

# THE THEOSOPHICAL MESSENGER

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## Annie Besant

By BEATRICE WOOD

SEVERAL years ago, someone asked me to which school of Theosophy I belonged and whether I was a follower of Dr. Besant. To the first question I had no answer. To the other I automatically replied yes, though I had never heard her name before. Having thus committed myself I thought it wise to find out something about Dr. Besant. In a secondhand bookstore I came across her autobiography. There was an amazingly beautiful picture of her on the frontispiece. I had never before seen a face so pure of gaze, so penetrated with courage. It was a picture of her at the age of forty-two, when she first became a member of the Theosophical Society.

New vistas of life opened up as I read the book. I was powerfully drawn to her heroic figure, her overwhelming desire to help the world, her unflinching obedience to the service of mankind.

It was not as lecturer, as writer, that to me she touched the highest points, but as woman, in her adorable humanness. She was loving, tolerant and true. She possessed intense emotions; she had the capacity to suffer and love deeply. Only mediocre people enjoy tepid emotions. And she gave without limit, in little things as well as in big.

Philip Snowden said: "No woman of this generation has devoted such supreme gifts of oratory and intellect to great humanitarian causes with such energy and disinterestedness as Mrs. Besant."

Her life is the story of a struggle along a stormy and desperate road. As a child, mystical and imaginative, she was religious to her finger tips. Not allowed to read love stories, living a dream life of her own, timid and shrinking, she was not of this world and hardly touched by the usual dreams of girls. Her days were spent in reading the early Christian martyrs, the Bible and the great poets. Too sensitive to break a forced engagement, she married a clergyman. She had visions of devoting herself to the poor, but instead found herself hemmed in by a narrow and conventional existence. Depressed by the dullness of stupid domestic life, the small talk of friends about butter and servants, her free spirit felt itself hedged in and bound. Her only compensation was two children whom she loved passionately. Revolt against the bitter pain of the world, the emptiness of her own married life, and the serious illness of her little girl, drove her into a collapse, and for six days she lay immovable in bed, her life despaired of.

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When she arose she faced the most awful struggle any soul can endure. Her faith had gone from her. Unable to explain the agony and the unjustness of the world in the face of a loving God, she became an atheist. The very foundations of her existence were shaken.

At the age of twenty-six her marriage was broken. Heart trouble had developed from the strain she had been under. She found herself alone in the world with two children and a sufficient income only for respectable starvation. She took in needlework, became a governess and even cooked. Sometimes she had not enough money to buy food for three, and she has said that she could never hear the words, "I am hungry," fall from pale lips, that she did not remember how painful a thing hunger was.

Nevertheless she was intellectually very much alive, and ardently pursuing her studies. It was at this time she met Charles Bradlaugh, a leader in Free Thought, and a man of overwhelming personal force and of great charm. Through their long comradeship he was her sternest and yet her gentlest critic, and for years she stood almost alone by his side, fighting with him in his struggle for freedom of thought.

The same year that saw her launched as an advocate of Free Thought was also the founding of the Theosophical Society to which Free Thought was to lead her.

A storm of antagonism was raised by her direct attacks on Christianity; her life was the perpetual carrying of the fiery cross. People did not enjoy being shaken from their sweet repose, and attacked her conduct as immoral. No accusation was too coarse, no insinuation too base to be hurled against her, and for a while she suffered deeply from the soiling of her good name.

She found lecturing a tonic, and talked continually to the poor. Often rough men shook their fists at her, and stones were thrown as she stood on the platform. At that time no insult was considered too great for an atheist lecturer.

Her husband, considering her unfit to take care of children, brought pressure of the law so that her little girl was taken from her. The child, weak with fever, was torn from her arms, and the agonizing mother nearly went mad with grief and loneliness, until a merciful delirium brought forgetfulness. This act aroused hot indignation throughout England, and the battle to recover her children was won by legal pleading unequalled in history for its bold affirmation of Free Thought.

At thirty-seven she met George Bernard Shaw, who called her an "incorrigible benefactress." She drew on her private account to pay for the publication of one of his first novels, and spent night after night lecturing with him at workingmen's clubs. Even then her powers of continuous work were prodigious. Shaw said an attempt to keep pace with her on the part of mere man generally

wrecked the man. The splendid ideals of socialism appealed to her. She hesitated, however, to ally herself with them on account of the antagonism of Socialists to her comrade, Mr. Bradlaugh. But the cry of starving children rang in her ears, and the sobs of women poisoned in lead factories re-echoed in her memory. For her, there was no choice between a tie of friendship and the call of duty; so with a heavy heart she left the ranks of the Freethinkers to join those of the Socialists. Her determination to follow truth never faltered, regardless of the cost.

After stormy years devoted to the suffering poor, she was assailed by doubts as to the adequacy of the materialistic interpretation of existence. Socialism gave only an explanation of the economic side of life and in no way was concerned with its spiritual side. She felt there must be a hidden power that man had failed to perceive, that there was a more illuminating philosophy; and desperately she determined to find it. One day at sunset, she heard a voice telling her to take courage for the light was near.

Shortly after a copy of the *Secret Doctrine* was put into her hands. To her it gave the long-desired light and at last she felt she had reached home. On a soft spring evening she went out to meet H. P. B. who was to become her teacher.

Yet she saw clearly what it would mean to accept this new point of view and publicly to confess that all her years of agnosticism had been a mistake, and that her socialistic theories were inadequate. It meant deserting the valiant friends who had battled for her so bravely and who had stood lovingly by her side during the time of her social ostracism.

Shaw went to remonstrate with her, but this time he met his match. "She listened to me with complete kindness and genuine amusement and then said she had become a vegetarian 'as I was' and that perhaps it had enfeebled her mind."

But she had to be loyal to truth even though friends were deserted. Once again duty called, and she did not waver.

We all know of her sublime years as President of the Theosophical Society; how completely she has ever held herself ready to carry out the slightest wish of the Brotherhood. But few of us know of her early years and how she had to win her way from storm to peace.

So by reading her autobiography I learned to love her for the trials she has gone through, and to realize that her life was a consummate example of what a human being can achieve under terrific odds, and how strength sustained wins the goal.

The years have not lessened her capacity for service or deadened her youthful enthusiasm. Work is still worship for her and she labors for all. She receives criticism and disapproval and returns compassion. Her

(Continued on page 102.)



## Anniversary Day\*

By CHAS. E. LUNTZ

FIFTY-THREE years ago—on Nov. 17, 1875—a great occult experiment began in the West under the name of the Theosophical Society. It was admitted to be an experiment not only by its founders but even by the Masters who inspired them. And there were dreary moments in those early days when to the devoted parents of the movement it must have seemed their offspring had died a'born.

But the Society lived and thrived. The blessing of the Masters was upon it and their life flowed through it. It is for us now on this fifty-third anniversary of its birth to take inventory of its achievement and to formulate plans for its greater usefulness.

In saying "take inventory" I do not mean that we should dwell with pride upon the physical properties the Society has accumulated, great as these are. The cornerstone of its achievement lies not in the vast estate at Adyar, in the beautiful building at Wheaton, in the count of almost fifty thousand members or in the millions of dollars the tangible assets of its Sections and Lodges throughout the world must now represent. In such kind the man-of-the-world records achievement—the occultist never.

Our stock-taking is of what Bismarck called "the imponderables"—the things that are without physical substance, that weigh nothing yet outweigh all else. We echo Krishnaji's eternal challenge, "What use has it been to the world?" and only in coinage of consistent service and helpfulness to the world does the Theosophical Society reckon its gains after fifty-three years of unbroken labor.

What new values then has the Society created? It has supplied to skeptical thousands who had lost all consolation of religion and all hope of a hereafter, a sane and rational philosophy of life and death, restoring God to their universe and the Christ principle to their souls.

It has taken from still more thousands the hateful fear of Hell and the cringing terror of a vengeful Deity.

It has cast a flood of light upon abstruse questions with which science has wrestled in vain. The value of its investigations into such matters has been many times demonstrated by science itself which, by its own physical discoveries, has confirmed the facts announced years earlier by the clairvoyant investigators of the Theosophical Society.

It has explored and charted the after-death region, reporting its findings with the precision and exactitude of trained observation.

It has made the terms "reincarnation" and "karma" parts of current speech, understood by the newspapers and the man-in-the-street, and this in spite of bitter ridicule and opposition.

Its philosophy has colored the thought of the last fifty years to an extent that would have appeared incredible to our grandfathers,

guiding it into new and infinitely broader channels. Christian Science, New Thought, Psychology, all owe an incalculable debt to the great fountain head of occult wisdom embodied in Theosophy.

Through its teaching of the value of vegetarianism it has in the course of years saved the lives of countless animals. By its stern opposition to vivisection and its discountenancing of the wearing of furs it has greatly strengthened the hands of the Anti-Vivisection and Humane Societies that are working to abolish the torture.

It has brought light and peace to thousands of troubled souls who floundered in darkness and despair before they "found Theosophy."

And finally, it has had the glorious privilege of presenting from its ranks, to the world, a personality deemed pure enough and holy enough to form a vehicle through which the Cosmic Wisdom of the World Teacher might express Itself.

These things and many more stand to the karmic credit of the Society in the years that are behind. But on this Anniversary Day—this memorial day of a great past—shall we not zealously plan for a still greater future? The way has been indicated by our Head. We who have given Theosophy to the world must take our own Theosophy out into the world and work with it there. No longer content to spread the light of the Divine Wisdom through books, lectures and classes alone, we must make it the keynote of our every activity in daily life—must mingle it with the bread we bake and the goods we sell—must leaven it into the labor of our hands—must take it into our offices and our club rooms and onto our political platforms—must blend it with our work and with our play.

