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# THE MESSENGER

VOL. VIII

FEBRUARY, 1921

No. 9

THE OFFICIAL ORGAN OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY,  
PUBLICATION OFFICE, MOUNT MORRIS, ILLINOIS, PUBLISHED MONTHLY  
MRS. BETSEY JEWETT, NATIONAL SECRETARY, 645 WRIGHTWOOD AVE., CHICAGO, ILL.

ENTERED AS SECOND-CLASS MATTER OCTOBER 24, 1920, AT THE POST OFFICE AT MOUNT MORRIS, ILLINOIS,  
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## THE FREEDOM OF LIVING

By Weller Van Hook

Men think and speak of freedom; yet what freedom or liberty does man find? Such narrow limits he must live in; in every direction he may put forth his hand and touch the wall of stone that hems him in!

Man may move about the world, if he can find the reward for those who make steam roll the engine-wheels to carry him. But our world is small; a few thousand miles complete its limits. Can man visit the moon? Can he pass over to the other planets of our solar system? Can he do more than dream of visiting other star-systems?

And as to the satisfactions of the senses and the desires—who but children think that they suffice or that they afford an avenue through which one may pass to the realms where there is no limit against which one may strike his head?

The mind is truly a great kingdom for every man who would have it so, quite as Selkirk said, but it, too, provides but

larger bounds; we soon come to the limit of thought. And even thought fails to give satisfaction except to one phase of our nature.

The dream of freedom remains a dream. We must learn to be happy while bowing to the limiting Law. Even when we move into the phases of consciousness that belong to the unaccustomed fields of intuition and loftiest will we still discover the end of our power to wander. And though we go farther into rarer atmospheres we yet find that matter must make the basis of our conscious effort, so that even there we must be subject to the law of the matter we use.

Freedom, however, even if only relative, is a sweet ideal. Humanity longs with a mighty cry and sob of agony for liberation from its bonds just as we are told the rocks that make the spine and ribs of the earth groan and strain perpetually in protest against the burden they must bear. We live under the lash and goad and feel

much as do slaves chained to the rowing bench. We think at one time of escaping from matter and again of gaining power and victory over matter. We cannot escape matter; it is necessary for our very existence as conscious beings. So we are wise if we study the nature of matter and our relations to it, how we may minimize its dominance over us or how we may more and more dominate it.

Fortunately we may gain relief of the pressure of material limitation by several methods and in diverse directions. The man who recognizes the facts of reincarnation knows that death means the laying aside of the grossest of our bodies for a period of rest and relief, the freer life of the successively higher realms of consciousness with the use of the lighter bodies that belong to them, the more joyous existence and the loftier satisfactions of that life. Death has lost much of his dread power when we know of the happier life to which it leads. Materiality does not press upon and bind so insistently there.

We must join with Socrates in praise of divine philosophy that tells, with ever increasing accuracy and minuteness, of the Law, of its limiting yet sustaining power. For it is philosophy or, as we would say theosophy, that shows us how we may escape, at least in part, from the painfulness of the Law's insistence.

Freedom and slavery are at opposite poles; neither is absolute. The owner of the slave possesses the body but, though he may mock the spirit of his victim through that body, the bird of the higher self continually escapes away from his hand.

There are Those Who have transcended the most dread of human limitations. Of These, many Who had gained the right to lay aside those bonds have been willing to put them on and wear them again, so that They may be near us to hear us when we cry out in our extremity of agony and respond and relieve us, if The Law permits it.

Yes, when The Law permits it! Oh, most dread bondage of The Law; for there are innumerable occasions when the cry is raised but when Those Who hear may not cut the bond, but only send some increment of strength to aid in opposing a frightful load.

When you were a child did you never go

straits where you must crawl beneath and between slimy, narrow rocks for some yards? And did you not feel, as you lay pausing for breath, how the weight of the hills above you was there ready to compress you to a ribbon? There is the feeling you may find when, in the tragedy of life's routine, you would cry out against the binding limitations of existence.

What would you do—destroy the body? Then you would find you were still in trouble and later that you had lost more than you had gained, for you would have thrown away your opportunity to wear away something of the mass of your limitations of life. Will you scream as the rocks threaten you? Philosophize as you view the rocks; they probably will not fall on you! Does it comfort you that you *probably* will not be crushed?

We can only say, be patient, study the Law, abide your time with what grace or fortitude or humor or love of God you may discover in your own nature. You must learn to endure the threat of the grim rocks above you; you must become able to be bright, cheerful, helpful and apparently happy while you know that your body may be destroyed at any moment by the descending stones, or that your beloved a yard away from you may be the one to be destroyed.

Very well we know that the great heart of God yearns toward us, that we lead our lives in the midst of His consciousness and that we are travelling through many incarnations to closer relations with Him. We know that He sustains us even as Nature threatens and that, if our bodies are destroyed, we retain consciousness in higher forms. But still we wrestle with the problem of suffering and physical destruction for men.

We must find our true joy in increasing the length of our cable-tow, not in the search for an imagined freedom. The Law—that is what we must study and learn and practice. There we shall find our freedom and at the same time our limitation. If you fasten upon a black-board by two pins set into each end of it a yard of thread, the two pins being two feet apart, then carry a piece of chalk about in the loose loop of the thread you will trace an ellipse. The earth's orbit

those heavenly bodies that, moving through the heavens, return to their original relations. So it is patent that the life of the universe is largely a matter of movement within the limitations of opposing centrifugal and centripetal forces.

But there is always progress, there is an ever widening range of life for us. In experience we find no limit to our progress. We shall go on to ever growing comprehension of the meaning of existence and to fuller powers of aiding the mighty processes of life and evolution about us. The longing for abstract freedom is as erroneous as would be a desire to find an orbit by proceeding solely along the line of centrifugal pressure without regarding the law of return force that must limit and circumscribe the orbital figure.

And the alterations of cycles must not be forgotten; some, like the one in which we live, are very difficult, others are of less severity, of fuller harmony and joy of existence.

Especially, too, we must remember that but a part of the recurring phases of life is passed in manifestation; a great deal of it is spent away from the material plane. And the higher fields of existence are full of peace, of harmony and of the joy of ever-growing knowledge and the experience of God.

Our freedom we find, then, only within the domain of the Law. The scientist says, "Bow to nature and she will serve you." The philosopher cries, "Put wise limits to your lower nature and you may find freedom up above!"

The modern thinker of our Western civilization battles with the life of the physical plane. He demands that human life of the personality shall be good, beautiful and true; it must be rounded and perfect here on earth.

