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MRS. BESANT AND HER WORK

Continued from page 503

By T. H. MARTYN

In India, too, the professional soldiers did the fighting and the villagers went on tilling their soil and reaping their harvests just as usual, it was for civilized nations to extend their lust for destruction to ravaging the non combatant portion of the community. And so one learns that 150 years ago before everything was managed by foreigners, the Indians *were* able to manage their own affairs, were better trained for their life's work and better nourished in mind and in body than they are now. Today the problem of educating India is hopeless in the hands of the beurocracy, the expense alone is too great to permit of any comprehensive scheme of universal training. In the old days the Indians themselves solved the problem that today is unsolvable.

One hears too weird stories of the exploitation of Indian labour; of men working in factories seventy-two hours a week with half hour a day off for meals and as compensation the munificent wage of one shilling per day. Of people herded in small rooms, sometimes ten to fifteen together where there can be comfort and

health only for one and finally will be expressed the question. Why, if the quarrelsome peoples of Central Europe are deemed fit for self-determination, and the hordes of China be conceded the right to self-government shall such natural desire be denied to India?

One would think that this imposing task of voicing the claims of so mighty a people would occupy all the available time and resources of any one person, but Mrs. Besant is also—I gathered—profoundly interested in the welfare of the people amongst whom she was born. One cannot be in America or in England for any length of time without discovering that the old order has passed, that the coming of the new is inevitable. I spoke of Mrs. Besant's work for the higher socialism;—that is my way of putting it,—society has to be drastically reconstructed, that I concluded Mrs. Besant regards as settled, and nothing but reconstruction written in capital letters will do. This she declares will be brought about either by co-operation on the part of all classes, or by the forcing of it on an unwilling minority by the masses. In the one case it will grow

—pretty quickly I gather—by a process of evolution; in the other case it will come crudely—perhaps horribly—by the alternate process of revolution. Mrs. Besant is working heart and soul to secure the result by the evolutionary process, and talking and writing about it is but one phase of her personal interest, for she also is *doing* as well as talking, is indeed herself a nucleus around which centers a considerable and influential body of people, representing position and wealth, and these are co-operating with the more progressive political parties, and making possible a vigorous and well organized effort to bring about reconstruction by constitutional means.

It certainly demonstrates a magnificent side to human nature, to find people with great names and great positions working whole heartedly in the interests of the masses and seeing ahead in the success of their own efforts nothing but personal sacrifice, perhaps effacement.

The sort of reconstruction aimed at by vast numbers of people in England—and also I believe in America—does not stop short of “the nationalization of the land, the nationalization of wealth and the nationalization of public conveniences,” to use the words of Mrs. Besant herself at a great demonstration in the Albert Hall, London, last October.

On the evening of October 1st a birthday reception in honor of the president was held at Mortimer Hall, London. That was Mrs. Besant's 73rd birthday. One met many there whose names are widely known throughout the Society. Mounting the platform Mrs. Sharpe announced that she had a pleasant duty to perform on behalf of a number of Mrs. Besant's friends and with appropriate words presented the guest with a cheque for £1900, asking her to devote the sum to any work in which she was interested. Mrs. Sharpe explained that the General Secretary of the Theosophical Society would have been asked to make the presentation if the donations had been intended for theosophical activities, but it was the wish of the donors that the recipient should feel entirely free to allocate the money in any way she wished.

In making acknowledgment Mrs. Be-

sant said that whenever money was placed at her disposal in this way she always distributed it at once, choosing those lines of work which happened at the time to be in need of money; it was—explained Mrs. Besant—a fixed habit with her never to put money by, and at the end of each year, if there was any surplus remaining out of her own slender income, she promptly got rid of it, as that procedure saved a lot of trouble. At the same time remarked the speaker, she did not recommend the plan to those who had others dependent on them, in such cases it would not work; today she had—and she reminded her audience that she was a great grandmother—outlived material responsibility for others.

As president of the Theosophical Society, Mrs. Besant has visited many of the more important centers in England and Scotland. When I crossed over from America in September it was whispered in my ear, that if I wanted to hear the president speak on general topics, it would be best to follow her to one of the country places, as she had already spoken frequently in London; so I went to Bath.

The city of Bath is typical of all that is historical in England; much about it is mellow with age and association. On the front of the old abbey the architect of that ancient edifice immortalizes the Bible story of Jacob's Ladder. He improved on the story indeed and designed two ladders, one on each side of the main entrance. These are about 70 feet in length and ascending and descending are substantial stone angels! the wings have in many cases disappeared unequal to the endless struggle with the hand of time, but the angels still persevere in their appropriate task. In the grounds of the abbey are the old Roman baths, fine relics of the earliest centuries of the era. The water issues from a spring, is highly mineralized, and has curative properties that have maintained a reputation for full 1800 years. Today the health seeking visitor does not enter the baths provided by the Romans, but draws the healing waters from modern taps in luxuriant hotels and sanatoriums. The ponds formed by the waters in the old baths still remain. They are the home of gold

and other kinds of fish, and over one of these little pools there was, until recently, a bell fitted to some apparatus under the water, when the fish desired food they could ring the bell. One old fish inhabitant—I was told—became almost human in his intelligence and promptly rang the bell when visitors were seen to be inspecting his pond. He has now passed over and his canny knowledge has no doubt added a mead of intelligence to his fishly group-soul.

There is a vigorous T. S. Lodge in Bath, which occupies a pleasantly situated site in the city. There was only one motto on the walls at the time of my visit, but that is surely worth recording; it reads thus:

"Theosophy does not ask you to leave your religion, but to live it."

On the subject of the neutrality of the Theosophical Society I learned a lot at Bath. As a matter of fact Mrs. Besant was engaged for numerous functions during her visit. Some had to do with the Theosophical Society, some with Co-Masonry and others again with her own work; she would not, however, allow any reference on the T. S. programme to anything but the T. S. activities; other organizations had to arrange for their own means of advertisement. They must not use the Theosophical Society directly or indirectly for advancing or even announcing their own particular interests. When the president arrived in England she found that neutrality was not fully recognized, and the representatives of various outside movements—often T. S. members—had got into a more or less casual way of mixing them up with Theosophical Society activities. All this the president had definitely stopped. Her interpretation of neutrality was of the most rigid nature. I could not help thinking that if we had all recognized the wisdom, nay the necessity of absolute neutrality in appearance and in practice as well as in profession, some of our more distant Sections might have been saved a whole lot of friction and heartburning. Anyway we now have the example, and if at any time there is any doubt as to what is neutrality and what is not, I am inclined to think the president would say,

"if there is any doubt at all, give the benefit of it every time to the Theosophical Society and take no risks."

