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Theosophical Society Historical Data

By MARY K. NEFF*

YOU asked me to write something about my work on the Society's archives. It is a joyous task which had been held in reserve for me for some years by our previous Vice President; and when he told the Australian Convention of 1927 (I was then National Lecturer for Australia) that "It is necessary for someone who can be trusted to go through, index, catalogue and file the contents of the large steel boxes of records which are in Bishop Leadbeater's room (my office when I am at Adyar) and looking round the Theosophical Society, where I have many acquaintances, the only one I could think of for this work was Miss Neff"—then I knew that happy time had come.

I have now been at work for a year and a half on the precious, fragile old documents and letters, pamphlets and books which were stored away in those steel boxes, labelled respectively: Theosophical Society Records, Records of the Founders, H. P. B.'s Scrapbooks, Col. Olcott's Diaries, Photographs. There are over 1,100 photographs of important F. T. S.'s, dating from 1875, many of them faded almost beyond recognition. Mr. Jinarajadasa rescued some of these early Fellows from oblivion (photographic) in the *Golden Book*; many more should be rescued,

but there is a shortage of funds, and this is a costly process.

The letters range over a wide field in time and space, the most precious, of course, being the unpublished letters of H. P. B. and the Colonel. Again for lack of funds, they repose in their file envelopes instead of rejoicing the hearts of members interested in the history of the Theosophical Society. Some will appear in the *Theosophist* from time to time, under the department entitled "Echoes from the Past." They are in English, French, Russian, and the last named still await translation. H. P. B. is beginning to "come into her own." Her letters to A. P. Sinnett have awakened a wide interest, not only among Theosophists, but among all interested in occult knowledge. A number of books about her have appeared since the issue of the Barker books, and are still appearing, one from Rider & Co. being just announced. We Theosophists should not be the rear-guard in this movement to tell the truth about our great Founder to the world; and now that this material is classified and ready for publication, it is to be hoped the funds will be forthcoming to publish it.

There are twenty-one large tomes of press-cuttings dealing with matters theosophical from 1874 to 1884; these are H. P. B.'s scrapbooks. She was an indefatigable collector of printed matter relating to her work of establishing

*Miss Neff is an American woman who has lived for many years in the Orient.

"a philosophico-religious Society," and she carried on continually press controversies about Spiritualism (in the 70's), and occult phenomena and Oriental philosophy (in the 80's), all of which are faithfully recorded in her Scrapbooks and await the hand of the future historian of the Theosophical Society. I think it fairly certain that she must have done the same after leaving India in 1884, but these later Scrapbooks (if they exist) are probably in the Archives of the British Section.

Of the Colonel's diaries, there are thirty, dating from 1878 to 1907. From his diaries and his correspondence, Col. Olcott wrote his "Old Diary Leaves," four volumes of which have been published (Vol. IV is out of print at the moment), and there might well be a Vol. V issued to contain the remaining articles published under that title in the *Theosophist*, by the Colonel, but not ever embodied in book form. Again, lack of money is the obstacle. I am at present engaged in extracting from his diaries such information as was not incorporated in "Old Diary Leaves" and which is of an occult nature or relating to the Masters.

Some day, no doubt, the whole series of the Colonel's diaries will be published verbatim, and will constitute one of the most valuable records of the Society's history; the other equally valuable and essential one being the various controversies and wordy tilts in which H. P. B. engaged, and which may be found in her scrapbooks. Since June, 1928, many articles from the archives have appeared in the *Theosophist*, such as "Twenty Years of Work," "H. P. Blavatsky as I Knew Her," the department of "Echoes from the Past," and a large part of the special H. P. B. number, May of this year.

When all the information about our founders, now filed and catalogued, and all their correspondence in the Theosophical Society archives have been published, each Section of the Theosophical Society will have searched out and brought to light for the public such materials as remain with them in their several archives or their national magazines and newspapers, and the public at large will then have become so interested in this marvelous personality—whose compeers are St. Germain and Cagliostro, Vaughan and Rosenkreutz—that it will have explored any remaining sources of information; and then we shall have a clearer and truer picture and a fuller knowledge of Helena Petrovna Blavatsky, the sphinx of the nineteenth century.

When thou art offended with any man's shameless conduct, immediately ask thyself, Is it possible then, that shameless men should not be in the world? It is not possible.—Marcus Aurelius.

Do every act of thy life as if it were the last.—Marcus Aurelius.

We Might Try This

From Theosophical "News and Notes" of London, we find the report of an experiment by some English Lodges which might work out as successfully here as it has for them.

In place of lectures and public meetings, they invite the public—especially those on their mailing list, to a series of informal "Social Evenings." Money ordinarily spent for hall rent, advertising, etc., is used to provide "an appetizing vegetarian supper" in the Lodge rooms. Members bring pictures, draperies and appropriate articles of beauty to transform the quarters into even greater homelikeness. Then, in place of "after dinner speeches" the toastmaster makes a few remarks upon a chosen theosophical point, and calls upon those present to express their views, or ask questions.

It is said that the plan is very productive of new applications, and that the Lodge members participating develop some rather rare ability at presenting facts and thoughts on Theosophy in a brief and tactful manner.

Volunteer Wanted

There is a very desirable position at Headquarters for somebody whose karma is good enough to enable the volunteer to take care of living expenses and donate time to the Society. The position is that of Librarian and no past experience is necessary. The work of cataloging books and properly placing them on the shelves can easily and quickly be learned. An extensive knowledge of books is desirable but not necessary. We have a lending department of the Library but must await the coming of a Librarian before we can do very much with it.

The Headquarters Library brings no financial returns and therefore the necessity of a volunteer Librarian. It is a fine opportunity for somebody who is not yet placed in the work to put time and energy into Theosophy. Write the National President for details if you are interested.

Conscience Your Guide

It is what you think yourself, what you know about yourself, that is the thing which is of importance. If you know yourself to be doing wrong in any way, that is a serious matter, and you must try to put it right immediately; but if your own conscience sustains you, even if other people think you are acting wrong, then you should not trouble about them, because in all probability they know nothing about your real reasons.—C. W. Leadbeater.

Miss Codd at Headquarters

Miss Clara M. Codd, whose lecture work is being warmly commended by many of the cities she has visited, will spend part of the holidays at Headquarters.

A Chat With You

By L. W. ROGERS

A chat about the literature in science, philosophy, poetry, fiction and humor which we are giving away and which, being bound in full leather, makes most appropriate Christmas presents, ought to be of interest now that December is here.

Did Darwin really say that man is descended from the monkey? Probably most of those who have discussed the subject are not aware of what he really did say. But his *Origin of Species* should be in the library of every Theosophist. It is, however, in philosophy where the deepest interest of Theosophists is found. Epictetus is interesting and worth while, but some of us feel that he is a bit discursive and a trifle voluble. But that is undoubtedly because the *Discourses* are written down by a pupil, so we have them secondhand; but so, too, at secondhand do we have the teaching of the Christ. Fortunately, in the *Meditations of Marcus Aurelius* we have the philosopher's thoughts in his own words. He was a Theosophist before Theosophy was known to the western world, and his *Meditations* fit into a Theosophist's life as hand and glove go together. A man who could be a Roman emperor and also live like a disciple is a real man, and what he thinks of life and its problems is very useful to one who would get on in his evolutionary development.

As for *Emerson's Essays*, any Theosophist should be ashamed to admit ignorance of them. Emerson must have had many an incarnation in India and was the first Occidental to absorb her philosophy and give it to the western world in a fashion that made it attractive to the western mind. His *Representative Men* (this volume contains a Life of Emerson) is on the "Uses of Great Men," and he makes texts of Plato, Swedenborg, Montaigne, Shakespeare, Napoleon and Goethe.

Schopenhauer has often been quoted to fortify a theosophical argument. His essays are divided into "The Wisdom of Life," "Counsels and Maxims," "Religion," "Art and Literature" and "Studies in Pessimism," in the latter of which he considers suffering, vanity, suicide, immortality, education, women, noise, and throws in a few parables for good measure. You will not agree with Schopenhauer in everything, but you ought to read him. Some of the things he says about women are certainly not gallant. Perhaps it was by design that he put together the subjects of women and noise. But we must give him credit for discussing suicide before he wrote what he had to say of women! *Bacon's Essays* and *Plato's Republic* are too well known to require comment. Franklin really belongs among the philosophers.

