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*What in me is dark
Illumine, what is low raise and support,
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to men.**

* * * * *

COULD one but peer into the heart of man he would find revealed a glorious being, radiant with joy, peace and beauty. So wonderful a creature is the lowliest even of mankind.

Like a beautiful animal grazing in flowered pastures, drinking at crystalline springs, breathing the ethers of Heaven, so does Man walk abroad into the fields of human endeavor to nourish his mighty spirit upon the Food of the Gods.

Does it seem to us that each one of us is such a beautiful being, fed on choice viands, quaffing at pure waters? Rarely indeed, does awareness of that fact reach us. We cavil at the commonplaceness of life; we begrudge the scantiness of our ration.

Yet if the Soul should speak to our earthly ears, it would show itself well pleased with the lot in life that each one fills. You are verily the Soul. To you the commonplaceness of life is truly a field of endeavor. You, who are the soul, receive all unto yourself,—poor and bare though it be,—you breathe upon it the divine breath and send it forth again transmuted. Be content then with the field, accept the commonplaceness, transmute and send forth again, glorified.

(A. E. D.)

*(MILTON)

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The last page of this MESSENGER offers bargain suggestions in books.

OUR attention has been drawn of late to the fact that many individuals prominent in various fields of American life are members of the Theosophical Society. It would not be hard to compile a *Theosophical Who's Who* if the readers of THE MESSENGER would undertake to forward to National Headquarters names of members who have made a mark in the world. . . Such a directory of celebrities would be of great interest in later years.

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A Message from Russia

By P. D. Ouspensky

[This letter from the author of "Tertium Organum," the much talked-of book translated by Nicholas Bessaraboff and Claude Bragdon, is of great interest, not only for its explanation of the great Russian scientist's position in regard to the Society and Mrs. Besant but also for the glimpse it gives the reader of his sincerity of purpose, and of the difficulties surrounding our brothers in that country.]

To the General Secretary, American Section, T. S.:

It is possible that you know my name. I had been a member of the former St. Petersburg Lodge of the T. S.; and now my books begin to appear in English in the United States.

Some time ago I received information that certain malcontents in the T. S. in the United States "are making capital" out of my supposed disagreement with Mrs. Besant and others in their views.

Although I am sure that Mrs. Besant does not desire anybody to agree with her as all must think freely, I would not like my name to be used to foment differences of a personal character, still more as my attitude towards the T. S. and Mrs. Besant has nothing in common with that which is ascribed to me. Therefore I shall be greatly obliged to you if you will help me to reinstate the truth.

In order to make my position quite clear, I must ask your permission to expose my views rather at length.

I have to state before anything else that from the very first acquaintance with the T. S. about fifteen years ago I became a warm adherent of the idea of the T. S. as it is expressed in the three points of its program.

I regarded the three objects of the T. S. as absolutely indivisible one from another and in their totality, beautifully defining extension and limits of the theosophical work. And I used to say in respect to this that if there is anything in the T. S. coming undoubtedly from higher intelligences, it must be first of all the form in which were cast these three points of the program of the T. S., as to them nothing could be added and nothing taken from them without completely changing the whole character of the T. S. and of its work.

I saw in the three objects of the T. S. a sort of a magical circle, and everything

not included in them I regarded as incompatible with the theosophical work. And on this I based the idea that the T. S. should grow inside of this circle and not attempt to go outside of it, this being the measure of Theosophy on the earth in my eyes.

And I felt rather sorry contemplating new tendencies and new formations in the T. S. and divisions and dissents such as Dr. Steiner's, all of which from my point of view were due to certain deviations from the three basic principles and resulted from the attempts to direct theosophical work along the lines not included in the three objects.

But still my attitude could not be called a disagreement.

As regards different theosophical doctrines and teachings here I could not agree or disagree with anything particularly, as according to my views, fully exposed in my books, all religious and philosophical doctrines *expressed in the logical language* were only a very approximate and uncertain approach to the truth, and as such could not be regarded as established forever and unchangeable even in their most vital parts. Briefly I regarded all doctrines and teachings as a material for comparative study in the light of the second object of the T. S.

My own work was connected chiefly with the third object of the T. S., and I knew and met in the T. S. many people working in the same direction. Knowledge of that always gave me support and confidence in the future.

During my sojourn at Adyar in the spring of 1914 I had the chance to speak with Mrs. Besant, and not only did I find no contradictions between my views and what Mrs. Besant said to me, but on the contrary I felt greatly obliged to her for all the explanations and indications referring to my particular work which she gave me. Although I must add that I did not understand certain things Mrs. Besant said to me until some time later.

But when I returned to Russia, about the end of 1914, i. e., in the third or fourth month of the war, I found the Russian T. S. not quite free from that spirit of militant patriotism, mixed with bitterness and

accusation, which at that time permeated all Europe and from my point of view was a calamity by itself, and a foreboding of coming misfortunes and disasters for all the world and for Russia especially.

I could not remain passive in regard to this as I felt at that time very strongly that any deviation of the T. S. into the field of supporting any political or party views or feelings would be very undesirable as it would deprive the T. S. of its chief and most valuable features, the very features that enable the T. S. to realize its first object—to be the nucleus of the universal brotherhood, which may be accomplished only with the condition that the T. S. itself be a place for brotherly meeting for men aspiring to the same truths but separated in life by “caste, creed and color”; views, emotions and karmic contradictions.

I have said already that I could not remain passive in this case, and as at the same time I did not want to create any frictions in the T. S., I withdrew (in January, 1915) my fellowship from St. Petersburg Lodge, and in a letter to Mme. Kamensky, secretary of the Russian Section, I explained that I disagreed in nothing with the theosophical ideas and that I was acting in obedience to those ideas as I understood them.

Unfortunately soon after that I began to hear that my doings were interpreted by certain persons as a result of a disagreement with the theosophical ideas in general. In the same light were understood by the same persons casual remarks in my public lectures, in books, etc., *as matter of fact* very often of quite an opposite meaning. But at that time many causes prevented me from giving necessary attention to this matter, and I had to let it go.

Yet very soon quite a new circle of the ideas that I came across gave a new turn to my thought and showed me certain faults in my own approach to the theosophical principle, in result of which faults my doings were found to produce a wrong impression.

I began to see in a new light certain facts in the life of the T. S. which formerly aroused my doubts or seemed incompatible with theosophical teachings. I understood in the first place that a more rigorous, more theosophic as I would say, attitude of the T. S. in regard to the war and to the problems and emotions connected with it would

make things too difficult for many people devoted to the T. S. and at the same time by their karma involved in war and not yet free from party or national feelings.

I understood that the actual attitude of the T. S. to the war should be regarded, by those who wish to see, as a sacrifice (conscious or unconscious, it is not important) and that the T. S. must not show indifference or aversion to any of the human ideals on account of their incompatibility with the highest understanding of the theosophical principles.

I understood further that new formations, divisions and dissents in the T. S. should be regarded as necessary and natural phenomena of its growth as they bring Theosophy within the reach of those of different caste and mould as nothing else could do. I understood that all this is only branchings of the same theosophic tree and that different branches should grow in opposite directions.

I saw that the “three objects” may be understood on different levels, and that right (i. e. fuller) understanding of them becomes more and more esoteric as in practice we have to deal with these manifestations on much lower planes.

When I looked from all mentioned points of view on Dr. Steiner's separation I began to see it also in a new light. And first of all I saw in it a great wisdom and a provision that this Central Europe was not left without theosophical guidance for the time of the war and for still worse times that undoubtedly had to follow. Secondly, I saw in this conscious actions, though certainly I did not pretend to know who was wise and conscious, and I knew that a great majority of persons involved in this separation saw things quite differently from me. But this changed nothing in my eyes, as I understood that it is the privilege of the theosophical work sometimes to do right without knowing it.

In obedience to my new order of thought and feeling in September, of 1916, when I heard that Mme. Kamensky was going to Adyar, I wrote her another letter saying in it that I do not wish her to bring to Adyar thoughts of my though partial disagreement and I asked her to regard my former letter as non-existent.

Soon after that I left St. Petersburg and for a long time was cut off from any communication with my theosophic friends.

Mr. Warrington at Adyar

[The following letter is of such interest that it is printed in full.]

Adyar, 8th Sept., 1921.

Dear Mr. Rogers:

First let me congratulate you on your successful election and also on the peaceful Convention in Seattle. Indeed congratulations are due also to the American Section! When your Convention telegram came to the President we were in Paris. It would have been a just reward to you if you could have seen the pleasure it gave to her. May you sail henceforth through more peaceful waters. Miss Poutz joins me in thanking you and the Section for the warm greetings graciously sent from Convention.

Since last I wrote you I have travelled far. I left Sydney on May 25th on the good ship "Malwa" and there I abode for seven restful weeks, all the while steaming onward save as to brief stops at Melbourne, Adelaide, Fremantle, Colombo, Bombay, Aden, Port Said, Marseilles and Plymouth. I arrived in London July 9th where I had the joy of meeting the President again, and in a fortnight travelled in her party to Paris. When the Congress was over, Miss Poutz and I visited Geneva and Vevey on our way to join the ship at Marseilles (which, as good luck should have it, was the same "Malwa" on her return trip) on which the President returned to London to complete some important matters there. But we all met again at the dock in Marseilles, with the two additions to the party of Miss Bell of Adyar, and Mrs. Reiss of Oklahoma.

We sailed on August 13th (often a lucky number for me) and on the 27th (my birthday) reached Bombay where we remained for four days and then came on to Adyar.

After more than three months of almost continued travel I was very glad to get here. It seemed indeed like "coming home," so real had the place become to me and so restful did it promise to be. I could realize how rejoiced the Colonel always was, after his journeyings abroad, to come home again to this lovely spot. But to him it was home in a deeper sense than it could be to many of us.

