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CONVENTION SPEECHES

Theosophical Attitudes

By A. P. WARRINGTON.

MR. CHAIRMAN AND FRIENDS:

The subject of Theosophical Attitudes is indeed a very complicated one,—not a subject that one would ordinarily desire to deal with in the span of fifteen or twenty minutes, to which I am limited. Therefore I can't in the least develop my subject—I can only hastily run through some of the high lights of it and express to you certain statements as representing my own personal opinions.

As all Theosophists are aware, there is no such thing as a theosophical orthodoxy. Theosophy is that great and broad system that has come down as the best tradition of the best minds of the world throughout all the past ages of the world, and it is for the students of life to cull from that scheme of the ancient wisdom that which suits him best, that which seems to him personally to be the truth. That is the broad platform upon which all Theosophy stands.

Theosophists are seekers for the light as to the purpose of life and how it may best be lived, and that revelation—if I may call it that,—that has come to us down the ages of time, and must be interpreted by

limitations and lights. Therefore such a thing as a Theosophical Attitude which is recognized as an orthodox position, is unknown. And yet there are certain general statements which can easily be recognized by all theosophical students as being theosophical, and that you will find lie at the fundamental basis of all the religions of the world, of all the great philosophies of the world, of all the real science of the world. And the ideal—very broadly and briefly put, is that all life is one, that life emanates from one consciousness—call it God, Allah, what you like. That life finds expression in a multitude of forms, and that life should find in the multitude of forms such co-operative expression as would naturally be the logical result of a working from a common consciousness.

Now all the various forms of life, looked at from the standpoint of human beings, are multiplied to an inconceivable and bewildering extent, giving just as many viewpoints as there are people to feel them, to think them, to express them. Thus there is a bewildering opportunity for differences of viewpoint and differences of thought and action. But underlying the whole is this evident purpose,—that all these manifestations of the Divine Life, of one Divine Life, which appear to us as human beings, should

each individual soul according to his own be moving in one direction, motivated by

one purpose, and never existing in a state of combat. That would be an ideal civilization. That would mean that human beings should learn so to express the purpose of life that they would be able, in spite of the fact that they lived in a conscious state of separation, to understand that there was something in them—I care not what you may call it—something within them so conscious of the One Life that emanated from them all, that the whole mass would move in the direction that is indicated by the evolutionary process originally emanating from the Mind of the One. That would be a real civilization. And it is for us living today in the midst of strife, squalor and ignorance of our world, in all the blinding circumstances in which humanity finds itself, to begin to find out what the trouble is.

When we look around at the various departments of life we find more or less trouble, more or less ignorance, more or less blindness. We find the world steeped in selfishness. Every individual more or less going his own way, and even where they are linked together by some kind of link, bond, association or fraternity, it is the fraternity that comes first, and you will find one fraternity, one order arrayed against some other order. And so this general spirit of each man for himself has pervaded our whole civilization to such an extent that conditions confronting us today, conditions which in the past few years, culminating in the world war, call for that condition of mind which means self-examination of all human beings, of groups of beings, of peoples who have any responsibility for human life whatsoever, whether they be people of government, whether they be the ministers, attempting to lead religious bodies, whether they be the leading scientists of the world, whether they be business men. The time has now come for us to awaken ourselves and find out what all this trouble is about. It is time now that we should ask ourselves whether we are really living in a civilization or not in a civilization. It is time for us to ask ourselves what the ideal plan is for humanity anyway.

Now just for a moment let me point out that the student of Theosophy has turned always as far as possible to original sources.

He has tried to go to fundamentals. He has never been content with superficial things. Therefore in order to understand something about the mystery of life, he has not only exhausted his power of research in modern conditions of life, but has gone back to the sources of civilization of which we form a part, namely, the Aryan civilization. As you know, that civilization had its origin many, many thousands of years ago in India. There was a small group of evidently picked human beings who came down from the north, from that position in Central Asia from which so many emigrations have started, in order to make new tribes, new races of people. And we find when we come to examine historically the origins of that people that they were given by the leaders of that race, by the fathers of it,—the Adam as they say,—the one who is known as the Manu of the race, a most extraordinarily scientific and reasonable and logical scheme of life. I don't think it has come to us in its absolute purity. I doubt if we could rely upon any religious tradition as being of absolute purity. But for the most part, the student, looking deeply into the laws of Manu—they are published and anyone can obtain them in any great library—will find outlined there an extraordinarily scientific scheme of life. You are impressed with the fact that the great leader, the builder, of that race was a man of very exalted powers who must have had a view, a vision, covering thousands upon thousands of years. I haven't time now here to go back into all of that with you.

It is a perfectly reasonable idea that this world has been built up root race after root race. I am now talking about the fifth of the series, our own Aryan root race, of which we are the fifth sub-expression. Now it seems to me that the principles laid down by the Manu have been radically departed from by occidental races, and in a certain respect likewise have been debased by his earlier people, who have to a very great extent been faithful to his laws. When we think of that we are bound to realize this civilization of ours is not the true civilization that was planned, but is a kind of by-product of civilization, I would call it, that has gone over to materialism, to conditions of material life that are not making for the highest and best evolution, and that do not

emphasize that principle in our nature which strengthens the bond of unity between us—the point I made at the beginning. I believe before we can be an ideal, a real civilization—one that has no danger of war, one that does not use competition for cut-throat purposes, one that makes the good of humanity the only thing that matters and everything else subservient to that—a civilization in which all our viewpoints, our motives, and every one of our professions, our sciences, our business occupations, are based upon the one principle of service to humanity—until that is done, we shall never have a complete, a perfect, an evolving civilization that obviously expresses the intention of the One Mind that produced us all.