In Dante's *Divine Comedy* we have a repository of natural truths confirming theosophical teachings. His descriptions of hell, purgatory and paradise should be familiar to all Theosophists! As for the *Koran*, all students of comparative religion should at least know something of it.

Tales From Shakespeare by Charles Lamb should be read by all who would know Shakespeare. They present a very clear story of twenty of the best of the works of the great dramatist and are invaluable in fixing the essentials of the dramas in the mind. Whoever reads these *Tales From Shakespeare* will be better prepared to fully understand and enjoy the works of the immortal bard.

There is not much choice between Jerome's humorous and serious moods. He is enjoyable in both. *Three Men in a Boat (To Say Nothing of the Dog)* is one of his best in the lighter vein. You can read it and reread it with the certainty of enjoying a real treat and convincing yourself forever that, notwithstanding the popular belief to the contrary, the English *do* have a sense of humor and a keen one at that.

Getting Wisdom Cheap

An increasing number of Lodges are taking up our Theosophical Correspondence Course. There is probably no better method of showing new members the value of Theosophy and permanently binding them to the Lodge. People value a thing in proportion to what they get from it. Too many of our new members get very little, because the Lodges do nothing systematically to help them to a better understanding of the philosophy. A Study Night, with Correspondence School lesson books, is invaluable to new members and is also extremely useful to old ones. A whole class can get the Course by having one member of the Lodge enroll in the Correspondence School and receive the personal attention of the teachers. It's like riding in a taxi. One who pays a single fare can take others with him without extra charge. *And six months costs only \$10.*

Local Book Store

A member asks, "Should a Lodge put all its effort into increasing sales of theosophical books through local book stores instead of ordering books through the Theosophical Press?"

Answer: If you can really get the local dealer to carry a small stock of theosophical literature, by all means do that. People who will never go to the Lodge will then see the books. Try it and work hard for it. If it succeeds reasonably well, keep it going and the stock increasing. But if there are people who do not go to that store and do come to your lectures, don't deprive them of the opportunity of seeing and buying the books.

An Annual Prize

A prominent Theosophist, who wishes his name withheld, proposes to give \$100 annually as a reward to the person who has accomplished the most during the year for Theosophy. This is to be something after the fashion of the Nobel Prize award for distinguished service. He is hoping that others will add to his annual \$100.



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The Future of the Theosophical Society

UPON general principles alone, the permanence of the Theosophical Society should be taken for granted. Theosophy is essentially the study of nature's laws, of the soul, of its origin, evolution and destiny. These things will be studied while the race exists, because the horizon of man's knowledge of them will widen as his evolution proceeds. The Theosophical Society is the result of the natural grouping together of those interested in such problems and who are sufficiently in earnest to be impelled to give to others the philosophy which has been found so consoling and so practically helpful. Desire to understand the whence and whither of the race, plus the growing altruism of humanity, is the sure foundation upon which the Theosophical Society rests and its future is as certain as those traits of mankind.

So much for the inherent reasonableness of the thing. But aside from that, actual occult investigation has lifted the curtain that hides the future. All Theosophists understand, of course, clairvoyance of the future and are aware that one who has developed the inner sight can look forward in the akashic records as readily as backward. For at

least seven centuries ahead, the evolutionary road has been explored and we have the report in that book of a generation, *Man: Whence, How and Whither* by Dr. Besant and Bishop Leadbeater. The latter has made a specialty of occult investigation for more than forty years, and there is probably no other living person in whose qualifications and in whose painstaking accuracy the mass of Theosophists have greater confidence. His investigations leave no shadow of doubt about the magnificent future of the Theosophical Society.

Speaking of the founding of the sixth root race, this venerable seer says:

"The plan is this. From the Theosophical Society as it is now, and as it will be in the centuries to come, the Manu and the High-Priest of the coming Race—our Mars and Mercury—select such people as are thoroughly in earnest and devoted to Their service, and offer them the opportunity of becoming Their assistants in this great work."

Commenting on the difficult qualifications necessary for participation in the inner work, the investigator remarks:

"The exterior work of this Society will, however, still be going on in those future centuries, and in its enormously extended ramifications there will be room enough for all who are willing to help. . . ."

Referring incidentally to the growth of the Society, C. W. L. says:

"During the intervening centuries many thousands have been attracted by Theosophy, and out of these the most earnest and the most thoroughly permeated by these ideas have been chosen."

Again he casually mentions the Society's future, on page 440:

"The community at the time when it is observed is much larger than the Theosophical Society of the twentieth century; but that Society has increased by geometrical progression during the intervening centuries—so much so that although practically all the hun-

dred thousand members of the community have passed through its ranks (most of them many times) there is still a huge Society left to carry on the activities at Adyar and the other great centers all over the world."

In the concluding chapter our seer takes a brief survey of the great changes which have occurred in European nations and cities in the seven hundred years that have elapsed, and closes with a glance at Adyar:

"Naturally, it is interesting to see what has happened by this time to our Headquarters at Adyar, and it is delightful to find it still flourishing, and on a far grander scale than in older days . . . it has developed into a great central University for the promotion of studies . . . with subsidiary centers in various parts of the world affiliated with it. The present Headquarters building is replaced by a kind of gorgeous palace with an enormous dome. . . . The Society owns the Adyar River now, and also the ground on the other side of it, in order that nothing may be built over there that may spoil its prospect . . . they have covered the estate with buildings and have acquired perhaps an additional square mile along the seashore."

All this certainly does not indicate that the Theosophical Society is in its final days! One's common sense alone would destroy any such illusion. It will, of course, like nations themselves have alternating periods of comparatively rapid and of slow evolutionary growth. But of its permanence and its ultimate enormous extension there can be no possible doubt in the thoughtful mind.

Slaves of the Gods

A VERY careful observer of human nature is familiar with the fact that a person who has injured another takes every opportunity to say slanderous things about his victim. The psychology of that is clear. He would have no defense if everybody knew that his

victim was, in fact, a good man; but if it can be made to appear that the injured party is a villain, people will not feel indignant toward the victim's antagonist, even if he has done him some injury. *Slaves of the Gods* was evidently written by Katherine Mayo in the belief that painting India still blacker would modify the wide-spread resentment caused by her *Mother India*.

The *Chicago Journal of Commerce* gives a column to the new book and says that since Miss Mayo was charged with having quoted ancient documents to support her indictment she now vindicates herself by giving recent facts which show how absolutely immoral and hopeless India is—that she has proved that Indians are vile, that they are cruel to animals, that they beat their wives, strangle girl babies, "compel little girls to become temple prostitutes," and have a religion that is "compounded of equal parts of cruelty, filth and senselessness."

Those of us who have tried to call attention to the unfairness of the first Mayo book do not deny that superstition, ignorance, cruelty and degradation exist in India. They exist in every nation. But one who reads *Mother India* without other information on the subject would think there is *nothing but* cruelty and degradation in that country. If an Indian were to write in the same way about the United States he could be perfectly truthful and lead those who have never been here to feel that Americans are the scum of the human race.

What for example could an Indian author say about the particular vicinity of the *Chicago Journal of Commerce*? His book might truthfully run somewhat like this:

"It taxes credulity to believe it, and my Indian readers will be inclined to think that I am drawing upon my imagination, but it is the solemn truth that in this city of Chicago groups of private citizens are organized into opposing factions, armed with weapons, including machine guns, and waging open warfare for the control of the illicit beer and whiskey trade. This guerilla warfare has gone on stead-

ily for several years, and scores of men have been shot to death. Strange as it may seem, the police and the courts seem to be unable to check it or to make the slightest impression upon the 'gunmen,' as they are called. The explanation is said to be that in America there is a very intimate association between politics and crime.

"Another striking fact about Americans is that they seem to have a great contempt for laws and courts. When a court makes a decision that displeases a citizen, the latter expresses his annoyance by dynamiting the residence of the judge a day or two later!

"The Americans seem to enjoy dangerous games, and one of the great national sports appears to be robbing banks. A traveler here seldom picks up a daily paper without reading of at least one and often several bank robberies which occurred the previous day. One case of unusual interest recently was that of a young minister of the gospel near Sioux City, Iowa, who led a double life, preaching and praying on Sundays and gambling and robbing banks during the week. By a mere accident the truth became known and he committed suicide when about to be arrested.