This spirit is exemplified in the great offshoots of the theosophical movement—Co-Masonry, the Liberal Catholic Church, and the splendid International Order of Service, in the latter of which it reaches its apex. Indeed, I think the Order of Service marks especially the peculiar trend of the Theosophy of the future, for herein it can express itself untrammelled in its direct contact with the sick, the suffering and the stricken who so urgently need its ministrations. Here it can perform that vitally constructive work embodied for example in the World Peace section, or brought out in another form in the Arts and Crafts department, which is as theosophical as any Round, Race, or Permanent Atom.

Those who see Theosophy only in the Lodge Room and the Textbook have yet to learn what Theosophy is. The Theosophy of the future is the Theosophy of the market place, of the jail, the hospital and the factory. For Theosophy is the wisdom of God and the wisdom of God, like His Power and His Love, is in all things.

\*Lodges may find this article suitable for reading at their Anniversary Day program.





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### *Remarkable Publicity*

THE widest and most effective publicity for Theosophy in the history of the movement is being accomplished through a single individual—Henry Ford. He is unquestionably the most popular man today on the earth. It has been said that his "name is a household word in five continents." He is known in millions of homes where the names of kings or conquerors would be meaningless. But that is only a small part of the matter. He is looked upon as the ideal man, for the world's measure is a material one, and he is a billionaire! When a magician of finance who, in twenty-five years, rises from poverty to the possession of the world's greatest fortune—not inherited, not ac-

cumulated by the monopoly of natural resources, but *created* by sheer genius, by the understanding that comprehends human needs and the ability to successfully manage a vast and complicated industry—when the owner of a thousand million dollars speaks, all humanity listens, hat in hand. No other living man can speak to such an audience, and if others could do so their words would not have the influence which his carry. Lindbergh would be heard with curiosity and with admiration for his daring, but Ford because he is master of material things—that which nearly all human beings earnestly desire to be—would be listened to eagerly; for the multitude are trying to search out the secret of his successful life and are ready to imitate it as far as possible. Anything he says upon any possible subject will be heard with eagerness and considered with respect.

And here is what he has been saying through one of the great press syndicates.

Replying to the interviewer's question, Mr. Ford said:

"A fundamental unity underlies all things. Matter and mind are one. They are different aspects of the same thing. Everything is material. But reduce matter far enough and it appears as the other thing. The spiritual is only another aspect of the material. The material is only another aspect of the spiritual.

"There is a Great Spirit. Call it Creative Evolution or World Mind. Call it Collective Intelligence or call it God. It is this Spirit which determines our actions and our thoughts."

"Are you not at all times the captain of your soul?" asks the Interviewer.

"No," Ford replied, unconscious of the modesty of his doctrine. "I feel that I have never done anything of my own volition. I was always pushed by invisible forces within and without me.

"In all likelihood every human range of experience is predestined. We do not plan our own careers. We may foresee them, but we do not foreordain them. Forces beyond our control determine the highway we take through life.



"Life," Ford continued, "is perpetual and continuous. The human mind reaches back across aeons. There is such a thing as a native knowledge, a knowledge born with us, which we inherit from a previous existence."

"Is the gospel of reincarnation a part of the lost knowledge?"

"In it is the essence of all knowledge," Ford replied.

"What induced you to accept the belief in reincarnation?"

"I adopted the theory of reincarnation when I was twenty-six. I got the idea from a book by Orlando Smith. Until I discovered this theory I was unsettled and dissatisfied—without a compass, so to speak.

"Religion offered nothing to the point—at least, I was unable to discover it. Even work could not give me complete satisfaction. Work is futile if we cannot utilize the experience we collect in one life in the next.

"When I discovered reincarnation it was as if I had found a universal plan. I realized that there was a chance to work out my ideas. Time was no longer limited. I was no longer a slave to the hands of the clock. There was time enough to plan and create.

"The discovery of reincarnation put my mind at ease. I was settled. I felt that order and progress were present in the mystery of life. I no longer looked elsewhere for a solution to the riddle of life.

"If you preserve a record of this conversation, write it so that it puts men's minds at ease. I would like to communicate to others the calmness that the long view of life gives to us."

Such a newspaper interview, occupying an entire page, and appearing simultaneously in many other publications, will be quoted by a still larger number and will reach many millions of people—people who are tremendously interested in learning what is the philosophy of life of the superlatively successful man. The matter of fact, common sense way in which the philosophy is put will impress it upon the mind. Asked if he agreed with St. Francis, that animals have souls, Mr.

Ford replied tersely "Assuredly. Why not?" Those words are a challenge to the reader. Let him show "why not." It is safe to say that the ideas expressed by Henry Ford in that interview will cause an enormous number of people to *think*—and that is absolutely fatal to orthodoxy!

### *Thrilling News*

ELSEWHERE will be found the news story of a new theosophical magazine edited by Bishop C. W. Leadbeater. Although it is a revival of *The Australian Theosophist* and will be published under that name it is none the less a new magazine in the fullest and truest sense for under the editorial direction of Bishop Leadbeater it must necessarily be a wholly different thing from the original magazine.

Many of us have long regretted that such writers as Dr. Besant and Bishop Leadbeater could not find time to issue such a periodical. It is obvious that personal knowledge of things occult could make such a magazine a thing of enormous value and of the keenest interest to students. But both of them have been so burdened with other work that heretofore they have only been able to write an occasional article for one of the various theosophical publications. Now, it would seem, a certain combination of circumstances plus the Bishop's knowledge of "the part which this magazine [*The Australian Theosophist*] was intended to play in the future work" have led to his decision to take up the editorial task. While regretting any addition to his already heavy duties, one cannot be insensible to the great gain to occult literature in this bit of rare good fortune for all students of Theosophy.

We have a number of excellent writers on occultism whose pen work is always well worth reading and even re-reading. But Dr. Besant and Bishop Leadbeater are in a class by themselves and if it were known that either of them would have even one article each month in any particular magazine that fact would assure its success. Therefore the information that another magazine is to be published and edited by one of



them—which necessarily means that he will write regularly and much in its columns—can properly be described as nothing less than thrilling news. In the first number Bishop Leadbeater writes on no less than five subjects while in the list of contributors are Bishop J. I. Wedgwood, Balfour-Clark, Ernest Wood, and a promise of monthly articles by Dr. Arundale. The magazine has thirty-two pages, is printed in dark blue ink, with orange cover and its mechanical execution is above criticism. It will unquestionably have a wide circulation in this country.

### Coming and Going

"Coming and going" would be a good title for the story about Headquarters. Two of our people got married and left to visit their respective families and to introduce a new husband to one family and a new wife to the other. Another left to return to college. A fourth was called home by serious illness in the family. A fifth did not have just the right job and, after some months, gave it up. And thus the scenes shift. New people at Headquarters are Mrs. Irene Krone of Washington, Mrs. Lenora Rusch of Milwaukee, and Mr. Fred H. Menzenwerth of St. Louis, Mr. Lawrence Held of Coral Gables and Mr. Raja Watson of Chicago.

By the way, in the language of current advertising, have *you* applied for a position at Headquarters? We like to have a long waiting list. We never know when there may suddenly be a vacancy. Some wait a long time. Others hardly get their names enrolled when they receive a telegram to come quickly. It depends, of course, on what kind of position is vacated and what the applicant is qualified to do. Good stenographers have the best chance always. Perhaps it is a good thing that a residence at Headquarters is an experience that falls to the lot of many instead of a permanent few.

### For Anniversary Day Programs

The booklet, *The Theosophical Society—The First Fifty Years*, by Basil P. Howell, will be a help to Lodges in getting up Anniversary Day programs. It can be had in paper, price 30c, from the Theosophical Press, Wheaton, Ill.

## Help the Round Table

The Order of the Round Table is holding its annual sale to raise funds for conducting the work in America. The sale will continue for several weeks. It is managed by the young people of the Table in San Jose, Calif., where the national headquarters are located.

This year additional funds are greatly needed, and it has been decided to invite friends of the movement from all parts of the country to send in any articles which they may have available, to enlarge the stock of goods for this sale.

The Round Table is one of the chief means by which girls and boys are being reached with the principles of theosophical life, in service, purity and knowledge. It is helping to lay the foundations of the great new Race, in which Humanity is to become happier and more like the ideal of the Masters of the Wisdom. Considering this, Theosophists everywhere are naturally interested in forwarding the work of the Round Table Order.

No cash is asked. But everyone has about their home, cellar, store-room or garage articles of little or no use to themselves. If they will just pack up a box or two of these things, and send them in for this sale, the Round Table will soon have ample funds with which to carry on in a big way. These may be articles of clothing, jewelry, toys, books, dishes, bric-a-brac, or in fact anything at all, whether in very good condition or not. Also the sale is a great benefit to people of small means, as the articles are sold at very reasonable prices. Address your boxes to Order of the Round Table, 985 Prevost St., San Jose, Calif. Send by parcel post, or express.

### Gifts

Mr. Alfred A. Olson, while on a trip to Snyder, Tex., sent to Headquarters a cactus tree, a devil's pin cushion and a prickly pear.

ANNIE BESANT

(Continued from page 98.)

smile dissolves all barriers, and her radiant love shines upon all. She is essentially a leader, but she is also the mother; to be near her is to be bathed in happiness and peace.

Thousands have been awakened by her to work for the finer things of life. Pure of heart, she makes all around her pure. The magic of her presence holds all spellbound. The fire of her soul is like a flaming torch leading the way in the darkened night.