Now there is one idea that I would like to give you, and that is that a Theosophical Attitude has a relationship to every department of life. Let us take one of the professions—let us say the medical profession—I have nothing to say against the medical profession, not a word—but I will simply suggest that, if the medical profession should ever in the future do those things which raise the standard of their own order above the highest good of humanity, and should discourage the broadest freedom of activity on the part of all in order to seek in every direction for cures on behalf of humanity, that order must go, because we have come to the stage in human life when humanity has got to be unified. We have come to the stage in life where great changes are impending. We have come to the stage in life where all this selfish struggle of life has become so crucial, where humanity has so failed to steer to her own course by the true polar center, the spiritual polar north, that, as I believe, the need of another Great Teacher of humanity is pressing. I believe not many years will pass before He will make His appearance. I believe that before that time we have got to take stock of ourselves and find out how we can make it possible for Him to do that great work of convincing all the departments of life of their unity and of how they can become one, while at the same time reality. Because when one speaks of unity one does not mean a lot of people following in one direction like sheep—one means every man standing, expressing himself,

taining all the splendor of their individuality with all the brilliancy of his soul, his intellect, his life,—and yet doing it in such a way as not to violate the fundamental law of life—the unity of humanity. I believe therefore that you can turn to the scientific world—I only mentioned the medical profession as an example, but you can take any profession. I have a friend who said there was a member of the medical profession, who said: "Why, if it were a case of putting the interest of humanity before my association, I would stand for my association every time." If there is such an attitude on the part of any profession, and if it should go into the future, then the time would have to come when the good of humanity would have to come first. Likewise in science. A science which expects to stand, but which addresses itself to the things which destroy, rather than to the things which up-build, must turn itself in the direction of recognizing and working for the unity of life. Likewise in business. Here I want to pause just a moment to say that when I come to think of business I am confronted by an evolving system that has been frequently accused of being cut-throat in its methods, but I feel that in business we have a system of life which is beginning to express such praiseworthy principles of the unity of life that for the time being I am looking with a very keen and interested eye in the direction of business to do great things in this world for the helping of the people toward the realization of their unity. I know business groups that are following the highest ideals of service. I know of orders that are beginning to consider the very noblest honor and the very best service as the highest principles that men can lend themselves to. And therefore I have discovered in some of the business walks of life some of the finest principles of Theosophy that I have come upon. And yet if business is to measure up to its highest standards it will still have to do many things in the few years that lie before us.

And so I would say, in concluding, that this, as I see it, is the Theosophical Attitude: that every Theosophist should strive to see to it, in all departments of life, with all the energy of his soul and in fulfilment of every service that may confront him,

(Continued on page 9)

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The Work of the T. S. in the World

By J. KRISHNAMURTI.

MR. CHAIRMAN AND FRIENDS:

The other day I was sitting in an observation car coming from Washington and I passed York, I believe. As we approached the town, the railroads increased in number and everywhere there were rails crossing and recrossing in every possible direction, and yet the locomotive followed one straight path out of this chaos, and I realized how very much alike to our ordinary life it was. We have innumerable worries, innumerable troubles, unhappinesses and miseries, and yet, if we study, if we think properly, there is but one clear line, the line that is laid down by God. It is called by theosophists, the plan of God for man, and that plan is evolution.

For the student to understand what this plan is, it is absolutely essential to begin from the very beginning of the stage of human evolution. We must avoid prejudices and examine all the important issues that confront us, with dispassionate mind.

Now what is this plan of God? We theosophists say that God being Love—not, as is often supposed unjust—being the embodiment of Love and Compassion, He sets into motion for us from His very life little particles that manifest and establish themselves on the physical plane. I shall naturally not go into very many details, because my time is limited, but I will take you briefly over the vast intricate problems of Theosophy. We theosophists say, and I hope we believe, that man evolves by the process of reincarnation, and is not a static being. We come first as a mineral, then as a vegetable, then we become animal and then we individualize into human beings—

savages, and from that we go on through eons of years and centuries, evolving slowly, continuously, suffering and sometimes happy, but we are always progressing. It's the ego that progresses, and that does things in the world. It is this ego that helps the world and goes on until it reaches masterhood. If we believe reincarnation to be a fact, we must logically come to the conclusion that man must evolve; he cannot remain static or attain perfection through one life; he must evolve to attain the greatest and the most magnificent glory that awaits mankind. In the Bible, Christ says that man must be perfect, and how can one explain that phrase if not through reincarnation? You must believe that reincarnation is the only solving theory that fits our chaotic conditions. Why should there be such vast differences between so many people? Why should one man be happy and the other man miserable, degraded, dirty and ignorant? Why should one man be a genius and the other an idiot? One blind, the other seeing the divine light of the sun? There is no other explanation but the explanation of reincarnation to apply to these marked differences in human conditions and environments.

Now the average man has very little conception, I think, of the why and the wherefore of our being in this world. But according to Theosophy there is but one purpose, one guiding principle, and that is evolution. Theosophy explains why we exist, and if we take it seriously and sincerely, as we are intended to do, we will recognize a path as the locomotive engineer, the locomotive driver, recognizes the path of his train. We should distinguish the definite path laid down by God, or by whatever name you wish to call Him. The name does not matter as long as you recognize the path. This path is open for everyone, and it does not matter to what religion, to what caste, to what class or creed one belongs, this path points out that all life is one, all races are one, though they may be different in color, of different opinions and different faces, yet they are intrinsically one at heart and above all they come from the same supreme Being, Divine God, from Whom everything flows, living and non-living. If we once grasp that idea—naturally I have given it very briefly—if we once

have the vague conception at least of this magnificent principle, we cannot help but realize how very simple, how easy life becomes. Theosophy is the explanation of the ancient truths. Theosophy points out and helps us to understand the various religions of the world, and consequently it is essential on the part of the learner to set aside his former prejudices, his narrow views, and adopt the standpoint of the student and examine the questions that confront the world. Now what is the use of Theosophy in the world? That is the subject of my talk this evening. As I said, if once we realize that God exists in every creature, animate and inanimate, that is on this earth, if you once admit that the brown man, the white and the negro, and that every religion, every caste are the same, though they may differ superficially in outward expression, then it behooves the student of Theosophy to make his Theosophy a practical and not merely a sentimental philosophy of life. Now as I am speaking to an American audience I must naturally apply myself to the American questions, though I have been very little in America. Americans—please don't be afraid, I am not criticizing—I think have the greatest potentiality latent in them, if they will only realize how to awaken those dormant fires. America is in a peculiar position in the world. America is the one leading nation, the one country to which the whole world looks at the present period for its physical welfare, though not for spirituality.

