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ON VIVIFYING INTEREST*

By Annie Besant

I am asked to address a few words to the inspectors gathered for the Summer School. I am glad to do so because I consider that the work you do is exceedingly useful and helpful in what is really your chief work in the helping of those who belong to the T. S., and in vivifying interest in the Divine Wisdom. You must all of you feel that the work of the inspection of the lodges is of a particularly high order. On the lodge must inevitably depend the whole atmosphere of the place. During the many years of my lecturing work I find the existence of a theosophical lodge makes the greatest difference. If I go to some place where there is no lodge, what we may call the mental atmosphere of the place is not receptive to theosophical ideas. On the other hand, if a lodge has been working for sometime, we find the ground ready prepared and the minds of the people are receptive to

the theosophical doctrines. You readily understand how inevitable that is. Where there is a lodge, thoughts continually go out into the surrounding atmosphere. Thought-forms floating about in that mental atmosphere are caught by any sensitive brain that happens to be there and the ideas work on the mental body and through the mental body on the brain and make it far more receptive than it would otherwise be. In addition to that there is a special value in a lodge quite apart from anything that the members themselves do. The Masters of Wisdom send down Their own spiritual power in a meeting of people who are animated by a common purpose, and a common thought is one of the great ways in which the Masters are able to reach the minds of the people. It is not always understood that the higher spiritual forces encounter very great obstacles when they come to the physical plane, when the brains are not responsive to those forces. Those forces have a rate of vibration very

*Brief Note of an Address by the President, T. S., to the Summer School Members at Adyar, April 21st, 1920. From *Theosophy in India*.

much more than any of the forces on the physical plane. When those vibrations beat on the brain the ordinary average brain may be so insensitive to them as not to respond at all, as a rock in the sea is not affected by the waves dashing against it. For people who can respond, but are not able to vibrate at the same rate, hysteria follows. The person gets unbalanced. Scientific men in the West very often say that these things are dangerous. It is very true. The Western people do not know why it is and how it is. The object of the Yoga is the physical preparation of the brain so that it may remain receptive to the higher vibrations. That is one value of theosophical teachings. People will be prepared to some extent to assimilate these vibrations. These vibrations being received into the brains go out into the outer atmosphere and there produce good effects. The vehicle for the forces of the Master is the lodge. The members are affected first and then through them the outer world. That is one of the great services of the Society. It is a splendid reservoir through which channels of spiritual energy can go out. Any of you who are inspectors of lodges should be able to advise members. The great lack in education in this country has been its one-sided character. It is necessary in these days that every one should have a certain amount of scientific knowledge. I understand that some of your lectures this time have been on scientific subjects. The immense value in science that you do not get in the literary side is that you are obliged to bring your theories to the test of experiment. I have myself gone through a great deal of scientific training. Its value would be an intense inner conviction of the inviolability of the laws of nature. It forces on the students very valuable accuracy in knowledge of facts and accuracy in manipulation. Quite apart from the actual experiment the study of the scientific problems, the study of the general principles of science impresses on the mind the absolute trust and truth in nature. Nature never fails us. We have power over nature according to our knowledge. At first the knowledge of the inviolability of Law may paralyze us, because everything has to be done under laws. A feeling of helplessness comes in when one feels as if one

is in the midst of an immense machinery. But gradually we go on discovering that the very inviolability is a sure protection against danger. Nature is conquered by obedience. Nature becomes your servant if obeyed. Not your master. That great attitude of mind is of enormous importance. It illuminates for us some of the theosophical conceptions about which there is a very very wide misunderstanding.

The stock illustration would be the working out of the law of karma. In your lodge experience you must have come across people for whom the law of karma is a compelling force instead of an enabling force with the result that it produces moral paralysis. The only way to make them understand is to let them see that karma is only an example of the natural law, that it is not a sort of command from some unknown region. It is simply a statement of conditions. If so and so is there, so and so will happen—inevitable sequence. The law of gravitation and the going upstairs is a good example.

It is only a question of balancing of forces, the law of gravitation tending downwards and the human exertion tending upwards. It is because of these two forces working against each other, gravitation on the one hand and muscular force on the other, the moment the latter overbalances the former, you ascend. If you can get people to understand it, the moral value of karma becomes immense. All kinds of illustrations you can bring in from science and these scientific illustrations have a very great effect on people because of the position of the science in the whole world. Hence the grasp of the principles of science ought to be of very great value in the working of a lodge. Always remember to put these teachings as expressions of law.

The other and the bigger value of gatherings like these is the inspiration you may gain. There is always a certain sense of loneliness to the inspectors when going from lodge to lodge. You may be welcomed and treated kindly; but the whole responsibility is on you. It is characteristic of all pioneering work. You come here in these gatherings to take counsel with each other. You can come here from time to time. You remember how Shri Krishna spoke about the Bhaktas who talked around Him, and that was one of the aids to devotion. If you can bring together devotion and knowledge you will

be immensely valuable. The devotion is the driving power, and knowledge is really the laying down of rails on which the train is to go. If you have only devotion and not knowledge, you may have only the driving power, and it may even do harm.

In the Society there are people who are drawn by devotion but have no knowledge. There is a danger. Your coming here is to get that knowledge.

Let us do our own part and leave the rest to Them. Think of the work more than anything else. The value of the work does not depend upon its bigness or smallness as the world calls it. The success or failure of work is not to be judged from immediate results. Success or failure in the world, as the world judges, counts as nothing from the standpoint of the Hierarchy. Judge of possibility of your own work for Them. The Masters are not only wise but also profoundly compassionate. If greater burden is put upon you, it means that you are able to bear it, and also it means greater strength.

I now wish you good bye, and I need not say that the blessings which should guide us and be with us, will never fail us in times of difficulty and danger. We perhaps sometimes forget. They never forget.

THE NEW SECTION HEADQUARTERS.

On September 16th the National Secretary took possession of the new Section Headquarters, 645 Wrightwood Avenue, Chicago. A lease has been taken on the building, which is admirably located. There are three floors which give ample space not only for the present but for the future expansion. Wrightwood Avenue runs westward from Lincoln Park, which is only a block and a half from the building. The street is a quiet one and the neighborhood is strictly high class. A sub-post office is near at hand and the telegraph office but a block and a half away. A part of the building will be sub-let and under that arrangement the Section's rent bill, including heat, will be less than it was at Krotona. In other words, a most advantageous lease has been secured.