## The Starling

A modern home for Convalescent and Special Diet children—girls only—from six to sixteen years of age. Situated in the beautiful Ojai Valley, with its health-giving climate. Sunbath terrace. No devitalized foods. Write for prospectus. Mrs. Bessie Maxson, Ojai, Calif.



## "All the Days of My Life"

By GAIL WILSON

IF, DURING all the days of one's life on earth, study never ceases, what limit is there to the treasures to be carried home, "where neither moth nor rust doth corrupt?"

I am fascinated with the whole scheme of adult education, including workers' education, as it goes forward in this and other countries.

In other days the average human being considered his study period finished when he closed his books on the last day of the last term of school. Now we can see members of every class, of every creed, and certainly of both sexes, striving determinedly, by outward contact and stimulation, to call out ever greater stores of knowledge from within. They wouldn't put it that way. Not one in a hundred thousand would guess the process of his own unfolding. They are just searching, searching for a way in which to meet life's difficulties a little better. Searching for happiness!

I like to picture the collective mind-bodies of our race as a great field of mind-stuff, waiting to be tilled to ever greater productivity. Whereas in past centuries it was only the few,—the sages and the geniuses, who continued all the days of their lives to grasp new concepts, now—well, here are a few of the facts.

In every great city the public schools maintain night classes where people of any age can fill in the educational gaps left from early years. Some great universities accept as "unclassified students" those who are eager for particular studies, but are without credits showing previous academic training.

Educational ventures designed for those who toil with the tools of their trades have now become common, but the initiative in this country was taken in 1913 by Mrs. Raymond Robins, then president of the National Women's Trade Union League of America. She conceived the idea of granting scholarships each year to a small group of trade union girls (those showing an aptitude for leadership) so that they might develop into wiser, better-informed trade unionists, able to meet in wage conferences and negotiate agreements.

Several years later, Dr. M. Carey Thomas, president of Bryn Mawr College, was thinking of Mrs. Robins' educational experiment and pondering over her own life work while on a North African holiday. Suddenly, out of the clear desert sky, seemingly, flashed the idea of a short summer course for industrial girls, making use of the college buildings with their lovely grounds during the days when otherwise they would be idle. Thus began the Bryn Mawr Summer School for Working Women, which now each year grants eight weeks of education and recreation to some one hundred industrial girls.

The University of Wisconsin and Barnard

College (Columbia, New York) have begun similar courses, and other colleges are following suit. The Young Women's and the Young Men's Christian Associations continuously offer opportunities for grown-ups, such as were unheard of a few decades ago. And in almost every industrial center the trade unions maintain evening classes designed to fit workers for better trade unionism. These workers' classes are now coordinated under the Workers' Education Bureau.

To cite these instances is but to touch the surface of the vast subject of adult education, which seems like an attempt on the part of mankind to keep on growing mentally and spiritually throughout the whole of an incarnation. And it all leads up to stating my deep conviction that we have in the Theosophical Society a most potent factor in this whole scheme for thinking new thoughts, for gaining new lessons from experiences, for developing new capabilities up to the time when we are through with this physical body. In other words, any one knowing Theosophy can, if he will, prevent his personality (especially his mentality) from growing rigid and slowing down on the treasure-gathering.

Tremendous possibilities lie within each Lodge, within the Section as a whole, in this realm of adult education. Good work has been done, but really, only the surface has been scratched. No other nine-thousand group in the United States knows so well the relation between the ego and the personality, and the necessity for keeping that personality pliant, adjustable, capable of assimilating new experiences. Shouldn't this very knowledge, then, enable us so to vivify our theosophical centers that every person who approaches *Their* Society shall find intensely interested and interesting people, stimulating to his mentality, friendly to his social nature? Shouldn't he find there an atmosphere that shall, in very truth, woo the soul? I mean, actually, that when a human being enters a Lodge room the personality should be impelled to flash to the ego—"Come on down. We can both be at home here."

Unquestionably the greatest aid toward attaining such an ideal is right Lodge leadership. What makes for right leadership? Each will have his own concept, but some factors seem essential.

Right leadership will be in direct line with that exemplified by the Great White Lodge, whose outpost the Theosophical Society is. It may be faulty leadership, momentarily mistaken, but methods and policies and attitudes will be those based wholly upon theosophical principles.

Under such leadership, there can be no time nor place in the Lodge room for the "clique-" like atmosphere, or for exclusiveness in any of its forms. The perfect host is one who



makes every guest feel that he is an integral part of the gathering. Whosoever comes to the Theosophical Society seeking truth is Their guest, and the Lodge personnel is, by reflection, host in Their stead.

Right Theosophical Society leadership will have in it, too, a fragment at least of real generalship; that faculty for understanding the human material at hand and marshalling the various abilities and interests to the highest possible purpose. The captain of industry, with his hire-and-fire privilege, may choose his co-workers as he will. The army officer must take what comes to him, but from among his men he may pick and choose quite at his autocratic will. But the Theosophical Society leader, he has to deal with a veritable "job lot" (he being one of the "lot" himself)! The analysis of this heterogeneous grouping, however, gives the clew to a solution. Drawn together by some common interest in a realm higher than the mentality, the generalship must partake, then, of the nature of that realm, and it will be propelled by understanding, not autocracy. Perhaps it is within reason to speak of it as a unifying, co-ordinating faculty, such as manifests itself when the ego is on the job.

Then there are the study-classes themselves dedicated—to what? To poring over textbooks, chapter by chapter, learning what greater ones have said about truth and unity and self-development?

Or is the very room vibrant with genuine attempts at Self-realization? I like to imagine a thousand Theosophical Society Lodge rooms scattered throughout the United States, housing weekly at least one meeting (lecture, discussion or combination) so charged with vital interest that no member would ever stay away if he had the physical means with which to get there. I mean the kind of gathering that can release a power that lasts for days, feeding the soul, as it were—an inspiration in very truth.

Perhaps it would help if we pictured such power flowing down through our Society, through National Headquarters to the Lodges, and through the Lodges to the individual member, quickening (not forcing) his unfolding; hastening the day when there shall be the permanent linking-up of the personality and the ego.

Any organization should give more to its members than they give to it. That is, the power and benefits should ever flow downward and outward. The danger-point comes when the organization demands more from the individual than he gets, when his membership is no longer a good investment.

Any Lodge that has to beg its members to attend meeting, over-working the "duty" argument,—that Lodge had better try a new technique, or a new set of officers, or go into Pralaya, or something. One can always experiment. The educational world is full of try-outs, so why shouldn't the Theosophical Society—this unique "university"—have its full quota?

Note if you will the great inspiration given those members who were privileged to attend

the first Summer School at Wheaton this last August. As an onlooker it seemed to me that this venture furnished an almost perfect example of the flow of power from a high source, down through Headquarters and out over the Section, revivifying the work everywhere.

Our Section will be as strong as its Lodges, and their effectiveness depends upon the spirit pervading the Lodge room and its meetings, the spirit that awakens in the individual an intense longing to go far, very far along the way—to draw the full essence from every experience for all the days of his earth-life.

Right leadership *could* do it!

## An Appreciation

Those who are engaged in educational work may be considered the best judges of other kinds of educational work and therefore the following letter received from one of our members who is attached to a mid-western college is of peculiar interest. She writes:

"Dear Mr. Rogers:

"As I did not get to see you before coming away, I want to send you just a word of appreciation for the inspiration and help which I received at the Training School.

"I have never spent an equal period of time which was more worth while, viewed from any angle whatever; and in my heart there is thanks to you, Mr. Jinarajadasa, Mr. Mackintosh, Miss Houston, Mrs. Campbell, and all the retinue of lovely and most efficient workers around you.

"I am sure there was welded a bond among all of us who attended—that bond being the desire and determination to pour out to the world in service, in proportion as we received and to the extent of our ability.

"And finally, I am sure, too, that there will always nestle in our hearts loving memories of the beauty and dignity of our beloved Headquarters, our *Home for Theosophy*!

"I do thank you!"

## Helping Hand Fund

This new fund has been created by the Board of Directors for the purpose of assisting any of our people who are in need and who, by reason of services rendered to the Society, may be entitled to it. The reason for establishing such a fund is that appeals are occasionally made to the Lodges on behalf of some such person by some of their friends. As the parties concerned are unknown to the Lodges many of them pay no attention to the matter, while others ask Headquarters for information. At present there is only one person asking for help from the American Society. There may some time be others. In that case confusion would arise about the division of such financial assistance as could be given. A systematic method, therefore, has to be adopted. Hence the creation of the fund. A circular with details will soon be sent to the Lodge Secretaries.



## 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.]

*Young Again*

We hear much about youth these days, with a note of alarm and some lifting of righteous eyebrows. There is a wide assumption that our very young people are a headstrong lot, bent toward a dangerous freedom that may carry the world heaven only knows where. Yet who are our young people but the old people of long ago returned in new bodies to carry on the world's work when we who are in charge have passed on? Instead of fearing to trust them we should joyfully welcome their participation in affairs and do our best to train them to carry the burdens that we shall be laying down one of these days.

At the convention in July, Mr. Jinarajadasa remarked that he was beginning to look forward to the time when he could take a less active part in the work and sit back and observe and advise while the young people get into the game; and yet I am sure that he must be at least fifteen years my junior. Dr. Besant and Bishop Leadbeater are getting well into the eighties, and Mr. Warrington, before he was artful enough to go into partnership with a razor, had begun to look patriarchal. Dr. Arundale, when last seen here, had a telltale chin whisker that put him in the venerable class; and Mr. Gardner might have been his twin brother. Travel among our Lodges and look over the members conspicuous for their theosophical activities. A few young ones to be sure, but chiefly those well past the noon-time of their day. Before we realize it a lot of us will be looking for an easy chair in a quiet corner—and then we will begin to appreciate the youngsters!