At the Southern Convention gathering at Mortimer Hall, London, on November 18th, the president addressed the hall full of members taking as her subject: "The neutrality of the Theosophical Society." The address was followed by a discussion, the speaker particularly inviting criticisms of, and objections to, anything she had said.

It is not easy to pick holes in Mrs. Besant's logic, however, and on this occasion nobody tried to; some expressed themselves as having hitherto felt a little uncertain on some points which the president had now cleared up for them and one speaker pointed out that in its practical bearing difficulty arose more because members *interpreted* neutrality in different ways rather than in any failure to recognize that the Society must maintain its neutrality. Finally Mrs. Besant reviewed the comments of the various speakers and I think her second speech and summing up was as valuable as her main talk on the subject. Both were reported and it is to be hoped will be published, for we dare not take any risk with our neutrality. It is one of the most precious jewels in our theosophical crown and if we ever lose that, we become merely a sect of some sort or another.

Mrs. Martyn and I journeyed to Letchworth on one fine autumn day to attend an important function there. Letchworth is a short train journey from London, and the first English co-educational school established under the auspices of the Theosophical Educational Trust is there. The attendance has outgrown available accommodation and the president was to lay the foundation stone of a new school building. I took my camera and secured some excellent pictures of the stone laying as well as a private sitting from the ever obliging subject of this paper. One of my pictures records the stone laying scene just at the solemn moment of dedication when—while those around stand with bared heads—the president is invoking the blessing of the Holy ones on the efforts of those who are seeking to do their work. The fact that Mrs. Ransom appears in

this group reminds me that the Letchworth school owes much to her initiative and enterprize. Mrs. Ransom will be remembered in Australia as a very welcome visiting lecturer and earlier still as a member of the Sydney lodge, where she ranked as an "Australian."

In the afternoon after the stonelaying, the president gave a talk to T. S. members. In its uncorrected form I secured an almost verbatim report of this, and readers will find its perusal of the greatest interest, as the address deals with matters full of importance to members. Clearly the president thinks that we who have drawn from the theosophical well and satisfied our own thirst for knowledge there, have a duty to perform to our fellows in these days of change and of restive uncertainty, and she tells us that we should be out and about doing all we can in one or other of the many departments of altruistic work, choosing that which is convenient on the one hand to our own environment, and on the other in harmony with our own temperament and choice.

How much has to be done to build up a genuine civilization out of the crude satire which borrows its name today, only

these know who have gone a little out of the beaten track and given their little push to the wheel of progress. Today we seem so far from even the elements of common sense, to say nothing of mere humaneness; with a big proportion of our race we ignore the true interests of citizenship from the prenatal surroundings of motherhood to the time when the emotions and minds of our children are margined and strained by every possible form of neglect and misuse. Happily however we have travelled far enough to get a glimmering of the real truth. We see the defects of our system, and it is fine to think that the small seed planted forty odd years ago, and which today is the wide spreading Theosophical Society may prove a training school from which will spring out gladly a host of willing pioneers, keen, courageous, unselfish—and it is hoped capable—enough to leaven the slow-moving mass of apparent inertia that so sadly needs the light of the Ancient Wisdom and the deeds of the newly wise. To such the life and example of the president of our Society should prove an inspiration and an example, and surely it is one of the greatest romances of the age in which we live.

MRS. BESANT'S VIEWS

Nothing at this moment is of greater interest to T. S. members in the United States than Mrs. Besant's opinions of the affairs of the American Section. The following is from "On The Watch Tower" in the July number of *The Theosophist*:

To us in India, the causes which underlie the changes in the American Section of the Theosophical Society remain somewhat obscure. My faithful colleague, A. P. Warrington, who has done such splendid service to the American Section, has resigned his office of General Secretary — named in America that of "National President"—and Mr. L. W. Rogers the "National Vice-President," succeeds him in office, in accordance with the Sectional By-Laws, until the new "National President" is elected in January, 1921. I presume that Mr.

Rogers thus becomes the General Secretary of the American Section, according to the Constitution of the Theosophical Society, as the other title is merely local, and so far the General Council has not accepted by the necessary majority the nomenclature of National Presidents and Vice-Presidents. Local laws sometimes make it necessary, in incorporating a National Society, to give special names to its chief officers, in order to bring them within the laws of the Nation in which it is. These names differ in different countries; hence the Theosophical Society has not, so far, agreed to adopt any local titles, but remains with the officers as named in the original incorporation in India; National Societies can, of course, adopt the titles they find necessary, or most convenient within their own

lands, but on the books of the General Headquarters they are entered under their long-recognized titles.

Mr. Warrington has also resigned his post on the Krotona Board, which is the legal owner of the property so widely known under that name, given to it in loving recognition of the great Greek Teacher, Pythagoras. I am hoping to welcome Mr. Warrington to Adyar, for a much needed rest, after the long, unbroken years of service to the T. S. in America. It would be a joy to me to meet him once more, and until we meet I cannot well settle questions which have arisen in connection with the American Section and Krotona. I am technically the head of the Krotona Board of Trustees, the office being bestowed on me in virtue of my position as the successor of H. P. B. in the inner circle of the T. S. students, merely that the land might remain permanently in theosophical hands, the position passing to my successor in office. I have, of course, never taken any direct part in the management of the place, which remains in the hands of the locally elected trustees. There is a suggestion that it should become the property of the Theosophical Society in America, a proposition with which I shall gladly concur, if it be the wish of those who bought it and have supported it until now. The "Theosophical Towards Democracy League" seems to be taking an active part in the questions which have arisen, and seems to have imported into the matter a regrettable party spirit, and to be largely moved by antagonism to the Liberal Catholic Church. The League, in a Bulletin issued by it, states that it is "obvious that an immediate decision must be arrived at as to the future of Krotona in its relations with the American Section T. S." But it is equally obvious that a relation which has lasted for eight years cannot suddenly be rushed in a new direction. At present the voice of the American Section has not been heard in the matter, and at its last Convention, after a vehement attack on Mr. Warrington, the Convention stood by him by a large majority. The new league is a vol-

untary association, without authority in sectional matters, and I notice that its Treasurer is the gentleman who led the attack on Mr. Warrington on that occasion, and who was not supported by the Section. The matter will, I trust, be decided with good feeling on all sides, but, in any case, I can come to no decision without clear evidence as to the wish of the Section on a matter which concerns its own internal affairs, and can only be settled in accordance with its wish, constitutionally indicated to myself.