The many members of local lodges from the middle states and even at a distance visit Chicago. They are most cordially invited to make a call at the new Section Headquarters. While the office force is very busy with the work there is always a little time to spare in welcoming the traveling theosophists. Wrightwood Avenue is about twenty minutes by street car from the loop district.

The National Secretary needs the help of the lodge secretaries in keeping posted. Send her the lodge bulletin or other items of interest.

THE SCHOOL OF THE OPEN GATE.

The fact that educational work lies close to the heart of our international president is easily sensed by the number of times she refers to it in her various writings and speeches. In *Theosophy in India* she is quoted: "The Trusts (educational) have a great work before them, and are all labouring steadily to build up the Education of the Future; for where shall the reconstruction of society begin more securely than in the schools, and in what schools shall the denizens of the New Era be found if it be not in those in which the Divine Wisdom permeates the atmosphere in which teachers and pupils live?"

In America our interest is awakened by the work of the School of the Open Gate, situated on the slopes of the Hollywood Hills, which was founded by Mrs. Mary Gray, who has given over the directorship to Miss Julia K. Sommer, of Chicago, national president of the Theosophical Fraternity in Education. The report of this fall's enrollment is encouraging. The school ideal found in the new folder just issued is well worth quoting: "The School of the Open Gate is a non-profit corporation founded in 1918 and dedicated to the new generation. It seeks to train the physical, to develop the emotional and mental expression in such a way that the child shall have the opportunity to live his life completely and joyously. The true building of character so that the child shall be prepared for true citizenship is the aim of the school."

Miss Sommer has been fortunate in obtaining for her staff of teachers: Miss S. Elizabeth Jewett, kindergarten and folk dancing; Mrs. Ethel Stanton, assistant in kindergarten, sewing, music; Mrs. Marion Ryan, primary; Mrs. Vida Reed-Stone, intermediate, piano; Miss Gladys E. Jewett, advanced grades; Mrs. Gwendolyn Hubbard, literature, diction, dramatics; Prof. W. Scott Lewis, general science; Mr. John P. Ascott, horticulture, manual arts; Mr. Ernest Stone, athletics; Dr. Frederick Finch Strong, medical adviser.

Miss Sommer will be glad to answer inquiries from the school at 2430 Vienna Drive, Hollywood, Los Angeles, California.

BY THE NATIONAL PRESIDENT

HOMES FOR LODGES

In the upbuilding of the American Section probably nothing can be of greater value than permanent local headquarters for our lodges. For various reasons it is wise to have "a local habitation and a name." Many advantages accrue to a permanent institution while being known as a property owner always commands a certain respect in the community. But most important of all is the matter of being able to accommodate increasing audiences and to have the public so well acquainted with the lodge location that everybody knows as a matter of course where the Theosophical Temple is to be found. The time is coming when Theosophy will be thus well-known in every city and we should begin to think of definite plans to hasten it. In my judgment it is very much more important that our local lodges shall have their own halls than that the Section shall own a headquarters building. The Society exists for the purpose of bringing Theosophy to the attention of the people. Consequently, nothing is so important as to establish commodious and attractive centers throughout the country. It will be no simple matter for even a strong lodge to become the owner of a building, but it can be done.

The difficulties will be considerable. Our strongest lodges are in the large cities where the price of property is excessive at the center. Yet if we go far into the suburbs the lecture-going public will not come to us. That is the first difficulty. Then we seem to have a dearth of business heads in our lodges. Few of our members are men of affairs and those we have are not always very keen about assuming the responsibility of directing matters. Yet the acquisition of lodge-owned halls requires business experience, executive capacity and sound judgment. This is our second source of trouble. But both of these difficulties can be successfully met.

While each lodge does not contain the necessary business talent, the Section does, and the problem on that score is to find the competent members who can and will act for all lodges—a building commission, one member of which at least can travel freely

about. He must know realty values thoroughly and must be something of an expert in the growth and trend of cities. With his assistance and advice the local committee can proceed safely and not be led by the enthusiasm of inexperience into impracticable plans.

The sudden acquisition of down-town property in a large city is of course impossible. In the smaller cities a church or club building that has been outgrown can often be bought at a bargain and remodeled, and the location is sufficiently central to admirably answer the purpose. But in larger cities one successful method is to grow into the right location through a series of years. That plan was followed by the Sydney Lodge in Australia. A place some distance out was purchased, held a few years, sold at an excellent advance in price, and a lot bought and a building erected much nearer the center. The new place is only four years old and its six hundred seats are now outgrown and another removal is contemplated. All this was engineered by men who knew precisely what they were doing. Only property must be bought that can be sold readily again, unless the first location is to be the permanent one. In a few of our very largest cities even that plan would be difficult because of the impossibility of getting anything near the center except at almost fabulous prices. But in those few instances another plan would be to have the permanent location as near to the center as possible and then have a suitable central hall leased for Sunday nights until future growth brings something better.

The financial aspect of such a building plan is not so hopeless as it might at first seem. Collectively a group of people can accomplish wonders. Many of our lodges are now doing the apparently impossible in meeting exorbitant rent charges. They raise really large sums of money year after year, but hand it all to the landlord. There is apparently no reason why we cannot organize a National Theosophical Building Association to which the lodges bear the same relationship that individuals bear to the ordinary building and loan

associations. Money would be raised for the building fund in each lodge that enters the association and a loan would be made from such funds to any lodge that has found a place it can purchase and has itself secured in its building fund the necessary percentage of the total expenditure required. The building purchased must naturally have a prospective revenue from rents that will make it a conservative investment or the enterprise would not be approved by the Section's building commission. By such a plan of which the foregoing is, of course, but the roughest outline the small building funds now held by many of our lodges could be massed and made immediately effective. There is little doubt that once the scheme is put into operation and the talent that we undoubtedly have in the Section is placed at the service of the lodges we shall soon see permanent homes for Theosophy multiplying throughout the country.

While the right members are being found for the Section building commission, all lodges that are interested should be increasing their building funds as much as possible and carefully exploring their city for a possible future location.

THE MISFORTUNE OF CONTENTION

Contention within the Theosophical Society would be less of a calamity could its disastrous results but be confined to the parties to the dispute. But unfortunately the reaction on the public is most pronounced. An organization that makes the establishment of a nucleus of universal brotherhood its most conspicuous object must necessarily appear hypocritical to the public when its members engage in violent criticism and reckless defamation. Outsiders naturally look askance at a Society whose constant practices contradict its precepts.

