, therefore be it

RESOLVED, that this Convention desires that it be announced in the *Messenger* that an appreciation fund is being collected to be presented to Mr. Warrington before leaving the country, and that all contributions toward this fund be sent to Miss Marie Poutz, Krotona, Los Angeles, California.

JULIA K. SOMMER.

A resolution which caused considerable discussion was as follows:

WHEREAS, every organization has the inherent right to self-protection; and

WHEREAS, a local lodge of the T. S. may expel a member for sufficient cause, while the Section itself is now without power

greater than that of moral suasion to enforce its decrees, therefore,

BE IT RESOLVED: That the By-Laws shall be so amended that any member of the American Section who is guilty of the offence of repeated slander may be brought to trial before the National Convention and, if found guilty, may be expelled from the American Section.—Herman De Costa.

After considerable discussion, in which such opposing views were expressed that it seemed a harmonious result would be impossible, a substitute motion to refer the whole matter to the Board of Trustees, with the recommendation that they find some solution short of the penalty of expulsion was adopted.

A large number of amendments to the By-Laws were proposed, but it was clear to everybody that there was no time to deal with them satisfactorily. The following was then adopted:

I move that all proposed amendments to the By-Laws be referred to the Board of Trustees to be newly elected by this Convention, with power to adopt such proposed amendments as in their judgment they may deem necessary or proper, and when so adopted and approved by the Judiciary Committee and published in two consecutive issues of *The Messenger*, if not objected to by ten per cent of the members of the Section within three months, that they be considered as in operation.—G. H. Hall.

Another resolution to which there was no opposition ran as follows:

WHEREAS, About one-third of the total gross receipts of the American Section are required to meet the cost of publishing *The Messenger*; and

WHEREAS, this is out of all reasonable proportion to the other expenditures; therefore,

BE IT RESOLVED: That *The Messenger* as our official organ, be reduced in size to the space necessary for official communications and news of the Section activities, and that it shall be furnished free to all members as in the past.

RESOLVED: That a monthly magazine to be called *The American Theosophist* be established as soon as practicable, on the usual subscription basis; that it shall be entirely free from matter that would be inconsistent with its sale on news stands, and that it be edited with a view to its value as a medium for placing Theosophy before the public.—L. W. Rogers.

The new Theosophical Sections were recognized in the following resolution:

RESOLVED: That we, the members of the American Section T. S., hereby extend our hearty congratulations to the recently formed Canadian and Mexican Sections, and express to them our earnest desire to cooperate with them in all theosophical activities.—George Carr.

The following resolution was unanimously adopted:

RESOLVED, that the members of the American Section, T. S., in Convention assembled, send the expression of their loyalty, devotion and gratitude, to Mrs. Annie Besant, our beloved President, to Mr. C. W. Leadbeater and to Mr. C. Jinarajadasa, and that a copy of this resolution be sent to each of them.
MARIE POUTZ.

WHEREAS, our President, Mr. L. W. Rogers, was elected Vice-President last year by the Board of Trustees, and upon the resignation of Mr. Warrington was elected President by the Board of Trustees,

RESOLVED: That we in convention assembled wish to record our emphatic satisfaction at having Mr. Rogers as our President, and do hereby expressly ratify, confirm and approve said election by the Trustees and extend a hearty welcome to our new President and pledge him and the Board of Trustees our whole-hearted confidence and support.
G. H. HALL.

The administration presented four resolutions dealing with various matters. One of them rescinded the action of the Convention of 1919 in limiting the expenditure in organizing a new Lodge to \$50.00, changed the charter fee for new Lodges in old territory to \$5.00, and abolished entirely the charter fee in new territory. Another resolution called attention to the proxy system of voting as being a source of constant contention and instructed the Judiciary Committee to report on the feasibility of adopting the delegate system of representation in its stead, to present the reasons for and against a change and to publish the full report in the *Messenger* so that the matter might be submitted to a general vote at the first presidential election. The third resolution approved the action of the Board of Trustees in keeping the dues at \$2.00 per member for the current fiscal year, but provided that if the high scale of prices continues the dues may be increased by a sum not to exceed an addition of \$1.00. The fourth resolution rescinded the resolution of the Convention of 1919 making the Order of Field Servers a part of the Publicity Department. It also provided that the disposition of the funds, etc., of the organization be referred to the Board of Trustees. A fifth resolution by the Administration read as follows:

RESOLVED, that we unanimously agree that we all faithfully accept the decisions of this Convention as embodied in the various resolutions that have been adopted, and that we pledge ourselves to abide by them in the future.