The divine wisdom greets and strikes hands with this man. It says, "Yes, it is your dharma to help with God's work of perfecting His material world. Do not long for and seek the chimera of absolute freedom; find the bearing surfaces of the yoke. Tread the roadway with the lowly and the great; with the weak and with the strong; expand life and living for all men; help to let His will be done on Earth even as it is done in Heaven! Be free within that ever-expanding domain of service!"

## KUNZ SUCCEEDS WADIA.

From Adyar comes the interesting news that Mr. Fritz Kunz has succeeded Mr. B. P. Wadia as manager of the Theosophical Publishing House.

## BROOKLYN LODGE.

Brooklyn Lodge had the privilege of being one of the first to receive Mr. Rogers on his return from his lecture tour in Great Britain. Before very appreciative audiences he gave three splendid lectures in Brooklyn, in his usual convincing manner. The rapt attention of his hearers and the questions evoked bore testimony to the keen interest in Theosophy which Mr. Rogers aroused. The last lecture was so well attended that seats could not be found to accommodate all the people. Rather than miss the lecture, however, they stood throughout the meeting.

At the close of the lecture course, a beginners study class was formed, many new students of Theosophy enrolling. A large number of names were also passed in for the mailing list to be notified of future lectures.

On Saturday evening a reception for Mr. Rogers was given at the Theosophical House, which enabled both new and old friends to meet Mr. Rogers personally. Members from neighboring lodges—New York, Mount Vernon, N. Y., and Paterson, N. J.—came to share with Brooklyn the "Welcome Home" to Mr. Rogers.

Miss Constance Eberhart added to the pleasure of the evening with her delightful singing and Mr. Rogers, with his keen but kindly sense of humor, told the gathering some of his experiences abroad and the differences between the various audiences he has met. He spoke particularly of the almost pathetic desire of our English cousins to stand well with America. No doubt Mr. Rogers' visit to Great Britain has done much to knit more closely together the American and British Sections in the work of forming "the Nucleus of Universal Brotherhood."

Let us have, as Tyndall puts it, but one desire—to know the truth; but one fear—to believe a lie; and we shall have our reward in finding, with Flammarion, "reality beyond all dreams, beyond the most fantastic imagination."



## BY THE NATIONAL PRESIDENT

### REACHING THE SPIRITUALISTS.

One of the most interesting letters I have ever received, and one which opens the gate to a new opportunity, recently reached me. It was from the publisher of a spiritualist magazine and conveyed the information that through the influence of the late Ella Wheeler Wilcox it had been decided to open a theosophical department and invite me to take charge of it. I have long recognized the great need of getting our philosophy before the spiritualists and have always promptly accepted invitations to lecture before them but no such opportunity for propaganda in that field has before presented itself. No doubt some readers will wonder if the alleged message was really from Mrs. Wilcox. It is wholly immaterial to me whether it was or not. I had the good fortune to know her and to have many conversations with her during the last two years of her life and I think it very probable that that is just the sort of advice she would give the spiritualist publisher if she were to meet him. At any rate it is a chance to present our philosophy to thousands of people who either have never heard of it, or have very vague and misleading ideas about it, and I shall do the work.

### THE PROXY SYSTEM.

It would please me better to have somebody else write first on the proxy problem, and possibly somebody has, for this is written early in December and so far from home that I have not seen the issue of *The Messenger* which has long been in the hands of the readers. Since I have often expressed my opinions on the subject it would be more appropriate if somebody who is an advocate of the proxy system would present an argument before I make any further statement. But it is quite possible that few members agree with my views and are not greatly interested. In any case I feel that whoever is for the moment at the head of the Section should state his views on so important a matter and the reasons he has for holding them.

My first objection to the proxy system of representation is that it does not represent, and therefore fails in the one point

that is usually advanced in its favor—that is, that only by permitting all members to have a proxy can they have representation at all in the convention. In theory that is quite true, because it gives each member of the society a personal representative. But in practice it no more truly represents him than other systems. As it works out practically the member who gives his proxy does not give instructions with it and the proxy holder is merely armed with authority to cast the member's vote for the proxyholder's pet measures. Also, at the time proxies are given it is not even known what measures may come before the convention. Anything under the sun may come up at the last moment. How can a proxy then represent a member when he has no possible means of knowing what the member's views may be? The truth is that the proxy system, while it may be a very fine contrivance for the purpose for which it was originally designed—a stockholders' or directors' meeting—does not guarantee a representative expression in the convention of a society having several thousand members.

Another objection to the proxy system is that whenever there is a strong difference of opinion between two factions of members there is sure to be an effort to obtain proxies to support those opinions. This leads to political activities that are more appropriate in the affairs of the national government than in a society whose dominant note is supposed to be tranquility and brotherhood. As long as we have the proxy system we shall probably have members traveling about asking for proxies and keeping the Section in a turbulent condition.

There are various methods that can be used in the place of the proxy system. The delegate system is the commonest. It may be used in various ways. In a few societies similar to ours those present at a convention, who can hear the pros and cons on all questions, decide the matters presented by a majority vote. More often the plan is for each lodge to have one vote for every twenty members in good standing. The lodge may send one or more of its members as delegates or it may send

only an official letter directing the secretary of the convention to cast its votes as the lodge may have determined. Its delegates would be elected, or its instructions formulated, at a previous meeting of the lodge where the opinions of members could be expressed.

Of course there are defects in all systems and none of them can ever be fully representative of the membership. But to my mind the proxy system is the least truly representative and carries with it the largest amount of trouble and inharmony.

### THEOSOPHY IN ENGLAND.

As I write this in the old, old city of Chester, whose origin antedates the Roman invasion under Caesar, the English tour is about to close. From here I go to Ireland and Scotland for a very short tour. Whatever they may prove to be the English tour may now be called an unqualified success from the viewpoint of the number of new people interested in theosophy. Only one city decided that the American method of organizing a study class of new people at the close of the course was not practicable at the moment. In every other one where a course was given very substantial classes were organized. The smallest seems to have numbered over forty and some of them exceeded one hundred. The rule everywhere has been moderate audiences at the start and overflowing houses at the close. In London at the last lecture, although admission of twenty-five cents was charged, the overflow filled another hall in the same building and I gave two lectures—those in the lower hall waiting over an hour.