But our difficulties are not confined to the public's hesitation to give our teachings a sympathetic hearing. In quite another way contentions within the Society retard the growth of Theosophy. Those of us whose regular work is largely bringing new members into the Theosophical Society have no enthusiasm about plunging people into a condition of internal affairs that may send them quickly out again in such disgust that they will never return. To speak frankly, I feel the great-

est hesitation about going on with that particular kind of work until the contention has subsided, and I more than half regret having asked the British Section to reduce the time of my proposed lecture tour of that country from six months to three months. Until the American Section is again tranquilized all of our lecturers must work under a handicap and accomplish comparatively little.

ANENT OFFICIAL LECTURES

Some difficult problems have to be solved occasionally by the Administration. The appointment of official lecturers is one of them. When a lecturer is competent to present Theosophy to the public and has also learned what the little book "At the Feet of the Master" mentions as one of the most difficult in the world for some people—to attend to his own business—when he has learned to give attention exclusively to lecturing and let local lodge affairs alone, his appointment is a simple matter. But it is quite another thing when there is some question whether he will do Theosophy more harm than good if he is made an official lecturer. It is a grave responsibility to be sponsor for some one who is either incompetent and gives the public a wrong impression of Theosophy, or who creates discord and increases contention. One of the things which I am reasonably certain never to forget is the warning I once received on that subject from one who has both the wisdom and the right to offer advice: "Be very careful whom you send out."

The Administration is trying to be as careful as may be under the circumstances. Certainly no lecturer will be given official endorsement who is known to be in open defiance of the will of the Section as expressed by its convention and who might, therefore, reasonably be expected to seize every opportunity to add to existing troubles. Nor will anybody who cannot properly present Theosophy to an audience be appointed official lecturer if the Administration is aware of the incompetence. On that point lodge officers can be of great assistance by reporting to the National Secretary whether lecturers with whom they have had engagements have proved satisfactory or not. For the sake of the welfare of the work there should be candid expression of opinions. If a lec-

turer has done the work well it is only just to him that it should be known. If he has not, but has in some way injured the work, justice to the common cause demands that those responsible for his work shall know it. Of course all such reports will be considered as strictly confidential whether such request has been made by the writer or not. It is not necessarily an unfriendly act to write to headquarters of a mistake or indiscretion on the part of the lecturer. Friendly criticism is of much greater value than unstinted praise. The things that call out praise need no attention. The things that cause criticism can be remedied only if they are known.

THAT OPEN LETTER

Since the September number of The Messenger went to press an "Open Letter" has been addressed to the American Section by ten members who are nearly all residents of Krotona. My first impulse upon reading it was to apply to the Judiciary Committee for authorization to reply to it and point out its various half truths and preposterous assertions, but second thought assures one that since a refutation of statements made will only provoke further discussion it is better to leave the whole matter to the members on such evidence as is already in print. The gist of the document is that I "forced" my views upon the convention and therefore the ten signers repudiate the decisions made, though just how about two-thirds of the convention can be "forced" to sustain the Administration is not explained! The convention report is now available. There all may read the speeches on both sides of the controversy. If after thoughtfully reading the evidence not only of unwarranted and most detrimental interference in Section affairs, but also the undisputed evidence of the outright slandering of the retiring president of the Section, the reader of the convention report does not see the justice and reasonableness of having protested against such remarkable conduct, then surely it is useless to say anything more to him.

MISCONCEPTIONS OF BROTHERHOOD

There appear to be many hazy ideas about Theosophy in general and one of the vaguest of them has brotherhood for its subject. Recently among the written

questions at the close of a lecture was one that ran about as follows:

If Theosophists believe in Universal Brotherhood they must believe that the white, red, yellow and black races are divinely equal, each having the same rights as any other. How then could they consistently object to the free and general intermarriage of white and blacks?

The questioner's idea of brotherhood evidently leads him to think that it gives each individual an inherent right to claim association with any other person on the same terms which that person is willing to accord to associates of his own choosing. That seems to me a misconception of brotherhood.

Just what is the fundamental thing which brotherhood gives to any human being? Is it not primarily the right to be free from all interference from others so long as he himself permits others to have the same liberty? If one race dominates another by force that is a violation of the principles of brotherhood. If one race exploits another for commercial profit, that is clearly an ethical outrage. But if one race declines to intermarry with another it is no more a violation of the principles of brotherhood than when one individual refuses to marry another of the same race. Nobody would dream of saying that when a young woman rejects a suitor she has no regard for the principles of brotherhood! She has the inalienable right to choose, not only as to race, but as between individuals of her own race. To deny her that would be a preposterous disregard of her rights in order to protect the alleged brotherhood rights of her unwelcome suitor. The fact of Universal Brotherhood does not give him a right to insist upon becoming her husband and no more does it give one race a right of intermarriage with another race. Brotherhood between races means that a strong race shall not deny to a weaker one the fullest freedom of self-development and expression. It does not mean that it is under any obligation to amalgamate with it. If it were a violation of the principles of brotherhood to refuse to sustain the same relationship toward all people that we do toward certain individuals personal liberty would vanish and the complex social structure which civilization has built up would collapse.

Within the Theosophical Society there seems to be an equally vague idea of brotherhood when applied to the relationship

between individuals and between members of the Society. The same rule surely holds with an individual as with a race. He has the right to the fullest freedom of expression, but not the right to use such liberty to injure another. The moment he reaches that point he loses the right to proceed and the plea that the principle of brotherhood should protect him in such a course is absurd. On such a plea anybody can continue to do any reprehensible thing while indignantly denouncing any interference with his conduct as an unbrotherly invasion of his liberty! A fundamental principle of law is that a pleader "must come into court with clean hands." He cannot ask for himself what he denies to others. No more can a man plead that by virtue of the principle of brotherhood he should be excused for having violated it.

The place where the principle of brotherhood can be properly invoked is when an offense is in the past and the offender has apologized and sincerely done what he can to right the wrong of which he was guilty. Then indeed brotherhood demands that we shall forgive and forget. Under those circumstances such an incident should never again be mentioned.

AN ENCOURAGING LETTER

Here is a letter as full of encouragement as it is brief.

Chicago, September 18, 1920.

Dear L. W.

Here is a check for \$1,000.00. Please use it for the work in any way that you see fit. I intend it to be in support of the hope that you express in *The Messenger*, that every one will cooperate with you in carrying out a really constructive theosophical program, now that all justification for any future contentions among us is at an end.