The following was crowded out last month, but I print it here, as it is germane to the above. After speaking of different Societies, I went on:

Another Society is the "Theosophical Towards Democracy League," a curious title. A circular letter says in explanation:

In order that the American Section, T. S., may better accomplish the important task allotted to it by the illustrious Founders of our Society, who, without doubt, foresaw the present critical period in the world's history, it is obvious that the T. S. must take its place with those who are striving towards world-democracy.

To this end, a band of harmonious and constructively inclined F. T. S. at Krotona are endeavoring to promote that brotherly tolerance which expresses itself through a spiritually democratic form of government, and for this purpose have founded a League, particulars of which are appended.

And its object is:

The promulgation and application of the Ideals of Democracy in the Theosophical Society and the Body Politic.

The T. S. is a fairly democratic Society already, and I am not sure how the Ideals of Democracy can be more applied in it than they already are. The constitution was drafted by Colonel Olcott on the lines of Democracy, all offices being elective. Let us, like Mr. Asquith, "wait and see" before we pronounce any opinion on this new League. It organized a series of lectures in February and March of this year in the Krotona Lecture Hall, and Mr. Wadia opened the course, with "The Spiritual Basis of Democracy." Democracy is, we know, the basis of the New Era, and the characteristic of the Sixth Sub-Race.

"It is necessary to know in order to dare. It is necessary to dare in order to will. It is necessary to will in order to have dominion. And in order to reign, we must keep silent."—*The Word*, July, 1914.

BY THE NATIONAL PRESIDENT

CONVENTION REPORT

A fairly full report of the Convention proceedings is in press and will soon be ready for the readers. There is very much of it that would better be forgotten than printed but, strangely enough, some of those who have reason for consigning it to oblivion are insisting on its publication. It became evident that if the ugly record of slander did not get into print the Trustees would be charged with unlawful suppression. It would be obviously absurd to print the entire record, estimated by the reporter at 800 pages, much of which consisted of matter that had little or no bearing on the questions under discussion.

Great care has been taken to preserve all of the essentials and the main speeches are given quite fully, repetitions and digressions being eliminated. In the Convention those opposing the administration were given all possible opportunity to make out a case, and just so in the report great care has been taken to give them a similar advantage, while the speeches on the other side have been freely cut to give space.

In due time two copies will be mailed to the secretary of every lodge. Copies will be furnished to other readers at a price that is well below actual cost, which will prevent the waste that is inevitable where no charge is made.

ERROR IN AUGUST MESSENGER

In two or three instances in the Convention report in *The Messenger* for August where resolutions were said to have been adopted by unanimous vote it should have read "by an almost unanimous vote." The official stenographer, who should know, says that only one resolution escaped a "no" from somebody, and that was the one sending greetings to Mrs. Besant and others.

ANENT CONVENTION AFFAIRS

The foolish and unfounded presumption that the Board of Trustees would refuse to permit anybody to have access to the official record of the Convention proceedings has been so widely spread that it seems necessary to publish the fact that the reporter was authorized to furnish copies to

anybody who will pay for the cost of transcribing. The following reply to a letter on the subject should make the matter so clear that there need be no misunderstanding:

August 3rd, 1920.

Mr. Foster Bailey,
Krotona.

Dear Mr. Bailey:

Replying to yours of July 27th, I wish to say that at a meeting of the Board of Trustees last night it was decided that we have no authority for complying with your request that we send a full and complete transcript of the official stenographic record of the recent convention to Mrs. Annie Besant, unless you are prepared to pay the cost of the same. If, however, Mrs. Besant herself should request it, we would feel then that the Society had a right to incur the heavy expense involved.

Yours very truly,

L. W. Rogers.

MORE TROUBLE

In the August number of *The Messenger* under the caption "Democracy is Not Anarchy," I said:

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, etc.

Unfortunately the rumor is now confirmed by indubitable evidence. All who studied the Convention saw clearly that there were three sets of delegates present: more than two-thirds, whether reckoned by delegates or by proxies, were firmly for the Administration; as for the remainder of less than one-third, which shifted on various vital questions from 43 votes to 71 votes, most of them were apparently bewildered by conflicting statements. Within that group was the handful of members with a grievance, plus a few more that were drawn to them through sympathy or personal friendship. That small group never wavered for a moment and opposed the Administration in everything, as a matter of course. It is that small group that is now determined to continue the trouble-making and to use the same methods in the future as in the past. Fortunately they have themselves furnished the evi-

dence of what those methods are, though they little thought it would fall into other hands.

Not much space will be given to the matter for two reasons; one is, that the Administration has resolved to ignore the past as far as is consistent with keeping the membership informed of a situation which so vitally affects the American Section; the other is that those who cannot see the real conditions after reading what here follows will not be influenced by anything that can be said.

Many people who gave their proxies to the anti-Administration group under an erroneous impression, or who personally voted with them, have now changed their position. One of them took the trouble to advise the anti-Administration leaders of the reversed opinion, but for some reason they continued to ask the assistance of that member in forwarding their plans. Feeling that the membership should know what was going on, the letter received from them was sent to me. It here follows verbatim, only the names being omitted, and it is signed by a Chicago member who was prominent among the anti-Administration group at the Convention.

Chicago, August 6, 1920.

My Dear Mrs.,

In a letter to Mrs., the Krotona members of the opposition have suggested, as a result of the meeting at which sixty-five were present, that it might be well for each member attached to the Chicago group to help in the following ways:

1. Write to Mr. Rogers at Krotona, and ask him to send Mrs. Besant a full and unexpurgated copy of the minutes, as we intend to appeal to the General Council. (He won't do so, and he will rage, but it will serve to let him know that we plan action and are not beaten as he may wish to think.)

2. Write to Mrs. Besant, at Adyar, Madras, India, protesting the action of the convention and asking her to investigate. (Just a brief letter stating disapproval. If these letters pour in in hundreds it will demonstrate to her that there is something radically wrong.)