Probably the war with its frightful death toll has much to do with the willingness of the people to listen to our philosophy. But it must not be inferred that the respect for our philosophy is universal. The old materialism is still dominant with the majority of people and the sneer with which educated ignorance is always ready to greet spiritual truth is still in evidence. I use the term "educated ignorance" deliberately for it's a true description of much of the alleged education of the day. There are few things narrower or more intolerant than the material science of the twentieth century. At Oxford it seems that there is a custom of having "a rag" when somebody speaks on a question which the

students, in their infallible wisdom, do not approve. A "rag" means such a free indulgence in groans, ridiculing laughter, singing, whistling, or any other method of making an unintelligent noise that the speaker can not be heard and is obliged to retire. That has happened at Oxford even in the case of very distinguished men, to say nothing of a Mr. Anybody from America. I was as innocent of knowledge on this matter as a baby and was surprised at the large first-night audience. Afterward the lodge officers enlightened me. But there was no row. Fortunately I had decided that it would be appropriate at England's most famous university to keep strictly to scientific ground. So I began with an argument on evolution, saying that the hypothesis of reincarnation was merely a statement of that part of evolution that dealt with the development of human consciousness. I quoted Huxley and Wallace and various other Englishmen. They could not jeer without deriding their own gods and, although the lecture was purposely prolonged they not only listened respectfully but stayed to ask many questions.

### PROPAGANDA WORK.

There is nothing more important than the work of getting Theosophy before the public. For that purpose lectures are excellent but they are limited at best to a comparatively small number of people. The possibilities of printed matter, however, are unlimited. Literally millions can be reached with our philosophy by that method. The wide circulation of printed matter does not have immediate results in the growth of our lodges but the ultimate result is certain. It also ripens the field for our lecturers and enables them to get better results from their work.

The extent of the work that we are doing from the National Headquarters in Chicago is probably not realized by our members. A few weeks ago I asked for a statement of the distribution of printed matter for the month then just closed and learned that 7,517 of the little free pamphlets had been sent out *during that thirty days*, and that in addition 21 lodges had been furnished with literature for local distribution. Who can estimate the far-reaching and permanent value of that work for a single month? Remember

that all of those 7,517 pamphlets were sent to slightly interested people, which is a very different thing from miscellaneous distribution which is of little value because not one in ten of the people who thus get our literature will read it. During that same thirty days 132 people who are not members requested the National Secretary to send them some of these pamphlets.

This is certainly work that counts and counts most effectively in the spreading of our philosophy. Our propaganda work from Headquarters—and we are now near the center of the Nation's population where we can promptly meet the demand—is gradually sowing a great harvest for the future. These attractively printed little messengers of the spiritual light are reaching out into places where no lecture on Theosophy is ever heard, and the value of the work they are doing is beyond calculation. In what better way can a member or a lodge invest money? This excellent propaganda work can be continued and extended if the money is only forthcoming to pay for the printing and postage. We can buy and give away only what we have the money to pay for. Are you willing to help? Are you ready to make a very small sacrifice by setting aside a trifling percentage of your income for the purpose of helping others to get the light that will enable them in turn to enlighten still others? Theosophy will spread over the world much more rapidly if we each promptly do our small part. Send your contributions and pledges to the National Secretary.

#### BACK TO BROTHERHOOD.

"To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or color."

That is the first object of the Theosophical Society. In the early days of the organization there was apparently much attention given to the cultivation of the spirit of brotherhood. As matters stand today we seem to have fallen into the habit of working much along the line of the second and third objects and to give little thought to the first. There has been no year within the past twenty in which the principles of brotherhood have been so flagrantly disregarded as during the one that has just closed. The flood of gossip and slander apparently reached high tide in the year

1920. Unfortunately it has not yet begun to recede, and still more unfortunately, as it seems to me, it is concerning itself with those who stand at the very head of Theosophy as a world movement—Annie Besant and C. W. Leadbeater. They are the two most distinguished people associated with Theosophy in the world today and to try to discredit them will doubtless seem to the majority of our members little less than a crime. Yet just that is the work that is going steadily forward in the American Section. The chief agent of this particular activity is one of the most prominent members of that little group which has organized itself into a body of opposition to the present administration and has taken to itself a name and makes most remarkable claims about its numbers and influence. I had expected that it would never again be necessary to even refer to the matter, notwithstanding the fact that they are in open rebellion against the legislation and decision of the last national convention and have refused to accept its verdict given by a two-thirds majority, but when their destructive work reaches the very highest among us, silence would be unpardonable. I have been recently over the ground where this member, high in the councils of the organized opposition has been traveling, and have been told by various members what he has been doing and saying. From other sources also come corroborative reports. Naturally enough protests are also coming in, and one of them is so much to the point that I here reproduce it. Let me add that I have known Irving S. Cooper since he was a boy and to my mind the slander against him is just as absurd as in the case of the more distinguished members who are with him, the objects of attack.

Hollywood, California, January, 11, 1921.  
Mr. L. W. Rogers, National President, American Section, Theosophical Society.

Dear L. W.,

I have just been informed that Mr. — is touring the Lodges making the statement that Mrs. Besant, C. W. Leadbeater, J. I. Wedgwood and I are being used by the Jesuits. This wild accusation, as you know, is not only absolutely untrue, but it is so grotesque that one wonders if any of the members have accepted it seriously. I should think that the members on hearing such a brilliantly tinted romance would burst into roars of laughter, clap the gentleman on the back, saying, "Try again, old chap, you've pinned the donkey's tail in the wrong place."



Surely the members do not forget so easily that I have worked for the Theosophical Society for seventeen years, and have lectured for the Lodges as a National Lecturer since 1908. They ought to know me well enough by this time to trust my word when I say emphatically that the Liberal Catholic Church is not connected in any way, either secretly, privately, unofficially or officially, with the Roman Catholic Church, the Jesuits, or any other Society, Organization or Church. How many times must the statement be repeated that the Liberal Catholic Church is exactly what it appears to be—a legitimate and earnest effort to bring the light of the Ancient Wisdom to Christianity. For years we Theosophists have talked about doing this very thing; now, when some of us have stopped talking and got to work, there is a great stir, a wagging of suspicious heads, with many unbrotherly tales told under the breath.

I am not trying to capture the Society in the interests of the Church, but I am openly asking those Theosophists who would like to help Christianity to help me in this work. But at the same time I am also stating that I see no reason why my brother Theosophists, who are not particularly interested in Christianity, should turn aside from their present work in the Society to help in what the Church is doing. They have already found their work and are happy in it; it would be a mistake for them to leave it. All I ask of those who are not interested in the work of the Church is that they be fair-minded as to my motives, and that they try to be at least as sympathetic as they would be towards any other movement which seeks the welfare of humanity.