Sincerely yours,

R. L. JONES.

Acting upon the suggestion that I may use the money as I see fit I shall place it in the propaganda fund and divide it between support of new field workers and reprinting leaflets for free distribution. This generous gift is a magnificent start toward the constructive era which the Administration hopes will so absorb the energies of the American Section that all past differences will be forgotten in united theosophical work. Capt Jones has also made a subscription of \$5,000 to the Section's book publishing business.

MR. COOPER RETURNING

A recent cable brings the information that Irving S. Cooper will arrive in San Francisco about November 10 on the steamer *Sonoma*. This is good news for more than one reason. Mr. Cooper is one of the best lecturers we have ever had in the American Section. He has always been a close student and an energetic worker. His services should now be more valuable than ever for he has had three years of the closest association with C. W. Leadbeater. During that time he has been the great man's assistant, having full management of his correspondence, his book printing and other affairs. Nobody could have that intimate association with C. W. L. and not be stimulated into great inner growth. As everybody knows Mr. Cooper has become a bishop in the L. C. C. and will have charge of the infant church in America. How much of his time that will absorb I have no idea, but one would think that since it has only about three centers in America it would leave him with enough freedom to do some theosophical work. While the T. S. and the L. C. C. are absolutely separate and distinct and must, in the very nature of things, remain so, that should not deprive us of the valuable theosophical lectures such a man can give. We have two members who are Universalist ministers, both doing excellent theosophical work. One of them is thinking of entering the lecture field on a more extensive scale and of going upon annual tours. If he decides to do so he can be of greater service to Theosophy I believe, than by working it into his sermons. It will at least be an interesting experiment for him, but with Mr. Cooper—I am afraid it will be difficult for those of us who have known him since boyhood to get accustomed to calling him Bishop Cooper—there is nothing experimental. He is not only an excellent theosophical lecturer but one of the very best of class teachers and the new knowledge he will bring back after three years with C. W. L. will make his work very valuable. While I do not know his plans I do know that his address will be Box 2394 Beachwood Drive, Hollywood, Los Angeles. Those who would like to get into correspondence with him should write to that address.

THE MAGIC OF DISCOUNTS

One of the good features of the proposed book publishing business to be owned and operated by the American Section is that it will bring out large editions of standard theosophical works and will enormously increase their sale because it will enable us to give the dealers the regular discount to which they are accustomed. Recently at St. Paul a generous member offered to donate the money necessary to pay the difference between the regular trade discount and that now being given by the T. P. H. as it was the only way to prevent local book stores in that city refusing to handle the books after their present stock is sold. That is most commendable generosity. But it is seldom that any member can and will do such a thing. We shall never have our book business on a satisfactory basis until the Section itself publishes our standard books in quantities that will supply the nation. One of the gratifying things about it, too, will be that the financial returns to Mrs. Besant and Mr. Leadbeater from royalties will necessarily be very large compared to anything they have ever yet received from that source.

L. W. ROGERS.

MR. ROGERS' ITINERARY.

A number of inquiries have been made about the itinerary of Mr. Rogers on the English tour, in order that members who have friends there may notify them. The following itinerary, just received from the Headquarters of the British Section, is therefore published:

Sun., Oct. 10, 1920, London, Mortimer Hall.

Sun., Oct. 12 to 17, Liverpool.

Sun., Oct. 18 to 24, Manchester.

Sun., Oct. 25 to Nov. 3, Leeds and Harrogate.

Nov. 4 to 7, Bradford.

Nov. 8 to 14, London, Essex Hall.

Nov. 15, Brighton.

Nov. 16-17-18, Cambridge.

Nov. 19, Oxford.

Nov. 21-28, Cardiff, Wales.

Nov. 29 to Dec. 5, New Castle.

Dec. 6 to 12, Birmingham.

Dec. 13 to 22, Dublin and Belfast, Ireland.

AN APPEAL FROM C. JINARAJA-DASA.

Mr. C. Jinarajadasa is looking to the American section for cooperation, financially, with the work which his young pupil, Mr. Rajagopalacharya, is doing in India. This is a junior movement, headed by Mr. Gopalacharya under the advice and direction of Mr. Jinarajadasa, for the betterment of educational conditions for the illiterate masses of India. Schools have been started, beginning with Mandanapalle, which is the birthplace of J. Krishnamurti, and Mr. Rajagopalacharya, affectionately spoken of by his teacher's friends as "young Raja," has proved a very capable theosophist. He has organized a work of importance in the interest of humanity, which has been successfully accomplished through his efficient management.

Mr. Jinarajadasa writes that Australia, New Zealand, and the Java Sections have contributed generously towards this enterprise, which is a junior department of Mrs. Besant's educational work in India, and he will be grateful if America will assist with contributions. Mrs. Addie M. Tuttle, Krotona, Hollywood, California, will receive all gifts and forward them, and will also be glad to supply further information if desired.

OFFICIAL.

It will save the Section considerable expense if the lodge secretaries and members in remitting dues will pay them by draft on a Chicago bank or by money or express orders; otherwise the exchange charge will be quite an item of expense. This office will appreciate your cooperation in this matter.

Because of the new system that is being introduced in the Headquarters office it will greatly facilitate our work if the secretaries and members, in writing to this office, will always state to which lodge they belong. In case of change of address always give the former address as well as the new.

THE HOOVER WAR HISTORY COLLECTION.

A file of the war time publications of the Theosophical Society has been requested by the executive head of the History Department of Leland Stanford University for its War History Collection, organized by Herbert Hoover, who is one of the university trustees. The fact that the great French government collection, the *Musee de Guerre*, contains such a file of our literature is directly responsible for the request.

HARMONY AND PROGRESS

(Excerpts from notes of a lodge talk by L. W. Rogers before a joint meeting of the Minneapolis and St. Paul Lodges, September 12, 1920)

While lecturing to the public on Theosophy is my special work, I am always pleased to accept the invitation to address the lodges, because that seems to me to be equally important work. Particularly when there is any disturbance in the Section it is well that we meet together and try to strengthen whatever goodwill and harmony there is. In the interests of the common welfare we should all be tolerant enough to forget differences of opinion and try to work harmoniously at the things about which we do fully agree. I shall say nothing about the past. Whenever there is anything about which we have disagreed the sooner it is buried in oblivion the better. Theosophists should look forward, not backward. What, then, about the present and the future?