If we could get these letters dispatched during the next two weeks it would be an invaluable aid to Mr. Wadia. We have simply GOT to help him when he gets to Mrs. Besant, for he will be fighting our battle.

Other plans are maturing, of which we shall have details soon.

There seems to be no question but that we are entitled to an election for national president in 1921, and there is a strong feeling that we must prepare for such an election. The nominations must be made in January

and February, under the by-laws, and we feel that it is most important to begin to spread this idea. Will you do what you can in this matter also?

Should you know of any persons who have definitely declared themselves as with us, whose names may not be on our list, will you kindly send the names to Mrs. Also when you have yourself written, please notify her of the fact, as our leaders wish to have some record of the number sent.

With kindest regards, I am

Fraternally yours,

(Signed)

It does not seem likely that many of our members will care to be identified with the work of fooling Mrs. Besant about the real situation in the American Section. One of the oldest political tricks is to urge a lot of people to write to a congressman or a governor protesting against, or favoring, some particular thing. As not many people write such letters, unless profoundly moved, it appears to the officer who does not know of the organized work behind the letters that the whole country must be boiling on the subject.

"If these letters pour in in hundreds it will demonstrate to her that there is something radically wrong."

Of course. It would give Mrs. Besant the false impression that instead of a strong majority of the membership being loyal to the Administration, the majority is really in opposition. Not knowing that it was not a spontaneous outburst, but that it was carefully engineered, she would be misled as to the facts. But if their Order No. 2 to their followers is not obeyed any better than No. 1 (see their letter above), Mrs. Besant will not have her mail seriously burdened; for I, also, was to be assailed with demands to send Mrs. Besant "a full and unexpurgated copy of the minutes." That order must have left Krotona about the first of August, and probably earlier, for it is reproduced and mailed in Chicago August 6, yet to this date I have received only half a dozen of the letters supposed to make me rage. At the time, I did not know that they were written by request, and I sent the following reply to one of them:

Krotona, August 13, 1920.

Dear Mr.:—

I have yours of August 7 and am pleased to hear from you. I am sorry you did not have time to attend the Convention and trust you will carefully read the brief report in the *Messenger* and the very much fuller one which is to be printed and sent to lodge sec-

retaries. There will also be extra copies for the members who desire them. I note your request that Mrs. Besant be sent a full copy of the minutes of the Convention. That does not seem to us, the Trustees, to be practicable. The reporter estimates the full record at 800 pages. A very great deal of it was trivial and unimportant matter. It would be a useless cost to transcribe it and a waste of Mrs. Besant's time to read it. Our intention is to print the essentials and to follow the same general course that was followed in the Convention of restricting our own side and giving the other side more fully. Repeatedly in the Convention as chairman, I ignored parliamentary procedure, in order to give those who held opposite views the fullest possible opportunity for expression. I took very much less time for speaking myself on any of the vital motions than was taken by either Mr. Garman or Mr. Bailey. The record will show this. Mrs. Besant will certainly have as much of the proceedings, and probably more, than she will be willing to read. I do not quite know why some of our members should assume that we wish to conceal anything from Mrs. Besant or anybody else. Certainly nothing in the course of the present Administration can be cited as evidence that we wish to conceal facts. I have felt all along that we might possibly be criticized, rather, for too much publicity.

Fraternally yours,

L. W. Rogers.

Perhaps the strangest thing about it all is that the row is over things that are in the past. Most of them are long past, and one of the bitterest speeches at the Convention was made about things that occurred five years ago. Few members, and none of the present officers or trustees, have any knowledge of them.

It is obvious that the organized faction fully intends to continue in its past course regardless of the effect upon the public, or any other consequences. Meantime I call upon all of our members in the American Section who have more taste for constructive theosophical work than for such contention to ignore the teapot tempest as far as it is humanly possible.

OFFICIAL LECTURERS

It is the custom of the American Section to appoint, after the close of the annual Convention, official lecturers of various grades to serve for the ensuing year. Several appointments have already been made, and most of those appointed have accepted. Other selections may follow at any time. While most of the appointments are renewals, three or four on the list are new names quite unknown to the membership.

In every case the appointment was made because the appointee has been doing good work for the Society. It will be the policy of the Administration to watch constantly for new people who can and will do the work that is necessary to bring Theosophy to public attention.

The sharp advance in traveling expenses is a serious matter to our lecturers. With railway fares, it is a twenty per cent increase, while sleeping car rates are to be advanced by one-half. Our lecturers pay out hundreds of dollars annually on these two items, and it is to be hoped that this will not be forgotten by those who accept their services. New lecturers especially have a hard time of it while getting established and all possible encouragement should be given to them.

THE PROPAGANDA WORK

One of the most urgent needs in our propaganda work is support for the young lecturers and organizers who are now coming to the front in most promising fashion. One of them in the northwest has organized two new lodges recently and is bringing them along into substantial growth. Such work is invaluable, for thus is Theosophy established in new territory. A very little money goes a long way with such workers and it is surprising that so much can be done with small sums. Small sums are absolutely necessary, however, to continued success and there seems no better use for a portion of the propaganda funds which have in the past been used exclusively for the establishing and distributing of our literature. That is also a great necessity and will be continued, even more intensively than in the past. Non-theosophists must be reached wherever we can learn that they are interested in the slightest degree; but the starting of new centers is equally important and both can be taken care of.

Here are some interesting extracts from a letter just received from one of our newest field workers:

"Your letter of July 29th has had full attention. Answer has been delayed until more information could be obtained about Walla Walla, Yakima and Olympia. These are the three places left to organize, if you consider them large enough. If Head-

quarters is agreeable and can advance some money to help in the organization, I would try to arrange to go right on from Yakima after completing the work there, and in that way I believe some money could be saved. Olympia is easily reached from Seattle and I shall at once place an advertisement in the Yakima and Walla Walla newspapers for one week, asking those interested in the formation of a T. S. Lodge to write me."

"As a clear understanding is always better, I will say that I am not in a position to advance money, so it will be better to know definitely whether an amount of money sufficient to cover expenses could be advanced by the time arrangements could be completed for giving the lectures and attempting to organize. As indicated in my letter, giving expense account, I still have on hand about \$17 of Section money which will cover some of the preliminary work. Some books were donated to South Bend but it developed that there are at present but 1 or 2 interested members, but the books may reach some others. South Bend has about 5000 people."