"Another method of robbery here is known as 'holdups.' This consists of going into a shop under pretense of making a purchase. When the proprietor turns his back to pick up the article called for, the citizen draws a pistol and compels the tradesman to give him all the cash on hand, and if he refuses shoots him and then goes quietly on his way. The Americans are an inventive people and have many new ways of robbery. One consists of coming with a dray when the family is gone and hauling away all the furniture and any wearing apparel the rooms contain.

"One unique feature not known in other countries is the high esteem in which gangsters, as they are called, are held. When one of

the most notable of them was killed early in what is known as the 'beer runners war,' his funeral was attended by a multitude of people, among whom were many prominent politicians and officials of the city.

"This great city is the chief slaughter center of the nation. Thousands of animals are butchered here daily and furnish a never ceasing river of blood, the peculiar stench from which defies all scientific efforts to subdue it. To an Indian this is the most astounding thing in the American States—that even with all the crime and killing they should also eat the corpses of animals.

"There are many laws, but they do not seem to be effective with either the young or old. Young girls go to dance halls where anybody is admitted and where gin drinking from flasks is the smart thing, and remain until three o'clock a. m. or later. Occasionally a young woman is the leader of one of the bandit gangs.

"Fitting easily into the feverish life of the people is a new kind of music called by critics the 'American music,' but commonly known as jazz. It has an acrobatic quality with an abrupt, zigzagging movement, somewhat resembling an earthquake. Its characteristic is that it has none of the rhythmic qualities of other music, but makes those who hear it want to fight. It will no doubt in time become the classical music of pugilism.

"Automobile stealing is one of the largest and most successful businesses in the nation. In the earlier days horse stealing and cattle stealing flourished, but those industries are languishing now except in the rough west where cattle stealing continues. Automobile stealing seems to be popular in all the great cities, and arrests are of daily occurrence. The prisons are so greatly overcrowded that desperate rioting breaks out among the prisoners, who rebel against crowding three or four men

into a cell made for one or two.

"America seems to have the world monopoly of what is known as 'lynch law.' A mob breaks into a jail, takes out a man charged with some offense and kills him. Some are hanged, some shot, and some chained to a stake and actually burned alive. This has frequently been done with negroes, in wide latitudes of country, including the northern states.

"Bombing is another favorite activity of Americans and has been found very effective in 'racketeering,' which consists of levying tribute upon certain kinds of business. If the tribute is not paid monthly the racketeer rides past the shop of his victim and playfully tosses a dynamite bomb through his window, blowing the side out of the building.

"Wars break out here between rival businesses which are perfectly respectable and legal. In this city last year such a war came on between the Checker Cab Company and the Yellow Cab Company. Hostilities were opened by the shooting to death of a man on one side, which was promptly followed by the burning of the barn, with many fine horses, owned by the head of the other company.

"In the police court you may see the drunken and depraved, the half-insane dope fiends and the riffraff of humanity. The Government spends huge sums to prevent opium smuggling, but statistics show that America consumes more opium per capita than India and China put together.

"Wife beating is the same dull commonplace here as elsewhere, but the Americans have introduced a variation known as 'husband shooting.' A typical case occurred very recently in Kansas City. A husband slapped his wife because she played cards badly. She went into an adjoining room, got a pistol, chased him through the house and shot him to death. They do not, as might be thought, belong to the

underworld, but are in the business class. In a number of previous somewhat similar cases, the wife has been tried by a jury but successfully sobbed her way to freedom and a new husband.

"Murder is universally regarded as the most heinous of crimes in civilized communities, and the Americans lead the world in that atrocity. In one American city alone more murders are committed annually than in the entire nation of England. The American people are by far the most lawless in the world."

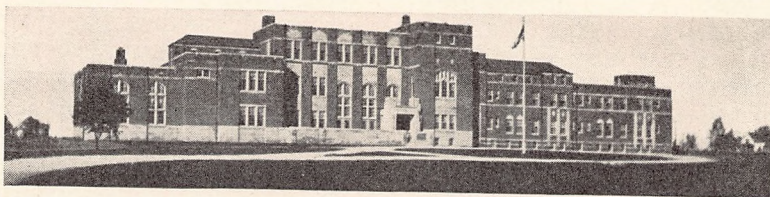
All that the Indian writer would say, and speak the absolute truth, but if he did that with no hint of the fact that all these crimes and misdemeanors are committed by a very small percentage of our people; if he concealed the fact that the rest of us are more distressed by these unlovely truths than any foreign visitor can possibly be; if he purposely so emphasized the vices of the minority that he gave the reader the impression *that the criminals he described were the average American citizens*, he would be a liar and a slanderer, and deserve the contempt of all honest people.

Nobody who has seen India will deny that Miss Mayo's book, *Mother India*, states many facts; but it is unfair in that it gives the stranger an unbalanced and therefore an untruthful picture of the Indian people. Having read it, the stranger would suppose there is no virtue or nobility of character in all their vast population. Moreover, one who takes zestfully to muckraking is not quite the one to throw mud at others. Muckraking is bad business—searching out the vices among the depraved, holding them up to the public gaze, and using them to create ill feeling against three hundred millions of people. How much better to sing with Ella Wheeler Wilcox:

Don't search for the flaws as you go
through life,
And if you really find them,
It is wise and kind to be somewhat blind
And look for the virtue behind them.

Why Not Wheaton?

EDITED BY MAX WARDALL



It is taken for granted that you know that the photograph above is the National Headquarters of the American Theosophical Society. The building faces east. The south wing, at the reader's left, contains the offices, with the library at the end. The north wing and the west wing (not visible in the picture) are the residence part of the building. Eighteen acres of grounds owned by the Society surround it. Many shrubs and trees have been put in since this photograph was made.

* * *

Fritz Kunz Says:

"The idea of Convention of 1931 at Wheaton is correct. Let us be on our way. By 1931 we shall be ready to do great things. My hearty support."

* * *

Robert Logan Agrees:

"If I could be guaranteed a front room at the Stevens, two hours per day of leisure, at least a similar allotment of sunshine, and the removal of the freight yards, I should vote against Max Wardell's suggestion that the T. S. Conventions be moved from Chicago to Wheaton, that I might gaze again across the blue waters of Lake Michigan, with its fairy lighthouse and its many white and rosy sails.

"Failing such a guarantee, I look forward with much pleasure to 1931 and the bucolic charm of Wheaton, where, far from the etheric devastation of the slaughterhouses and the astral tornadoes of the Loop, our minds may be the mirror of our souls, 'while good digestion waits on appetite and health on both'.

"I fancy the loss in publicity will not be serious, but we shall be missed by the chambermaids who are reported to have described us as the best behaved and most considerate of the many conventions which 'jazz' their way through the Stevens. Perhaps, too, the photographer will miss the spectacle of our retreating figures as we scramble up the Logan Monument mountain in our modest anxiety to withdraw from the front row of the picture.

"Anyway, here is my blessing on the Wheaton idea and my pledge for \$250 toward carrying it out."

* * *

Geoffrey Hodson Votes Wheaton:

"In order to carry out the most momentous discussion which has ever taken place between the leaders of two nations, Mr. Hoover and Mr. MacDonald retired to the seclusion of a

camp. Can we not follow their example when we have to discuss matters which we believe to be equally vital to the welfare of humanity? As representatives of the Masters it is our duty to become peace-bringers to the world. Theosophy is the greatest force for peace in existence and at our conventions, when we are considering methods of theosophizing our nation, we are really planning for world peace—planning, but even more fundamentally than Mr. Hoover and Mr. MacDonald. The guidance of the Masters can far more easily be received in the country than in the turmoil of a great city. Wheaton offers us perfect seclusion, perfect surroundings and a Center dedicated to the service of the Great White Brotherhood of the world. Not to use it for our deliberations would seem to be a serious error on our part.

"Let us lead the way to the inevitable decentralization of the population from cities into the country, by holding our conventions at Wheaton.

"My wife and I are happy to be able to fitly voice our opinion here, for we have had the privilege of being received as members of the American Theosophical Society."

* * *

President of Kansas City Lodge, commissary contractor Mr. Frank Engleman, who will supervise construction and arrangements for the Wheaton Convention for 1931 writes:

"I think your plan is feasible and there is no reason why it cannot be carried out. The question of cost will be pared down to a comparatively low figure or it can be as expensive as desired. I will go to Chicago and confer with Mr. Rogers soon, and definite plans will be forthcoming."

* * *

We are cheered by the following new pledges:

Robert Logan, Eddington, Pa.....	\$250.00
Mrs. W. S. Barry, 519 Boulevard, Greenwood, Miss.....	100.00

This brings our total pledges to \$1,802, an excellent start.