We have in the United States a magnificent field for theosophical activity. With our people, our energies and our resources we should lead the world in dispensing the spiritual light. The very first requirement is that we shall have lodges that can work harmoniously and unitedly. It is easy to see some common-sense reasons why harmony is a necessary factor of success. But there are probably also occult reasons of which we know little. It cannot have escaped any of you that Mrs. Besant and Mr. Leadbeater have had much to say about the necessity of harmony among us. You must have observed that Mr. Leadbeater always makes a strong point of it in his convention addresses. Again and again he has laid special emphasis upon it, and while I cannot from memory quote any of his utterances I have somehow got the impression from them that to preserve a condition of harmony at a convention is perhaps more important than any legislation that that convention can enact. Is it not probably equally true of the lodge? Is it not quite possible that small contentions and carping criticism continually going on in a lodge are more detrimental things than we are likely to suspect?

Yet it seems to be one of the commonest afflictions among lodges, and I would like to point out one specific injury that it causes, and that is the effect on new members. They come in expecting to find something rather exalted along the line of spirituality. That is natural. We announce the Society as a nucleus of universal brotherhood. New members may sometimes expect too much of human nature, but it is not strange that when they find our practice so sadly at variance with our precepts they should feel disappointed—should feel that we are a bit hypocritical. They may survive a reasonable amount of inharmony, but if week after week at every lodge meeting they find wrangling instead of serenity, fault finding instead of tranquility, the result is often disastrous. They may not say anything at all but after awhile you will notice their absence. We have lost them because what they sought was not there. It's a heavy price to pay for the "right to criticize."

I am not for a moment suggesting that we should not differ in opinion and express our honest thought when necessary. That is another matter. There is no difference of opinion so great that it cannot be courteously expressed. But the source of the trouble is the emotions. No amount of purely intellectual differing can be the foundation of a row. It's the lack of emotional control that precipitates trouble. Constant bickering and fault finding over small matters is as inexcusable as it is fatal.

It has sometimes been said that new members must learn to face the disagreeable and that nobody can be driven out of a lodge if his karma entitles him to stay in. That seems to me a very weak defense. There is no offense that could not be excused by such a plea. Nobody can be knocked down by an automobile unless it is his karma, but the bad karma of pedestrians does not excuse reckless driving. If it is a theosophical duty to bring

people into contact with the teaching, it must be as much a duty to refrain from what will unnecessarily throw them out again. Every member is responsible for the harmony, the welfare and the success of the lodge.

Just now there is a little trouble in the Section because of the differences of opinions. It would seem from the history of the Society that occasional storms are inevitable, but we should all do our utmost to minimize them. All such storms which the Society has passed through seem to have served more than a single purpose. For one thing, they all test our intuition. The surface facts are often deceptive and we are thrown back upon such intuition as we have developed and are forced to shape a course by it. Those whom it does not serve well may be thrown entirely out of the Society. Many have been. Intellect does not save them no matter how brilliant it may be. Naturally we must pass through such testing before we are fit to be worked into the foundation of the coming Sixth Root Race. Now if you will study the various storms through which the Society has passed you will see that harmony and a saving intuition are found together—that it has been the severest critics and the most inharmonious people who were shaken hardest in the storm. A very few of them had the good fortune to recover their equilibrium so speedily that the connection with the Society was not broken, but others broke the tie for this incarnation. Let us not forget the lesson of the past—that harmony means security in theosophical work.

What about our future work in the American Section? The Administration has some very clearly defined policies. I shall have time now to discuss only one of the plans—the upbuilding of the local lodges—and in fact only one phase of that. I have always held the theory that the way to make a Section strong is to turn our energies into the lodges instead of toward National Headquarters. A fine Headquarters does not make a strong membership, but a strong membership will inevitably make a corresponding Headquarters. The local lodges are the foundation of the national structure and that is where our energies should be focused. We should build from the foundation up instead of from the cupola down!

Now how can we strengthen our lodges? There are many ways, but one to which I have been giving much thought is a plan by which a lodge may have a permanent home where it is owner as well as host. There is not at present a single lodge in the American Section that owns its meeting place! Instead of leading the world, rich, powerful, energetic America is in that respect literally trailing at the rear of the procession. But it shall not hobble along there much longer! There is no good business reason why self-sustaining buildings cannot be owned by many of our lodges within a very few years—buildings of both beauty and utility that will solve the present vexing problem of where our public lectures shall be given. Every lodge should start a building fund immediately if it has not done so, no matter if it begins with a dime. Start the fund. That's the first step. The way to begin is to begin. A plan will be worked out and presented in due time and then the lodge will be ready to fit into it.

A thought that I would like to emphasize is that we should put all of our energies into constructive work. Our mission is so important that no time should be wasted in contentions. United and harmonious let us go forward in this sacred service to humanity.

TRAVELERS.

Mr. A. P. Warrington sailed from San Francisco September eighth for India via Australia, where he will see Mr. Leadbeater, remaining there possibly for several weeks before continuing his journey to Adyar.

Word is received from Mr. Ray Wardall in Paris, where he has joined his brother, Max. The latter is preparing for lecture work both in France and in England. They hope to see Mr. Rogers in England, whither he sails September thirtieth.

It is announced that Bishop Irving S. Cooper will arrive from Australia on November tenth. Those wishing to get in touch with him should write to him at Box 2394, Beechwood Drive, Hollywood, California.

We shall appreciate it if some of the members who can spare them will send us copies of the *July Messenger* as our supply is exhausted. We wish to thank the members who so generously responded to the call for the March and January numbers.

MR. WARRINGTON'S FAREWELL.

Fellow Members:

I do not feel that I can take my departure from America, as I expect to do in a few days, without saying a word of farewell to my many thousands of colleagues in the American Section of the Theosophical Society.

Perhaps I can say nothing that reflects my own feelings more clearly than to express the hope that you will **KEEP THE FAITH!**

When I say "Keep the Faith" to Theosophists I mean, keep the ideal undiminished that lies at the heart of our movement. Of course that ideal is *brotherhood*, but as we have often found, brotherhood is a word that is susceptible of strange interpretations at times. So I should prefer here to define the *faith* as the spirit of loyalty to one another, and especially to our leaders and teachers from the nearest on upward to the highest.