As delightful as it is to be here and to be near the President, I cannot say that I was glad to leave Australia. For seven months I was the guest of those two princely hosts and best of theosophists, Mr. and Mrs. John Mackay; for seven months I made new friends among a fine people; for seven months I was near my great and valued friend, the Rt. Rev. C. W. Leadbeater, and watched him with growing admiration fulfilling the multiplex duties that crowd his days and nights to the brim with work. It was a rare privilege I had, one that has shaped itself into one of the dearest memories of my life.

My journeyings were uneventful. One thing however stood out, and that was the nice homey feeling a theosophist feels wherever he goes, for there is very nearly always some one in the place to see who is a theosophist, and whether

you've ever seen him before or not you nevertheless feel him to be an old and tried friend. The old saying is that the sailor has a sweet heart in every port, and I began to feel that I had a friend in every port owing to my connection with our world-wide society.

Indeed the most important event of my travels was the Paris Congress. Of this you already have no doubt received ample word from other sources, but I shall, if I may, say briefly what this gathering meant to me. I could not keep literal track of all that was said, as I do not speak French; but I was able, with the help of others, to learn pretty nearly all that transpired and from this I cannot say that the Congress will be distinguished for any special achievements of a revelatory nature, nor in the production of any transaction of notable kind. Indeed I realize it was called for no such purpose. But three things of deep-seated interest stood out with prominence. One was the happy bringing together of peoples from nations all over the globe, some of them countries lately at war with one another, and by this the forming of an international organism for the time-being of universal amity and good will. Just what use that was to the great Masters of the Wisdom as an effective vehicle for their constructive forces of world regeneration They alone could say; but it seems to me that it was one of the outstanding features of the Congress, making all the effort of the fourteen hundred delegates in getting there worth far more than the cost.

Another significant feature was the public appearance of Mr. J. Krishnamurti, or "Krishnaji," as he is affectionately called by those nearest him. This remarkable young man, hitherto so shy and silent, came quite to the fore in all matters that concerned him and the Order of the Star in the East, of which he is the head, and showed an ability such as one would expect of an experienced man of affairs. He presided over meetings with a business-like regard for time and proper procedure and let it be clear that the things done had to be useful and vital to the work. He had small use indeed for fancies and sentimentality. He was "strictly business," as we say in America, but with a charm and sincerity that instantly won your heart. So thoroughly "all here" was this notable figure of the Congress, that I think there was no one who could have had any misgivings as to the way he would meet the ordeal of his first great appearance before the larger public. The fact is in this he acquitted himself with, I may say, distinction. His earnestness, his high idealism, his eagerness to have his audience see as he saw, the beautiful tones of his resonant voice, his handsome, youthful appearance, the exquisite environment, and the large, deeply-moved audience—all were things to be remembered and talked about in after years. Yes, this alone made the Congress worth while. It was the time when Krishnaji first came before the general public!

The other feature I will mention that made the Congress important, was the opportunity

for the leading members of our world-wide society to come once again into personal touch with their President. They saw, I am sure with profit, this powerful personality in action, now in council chamber, now presiding over the larger gatherings, now gracing some social gathering by her gentle presence, and now thundering forth once more in the great, high-domed hall of The Sorbonne, her message of Divine Wisdom to the world, as did Bruno some centuries ago from the same forum. They saw her with undimmed energy and zeal, appearing in the best of health, as indeed she is, and giving promise of a vigorous administration of T. S. affairs during the third term upon which she has just entered. And all this was good!

Perhaps now you would like me, in closing, to tell you something about Adyar and the President. I will add, therefore, the following which I have written for *The Adyar Bulletin*.

Putting aside for the moment those subtler impressions that one inevitably feels on coming for the first time into the enjoyment of a new situation, I shall try to jot down as well as the limits of space will permit something of what I saw and felt on first entering the spacious grounds of our T. S. Headquarters at Adyar. But I must admit that my introduction to Adyar was exceptional, for in this I had the rare privilege of being "personally conducted" by none less than our President herself.

After descending from the Bombay train at Madras, I found myself being quickly ushered into a car beside our President, and in a moment we were off, speeding over perfect roads—broad and densely shaded by lofty trees—and through suburban estates of rare charm and beauty. At the end of the eighth entrancing mile, the car suddenly rounded a curve, mounted a bridge and, Presto! there sprang into being the land of my dreams. As we crossed, I could see the green border extending as far as a mile along the side of the placid Adyar river from bridge to sea. How lovely that joining of river and sea, and how beautifully "Master's Land" nestles within the angle of their union!

In a moment we are within the grounds; but now one has eyes only for the lines of happy Indians, skirting the sides of the road and waiting to welcome their President. A moment more and we are at the Headquarters building where the gathering has densified itself into a packed mass of all shades and sizes, from small children to elderly folk, showering torrents of petals and flowers upon the head of their beloved leader, and crying out for joy at her return,—a scene so impressive and moving that it will, I believe, remain as one of the permanent treasures of my inner life.

We make our way through the delighted throng, pass into the fine, dignified hall, and then before I quite realize it, we are outside and in the motor again, for the President, with royal courtesy, has planned not only to introduce her guest to Adyar herself, but was even to show him to his place of abode. What a deep and sweetly coloured memory this will make for him!

Twenty-four years ago he made a journey to meet her, whereupon he then dedicated his

life's energies to her and her work. Today she graciously gives to him her tenderest and most helpful consideration. But do not the great ones of earth ever do this? Does one not ever recognize them by their lofty *noblesse oblige*?

The Adyar estate is far more beautiful and extensive than one realized. Its spaciousness and general loveliness have never been adequately described, and certainly I shall not attempt to do so in this brief sketch. But members "back home" may get some idea of it when they realize that, starting from Headquarters buildings and walking near the river side, one passes first through shady cocoanut groves and then under great spreading trees and in six minutes reaches Blavatsky bungalow, a large Southern Colonial home, as we should say in America, with lovely well-kept grounds all round. The passing by the famous banyan tree at the back, four minutes more through flowering gardens brings one to Leadbeater Chambers, a large apartment house with a most lovely front view of the river and sea and bordered on the rear by a little forest of growing casuarina trees. In ten minutes more one is at the sea, near which is another beautiful "suburban estate"—Olcott bungalow and gardens.

From there a brisk walk of twenty minutes along groves of casuarina on one side and mangoes on the other, brings one to Damodar gardens where the central unit of the National University is located—a centre of deepest interest to one who rejoices in seeing large gatherings of the youth of India, being trained in Indian as well as in Western ideals. From here a walk of ten or more minutes brings one again to headquarters buildings, the journey around (and that not at the outer limits), taking the greater part of an hour.

Within this scope are found the public works of a small town—electric light plant, drainage and water systems, roadways, printing house, shops, laundry, dairy, office buildings, dwellings, university, and what not, all interspersed within a fairly heavily wooded park, charmingly laid out and beautifully kept, a park as lovely and personal as the grounds of an expansive private estate.

But above and beyond all this there is that inner something that is the real Adyar and of which the loveliness without is but a delightful symbol. Within that deeper reality one breathes a sigh of sweetest rest, and yet he is conscious of impulses that may stir one to great activity. Here meditation is done at its greatest height and with the least effort. Absurd as it may sound, I will venture to say that I feel here the play of lines of spiritual forces that give one the impression of flowing precisely on the level and in the perpendicular, so that one is specially conscious of wanting always to be accurate and true in all things, else he will clash with those perfect lines.

Yes; one recognizes a mighty overshadowing Presence within Whose stately consciousness we directly live. It has the feeling of measureless strength, and one begins really to share in that strength. Also, an almost tangible spirit of wisdom seems at times to hover in the air

(Continued on page 146.)

The Mission of the Theosophical Society

By Mabel Collins

THE mission of the Theosophical Society is plainly the reformation of the world, and if it does not fulfil it the fault does not lie with the Society but with the individual members. The ship set afloat in 1875 carried a golden argosy and carries it still and evidently will always carry it for that is its mission. Launched amid breakers, floating in dangerous seas, attacked on all sides, not always guided aright, not always going in the right direction, yet the ship has carried its message half round the world. Clearly it has a karma of its own. I have long since seen that karma is not only an agent in the lives of individuals, of human beings, but acts also in the careers of associations, societies, organizations of all kinds. The karma of nations is easily observed. The Armenians are a typical extreme instance. Such wholesale and repeated sufferings must come from the hidden past, by all laws of justice, as it is clear that the child born a cripple has brought his punishment with him into this life. All books, or plays, or pictures that have life in them, have their own karma. The history of Millet's *Angelus* shows how a work can have a great career quite apart from the artist, who passes into the unseen leaving it to take its own path.

The golden argosy, the message, which was and is carried by the Theosophical Society—pictured to my fancy as a ship that cannot be sunk because of what it carries—is one that would bring peace and content to the world, if it could be *universally received*. But it cannot, any more than when the message was first given by the Christ, the first great theosophist. *Theosophia* means communion with the Supreme, by which direct illumination is obtained. The message has to be carried on and spread abroad ceaselessly, to counteract so far as is possible the materialism which is growing up like a great, choking weed in all lands. The responsibility of this work lies with the crew of the ship—they cannot spread the message unless they themselves truly understand it and live up to it, and know absolutely in what direction they are going. Tolstoi pointed out that “the direction” is all important—all work, all ac-

tivity comes rightly round a right direction. The disciple whose gaze is fixed on the Supreme as his goal casts blessings by the way unconsciously. But he may be an occultist, a disciple of Patanjali, a follower of Confucius, or any of the great teachers of ethics and yoga, not a member of the Theosophical Society. The occultist is one who seeks for the powers hidden within himself, and endeavors to develop them, because he has not got the direct illumination.