WON'T YOU HELP?

Theosophical Seals

Have you ever used theosophical seals on your letters? The Holiday season gives a special opportunity. Why not, when seals are in common use on letters and packages, do a little advertising for Theosophy?

Personal Opinions

By L. W. Rogers

[On this page the National President will write monthly of matters of general interest but which are of a somewhat more personal character than the subjects discussed in the editorial columns.]

A New Blavatsky Book

A new book about Madame Blavatsky is sure to attract a wide circle of readers, and the latest one, just off the press, is *Some Unpublished Letters of Helena Petrovna Blavatsky*, a large and well-printed volume with a modern jacket. Professor Hiram Corson, of Cornell University, was one of the earliest American friends of the great iconoclast when she came to the United States prior to the founding of the Theosophical Society, and it is his son, Dr. Eugene Rollin Corson, who is the author of the new book. Something less than a hundred pages of the volume are occupied by the letters themselves, which cover a period of two and one-half years, the larger part of the work consisting of a discussion of Madame Blavatsky's life and character and a robust attack upon her critics and defamers. The advance copy for review has just arrived from the English publishers, and I have not had time to do more than read a few of its fascinating pages here and there; enough, however, to learn a great deal I did not know both about the great leader and about the turbulent, heroic and self-sacrificing life she lived. One of the illustrations is a photograph of H. P. B., which I have not before seen; "photographer unknown, taken in New York about 1874, by a so-called 'spirit photographer.'"

A Case in Point

Some of the reasons for the financial troubles that are afflicting the theosophical book business here and elsewhere have been pointed out in recent numbers of the MESSENGER and one of them—the fact that nobody can accurately guess in advance of publication how many copies of a book will be sold—is having a practical demonstration in this issue of the MESSENGER. The actual list of books of which we have an overstock is published on another page, and there are *seventy-three of them*. The most of these were acquired when the stock was taken over from the American branch of the Theosophical Publishing House at Adyar ten years ago, but several have been added since.

Although the seventy-three books have been reduced in price, by the indirect method of giving free with each \$5 purchase one leather bound book, they are all standard Theosophical works that will be sold for years to come. They are not shelf-worn nor damaged in any way. There are simply too many of them for our limited market.

Unless some method of stimulating the sale can be found, such as inducing Theosophists to buy them to give to friends or to give to libraries, the cost of what remains unsold must

finally be dealt with as an absolute loss to the business.

The Land of Miracles

Apparently many Europeans regard America as the wonder country—the land of miracles. They write to request, in childlike faith, the most remarkable things. Stories of the fabulous wealth of the United States have been repeated abroad, and have grown with the repetition, until foreigners who have not visited this part of the world come to believe that everybody here is very wealthy and that the great majority are millionaires; that all that is necessary to receive money is to show an American an opportunity to make his cash useful!

The American Theosophical Society has been requested to give money to various individuals abroad, who are total strangers, to assist them to come to this country; to loan large sums to individuals to help them start in business, one mentioning a good business he could buy out; to give the applicant money for no particular reason, except that he "had been a good Theosophist for many years;" to buy wholly useless articles; to sell enough post-cards (which were sent on without notice) to help two members to travel from Europe to Adyar; and many other things of a somewhat similar nature, too numerous to detail.

The latest, recently received, states that the writer is a young man, a student of metaphysics and philosophy, and for two years of Theosophy, a strict vegetarian, whose poverty has arrested his career and prevents his going to Tagore's school in India. Then he blindly invites me to tell him how he can get an education without material means! From afar, that probably looks like a simple problem for an American, but a lot of us here would like to know the answer for ourselves—how to keep two or three young people in college, pay tuition, buy books, food and clothing, "without material means." Living in a miracle land has some real handicaps, but it enables one to understand the illusion of distance. "Far-away fields are green."

Lost and Delayed Mail

Every year during the Christmas holidays, tens of thousands of packages that should have been delivered before Christmas Day are not delivered until long afterward, and some of them never arrive at all. Last year I received, more than a week late, a package that came only eight miles! It is not in the least the fault of the United States postoffice. The mailmen work strenuously, with a greatly increased force, but they cannot possibly cope

with the mountains of mail that pile up almost beyond belief between the middle of December and Christmas Day. Literally carloads of it have to be piled up and roofed in near the railway stations, as it arrives. In some large cities it has to be shipped to the postoffice of a country town, where it can temporarily be stored, because there is nothing else that can be done with it.

The chief cause of such congestion is that most people have the very bad habit of putting off for "a few days more" what they should do earlier. They thoughtlessly expect mail to travel at the normal speed at that time of year, whereas they should allow a week for what would require a day or two in other months than December. If a book or other present must cross the continent, send it early in December. Since Christmas presents are laid aside until Christmas Eve, it is impossible to send them too early. Of all people, Theosophists should know how to help, not hinder. A fine way to do it is to resolve to have the last thing in the mail before December 15 and just as much earlier as possible. That will lessen the confusion instead of increasing it, as so many of us unfortunately do.

A Sweeping Assertion

A correspondent writes:

In the *American Mercury* for May, 1929, is an article entitled, "Meat," in which it is stated that no human being has ever gone from the cradle to the grave without eating meat. . . . The article was condensed and reprinted in the *Readers' Digest*, still I cannot digest it, at least not until I receive confirmation of its truth.

There is an old saying that the less a man knows, the more positively he speaks. If the *American Mercury* is correctly quoted, it would be pertinent to ask the writer how he happens to know what was the accepted diet of every human being who has ever lived. Of course the statement is merely nonsense. In India there are certainly large numbers of people who are vegetarians during life. In this country vegetarianism is too new and too little known to warrant speaking conclusively, but very probably there are Americans who have been vegetarians from birth to death. In the rising generation there will undoubtedly be many more. I know young people more than twenty years of age in theosophical families who most certainly have never eaten meat of any description in this incarnation. Very probably a human being not accustomed in early childhood to meat-eating could not be forced into it after reaching maturity.

Shall We Meditate?

A western member who is of a strongly scientific trend of mind writes to complain that his patience is greatly tried by the procedure at all his Lodge meetings. His chief reason for attending the meetings, he says, aside from his desire to lend his presence for what it may be worth, is to gain some additional

theosophic truth or to get new light on some facts of nature already partly understood. But he asserts that instead of such a useful program, the presiding officer gives most of the time to meditation, opening and closing the Lodge in that fashion, often exceeding ten minutes at a time in that occupation. He asks whether the proper course is to protest and risk creating ill feeling or to quietly withdraw from the Lodge.

Lodges are autonomous and what the majority really desire to do may be done, if it is not contrary to the By-Laws approved by the Judiciary Committee of the American Theosophical Society. Meditation is primarily for the sake of inner development and naturally belongs to E. S. practice. It is an open question whether it belongs at all in a Lodge meeting. I have never heard of the President of the Theosophical Society opening or closing a Lodge meeting with a meditation or of ever having recommended it. So far as my knowledge goes, she proceeds immediately with the program after taking the chair. Some of our Lodges do customarily open meetings at which only members are present with a very brief meditation, though often it is but a moment of silence. I had never before heard of any that exceeded three or four minutes in meditation. Our book of Lodge Procedure does not recommend the custom.

If a member is greatly displeased because of the time taken from Lodge work, he need not withdraw from the Lodge. Every Lodge should have a program committee that arranges such matters, and the better plan is to let that committee know that there is dissatisfaction. A dissatisfied member might canvass the Lodge to learn how many others are of his opinion and present to the program committee a petition to limit the time of meditation to what may be satisfactory to all concerned. I think we should never lose sight of the fact that nearly every Lodge contains various types of mind and that we should do our best to offend none. The scientific and devotional types are exceedingly liable to be impatient with each other, and thoughtfulness is necessary. We should beware of assuming that what we happen to like is all right for everybody. Since we invite people to come into the Society with no other qualification than a belief in universal brotherhood, we should be exceedingly careful what we impose upon them afterward.

Ask the Librarian

Is there some theosophical book which you believe many people in your city should read, and which at least several people would read if given the opportunity? Well, then, go to the library and ask for that book. Not finding it in the public library, ask the proper person (it may not always be the librarian) if the library will not purchase it. Some libraries will buy what the people repeatedly ask for. If there are no theosophical books in your public library it may very probably be because you are doing nothing about it.