I have nothing to conceal; there is nothing of which I am ashamed. I am proud of the Liberal Catholic Church; I know its enormous possibilities for doing good; I rejoice that I have been given such a splendid opportunity for service. This is the primary reason that wherever I go to do public work I shall go openly as a Bishop, instead of trying to hide my position and work as some of the Lodges seemingly desire me to do. While giving Theosophical lectures I shall try to avoid mentioning the Church; while giving Church addresses I shall try to avoid mentioning the Theosophical Society. This will help, I think, to keep the two organizations separate in the public mind, as they are in fact. By the way, I hope none of the members has believed as true the statement published by a certain gentleman in the east that I lecture before the Theosophical Society in robes and vestments! Vestments are used only in a Church service, not otherwise.

Many of the members, I find, are becoming weary of the ceaseless slander which has drenched our unfortunate Section during the last two or three years. They long for the good old days when the members were not always suspicious of one another's motives, did not listen to prejudiced suppositions, and distorted half-truths regarding our leaders and fellow-workers. They are beginning to see that such criticism and personal defamation does not mend and heal, but only rends and destroys. No one escapes; practically every member who has ever risen to public notice has had his reputation befouled in this way.

Many of the members are of the opinion that it is high time to stop all this wasted effort, to cleanse the Society so that we shall not be ashamed and afraid to bring new members into it, and to resume with redoubled efforts the glorious work of giving Theosophy to the people. If, whenever someone started to tell us some tale about another, we stopped him gently with a smile and said: "It may be very true, a really terrible thing, but I don't want to listen. I have enough to do to get back to brotherhood—and to work—to listen to gossip about another. Besides, too, when a brother is in trouble, our first duty is to shield and to help him, not to rend him." If we adopted that attitude, if we took up as our rallying call: *Back to Brotherhood*, slander would soon die, lies would cease to circulate, the Society could once more claim to be a nucleus of universal Brotherhood, and the work of the Masters would go forward with power and efficiency.

Cordially yours,

IRVING S. COOPER.

If it were not so serious it would certainly be convulsingly funny to learn that a member is solemnly touring the American Section and warning other members that our venerable and distinguished President, equally famous for her sagacity and integrity, is playing into the hands of the Jesuits! There is not the least doubt that this member really believes it, just as he and his close associates in the other destructive work they are engineering believe many other almost equally absurd things. He has been busy travelling from lodge to lodge interviewing members and is said to have declared his intention of keeping at it until he has come into personal contact with every lodge in the American Section.

In two ways great harm is thus being done. One way is that this work arouses the emotions of members and whether the result is merely indignation or fear or suspicion it is a bad result. The other disastrous consequence is the effect it has upon new members. These distinguished world leaders of Theosophy are unknown to them, or but slightly known, and the poison of suspicion works at its worst and creates a prejudice for the future. Probably none of us realize to what extent the false things we hear of others unconsciously color our thinking about them. This member's activity is all to the bad with no redeeming color of usefulness.

This unfortunate work is the natural outcome of the campaign of misrepresentation that has been going on for months in the American Section. It required no

great insight to see that sooner or later it would reach the very people whom the great majority of us venerate, because "birds of a feather flock together," and the center of disruption that started merely as opposition to Mr. Warrington attracted instinctively all other disruptive forces. It was inevitable that the various elements of discord should be drawn together finally for a general attack. As a whole, this campaign of misrepresentation is working more harm than one would believe unless closely in touch with the Section's activities. The older members will weather the storm but the younger ones find it too much for them. They come into the Society expecting to find peace and tranquility and many of them are leaving in disgust. So serious has it become that some of our official lecturers are talking of abandoning the work until tranquility is again restored. Every new lodge that is organized is immediately flooded with the literature of the trouble-makers. It is not strange that our workers are unwilling to be responsible for bringing people into the Section under such circumstances.

Of course, nobody objects to criticism, but criticism is a very different matter from the flood of misrepresentation that is sweeping the American Section and that now includes even Mrs. Besant. Those who are anxious to get back to something would do well to make an attempt to get back to truth and brotherhood.

#### **PRESIDENT-OR GENERAL SECRETARY.**

In a recent number of *The Theosophist* Mrs. Besant refers to an advertisement by an English lodge announcing that the National President of the American Section would give a course of lectures, and calls attention to the possibility of the public being confused because the title "President" is used for both her office and that of the American Section. It is a point that I have often thought of during the past several years and one of the first recommendations that I made to the Board of Trustees when I succeeded Mr. Warrington last April was that the by-laws should be so amended as to restore the old title of General Secretary. There seemed to me to be the double reason that it would avoid confusion and also re-establish conformity with other Sections. The Trustees, however, felt that the original reason for making the change outweighed

the other considerations. They pointed out that in the United States an executive officer is always known as president, from a business corporation to the head of the nation, while a secretary is a clerical position. They felt that the trend of the times is more and more to get away from the older form and eventually other Sections would follow, and pointed out that one has already done so. While these reasons certainly have weight, they do not wholly convince me and I mean to bring the proposed change before the next convention.

L. W. ROGERS.

#### **THE WORK OF THE EUROPEAN AID COMMITTEE.**

We note with keenest satisfaction the action of the farmers of America who are offering to give grain to feed hungry Europeans and Chinese provided the grain is delivered to the sufferers by others—a trivial condition. Our farmers are the nation's hope! From them should proceed at once idealism and stability. At Lexington and in France they did their share! They are in the forefront of the practical idealism of our country and they now wish to share in the helping of the world's distressed.

The news of the progress made by the great relief bodies of the country is fairly satisfactory.

The efforts of American Theosophists are praiseworthy. We must go on with our work, and especially must we strive to organize bodies of garment-makers who will not only give money but put loving and sympathetic thought and feeling into their labor.

The work of the *European Aid Committee* is not at all limited to helping our British friends to take children to England from the afflicted areas. Our charter under the State of Illinois authorizes us to give aid to distressed peoples in Europe as well as to aid other accredited bodies in similar work.

So we wish our friends to send sums of money that they are willing to let our Board of Trustees use at discretion, since we sometimes meet with instances of distress that demand direct relief. Don't forget, please!

America in this work is forging strongly the bonds of universal cooperation and confraternity with Europe and Asia. The cause is a worthy one.

WELLER VAN HOOK.



## ACTION OF TRUSTEES ON ELECTION.

The Board of Trustees of the American Section, T. S., in session send this telegram for publication in the February Messenger.