Paracelsus declared that this study of the hidden powers of man and of nature, which had existed from all time, should have ceased entirely when the Christ came with the direct message from His Father. He points out, sadly enough, that these profound and arduous studies need never have been resumed and never would have been resumed if the disciples and followers of the Christ had lived up to His message and fulfilled it. They did not, and for that reason, according to Paracelsus, the wise men who search the mysteries of nature, the devotees and disciples who search the mysteries of human nature, have had again to set to work. They have to find their place again, by study of the old scripts, the Kabbalah, the works of the Rosicrucians, all being written in veiled symbolic language difficult for the modern student to decipher. Paracelsus declares that this has all become so much harder because the study of occultism came to a standstill when the Christ descended to earth. There was a great pause, a desperate struggle in human nature, which eventually flung aside the simple message, and returned to doctrinal creeds, to heresies, to materialism. Then it became necessary for the efforts, and to persevere in them at all costs, to prevent the world from sinking into the darkness of materialism.

The Theosophical Society was certainly launched by a master-hand, and is preserved and kept afloat by powerful protection. Its name contains the simple Message, and those who become members embark on a sacred task—to help give that message to the world. This cannot be done by preaching; it is the Christ-life that gives the message. The ship has sailed

on under successive captains, worked by successive crews, and each and all who take part in its great mission are put to the severest tests, subjected to many ordeals. But the ship is as strong as ever, its karma is unchangeable, it has its work to do, and sails on, weathering all storms. Good luck to those who embark on it!

Black Magic

The enemy which had to be encountered on all sides was black magic which had become so prevalent and so strong that the launching of the little ship became a necessity for the sake of the world which was retrograding too rapidly. The dangers were great for the power of the black magician appeared not only on all sides but in the ship itself. But it was guarded, guided, cared for, and passed through all dark places, not unscathed, but unconquered. It is often supposed that black magic means incantations and invocations and the summoning of evil spirits, and no more ordinary manifestation. Not so—all the ancients have taught that the division into two paths takes place sharply at once, in every day life. The motive is everything. The whole matter is put very plainly in the *Key to Theosophy* (page 36)—“the one self has to forget itself in the many selves.” “Pure altruism” must be the motive in all actions, or the student, the disciple, even a teacher, may find himself on the downward path. And he will tread it with greater velocity than the ordinary man, because he has begun to work consciously. But the ordinary man is as much a black, or a white, magician, according to his motives, as any Great One of the earth, because his direction will carry him onward in the course of ages to the place where they now stand. Every one who is developing *will* learns that miracles are within his power. Prentice Mulford was the first, in modern days, to point out that the business man’s room, used only for business purposes, is practically a place given up to the formation of power. It is a seance room. Here the financier sits at his table, concentrating on the increase of his power and the accumulation of money. He frequently works miracles, and knows it. He creates around him the thought-atmosphere which draws money. It is a common saying “money breeds money.” There is more in that than the mere use of capital.

Sometimes those who inherit capital use it very unsuccessfully. They have not the thought-atmosphere and the karma which attracts money. Prentice Mulford used this illustration to show how the white magician should embark on his work. The methods are the same, the motives are opposite. The illustration is a useful one, because too often people who wish to lead unselfish lives think all that is needed is to do acts of self-sacrifice and charity. It is not so. The development of the *will* is the all important matter—else why is there more rejoicing in Heaven over “one sinner that repenteth” than over ninety-nine just persons who need no repentance? A coward is not a sinner—he is simply a coward—and can progress on neither path until the will has developed. Too often the just person is merely colourless. Black Magic is a great and powerful agent in the development of the human race; every man who says “*I will*” with selfish motives is on the dark path. Let none think we can dispense with the pilgrims on the dark path; the race needs them. Every man who is ambitious is one of them, every man who resolves to excel and outstrip others, in business, or in the arts. The political worlds are full of them, and national life could not exist without their impetus. The revolutionary or anarchist may not be one; he may truly believe he is sacrificing his own self for the many selves.

Eliphas Levi, in pointing out that all magic is in a word, and that this word Kabbalistically pronounced, is stronger than the powers of heaven, earth, and hell, goes on to say “It must be pronounced with a will unchecked by anything, with an activity which nothing can rebuff.” Such will and activity has hitherto, in the history of the world, been more common with the selfish than with the selfless.

The Christ, the Great Magician

The Christ showed His disciples how to exercise magical powers, how to use will for great and selfless ends, how the disciple on the path of devotion could become as strong and stronger than the black magician. It is remarkable that He kept Himself, when working miracles, within the powers of man. He did no miracle that is not possible, and easy to the advanced yogi. He did not come to make an exhibition of Divine powers with which to dazzle man,

but to show him what powers lay within himself, and are possible to a human being. He was the Great Magician, and the Great Occultist, showing the disciples the Way by which they themselves could follow Him. He was the Great Theosophist because He taught illumination direct from His Father, as being the heritage of all disciples.

The religion of magic demands faith as the first primary qualification. Without it none can climb upward. Unbelief is the sin against the Holy Ghost, the sin which cannot be forgiven because it produces its own punishment.

The present state of the world plainly shows how far the human race has got to go before as a whole it can be purified and glorified. Absolute truthfulness, and love for all beings are the two first requirements made of the disciple, according to the most ancient teaching. The Persian seer, Patanjali, first set down the disciple's vows in writing, and they have become the basis of the commandments of all religions. Those who have attempted to fulfil these two first have discovered sometimes to their surprise that they are working miracles. The word of a man who never tells an untruth has a different value from that of the ordinary man. It is not necessary that he should be known to be truthful. His word compels belief by its own value and weight. But it is not for him to be a politician or a diplomat—and the day has dawned when these figures can be eliminated from the human drama. The second great requirement is that of universal love, which makes it impossible for the disciple to kill any living being, human or animal. We are listening now to the march of armies and the tramp of armed men with whom killing is a profession, necessary to the development of nations. Until we have learned truly to be nations we cannot learn to be international. Justice and self-defense belong to the condition of the ordinary man and are stepping stones to him. But the disciple who kills nothing, not even an insect, who takes no life of another being for his own selfish sustenance, soon discovers things that at first seem to him miraculous. The insects leave him unstung, the animals become his friends; and he discovers that among the invisibles who surround us are birds and flocks of animals who when he shows himself one

who does no injury, come about him as protectors and helpers. The great ceaseless wrong we, as the human race, do to animals, must be worked out in the karma of the race, and terrible will be the retribution. The individual, who ceases to do injury to others, yet must be a part of his race and share its karma. But in his own life he must be certain of his motive in every action. This is the first duty of the theosophist. And we have been able to send to the wars from the ranks of the Society men who would scorn to take life for food, but who had grasped the inner teaching and recognized that if to kill a fellow man became a duty they took on the burden themselves in incurring the kind of karma which follows of necessity the taking of life. They made good soldiers, being themselves fearless, knowing that only by the law of karma could injury or death come to them.

In ordinary life evasion is a convenient rule. We live like the Buddhists of Thibet, eating meat, but hiring another race to kill the animals. This obeying the letter and breaking the spirit of the law is not possible to the theosophist who has begun to seek for the true motive of his every action. To eat the meat that the butcher kills causes a double thread of bad karma, since you not only take life to sustain your own but help to create a degrading occupation for another man. The law of karma is inexorable and admits of no evasions. The karma of the butcher is not his only, but is shared by all who take what he provides for their selfish needs. The nation that goes to war is responsible as a whole and will as a whole work out the cruel karma. The theosophist or disciple who is compelled to share this karma does so heroically knowing that he must suffer both as an individual and as one of a nation.

Why non-killing is one of the two imperative vows, is that it is entirely for selfless reasons that it is observed. There are various abstentions and asceticisms inculcated and taught which are entirely for the good of the disciple himself. So soon as he begins to abstain from anything with that motive he falls from his high estate. He can only consider himself in that way as one in physical form who should keep that physical form in health. He can say, "I do not drink wine—it gives

me a headache." He can equally well say, "I will drink some wine because I am very tired." No principle is involved in it, no high recognition of the deep underlying truths.

To the true theosophist the testing of motive must precede every action and rule all actions.

Men are frequently controlled and guided into desperately foolish deeds by the astral natures they have brought from past incarnations. These have to be controlled, for they lead us into actions which have no motive at all, the results of the violent passions of the past. When that feeling of confusion comes, when the senses seize the reins, and one acts wildly, it is a bitter working out of karma for it creates fresh karma of the same kind. When the disciple feels this fierce energy arising within him he knows he has to rouse his will and dominate himself. He will refuse to act till he has asked his own heart what is the motive impelling him and obtained the answer.

Reincarnation Credited

Burton Rascoe, in "*The Bookman*" for October, in reviewing Ben Hecht's "Erik Dorn," opens his remarks with "If I were disposed to credit the theory of reincarnation (and I am, at this moment, so disposed) I should say that Ben Hecht has inherited the soul which Joris-Karl Huysmans relinquished when he commended himself to the Trappists and to God. This notion gains a chimerical credence by a comparison of the physiognomy of the Chicago novelist with any portrait of the great French chronicler of the decadence."

Why Messengers are Wasted

After the August issue of THE MESSENGER was mailed, Headquarters in Chicago received from post offices all over the country 153 postal cards stating the addressees had moved. In 46 cases the post-offices could supply no new address. In the cases where they did supply new addresses, the August MESSENGER was presumably lost, as, being second-class mail it could not be forwarded. The notice to us was merely to change our mailing list.

In addition to these changes we have four hundred or more changes each month from Lodge secretaries and from members. If these changes have not reached us before an issue is mailed, many of these MESSENGERS are lost.

Trustees Authorize Bond Sale

The resolution adopted at a meeting of the Trustees of the American Section to pass upon certain matters relating to the book publishing business read as follows:

"RESOLVED that the offer of Mrs. Annie Besant to sell the Krotona Branch, T. P. H. to the American Section be accepted." Adopted.

"RESOLVED that the sale of bonds to the extent of twenty-five thousand dollars (\$25,000) is hereby authorized for the purpose of purchasing the T. P. H. stock at Krotona, and for the extension of the book business." Adopted.

"RESOLVED that the book publishing business of the American Section T. S. be established in Chicago, and that the National President be authorized to incur such expense as may be necessary for removal to that city, and to employ such assistants as may be necessary." Adopted.