The student of Theosophy must learn to awaken and build up the American nation along the right and noble path of spirituality. I think it has been the explanation, though it has not been often given, why India, my country, has existed for so many, many centuries. You remember India flourished when Babylonia was at its height, Ninevah, Greece and Rome. What is the explanation? Some historians maintain that it is by mere chance, but we Hindoos prefer to give a better reason, and that is that the whole Indian nation, its civilization and its culture, was founded upon one principle, and that is religion. Materialism is of certain value, but it must be subservient to spirituality or otherwise one becomes purely materialistic and loses

the magnificent vista that presents itself before the life of the individual. We are here on this earth not as mere human beings, but we are here as a plant of the creation of God, and that is what Theosophy explains and hence, having that view in mind, the Americans as a whole must set a different standard for themselves. Again I am not criticizing, I am only pointing out from a student's point of view. We must raise the level of materialism, because America, I think, is going to attain spirituality through materialism, like India has attained spirituality through spirituality. America is going to gain that magnificent ideal through materialism, but the foundations must be laid properly and nobly, or otherwise, like so many civilizations of the past, America will crumble and leave its ruins and ashes for the future generations. So Theosophy explains how a nation, how an individual, must base his life, must formulate his plan according to the evolutionary plan—according to the plan of God. If you realize that the vital interest of America at the present period is jazz, and, as somebody said, baseball and sweethearts, you realize that it is the wrong beginning of a mighty nation. You will realize that we have wandered away from the path laid down by God; that we have wandered away to such an extent that to be simple, to be noble and to be good, in the proper sense and not the sentimental sense, means that you are looked down upon, you are condemned and you are called a crank. But by rights it should be the opposite; we are here, as I said at the beginning of my talk, to represent God, and to understand the evolutionary plan laid down by God, and above all, for the American nation must realize that religion is not a thing that can be put aside for Sundays, or put aside entirely as it is in most cases, but it must be made simple and direct, almost business-like, if you like to put it that way; but it must also be made as enjoyable, as delightful and as pleasureable as going to a movie. Do not laugh, because that is the only way to attain. You must give enjoyment, you must give happiness, to those people who are suffering. According to Lenine, the Bolshevik leader of Russia, religion is, or

rather was, the crutch of the weak. He held that the weak man always leaned on religion; that it was the recourse of the feeble. It should not be. You will find that all the great teachers, all the great students, the worth-while students, students who understood humanity, who tried to help humanity—they were all profoundly religious, profoundly respectful of the teachings of the Great Beings. That is the only way that any civilization will advance, that is the only path along which every student—no matter to what religion he belongs—must tread. If not, we are merely savages, barbarians, though we may call ourselves by distinguished names. We are supposed to be civilized, and yet our civilization cries with horror and shame at all the cruelties, the appalling wars and calamities that are taking place around us. The only way for us to escape, to get back to our original path, is to go back to religion and make it simple and make it emphatic, and always enjoyable, and especially this should be so in America, being the younger nation of the world. (It is young, though Americans may not think it.) It must be founded on this principle alone, or otherwise chaos, ruin, will face the nation, and that is the purpose of Theosophy. Man cannot exist without religion, and Theosophy has one doctrine, or rather I had better say, one principle, and that is to help, to guide and to defend the weak; it gives a rational explanation and hence is of real, vital use to humanity. It is the only path—according to me, naturally—along which we must develop, because Theosophy explains the why and wherefore of humanity, of the individual. And above all, America is a young nation, and it lies with youth, the flower of the nation, to understand Theosophy and put it into practice. There comes the difficulty,—putting it into practice. Many theosophists profess great ideals and noble principles, but when crises of any kind come, they are like the rest of the world—it is human nature, some might say, but we are here as theosophists, not as humans. Theosophy is greater than humanity, Theosophy is far nobler than its followers, if I may say so, though we may be cranks, though we may be all that you dislike, examine our ideas carefully, and judge by their own intrinsic value, their im-

portant and vital truths. That is the only value of Theosophy: we must apply it to our daily life, and in America, though there are so very few theosophists among this nation, they can set the standard. They must have the right attitude and the right thought, which the Lord Gautama Buddha maintained and required from his disciples. Theosophy points out these things and on the individual, on the struggler, and on the student, depend the glory and the magnificence of Theosophy.

Misdirected Energies

By L. W. ROGERS.

MR. CHAIRMAN AND FRIENDS:

Back of the visible universe is the energy that drives its mechanism and every human being has, broadly speaking, a definite share of it—a store of it that he will use during a lifetime. What he will accomplish, and how far he will travel on the evolutionary road, depends upon the use that he makes of that energy. Some will travel straight and far because they have learned how to use it wisely. Others will follow devious byways and, when death opens for them the door to another world, will finish physical life about where they began it.

With his endowment of energy each may do what he will. He may loiter along the way like a truant schoolboy, oblivious of the serious purpose of life, or he may rapidly evolve his latent powers and find countless opportunities of placing them at the service of the race. What the majority really do with their energy is to misdirect it—and that is a greater calamity than throwing gold pieces into the sea until one's inheritance has vanished; for a lost fortune may be re-made while misdirected energy represents an opportunity gone forever and its bad investment may bring dire fate in the future.

Of course there is a profound reason for the almost total separation of the material and the superphysical worlds—for such a complete submerging of the consciousness in physical matter that it loses touch with the higher realities and temporarily gropes through a world of delusions. But for the moment we are concerned merely with the

fact that it is so—that we begin physical life cut off in consciousness from all that has transpired before and must of necessity find our way forward through a baffling labyrinth with few guide-boards to direct us. It is surely not remarkable that countless thousands stray from the main road and wander down the seductive byways that everywhere abound.