The Trustees, having previously decided that the election for National President is legal and required, submitted the question to the individual members of the Judiciary Committee with the following result: Mr. Carnes' and Mr. Blum's opinion was that the election is not required; Mr. Hanchett's opinion was that the election is required and legal. By a supplementary letter Mr. Hanchett suggests that the time is insufficient. The Board of Trustees with Messrs. Rogers, Holland, Weschke and Hardy present unanimously adopt the resolution that the nomination is necessary, legal and

desirable to be held during January and February, 1921, and that the time is ample for the reason that lodges have until the end of February to make nominations, and until March 10th to file returns, and the National Secretary is instructed to notify the lodges to proceed with nominations for National President.

The Trustees believe that the unrest in the Section will not cease until the members are given an opportunity to express themselves in an election for National President.—[The Board of Trustees of the American Section, T. S.]

Psychologically, as well as historically, it is proved that the very great invariably set steadfastly to each task, however slight its appearance. But who shall tell any one what he shall do?—R. S. Spear in *The Editor*.

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### OFFICIAL BALLOT January-February, 1921 NOMINATING BALLOT for

### NATIONAL PRESIDENT OF THE AMERICAN SECTION, T. S.

(Write in the space below the name of the person you desire to nominate for the office of National President of the American Section, T. S.)  
*For National President:*

(Signed).....

Member at Large or Member of.....Lodge, T. S.

---

Detach the ballot on the dotted line.

Members-at-large should sign and mail ballot to the National Secretary, T. S., 645 Wrightwood Ave., Chicago, Ill.

Members of lodges may detach and use ballot at the regular or special meeting of the lodge at which nominations for the office of National President will be made, or may sign the ballot and then hand, or mail, it to their lodge secretary at any time.

—[BETSEY JEWETT, *National Secretary*.]

### SINNETT MEMORIAL FUND.

In the *Vahan* for December is the announcement that the Sinnett Testimonial Fund is now closed and the sum standing to its credit, less expenses for cables, stamps, etc., has been paid to Mr. Sinnett, amounting to a few shillings over £ 1,576. All contributions are not yet in and whatever amount is received will simply be handed over at once to Mr. Sinnett. The announcement is made by H. Baillie-Weaver, General Secretary, T. S., in England and Wales; and Jean R. Bindley, General Secretary, T. S. in Scotland.

Mr. Sinnett's note of appreciation to his many T. S. friends is printed here in full:

#### MY "TESTIMONIAL"—To All Who Have Taken Part in Its Preparation.

No words I can use will sufficiently convey my thanks to the Theosophical friends all over the world who have contributed to the "Testimonial" of which I find myself the deeply grateful recipient. Many of them are known to me, and,—knowing me,—will realize how pro-

foundly I am touched by their affectionate and generous effort to smooth the remaining period of my stay on the physical plane. Already my friends of the London Lodge and others had softened by a substantial gift the pressure of financial worries indirectly the result of my devotion to Theosophical work. The present important expansion of their undertaking, which has given it a world-wide character, does more than greatly enhance its practical effect—it has given me the intense satisfaction of knowing that innumerable streams of affectionately sympathetic thought have been flowing towards me for the many months during which the testimonial has been in preparation.

I do not know how much longer the Powers who control such arrangements will think it desirable to keep me, in spite of advanced age, in a condition to go on with the work I have been engaged with for the last thirty or forty years. At the moment of writing I am unconscious of any change, physical or mental, that has attended the passage of the last ten or twelve. So it may be that for some further period I shall continue, on this plane, to enjoy the fruits of your generous provision for my worldly welfare, which by these imperfect words I endeavor to acknowledge with a grateful feeling it is impossible, adequately, to express.

A. P. SINNETT.

47, Ladbroke Grove, W. 11.

### THEOSOPHY IN SPANISH.

The following excerpt from a letter received from Mr. P. A. Fernandez, of the Mayflower Lodge (Spanish) in New York City, should be of interest to all the members:

I have been travelling abroad for the last four months and I arrived in New York a few days ago. \*\*\*\* During my short stay in Spain I have had the opportunity and the privilege of coming in contact with elder brothers and members of the Theosophical Society who are directing the Theosophical movement in Spain, and I have had also the chance to study conditions and methods of propaganda which may eventually be applied to our Spanish movement in this city.

I wish also to inform you that I have been appointed special representative of the "Biblioteca Orientalista," a Theosophical Spanish book concern located in Barcelona for the last twenty-five years, and soon I will have a suitable stock of Spanish books, most of them being translations of the best well-known books of Annie Besant and Leadbeater. This book concern was established, it is said, by instructions of H. P. B. through Mr. Xifre, the National President for the last thirty years. Mr. Xifre passed away recently and the various lodges are now preparing the way for the organization of a Section.

The Spanish speaking people in this country will therefore have facilities to buy from now on theosophical books at very reasonable prices, contrary to some of the Spanish book sellers in this city who are selling similar books at exorbitant prices. We will also have soon large quantities of pamphlets, booklets, cards and miscellaneous printed matter for propaganda, all in Spanish, and this is encouraging indeed for us, the members of the Mayflower Lodge.

### ANENT KROTONA LODGE.

Letters received at headquarters indicate that many members have a misconception about Krotona Lodge. It would seem that that lodge is sending out a general letter to all lodges giving information about what books are being studied and an outline of each lesson as it is taken up. A sentence reads: "It is hoped that in

this way the members of the American Section will be benefited and a more general appreciation of this very valuable work of our founder, H. P. B., may result." The book referred to is *Isis Unveiled*.

No doubt many of our lodges will welcome this assistance, and probably others will not be particularly interested. The misconception referred to is that because this is sent out by Krotona Lodge it is in the nature of official matter. That, of course, is entirely wrong. Krotona Lodge stands on exactly the same footing as any other lodge and has no more authority in such matters than the smallest and newest lodge just organized. Any lodge may send out for the help of other lodges anything which it believes will be of assistance, but such work has no official character or authority and all lodges are at liberty to accept or reject it.

### OKLAHOMA CITY LODGE, T. S. Dear Member: Jan. 13, 1921.

When you cannot attend lodge meetings, direct your good thoughts to the Lodge for a few moments, preferably between 8:15 and 8:30, Thursday evenings.

Should you be ill let us know by telephone or through some member and the lodge will direct currents of the Master's healing force to you.

Cordially,

### FREE CONVENTION REPORTS.

A number of copies of the official report of the last annual convention remain unsold, and as the demand for them has now ceased, the remainder will be distributed free of charge upon request. Address the National Secretary. A self-addressed wrapper, 2 cent stamp, should be enclosed.