To have already organized two good lodges and have two or three in prospect in a part of the country where the cities are very small, and to be placing books in even small places, where some start for Theosophy can be made, is brave work and is being accomplished with such small sums of money that our members who find no opportunity for activity themselves may regard it as an excellent investment.

Please remember that when you send contributions to the propaganda fund every penny of it will be used either for printing and distributing free literature or for meeting actual expenses of the workers who are establishing new centers.

PUBLICITY AFFAIRS

With the removal of the National Headquarters to Chicago, Mr. Bruno David Ussher, who has been in charge of the publicity work since April, returns to his chosen profession of journalism in Los Angeles. The publicity work will now be in charge of the National Secretary, Mrs.

Betsey Jewett, and all business relating to field work and donations to the publicity fund should be sent to her at 1623 Kimball Building, Chicago.

REMOVAL CONFUSION

As this number of *The Messenger* goes to press the confusion incidental to the removal of Headquarters to Chicago is at its height. The National Secretary and two clerks are now in Chicago.

The books, typewriters and other essentials went ahead by express and the offices at Krotona are piled with the freight shipments to go August 18th. Naturally there will be a slight delay in replying to letters that reached Krotona after the departure of the National Secretary, for they must be forwarded to Chicago.

THE BESANT BIRTHDAY FUND

In the August number of *The Messenger* attention was called to the Besant Birthday fund, which, on motion of Mr. Hanchett, was authorized by the Convention. At the time of going to press with this number there has been but little response. October is now but a little way ahead. Lodges that are interested in this matter, and it is to be hoped there are very many, might do well to immediately get contributions from their members and forward the sum total to the National Secretary, Mrs. Betsey Jewett, 1623 Kimball Building, Chicago.

Mrs. Besant is nearing the end of an incarnation devoted to the service of others with a forgetfulness of self that is seldom seen. It is most earnestly to be hoped that the American Section will not be indifferent to the opportunity to strengthen her hands.

L. W. ROGERS.

CONVENTION REPORT

Price, 30c, postpaid. Send your order to the National Secretary, 1623 Kimball Bldg., Chicago, Ill., if you want a copy. Orders received first will be mailed first.

RABINDRANATH TAGORE

BY D. RAJA GOPALA CHARYA

The following interesting anecdote which is given by Mr. Ernest Rhys in his book on Tagore, illustrates the immense popularity of this celebrated Indian poet.

"On one occasion in London, after the reading of the poet's play *Chitra*, Mr. Montagu (who is now Secretary of State for India) described how, when riding through an Indian forest at night, he came upon a clearing where two or three men sat round a fire. Not being certain of his road, he was glad to dismount and rest his tired horse. Shortly after he had joined the group, a poor-looking, ill-clothed lad came out of the forest and sat down also by the fire. First one of the men sang a song and then the other. The boy's turn came, and he sang a song more beautiful both in words and music than the rest. When asked who had made the song he said that he did not know; 'they were singing these songs everywhere.' A while after, Mr. Montagu heard the words and music again, this time in a very different place, and when he asked for the name of the maker of the song he heard for the first time the name of Rabindranath Tagore."

Dr. Rabindranath Tagore stands out pre-eminently as a prose-poet who has given to cultured humanity the spirit of the Eastern wisdom in the English language. It is well known that most of his works are translations by himself of what he wrote originally in Bengali which is his mother tongue. In the world of literature he has thus a peculiar place; for he is unequalled by no one in his achievements in two entirely unrelated languages. Nearly all his works sound a profoundly mystical note, and reveal to us something of the deep nature of their author.

Tagore describes an experience he had early in life to which he owes the quick development of his mystic nature. "One morning" he writes, "I happened to be standing on the veranda looking at the trees on the grounds opposite. The sun was just rising through the leafy tops of these trees. As I continued to gaze, all of a sudden a covering seemed to fall away from my eyes, and I found the world bathed in a wonderful radiance, with waves of beauty and joy swelling on every side. This radiance pierced in a moment through the folds of sadness and despondency which had accumulated over my heart, and flood-

ed it with this universal light. That very day the poem, *The Awakening of a Waterfall*, gushed forth and coursed on like a veritable cascade. The poem came to an end, but the curtain did not fall upon the joy aspect of the Universe. And it came to be so that no person or thing in the world seemed to me trivial or unpleasing. Thus I gained this further insight which has lasted all my life."

Tagore loves his motherland, India, with an intense devotion that is as real as it is beautiful; but he is not patriotic in the way in which people commonly are. I mean that his is a nature which rises above the narrow conceptions of local patriotism. The love he has for his own people does not blind him to the worth of others. Tagore, the Indian genius, belongs in a real sense to all the countries which have access to his writings. He is a believer in humanity as a whole, and not in only isolated portions of it. He has travelled in many lands and met with peoples of different types; and because of his innate spiritual perception he has the power to appreciate the greatness in foreign nations.

It has been said that "East is east and west is west, and never the twain shall meet." To great minds like that of Tagore, such a statement is tinged with "arrogant cynicism." He himself has greatly quickened the possibility of a close friendship between the western countries and India. He has prepared the way for a sympathetic linking of the ideals of the east and the west. Hitherto it has been the West that has moved to the East, of the life and thought of the East little was known in the West. But in recent years the culture of the east is making its way in western lands. Tagore says: "It is the culture that enjoins man to look for his true wealth and power in his inner soul, the culture that gives self-possession in the face of loss and danger, self-sacrifice without counting the cost or hoping for gain, defiance of death, acceptance of countless social obligations that we owe to men as social beings." "This culture of the east," he continues,

"will change the aspects of modern civilization, infusing life in it where it is a machine, substituting the human heart for cold expediency, not caring so much for power and success as for harmonious and living growth, for truth and beauty." Like all rare thinkers who see clearly into the future, he believes that the world's peace and happiness lie not in fostering the sense of division among the various peoples, but most certainly in promoting mutual understanding among them, which alone can lead to a rational and true civilization.

To those who have read his works, but have not known him personally Tagore will only be an exquisite writer of English, an idealist, a mystic. There is an artistic versatility, however, in his nature, which is unsuspected by the literary public, but which evokes a great admiration in those who know him. He is a sweet singer, and has written many beautiful songs, many of which are sung through the length and breadth of India. He is a delightful actor and I myself have seen him perform to a select audience in his own house at Calcutta, the charming little play *The Post Office*. Old as he is, yet life overflowed in him as he danced about the stage and sang wistful, delicate melodies to the joy of all present. Deep though he is by nature, he has a very keen sense of humour, and in "My Reminiscences" he displays an abundance of this happy gift.