This is not easy for Americans to do. We as a nation are fashioned upon a very flexible model and unless we are careful we shall often fall into the vice at the other pole of this virtue and instead of being usefully flexible we shall become unstable in our relations towards one another, and descend into mere disloyalty and infidelity. For years I have seen how quickly theosophists can be drawn aside from their loyalty to a brother, or a leader, or a prominent writer or teacher in the Society by the tongue of ill report. A claim of apparent facts or a breath of gossip will blow away in a moment all the standing and reputation that a beloved leader or teacher has won by years of patient and dedicated service, and this too without a thought of turning directly to the assailed brother and asking for his statement. It is in this way that members have from time to time turned away from our very highest leaders. We allow new names or resurrected dead ones to allure us from those to whom we owe debts of deep gratitude and fidelity. Our fault is that we lose faith too quickly. We forget that the big things of the past have been done by those who were loyal

to him who had the vision. There is no other way to get a united action. There is not one of the great achievements of this world that could not have been defeated in the making, like the tower of Babel, by a multitude of voices, none of which was loyal to anything but his own separate ideas. No strong thing in this world has ever been done except by a strong following of a strong leader. Indeed, the strength of the leader comes often from the strength of his following.

There are those who, forgetting this, seem to take pride in saying they stand for principles and not for personalities. They are more often than not self-deceived, for if one looks close one will doubtless see that they have simply exchanged one personality for another and in doing so have merely espoused some principle that served their purpose.

What all of us must realize is that we cannot be unfaithful to personalities without breaking a principle greater than all the others—greater because it is itself the principle of brotherhood and the others are but aids thereto. We must even realize that personalities are important to us as a means of rising to God. It is they who bring us the light; it is they who inspire us to struggle upward, it is they who draw out our devotion, trust and loyalty. Let them apparently fail as they will in their own lives, yet nothing can take away from us the blessings they bestow upon us in spiritual ways.

When we seek the Guru we seek a personality, for the Master is a personality as well as an ideal, and we love Him as such. His immediate disciples, the bearers of His force and His light to the outer world, are personalities representing Him, and their lieutenants who bear His force and light further out in the world are personalities still more remotely representing Him. It is all one beautiful web of workers of grade after grade of individual men from the lowest up to the One Initiator Himself, Who is a mighty individual at the heart and centre of it all. We can not qualify for work in the service of that

sublime group of beings through infidelity to personalities. It may be dramatically self-satisfying to say that we stand for principles as against personalities; all the world applauds that kind of sentiment; but it requires courage to stand for personalities when all the world is clamoring against them. The one course is of the world worldly and the other is of the very essence of the occult life.

Be warned, my brothers, these are not ordinary days that we are passing through. They are moments of great testings. The issues are so fine that it takes every power of the intuition, or spiritual discernment, to lead us to our best decisions. Let us make no false step. One feels in these strange days the possibility of impending troubles of widespread scope. Those will come through with safety who are humanly true to one another and to our leaders, for after all ours is a brotherhood of personalities—of living, breathing people—and our task is that of keeping them united in friendship, cooperation and the love of the Masters and Their great work, and not divided by useless, ambitious crusades which but defeat our primal purpose.

My best wishes and most fraternal adieux to you all! And my sincere thanks and appreciation for the many kind letters and gifts received which I take this opportunity of acknowledging.

A. P. WARRINGTON.

SUGGESTION RECEIVED FROM SHANGHAI.

The following notice was inserted in one of the English newspapers in Shanghai by the Saturn Lodge:

NOTICE To All Lonely Souls

The Theosophical Society has something to offer you in the way of Spiritual Help. It will show you the light where before there was Darkness. Its teachings make life easier to bear and Death easier to face.

To all interested address inquiries in writing to Secretary, Theosophical Society, Post Office Box No. 15, British Post Office, Shanghai, and a booklet of information will be sent you free of charge.

This seems to be a very good form of advertising and one which some of our lodges might possibly be able to use to good advantage.

CONVENTION REPORT.

Copies of the official report of the last convention held in Chicago are to be had by addressing the National Secretary, Mrs. Betsey Jewett, 645 Wrightwood Avenue, Chicago. The price, including postage, is 30 cents. The report is not verbatim as that would make too bulky a volume, but it contains all of the principal speeches that were made.

GETTING THINGS DONE.

What enterprise can do in even a small city is shown by the establishment of The House of Progressive Books at Wallace, Idaho, a little place of perhaps five thousand inhabitants. Mrs. Daisy Woods Allen, for long secretary of the Wallace Lodge, conceived the idea of a little book store that should make a specialty of theosophical literature and induced two members to undertake the work. Following is a paragraph from a letter:

"There is to be an art department in connection with the books and a delightful rest-room in yellow and blue, for weary travelers, with books, magazines, desk and writing material. Here T. S. lodge will be held and a public meeting on Sunday evenings. Just the lights must be paid for. It is a store building on the ground floor on the block with the Post Office."

There are very many plans by which Theosophy can be brought to public attention if our members will but diligently think them out.

HIS WORK GOES ON.

One of the newest lodges in the Section is the Glendale Lodge at Glendale, Calif. It was organized in August by L. W. Rogers and the expenses were met by a contribution from Mrs. Emorene S. Simons of Albany, N. Y. The late Dr. Fred Simons had only well begun his work for Theosophy and had two new lodges to his credit when death suddenly overtook him. Mrs. Simons resolved to take his place as far as possible in promoting the field work by means of supplying expense money for organizing. Glendale Lodge would not have come into existence but for her initiative and this late addition to the theosophical roster must be gratifying to the Doctor who found life's greatest satisfaction in helping to spread the Ancient Wisdom.

BESANT BIRTHDAY FUND.

When this fund was first announced many of the lodges and members were taking summer vacation and their contributions were delayed. At the time the money received for the fund should have been sent the contributions were beginning to come in in such amount that it was decided to keep the fund open a while longer. It was thought that every member and every lodge would want a part in this offering to Mrs. Besant, and this is to advise that the members still have the opportunity to contribute to the Besant Birthday Fund.

DEATHS.

Eternal rest grant them, Oh Lord,
And may light perpetual shine upon them.

Miss Agnete Johnsen.	Mr. Alvah L. Keenan.
Mrs. Lucy S. Richardson.	Mr. W. D. Pender.
Mrs. A. P. Collicot.	Mrs. Mary H. Lee.
Mrs. Anna J. Brooks.	Mr. E. Alan Hull.
Miss Alice B. Wood.	Mrs. Isabel Maplesden.
Mr. I. E. Bumpus.	Mr. Peter Van der Linden.
Mrs. Susan Silver.	Dr. Bernard Pribbenow.
Miss Emma Swim.	