The School of the Open Gate

Miss Julia K. Sommer, principal of the School of the Open Gate, reports that the term of school has opened in a most gratifying manner with sixty-one pupils enrolled at the close of the second week. This is nearly twice as many as last year at this time. One of the buildings has been extended to make more class room. Miss Sommer looks for the continued support of members and friends expressed in the purchase of more 7 per cent bonds. Address her at 2430 Vienna Drive, Hollywood, California.

Now is the time to replenish your library. See list of books advertised on the last page of this MESSENGER.

Mr. Warrington at Adyar

(Continued from page 142.)

as if one might almost reach for it, as a child, and get it to solve the immediate problem. Then there is that sense of "the Eternal Arms all about"—that mother spirit that guards and holds together the several parts—the real love divine that serenely endures all things. And with all there is an inner peace so profound that, as Miss Poutz has well said, it becomes a stillness beyond peace. Surely this is Master's land!

A. P. WARRINGTON.

By the National President

Section Bonds

Buying a Section bond for taking over the book business is not donating money. It is lending it for one, two, or three years, at six per cent interest. It's a good investment for your money and also a good way to help in a big theosophical enterprise.

Have you joined the "drive" to raise the money that the Section is borrowing from members to take over the T. P. H. business in the United States? Mrs. Besant has given us until January 20 to make the entire payment. Let's do it in a month! Circulars of instructions will have reached all the Lodge Secretaries before this number of *THE MESSENGER* appears and everywhere the Lodge officers will be at work. Don't miss the opportunity. If the Committee has overlooked you, write to the National Secretary for information.

Buy a bond and boost the book business.

A Correction

It would seem that I made two errors of statement in the article which appeared in these columns some time ago on the subject of theosophical federations. A member of the present Southern California Federation writes to say that a new chairman is elected at each meeting, while Mr. C. M. Stowe, of Brooklyn, calls my attention to the fact that the Eastern Federation of Theosophical Lodges held a conference in Springfield in 1916 and in Boston in 1917.

New Lodge Halls

The latest interesting news in the matter of lodges getting better headquarters comes from San Francisco. Arrangements have been made there by which Pacific Lodge will soon enter into possession of a pleasant hall which will seat 400 people. It is on Sutter Street just above Powell, which is a most excellent central location. Pacific Lodge is to be heartily congratulated upon this bit of progressive work.

Milwaukee Lodge is also earnestly agitating the question of securing a new hall, and what is of still greater importance, of purchasing the ground and building. A very advantageous deal can be made for a centrally located lot with a building which will require some reconstruction, but a plan is being worked out by which the necessary money will be loaned by mem-

bers at the popular rate of interest and there seems every reason to believe that it is only a question of time when Milwaukee Lodge will remove from its present cramped quarters to a hall that will seat 200 or more people. It is earnestly to be hoped that this hall agitation will sweep over the entire country.

Lodges Visited

Crookston is a valiant little lodge in a city of perhaps six thousand people. Nevertheless it got out a good audience and did advance work that deserves the highest praise.

Duluth tried the experiment of fifty cents admission and won the hazard. The fine hall was worthy of our sublime philosophy. The two audiences were the largest I have ever addressed in that city. A drenching rain was falling on the second night, but our fine audience came back again. The committee must have worked hard on the advertising and the advance notices.

Superior had a good audience at the public library. I had not been there for several years, and it was very pleasant to renew old acquaintances. Many of our oldest members reside there.

St. Paul and Minneapolis are the "heavenly twins." They *never* fail to have good halls and good audiences—the former a recital hall and the latter a church—this time a finer church than usual, but not in such a good location. Nevertheless the audiences were large.

Madison Lodge I had never seen before. That lodge was organized by Max Wardall I think. It is difficult territory, as is the case with most small cities, but fortunately it has a most determined and optimistic little group of members. The members' meeting was held in one end of a large print shop, where a very satisfactory banquet was served in the unusual environment.

Milwaukee has great possibilities, and I shall be disappointed if a large membership does not grow up there. The lodge is a "plunger," with no hesitation about taking a chance, and courage is an important factor in success. The audiences were good in spite of bad weather and counter-attractions. Of course, there are

always counter-attractions, but this time it was a special thing that took away approximately a hundred people who would otherwise have increased our audience.

Chicago had a packed house for the one lecture I gave there. I found the hall problem to be their incubus. That devoted band of theosophists are actually paying \$400 a month in tribute to the landlord! There are not many more of them than belong to the Seattle Lodge or the Los Angeles Lodge. Their task ought to make those who complain about rents of \$75 or \$100 a month take second thought about it. "A lot of rich people" you say. Wrong. Most of them are working for salaries, and practically none are conspicuously well to do. It is an example to the rest of the country of what can be done if we will.

Grand Rapids has put on an unusually ambitious program. Their lodge room is much too small for very successful work but that will be improved in time. They have inherited three lots and some buildings from a deceased member. Remembering the lodge in one's will ought to be a more common practice.

Big Rapids contains another devoted band of theosophists. There are only about a dozen of them, but they do things. They had Mr. Watson for a week before I came, and they gave me two splendid audiences at the Ferris Institute. Ex-Governor Ferris and his wife attended one of the lectures. He seemed to be interested.

It was my first visit to Saginaw. This little lodge of about a dozen members took the ballroom in the leading hotel of the city and advertised extensively. The rain storm was against them, but they got a fairly good audience. I learned that they had arranged for Mrs. Bartlett to do follow-up work for a week.

Lansing was most interesting. I had never visited that lodge and knew none of the members. They had a fine little hall near the center of the city, and had done everything, particularly the advertising, in first class shape. Evidently that was why there was "standing room only" and not too much of that. The President of the lodge tendered a banquet in the afternoon, and we had a members' meeting following it.

Detroit has taken a long step forward.

For some years I have been lecturing there in a hall that would contain only about 200 people. This year they took a large fine hall and did proportionate advertising with most satisfactory results. It is not too much to say that the Detroit Theosophical Association will hold its place as certainly as the city itself will stay in line near the head of our population column.

Toledo was sad because of losing the fine auditorium we have had for years at the Art Institute. It is no longer used for public activities except in its own line. A very good hall down town was taken, but there was a noticeable falling off in the attendance to which we have been accustomed. However, Harmony Lodge is resourceful, and Toledo has a future.

Akron is difficult territory in my judgment, but that is largely offset by the fact that some of our oldest and ablest theosophists are on the ground. They took the Y. W. C. A. auditorium and had a good but not a large audience.

Inaccurate Information

The following letter is self-explanatory:
Dear Miss Martin:

Under the new book-keeping plan which the auditors suggested there are no doubt advantages but also some things that need modification. Under "Disbursements," p. 135, October *Messenger*, I find the item: "President's expense, \$138.02." Of course the reader thinks that was paid out for my traveling or some other personal expense, whereas it was paid for the services of stenographers, cables, telegrams, postage, etc., in transacting Section business for a couple of months. Not a cent of it was paid for President's expenses. The supposed information was really misinformation, though it may be technically correct book-keeping because the money passed through my hands to pay the bills. Should a similar item again appear, there should be a note of explanation.

L. W. ROGERS.

Erratum

On page 115 of the October MESSENGER, in the last paragraph of "Good News About Books," the article should read "You need not wait for the opening in Chicago on November 1st. Orders can be *filed* in advance for what you want." The word "filed" was misprinted "filled."

The Organization of Good Will

By L. Haden Guest

THE experiences of War and Revolution through which the world has passed during the last few years have caused political and social changes and created a mental atmosphere which make large scale changes in human affairs much easier than before the world war. The essence of the change in men's minds is the perception that unless force be replaced by good-will our civilization is threatened with even worse cataclysms in the future, that in fact it can only continue on a foundation of good-will. And this perception translated itself into action in many ways—of international charity, international political and economic reconstruction and drastic social re-organization are the commonplaces of public life. And while the plans for action in social and economic and political affairs must be many, the desire for the coming of good-will in human affairs is one. We believe it is on the basis of this desire for good-will that men should unite for political, social and economic action. It is clearly useless, however, bringing men and women together in an atmosphere of benevolent intention unless the general direction of their future benevolent action is fixed within certain limits. It is with the object of fixing those limits that the following memorandum is brought forward. It is hoped that on this basis local organizations can be built up in all countries which will be of the nature not of political societies but of clubs and study circles. It is proposed that all these clubs should be federated with each other, that a member of one should be an honorary member of every other without the payment of any additional fee, and it is further proposed that the fees of admission should be nominal, the clubs relying for their upkeep on the generosity of their better off members.

The program on which we consider that men should be asked to unite is one of very broad scope. Its essential principles are as follows:—

- (1) That every state must accept the responsibility of guaranteeing at least a minimum level of physical well-being for all its citizens and that slum conditions are to be stamped out like crime or infectious disease.
- (2) That class distinctions must be dissolved by a general division plan of free elementary and secondary education to 18 years of age, with university education to 21 years, made available as soon as the necessary university and teaching staff can be provided.
- (3) That an intensive study of social hygiene should be undertaken so as to reduce the infantile death rate and promote infant health, to more actively combat venereal diseases, tuberculosis and infectious illnesses, to actively promote the health of school children by the provision of field games and sports for the elementary school children.
- (4) That an intensive study of the hygiene of the factory, mine and workshop should be undertaken to make it possible to abolish all disease producing condition.

We believe that only on the basis of a healthy and educated democracy can we hope to go forward to solve the complex questions of control of capital, control of working conditions in industry and control of government machinery. We therefore regard the health and education proposal as fundamental.

Democracy in one sense is a method of government and we adhere to it as fundamental. But in another way democracy is only the opportunity of the new life. On what principles is the new life to be based?

The rallying cry of the new democracy must be the service of all by each and of each by all. Common service must bind men more than common interest. Leadership is not less necessary in a democracy but more necessary and we define leadership as the capacity for great service.

Believing in this necessity of service we are as emphatically against class division and class war as against national division and national wars.