I think that Tagore is little known to the world as a teacher. But he has chosen teaching to be his vocation and has made a new departure in the education of Indian children. He is imbued with the spirit of the ancient system of learning in India.

During the last few centuries Indian education has been in a deplorable condition. The ancient ideals are largely forgotten, and the profession of the teacher carries with it no honour now. Tagore has founded a school in Bolpur near Calcutta, with a view to bring back into the life of the Indian student, something of the power and energy which the old method stimulated something of a true conception of life and its purposes, and in addition to help him to assimilate the best that the west has to teach. The school is proving to be a great success; and the methods adopted in it to achieve these ends have been well described by W. W. Pearson in the book *Shanti Niketan*. All teachers eager to improve the educational system of their country may find in that book thoughts of great value to them.

Rabindranath Tagore is nearly sixty years of age, but he looks as fresh and lively as a child at dawn. Speaking to a gathering of children a few years ago he said: "I know I look rather formidable, with my grey beard and white hair and flowing Indian robe, and people who know me by my exterior, make the absurd mistake that I am an old man, and give me a higher seat and pay me deference by keeping at a distance from me. But if I could show you my heart, you would find it green and young—perhaps younger than some of you who are standing before me." In his face one sees a great calm—the impress of that wonderful peace which is seldom found in western lands of hurry and strain. But it is not a peace gained from inactivity. Rather it is the peace which comes only to those who have lived in that higher realm where great ideals are their daily thoughts.

"Whatever comes to us comes because of our lifetime of succession of choices. You are seeing the results of the choices you have made in the past. Recognize that it is *your choices* that were at the bottom of the whole thing, and that what others did could not reach you except through *your choices*.

There is just one spot in this world where you are absolute master of everything, and that spot is the fulcrum by which you can move the whole world—the *place of choice*. Choose you this minute the best thing you can do, under the circumstances, and do it with all your goodwill."

ANONYMOUS.

NOTES FROM THE LOTUS CIRCLE

The Lotus Circle held its last meeting on June 27th, closing its activities during July and August. The penny collections for the ten months amounted to \$23.61, which were given to the Olcott-Panchama school fund. Not a penny was used for supplies. The work has been carried on and supported by voluntary donations of adult T. S. members.

The attendance was fluctuating, owing to Section members coming to Krotana for a few months, putting their children in for the period of their sojourn, and then returning home. Also, some of the children living on the hill, and in the vicinity, are allowed to attend according to their inclination, the parents not insisting upon regular attendance. A few children of orthodox parents—have attended quite regularly.

The primary department has grown far beyond our faintest expectations. There are now enrolled in it twenty-one children, between the ages of three and a half to six years. The work is conducted along Kindergarten lines, with songs, games, crayon work; and in pasting with colored papers in designs, which bring out the keynote of the lesson.

In the lesson upon re-incarnation the butterfly was used. Pictures showing its four stages of life were shown: The egg caterpillar, chrysalis and butterfly. The point was brought out that the caterpillar living in its little house called cocoon was like us who live in our house, the physical body, which we leave at death for a beautiful starry body called by a funny name, astral. In the same manner the caterpillar changes his body and becomes a wonderful butterfly with delicate wings. A butterfly in outline was given to each child, who colored, and cut it out.

The "good in everyone and everything" was worked out by the word "good" outlined in large fancy letters with a spray of blossoms. The child choosing his color or colors for letters and flowers, and finishing the margin with an original design. One of the most beautiful lessons of the

year was that of the Lotus lily. An outline drawing was used and colored with crayolas in yellow, pink, and pink and white, and its symbolism explained.

Nature stories with shells, stones, and birds' nests, to bring out the One Life in everything, were used in order to instill the principles of love and compassion within the child's consciousness. The colors of thought forms and their meaning were also used in many ways. For the wee tots the colored wooden beads, cubes, cylinders and spheres are a source of much pleasure, whether strung on a chain, or arranged in designs upon the tables. Cutting out colored papers into flowers or animals and learning their meaning is most absorbing. Parquetry blocks in small diamonds and triangles, put out by Milton Bradley & Co., Springfield, Mass., can be obtained in any toy department or school supply house, and aid much in the way of variety.

The intermediate class, ranging in age from eight to ten years, also had lessons upon the Lotus lily and its symbolism.

The lily with roots in mud and water, stalk, leaves, and blossoms, was drawn. Each part typified the physical, emotional, mental worlds or bodies.

In a series of lessons from *At the Feet of the Master* the qualification of "Good Conduct" was worked out as "The Jewel of Ancient Scriptures" with colors, in hexagonal form, the demonstration of which was given at the Lotus Easter program in the Temple and reported in the *May Messenger* on page 402.

Because. For Children Who Ask Why—Carried by the Theosophical Publishing House, and which sells for \$1.00 was used most effectively for this class. Members in the Section contemplating Lotus work will find this book helpful for fundamental work. It can be used as a basis, adding to and rounding out its teachings with the complete and fuller truths from Mrs. Besant's *Ancient Wisdom*.

Mr. Jinarajadasa's little book, *I Promise* also made a very good text book.

The above details are given in response to inquiries from different parts of the Section relative to our Lotus methods.

Yours in the interest of the child,

EDITH S. BOSS.

REMOVAL OF HEADQUARTERS

The Section Headquarters have been removed from Krotona to Chicago.

Address as below all mail for

The National Secretary.