God's Fool

By CHEM

What if the Jailer came to me today
And said: "Go free; the dungeon doors are wide;

The golden sun is on the countryside;
The land is green: arise, and go your way!"
What if such words should reach me, as I lay
In darkened misery, helplessly tied
With slowly shrinking, tightening rawhide;
What would my answer be, what would I say?

Could I find strength and courage to reply:
"Think me God's fool, but still I will not go,
Leaving my friends to suffer and to die.
I cannot leave them here; I love them so!"
Whispering to myself meanwhile: "Some day,
These walls shall crumble; I will find a way!"

What Lodges Are Doing

Wisconsin Lodge, Madison, has surrendered its charter and the members have gone into Madison Lodge, the original Lodge in the capital city of that State.

The Secretary of the Berkeley Lodge writes that they have put on a series of Sunday evening lectures for the autumn and plan another course for the spring. One weekly class is open to the public.

The Secretary of Sirius Lodge, Chicago, writes of "a unique and delightful affair" on Hallowe'en evening. Most of the guests wore costumes, some artistic and others comic. There was a musical program and dancing.

The Secretary-Treasurer of the Iris Lodge, Rochester, writes that after a long summer vacation the Lodge resumed its meetings, and expresses the opinion that Mr. Krishnamurti's "telling blows to the complacent and smug orthodoxy of unthinking Theosophists" are apparently producing some excellent results.

The President of Besant Lodge, Cleveland, writes in appreciation of the lectures given that city by Mr. Geoffrey Hodson, and says that he "struck a note that appeals strongly, because one knows intuitively he is giving out the truth." From many other points have also come warm commendation of Mr. Hodson's work.

Besant-Tulsa Lodge had a Hallowe'en party on November 2, when the walls and windows were decorated with witches, goblins, bats and weird looking green skeletons and black cats. Fortune-telling booths, with cornstalk tents, occupied the corners of the room. The Lodge intends to move from its present location to the Wright Building, in December.

St. Louis Lodge had a heavy program for November. There were five evenings devoted to the psychology course, and astrology classes were admitting new students to the beginners, interpretation and esoteric divisions, which are held every Tuesday evening. There is a class in "primary directions" on Thursday at eight and a class for beginners in theosophical study on Tuesday afternoons at 2:30. The advanced class in Theosophy meets at 7:00 p. m. every other Wednesday. The Lodge is trying to arrange a reincarnation date for Christmas week and wants to find some University professor or other able speaker who has the temerity to take the negative side in such a debate. The week of November 11 was devoted to world peace. Saturday, November 30, was set aside for a hot supper, entertainment, and dancing.

San Francisco Lodge, which meets in the Native Sons Building, 414 Mason Street, issues a most interesting folder for the autumn work. In November they had a lecture on "Practical Occultism" by Miss Hartman, on "Dante's Divine Comedy" by Mr. Harry Wilson, and a literary and musical program on Anniversary Day, November 17. On November 24 there was a lecture on "The Law of Cause and Effect" by Mrs. Miller. On Tuesdays Mr. Harry Wilson conducts classes in the study of *The Secret Doctrine*. At eight p. m. Fridays is the regular Lodge meeting, and on the last Friday in each month Mr. A. Horne conducts a class in the study of the fourth dimension. A beginners' class meets at two p. m. Saturdays and at three p. m. there are talks on philosophy and the arts, and tea is served. The Lodge also maintains a book department and is giving alert attention to theosophical work in general.

In the general unification movement which is taking place among the Lodges in New York City, Central Lodge has changed its location and address, which is now 23 East 37th Street.

Christmas Cards

The Theosophical Press has two bargain boxes of Christmas cards—one containing 21 cards for \$1 and the other 12 cards for \$1.25. The former, at less than 5 cents each, contains an assortment in which at least one-fourth of them might be called pretty high class, while the others perhaps drop down to the ten and five cent grade. The box containing a dozen for \$1.25 are excellent in proportion to the price.

BUILDING FUND BULLETIN

The purpose of this department is to give to the members of The American Theosophical Society news of the progress made in raising the money necessary to pay for our National Headquarters Building.

WINTER STORES

As time goes by we get nearer and nearer to the plan of being as completely self-sustaining at Wheaton as is humanly possible. In this period of the year, when the growing season is past and the very last item has been stored in the root-cellar, it is easy to look it over and check up on what we lack. It's a gratifying list, but there is room for improvement. Celery, which we had in great abundance last year, is missing, because the extra work of the World Congress made it impossible to produce it. (The apples came from the Farm Bureau, in which we hold a membership, but apple trees require some years for development. We should have a few next year.) For the same reason we are minus a supply of lettuce and winter radishes, which we expect to have next season. A well stored root-cellar, when winter sets in, is something like a well filled coal bunker in an arctic climate.

THE APIARY

We have only two colonies of bees but they made a fine lot of honey for winter use. Not enough, however, for our family of honey "fans." So we shall, by natural increase, have more bees on the job next season. Pythagoras, you will remember, recommended honey as a desirable food for his pupils. It is unfortunate that more people who are permanently located do not know how easy it is to keep bees, one hive of which would abundantly supply an ordinary family. Properly located and well cared for, one hive should produce at least 100 or 150 pounds. We expect ours to do better than that, now that they are well established and strong colonies, surrounded by fields of sweet clover, which makes

it unnecessary to go far from the hive. The honey is of course of the very finest water-white grade.

BUILDING FUND

A Theosophical World Congress is a fine thing for the country in which it is held, but it plays hob with Headquarters work, because a World Congress demands far more time and energy and far more attention than most people would suppose. As a consequence, among other things our Building Fund has had less attention than usual, but it will soon come into its own again. Everybody who has an unpaid pledge is entitled to know how his account stands, and Headquarters, being responsible for the redemption of the building bonds as they fall due, is entitled to know whether the money will be in at the agreed time. We still need some thousands of dollars in pledges before we will balance the obligations, so if you are one who has not yet done your bit for the Building Fund, your letter will be most welcome at the desk of the National President.

DECORATING THE INTERIOR

Most of our members will recall the fact that at one of our annual conventions Mrs. Shillard Smith generously offered to undertake the decorating of the interior as soon as the building was properly settled and seasoned. The architects advised the lapse of about two years, and the time has expired. Recently Mrs. Smith commissioned Mr. Richard Blossom Farley of Philadelphia to take the matter in hand. Mr. Farley has done mural paintings on the public buildings for the state of New Jersey, which won warm praise, and is an art-

ist with a strong occult trend of mind. He came to Wheaton recently and spent a week in the Headquarters Building, in preliminary work, and incidentally he expressed his admiration for the architecture. That, however, has come to be the expected thing. Of the many architects and artists who have inspected the building and looked leisurely through it, not one has thus far failed to speak of it in terms of praise.

A LONG FUTURE

Everything about our grounds is being planned with a view to the future. Many of us who are taking part here now will probably pass on within the next ten or fifteen years, but we are proceeding as though we would be here forever, because the moment we step aside others will come into our places. The older the Society becomes the greater the necessity for a Headquarters that reflects its dignity and importance. These grounds will some day be wonderful gardens of beauty and utility.

BUILDING AND ACTIVITIES FUND

Nov. 1 to Nov. 15, 1929

Mrs. Catherine Gardner.....	\$ 10.00
Miss Clara M. Klippel	5.00
Lee Fassett	5.00
Chester Green	5.00
Casper Lodge	1.00
Hans & Arthur Werner	1.00
Mrs. William H. Thompson	10.00
Charles A. Williams	10.00
Mrs. Jessie W. Wright	2.00
Miss Maud Randolph	10.00
Cedar Rapids Lodge	20.00
Mr. & Mrs. A. T. Richlew	2.00
A. S. Fleet	20.00
Dr. F. A. Harlow	10.00
Mrs. George Friend	5.00
John Clark	5.00
Bertha C. Carrington	15.00
Albert Robson	9.00
Mrs. H. O. Bjerg	25.00
Mrs. Irene S. Durham	2.50
Casper Lodge	1.00
Mrs. Frank Hunt	1.00
Miss Audry Stone	18.26
Mrs. Marie A. Gouffe	2.50

\$195.26

Book Notes

Bishop C. W. Leadbeater recently ordered through the Theosophical Press a book that cost him \$167.72, delivered at Adyar, India. It is the *Nelson Loose Leaf Encyclopedia*. That is the highest price yet paid the Theosophical Press for a single book. The next highest was for *An Encyclopedic Outline of Masonic, Hermetic and Rosicrucian Symbolical Philosophy* by Manly P. Hall, a copy of which was sent to Adyar to be placed in the Society's library there.