Theories of history or social development which insist on the continuing necessity of class war, civil war or war between nations are we believe condemned not only by their repugnant immorality but by the simple fact that they are historically and scientifically wrong.

It is true that the antithesis between war and peace is a false one. We have

been until just lately a world at war—but we were not, even in 1913, a world at Peace. The war in 1913 was industrial and commercial; its weapons were starvation, disease and accident.

The real antithesis is between the war of destruction and the civilization of creation. The task of the future is to unshackle the tremendous creative powers of man and set them building up the world state of an international humanity. This can only be done if we can sweep away the excessively costly futilities of cannons, bombs, battleships and battleplanes. We are consequently against all war except what may be necessary to police backward groups of men. The money spent in war preparation in every country should be turned into the channel of creative social building.

It is further clear that the new world cannot be created in the tangle-work of all the old laws and regulations of the past. This is especially true of the laws of property.

We do not desire to abolish property but to make all property depend on service. The only title to income or property in our opinion should be service to the community.

Capital should be the servant of the community, not its master, for we do not desire to abolish capital but to use it.

These things mean in practice that all must work and that given this all may own. But certain kinds of ownership, e. g., that of very large amounts of land in either the country or town areas, are clearly contrary to public interest and

cannot be reconciled with the claim of service.

The problem of industry is more complex as it is primarily one of administration. But in every industry the workers should share control and the consumers—i. e. the general community—should be represented.

The general proposals outlined have as their intention (1) the building of a solid material basis for human activity by creating the conditions of health and mental efficiency (2) the freeing of man from the domination of things and setting him in the saddle as the master of material circumstances. And these proposals will have the effect of enabling goodwill to find the means of expressing itself in creative action of ever increasing scope. The first tasks are those of foundation work but they must be inspired by a clear view of the kind of structure it is intended to erect. That structure is a creative human civilization founded upon service, inspired by the ideals of the great religions, trying to build the great spiritual realities that lie behind our every day life into its very fabric.

That task we believe should be undertaken now and we ask members to join with us in forming a preliminary Committee to promote the formation of the necessary organization under the name of Public Service Clubs.

[Note: The above outline of active political and economic service was given to the International Congress at Paris. The author, Dr. L. Haden Guest, Secretary, Action, Lodge Council, 20, Tite Street, Chelsea, London, S. W. 3, invites inquiry and asks co-operation in this projected organization.]

Quarterly Lodge and Membership Record, July, August and September, 1921

Total number of lodges.....	212	Transferred to American Section.....	5
Lodges chartered.....	2	Transferred from American Section.....	2
Lodges revived.....	0	Deceased.....	19
Lodges dissolved.....	0	Resigned.....	50
New members.....	160	Transferred to inactive list.....	0
Reinstated.....	65	Total active membership.....	7,363

Buy a bond and boost the book business.

Objections to the Hare System of Proportional Representation

By Laura Slavens Wood

The Hare System, and other varieties, of Proportional Representation are yet in the early experimental stages, furnishing meager fields of investigation with no verifiable results. Sufficient time has not elapsed to test them out. However, an analysis of the systems and a comparison of them with the well established principles of government, reveals fundamental errors:

The Hare System is unconstitutional. The constitution of the United States and of the states, provides for all elections to be decided by a majority vote. The sovereign will and power of the people resides in a majority of the people, in some cases in a two-thirds majority. We must preserve the sovereign power of the people, if we would remain a free people.

2. The small quota is not representative of sovereign will of people. The quota of only 20 votes out of a total of 116 cast in illustration cited, is not a sufficient number for a legal election, unless we reverse all of the true and tried principles of government. How would this system work out in electing four Trustees at large from the American Section? According to By-Law VII, Sec. 3, 15 per cent of the total actual membership constitutes a quorum to elect officers and based upon a membership of 7196, this equals 1079.4. Applying the rule for determining election quota, we get 249. Fancy electing a Trustee with only 240 votes: 240 votes does not express the sovereign will of 8,000 people. "The world has had to learn through long and bitter experience the truth that a minority cannot impose its will upon a majority." (Hart.)

3. Invites Agitators. There would be no protection against enthusiasts with wild Utopian schemes, or against unscrupulous agitators.

4. Two hundred Trustees could be nominated. Six people could nominate a Trustee, one-half of one per cent only being required to nominate. Such unrestricted nominations and minority elections would give no guarantee that the best men would be elected. Another possibility is that no candidate might be elected. Two hundred times 240 votes gives 48,000 votes. As we have only 8,000 possible votes in the

Section, the vote might become so divided that no one would be elected. It is well to consider all of the startling results that such a system could be made to yield under energetic manipulations.

5. Not intended for Executive Bodies. The system is intended only for deliberative or legislative bodies. Every party and faction could elect a representative, and every point of view could be discussed. But apart from the discussion, what have you gained in such a variegated body? It is only a condensed replica of the whole, carrying with it no authority. The sovereign power has not been delegated to any one, as no one has been elected by a majority. We are just where we were when we started, and the chances are that time and money will be wasted in wrangling. The fact remains that before any laws can be enacted an agreement would have to be reached. Would it not be wiser to have the decision made at the polls, as it always is when a majority wins, insuring the carrying out of some definite policy to a successful finish? The minority point of view can reach the people through the press and public opinion. If a theory be true and beneficent, the time will come when the majority will want it, until such a time arrives, it would be undemocratic for the minority to wish to force its opinions upon the majority.

6. P. R. System would destroy Harmony in Executive Bodies. It would make concerted action impossible. Our Board of Trustees is an Executive Body to carry out the will of the Section, they must agree on methods of action, must follow a leader. "You may think as you please," says Mrs. Besant, "as thought is individual, but leadership is necessary for action." The Board of Trustees should act under our Chief Executive, our National President. If four Trustees were elected at large by the people, they would be directly responsible to the people, and we should have practically five chief executives, probably trying to act five different ways at once.

One Chief Executive in the United States. "The Executive power shall be vested in a President of the United States of America," wrote the framers of the

United States Constitution, "The President shall be Commander-in-Chief of the army and navy." The Sovereign Power of the people objectified in ONE man, the servant of the people, but also infinitely more. He is no longer a *personality*, he *is* the sovereign people, the power having been delegated to him by the consent of the governed. Having delegated their power to him, the people must loyally support him as he executes the laws, else they fail in their part of the contract, they are traitors. An army of loyal hearts stands behind the President of the T. S., our ONE Chief Executive to whom we have delegated our power.

Dr. Albert B. Hart, Professor of Government in Harvard University, has spent much time in studying governments in action, and has observed the way in which harmony is secured in Executive bodies. How? By allowing the Chief Executive to select the heads of his subordinate departments from persons already known to be in agreement with him, and who will be willing cheerfully to follow his plan for executing the laws and for keeping the wheels of government going around.

This plan is used by the President of the United States with his cabinet, the President selecting the heads of the nine departments, and the Senate ratifying his choice. He has the privilege of dismissing any of these heads without consulting the Senate. This is no more than right, since he alone is held directly responsible to the people for executing their will as expressed through congress. As seen above, the balance and check of the Legislative and Judiciary Departments make this a safe divi-

sion of power. Quite contrary to the Constitution of the United States, the Hare System would split up the executive power, until action would be impossible.

7. Election at Large Impractical. The Hare System leaves each member to prepare his vote and send it directly to headquarters, without any intermediate supervision. He would neglect it! The tameness and inertia of the average F. T. S. would be more than he could overcome single-handed and alone. I doubt if one-third of our members would pay their Section dues if left to send them individually to headquarters. The indefatigable work of secretaries and committees responsible for this duty, alone accounts for the majority sent in.

Again I doubt if 1,200 people would ever vote in any election, if left to do so individually to headquarters. Mrs. Besant's elections have demonstrated this fact. She is the choice of every heart, yet few vote. Divisional and local work is necessary to move the Section.

These are some of the objections we find to the proposed system of minority elections. As long as we are bound by our present charter we will have to use corporation methods of majority elections as well as proxy votes. The Hare System not only violates the charter, but what is more serious, it violates the Constitution of the United States. The American Section cannot afford to throw away the true and tried principles proven through many centuries of actual practice in government, for Utopian theories worked out only with pencil and paper.

All the obstacles you meet will have one object and one purpose: to teach you how to think and how to act. All difficulties will remain until they are properly met. Every difficulty has a definite place in the disciple's education, and when you realize this it should banish all fear.

—D. N. DUNLOP.

No wise being, no wisdom of any philosopher, no religious teacher will ever train you; you must impose the task upon yourself. They may give the rules, they may give expression to the laws of development, and lay down the principles so plainly that any one can understand them; but the result depends entirely on what you yourself do, on how you apply the principles, on how you impose this task upon yourself.

—D. N. DUNLOP.

Frank Crane on Mrs. Besant

Dr. Frank Crane, made famous by his syndicated sermonettes, has one released August 30th on "Mrs. Annie Besant." As clippings have come from many cities, it is probable that thousands have had her life and work brought to their attention through this write-up. It is here reprinted for the sake of those whose favorite daily did not contain it. Please note the significant "although" at the beginning of one of the closing paragraphs.

Mrs. Annie Besant, president of the Theosophical Society, recently lectured in Paris.

Mrs. Besant is a remarkable woman. She was an impressive figure in her white gown and lace mantle and snow white hair. She was stately and dignified and showed no trace of fatigue despite her seventy-three years.

She leveled keen, friendly eyes toward her hearers, and when she spoke, she had a clear and direct manner of expressing her opinions.

She looked her part as philosopher, as founder of the Central Hindu college in Benares, as leader of the Boy Scout movement in India, with its 15,000 members, and as a woman whose influence over the Hindus lately has caused her election as president of the Indian National congress, in which capacity she both upheld their cause of liberty and suppressed the use of violence and bloodshed in the attainment of that end.

Mrs. Besant does not agree with those alarmists who maintain that society is demoralized and that the world is on the way to destruction.