The Publicity Department,

The National President,

1623 Kimball Building,

Chicago, Illinois

DONATIONS LIST

JULY 11—AUGUST 14, 1920

Memphis Lodge.....	\$ 4.00
Herbert Dunton, Thistle, Utah.....	3.00
Lena A. Storer, Sheridan, Wyo.....	1.00
J. S. Rodgers, Charleston, S. C.....	1.00
W. A. Knott, Saginaw, Mich.....	1.00
Thos. H. Milliken, North Bend, Ore.....	5.00
Lena A. Storer, Sheridan, Wyo.....	.50
Charles A. Williams, Los Angeles.....	5.00
Emmy L. Perry, Los Angeles.....	10.00
Lucy Robinson, Middletown, Conn.....	25.00
Anaconda Lodge.....	3.50
Mr. Muller, Anaconda.....	1.00
Mr. McIntyre.....	1.00
K. I., Ref.....	3.40
Mrs. Mathilde Bobbs-Cameron, Krotona	5.00
F. S., Ref.....	4.42
Mrs. Ora B. McCutcheon, Yuma, Ariz...	5.00
Lena A. Storer, Sheridan, Wyo.....	1.00
Hazel Patterson Stuart, Los Angeles.....	15.00
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	\$94.82

SWISS SECTION INFORMATION

The General Secretary of the Swiss Section informs members of the T. S. and of the Order of the Star in the East that the Guesthouse of the small community founded by some members in the country near Geneva, is opened to members who should wish to visit it.

Address: "Domaine de L'Etoile."

COLIGNY,

Canton de Geneve, Switzerland.

RARE BOOKS FOR SALE

The Gnostics and Their Remains, by C. W. King: second and best ed., fifteen fine plates, numerous other illustrations; excellent condition, out of print.

Influence of Greek Ideas and Usages Upon the Christian Church, by Edwin Hatch, D.D. Buddhism in Christendom, or Jesus the Essene by Arthur Lillie; fifteen plates, frontispiece "Christ With the Chajoth;" scarce, out of print.

Write to Miss F. E. Christien, 42 East Orange Grove, Pasadena, California.

BOARD OF TRUSTEES

Pursuant to adjournment, a meeting of the Board of Trustees of the American Section, T. S., was held this 2nd day of August, 1920.

Present: President L. W. Rogers in the chair, and Trustees Carlos S. Hardy and C. F. Holland; absent: Gail Wilson and Charles Weschcke.

Official lecturers were appointed and national officers elected as per published list in *Messenger* for August.

On motion duly made, seconded and carried, the following resolution was duly adopted:

RESOLVED: That in keeping with the action of the Convention held in Chicago, the headquarters of the American Section of the Theosophical Society now located at Krotona, Hollywood, California, be removed to Chicago, Illinois, and that the President be and is hereby empowered to carry this resolution into due effect as soon as practicable, and to incur any necessary expenses for that purpose.

On motion duly made, seconded and carried, the following resolution was adopted:

RESOLVED: That the President be and is hereby authorized to sell at the best obtainable price such furniture, fixtures, machinery and other personal property belonging to the Section as are no longer needed for the use of the Section.

On motion duly seconded and carried, the meeting was adjourned to the 10th day of August, 1920, at seven o'clock p. m.

Pursuant to adjournment, a meeting of the Board of Trustees of the American Section, T. S., was held this 10th day of August, 1920.

Present: L. W. Rogers, C. F. Holland, C. S. Hardy; absent Chas. Weschcke, Gail Wilson.

The following members were appointed official lecturers: National, Dr. F. Finch Strong, District, Scott Lewis, W. G. Shepard.

A draft of the revised Section By-laws was ordered forwarded to the Judiciary Committee.

Adjourned to meet August 30, 1920.

AN INTERPRETATION

Sydney, June 15, 1920.

Dear Fellowmembers:

Hearing that another of the periodical shakings has reached our beloved country, I would like to present an interpretation, that seems to me both philosophical and practical.

United States has through the recent amendment to the Constitution raised itself to a height never attained by any nation on earth, at least in historical times. Something really new under the sun.

I think we all realize that the Great Ones intend to use our country as another rung on the ladder of evolution. The reward of attainment has ever been opportunity for still greater attainment. Thus when

our country has entered upon this new and sane path we may expect more help in the form of spiritual force to be showered on us.

The T. S. was started by the Great Ones to be a channel through which this force could be safely distributed.

Force is power and must be used with circumspection, so before any strain is put on a new engine the careful engineer tests the parts that have to bear the strain. Do you think the Great Ones use poorer judgment?

Remember it is a test similar to those we have had before, and after it is over we cannot feel but sorry for those, who feel it proper to sever their connection with our society. That may not be a misfortune as something far worse may have happened if they had remained.

Now what is there to do in such a crisis?

Keep your emotions under control, and settle the questions with the aid of the intellect and intuition. The remedy is easy to administer, but possibly not so easy to take. Still it is the remedy.

For those who cannot settle it in this manner there is another old method "follow your leader." You have in Mr. L. W. Rogers a man that you all love and respect. He is a strong man, who has always kept himself aloof from party interest, always looking solely to the advancement of the T. S. Be wise and follow your leader.

My best wishes are with you in this crisis.

Sincerely yours,

B. W. LINDBERG, M. D.

REMOVAL OF HEADQUARTERS

The Section Headquarters have been removed from Krotona to Chicago.

Address as below all mail for

The National Secretary.

The Publicity Department,

The National President,

1623 Kimball Building,

Chicago, Illinois

Loyalty demands that we turn our God-given strength away from criticizing and destructive effort, and consecrate it to constructive work.

ANNA V. PENNYBACKER.

The moment we feel angry in controversy, we have already ceased striving for truth and begun striving for ourselves.—*Carlyle*.

QUESTIONS

1. *How long persistence should we assign to the two-fold spell cast over the Irish people by the Milesian priesthood two thousand years ago; might it not be expected now to wear itself out? Is the spell accountable for Irish unrest?*

1. I should imagine it would wear itself out, only remember, it has been, however unconsciously, kept up without, I believe, the least knowledge or intention on the part of its authorities by the Roman Church, which inherited the influence of the old Milesian priests, and I believe that its religious methods did tend to keep alive and intensify this spell that hung over the country. Part of that spell was that they should not be united, I believe. They do not appear to be so to this day. The Irish character is a wonderful study. They compare very well with the Saxon people, but do not tend towards unity or peace. They make wonderful soldiers. (See "Inner Life," Vol. II., pp. 394-401, which deals in detail with this subject.)