### QUARTERLY LODGE AND MEMBERSHIP RECORD, OCTOBER, NOVEMBER AND DECEMBER, 1920.

Total number of lodges	205	Transferred to Am. Sec.	2
Lodges chartered	4	Deceased	17
Lodges revived	0	Resigned	23
Lodges dissolved	2	Transferred from Am. Sec.	0
New members	360	Trans. to Inactive Membership	49
Reinstated	35	Total Active Membership	7,577



## PROPAGANDA.

### Report of Mrs. Bartlett:

Mrs. Harriet Tuttle Bartlett reports very encouraging results for her fall work, with good attendance at most of the places and always very earnest attention. She was entertained at Baltimore during the holidays where there is a lively, earnest lodge. Mrs. Bartlett wants to state through the MESSENGER her deep gratitude for all the loving cards sent at the holiday season, for arranging dates for the new year does not leave time for the personal expression of appreciation which she would like to give. Her tentative itinerary for the coming months is:

Mobile, Jan. 30-Feb. 6  
Gulf Port, Feb. 10-(not decided)  
New Orleans, Feb. 21-27  
Baton Rouge (to share New Orleans' time)  
Memphis, Feb. 18-March 6  
Cedartown, March 7-15  
Cincinnati, March 17-24  
Dayton, March 26-30  
Toledo, Apr. 2-9  
Detroit, Apr. 10-14  
Akron, Apr. 16-20  
Cleveland, Apr. 21-25  
Buffalo, Apr. 26-30  
Rochester, May 1-7  
Syracuse, May 8-15  
Schenectady, May 16-20  
Albany, May 21-28  
Poughkeepsie, May 30-June 7  
New Haven for the summer months.

Some of these dates are tentative only and may be changed. Mrs. Bartlett's permanent address is Box 1218, Atlanta, Ga. care Maud Couch.

### Lecture Work by C. F. Holland.

J. H. Talbot reports from Santa Ana, California, on the three-weeks' lecture course being given there in the Knights of Columbus Hall by C. F. Holland, member of the board of trustees. The program shows two lectures a week, Sunday and Wednesday evenings, and the accompanying propaganda work outlined by Mr. Talbot is helpful:

I have been doing what Mr. Holland and term as "preparatory work" through this populated district. With the circulars left me by Mr. Rogers when the propaganda department moved to Chicago I have circularized the residence and office portion of these two towns, getting acquainted, in this way with persons interested, placing books in each library, visiting book dealers, New Thought centers, and so forth. In this way one can have "question

meetings" all day long. It is a good way to force the attention of our books on the people and on dealers and cause an active circulation of the books in the libraries, for on the back of each folder there is printed: "These books may be procured from the public libraries, from local book sellers" and so forth.

A very great difficulty to overcome in that section, Mr. Talbot reports, is the shortage of suitable halls in which to book public lectures. Some cities have to be passed simply because of the hall problem.

### Mr. Munson's Itinerary.

The following is Mr. Munson's itinerary for January, February and March.

January 14-16 El Paso, Texas.  
18-21 Houston, Texas.  
23-26 Dallas, Texas.  
27-30 Okla. City, Okla.  
Jan. 31 to Feb. 2, Tulsa, Okla.  
February 3-5 Okmulgee, Okla.  
6-8 Muskogee, Okla.  
9-12 Kansas City, Mo.  
13-16 St. Louis, Mo.  
17-20 Chicago, Ill., lecture only on the 20th.  
21-24 Grand Rapids, Iowa.  
25-27 Detroit, Michigan.  
Feb. 28 to Mar. 2 London, Ontario.  
Mar. 4 St. Thomas, Ontario.  
5-6 Hamilton, Ontario.  
7-13 Ottawa.  
14-17 Montreal.

From Montreal he begins his return trip through New York, but as yet has none of the dates fixed.

### Growth of St. Paul Lodge.

From W. S. Taylor, president of the St. Paul Lodge, comes a very encouraging report of work accomplished in the last few months:

Mr. Rogers lectured here in September. Lectures were well advertised and the hall was filled each night. A class of thirty was organized at the close of the lecture. This class has grown until the average attendance is about forty. Since September first twenty-five new members have been admitted into the Lodge. The Sunday night lectures are well attended. The average attendance is about forty. These lectures are advertised in the church column of the Saturday evening paper.

At the last meeting of the Lodge diplomas were presented to twenty-two new members—an impressive ceremony having been arranged for the occasion.

The Lodge has just raised \$360.00 for the relief of the destitute children of Central Europe, and there is sufficient in sight to increase this amount to \$500.00.

The Lodge at present is actively engaged in the distribution of literature with a view to preventing the enactment of a law at the next session of the Legislature legalizing capital punishment.

St. Paul Lodge has been devoting all of its energies to spreading Theosophy, and the results are apparent.

### Work in Oklahoma.

Mrs. Rebecca L. Finch, national lecturer, has given a course of lectures in Muskogee and Okmulgee, and in spite of disagreeable weather, interested enough people for new lodges in each city. The organization will be consummated when Mr. Munson arrives.

The Tulsa Lodge, Mrs. Finch reports, has as its president Mr. Ben T. Finney, who is an outdoor advertising man and who is planning extensive advertising for Mr. Munson's course of lectures. This service is given in addition to very substantial financial assistance.

### Detroit Theosophical Association.

The Detroit Theosophical Association, composed of Brotherhood, Unity and Sampo lodges, has enlarged its headquarters, and has given it the name of "Theosophical Hall." The hall was dedicated Sunday, January 9th, with a very impressive ceremony conducted by E. Norman Pearson, president of Brotherhood Lodge.

### PUBLICITY DONATIONS.

From Dec. 1, 1920, to Jan. 1, 1921.