AMONG THE MAGAZINES

Mrs. Besant, in her editorial in July's *Adyar Bulletin*, visions for us the spread of the teachings of the Ancient Wisdom over the world, by telling us of her greetings from conventions:

"'Loving greetings' come from bonnie Scotland, Sturdy little Holland comes next, with 'love and unswerving trust in President.' War-worn Finland 'sends revered President thankful greeting.' From the far East a new voice is heard from Saturn Lodge, Shanghai. . . . It is pleasant to think how our Lodges ring the globe; as we turn eastward we greet Burma and Java, and then China, and now Japan has lit its torch; the light leaps eastward across the heaving ocean and meets the western world in Canada; and North America, from its far north to Mexico in the south, is studded with the shining lamps of the Ancient Wisdom. Across from New York to Ireland, again across the ocean, and Britain, France and Spain speed the message on across Europe—North and South; Russia, despite its miseries, has kept its candle alight, and Egypt and East Africa flash on the word, echoes from North Africa and South, to India, where again the circle ends, re-entering itself. Nor must we forget Australia and New Zealand, and South America, in all of which the light is shining. From all these nuclei radiates out the recognition of Universal Brotherhood, a recognition which shall spread till all shall live it, and the world be glad."

She tells us further of a "Hall of Religions" which is to be set up in hitherto very orthodox Benares as a "Worthy War Memorial." It is urged that "it would be helpful in diffusing the feeling of brotherliness among the followers of different Faiths." It is proposed that the Hall shall "serve as an Academy for the study of comparative religion and philosophy," and all recognized denominations, Hindus, (including Sikhs), Mussulmans, Christians, Jains, Buddhists, Parsis, Jews, etc. There is to be a library containing the Holy Books of all religions and philosophies; places of worship for all, homes for priests, ministers, teachers, and rooms

for students of comparative religion and philosophy.

The *Herald of the Star* is always a joy. The August issue contains a striking two-part treatise on "The Meaning of Love and Soul" by our American Will Levington Comfort. It is good to read. You may not agree but you will think in a new channel.

In the editorial pages is found a very broad minded view of the troubles in the U. S. A. Section of the Theosophical Society, using it as an instance of the reasons why The Order of the Star in the East should be given its proper recognition in the shape of separate organization and separate activities.

United India (Weekly, United India Co., Ltd., 1 Robert St., W. C. E., London). Each issue contains a letter from Mrs. Annie Besant on "Indian Affairs." Her remarks in the issues of August 11, 18, 25, deal primarily with the investigation by the British Government of General Dwyer's Jallainwala Bagh massacre; and further with the Non-Cooperation movement in India which has grown out of this affair and others of a similar nature.

A very remarkable article on "Subjective and Objective Nationalism" by C. Jinarajadasa appears in the August 11th copy. In it the writer points out the two psychological elements covered by the word "nationality." The objective is expressed in a common language, a central government, and an army for defence and offence. The subjective elements which make up a hidden nationality, such as India's, are: (1) a common worship; (2) a set of mental images common to all, expressed sometimes through a common language and sometimes through different dialects; (3) the thought of a common homeland of territory and culture.

Theosophy in India (Benares) May and June—The various T. S. Federations were each planning their annual meetings

at that time, the South Indian Convention having already been held at Adyar in April. It will be interesting to study the Indian system of lodge federations. According to the editor of the section organ "The Federation is its own aim, its own goal. The ideal behind is this, that the collective unity draws inevitably into it more of the outpourings of spirituality that are around us."

The editor gives much attention to the formation of an International Council for Theosophical Education. He calls attention to the constitution drafted by Mrs. Beatrice Ensor, secretary of the Theosophical Educational Trust of Great Britain and Ireland, purposing to create an advisory body upon which every section of the Theosophical Educational Trust and the Theosophical Fraternity in Education in the world at any time shall be represented. He then discusses the existing educational organizations in India.

The magazine contains two illuminating addresses—Mrs. Besant's talk before the summer school at Adyar, and that of the Indian General Secretary, P. N. Sinha, before the eighteenth Behar Provincial Federation. In the latter, the speaker pleads especially for the application of theosophical ideals to social problems in one instance quoting Vyasa's very definite instructions against child marriage.

TO THE FRONT PORCH.

Miss Gail Wilson, Chicago, one of the newly elected trustees of the American Section, is a member of the delegation of women visiting Marion, Ohio, October 1st, to hear Senator Warren G. Harding's statement as to his views on social justice. There is every reason to believe that he will take a firm stand for the eight hour day, equal pay for equal work regardless of sex, protection of maternity and childhood, and for the creation of a new secretaryship in the cabinet, that of Public Welfare.

Specially chartered trains from Chicago, New York and Philadelphia are carrying women from every corner of the nation—women from the steel mills, welfare workers, both negro and white, visiting nurses, society leaders, political leaders, women of note in literature and art, and the wives of four governors. These representative women are to be presented to Senator Harding by Mrs. Raymond Robins, of Chicago, president of the National Women's Trade Union League of America.

Send your lodge bulletin to the National Secretary.

NEW LODGES.

Among the new lodges that have been formed during the summer is the Finnish Lodge "Alkio" in Hollywood, with a charter membership of eight.

Fourteen members demitted from the Kansas City Lodge formed the new Hermes Lodge on July 27th, and since that date they have added one new member.

The Aberdeen-Hoquiam was organized by Miss Margaret V. Sherlock on July 15th, with ten charter members, all new.

The Besant Lodge in Tulsa, Okla., was formed on August 2nd by 23 members who withdrew from the Tulsa Lodge, and 3 new members, making a charter membership of 25.

Soon after convention Mrs. Laura S. Wood started on her organizing tour and now has three new lodges to her credit: Augusta Lodge (Georgia), organized September 2nd with 12 members, all new; Charleston Lodge (S. C.), organized September 12th with 8 members, all new; Savannah Lodge (Georgia), organized September 21st with 9 members, all new. She also visited Macon and Chattanooga and re-organized the lodges there, adding several new members at both places. In Charleston she writes that the audiences outrew the parlors of the Charleston hotel and the management offered her the use of the banquet hall for the remainder of her stay.

PHASES OF KARMA ESPECIALLY UN-FORTUNATE.

Those acts which are productive of karmic effects that are of especially undesirable character are such as unfavorably affect the spiritual progress of others and especially those activities which interfere with the orderly and prompt progress of spiritual movements. These unfortunate phases of action seem to produce disturbances great in proportion to the lowly or the exalted character and spiritual status of the plan or of the individual attacked.

Men should not be frightened by threats of karmic return. Yet it does seem not inappropriate to warn against attacks on sacred personages, rituals, ceremonies, etc. Who knows through what period of time such an offender might wait before great opportunities lost should recur?