Her interpretation of the restlessness and apparent weakened morale in civilized countries is courageously optimistic.

"We are passing through a transition period," she said, "the old has been torn down before the new is fully developed, and the result is a certain moral laxity—but it is not permanent. I think the conditions today can be put down to a very natural reaction from the strain of the war."

Asked what she thought of the prospects for religion in the future, she replied that in her opinion a new teacher and a new religion would come, but not to replace those already existing.

"I think there will be a great liberalizing movement in the Christian churches of today," she added, "and a tendency to revert to the old principles of the mystics in defining the meaning of Christianity." In fact, the change has already taken place."

Although this remarkable woman calls herself a theosophist, she seems to have reached a plane where in her experience and ripened judgment she is able to synthesize the various religious movements of the world. She has got past the stage of conflict and already foresees a coming co-operation of all spiritual forces, in which alone the human race can find its redemption.

One could wish that Mrs. Besant could live another hundred years.

If a mind like that could be projected in its philosophical isolation, in its maturity of process and in the advantage which it would have of having lived in a preceding day it would be of immense benefit.

It is a pity that we cannot retain certain human beings as we do cathedrals.

Individualism—When and How Does It Take Place?

By Mildred D. Mays

These questions are so repeatedly asked by young students of theosophy that perhaps a few condensed statements will be helpful. It should always be borne in mind that one of the basic principles of theosophy is evolution.

We are taught that the source of the universe is a Divine Being, who manifests by limiting Himself to activities in a certain space or sphere, within which He is in everything and everything is in Him—He is All in All.

After choosing the sphere for his activity, he prepares the matter of this space by pouring in and through it His Divine Life. Then the perfected matter is brought into combinations which evolve into forms, the result being that we have mineral, vegetable, animal and human forms in turn.

Now when does the animal become human? Animals at first evolve through

what is called a group-soul, whole herds and flocks of wild animals being moved by a single thought or impulse. When they come under the influence of man, this group-soul breaks up rapidly and we see the animals acting differently under the same impulse. Personality gradually becomes more strongly marked. Intelligence begins to develop. The more closely animals associate with man the better opportunity they have to develop this personality, this intelligence.

It is the Law that an animal can only become human by meeting a human soul fully formed, who has developed his spiritual principles, and has impressed his divine prototype, like a seal of fire, in its plastic substance. Therefore only domesticated animals have a chance for individualization and those whose masters recognize the Divine in them and aid its development, evolve more rapidly.

A water spout has been used to illustrate individualization, by one writer. You have the sea composed of waves and the overhanging cloud. By mutual attraction they come nearer and nearer until suddenly they seem to leap together and a column is formed, composed of both but having the form of neither.

Picture before you the great mass of animal life. Imagine this a vast sea, the animals of the more advanced types appearing as the crest of the waves. The Divine Life is like an overhanging cloud. The animal by love for and devotion to his master, and the mental effort to please and understand him, so raises himself above his original level that he attracts and suddenly unites with the overhanging cloud of Divine Life. He has then become a fit vehicle for the Third Outpouring, Mind, Intellect, the reception of which separates him from his group and starts him on his career of immortality as an individual.

In the animal the highest grades of matter are the ensouling and energizing forces, known as reflective experience, instinct. With man these grades of matter form the body through which the Divine Light expresses itself as self-consciousness gradually becoming inspiration. This divine life is the only guarantee of immortality because spirit goes onward and does not settle back into the form. Spirit is ever trying to force us to recognize our At-one-ness or Unity with all life.

Individualization is understood to mean a plane above or a separation in relation to the animal world. Let us examine the word Individual. *In*, is a Latin prefix to denote negation, meaning *not*, or *incapable*, and the Latin word, *dividere*, to divide;—meaning not divided, or not capable of division. Therefore we see that when the vehicle contains the Divine, the One Life, it is incapable of division and is called an Individual. So we learn the true meaning of Individual is Unity and not Separation.

The consciousness of the animal is developed up to the lower mental plane and the hovering influence of the Divine Life has descended to the buddhic plane; the union is on the higher mental plane which unites the two, the home of the causal body, the vehicle of the reincarnating Ego. This is the true beginning of

Man, of Self-consciousness,—of the "I". The history of man is the history of self-consciousness. It is the evolution of penetration, of seeing through things, the evolution of the piercing energy. Therefore the history of Man has always been and will ever be a history of struggle—of war, until by his powers of penetration he pierces through the world of illusion and realizes the Unity of all beings.

By-Laws Amendments

The Amendments to the By-Laws of the American Section, T. S., will appear in the December issue of THE MESSENGER. The contemplated changes were brought before the 1921 Convention for the consensus of the members present there, and the Board of Trustees has been guided in its decisions by that opinion. The changes which received the unanimous approval of the Convention will be included in the proposed amendments. The principal changes are:

Election of Vice-President at the same time, in the same manner and for the same term of office as the President, and further that he shall be a member of the Board of Directors.

Election of the three remaining members of the Board of Directors by mail at the same time, and for the same term of office as the President and the Vice-President.

Membership to be in one Lodge only.

The amendments are now in the hands of the Judiciary Committee for its approval. They will then appear in two issues of THE MESSENGER, and will become effective within three months thereafter unless disapproval is expressed to any one of them by ten per cent of the membership of the Section, in which case that particular issue goes before the Section by referendum.

GAIL WILSON,

Secretary, Board of Trustees.

Deaths

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

Mrs. Ruby E. Campton.....	Pomona Lodge
Mr. Bartholomew Connor.....	Buffalo Lodge
Mr. Joseph Falk.....	Leadbeater Lodge
Dr. Margaret MacEwen.....	Hermes (Phila.) Lodge
Mrs. Medora Shaw.....	Long Beach Lodge
Mr. T. D. Wilcoxon, Hollywood-Freepoort Lodge	

The Southern California Federation

The Third Conference of The Federation of Southern California Lodges was held at Santa Monica, on October second, 1921. Mrs. Adeltha E. Peterson, the newly elected Secretary-Treasurer, sends in the following report:

In the first place the Federation would like to express in this report the appreciation it felt as a whole for the hospitable and beautiful entertainment given to it by the Crescent Bay Lodge of Santa Monica.

In the morning there was a special session to thresh out obscure points in the Constitution and By-Laws and this was so thoroughly done at this special session that at the formal meeting of the delegates in the afternoon the Constitution and By-Laws were passed unanimously. There were thirty delegates present, representing ten lodges (Alkio, Brotherhood, Hollywood-Freeport, Krotona, Long Beach, Los Angeles, Pasadena, Annie Besant of San Diego, Santa Ana, and Crescent Bay Lodge of Santa Monica). Also there were present sixty-three visiting members who were not delegates. Visitors out of the Federation came from Houston, Texas; Central, New York, and Reno, Nevada. A letter was read from the Central California Federation of Lodges sending us their greetings. A copy of a letter sent to our General Secretary was read in which the mistaken idea that we had as yet elected a president of our Federation was corrected. Then nominating and voting by secret ballot the officers of the Federation were elected. In the nomination for president Mr. Henry Hotchener and Mrs. Helen M. Stark received an equal number of votes but Mr. Hotchener declined the honor of running for president, stating that he felt that Mrs. Stark should be the first president by virtue of having proposed in Los Angeles the forming of this Federation. Consequently Mrs. Helen M. Stark received an unanimous vote in the election. Mr. J. Henry Orme was unanimously elected Vice-President and Mrs. Adeltha E. Peterson was unanimously elected Secretary-Treasurer. It was decided that the Federation hold its fourth conference at Krotona on the seventh of January, 1922.

The report further describes the round-table discussion of lodge problems, which will be given further notice later. The evening session was devoted to two subjects—"Spiritualism of Today," by Mrs. Virginia A. Baverstock, and "The Occultism of Healing in the Light of Theosophy," Mrs. Russak Hotchener.

Spanish Lodge, Los Angeles

With the assistance of Mrs. Dora Rosner, of Krotona, a Spanish Lodge was organized in Los Angeles on August 9, 1921. Although the charter membership is only seven it is felt that there is a good field for work among the Spanish speaking people in Los Angeles, and that this lodge will fulfill a long-felt need in this direction.

Among the Lodges

Chicago Theosophical Association

T. S. centres are undertaking to own their own homes and when friends know what the Chicago Theosophical Association pays out for rent they immediately question the wisdom of allowing four hundred dollars each month to go to the profit of some landlord instead of toward the purchase of a T. S. home. But the problem of Theosophy in a giant city is entirely different from that in other cities even in some of the large ones. To make Theosophy available to the public through lectures, classes and books a down-town headquarters has been proved absolutely necessary, and loop property in Chicago is owned by millionaire corporations only.

To maintain headquarters away from the business and art centre would defeat the purposes of the Association, for the Chicago public travels to the loop and home again. The South Side citizen will go down-town for any meeting of interest but he will not transfer to the North or the West Side, and the same is true from every angle. Even T. S. members, though glad to stay down-town after work hours for the weekly lodge meeting, would find too wearying the extra effort of a car ride in any direction except "home",—for business life in a noisy, smoky, nerve-wracking city is difficult and people will pay their dollars for a few hours of beauty, intellectual recreation or rest.

So the Association has gradually met the increased rental—the first big jump being \$2,500.00 per year; then in 1920 to \$4,000.00; and in 1921 to \$4,800.00.

How is it done? By monthly pledges of members, the minimum lodge dues being \$1.00 per month. Many pay much more, and be it well known and well remembered, there are no wealthy members to relieve the burden. Then the rooms are rented as often as is possible both to subsidiary organizations and to outside organizations. Through a combination of good business management and splendid self sacrifice the Chicago Theosophical Association has been able to establish and maintain an effectual theosophical centre known as "Besant Hall" in the heart of the city of Chicago since 1912.

Even with the expenses as heavy as they are, the members have gathered together about one thousand dollars into a permanent building fund. This fund grows slowly but in time circumstances may be such that Chicago theosophists will own a home of their own.