But advancing years have no terrors for the Theosophists. Old age should be the most beautiful period of the incarnation. I am expecting to greatly enjoy it—a sort of prolonged holiday. Since getting immersed in theosophical work there has been no time amidst thickening activities to read—my only grievance, if I have any—not even to re-read the early theosophical books, nor many of the new ones. But just wait till that mellow day arrives when I am good for nothing *but* reading! I have already arranged to buy a lot from the Theosophical Improvement Association, near to the Headquarters building, where I shall erect a modest cottage which shall be a bower of bloom, surrounded with the practical kind of shade trees that bear fruit, and with a garden for the necessary physical exercise that an old gentleman should have to keep fit—for reading only!

A golden old age—why not?—amid the friendly smiles of those you have helped to a little better understanding, with grandchildren

listening to true fairy tales, and daily chats with old friends who are also beginning to saunter on the journey, and so, finally, to close tired eyes in this tranquil spot and fall asleep at the end of another incarnation. And when, somewhere or other, that happens for each of us who reads this, his place will have been so completely filled and his life's work so fully assumed by someone who is now a "youngster" that the world will never miss the veteran!

And then, after an interesting change of program on the inner planes we shall be back here, young again—full of vigor, bubbling with energy, bursting with enthusiasm, rapturously in love with physical life, woe-folly distressing the worldly-wise "youngsters" who long before took our places, who will then constitute the staid and respectable people of affairs and who will feel perfectly sure that we children are all going straight to the devil!

*Such Letters!*

One of my personal opinions is a very positive one. It is that the average American Theosophist needs a lot of training in daily business affairs. It is one of the strange contradictions in life that a nation reputed to be remarkably successful in business should contain so many people who can not write a simple letter in a business-like manner. It would be interesting to know how much the lack of such elementary business knowledge costs our Society annually. It is a considerable amount. There is probably not a single working day in the year on which we do not receive at Headquarters several letters which require a wholly unnecessary waste of time. Apparently not merely many, but a majority of Americans, do not know that every letter written must, to meet business requirements, contain four essentials. It must bear the date when written, the place where written, the address to which a reply can be sent and the name of the writer. That seems simple and yet only a minority of the letters we receive meet the four requirements. It is invariably we Americans who are at fault in this matter. Almost never does a letter arrive from any English speaking country, or from any British born American citizen, in which any of the four essentials is missing.

My mind has been turned to the subject by receiving a letter without date, place or signature, and yet it was on an important matter. Letters which have been hastily written and not signed are quite common; but if the place is given and it is on some subject that can be connected with previous business it can usually be puzzled out by giving it time enough.

Many of our members seem to think that we must be so familiar with their names that no



care in writing them is necessary. They forget that we are dealing with several thousand people and that even a personal meeting a time or two can not fix names in our mind for all the future years. Today came a contribution from a generous member whose signature nobody could decipher. Apparently she had just waved the pen over the paper and let it go at that! After a certain amount of comparing and brain racking the writer was identified and a courteous acknowledgment sent; for it is the iron rule here that no circumstances shall ever cause the slightest expression of resentment to get into a letter. However, I am sinfully hoping that she will read this!

It is often very important to know when a letter was written, but the date is more frequently omitted than any other essential. The absence of the writer's address, however, causes us more trouble and costs the Society more money than any other omission. If a reply must be made we have to call the record office and have the address looked up. If we don't happen to know the member's Lodge, or whether a Lodge member or National member, still more time must be wasted. Not long ago a member applied for a secretarial position at Headquarters, and wrote two letters about it, with no date on either—not much of a recommendation!

One of the best known rules for those who would get on in spiritual development is *to do things well*. It is far more important to do a little perfectly than to do a great deal indifferently. In that wonderful little book, *At The Feet of the Master*, we are plainly told that a thing should be done as one would do it if the Master was coming at once to inspect it. But some of our correspondents do it as though the curator of a museum of ancient hieroglyphics were coming to inspect it!

When our training school here has grown into a permanent all-the-year institution—and that will come—a panel in a class room will read, "In letter writing there are four business essentials: *place, date, signature and the writer's address*."

### *Political Problems*

The paper by Louise Wakefield Stretton which appears in this number of the MESSENGER interests me greatly. Shortly before receiving it I had begun to get together material for a lecture on "Greater America," dealing with some of the points she touches, my purpose being to knit together religio-economic phases of modern civilization and show that they are not merely related but are actually twins. Theosophy to be most effective must be progressive, adaptable, empirical—never static. Of course its fundamental tenets—reincarnation, karma, evolution, supermen, etc.—must never be neglected but the lessons to be drawn from them are progressive lessons and should keep pace with the nation's unfolding life. It is the very essence of Theosophy to deal practically with what best promotes that unfolding life, both individually and collectively.

The alert thinker who reads Mrs. Stretton's article will, of course, at once see that the ills which she mentions are too deep to be easily cured. We have to *evolve* out of present conditions and the job for the Theosophist is to at once direct the trend and accelerate the speed of the evolutionary forces. But it is quite possible there will be those to remind us that dealing with such physical plane problems leads directly into political activities and that politics are taboo in the Theosophical Society. Partisan politics should be, but not politics which means statesmanship. Party lines naturally set very lightly upon Theosophists. The more one grows in Theosophy the more eclectic does one become in politics. I can see no political party in the nation that satisfies me, none to which I can give unqualified allegiance. Some have honesty and deep sincerity without practical grasp of the problem in hand. Others have power to get things done but are wholly controlled by the few who direct all things from the viewpoint of their personal interests instead of the common welfare. One of the most pathetic things in American political history is the way in which the people, betrayed again and again, and knowing full well that no *party* can be relied upon to rescue them, keep on looking and hoping for some *man* who possesses the trinity of strength, courage and wisdom that will enable him to rise above party control and plutocratic influence and give them an administration exclusively from the viewpoint of "the greatest good to the greatest number."

## Krishnaji's Latest—

"*Life The Goal*"

"*Let Understanding Be  
The Law*"

Orders now taken for these two pamphlets, which are the latest thoughts from the mind of Krishnaji. The latter booklet is made up of the questions asked and the answers given at the Star Camp at Ommen this year.

Paper bound.

The Theosophical Press

WHEATON

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ILLINOIS



## Poverty Amid Plenty

By LOUISE WAKEFIELD STRETTON

I HAVE been thinking a great deal of late of the economic crisis in which the world finds itself today, and wondering if we Theosophists, as a great body of humanitarians, have a right to be as little concerned about these matters as we have been heretofore.

If the teachings of Theosophy mean anything in the lives of Theosophy's adherents then surely we have now an opportunity to demonstrate to the non- and anti-Theosophical world that our belief in Brotherhood as a fact in nature is not a mere tenet of faith to be lectured and written about, but is a reality that governs every act of our individual lives as well as our activities as a body. He who sincerely believes that "One is our Father, even God, and all men are brethren" cannot turn deaf ears and blind eyes to the suffering that fills the world today—and suffering goes hand-in-hand with crime, poverty, license—all, or nearly all, of which are the direct outcome of human greed.

Our daily papers are filled with accounts of our amazing prosperity, yet the total of men out of work is mounting daily by the thousands—equally as great in this country as in the old world, but those who must depend on the papers for their knowledge of existing conditions are not permitted to know the facts for fear of its effect upon the party in power and politics in general.

Those who are connected with newspapers know that the condition of the country is largely indicated by advertising. When advertising falls off it means that merchants are not doing the business that will justify it—and inasmuch as advertising itself is intended to create business it may easily be seen by the keen-minded man that conditions must be very bad indeed. Hence, does it not follow that when the papers deliberately shout "Prosperity!" when they know the country is in anything but a prosperous condition, it is because there is something to be gained from this deliberate misrepresentation of facts?

One of the most glaring instances of the human greed that underlies industry is seen in California this year, where the enormous crop of raisins, peaches, prunes, apricots and other fruits can not be marketed at prices within the reach of the poor man and at the same time leave the producer a profit on his investment, owing to high transportation costs. So fruit growers have agreed to allow thousands of tons of these fruits to rot on the trees ungathered, so as to maintain prices in order that the amount of fruit remaining may be sold at a price double what it would bring if the full crop were thrown on the market. In other words, a half million pounds must be sold at twenty cents per pound rather than a million pounds at ten cents per pound, which the poor man could oftentimes afford.

And this is but one instance of the preponderance of human greed over the nobler attributes of humanity. Everywhere there is selfishness, pleasure-seeking, sensuality. A pamphlet I picked up recently quoted a writer in the Los Angeles Times as saying: "Our schools and our churches also are failing to teach the highest secret of life—the self-control of mind and body through willed righteousness, based upon a knowledge and comprehension of a God-created and governed universe." And therein lies the point. Theosophists, knowing that it is only through gaining control of mind and body through "willed righteousness" and using these faculties as they themselves purposefully direct, that man can further his own evolution, ought to use this knowledge for the salvation of the world. Ours the greater responsibility *because* of this knowledge, and unless we can see our way clear, both individually and collectively, to take a hand toward bringing order out of the chaotic condition the world is in we shall not be living up our privileges and opportunities. Personally, I believe that is the main reason Theosophy is not going ahead with greater strides today—we do not practice the philosophy we believe!