Are we entering a new age in which the family, as civilization has known it since its dawn, is to give place to something different? The rapid increase in the number of divorces and the ease with which they are obtained in some countries—merely by a written declaration of either party for separation—has set the world agog, and not even world peace is receiving more attention by the thinkers and writers of the race. *Marriage and Morals*, by the distinguished thinker, Bertrand Russell, is the latest. He goes into a searching analysis of the subject of sex ethics. Price \$3.00 (320 pages), through the Theosophical Press.

Esoteric Christianity, one of the very best of Dr. Besant's many useful works, is now out in a new beautiful blue binding.

LIGHT ON DIETETICS

A wonderful Vitamine Cook and Recipe Book for Health, Freedom and Happiness, by Rose Millen. Recipes and Menus for Reducing and Gaining Weight, at \$1.00.

Health Products Centre, 420 Boylston St., Boston, Mass.—The Vitamine, 456 Stuart St., Boston, Mass.—Advertisement.

MR. HODSON'S ITINERARY

Baltimore, Md.....	Dec. 2 to 6
Philadelphia, Pa.....	Dec. 7 to 11
Boston, Mass.....	Dec. 12 to 16
New York City.....	Dec. 17 to 28

News Notes

The new General Secretary of the Swiss Theosophical Society is Mme. Louisa Rollier, 14 Bd. des Philosophes, Geneva.

* * *

A letter from Oslo, Norway, brings the information that, following the resignation of General Secretary Havrevold, Mr. Julius Michelsen was elected to that office, for a term of two years.

* * *

Mr. A. van Leeuwen has been elected President of the Dutch East Indian Section of the Theosophical Society, with Headquarters at Bandoeng, Java.

The study of Vedanta will produce as great a revolution in the West as the Renaissance did during the middle ages.—Schopenhauer.

Training School Extension

Lodge Secretaries should keep a careful list of absent Lodge members and give them notice of the payment of annual dues a week or two in advance. Then, if payment is not made, send a postcard reminder a week later. Busy people are almost certain to forget if no notice is sent.

When a member fails to pay his dues on time, it makes *far more than double work* at Headquarters. First, we have to send him a letter after he is a couple of months behind time. Then, his delinquency continuing to the end of the first quarter, we have to shift his membership record card to the delinquent section, take his name off the MESSENGER list, and notify the printers. They throw his address plate into the metal scrap heap. Soon after that, in many cases, the tardy dues arrive, perhaps four or five months late. Then we have to shift the record card back to the original position, write it on the MESSENGER mailing list, notify the printer, and pay for the new address plate. In most cases the tardy member has, by that time, missed two or three copies of the MESSENGER because he was not entitled to them. But having now paid up, he *is* entitled to them, and we have the additional work of writing wrappers and mailing the magazines. Had he paid his \$3 on time to his Secretary, all this work and expense would have been avoided.

It is gratifying to see in the many letters coming to Headquarters the evidence that our members are reading this column and *are* writing (Miss) or (Mrs.) as prefix to the signature. It saves much time here.

Headquarters receives many complaints from traveling Theosophists that Lodges do not list their location in the city directory nor the telephone book. Visitors are therefore unable to find the Lodge, although well knowing there is one in the city.

Reiteration a Necessity

You may be surprised to observe the reiteration of certain facts—for example that the Theosophical Press is pleased to have your orders for non-theosophical books and that it will sell you, at the regular price, any book that is in print. Repetition is necessary because a thing must be said several times before it registers definitely in the mind. It is necessary, too, because every month adds nearly a hundred new readers to the MESSENGER list.

As long as our civilization is essentially one of property, of fences, of exclusiveness, it will be mocked by delusions.—Emerson.

Be ready for the time when thy soul shall fall out of this envelope.—Marcus Aurelius.

In all superstition wise men follow fools.—Bacon.

AN APPEAL TO ALL THEOSOPHISTS

DEAR ASSOCIATES:

When Dr. Besant was in America at the Theosophical World-Congress she decided to transfer the publication of her magazine, *The Theosophist*, from Adyar, India, to Hollywood, California, and requested Marie R. Hotchener to act as her Assistant-Editor and Henry Hotchener as her Business Manager, she remaining Editor-in-Chief. Her plan is now being carried out, and we take this means of appealing to you for your coöperation.

In this transfer of the magazine to America, after its fifty years of existence in India, a further opportunity of service is given to all who appreciate her great work and desire to assist in disseminating throughout the world the valuable teachings of Theosophy.

The special features of the magazine which have made it for fifty years the leading Theosophical publication of the world will be retained. Dr. Besant has promised that the articles of our well-known leaders, those who have contributed in the past, will be continued. A series of articles are being written by her which will continue and complete her *Autobiography*. The former series was called "From Storm to Peace;" the new one will be "From Peace to Power."

In addition the departments of science, philosophy, religion, education, art, health, civics, and social service will be greatly enlarged. Particular attention will be given to the scientific researches of psychologists in our leading universities. They are advocating methods of study in behavioristic phenomena and character-building, and are demonstrating the practical application of the science of psychology to daily life. Special articles will show the harmony between modern psychology and Theosophy. It is hoped that this also will prove of interest and helpfulness to readers of *The Theosophist*.

Therefore, in answer to the joy you no doubt feel because America is to have the honor of publishing this valued and spiritual exponent of Theosophy, will you not become one of its charter subscribers beginning with its first American issue in January, 1930?

Our expectations are high in this respect, believing that those who are so closely united with Dr. Besant in love and devotion and who desire to seize every opportunity possible to further her interests and work, will make a special effort to share in our determination to cable her the news that at least one thousand new subscriptions have come here as a Christmas present to her.

About a year ago she voiced a deep regret that the T. S. members were not giving her magazine the support she had expected from them; this makes us all the more desirous of giving her this added proof of the helpfulness of her devotees in America and elsewhere.

Even if you are not able to subscribe, or have already done so, we would so deeply appreciate your encouraging thoughts in this great privilege and responsibility which she has given us, and which we accept with heart, mind, and soul in her service.

Wishing you the joys of the season.

Kindly send all subscriptions and make checks payable to:

THE THEOSOPHIST
6137 Temple Hill Drive, Hollywood, California.

Rates:

\$3.50—U. S. A.

\$4.00—Other Countries

Faithfully yours,

Marie R. Hotchener,
Assistant Editor.

Henry Hotchener,
Publisher.

Give Yourself a Christmas Present Learn Astrology

(from the Theosophical point of view)

St. Louis Lodge, during the past five years, has taught astrology to hundreds of students. Our course (written by C. E. Luntz) is based on the close study of more than 50 leading authorities, besides much original experimental work and research. There is nothing else like it and it will make a competent astrologer of any intelligent student who will give 15 or 20 minutes a day to its study. Our own instructors are graduates of this Course.

A number of the Lodges use this course as their standard method of teaching astrology.

The course is divided into 3 parts.

Make checks payable to C. E. Luntz, President, St. Louis Lodge.

Order from: Theosophical Society of St. Louis,
5108 Waterman Ave., St. Louis, Mo.

PART I—Elementary. 15 Lessons.

(Takes the student as far as setting up the horoscope and gives a general interpretation.)

PART II—Advanced. 15 Lessons.

(Deals entirely with interpretation. Covers every detail.)

PART III—THE PROGRESSED HOROSCOPE. 15 Lessons.

(Teaches how to determine the time at which the various events foreshadowed by the natal chart come into the life.)

Price of each part.....\$7.50

Complete Course.....\$22.50

(Parts may be purchased separately.)

By same author—*Psychology from the Theosophical Standpoint*—12 lessons in lecture form as used in St. Louis Lodge—\$6 complete.

Advertisements do not, as a rule, appear twice in the MESSENGER. But if you save the back numbers you can refer to something you have previously seen. The best way is to promptly order a book if you want it.

At last we have that popular book, *First Principles of Theosophy*, by Mr. Jinarajadasa, in American cloth binding. A book with so large a page should never be bound in anything less substantial.