C. W. L.

2. *There are three paths to perfection, spoken of as devotion, knowledge, and activity. Can one reach the goal by any one alone, or must we tread all three?*

2. All these paths join in the end. You cannot reach the highest point by having knowledge unless it is perfect knowledge, and if it is perfect, then it involves devotion and activity just because it is perfect, and therefore you would see the necessity for these things. If devotion is perfect, it must involve the fact that the man has acquired all possible knowledge, in order that his devotion would be worthy of offering, and he would also do whatever he could to promote the objects favoured by the object of his devotion. In order that your activity may be . . . useful, and not harmful, you must also possess knowledge, and be devoted in the right direction, and so all these things eventually run together. You began with one of them. Very rarely do you find people who are equally developed. When they are, you get a man of a philosophic, well-balanced character. But usually, we begin with one, and run that up to some height before we commence with the remainder. The fullest development of any one qualification must include the other two.—*From Theosophy in Australasia*.
C. W. L.

FINANCIAL STATEMENT FOR JULY, 1920

Receipts

Fees and Dues—1919-1920.....	\$ 121.23
Fees and Dues—1920.....	4,484.57
Messenger Subscriptions and space.....	229.98
Publicity Donations.....	67.50
General Fund.....	5.00
Miscellaneous.....	17.23
	<hr/>
	\$4,925.51
June 30:	
Cash and Bank Balance.....	\$1,386.91
Interest, July.....	4.16
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	\$6,316.58

Disbursements

Salaries.....	\$ 371.66
Postage.....	5.00
Auditing and closing of books for the year.....	67.50
General Expense.....	9.00
Telephone and Telegraph.....	17.11
Stationery and Supplies.....	30.00
Rent.....	90.00
Miscellaneous.....	11.50
Refund on Dues.....	12.23
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	\$ 614.00

Messenger Department

Salaries.....	\$ 77.50
Rent.....	4.00
Printing.....	233.20
Postage.....	91.25
	<hr/>
	\$ 455.95

Publicity Department

Rent.....	\$ 13.50
Salaries.....	100.00
Stationery.....	15.00
General Expense.....	1.81
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	130.31
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	\$1,200.26
July 31:	
Cash and Bank balance.....	\$5,116.32
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	\$6,316.58

AN ANCIENT CHINESE
"SERMON ON THE MOUNT"

We extract here as likely to interest our readers a short quotation from a translation of an Ancient Chinese Religious book, "The Book of Recompenses." "This work is read almost universally in China, and exercises much influence over millions of lives." Here is the quotation:

"Advance in all that is in harmony with good; retreat from all that is opposed to it. Walk not in the paths of depravity, nor deceive yourselves by sinning in the dark, where none can see you. Accumulate virtue and store up merit; treat all with gentleness and love, be loyal, be dutiful; be respectful to your elders and kind to your juniors; be upright yourselves in order that you may reform others; compassionate the fatherless and widow; reverence the aged, cherish the young; do not injure even little insects, or grass, or trees. Pity the wickedness of others, and rejoice at their virtues! Succor them in their distress and rescue them when in danger; when a man gains his desires, let it be as though his good fortune were your own; when one suffers loss as though you suffered it yourself. Never publish the failings of another, or make a pa-

rade of your own merits; put a stop to evil, and afford every encouragement to goodness; be not grasping, but learn to content yourself with little. When you are reviled, cherish no resentment; when you receive favours do so as deprecating your deserts; be kind and generous without seeking any return, and never repent of anything you may give to others. "This," concludes one author, "is to be a good man; one whom heaven will guard; whom all will respect; whom blessings and honours will accompany, whom no evil will touch, and whom all good spirits will defend."

"Honoured reader," says the author, "I urge you to advance swiftly, fearlessly, and with your whole heart in the course I have here laid down. Know that we are surrounded on all sides by a multitude of spiritual beings, who take note of all we do. Therefore, be watchful, and examine yourself strictly; act in accordance with these admonitions at all times; then you will never fail to do justice to your real self."

The connection between actions and their consequences is the mysterious law of God—the changeless decree pronounced by the Judge of the unseen world."

"Recompense injury with kindness."

"Resent it not, when you are reviled."

"Nothing will give you greater peace than the patient bearing of insult."

"He who overcomes others is strong; he who overcomes himself is mighty."

—Theosophy in Australasia.

EDUCATION FOR INDIA

San Francisco, Aug. 24, 1920.

Dear Mr. Rogers:

Will you please inform our Section through *The Messenger* that American donations to The Society for the Promotion of National Education for India, collected by me during my sojourn here the last two years, amount to \$4,300, and will total \$5,000, when all pledges are fulfilled. My thanks and the gratitude of the Indian boys and girls who will profit by this go to the generous donors.

Will you also inform the readers of *The Messenger* that I am now returning to India, sailing today via the Ventura to Sydney; and that in future yearly subscriptions are payable to Miss Minna Kunz, 1800 Canyon Drive, Hollywood, California, who has kindly consented to take up this work and forward such sums to her brother, Fritz Kunz, who acts as Secretary to the Society for the Promotion of National Education for India, at Adyar?

Thanking you for this favor, I am

Yours sincerely,

MARY K. NEFF

BOOKS FOR THINKERS

- Letters From the Masters of the Wisdom, 1881-1888.** Transcribed and compiled by C. Jinarajadasa. For those "who have ears to hear." \$1.50
- The Stanzas of Dzian.** Reprint from "The Secret Doctrine" of H. P. Blavatsky in two parts. With introduction and notes. \$.75
- Lectures on Political Science**
By Annie Besant.....\$1.00
- Problems of Reconstruction.**
By Annie Besant. Religious, Social, Political and Educational Reconstruction .75
- The Ocean of Theosophy.** By Wm. Q. Judge. A simple presentation that is really an epitome of the Secret Doctrine..... 1.00
- Scientific Corroborations of Theosophy.** By Dr. A. Marques. An indispensable adjunct to the study of the Secret Doctrine, showing how the most modern scientific discoveries are confirming statements made by H. P. Blavatsky..... 1.50
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By C. Jinarajadasa..... .40
- Theosophy and Reconstruction.** By C. Jinarajadasa. Problem of reconstructing the world in harmony with new ideals..... 1.25
- Growth of the Soul.** By A. P. Sinnett. One of the best text-books on the fundamentals of Theosophy for use in class or for individual study..... 2.50
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MISCELLANEOUS

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- The Esoteric Basis of Christianity.** By Wm. Kingsland. An interpretation of the Esoteric Philosophy of the Secret Doctrine in its relation to Christian Doctrine..... 1.50
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- The Story of Atlantis.** By W. Scott-Elliott. The tradition of the vast continent that once existed where now roll the waters of the Atlantic Ocean. With four colored maps..... 2.00
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