Someone has said that Theosophists ought to be the happiest people in the world because they have what no other school of philosophy has to such a great degree—the inner peace that must manifest as happiness if it is to manifest at all. But that inner peace must be earned through disinterested service to the race—it does not come merely from the wanting, no matter how ardently it may be desired. And this brings me to the main thought I have had in mind throughout the foregoing. We can no longer close our eyes to world-conditions today and say to ourselves that the remedy lies only through the evolution of soul consciousness. We must make people see how they may bring about a better condition of life—and that can only be done by setting an example of what the writer quoted above calls "willed righteousness," the first step toward which is the recognition of our civic duty and the doing of it. *It lies at the ballot box or the voting machine!* Those who neglect this privilege through indifference, or neglect, or carelessness, or who say "O what difference will it make? Politics has always been corrupt and always will be. Anyway, one vote can't make any difference in the result"—these are directly responsible for the recent scandals in official Washington that would be tolerated in no other country on earth and the parties thereto and their defenders allowed to remain in office. A national government setting an example of "willed righteousness," administering the laws fairly that equal justice may be done toward all classes alike, and being held strictly accountable on election-day for what



has been done, left undone, or evaded in the previous administration, will have a far-reaching effect on the country at large. James M. Beck, former solicitor-general of the United States, in a public address wherein he referred to the appalling increase in crime, spoke of "the excessive thirst for pleasure which preceded, accompanied, and now has followed the most terrible tragedy in the annals of mankind," and which he believes has had much to do with "an increase in nine years of over 400 per cent in the comparatively narrow sphere of the Federal criminal jurisdiction." In the face of this appalling statement we see no concerted move anywhere toward the awakening of the public conscience that might naturally be expected in a people awake to the true portent of such a state of affairs in the nation and in the world.

We have this condition of society all foretold by Paul in 2 Timothy, III, wherein he says that "in the last days grievous times shall come." He then goes on to warn that "the love of money, the fierceness of men, the love of self" will produce a state of society wherein "men will be lovers of pleasure rather than lovers of God, holding a form of godliness but having denied the power thereof."

Verily, could there be a time in the world's history when the need of a World Teacher were greater than it is now? With crime, sensationalism, selfishness everywhere rampant, to awaken men's minds to realize the happiness, the *genuine* happiness, to be found within; to reject the form and seek the *Life within* the form; to know that "mind and heart made simple" which Krishnaji gives as one of the essentials for the understanding of life—no surer cure could be found for the evils prevalent in the world today, for when the understanding of the purpose of life comes into the soul, then all barriers that shut out the soul from its natural and rightful heritage must fall; the trivial, vain and shallow must give place to the ennobling and spiritualizing. Ours the work of putting this knowledge before the world; ours the duty of showing by the example we set that we *believe* and *live* the things we teach; not in any half-hearted way, as if we were not quite sure of our own convictions, but with all the strength and power of the early Christian martyrs, giving all we are and have and hope to be, earnestly, untiringly, and without the slightest trace of fear, to the blessed cause.

## Theosophy Abroad

### Wales

The Theosophical Society held its Seventh Annual Convention, Sept. 14 to 17, the Right Rev. J. I. Wedgwood presiding.

Mr. Peter Freeman, who was again reelected General Secretary, has written in part to Mr. Rogers: "I also take the opportunity of sending the friendliest greetings to all your members from all of us in Wales."

## About Dr. Annie Besant

Below are given some extracts from the English papers during Dr. Besant's visit to London this summer:

From *The London Daily Express*:

Dr. Annie Besant—an aged figure with bent shoulders and snow-white hair—wore a gorgeous robe of white and gold when she addressed and enthralled a crowded Queen's Hall audience of her Theosophist supporters last night.

Her years are now many, but her voice is still as clear and penetrating as her mental powers have always been, and carries more than a hint of fighting power.

From *The Manchester Guardian*:

If any other eager foreign visitor should be in search of the strangest of all London's strange sights, perhaps she might be directed to the Queen's Hall on one of the midsummer Sundays when Dr. Annie Besant is going through her four evening orations. The annual series was opened this evening with a discourse on "The Crumbling of Empires of Force" as a prelude to the shaping of a federation of free peoples.

It matters nothing what Dr. Besant announces as her summer's theme. The faithful are there, to the number of 3,000. The large majority of them pay for their places, though, of course, in accordance with the law, a good many free seats are provided. The platform is thickly banked with flowers, and if behind the bank there are some figures to be seen in robes of deep hue not identifiable as belonging to any known academic or ecclesiastic institution, inquiry will elicit the statement that they are "bishops" of the Liberal Catholic Church.

There is no chairman; there are no preliminaries. The remarkable old lady, small, bowed, and all white—dead-white hair, skin, dress—glides to her place, is received in reverential silence, all standing, makes no acknowledgment, is encumbered by no paper. In her soft voice, heard without difficulty, she begins her address, proceeds in solemn and measured tones, comes at the end of an hour to her peroration, the beginning of which is clearly indicated by the voice and the slight swaying of the speaker's body. She ends on a rounded Gibbonian sentence. The audience, silent still and now doubly awed, rises once more, the white figure passes out to the wings, the hall empties without a sound. And as you make your way through the worshippers you will not hear any groups discussing what the amazing old prophetess has said.

## Deaths

The wise grieve neither for the living nor for the dead. Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be, hereafter.—The Bhagavad-Gita.

Norman Eynon, Warren Lodge.

Henry J. Thayer, National Member, Chicago.



## Headquarters Improvement Plan

By L. W. ROGERS

IT WILL not be news to any of our readers that when the Wheaton Headquarters grounds were bought three and one half years ago a number of our members were induced to buy adjoining lots in order to make certain that no unsightly buildings would be erected near us, for there were no building restrictions in this district. I have told that story before in the MESSENGER, and added that some of the lots had since been presented to the Society by the purchasers but the others remain in the hands of the original buyers and are now to be utilized in a building plan that has two purposes. First, to secure a harmonious and dignified architectural setting for that portion of our grounds which lies in front of the Headquarters building; and, second, to enable about forty families who desire to do so to get cheap but beautiful homes within five minutes walk of the Headquarters building, and on terms so easy that any person earning a modest salary may participate in the plan; for the few original purchasers under my urging to protect Headquarters property, bought land enough for many people. The original ten-acre plot, on which the Headquarters structure is erected at the rear, constitutes a properly proportioned "front yard" for the building. The grounds dimensions are 525 feet on Main Street by 750 feet deep, so that there is what may be called a park of lawn, shrubs and trees, between the building and the Main Street entrance.

Now if the land along each side of the 750 feet had been left to be sold to casual buyers it is evident that their homes would be built facing our park-like grounds; and since there are no building restrictions there might have sprung up a hodge podge of cheap and repellent structures that would have ruined our property unless bought out at fancy prices. Such a calamity was avoided by the willingness of some of our patriotic members to get control of adjoining property.

But that did not wholly solve the problem. It merely made the situation safe. It is obvious that since there are no building restrictions these lots bordering our property, and now held by members, can not well be sold as lots. Even if restrictions were imposed there would be no guarantee of architectural harmony. The only way is to build the houses and then sell lot and house together. Thus a harmonious whole can be secured. But, fortunately, that is not the case with the lots

which lie to the north and west of the Headquarters building. They are not a part of the approach to it. These can be sold as lots and the proceeds from them will help to finance the building of the residences which must be erected on each side of the original plot.

In order to bring this about the owners of all the lots will be organized into the Theosophical Improvement Association and incorporated under the laws of Illinois. The lots will then be sold *on the original terms of payment* at which they could have been bought three and one-half years ago—fifteen per cent of the price in cash and small monthly payments, until paid for, with 6 per cent per annum interest on the unpaid balance. Such exceedingly easy terms should enable almost anybody to buy one of the lots. Perhaps in special cases even easier terms may be arranged, for half the purpose of the plan is to enable members to get permanent homes here at the national Headquarters in a theosophical community.

The whole plan of subdivision is being made with a view to beauty and utility. No lot has less than fifty feet frontage and many of them considerably more. The depths vary at 120, 134 and 150 feet. Some have frontage on Wheaton Ave.; some face our grounds and adjoin them on the northwest. Others, a little more retired, are on adjoining ground but face a private parkway of 83x250 feet. Still others, lying west of the Headquarters building, face a double drive and parkway of sixty feet and are directly across Wheaton Ave. from the Headquarters building. The lots will range in price from \$900 to \$1200, notwithstanding prices received for vacant property a mile farther from both our grounds and from the business center of Wheaton are much higher.

When our members were, at my request, purchasing and paying for the property which is now to be passed on to those who desire it, I was made trustee and custodian of the funds and managed all the transactions. I shall now accept the position of president of the Theosophical Improvement Association and give my personal attention to its affairs until the purpose for which it was brought into existence is fulfilled. When the lots are sold and the desired harmonious architecture flanking our grounds is secured, the association will be dissolved, for it has no other reason for existence than to do well this one particular piece of work.

### Notice

There are a few 1928 convention pictures left. If you want one, please send \$1.25 to Headquarters at Wheaton, Ill.

### School of Creative Dancing

JEANNE DUMAS

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# BUILDING FUND BULLETIN

No. 29

No. 29

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.

## Statement

April 1, 1927—  
 Pledges needed.....\$45,866.39  
 Received since..... 30,518.29  
 Balance required.....\$15,348.10

## 100 Per Cent

[To achieve the 100 per cent goal, a pretty difficult thing to do, every member of the Lodge must have made a pledge to the Building Fund of not less than \$5.00.]