There are innumerable ways in which energy is thus misdirected, but one of them constitutes a peril so common that it has a special claim to consideration. It is the illusion that nearly all of our time should be given to the accumulation of material wealth, and that illusion is probably responsible for the major part of the distress that afflicts the human race. I am no champion of poverty. I believe in the gospel of plenty—in wealth enough to live well, to be comfortable, to be healthy, to be happy—in money enough to do the work well—in enough to be free from want and free from care—but not in one dollar of useless accumulation. To accumulate enough to insure reasonable leisure, to be financially independent, is most commendable; but the difficulty is that success in money-making too often becomes a settled habit that finally enslaves its former master and thus he misses the really big things in life. He gradually comes to measure and value his time by the amount of money it brings him and the larger his daily income grows the greater a loss it seems to be to him to stop. A man who was told that the income of a certain multimillionaire had reached ten thousand dollars a day, remarked that it was a good thing it hadn't happened to him, for at that rate he would never dare take a day off!

If it were not so constantly in evidence all about us we would regard the passion for accumulation as plain insanity. Nearly everybody is striving in some fashion to get rich as speedily as possible; and no matter whether little or much has been accumulated there is always the desire for more. The wife of a financier remonstrated against a new scheme for additional wealth. "It would bring you a million dollars," she said, "and you don't need it." To which he replied, "One always needs a million;" and that seems to be a fair statement of a nearly universal mental condi-

tion. Multimillionaires are often publicly denounced but are privately admired. They are constantly in the public mind. They are more talked about than kings or scholars or inventors. Ask a casual gathering of men who invented the cotton-gin, that brought untold wealth to our southern states and put good clothing within the reach of the poorest of people, and there is silence. Ask who invented the sewing machine that lightened the burdens of multitudes of women and brought happiness to millions of homes, and few can name that great benefactor. But ask who are the two richest men in the nation and everybody can tell you that!

There are probably very few people who criticize rich folk, for the dangerous power they are supposed to wield, who do not feel that that power would be perfectly safe if it were only in their own hands. They think that the thing that's wrong about millionaires is merely that the wrong man's got the money. Among all the delusions of the physical life probably the most pernicious one is the almost insane desire for excessive wealth. Infected with the gold fever, civilization becomes delirious. Brothers forget fraternal ties, and nations, armed with weapons that only devils could consistently use, fight like wild beasts for commercial advantages and the spoils of trade.

Is a man who has more than enough, but wants still more, really sane? So long as his fantasy takes the form of money accumulation he is commonly held to be not only sane but also clever. But suppose we apply the principle to the things which money represents—to the things it will buy—for only when spent does money have value. Let us suppose that a man has more clothes than he can possibly use. We will say that he has two hundred pairs of shoes, one thousand pairs of trousers, ten thousand shirts and one million hats! What would we think of that man's sanity if he worked like a slave to get another hat? We involved is the same as in the accumulation of useless wealth. But no analysis, no pointing out of absurdities, will give pause to the money-mad. An author wrote a book on that subject. A reader sent him a letter in which he said, "I understand from your book that great wealth is a disease, but you

don't tell us how to catch it!"

The air is full of schemes promising short-cuts to riches and the world is always ready to pay handsomely for them. The easiest way to get rich is to promise to teach others how to get something for nothing. No attraction is so alluring to the public as a formula that promises health, wealth, and prolonged youth and beauty, all in one week's course of lessons, for only \$25! It's called, "The psychology of success." Seeing the announcement in my daily paper I resolved to attend the preliminary meeting where this wonderful promise of "psychological success in life" was to be explained and where hopeful patrons were to be enrolled. It was an opportunity to study human nature. The hall had a seating capacity of fifteen hundred, but when I arrived thirty minutes before the advertised hour every seat was taken and more than two hundred people were standing outside! They are eager to hand money to anybody who will tell them anything at all on that subject and they pack the largest halls in every city. But should you advertise that you will tell them, without price, how to build character, how to grow in tolerance, how to practice brotherhood, how to serve others, though you taught with the logic of a philosopher and the eloquence of an angel, only a few would come to hear you! And what is the success that is taught to those that enroll in the great hall where fifteen hundred crowded in? It is the success of selfish supremacy; not the gospel of how to create wealth and make the world better with it, but the scheme of how to get it. It teaches a salesman, not how to study a customer's needs, but how to be persuasive and sell him something whether he needs it or not—how to waive all his objections aside and make him the happy owner of something he doesn't want and for which he has no possible use. The "psychology salesman" must show him that he only *thinks* he doesn't want it.

The something-for-nothing philosophy has invaded the domain of the occult and, under the plea that God is a bountiful Father, people are being taught that they may have whatever they desire and demand. Along with that goes the declaration that all you need do is to *realize* that

you are a god and, presto! you *are* one! The dangerous fallacy in such a doctrine is, first, that it centers the consciousness upon one's self and directs one's energies into wholly selfish channels. The second count against it is that it ignores the fundamental fact of evolution; and the doctrine is the more dangerous because it presents half truths. We are, indeed, gods in the making but, with exceedingly few exceptions, the job has not progressed very far, and it can never be finished by giving one's time and energy to surrounding one's self with physical luxuries. All the energy thus spent upon the personality is misdirected and all thought of its supremacy only defers the day of real success.

We can no more escape the law of evolution than we can cease to exist. We can no more "realize" ourselves into being gods tomorrow than a baby can think itself into instantly being a man. In both cases it is a matter of growth, and it is impossible to substitute miracles for natural processes. Growth may be imperceptibly slow or it may be enormously accelerated by right effort, but slow or rapid, it is growth alone that opens the way, and until one has left off striving for personal aggrandizement spiritual growth will not even begin. The whole plan of seeking wealth and power for one's self is energy put forth in the wrong direction, and it represents a very bad investment.

It seems to be pretty well established that one may attract material things by desiring and demanding them but, after all, is that not merely a process of getting things out of their natural order—an overdraft, so to speak, on the karmic bank that will have to be adjusted later? Prudent people do not knowingly spend money before they have it on deposit, although the banks may be willing to permit them to overdraw their accounts.

We will undoubtedly all agree that, notwithstanding the alluring promises of the advocates of "psychological success," it is quite impossible in the long run to really get something for nothing. One may appear to do so and undoubtedly he may gain temporary possession of the thing. But unless he has earned it must he not hand it, or its equivalent, back to the general storehouse sooner or later and perhaps pay

a painful rate of interest to boot? He has invested his thought and energy in the material, instead of in the spiritual, and to the material the law will bind him. He is the victim of a great delusion.