Harry Pollack	\$ 5.00
Harry C. Mosher	1.00
X. Muller	1.00
M. McIntire	1.00
Anasconda Lodge	3.50
Hazel Patterson Stuart	5.00
J. E. Shuptrine	1.00
Sheridan Lodge	1.00
Elliott D. Miller	1.00
Mrs. Una Shields	2.00
F. L. Ellis	.30
Tacoma Lodge	1.00
Ethel Barbour	3.00
M. Belle Kempter	3.00
Luella Hastings	.30
Seattle Lodge	30.00
F. L. Ellis	.40
Crescent Bay Lodge	1.00
Springfield Lodge	5.00
Santa Rosa Lodge	1.00
Joseph P. Runa	5.00
Miss Alice Pring	2.00
Mrs. John Bobbs Cameron	10.00
Suzanne Kranz	2.00
Fresno Lodge	5.00

\$90.50

### PUBLICITY MATTER SENT OUT DURING MONTH—DECEMBER, 1920.

#### Pamphlets.

Man, the Maker of his Destiny	810
The Riddle of Love and Hate	810
Theosophy	935
The Human Trinity	935
Death, the Great Liberator	935

#### Booklets.

No. 1	216
No. 2	233
No. 3	275
No. 4	268
No. 5	309
No. 6	361
No. 7	371
No. 8	401
No. 9	436
No. 10	462
Postal Cards	120
Lodges	14
Persons receiving Booklets, Nos. 1, 2, and 3	118
Persons receiving Booklets Nos. 4, 5, 6, 7, 8, 9 and 10	25
Persons receiving full set	38
Persons carried over from Krotona Correspondence, receiving remaining booklets	350
Names of interested persons sent to Lodges or Lecturers	81

### FINANCIAL STATEMENT FOR DECEMBER, 1920.

#### Receipts.

Fees and dues 1919-20	\$ 23.50
Fees and dues 1920-21	877.56
Messenger subscriptions	17.90
Publicity Donations	90.50
Exchange on checks	.59
Convention receipts	7.30
Miscellaneous	6.00
General Fund	.57
Messenger wrappers and ad.	25.80

Nov. 30 Cash and bank balance	\$1,049.72
December interest	\$5,526.36
	7.27
	\$6,583.35

#### Disbursements.

T. S.	
House Equipment	\$ 6.80
Miscellaneous	9.84
Electricity	4.59
A. P. W. Fund	5.00
Salaries	400.00
General Expense	23.95
Refund on dues	7.18
Tel. and Tel.	4.00
Stationery	34.50
Rent	44.00
Postage	12.89
Exchange on checks	9.40
	\$ 562.15
Messenger:	
Salaries	\$ 20.00
General Expense	23.30
Postage Nov. & Dec. issue	14.52
Printing Nov. & Dec. issue	258.82
Paper Nov. & Dec. issue	83.42
	\$ 400.06
Publicity:	
Salaries	\$ 30.00
Postage	35.77
General Expense	13.70
Field Work	44.55
	\$ 124.02
Dec. 31 Cash and Bank Balance	5,497.12
	\$6,583.35
	\$6,583.35

## THEOSOPHY IN LIBRARIES.

The suggestion from Michael Bliss printed in the December MESSENGER has brought forth ideas from other members. Etta K. LaPierre of Fairhope, Ala., writes:

We have found that if the local lodge will select some leading book on Theosophy and at different times individual members will go and inquire for that book, at the same time chatting with the librarian about the Theosophical Society in that town, as a rule the library will send for one or two copies. Then the members must keep that book moving whether they have a copy of their own or not, and soon there will be a call for other theosophical books.

Mrs. Emilia C. Sharp, member of the Berkeley Lodge, but at present a resident of Chicago, has worked out an inclusive plan calling for the co-operation of every lodge and resident member of each city to list the theosophical books already in the libraries, then to add to that list out of a central fund until every public and every university library has at least ten standard books on Theosophy, this central fund to be obtained by a lodge assessment of each member of ten cents or more per year. The plan is a little too far reaching and complicated to undertake at this time, but has a great deal of merit.

J. H. Talbot, who is advance agent for C. F. Holland's lectures through southern California, announces that at the following public libraries theosophical books can be obtained: Glendale, seventeen; Tropica, nine; Eagle Rock, eleven; and at Alhambra, twenty-eight.

Again let us remember that easy access to standard theosophical books is one of the most effective methods of spreading our philosophy. There is no member so busy or young in the work that he cannot help along this line. The MESSENGER will welcome other news of library plans or accomplishments.

## BOOK REVIEWS.

*The War and Its Lessons* by Annie Besant, P.T.S. This book contains in every sentence some portion of a vital truth concerning the evolution of humanity. Looking upon evolution as including Reincarnation, and, the progress of each entity through many stages of experience, Mrs. Besant considers the late War as "not a mere struggle of kings and armies, not even a struggle of nations, but fundamentally the means of transition from one phase of principle, of idea, to another succeeding phase."

Two ideas, the effete old and the new, are now in conflict in the world of thought, and are translated in the physical world into physical War. As mankind advances "out of the domi-

nance of the body and of the passions into the clearer light of the intellect," wars will give way to reason, argument, compromise, arbitration.

"This war was part of the preparation of a new step forward in the evolution of the human race." A change in type of civilization has begun and there is a tremendous conflict between the dying of the old and the birthing of the new; between the great principle of autocracy as built in the past and democracy as it will be known in the future, and which will result in an immense transition, a change in the centre of power. The old had to develop individuality, and intellect, and competition now rules; the new is to develop UNION of individualities into a great co-operative nation and nations, a Brotherhood of individuals throughout the world.

How can this be done? Mrs. Besant gives us the clue. Reversing the slogan, Liberty, Equality, Fraternity, she says we must begin with Fraternity, with the understanding of Brotherhood as a Law of Nature. No other idea will satisfy the world now. Begin by appeal to that higher, nobler, self-sacrificing hidden God in every human being and which answers to every high ideal. Build for Justice also, giving to every man, every creature his due, and cooperation will speedily follow.

Under Equality, Mrs. Besant treats of the One unifying, Divine Life in the heart of each; of classes, sex, mothers and children, family life, education physical, moral and mental, and the new conditions which will obtain.

Liberty, is freeing from their slavery through many difficult stages, the physical body, the emotions, the mind; and eventually reaching the highest ideals for the individual, for the nation and the world, "so that social service shall take the place of social tyranny; social helping take the place of social oppression."

The book throws much light on our social problems.

M. W. B.

## NEW LODGES.

A lodge was formed in Yakima, Washington, on December 16, 1920, by Miss Margaret V. Sherlock. There were ten charter members, eight of whom are new. Since the formation of the lodge they have added one new member. The lodge is fortunate in having Mr. Charles Hampton among its members as his years of experience in theosophical work will be very useful to the new center.

On December 13, 1920, the members of the Truthseekers and New Orleans Lodges applied for a charter under the name of Crescent City Lodge. The new lodge begins its history with 76 members—54 demitted from Truthseekers Lodge, 18 from New Orleans Lodge, and 4 new members. The secretary of the Crescent City Lodge is Mrs. C. M. Moise, 614 South St.