Lodge	Per Cent
Columbus .....	100
Rockford .....	100
Wilmington .....	100
Columbia .....	100
Besant (Houston).....	100

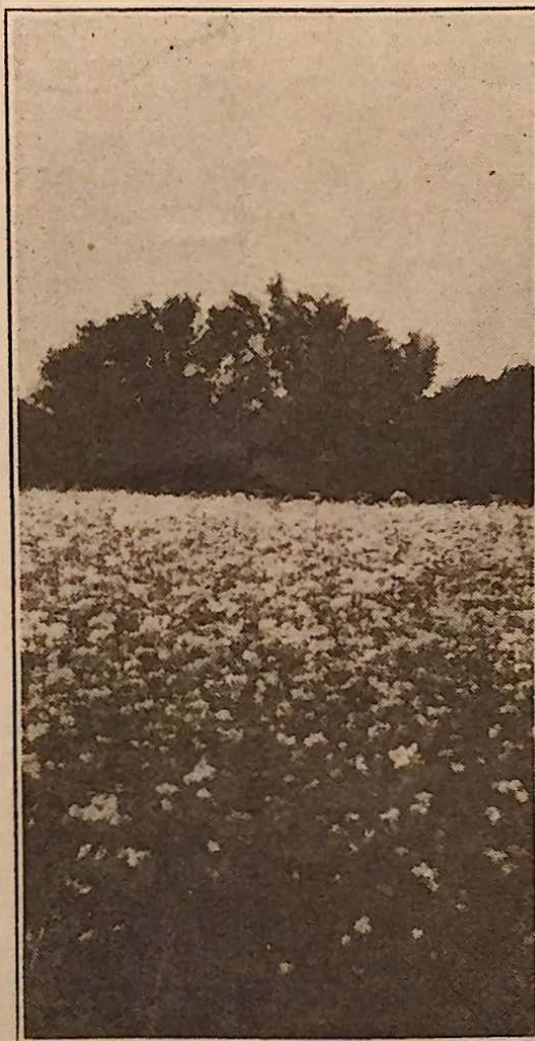
## Visitors

We have so many visitors to the grounds and building that it is impossible to mention them individually. They seem to come from everywhere and to keep on coming month after month. The Headquarters staff has to work in relays to take care of them without having their leisure time too much absorbed. Some are merely curious but many want literature and information. A permanent Headquarters building is a far better advertisement for Theosophy than any of us dreamed it could be. Conversation with a pleasant stranger met in the corridor as he was being shown through the place developed the interesting information that he lived about a hundred miles away; that he had been interested in Theosophy for many years but had never met any Theosophists or known where to find them. He had mentioned this to somebody who had said, "Why, their Headquarters building is in Wheaton." And he set out to find us.

## \$15,000

A few months ago we paid off our largest building bond

—\$20,000. We have the next largest bond just ahead of us—\$15,000—and will be grateful to any of our pledge makers who can send in any payments, no matter how much or how little. Many small payments are as good as a large one.



## Buckwheat

The picture above gives a glimpse of the corner of one of our two buckwheat fields, taken on Sept. 10, a little too late for best results. The bloom was past its prime and was fading out. The trees and windmill are on a neighbor's grounds just north of us. If you are a patron of the Purchasing Service Bureau, and if you also have childhood memories of *real* buckwheat cakes, you will probably be enjoying some of the product of this field next winter.

## Honor Debts

It was recently mentioned in the MESSENGER that a member who had made a substantial pledge to the building fund passed away without having made any known provision for its payment and that the Society would lose it if the relatives did not feel in honor bound to respect the wishes of the deceased. Of course the making of the pledge was the best possible evidence of her intention but relatives are not always interested in the intentions of Theosophists! When informed of the pledge the heir in charge of the property said that from what he knew of the Society he did not feel disposed to take care of the pledge. It was then pointed out to him that the real issue was not what *he* thought of it but what his dead sister had thought of it and what she desired to do with a small part of her property. But he replied that since she had not recognized the pledge by *mentioning it in a will* he felt at liberty to ignore it. And he did. The rest of us should learn a lesson from her mistake.

## Stowing It Away

An interesting improvement which will be well under way before this reaches the readers is the root cellar to be constructed in the rear of the premises and then "planted out" by being surrounded by shrubs, vines and flowers. That will not be difficult as the cellar will be nearly all underground. The floor, walls and roof will be of concrete. A tile drain will carry away the surplus moisture and electric lights furnish illumination when needed. It will be a capacious cellar for it must hold enough to feed our large family until crops grow again. When you include in



storage not only apples, potatoes, beets, carrots, parsnips, salsify, celery, etc., but also cabbage, Hubbard squash and pumpkins, it requires space.

### Concords and Salems

Before this reaches the readers our Headquarters family will be feasting on Concord and Salem grapes, of which our 20 three-year old vines have an excellent crop. The first were ripe before the middle of September. If you are a connoisseur in fruits you will know that the Concord and Salem are as different in flavor as in color—as different both ways as Tokays and Muscats—and that both are delicious.

### Fine Growth

The trees, shrubs, fruits and flowers on the Head-

quarters grounds are closing a most successful season. This is written on Sept. 12 and there is a touch of autumn in the air, although we may have another four weeks of growing weather.

The lawn, a thick green carpet covering about four acres, is getting its last mowing for the year. In this latitude it is well for it to be left a little long for winter protection. The grove has grown vigorously and the shade next summer will be abundant—a tempting place to swing in a hammock.

Everything in bloom is up to the mark with the single exception of canna. It is probably not the right variety. Finer salvia you are not likely to see anywhere and the brilliant red spikes always give a note of cheerfulness to autumn; but ours

need a better background and will have it next season.

The fruit vines and trees put in last spring have made a truly remarkable growth. Ditto the asparagus and rhubarb. Some of our visitors seem a bit incredulous when told that in the section of the grounds occupied by the youngest grape vines and the large bushes of currants, gooseberries, blackberries and raspberries there was very little visible above the ground five months ago. Now many of the bushes stand four and one half feet high and are exceedingly vigorous. The dewberries, creeping along the ground according to their habit, alone failed to make an impressive showing. The soil is black loam, very easy to cultivate and in plant food content is probably second to no garden soil in the nation.

## Divigations—

TO ANNIE BESANT

The Moon who is caprice itself was your birthplace; and when you were born the Spirit of the Moon said inwardly: "This is a child after my own Soul." And it caused two great Angels to come near you and whisper . . . whisper in your ear. And one spoke of Will, and said: "Power shall be yours." And the Other One, whose very name is music, said: "Let Love have no mysteries for thee." Then you heard dimly the music of the spheres.

Time, the Mahamaya, created first by the lunar consciousness, seemed to pass in aeons and then came the time for a wider life. Slowly the Earth awakened to Life. But before you passed into the great sleep that is the gateway into a new world, the Spirit of the Moon came noiselessly, whose very tread is harmony, and brooded over your lunar home; then he glowed upon you with all the tenderness of a mother and left its colours upon your face, and on your Soul. That is why within you there are two fountains of light—one is Will, majestic, irresistible, and the other Love.

And so, because you are a lunar child who has given many lives in leading others toward Divinity, and for yourself have asked nought but to be allowed to love, when you leave this Earth in your next upward flight to the splendors that await you, perhaps the Spirit of the Moon shall carry you to the Fields of Wonder in palanquin of Fire drawn by Melodies—and It shall kiss your forehead, who are Its child . . . and so, if you wish . . . Nirvana.

ALBERT R. DE PINA.

## C. W. L., Editor

The contents of the first number of *The Australian Theosophist*, which has as its frontispiece a beautiful reproduction of Raphael's "Madonna of the Chair," are:

Introductory and Explanatory, by the Editor (C. W. Leadbeater).

Our Frontispiece, by the Editor.

From Bishop Arundale.

The World-Mother as Symbol and Fact, by the Editor.

The Childhood of Krishnaji, by Captain Balfour-Clarke.

How Theosophy Came to Me, by the Rt. Rev. C. W. Leadbeater.

Work for the World-Mother, by the Rt. Rev. J. I. Wedgwood.

My First Flight, by the Editor.

Thoughts on the World-Mother and Her Work.

Theosophy for Children, by the Editor.

The Mother-Light, by Professor Ernest Wood.

Book Review: *The Other Side of Death*.

To the World-Mother, by Rukmini Arundale.

Subscription price, \$2.50 per year; single copies, 25c each, through The Theosophical Press, Wheaton, Ill. We have a shipment of the August and September numbers in transit, and will fill orders as received as long as the supply lasts. Yearly subscriptions will be entered as received, although we cannot positively guarantee that they will begin with the first number.



# THE Purchasing Service Bureau

## Health Food Centre

### **"LIVE COOPERATIVELY"**

Organized to HELP Theosophists to HELP THEOSOPHY while securing Purer Foods and Finer Products for Themselves and Their Families, At No Increase In Cost, By Enabling Headquarters to EARN Wholesale Discounts.

#### DO YOU KNOW

*That your body is an animal of habit? It does not care whether you are consistent or not; it will crave what you have been accustomed to feeding it.*

*That there are sixteen mineral elements that are essential for normal good health?*

*That devitalized, denatured foods lack these elements?*

*That there are many who are eager to modify their habits of eating?*

*That the aim of the Purchasing Service Bureau is to help you to better health and normal living?*

*That the Purchasing Service Bureau is one of the most complete lines of Natural and Vegetarian foods on the market?*

*That our whole natural and vegetarian food price list will be sent upon request?*

#### REAL ENTHUSIASM AND ACTION

More and more Lodges are responding enthusiastically with increasing interest and activity in P. S. B. work. More and more people are realizing what the Purchasing Service Bureau stands for, what its work is as an instrument in the Theosophical Society; that it aims to broadcast vegetarianism and the eating of natural foods, that it has a real interest in the health and diet of the individual, and that it recommends and sells Natural and Vegetarian foods.