From this false view of life the multitude should be turned. There is perhaps no more dangerous doctrine than that material prosperity is the most important thing in life; that material success justifies the method employed to achieve it and that, because man is in essence a god, he may use any or all of his powers as he will. Thus does Mammon masquerade in the garments of the saints!

Nothing but a balanced conception of life can stop the mad chase of the golden will-o'-the-wisp that turns millions of people from the real purpose of existence and checks their evolutionary progress. That balanced conception is an inevitable result of prolonged theosophical study. Theosophy is a philosophy of life that sooner or later gives the consciousness a correct perspective and enables it to perceive right relationships between the physical, the mental and the moral.

On the great evolutionary highway on which we are traveling are countless millions of wayfarers beset by doubts and blinded with illusions. To dispel the doubts and destroy the delusions is one part of the sublime mission of Theosophy in the world. We need volunteers for that work—men and women whose sympathies are quickened by the helpless plight of groping humanity. Theosophists who are

ready for sacrifice and service; volunteers who have the courage of their convictions and who dare voice unpopular truths; men and women who have the heroic spirit of divine adventure; volunteers who will play a soldier's part in the great battle against materialism that shall yet strike the shackles from all its slaves.

(Continued from page 3)

that that profession, that business, that religion, that science, that philosophy becomes convinced that it has no reason for existing unless its pre-eminent object is the service of humanity,—that it must put service to humanity before every principle or group-ideal that it has. That, I may say in leaving you tonight, is the highest Theosophical attitude. We have one great purpose, and that is that our little group of workers may to some extent be able to permeate the world of thought in all its departments, with the idea of this fundamental unity of all life—permeate it to such an extent in these few years that lie ahead, that when the August Personage makes His appearance in the world and strives to give a greater conviction of unity than anyone now living on earth can give, His work may be made all the easier, and that after His coming humanity will get together, live together, enjoy together, be happy together, thus removing all squalor, all ignorance—living together as one big happy family where the strongest and oldest give most of their time, their attention, their thought and their love to the youngest and weakest.

The Annual Report

MR. ROGERS:

Our Thirty-seventh Annual Convention finds us enjoying peaceful theosophical activity. It can be said with accuracy that this year has been one of peace and progress. Local lodges have given more attention to public activities, Headquarters has brought new methods of work into successful operation, an unusual number of new lodges has been organized and the membership growth has been most gratifying.

On account of the early date of the Convention, the usual yearly statistics of mem-

bership cannot be given, but it can be said that for the ten full months of the fiscal year that are now past, we have had 179 resignations, 217 reinstatements and have taken in 1269 new members. The number of reinstatements exceeded the resignations by 38, while the new members seeking admission averaged 127 per month. The point that the American Theosophical Society is going to pieces, does not seem to be well taken!

THE THEOSOPHICAL PRESS

Among our now well-established enter-

prises is The Theosophical Press. On account of the Annual Convention being held this time before the close of the fiscal year, the regular reports will be published later, but some idea of the success of The Theosophical Press may be had from the fact that within the last six months the average monthly gross sales have risen substantially fifty per cent. A very large quantity of theosophical literature is now being sold to all parts of the nation, but this is only a beginning. We have not yet had time to start our literature flowing through the book stores, which are the gateways to the intellectual world; that is the next thing to be done. Thus far the sale has been through lodges and direct to individuals. All that represents sales made chiefly to members. Our problem is to reach the great public that is unacquainted with Theosophy. The book dealers of the nation are in touch with multitudes of people who know nothing of our lodges. Were we to confine sales to the latter, we would never contact a hundredth part of the reading public. Lodges should prepare for some earnest work in starting the sale of our literature through the book stores. Striking an average of monthly sales it appears that The Theosophical Press is now putting into circulation about one thousand books every fifteen days. When it is remembered that the enterprise is in its infancy, with the plant not yet all installed, and that the work of interesting the book dealers is not yet even begun, some idea of the future possibilities can be gained.

KROTONA FUND

A matter which is of the greatest importance to the future of the theosophical movement in the United States is the final disposition that shall be made of the large Krotona fund. That fund originally was about \$150,000. On account of the very rapid rise of property values in the Northwestern part of the city of Los Angeles it now amounts to considerably more than a quarter of a million dollars in property and securities after all indebtedness has been discharged.

The original fund which has grown to such proportions was secured by appeals to the entire membership of the American Section for contributions and the stated

purpose, published in THE MESSENGER, was, among other things, to establish a national center for general theosophical activities and to provide a permanent administration building for the Section. Nearly half of the estate has been sold and the indebtedness discharged, leaving a balance of cash and securities of more than a hundred thousand dollars. The fund is held by a trust corporation governed by a board composed of T. S. members and known as the Krotona Board of Trustees. The Board of Directors of the American Section and the board of Krotona Trustees are not in agreement about the use of the fund and I therefore recommend that the whole matter be placed in the hands of Dr. Annie Besant as referee. As it is a matter involving much detail which, if discussed by the Convention, would take the time which has been set aside for the promised program that brought you here, it is to be hoped that it can be speedily disposed of so far as the Convention is concerned.

PRINTING DEPARTMENT

An invaluable part of the work of supplying theosophical literature to the country is being done by our printing department. The plan is to have every part of the process of book publishing done on our premises. Beginning last summer with the purchase of one small job press, we have added gradually to the printing plant. We now have book and job presses and a typesetting machine and have the bindery well under way. This has increased our indebtedness by several thousand dollars, but it lowers the cost of production and for the first time enables us to give book dealers the large discount which alone will gain their serious attention. It is therefore not only a profitable investment, but one which was absolutely necessary to attain our objective. The orders for printing sent in by our local lodges and members have been of very great assistance to the printing plant in helping to keep the presses busy and thus avoiding loss of time by the working force. It seems probable that this patronage will increase and become a permanent factor in the success of the enterprise.

PUBLICITY WORK

This has been by far the most effective year in the history of the Publicity De-

partment as its forthcoming report will show. It makes no charge for services, depending wholly upon voluntary donations to meet the cost of printing and postage, and it sends free leaflets and pamphlets to interested people throughout the nation. Pending the appearance of the printed report, it is sufficient to say that more than two hundred and thirty thousand pieces of literature have been given away during the year.