Men are given great opportunities for the world's sake. If they do not accept them the Lords of Karma may give them new opportunities only after they have proved, in many trials successfully passed, that they can be depended upon to obey the law of sacrifice.

W. V-H. in Reincarnation for August.

FROM AN ISOLATED MEMBER.

"This coming year I am aiming at having a sort of open house for our teachers and hope to reach one or two of them. Our home is on a fairly good highway for autos and should you know of any party of persons able to give me a word of encouragement I should be glad to entertain them as they pass through. As yet it would scarcely pay to make a trip purposely, but a party en route between East and West could stop without much delay.—Mrs. Jane Langley Watters, Duncan, Arizona."

QUESTIONS

(1) In Mabel Collins' book, "One Life, One Law," she describes the way in which the souls of animals retaliate on the souls of human beings who have caused their slaughter. I know of a man who, at one time, took a great share in the killing of animals, but who is now almost a helpless cripple (in darkness entirely helpless) through an injured spine. Can we consider that his condition is due to his former treatment of animals, and that their souls are pressing Karma upon him?

(1) Thou shalt not kill. We all know that the destruction of life is a thing to be avoided. From the question it would appear the man mentioned therein may be either a slaughterman or what is called a sportsman, who is now afflicted with locomotor ataxia. I should not be inclined to suggest that such a disease is caused by the fact that he had killed many animals. I do not think you can parcel out Karma in that sort of way. You are not the first people who have tried it. There are instances in some of the old Hindoo books which say that, if you are rude to your father in one incarnation, you will be lame in the right leg in the next, and if you have been rude to your mother, it will be the left leg. The thing that impresses one is the flexibility of Karma; you may think you have evaded it successfully in one direction, but it gets you in another. The thing which gives us the most profound respect for it is its remarkable flexibility. I do not think that there is any action which leads to any specific disease. I think that if a certain amount of suffering is coming to a man through illness, a smallpox germ will do as well as a cholera germ. Karma is most remarkably adaptable; the main point is that it is remarkably successful also.

C. W. L.

(2) Is there anything known with regard to sex, is there alteration of sex, or is there a continuous series of incarnations in the same sex?

J. H.

(2) We were told long ago that, as a general rule, an Ego took not less than three, and not more than seven, successive incarnations in one sex before changing to the other. Such investigations as have been made since then into the

subject of Reincarnation confirm this teaching, though one or two exceptions to the rule have come under our notice. These latter, however, have so far been observed only in the case of Egos already developed beyond the average, and can therefore hardly be considered as violations of what appears to be the rule for ordinary men.

Though the laws governing Reincarnation probably work, as it were, mechanically upon the vast majority of undeveloped Egos, it seems certain, from the instances observed, that as soon as any Ego makes a little progress of any sort, and so becomes hopeful from the evolutionary point of view, considerable elasticity is introduced into the arrangements, and within certain definite limits he would be likely to be born into the sex and race which were best suited to give him an opportunity of strengthening the weak points in his character.

C. W. L.

FINANCIAL STATEMENT FOR AUGUST, 1920.

Receipts.			
Fees and dues, 1919-1920.....	\$	59.50	
Fees and dues, 1920-1921.....		1,764.07	
News subscriptions.....		18.35	
Publicity Donations.....		79.77	
Miscellaneous.....		16.08	
Besant Birthday Fund.....		27.00	
		\$1,964.77	
July 31:			
Cash and Bank Balance.....	\$	5,116.32	
August Interest.....		1.86	
		\$5,118.18	\$7,082.95
Disbursements.			
T. S. Salaries.....	\$	533.35	
General Expense.....		71.54	
Transfer to Krotona Main Fund.....		6.00	
Refund on dues.....		5.00	
Telephone and Telegraph.....		67.36	
Rent.....		90.00	
Stationery and supplies.....		3.21	
Postage.....		7.88	
Bal. of convention expense.....		28.14	
Removal Expense to Chicago.....		209.32	
Exchange on checks.....		2.25	
		\$1,024.05	
Messenger Department.			
Salaries.....	\$	86.00	
Rent.....		4.00	
General Expense.....		6.21	
Postage.....		.50	
		96.71	
Publicity Department.			
Salaries.....	\$	80.00	
Rent.....		13.50	
		93.50	
		\$1,214.26	
August 31:			
Cash on hand.....	\$	290.73	
Hollywood Br. Sec. Tr. & Sav. Bk.....		922.70	
Peoples Tr. & Sav. Bk. of Chicago.....		4,655.26	
		\$7,082.95	
Publicity Donations.			
From August 14 to September 1, 1920.			
Mrs. Jane Langley Watters, Duncan, Ariz.....		\$5.00	

INTRODUCTORY READING

- An Introduction to the Science of Peace.** By Annie Besant. An attractive presentation that introduces the reader to a luminous and inspiring study—the Science of Peace.....\$.35
- An Introduction to Yoga.** By Annie Besant. Outline of Yoga, preparatory to taking up Yoga for practical purposes. Gives a clear idea of the Science of sciences..... .75
- Popular Lectures on Theosophy.** By Annie Besant. What is Theosophy? Ladder of Lives. Reincarnation. Law of Action and Reaction. Man's Life in Three Worlds..... .50
- Theosophy and the Theosophical Society.** By Annie Besant. What Theosophy is. The Road to the Masters. The meaning and purpose of the Theosophical Society.....\$.75
- Hints on the Study of the Bhagavad-Gita.** By Annie Besant. A great aid to students of mysticism and occultism.....\$1.00
- Duties of the Theosophist.** By Annie Besant. Defines attitude of the Theosophist towards Religion, Society, his Nation, and Humanity.. .75
- Notes on the Bhagavad-Gita.** By William Q. Judge. Valuable notes for the student of the Gita. Leather..... 1.50

OTHER SELECTIONS

- Bibby's Annual.** (1920.) Postpaid.....\$1.10
- The Feast of Youth.** By Harindranath Chattopadhyay. Poems, sonnets, and songs that thrill with nature in her varied moods as portrayed by one of India's youngest poets..... 2.00
- Extracts from the Vahan.** Gives a broad and varied statement of opinion on many theosophic subjects. 792 pages, carefully arranged with copious index. Thirteen divisions treat various phases of Karma. Well bound..... 3.25
- Three Years in Tibet.** By Kawaguchi. 719 pages. A fascinating account of a journey undertaken for religious purposes by a Japanese Buddhist. With colored print (16x22) of Llassa, a sacred shrine of Tibet, in the Himalayan mountains, included. Paper..... 3.25

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