We Do Not Die

The new "revised and much enlarged" edition of *The Other Side of Death*, "scientifically examined and carefully described" by C. W. Leadbeater, well done in blue American binding, has just reached the Theosophical Press shipping room from the bindery. The new edition has more than 800 large pages, with a remarkably complete index. There is a separate index of the seventy-eight stories related in this absorbing volume, and still another index of the persons quoted and mentioned. This extensive work is divided into four parts. The first deals with the meaning of death, the evidence of continued life, how clairvoyance is developed, etc. Part II is devoted to the facts of after-death existence. Part III is given to the evidence furnished by apparitions, while Part IV goes very fully into spiritualism and psychic research. Written by one who sees for himself what he describes, and who has had over forty years' personal experience in such matters, the book is a storehouse of nature's truths, instructive in its facts and entertaining in its stories which illustrate them.

It is more than a quarter of a century since the author wrote *The Other Side of Death*, which so many of us read with zest in the first years of this century. A revision and enlargement with new material is most appropriate, and we can read it again with almost the original pleasure.

Please Understand It

The full-leather-bound books that are given away are *not* given with just any purchase you make from the Theosophical Press. The selection must be made from the list of books as printed in the MESSENGER this month and last month. The reason is that we have an overstock of these particular books. Only for that reason can the offer be made. And the more you buy of them, the better we shall be pleased. It is immaterial for what purpose you buy the books. You can buy for your Lodge sales stocks, at regular discounts. It is only necessary that your purchase amounts to \$5.00, in order to receive one of the leather-bound books free.

DIRECTORY INFORMATION

All Lodge Secretaries who have not yet sent corrections for the Lodge Directory should do so immediately, in order that the work may not be delayed.

All new members of the Society should be made aware of the fact that we have a Theosophical Summer School for the purpose of giving definite and thorough instruction to all new students upon theosophical subjects. That fact should be mentioned to every new member who enters the Society.

Look at your November MESSENGER for a list of gift books for children—two full pages of them.

Messenger Information

In giving changes of address kindly save the time of a mailing clerk by mentioning the old address as well as the new one.

If for some personal reason you prefer to have your copy of the MESSENGER wrapped, the matter can be arranged upon request.

Even if the Messenger is reaching you regularly, but there is some inaccuracy in the address, please send information about it.

If you know anybody entitled to receive the MESSENGER who does not get it, please notify Headquarters. A special effort is being made to eliminate every possible error from the mailing list.

Families receiving more than one copy of the MESSENGER, because there are several members of the Theosophical Society in the family, would confer a favor by advising Headquarters that the surplus numbers may be discontinued, if one copy will be satisfactory.

Sometimes in correcting addresses the old slug is not removed from the mailing galley and therefore the member would receive thereafter two copies of the MESSENGER. If you know of such a case please inform Headquarters.

Books Received for Headquarters Library

Recent gifts to the Headquarters Library are forty-two volumes of miscellaneous theosophical works from H. Kay Campbell, thirty-two from the Spokane Lodge and eleven from Mr. Brenes-Mesen. Mr. Herman C. Schneider of the St. Louis Lodge sends a valuable gift of thirteen bound volumes of *The Theosophist*, covering the dates from 1922 to 1929.

Three Kinds

The Theosophical Press has three kinds of Christmas cards, all good bargains. The "Famous" box has 12 for \$1.25, high quality. The "Artistic" has 21 for \$1, all about the same size, and very attractive. The "De Luxe" has 21, varying in size as well as design. You can't go wrong on buying either. All three of them would give you 54 fine cards.

Congress Proceedings and Summer School Report

Both the Congress Proceedings and the Summer School Report were mailed some time before this number of the MESSENGER went to press. Everybody who has ordered them should have them before they see this notice.

Are you using theosophical stationery that carries the emblem wherever your letters go? That is one way to scatter the theosophical idea throughout the world.



to have JUST THE BOOK ONE WANTS when one wants it, is, and must remain the supreme luxury of the cultivated life.

The Great Conjecture, by Winifred Kirkland. Published by Henry Holt and Company, New York City. Price, cloth, \$1.25, through The Theosophical Press, Wheaton, Ill.

Author of humorous and political essays, this thinking woman ventures into an account of her religious experience, in which she tries to understand the reality of Jesus in her daily life and contends that it is not Jesus as he may be looked at but Jesus as he can be lived, that gives the clue to his identity.—John Nimick.

Science as Revelation, by John M. Watson. Published by The Macmillan Company, New York. Price, cloth, \$2.00, through The Theosophical Press, Wheaton, Ill.

Fortunately, the time is passed when people felt that there was a fundamental conflict between science and religion, and that one must turn to some "inspired" revelation in a book to learn God's plan and purpose.

Today, thoughtful and open-minded persons, all over the world, are realizing that in the discoveries of science are to be found the only rational and valid presentation of what the Divine Ruler is and means. A Being infinite, eternal, unchangeable, omniscient, omnipotent and omnipresent, yet manlike, is absurd—preposterous. If we are to respect the Creator of the universe, we must respect and study His works.

With such an idea in mind, the author has summarized the most modern ideas presented by astronomy, physics, chemistry, biology, geology, paleontology, anthropology, psychology, ethics, and philosophy, and has shown how they all lead up to and rely upon orderly, law-governed and intelligent processes in their various fields; and that *Order*, *Law* and that *Energy* which is present in every part of the universe make up what we can know of God, from the outside.

In two chapters at the end, "The New Religion" and "The New Revelation," Watson has brought his material to a focus and offered valuable suggestions.

The whole book is written in such language that any reasonably well-educated person can understand the meaning, and with a background of wide and deep knowledge that will make a powerful appeal to all who are intellectually curious, spiritually unsatisfied with what is offered to them by the fundamentalists, and not too mentally lazy to enjoy a logical argument, clearly presented, but requiring some concentration and effort for its assimilation.—Dr. George B. Lake.

The History of Psychology, by W. B. Pillsbury. Published by W. W. Norton & Company, New York City. Price, cloth, \$3.50, through The Theosophical Press, Wheaton, Ill.

Dr. Pillsbury, professor of psychology at the University of Michigan, lecturer and author or psychology subjects, and one time president of the American Psychological Association, draws from his distinguished career in relating the development of this science. From Aristotle down to the moderns in every country he gives intimate pen portraits of the men who have substantially contributed to man's knowledge of himself. A useful book.—John Nimick.

The Spiritual Factor in National Life, by C. Jinarajadasa. Published by the Theosophical Publishing House, Adyar, Madras, India. Price, paper, \$1.00, through The Theosophical Press, Wheaton, Ill.

This book is a collection of four lectures delivered in Sydney under the auspices of the Blavatsky Lodge, May, 1924. The title of the first lecture, the one chosen as the title for the book, declares its mission. National life has in the past been moulded largely by politics and by parties and it has been to these things that men have looked for freedom from the thralldom of a deficient civilization. The author declares the startling yet obvious truth there is a "God's Party" which is composed of those who have discerned something of the plan of evolution and it is the discovery of that fact which brings into expression "The Spiritual Factor" in national life. The second lecture is entitled "The Hindu Doctrine of the Atman." As the devout Hindu offers his daily prayer before the rising sun and affirms: "So 'han'"—"I am He," he expresses the fundamental understanding of his people, the recognition of the unity of life which the author declares to have brought to India the spiritual greatness which is her's today. Yet such an understanding cannot be confined to any one people, for each of us because of this very fundamental unity may find the self within ourselves and thus may become the "Sannyasi," "The Renouncer" of "all that is separate." In the third lecture, "The Kingdom of Heaven is Within You," the same theme is carried but here the author shows that in our Christian Scriptures the same teaching may be found. "God, our Brother Man" is the subject of the fourth lecture, and in this lecture the writer suggests some interesting comparisons between politics, philanthropy and religion. The lectures are given in Mr. Jinarajadasa's usual convincing style and

every student will find that this little book will not only pass a delightful hour away but will stimulate him along many avenues of thought.—E. Norman Pearson.

The Great Problem and the Evidence for Its Solution, by George Lindsay Johnson, M. A., B. C., M. D. (Cantab.), F. R. C. S. (Eng.), F. R. P. S., F. R. S. (Italy). Published by Hutchinson & Co., London, England. Price, cloth, \$6.50, through The Theosophical Press, Wheaton, Ill.

The "Great Problem" whose solution is here attempted is that of the conscious survival of personality after the death of the physical body.

The author, who is a scientist of note and a man of wide knowledge and understanding, sets out to demonstrate nine (9) propositions.

1.—The universality of the law of cause and effect.

2.—The existence of *life*, in addition to force and matter.

3.—The fact that the soul has its own laws, differing from and supplementing those of the physical world.