The Purchasing Service Bureau also aims to spread humane ideals; not by talking about them—discussing what *should* be done, but by *Action*; by offering ways and means of eliminating the killing of animals through the use of fur fabric, a material that looks like the fur skin, having all the beautiful shadings of the real fur. Now the ladies can wear with increasing satisfaction and contentment their fur fabric coats that have the same delicate blendings as the skins of those beautiful creatures of the wilds, yet have caused no suffering.

"Hast thou named all the birds without a gun? Loved the wild rose, and left it in its stalk? O, be my friend and teach me to be thine!"—Emerson.

#### CONGRATULATIONS!!

The honor of sending in the first order for fur material goes to Mrs. Rosalie Pedersen of Rockford, Ill. Mrs. Pedersen writes:

"Thank you for the samples of the imitation fur materials; I am mailing them back to you at the same time that I mail this letter.

"I would like three yards of pattern number K2828, the brown Coney Seal, and one quarter of a yard of pattern number K2806, the Natural Mushquash; this I am going to use for the collar."

Mrs. Mary E. Patten of Boston sent in the second order for fur material.

Scores of fur fabric price lists have been sent out to eager seekers. Numbers of enthusiastic letters have been received, favorably commending the P. S. B. on this direct step to humanitarianism. Many desire to spread this work outside of Theosophical circles. It is, indeed, a project the T. O. S. can take up in earnest for it is tangible work where actual results can be seen here and now. One more wearer of a fur fabric coat means one less wearer of a fur skin coat.

Our fur material price list describes in detail thirty-eight varieties of fur fabric. A copy will be sent upon request.

#### EXTRACTS FROM LETTERS

"As a dressmaker I would be glad to have samples of the fur materials. I will encourage the sale of fur fabric as I never suggest animal fur in my work."

"Since writing you I have found two people who know the fur material personally. One has a coat of it. 'It wears like iron,' she says, 'and is warm, light, and good-looking.'"

\* \* \*

"Will you kindly send me one of those price lists? I am so glad to know where I can buy these pure foods."

\* \* \*

"We find it almost impossible to buy winter coats here without fur on them, unless we make the coats ourselves. If we can get fur material, how much better it will be."

\* \* \*

The Lady in the Sable Coat:

"My dear, that lecture has affected me so much that I'm going to order a vegetable luncheon. I just can't bear to think that some poor animal has had to die to provide me with food."—Life.



## Latest World Congress News

These lines are written as the MESSENGER is being made ready for the press.

The World Congress will be held in Chicago beginning on either the first or second Saturday of July. The exact date will be given in the November MESSENGER. It is definitely settled that Dr. Besant, Mr. Jinarajadasa and Dr. and Mrs. Arundale will attend the Congress. There has not been time to hear from Bishop Leadbeater. It must be admitted there is an element of uncertainty in the fact that he will then be in his 84th year; that he greatly dislikes sea travel; that the steamers between Australia and California are the very worst on the world's oceans. One wonders a bit if we have a right to expect him to spend three weeks on that sea voyage and undergo such hardship. Of course we can only await his own judgment about it.

## The U. S. Adyar Committee

Fritz Kunz writes: "In 1923 there came into being, at my initiative, the Committee which has carried on with such energy the celebration of Adyar Day (Feb. 17) each year in the United States. The committee has had, during all this time, the invaluable energy and enthusiasm and devotion of Dr. Ernest Stone, and the help of numerous workers all over the country. In consequence the American Section has had repeated honorable mention in *The Theosophist* by Dr. Besant, as the country which has been constant in its support of the Day and thus of Adyar. We have been able to send, during the period, about a lakh of rupees to Adyar—that being the approximate figure I set before myself privately as the goal when we started work. This money has not all gone forward as the result of the Day, for a large part of it is formed by the handsome total which was raised at the 1923 Convention in Chicago, when Mr. Krishnamurti and Mr. Nityananda were present for the first time, and I held an auction of Indian goods. That Convention is still called the Auction Convention, sometimes! Anyhow, I feel that a change of head (but not of body) would be a good thing at this stage. I am a believer in change. Dr. Besant has very gladly consented to Max Wardall as chairman of the Committee, and he has agreed to do his best—we know what that means. Happily Dr. Stone will continue as Secretary-Treasurer. I therefore feel unusually cheerful about the future of this bit of work. It is good work, therefore it should go on year after year. I for one shall do all I can to make it ever more productive. Adyar is the heart of true *world* Brotherhood; and Brotherhood is the world's only salvation."

## Rapid Growth

Wheaton and vicinity are growing so rapidly that we have great difficulty in getting necessary construction work done at the present time. For actually over two months we

have been almost begging some contractor to put in a little concrete bridge on our driveway, where the water in every hard rain sweeps along the little ravine that winds across the lawn, rises over the drive and leaves the top of the road in bad condition. But thus far repeated promises have not been kept. Scores of new houses seem always to be under construction in and about Wheaton, with many new streets being paved. With everybody busy at very good wages it makes what is called "good times" but it is rather inconvenient when you badly need help and cannot get it; and this remarkable growth of Wheaton seems destined to steadily continue.

## News Items

The following item comes from the *South China Morning Post* of Hongkong:

"A new free night school was opened by members of the Chinese Lodge of the Theosophical Society at 122 Belcher St., Kennedy Town. This is the second free night school run by members of the Theosophical Society, the first one, a school for boys and young men, having been in operation for eight months. All the teachers are Theosophists, who give their services free and also help financially to defray the running expenses.

"An interesting feature of the new school is that it is the first night school in Hongkong for girl and women workers, who are unable to attend the existing day schools owing to their work.

"Two young Theosophists, Mr. Lee Tin-sik and Mr. Fung Jackson, are defraying all the expenses in connection with the upkeep of the new school for women and girls."

A later clipping from the same paper states that two additional free night schools for boys under the name of Tung Ying Free Schools were opened by the educational department of the Chinese Lodge of the Theosophical Society. During the program hearty thanks were expressed to Sir Robert and Lady Ho Tung for their generosity in undertaking the permanent financial support of the two schools.

A meeting of the Lake Erie Federation of Theosophical Society Lodges was held during Convention and it was decided to dissolve that federation because it was found impracticable to cover such a large territory. The Ohio Federation was formed, including ten Lodges, and the following officers were elected: President, Miss Marie L. Mequillet; Vice-President, Mrs. A. Ross Read; Second Vice-President, Mrs. Jennie Bollenbacher; Treasurer, Mrs. Herbert A. Staggs; and Secretary, Mrs. Anne M. Climo.

The President of the new Federation writes that the main idea of the Federation is "to form new study classes or groups which may develop into Lodges later on. Each Lodge is to try to be responsible for at least one new center."

For choice Wisconsin Honey, 25c per pound delivered, address Maurice Michaels, Clam Falls, Wis. After Nov. 15, Fairhope, Ala.



## What Lodges Are Doing

### New York

Surya Lodge has moved to 214 W. 109th Street.

### Detroit

Detroit Lodge sponsored a series of Monday night lectures by Mr. E. Norman Pearson, which commenced on Sept. 17. The subjects were: "Is Man A Machine?" "The Story Of Life," "The World Of Dreams," "The Super-Conscious Self."

### St. Louis

In addition to its Psychology lectures on Friday nights, its Astrology class on Tuesday, and its advanced and beginners classes, the St. Louis Lodge is getting ready to hold a rummage sale to help finance the furnishing of the new home at 5108 Waterman Ave. It is hoped that the remodeling of the building as well as the new Auditorium will be completed the latter part of October and that everything will be in readiness for the dedication of this fine new Lodge home by Mr. Rogers on Nov. 18.

### San Antonio

The winter program of this Lodge promises to be very interesting and instructive. Mr. Fritz Kunz will give a series of lectures, opening Oct. 30. Dr. Nina E. Pickett will hold classes and give lectures from Nov. 8 to 29. Mr. L. W. Rogers will lecture on Jan. 2 and Mr. Rajagopal on Jan. 24 and 25.

### Des Moines

Mrs. Margaret E. Bennett of this Lodge writes as follows:

"We are moving our quarters today into another building and are hoping we can be there permanently. It is nicely located and newly cleaned and painted, with four large windows facing the east; floors which are oak have all been refinished and for the first time we have janitor service. There is a smaller room completely shut off from the large one, which we can use for our kitchen when we have occasions to serve, and which has two openings for attaching our electric grills. We are as happily located as we ever have been."

### Chicago

Edna den Dulk, Secretary, writes:

"On the evening of Sept. 13, Sirius Lodge entertained its members and friends, the occasion being the first meeting of the season. There was an attendance of fifty-five, which is most encouraging, in view of the fact that the Lodge numbers forty members. The program consisted of a few musical selections and a short address by the president, closing with a social, light refreshments being served. Everybody seemed to be filled with a spirit of intense enthusiasm, which we trust will continue throughout the year."

### Dayton

Dayton Lodge was fortunate in securing the mezzanine floor of the new Hotel Van Cleve, for its meetings this winter.