In connection with the activities of this department, several local lodges have done excellent work by placing advertisements in their daily papers designed to catch the attention of those who have some slight interest in Theosophy. In this way many new people have been attracted and it is to be hoped that that method of publicity will be taken up by others.

NEW TERRITORY WORK

Our newest enterprise is that of systematically organizing new territory. At the last Annual Convention, held in Kansas City, a fund was started for the especial purpose of meeting the cost of establishing lodges in cities that have none. About \$1600 was subscribed, and the results have been most gratifying. Never was money better invested. In less than eight months we have, by the exclusive use of that fund, organized nineteen lodges in wholly new territory with a membership of 326. Thus nearly a score of cities have been added to our list. Mr. Eugene W. Munson and Mr. Alwyn J. Baker made a specialty of new territory work,—with a little occasional help from others as opportunity offered—and each of our specialists were remarkably successful. In not a single instance did either of them fail to organize a lodge in the territory assigned. The sums subscribed were not sufficient to keep pace with the rapidity of our organizing work and it was necessary to somewhat overdraw the fund.

The good account we are able to give of the money donated to this particular fund should guarantee a much larger sum for future use. Money spent in giving Theosophy to others is certainly well placed. We have a large waiting list of cities with no theosophical centers, and if funds are supplied to pay for hall rent, advertising and railway fares, the work of adding those cities to the theosophical roster will be

pushed with the utmost vigor.

A NEW ENTERPRISE

The one new activity that is now ready is our Theosophical Correspondence School Course and Mrs. Emogene S. Simons, whose life work is education, and who holds a very responsible position in the Educational Department of the state of New York, is here to present it when the appropriate moment arrives. The study course has been carefully prepared by her and will be duly explained. It has, in fact, been ready for some time, but Mrs. Simons felt that the autumn is the proper time to begin study. Therefore enrollment should start now. The work will be thorough—not merely a course of reading, but careful teaching by mail on the plan followed by the most successful correspondence schools. Similar courses of instruction, in the sciences and professions, cost from \$50 upward, but the tuition for this course of eight months in elementary Theosophy is based on an estimate of the actual cost, which we find to be \$10 per student. That tuition may be paid either in advance or in installments of not less than \$2 per month. The lessons are not multigraphed, but printed, and become the property of the student. There have been persistent inquiries ever since the Correspondence School Course was first announced, and the enrollment will probably be heavy.

HEADQUARTERS STAFF

We now have ten members at Headquarters and the increasing work requires a constantly growing number. To their energy and devotion we owe the success of our various enterprises. It would sound strange in ordinary business life, but it is the simple truth to say that in superintending the work at Headquarters, my chief difficulty has been to restrain enthusiasm and prevent them overworking.

Thanks are due to several Chicago members and occasional visitors from other cities who have volunteered assistance, and particularly to Mr. J. C. Crummey, an expert in book-keeping, who has spent many Sundays and evenings working at Headquarters, donating services that otherwise would have cost several hundred dollars.

LOTUS GROUP AND THE ROUND TABLE

Attention is again directed to the Lotus

and the Round Table work. We should not lose sight of the very great importance of bringing the children of all ages into the theosophical movement. Time passes rapidly. It will be only a little while until we elders pass on and leave the work to others. It is the course of wisdom to thoroughly educate and train those who will soon take our places. Some of those now becoming active in the work were babies only a dozen years ago! Lotus Groups and Round Tables should be organized everywhere that it is at all possible and I ask for the heartiest co-operation with Mrs. Stone, who has been given this very important national work.

LECTURERS

Our lecturers and organizers have done their usual work and the field force was this year strengthened by the excellent services of Mr. Fritz Kunz and Mr. Ernest Wood, each of whom made extensive tours of the country. Mr. C. F. Holland and Mr. J. H. Talbot did some effective work in new territory and Mr. Alwyn J. Baker who has been quietly lecturing and most successfully organizing on the Pacific Coast has made such an excellent record that the Board of Directors has added his name to the list of national lecturers.

VOLUNTEER WORKERS

Nearly all the workers at Headquarters are volunteers whose good karma permits them to donate all their time, or to give part of it by accepting only a portion of the wages established by commercial usage. More members are needed; the work is growing so rapidly that it is difficult to avoid overwork by the Headquarters staff. Three more members could be immediately placed, but we can engage only those who have a capacity for work and the spirit of theosophical service. Coming to work at Headquarters is no holiday "lark." It means sustained attention to business, but it also means peace of mind, and the satisfaction with life that naturally arises from being useful in the noble work of spreading the spiritual light in the world. A volunteer should have had some preparation in office work, or stenography or book-keeping, or dexterity with the hands, or else be prepared to spend some months in patient drilling after arrival.

NATIONAL HEADQUARTERS BUILDING

The matter of erecting in the very near future, a National Headquarters Building should have early and earnest attention by our membership. It is the common custom of our country that an organization of national scope shall have a national home. Many societies of far less importance have achieved that distinction. Indeed, local lodges often own a pretentious building. In our own society, the old local lodge at Sydney, Australia, owns an eight-story building and the new local lodge there is arranging to build a much finer one and has already raised over fifty thousand dollars. Toronto Lodge likewise owns a valuable home.

It is not only desirable that the American Section should have a National Headquarters Building, but it is an imperative need to meet the rapid growth of our various theosophical enterprises. The building we have purchased, at 826 Oakdale Avenue, is already overcrowded notwithstanding the new addition that occupies all the ground space and our volunteer workers will be forced to live elsewhere in a very short time. We should immediately begin planning for the purchase of a property on which can be erected a Headquarters Building large enough for our future needs. It should be a building of character and dignity worthy the importance of Theosophy to the nation and it should be carefully planned to meet all our requirements. There should be at least two halls, one for an audience of several hundred people and another much larger, and these should be utilized in a steadily sustained effort to bring Theosophy to the attention of the city in a larger way than has yet been attempted. The upper stories can be designed for leasing as apartments and we shall then have room for all our own workers by merely leasing less and less to the public as our working force grows larger. We should have, too, facilities for educating and training our young lecturers as they come on and we should build up an extensive library that will put all existing theosophical and occult literature at the service of every member or student who wishes to make use of it. During the two years that Headquarters has been in this city, it has been observed that visitors are

numerous. Chicago, with more than twenty railway systems, is the greatest railway center on the continent and our members are great travelers. With a Headquarters Building so near the center of the nation and with every facility for study and theosophical training at a minimum of expense, it would soon become nationally known and be constantly used. The city contains many good sites for such a structure. If a spot near the lake front is not available there are various small parks which the building could face and there are several broad avenues lined with trees, along which churches, clubs and various temples are being erected. In some such place the right location can readily be found, with quiet and dignified surroundings, and yet in the midst of a vast population that furnishes the very work we are seeking.