## DEATHS.

*O Death! Thou comest unto me  
In sombre garments veiled  
Which half reveal and half conceal  
Thy most entrancing loveliness.*

Name.	Lodge.
Mrs. A. P. Quigley.....	Sacramento.
Mrs. Clem A. Merritt.....	Duluth.
Mr. Max Arthur Laine.....	Truthseekers.
Mrs. Isabelle C. Hawley.....	Hollywood.
Mrs. Marguerite I. Airston.....	Pittsburgh.

## NOTABLE THEOSOPHIST PASSES.

Judge W. W. Woods who recently passed away at Wallace, Idaho, was one of the most distinguished members of the Theosophical Society. He was nearly eighty years old and death closed for him a long and useful public career. He was a major in the Federal army during the Civil War, and while still a young man took up the practice of law and removed later to Idaho. He served four terms as Judge of the District Court of Shoshone County, and was, we believe, the dean of the bar in the state of Idaho at the time of his death.

## ANTI-CAPITAL PUNISHMENT.

Finding his own pathway of service, Max H. Recktenwalt, Buffalo Lodge, has for several years worked incessantly in combatting the barbarous laws of so many of our states meting out death in punishment for certain crimes. He publishes a most interesting little magazine, *Higher Humanity*, as well as numerous dodgers and leaflets. Mr. Recktenwalt and his co-workers have equipped themselves to furnish accurate statistics showing the workings of the various state laws in regard to capital punishment as a crime deterrent, these facts and figures proving that the death penalty does not diminish that one great crime, murder, but rather tends to aggravate its committing.

There are five ways in which this server of humanity asks that you assist in his work:

1. We want our magazine founded for the purpose of abolishing capital punishment to be found in your home and in the home of your friends.

2. We want you to send in for a shipment of American League leaflets. We are printing and shipping ten thousand each month. They tell the horrifying details that attend every legal murder. Enclose them in your mail, hand them to your friends, leave them in the street car.

3. We want you to write a brief, strong article on Capital Punishment or Legalized Crime for *Higher Humanity*. Send a copy of your article to the city editor of all the newspapers in your city. Send us all the press clippings and the magazine articles dealing with the death penalty that you run across.

4. We want you to send us by freight or express all the available office equipment that you can secure for us. We are in need of an addressograph, more typewriters, cabinet files, card drawer files. If you have any of the above, loan or give them to the League so we can put to work to fight against legalized murder.

5. We want you to help the work financially. Will you help one, two, five or ten dollars worth? Our crew receives no salary, every dollar given is used to fight the death penalty. Names of all donors and the amounts will be published in *Higher Humanity*.

One of the most compelling slogans of the League is "Would you pull the lever to send a soul into eternity?"

All inquiries should be sent to Max H. Recktenwalt, 466 Connecticut Street, Buffalo, N. Y.

## A CORRECTION.

The following telegram signed by Miss Marie Poutz and Mrs. May S. Rogers is self-explanatory. It came just as the Messenger was going to press.

"The use of our names as members of the advisory board of the Brotherhood of Races League has just been brought to our attention. This was due to misunderstanding. We have had nothing whatever to do with its activities and have no knowledge of its plans. Our names withdrawn.

Marie Poutz  
May S. Rogers."

## INTERNATIONAL THEOSOPHICAL CONGRESS.

Information has just arrived from the General Secretary of the French Section to the effect that the International Theosophical Congress, open to all Sections of the Society, which was last year postponed will be held in Paris under the auspices of the European Federation of the Theosophical Society, July 23 to 26. President Annie Besant is expected to attend and preside. The proposed subjects for discussion at the Congress are "The Mission of the Theosophical Society in the World" and "The Problem of Education in the New Era."

In the presidential nomination members at large must return ballot to National Secretary and members of lodges to their lodge secretaries.

## TWO NEW PUBLICATIONS

### THE WAR AND ITS LESSONS—By Annie Besant

A book that sheds new light on the present day problems that have arisen with the passing of the Great War.  
A book that every Theosophist will want to read. Paper, \$ .50. Cloth, \$1.00

### THE MONAD, and Other Essays Upon the Higher Consciousness—By C. W. Leadbeater

Chapters on: The Monad; Higher Consciousness; The Buddhist Consciousness; An Instance of Psychic Development; Time; Inspiration; Plagiarism; Exaggeration; and Meditation. \$1.25

### ANNIE BESANT

Initiation: *The Perfecting of Man*—Explaining what is meant by the Path of Initiation, and tracing the steps upon it. \$1.50

An Autobiography. A book of great value for those who would understand the life work of the President of the Theosophical Society today. Illustrated. 2.50

Theosophy and the Theosophical Society—Theosophy: The Open Road to the Masters; the Root of all Religions; the Theosophical Society. \$ .75

Lectures on Political Science—Would you better understand the laws that make for good government in the present, as viewed from the experience of the past? These lectures will render a great service. 1.00

### H. P. BLAVATSKY

Key to Theosophy—A clear exposition in the form of questions and answers. For the student's daily use: splendid for class work. Knowledge that is keen, clear, illuminating. \$2.50

### MABEL COLLINS

The Locked Room—A true story of experiences in Spiritualism. Tells of the dangers that lie in the path of those who carelessly seek communication with the invisible worlds. A fascinating novel. \$ .95

Our Glorious Future—The interpretation of "Light on the Path." Self-Conquest; The Disciple; The Masters; The Transmutation of Desire, etc. Helps those who would increase the "inner light." \$1.00

### OTHER AUTHORS

Clothed With the Sun, By Anna Kingsford—A worthy companion to the "Perfect Way." A book that is extremely interesting; mystical in character; symbolical in nature. Paper. \$1.25

Inner Life, Vol. II, By C. W. Leadbeater—In nine sections. Deals with Life After Death, Astral Work, Devas and Nature Spirits, The Worlds and Races of Men, the T. S. and Its Founders. A few copies left. 2.00

Inner Life—Volumes I and II now bound under one cover at the request of the author. One volume complete. 4.00

The Theosophical Outlook—Lectures by C. Jinarajadasa; G. S. Arundale; B. P. Wadia and T. Sadasivier. Given before the Calcutta T. S. Convention of 1917. \$ .75

What We Shall Teach, By C. Jinarajadasa—Love that is Strength, Beauty that is Joy. Action that is Life. .40

Talks With Golden Chain Links. By Ethel M. Whyte. For Children. .35

The Great Teachers. By G. H. Whyte. .60

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