After some discussion, in which it was pointed out that the resolution was intended merely to offer the minority an opportunity to show its faith in accepting majority decisions, the resolution was adopted but a considerable number of delegates voted against it.

The election of Trustees brought out nominations from the floor. The nominating committee had reported the following names for Trustees: Carlos S. Hardy, C. F. Holland, Charles Weschcke and Gail Wilson. The nominations from the floor were: Isabel Holbrook, F. G. Hanchett, E. S. Suffern and A. F. Knudson. In the election only was a proxy vote taken. The ballot stood as follows: Mr. Hardy, 2148; Mr. Holland, 2130; Mr. Weschcke, 2122; Miss Wilson, 2060; Miss Holbrook, 1422; Mr. Hanchett, 1312; Mr.

Suffern, 1278; Mr. Knudsen, 1266. Mr. Hardy, Mr. Holland, Mr. Weschcke and Miss Wilson were declared the duly elected Trustees. Mr. J. Harry Carnes was re-elected to the Judiciary Committee.

After some discussion it seemed to be the general opinion that since Seattle had surrendered the Convention of 1920, that that city was best entitled to the Convention of 1921. The other cities which had extended invitations did not press their claim and it was unanimously decided to hold the next Convention in Seattle.

LETTERS

IN TIME OF TROUBLE

Editor, *The Messenger*:

How does a theosophist act and react in time of trouble?

If a disturbance or a grief does not directly touch him, he reacts with philosophic detachment or acts with tender sympathy, according to temperament and type. But if it comes close?

Looking about us, within as well as without, we must admit that when a disturbance really disturbs a theosophist he acts like an ordinary person only more so. That sensitiveness which enables us to respond, under favorable conditions, to high vibrations, renders us an easy prey to other vibrations which have been set up by those we have respected, admired or loved; and the fact, that within the Holy of Holies, we really wish only and absolutely the Master's will, makes little difference when that retreat has become inaccessible by reason of vibratory bars of kama-manasic matter, self-erected.

A theosophist in the midst of a theosophic disturbance usually finds himself infected. He is apt to develop ailments, although they may be slight-to-invisible. A method of cure which, of late, has gained some currency begins with the idea that, if you have a grievance you should not nurse it on the higher planes but bring it down onto the physical and fight it out. But how shall a theosophist fight? With the current weapons of the age, innuendo, slander, abuse? To use words in their fighting capacity, even though they are downright honest words, is to dip dangerously close to that substratum where language becomes the vehicle of intrigue and self-seeking. To tell everyone what you think of him and his methods, or to tell other people what you honestly think of your oppressors or superiors if you have any, is to help create a maelstrom of dissidence; and, after those you admire, disadmire or

unadmire have been drawn by this method into a disenchanting circle, the philosophic observer begins to see that the process is too much like churning skim milk. He perceives that it would have been better, either to refuse to harbor a grievance, or to conquer it on those planes where the force of love is many times greater than that of hatred.

As he retreats from the maelstrom he will turn, according to his temperament or conviction, to one or other of our teachers, for advice as to the best and quickest method of clearing his microcosmic space of the fragments which may have found a lodgement therein. Perhaps he will recall Colonel Olcott's recommendation of a pine tree as an aura-comb. But if the pine trees are scarce, and perchance over-worked? If the debris is not all etheric? Is there any device short of a pine forest which will aid in the readjustment of one's vehicles?

Our revered and deeply beloved president has recommended, in a book which seems almost forgotten in public discussions, certain methods of linking and re-linking with subtler worlds and high intelligences. These methods are sacraments, those of the Christian religion not excepted. Her teaching is specific; it comes with the authority of one who knows; it is crystal clear as only her great genius can make mere words and sentences.