My one recommendation in this annual message is that, as expeditiously as possible, we take the first steps toward the consummation of such a plan.

The Convention

"A great convention!" "A wonderful convention!"

Those phrases were heard scores of times in the lobby and corridors of the Hotel Sherman. In just what way it was a great convention probably depended on the viewpoint of those who made the declaration. To some it was in point of numbers. Ordinarily we are pleased to have two hundred delegates, and two hundred by actual count makes a very presentable showing; but this time the number ran about seven hundred—three conventions rolled into one! To others it was great because of the presence of Mr. J. Krishnamurti, Mr. J. Nityanada and Mr. Fritz Kunz, and the inspiring talks and good common-sense suggestions they contributed in various ways. To still others it was great because it had unique features never before seen at our annual conventions—seven booths, each devoted to a particular thing, to India, to the Round Table, to The Theosophical Press, to Publicity, to the printing products, to theosophical supplies, and to theosophical magazines. To still others it was great because an audience estimated at between nine hundred and eleven hundred people

crowded every available foot of space at the public lectures Sunday night, several hundred being obliged to stand throughout the evening. To all, probably, it was great because of the spirit of harmony and courtesy that prevailed from the opening of the first session to final adjournment.

The Convention was called to order by the National President at 9:30 A. M. Monday, May 28th. Mr. Walter G. Greenleaf welcomed the visitors to Chicago in a happy speech.

Various letters and telegrams of congratulation were read. From the French General Secretary came the cable: "Heartly greetings from Vice-President and France." Other messages arrived from the General Secretary of the Canadian Section; from Los Angeles Lodge and Southern California Federation, the Pacific Lodge, San Francisco; Besant Lodge of Boston; and from Sacramento Lodge.

After the usual appointment of Committees, Mr. Rogers delivered the annual address, and the convention immediately got down to business on the consideration of resolutions.

The following resolutions, recommended by the Resolutions Committee, were unanimously adopted by the Convention:

RESOLVED: that loving greetings and heartiest good wishes from this Convention be sent to Dr. Besant and Bishop Leadbeater and that we take this opportunity of expressing our profound gratitude for their many years of invaluable service to Theosophy and for the inspiring example of their noble and unselfish lives.

—Russell Lloyd Jones.

RESOLVED: that we send cordial greetings and best wishes to Mr. Jinarajadasa and express the hope that his coming visit to the United States will not be a brief one.

—Geo. Carr.

WHEREAS, the Krotona trust fund was obtained by appeals for money to the entire membership of the American Section of the T. S. and E. S.; and

WHEREAS, the Krotona Board of Trustees and the Board of Directors of the American Section are not in agreement about the handling of the said fund; therefore be it

RESOLVED that Dr. Annie Besant be named as referee and that our Board of Directors be instructed to lay the whole matter before her.

—Russell Lloyd Jones.

WHEREAS, a semi-monthly pamphlet called the "O. E. Library Critic," and edited by one H. N. Stokes, is being sent gratuitously to officers of T. S. Lodges; and

WHEREAS, the said publication is continuously filled with willful mis-statements and partial facts

that grossly misrepresent the truth; and

WHEREAS, its columns often contain the grossest insults to the venerable and distinguished President of the Theosophical Society who, for her long life of selfless service to humanity is held in highest esteem in many nations, by all classes of people; and

WHEREAS, all requests by the recipients of the said *Critic* that it shall not be sent to them are utterly ignored; therefore be it

RESOLVED: that all officers of lodges and all members who are suffering from this infliction against their will, be advised that the postmaster upon request, will stop its delivery to them; and be it further

RESOLVED: that our Headquarters be requested to call the attention of every lodge officer to this resolution and report to the next annual convention the number of instances in which this unwelcome infliction has been abated.

—J. H. Talbot.

WHEREAS, we realize that the present time and conditions are favorable for effective work along theosophic lines and that our esteemed Society should present a united and harmonious front and an unbroken line of co-operative work to fulfill its benign mission; and

WHEREAS: Doctor Besant has told us that "the Society lives by the splendor of its ideals, not by the rigidity of its exclusion," and that, "we strengthen it in proportion as we love, and weaken it as we condemn and ostracise," therefore be it

RESOLVED: that we extend a fraternal and all-inclusive invitation to each and all who, in the remote past, in the more recent time, or in the near present have for any cause, been alienated from the Society or voluntarily turned away from it, return and participate in all the rights and privileges we enjoy and unite with us in theosophic propaganda and welfare work for humanity.

—A. Ross Read.

WHEREAS: our past General Secretaries, Dr. Weller Van Hook and Mr. A. P. Warrington are with us; and

WHEREAS: they are still vitally engaged in the service of Humanity through the Theosophical movement; be it

RESOLVED: that the American Section of the T. S. in convention assembled express its appreciation and gratitude for their faithful services in the past, and for their splendid examples and accomplishments which still constantly inspire and stimulate us to ever increasing effort on every plane.

—Gail Wilson,

—Ray M. Wardall,

—William E. Duckering.

WHEREAS, during the past year we have had the help and co-operation of many distinguished and international visitors; and

WHEREAS, the entire section has felt their regenerating influence, as evidenced by the spirit and attendance at the present convention; now, therefore, be it

RESOLVED: that we extend to J. Krishnamurti, J. Nityananda, Ernest Wood and Fritz Kunz our sincere gratitude for their past and present labors and associations; and be it further

RESOLVED: that it is our earnest desire and hope that they may continue to be with us frequently in the years to come.