Mayflower Lodge

Mayflower Lodge has recently organized a "Bureau of Information" and are in a position to handle inquiries in Spanish, either verbal or written. Inquire of Mr. Pedro A. Fernandez, 219 West 120th Street, New York.

Great Falls Lodge

Application has been made for a charter for Lodge at Great Falls, Montana, with eighteen charter members. Since the first request was sent in, four additional applications for membership have been received. This new Lodge is the result of the local efforts of Mr. Ovland Ivarson, aided by a series of lectures by Mr. Munson.

Among the Magazines

The Theosophist

In the September *Theosophist* Mrs. Besant again speaks to her international audience from "The Watch-Tower." She thanks those who have voted for her re-election; she thanks those who voted against her for they at least showed an interest; but she regrets the indifference of the many who did not vote, for they hold back the encouragement of their support, yet do not enable her to know whether they actively disapprove of her work or do not care. The President's other notes tell of her visit to France and England, and of the World Congress. Amelia Dorothy Defries contributes a most fascinating defense of Leonardo Da Vinci against Professor Freud's psychoanalytic assumptions, especially in regard to "Mona Lisa"; and this issue contains the concluding chapter of the extracts from "A Philosopher's Diary" by Count Hermann Keyserling. In his description of "Adyar" the theosophist may see himself as others see him.

Theosophy in England and Wales

The October number of *Theosophy in England and Wales*, as do all other issues of that good magazine, opens with a comprehensive editorial "Outlook." Here as in other magazines is noted the expected appointment of Mr. C. Jinarajadasa as vice-president of the Theosophical Society to succeed Mr. Sinnett. An illuminating article on "Purity" by Clara Codd is a companion piece to C. J.'s "Theosophy the Purifier," the two writers approaching the same subject from different angles.

The Canadian Theosophist

Those students who love to delve in higher dimensions, who study Claude Bragdon and Ouspensky, would be more than ordinarily interested to know that J. Hunt Stanford, writing in the September *Canadian Theosophist*, believes the fourth dimension to be a fallacy, and supports his arguments with Robert T. Browne's "Mystery of Space," (Dutton, New York). Hyper-dimensional reasoning is too intricate for this small space but many theosophists will want to know the last arguments one way or another.

Other magazines received: *Theosophy in Scotland*; *The Adyar Bulletin*; *Reincarnation*, Chicago; *De Theosofische Beweging*, Amsterdam; *Revue Theosophique*, Paris; *Theosophia*, Amsterdam; *Theosofisch Maandblad*, Java; *The Cherag*, Bombay; *Theosofisk Tidskrift*, Stockholm; *Norsk Teosofisk Tidsskrift*, Kristiana; *Revista Teosofica*, Havana; *Revista Teosofica Chilena*, Valparaiso, Chile; *Ruufu-Risti*, Finland; *The Kalpaka*, Tinnevely, India; *The Esoterist*, Washington, D. C.; *Theosophy*, Los Angeles; *Modern Astrology*, London; *The Starry Cross*, Philadelphia; *Christian Science Today*, New Orleans.

Changes of Address

When sending changes and corrections in addresses to the National Secretary, at 645 Wrightwood Avenue, Chicago, be sure to give the old address as well as the new. Also mention the Lodge or state if member-at-large, or a subscriber only.

The Limitation of Armaments

Will Irwin has written a book on "The Next War" and his vivid descriptions have staggered the reader. His predictions are founded on knowledge of actual inventions for destruction that would be used in such a war and that point to race annihilation should such a war occur.

Military experts and pacifists, idealists and the most practical economists, the ranks of organized labor, the churches of every denomination, the women's organizations, groups and individuals, all blend their voices in one combined plea to the statesmen who will meet in Washington November eleventh.

It is *public opinion* speaking—and when its voice is strong enough, it will carry the day.

The Seattle Lodge T. S. has gone on record with a definite resolution:

That we, as theosophical members, heartily endorse the principles of the foregoing preamble (that inaction as an exponent of Disarmament becomes an action as an exponent of War) and in order to do our utmost in carrying them into effect do hereby individually pledge ourselves to devote at least thirty minutes each day in thinking disarmament, in talking Universal Peace, in meditation and such other efforts as seem good, until the adjournment of the Conference. "Prepare ye the way of the Lord, make straight His Path" is not a rhetorical figure or a high-sounding phrase but an actual and positive command given to us by the Mighty One.

Members of the Theosophical Society, as individuals, may get an idea from our Seattle brothers as to how they can help in this world wide effort which is so mutually beneficial that it appeals to the self-interest of humanity at the same time that it arouses the loftiest unselfishness.

GAIL WILSON.

Facts in Nature do not change either with our believing or non-believing. Facts in Nature remain facts whether we know them or not, and since we are here in the realm of Nature, and under the order of law, the knowledge of the facts and the knowledge of the law are not essential for the steps which lead man to the Path. It is enough that the facts are there, and that the man unconsciously is allowing those facts to influence his inner and his outer life.

ANNIE BESANT.

Our Trans-Atlantic Visitors

AS THE MESSENGER goes to press splendid reports are coming in regarding the tour of Mrs. H. M. Powell, the lecturer loaned us for a while by the British-Welsh Section. She finishes in Rochester, N. Y., on October 22d, will then visit Cleveland and Akron, and will reach Chicago October 30th.

Mr. Ernest Wood re-enters the United States on November 6th after a tour across the western part of Canada, his first lecture engagement being in St. Paul on that date. Letters from the Pacific Coast where he stopped before going to Canada, indicate that he, too, is meeting with success.

Joy in Beauty

Delight and joy in beauty is one of the things to be cultivated by every member of our body. Sometimes people have looked down upon the material; sometimes they have despised the bodies in which they lived; but that is ignorance and partial vision. Wherever the vision of the Divine has touched, beauty shines out for all who are able to see, and it is one of my pet theories of art that the eye of the artist sees, and the ear of the artist hears, more of the Divine Thought than that which our blinder eyes and deafer ears can see and hear; that the artist unveils a beauty that he sees, which is ever hidden in the object that he paints; and that the artist is not a painter, is not a photographer, of the outer forms, but a revealer of the Divine Beauty hidden in the form and more lovely and magnificent than you and I can see. To me the artist is a revealer, one who sees more of God's thought than the more blind of us can see. He is the prophet who unveils to us the thought of God, the priest who shows out the manifestation of the Divine. And so the more we can win for our Society the artist souls of the nations to work with us, beside us, helping us, teaching us, the more will the Divine Wisdom show out in all the inner harmony which characterises that Wisdom.

[The above is an excerpt from Mrs. Besant's address to the English-Welsh section, reported in *Theosophy in England and Wales*. We can but hope that soon this address will be in a form easily available for all students.]

Tat Twam Asi

In the Chicago Tribune for Sunday, July 17, appeared an article by Edward Goldbeck, which expresses ideas that are remarkable not alone for their content but for the fact that they reached publication in a journal that is rather well justified in calling itself the "World's Greatest Newspaper."

Taking for his subject the ancient mystic phrase *Tat Twam Asi* (That art Thou), Mr. Goldbeck develops a thesis on the subject of unity and brotherhood that might well have come from the pen of a member of the Theosophical Society. (We do not know that Mr. Goldbeck is not a member of the T. S.) One can gain a clear idea of his conception of the meaning of *Tat Twam Asi* from the following excerpts:

"These three words may give us a practical philosophy of life; they may inspire and guide our conduct; they may endow us with strength and tenderness and understanding and the joyful acquiescence for which we all, consciously or unconsciously, are yearning and striving. If we contemplate nature in this spirit we shall feel one with her; we shall feel that she is one with us. We are nature and cannot be separated from her. There is no enmity between man and nature any more. We can speak of her as Goethe did when he said: 'She has brought me into this world; she will lead me through it. I confide myself to her. She may manage me. She will not hate her work.' * * *

"Nothing is dead in nature; everything is alive. There is no rest in nature, only unceasing movement, just as we cannot stop thinking without stopping living. *

* * * Francisco d'Assisi, who called the water his sister and the fire his brother, was a modern man; he was a monist and knew that the universe is an immense one. 'That art Thou.' * * *

"If we know that we are of the same stuff as any other man, if we know that the word 'I' is an illusion, we shall not be able any more to look down on our neighbor. He is not only my equal. He is my ego. The outward appearance is nothing but a veil hiding myself from myself. This is more than brotherhood; it is identity. When this idea has taken hold of you, you will smile at kow-towing to a millionaire, and you will not be tempted to scorn the

beggar. Pride and humility will be empty words to you. 'Oneness will be the only word. * * * 'I am changing constantly, going through innumerable forms of birth, death and resurrection.

"*Tat Twam Asi.*" If humankind would understand these three simple words a new era would begin,—the era of co-operation which the world needs so badly. They were spoken thousands of years ago; their exhortation was buried in the clangor of the everlasting struggle for life, but again and again they emerged, and today they are endowed with a new significance and a new hope."

(FROM THE CHICAGO TRIBUNE).

Mrs. Besant's Presence

[The following extracts of a letter from one of our National Lecturers who attended the World Congress are vividly descriptive of Mrs. Besant's greatness.]

Have returned from abroad brimful of enthusiasm for our wonderful Philosophy. I never before realized the power of the Buddhic principle as I did while sitting in Mrs. Besant's aura. I went the first evening with a lot of questions written so that I should not forget them, and while waiting to get near her, I found myself thinking on those things, and just in the order that I had written them, they presented themselves to my mind, and with them came the illumination. I saw myself, just how it was. By the time I had the chance to speak to her, I had no questions to ask. The stimulation of her aura caused that principle to work in me in sufficient strength to give me the Divine Wisdom. That solved all of my difficulties.