4.—The production and validity of the production of psychic phenomena, according to the laws of the soul—not physical laws.

5.—The brain is not the origin of the mind, but the instrument of its expression.

6.—Evolution is a universal law.

7.—The disembodied intelligence can sometimes manifest itself through a medium.

8.—Communication between the incarnate and ex-carnate has occurred in all ages.

9.—When a phenomenon is observed by two independent and reliable witnesses, whose accounts of it substantially agree, we must accept the reality of the phenomenon, whatever may be our preconceived ideas.

Whether or not this effort is successful depends upon the individual reader. The evidence seems entirely sufficient to convince any unbiased person.

The book is interestingly written and contains several half-tone illustrations which will be accepted as evidence—or not—according to the leanings of the student.—George B. Lake, M. D.

Reincarnation, by Dr. G. Encausse. Published by Rider & Co., Paternoster House, Paternoster Row, London, England. Price, boards, \$1.25, through the Theosophical Press, Wheaton, Ill.

In this translation from the French we have Dr. G. Encausse's ideas on reincarnation. He quotes freely from ancient Egyptian documents, seeming to have found his main inspiration in them.

Though Dr. Encausse's interpretation of the Egyptian idea of reincarnation varies widely in most details from the Theosophical interpretation of the same, in his interpretation of the fundamentals of the theory, we are of accord. The important thing is, of course, that here is one more book on reincarnation, and that's what counts.—M. Gracey Elliott.

Letters on Occult Meditation, by Alice A. Bailey. Published by Lucis Publishing Co., New York. Price, cloth, \$3.00, through The Theosophical Press, Wheaton, Ill.

This book, "dedicated to the Tibetan Teacher who wrote these Letters, and authorized their publication," will prove an inspiration to the esoteric and occult student. It deals with the importance of meditation in the occult life, and explains in detail the dangers which lurk for the unwary student who has not in some degree developed discrimination, "dangers inherent in the personality; dangers arising from karma; dangers arising from subtle forces."

The difference between mere concentration and real meditation is shown. So many would-be occultists speak of meditation, when they have not even attained the power of concentration. Many problems which perplex those on the Probationary Path are satisfactorily solved for them. Much information is given on the use of the Sacred Word, both for the individual and for esoteric groups; on how, when, and why the great nerve-centers are awakened, and most interesting facts given as to the connection between and the use of color and sound on the path of occultism.

The book is a great encouragement for the truly earnest student, whose motive for self-development is to attain power and love, in order to advance the plan of evolution, to be of service to humanity, but if any other incentive influences the student, he wearies himself in vain, and runs without knowing whither he is tending.

This work is one of the sanest and most comprehensive books on the subject of meditation which have been published and demands the attention of every student who sincerely wishes to help forward the great plan of evolution and who yearningly desires to serve, to have "non of self, but all of Thee."—Maude Lambart-Taylor.

Textbook of Evolution and Genetics, by Arthur Ward Lindsey, Professor of Zoology in Denison University. Published by The Macmillan Company, New York City. Price, cloth, \$3.00, through The Theosophical Press, Wheaton, Ill.

In this volume the author attempts, first, to present the materials of evolution in such a way that their true logical relationship is clear to the student; second, to give a concise account of the fundamental principles of genetics; and, finally, to sum up the theoretical matter of the subject and to present a logical analysis of the factors bearing upon evolutionary theory.

The book has been written for students who desire a sound introduction to the subject, not merely such an elementary account as is given in most textbooks of biology.

The first part of the work deals with the relationships of organisms; the second part with the process of evolution, including genetics and the theories of evolution. In regard to the latter, our knowledge is not yet sufficient to explain all the facts of variation. As the

author states, we are able to see variation as a process only in the individual, and it remains to be explained how these changes become a part of the species.—Geo. B. Lake, M. D.

The Celestial Ship of the North, by E. Valencia Straiton (National Extension University, 597 Fifth Ave., N. Y.). Two Vols. Price, cloth, \$6.00, through The Theosophical Press, Wheaton, Ill.

This is not a book for the neophyte either in Astrology or Theosophy, but will reward the advanced student who loves to correlate the ancient with the modern teaching, with a wealth of interesting fact (and may we add "fancy" also).

The latter appears to be the principal defect of an otherwise informative work. Unlike H. P. B. from whose works the author quotes extensively, he or she tries the credulity of the reader with many rather novel statements for which not the slightest authority is advanced.

For instance (page 64, vol. 11): "The moon in trine to Saturn . . . will not fail to make a woman psychic."

The present reviewer would say, based on the study of hundreds of horoscopes, that the above is an exceedingly risky statement to make without the citation of verifiable instances. It may be so, but we do not think that many astrologers of experience would connect the moon in trine to Saturn with any form of psychism, either in man or woman.

It might also be wished that on occasion the author's meaning had been more clearly expressed. Few students would gather much from such sentences as the following:

"A conflict between Saturn and the benefics means the transmutation of the personal life of this incarnation through the restoration of Karma."

One is tempted to ask, "And just what precisely does that mean?" When was Karma taken away that it must be "restored"?

Or this: "The opposition of Saturn to Neptune means the appulse and precipitation of spiritual justice."

Possibly it does, but surely this thought could have been expressed in language more readily comprehensible by the reader.

Yet even with these shortcomings the book will be a treat to the little band of earnest students of the occult who are capable of sifting the wheat from the chaff in such works—pouncing upon such real pearls of new knowledge as they may find and laying aside that which may seem the product of mere imagination or surmise.

The book deals largely with the esoteric side of Astrology and with Origins and Symbology. It is said to be the result of twenty-five years of research and study and bears evidence of being painstakingly compiled, though without the authoritative ring which characterizes *The Secret Doctrine* or *Isis Unveiled*.

It is an interesting contribution to the existing literature on the subject and is deserving of a place in the library of the occult student.—Charles E. Luntz.

Of course you will give Christmas presents to several people. Why not run strong to books this year?

Death No Evil

By C. W. LEADBEATER

[Reprinted from *The Australian Theosophist*]

IT IS not death which we should regard as an evil fate; our theosophical knowledge has at least taught us that. It is never the dead whom we should pity, but the living who still suffer under the cramping restrictions of this strange physical plane. For those whose consciousness knows no other world, it seems terrible to have to quit this; a man whose sight ranges over the higher worlds knows, with a vivid certainty that nothing can shake, that if one is to consider happiness alone, the happiest moment for every man is that in which he escapes from this world into the wider and more real life above.

Granted that our life here is a necessity, that we have development to make that can be made only under these hard conditions; it is for that reason that our physical life is necessary, and so we come forth into it as a man goes forth from his home to some unpleasant task which nevertheless he knows must be done. Pity by all means the poor fellow who is exiled from that higher life, but do not waste your sorrow upon those who have gone home again to the glory, the beauty and the rest.

Seen from the physical world everything is distorted, because we see only so tiny a part of it, and then with strange stupidity insist upon taking that for the whole. Occultism teaches us a finer proportion, and brings our life into perspective for us, and so while we lack nothing of sympathy for all who suffer, we yet learn that those who most need our sympathy are not those upon whom the indiscriminating world showers it most freely. All worlds alike are part of the great Solar Deity; in Him we live and move and have our being, and since we cannot fall away from His presence nor escape His guiding hand, what matters all the rest?

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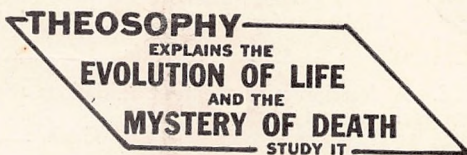
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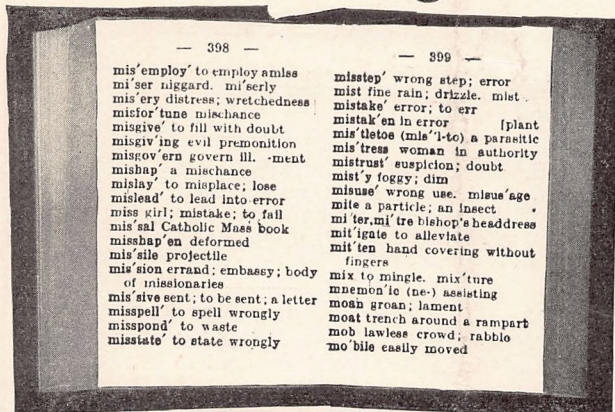
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