—Gail Wilson,

—Ray M. Wardall,

—William E. Duckering.

WHEREAS, Mrs. Grace Shaw Duff, who was so long an active and devoted member of the Theosophical Society, has reached the end of another earthly pilgrimage and has passed to peace and rest; therefore be it

RESOLVED: that in the passing of Mrs. Duff the Theosophical Society has lost a loyal and generous supporter, and the members a faithful and sympathetic friend.

May she take with her our gratitude for her helpfulness and our hopes for her perfect peace and happiness.

—Geo. Carr.

RESOLVED: that this Convention extend its heartfelt thanks and gratitude to its very efficient office staff at Headquarters for their untiring energy and devotion in furthering and spreading the work of Theosophy in the world.

—H. Kay Campbell.

RESOLVED: that special attention be called to the matter of death bequests and the desirability of making the proper addition to the wills of the members to assure some portion of their worldly goods being left to our beloved Theosophical Society.

—H. Kay Campbell.

WHEREAS, the price of commodities has risen fully 40 per cent since the war, while the dues of members of the T. S. have remained unchanged for many years; and

WHEREAS, among other emoluments each member continues to receive free of charge THE MESSENGER, the subscription price of which is \$1.00 a year, while the purchasing power of the old rate of dues is now but \$1.20; and

WHEREAS, three years ago the Annual Convention voted to increase the dues to \$3.00; therefore be it

RESOLVED: that the section dues be increased to \$3.00 a year. Be it further

RESOLVED: that until the end of the present fiscal year, June 30, 1923, dues may be paid in advance to July 1, 1924, at the old rate of \$2.00 a year.

—E. B. Beckwith.

As this day, the twenty-eighth day of May, marks the opening of the Thirty-seventh gathering of Theosophists in America, a gathering marked as great in the annals of the Society by the presence of so many who have served it well; and as it also commemorates the coming into incarnation of our great and beloved national President, L. W. Rogers, we who follow his leadership give honor to him on this day, and desire that he shall understand our heartfelt appreciation of his untiring and capable devotion to our common cause. We desire that he shall know our gratitude to the Master Weaver of Destiny who wove the thread of his earth-life near to ours.

At this time no material gift is adequate to express this gratitude. Rather do we give of the subtler substances at our command—our faith in his ability to guide the American Section; our hope that he shall remain long with us; and our

abiding love which bids us pledge anew our whole-hearted support in his far-reaching plans for speeding the knowledge of the Divine Wisdom broadcast among the people of America.

(Signatures of several hundred members.)

The following resolution was offered by Miss Julia K. Sommer:

WHEREAS, our great leader, Dr. Besant, has pointed out to us the need for Theosophists engaging in collateral activities in order to widen the sphere of Theosophic influence for the helping of humanity; and

WHEREAS, many members have followed Dr. Besant's suggestion and are carrying on certain activities, inspired by her and her great co-worker, Bishop Leadbeater, such as the Order of the Star in the East, the Co-Masonic Order, the Theosophical Fraternity in Education, the Liberal Catholic Church, the Order of the Round Table, etc.; and

WHEREAS, these members have to depend upon the occasion of the annual convention of the T. S. when they may meet for mutual benefit and inspiration for the carrying on of such collateral activities during the year; therefore be it

RESOLVED: that it is the sense of this Convention that hereafter the American Section through its proper officers extend to these collateral activities the co-operation and courtesy of giving them mention on the T. S. convention program, stating their time and place of meeting during the convention period, so that there shall be no conflict of meetings.

—Julia K. Sommer.

An amendment was moved by Mrs. Read that a separate sheet be printed giving all these activities and places of meetings. The amendment was lost. The Convention then adopted the report of the Committee on this resolution, recommending that the matter be referred to the Board of Directors.

Miss Julia Sommer moved that the Convention express its hearty appreciation for the very wonderful way in which the Convention Arrangements Committee and its sub-committees have carried on the Convention, and that it especially extend its hearty thanks to Mr. Budd for his admirable management of the Convention.

Unanimously carried.

At the suggestion of Dr. George Carr a motion was made that the Hotel Sherman be extended our very sincere thanks for their kindness and courtesy.

Convention adjourned at 3:30 P. M.

A report of the Forum sessions and the banquet will appear in the July number of THE MESSENGER.

EDITORIAL

Convention Report

IN THE PAST IT has been the custom for readers of THE MESSENGER to get the convention proceedings many weeks after the Convention adjourned. If it was held early in the month the proceedings were often printed in the issue of the following month; but if the Convention chanced to be late in, let us say July, the first report would appear in the September issue.

This year the Convention met on May 28 and the June number of THE MESSENGER containing the proceedings will be delivered to the members attending the Convention banquet on the evening of the last day, May 30. That's newspaper speed for a magazine and it is possible only because we own, and therefore control, a complete printing plant and because the Convention itself was as carefully organized as the plant.

It is particularly gratifying that the exacting work is being done by our members. Our own stenographers working in relays—alternately reporting and transcribing—are able to pass "copy" on to the linotype machine continuously so that before a given session begins, the proceedings of the previous session are in type.

L. W. R.

Annual Dues

The new fiscal year of the American Section, T. S., begins July 1st, and the annual dues for all members are payable on or before that date. According to the by-laws, THE MESSENGER cannot be mailed after July 1 to those members whose dues are not received at Headquarters by that date.

Section members pay their annual dues of \$5 (if paid before July 1) direct to the National Secretary-Treasurer, 826 Oakdale Avenue, and lodge members pay their annual dues of \$2 (if paid in advance) through their own lodge secretary, who forwards them to Headquarters, where the individual member's card is credited.

Only by paying before July 1, can the old rate of dues be claimed.

Lodge officials will render a definite service to their members and to Headquarters by calling special attention to this matter.

CLARA LINDER,
National Secretary-Treasurer.

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LETTERS FROM THE MASTERS. (Do not confuse this with the new book, *The Early Teachings of the Masters*). Priceless letters from the Elder Brothers, Who were the True Founders of the Theosophical Society. Edited by C. Jinarajadasa. Cloth, \$1.25.

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