In her presence all ordinary things that trouble us seem so petty. They just fade away into thin air, and one feels that the only thing that really counts is brotherly love. That as He is coming so soon, the greatest thing in the world is to get one's heart into tune with him, so that we may know Him, and that we may be able to serve Him as we should. That she lives on the Buddhic plane no one who is at all sensitive needs to be told. She needs not to speak at all, to get everyone near her to vibrating with intense love for everything that lives.

That she gets the strength that comes from that vibration is clearly to be seen. She was on the go continually, and spoke

sometimes as many as four times in one day, yet she kept well, and finished her work while the gentleman who had been her escort, gave out, and was taken ill. Her endurance is marvelous for a woman of her age.

In the light of her great tolerance we could not but see that the most of our trouble comes from our desire to make some one else think as we do. If we take her attitude that each can but think as his mental body allows, and that his thought may be as worthy as ours, then we see how foolish to try to convince him. Possibly we should ourselves be convinced by him. At any rate all we can do is to exercise towards him the tolerance we desire him to use towards us.

As theosophists we are asked to subscribe to but four points—the Fatherhood of God, the Brotherhood of Man, to the study of religion, and to developing the powers latent within us. On these four points we all agree. Now, on everything else we should be able to think as we please. If we stick to the points upon which we do agree, we can have perfect harmony in the Lodge room, and give the great Ones a chance to stimulate our Buddhic principle, as the Lords of the Flame long ago stimulated our mental bodies. Let us try to do as she said, have "Unity with diversity." Let us be willing to let every theosophist be true to himself, knowing that if he is true to himself he will be false to no man.

HARRIET TUTTLE BARTLETT.

Tolerance

By W. R. Williams

A WORD, so full of good
And yet so poorly understood.
What does it mean to you and me
With light, such as we have, to see?
Do Gentle, Turk and Jew
Get tolerance only from the few;
Cannot we, then, more nobly try
To tolerate much before we die.
Another thought we should respect,—
Although the fault we may detect,
To him, a soul, it does seem true,—
So tolerate his thought and view.
It means not that we must believe
But rather that we thus receive
With tolerance, each soul's expression
Trying to voice Truth's pure impression.

Publicity Department

The Publicity Department had hardly put on its "working clothes" when it was honored by a visit from our President. In his double role of President and National Lecturer he is what we might call a busy man, although he never appears to be in a hurry, and always has a smile for every one.

During the month of September the Department sent out 2,160 leaflets to Lodges and 1,180 to individuals. The requests for literature come from all parts of the Section, and the volume indicates an increasing interest in the teachings of Theosophy. Some of our members who spend a considerable portion of their time in traveling carry a supply of leaflets with them and are prepared to give them to any one who may be interested. One member whose business is with hotels has an exceptional opportunity of meeting strangers at the hotels and has been quite successful in interesting them in Theosophy.

While the Department desires the names of all those who may be interested in Theosophy, it desires to impress on the members the importance of using discrimination in the selection of names and not pick them at random, for instance, out of the telephone directory, as one good brother suggested.

Mailing lists made from names obtained at Public Lectures furnish desirable material. A good way to obtain them is to hand out cards as the audience enters the lecture hall. A few words of explanation should be printed on the card, for instance, "If, after hearing the lecture tonight you should desire to read something on the subject, kindly write your name and address on this card and either hand it to the usher or place it on the seat." One Lodge reports an addition of 37 names to its mailing list by following this plan at three of its lectures. It is recommended to the Lodges who have not yet tried it.

When requests are received to send the "Krotona Series" we mail but three of the Series and enclose a card addressed to the Department on which a request is made to sign and return the card should the person desire to receive the balance of the Series. In this way a larger percentage of the leaflets reach the hands of those who are more or less interested.

If there are any Lodges that have not yet appointed a Publicity Agent, will they kindly do so and send the names to the Department?

List of those contributing to the support of the Department for the month of September is printed below.

W. S. TAYLER,
Manager.

Publicity Donations

September 1 to October 1, 1921

Elies R. Méquillet.....	\$ 15.00
Berkley Lodge.....	5.00
Arthur C. Plath.....	3.00
Charles A. Williams.....	10.00
W. F. Wheeler.....	1.00
J. W. Cheney.....	1.00
Krotona Lodge.....	5.00
A Friend.....	50.00
A. H. DeLisle.....	1.00
Sara D. Parker.....	1.00
Youngstown Lodge.....	1.00
A Friend.....	1.00
Hazel P. Stuart.....	10.00
Jas. H. Talbot.....	4.60
Anna B. Payne.....	1.00
	<hr/>
	\$109.60

Statement of Receipts and Disbursements

Month Ending September 30, 1921

Aug. 31, Cash on hand and in Bank.....\$7,147.25

Receipts

Section fees and dues.....	\$1,136.22
Messenger allotment from membership dues.....	146.81
Messenger Advertising.....	35.00
Messenger Subscriptions, etc.....	11.72
Suspense a-c checks.....	29.06
Propaganda Donations.....	109.60
Special Purpose Donation.....	50.00
Exchange prepaid by members.....	.20
Interest Income Bank.....	10.22
Interest Liberty Bonds.....	10.63
	<hr/>
	\$8,686.71

Disbursements

Sundry Administration Expenses..	190.78
Office Payrolls.....	512.50
Headquarters Expense:	
Rent, Light, etc.	251.15
Less sublet rentals.....	120.00
	<hr/>
	131.15
Refund of dues.....	13.19
Messenger Printing & Sundry.....	464.28
Office Equipment Purchased.....	65.00
Publicity Expenses.....	237.50
Field Organizing and Lecture Expense.....	142.34
	<hr/>
	1,696.74

Sept. 30, Cash on hand and in Bank.....\$6,989.97

Books for the Handicapped

Miss Ethel W. Barbour is leaving the U. S. Public Health Service Hospital at Oteen, North Carolina. She will therefore not be able to use any more books sent to her there.

SPECIAL BOOK SALE

LESS THAN WHOLESALE PRICES WHILE THEY LAST

25% Discount

A rare opportunity to secure books by best authors

FOR thirty days all the following standard theosophical books will be retailed to all buyers at 25% less than retail prices, regardless the size of the order. The wholesale price on many of these books is only 15% to 20% less than the retail price. We offer them all at 25% discount to avoid moving them from Krotona to Chicago. Orders must be sent to BOOK DEPARTMENT, T. S., 645 WRIGHTWOOD AVENUE, CHICAGO, but the books will be sent from Krotona. The purchaser pays carriage. Books will be sent by the cheapest method—mail, express or freight—according to circumstances.

Those having accounts with the Theosophical Publishing House may send order without remittance accompanying. Others should send cash with order unless they are officers of Lodges.

The cost to you of the books you buy will be three-fourths of the retail price here listed, plus carriage. Here is the list, with more than fifty titles from which to choose. You may order as many as you please of each title.

ARUNDALE, G. S. Way of Service, The (Paper).....	\$.20	GULICK, ALMA KUNZ Book of Real Faries, The .....	.60
BESANT, ANNIE Ancient Wisdom, The.....	1.50	HUBBARD, W. L. Chats with Color-Kin	
Basis of Morality, The .....	.25	Paper.....	.75
Case for India, The .....	.10	Cloth.....	1.00
Death—and After? Theosophical Manual III		JINARAJADASA, C. Christ and Buddha	
Paper.....	.35	Paper.....	.35
Cloth.....	.50	Cloth.....	.60
Dharma.....	.45	Flowers and Gardens	
Esoteric Christianity. American Edition.....	1.50	Paper.....	.25
H. P. B. and The Masters of Wisdom.....	.50	Cloth.....	.50
Introduction to the Science of Peace, An		Heritage of Our Fathers.....	.40
Paper.....	.35	Practical Theosophy.....	.50
Karma. Theosophical Manual No. IV		Theosophical Outlook .....	.75
Paper.....	.35	JUDGE, WILLIAM Q. Echoes from the Orient	
Cloth.....	.50	Paper.....	.30
Laws of the Higher Life, The (Paper).....	.45	Cloth.....	.60
Man and His Bodies. Theosophical Manual, No. VII. Paper.....	.35	KRISHNAMURTI, J. At the Feet of the Master	
Masters, The (Paper).....	.40	Paper.....	.25
Path to the Masters of Wisdom, The .....	.70	Cloth.....	.50
Popular Lectures on Theosophy. Paper.....	.35	Education as Service	
Reincarnation, Theosophical Manual No. II		Paper.....	.25
Paper.....	.35	Cloth.....	.50
Cloth.....	.50	LEADBEATER, C. W. Appendix to the Other Side of Death.....	.10
Seven Principles of Man, The. Theosophical		Astral Plane, Theosophical Manual No. V	
Manual No. I. Paper.....	.35	Paper.....	.35
Cloth.....	.50	Cloth.....	.50
Study in Karma, A (Paper).....	.35	Devachanic Plane, The, Manual No. VI	
Superhuman Men in Religion and History..	.75	Paper.....	.35
Theosophy and Life's Deeper Problems .....	.50	Fourth Dimension, The.....	.10
Theosophy and the New Psychology .....	.75	Invisible Helpers .....	.75
BLAVATSKY, H. P. Practical Occultism and Occultism versus		Occult View of the War, An.....	.10
the Occult Arts .....	.40	Our Relation to Children.....	.15
Theosophical Glossary, The.....	3.00	Perfume of Egypt, The, and Other Tales.....	1.25
Voice of the Silence, The (Pocket Edition)		To Those Who Mourn.....	.05
Paper.....	.25	SINNETT, A. P. Expanded Theosophical Knowledge.....	.30
Cloth.....	.60	Superphysical Science.....	.30
COLLINS, MABEL Our Glorious Future.....	1.00	WEDGEWOOD, J. I. Meditation for Beginners.....	.25
COOPER, IRVING S. Reincarnation, the Hope of the World		WOOD, ERNEST Concentration.....	.25
Paper.....	.50	Memory Training.....	.35
Secret of Happiness, The.....	.50		
Theosophy Simplified			
Paper.....	.50		
Cloth.....	.75		
Ways to Perfect Health.....	.50		

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