A sacrament is a means of purification. A sacrament is a link between worlds. A sacrament is a means whereby Divine life and grace are conveyed. A magnetization by prescribed methods causes a change of vibration whereby dense matter itself undergoes a change; and Divine power may thus be brought into even the physical vehicles of the participants.

A sacrament is not only a link between worlds, but a method of transmuting spir-

itual energies into physical terms—a method whereby one kind of energy can be changed into another as certainly as chemical energies in a galvanic battery are turned into electrical energies. The essence of all energies is the same. A sacrament is a crucible of spiritual alchemy.

Sacraments summon certain classes of those invisible hosts who administer nature—hosts headed by the mighty intelligences at the top of the seven rays, forming a bridge between humanity and the spiritual hierarchies.

Signs and words of power have always been required to open the gateways of the invisible, instanced in Egyptian Book of the Dead, the Gnostic Pistis Sophia, etc.

The sacraments (Christian) were much misunderstood by the Reformation agitators, who were men profoundly ignorant of occultism for the most part; but these sacraments are a means whereby one may come in touch with the Seven Spirits before the Throne of God, and with invisible powers of great purity and beauty.

The correctness of above summary may be verified by reference to Chapters 12 and 13 of *Esoteric Christianity*.

After dealing with water magnetized by a Christian Word of Power, and the sign of the cross; after saying that this holy water "gives a sense of peace and conveys new spiritual life;" "the dark powers will not approach it;" after linking modern methods of baptism with those of India, Egypt and all nations of antiquity, Mrs. Besant speaks of the minor ceremonies of purification which may be accomplished with the aid of this agent. Nations whose wisdom we revere kept holy water in vases at the temple doors, and worshippers touched themselves with it before entering the sanctuary. There is no room to doubt that Mrs. Besant, regards it as one of the purificatory agents of white magic. It has been reviled somewhat of late; but one fancies (not irreverently it is hoped) that if an angel of helpful inclination, passing over a center of downright theosophic disturbance, could see the place at all for the murk, he might shout: "A stream, please, of holy water, a strong hydraulic pressure and a twelve inch hose!" For, of course, angels conserve energy.

Whether or not the time be troublous, sacraments are an aid of wondrous power on the rough, upward Path, and some who wish to make the ascent with all possible speed do not neglect any accessible agency of spiritual life and grace.

FRANCES ADNEY.

Human you are, and something more; for the light of Him you serve shines through you unto men.—Sujata Sayings.

A PLEA FOR CHARITY

Editor *The Messenger*:

"The Pilgrimage Play," scenes from the life of Christ, produced by Mrs. York Stevenson, H. Ellis Reed and Henry Herbert in El Camino Real Canyon, Hollywood, was a rare and beautiful sight. The natural settings lent an atmosphere which harmonized the audience and the scenes depicted. For each and all it held a lesson on expansion of thought.

As I watched the scenes enacted before me, I realized that we might take the lesson home to ourselves in our every day life in Theosophy and in the world today.

Amongst us today there are noble souls trying to make us realize our duty toward one another and the Masters' but we are so self-centered that we cannot see the wonderful truths for which they are standing, but must continue along the path in which we think our happiness lies, regardless of others. In the world today stands a noble man, holding before our unseeing eyes a vision of a League of Nations.

He brings us a light which holds a greater unity for all races and peoples than there has ever been before, but again the high priests cannot recognize his light. We must one and all examine our hearts in order to see whether we are not also high priests. When critical and abusive in our attitude toward those who are trying to guide us, take care, Oh my Brothers! that we do not also crucify one of the messengers of the Master. We must also remember the words of Jesus to those, who would cast stones at the "Woman taken in adultery." "He amongst you, who is without sin, let him cast the first stone."

A. ELIZABETH DEVEREUX.

TREES OF GETHSEMANE

During a recent snowstorm the famous tree of the East, named "El Butini," in the garden of Gethsemane, was blown down. According to tradition, this tree would fall when the Turkish Empire fell. Twice it was bound round with iron braces to prevent it from falling.

In the garden of Gethsemane have stood for many years eight olive trees, tradition dating them back to the time of Christ, all bound with bands of iron.

—Burlington Free Press.

"Take the circumstances in which you find yourself, and apply the powers you have as best you can. To question your fitness is to doubt Him who has placed you where you are."—Sujata Sayings.

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