### Denver

Colorado Lodge has sent a very interesting program outline of its work, beginning Sept. 6, with the President's greeting and "The place of the Colorado Lodge in Theosophy," and ending with a play on Dec. 27. Further details of the program can be had through the Clearance Bureau of Headquarters Record Office, in charge of Mr. Ben Harris.

### New Zealand

We learn from the official organ of this National Section, *Theosophy in New Zealand*, of the numerous activities and lectures of this Section of the Theosophical Society. Of special interest is the lecture given by Mr. H. B. Free, at the Palmerston North Lodge, Auckland, of "The Interpreter of Christ" and the announcement of the visit of Miss Clara Codd at the end of the year; a visit which will be sufficiently long as to enable Miss Codd to go to every Lodge in the New Zealand Section.

### Ojai, Calif.,

The following letter has been received by the editor:

"In connection with the Ojai Valley Lodge there will be erected in the near future a library and reading room, which will be a theosophical center and meeting-place for the many friends who come to the valley. Will members everywhere help in the establishment of this library by sending contributions of any spare copies they may have of theosophical books?"

"All contributions should be sent to and will be acknowledged by

"Yours fraternally,  
"WILLIAM C. BUSH."

## Southern California

Referring to an article which recently appeared in the MESSENGER, Mr. E. W. Munson of Ojai sends the interesting information that "The number of manufacturing plants in Southern California, 1926, was 5,804 and the number employed 177,126. Annual payroll \$300,200,000. Value of products \$1,278,435,000." That sounds rather impressive but the only way in which one can get a true comparison is to put this alongside similar figures from Illinois or Massachusetts. It does show, however, that manufacturing is rapidly increasing on the Pacific Coast.

The second run of the summer school notes is now ready. They make excellent material for use in members' study classes. Price \$1.00 through the Theosophical Press, Wheaton, Illinois.





*Be Ye Perfect*, by Geoffrey Hodson. Published by the Theosophical Publishing House, London. Price, Boards, \$1.25, through the Theosophical Press, Wheaton, Ill.

Although the man of the world may greet with his usual scepticism the statement, made by its author, that *Be Ye Perfect* was directly inspired by an Angel comrade, those who heard and those who read the wonderful message from an "Elder Brother," delivered now almost three years ago, at Adyar, will recognize another step toward the time when "Devas and mankind shall be once more together in happy comradeship."

And yet the greatest attraction of this book does not rest upon its unique origin. It lies in its intrinsic value—in the ideals which it presents. As one reads the message, if the intuition can even faintly respond, a greater vision of man, of his destiny and his possibilities, seems to arise. It is not merely a book—it is an inspiration!

"The babe," says the Deva, "is the symbol of a new-born universe; its first breath represents the breath of God as He breathes upon the face of the waters and its first cry, the music of the voice of God, the sound of the creative word." And then, from birth to death in the physical world, the ideals which should dominate man in order that the purpose of his incarnation may be fulfilled, are given—for childhood, youth, maturity, old age, each has its specific value to the soul, each has its contribution to make to the spiritual jewels which the ego is gaining from its sojourn in this world of matter.

To us the Deva calls "Wake from your sleep, dreamers of mankind, for while you sleep you know not what it is to live. . . . To awaken you this book is written; to call you from the land of shadows into the land of light."

We shall do well to heed the call.—E. Norman Pearson.

*Masters and Disciples*, by Clara M. Codd, National Lecturer to The English Section, T. S. Published by The Theosophical Publishing Company, Ltd., London. Price, boards, 75c, through the Theosophical Press, Wheaton, Ill.

A pithy, workmanlike piece of outlining, definition, and bibliography for class or individual study—that is exactly what Clara Codd has done in a little, pocket-sized book of ten brief chapters, each with its three to seven pages of definitive, succinct statements, followed by a carefully chosen list of theosophical

books bearing on the sub-topic treated in that particular chapter.

This book-form could be followed in our American study-courses; and the expense would be so lowered that every member could have each course. The little book is bound tastefully in Star-blue boards; yet it costs but seventy-five cents. So one can afford to give it away frequently, to the many people, in and out of the society, who would enjoy it.

The writer is sending the reviewer's copy to a young ex-seminarist of the Episcopalian Church, in New York City, who is nowadays sedulously gathering theosophical grain, that he may be able to sow seeds in and through a small group of interested friends who contemplate petitioning for a Theosophical Society charter. It is just the sort of an aid he needs.

Those who have read Clara Codd's *Theosophy as The Masters See It* know that she has a clear-cut gift of expression, a gift again evinced in this little volume. The short chapter on "Meditation and Manuals of Devotion" is a notable example.

The study hints, scattered through the book and listed at the end, show the thoroughness of the author's knowledge and the wide scope of her own study.

It is to be hoped that she does the same thing for several other master-topics of theosophical study.—Olga Rudholm.

*Mary's Son*, by Ada Barnett. Published by George Allen & Unwin, London. Price, Cloth, \$2.25, through the Theosophical Press.

This is, from one point of view, only another example of that well-known genus, the "occult novel." And yet there are moments full of overtones, pregnant with meanings about to burst forth. If the meanings are never quite revealed, it is simply because complete revelation is a thing supremely difficult of attainment and rarely vouchsafed to even the earnest novelist.

The "occult novel" as a literary form usually receives scant courtesy from readers and critics; and it is true that art and propaganda do not mix. But if there be any virtue in occultism, surely we may expect an artistic expression of the glow it sheds on human life and action. Not yet has the beauty of the theosophical way of looking at life been so thoroughly fused with an author's mind that he has been able completely to shake the scales of conventional thought from his eyes and raise the occult novel to the dimensions of a



masterpiece. But there is hope; and such a book as this renews our faith.

In different hands the book might have turned into a novel of social revolt, for Michael, the hero, is "Mary's son" by a man not legally her husband. But so perfect is Lady Mary Ashinghurst as a mother, so sure is the sympathy of Ramon, whom she meets in Spain, and, above all, so consecrated and ineffable is their comradeship, that the story moves in a higher plane that transcends this lower world.

At the end the author's clarity of purpose wavers a little. The fate of Michael is left in doubt. He goes off to Holland to seek the World Teacher, and to follow Him, but one never finds out whether the author's implied belief in the practicability of Michael's program for social reform is justified by subsequent events. The story ends when Michael wins the love of Joanne, the heroine, not with the solution of the problems he has started to solve. However, the book is heartily recommended for its absorbing interest and rare insight.—L. R. Chubb.

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*"The War on Modern Science," by Maynard Shipley. Published by Alfred K. Knopf, New York. Price, Cloth, \$3.00, through the Theosophical Press, Wheaton, Ill.*

The purpose of this work—which gives a short history of the fundamentalist attacks on evolution and modernism—is to make the thinking public face the fact of the existence of two opposing cultures. Says the writer: "It is imperative that it be fully recognized that a fight to the finish between science and dogma is now in progress throughout the United States. The Fundamentalists are well organized; they are in deadly earnest, believing as they do that their particular brand of religion cannot survive and flourish together with the teachings of religious liberalism and modern science. For the first time in our history organized knowledge has come into open conflict with organized ignorance."

The book gives scores of quotations and data, to impress upon the reader's mind the reality of the danger of the power of the fundamentalists, who as Bible Crusaders, members of the Supreme Kingdom or Ku Klux Klan, and many other organizations are appealing to the electorate, from the pulpit, by radio and through the press, with as chief object "the election of officials and legislators favorable to making illegal the teaching of evolution in the educational institutions of the country." Although we might favor a more conciliatory attitude than the author takes, the issue as put here is: Whether our educational system shall be dedicated to the propagation of some beliefs and the suppression of others by statute, and as such is well worth our thoughts.

For open-minded people not versed in educational and political matters and undercurrents, this book must be a very unhappy revelation, too serious to be overlooked. As

students of Theosophy we are as far apart from the anti-evolutionist as from the rationalist, but we cannot but recognize the fact that the attacks from the Fundamentalists and their efforts to dominate the legislature of the United States endanger the precious liberty of our educational system and the liberty of thought in general. As another quoted writer on the subject has said so well: "Let us teach the boys and girls what we know, let us inspire them to think out and on from there, but let us close no door to the expansion of the intellect."

To those to the fore in the educational field, in the defense of freedom, this book, with its extensive quotations and data gathered from all over the country, gives much valuable information, the treatment being brought to the end of 1926.—J. W. A. Croiset van Uchelen.

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*The Immortal Friend, by Jiddu Krishnamurti. Published by Horace Liveright, New York. Price \$2.00, through the Theosophical Press, Wheaton, Ill.*

It is distinctly a two-fold task to review properly a book of poetry when the author is one who has been proclaimed a vehicle of the World Teacher, and when that author has chosen a most modern form for the expression of his message.

As to the content side, there can be little doubt that Krishnamurti sings whereof he knows.

But as to the form side, it is always hard to be a genius of thought and a genius of feeling, in the one vehicle of expression. Add to that, that Krishnaji has been cramped for thirty years by the intricate and unusual terminology of philosophy, and you realize at once why his verse is marred by such words and phrases as: "relaxed," "enlightenment attained," "concentrated," "without restraint and without effort," "detached," and the like, throughout the collection. All these must melt into music before Krishnamurti's message will call as powerfully to the world as greatest poetry can call.

One comparison of passages, from the same poem, will show him still bound by the stilted phraseology of philosophy and loosed into the free beauty of the mystic:

"That one look  
Showed the progress of the world,  
Showed the immense distance between the  
world  
And the greatest of its Teachers. . . . "

and

"I sat a-dreaming in a room of great silence,  
The early morning was still and breathless,  
The great blue mountains stood against the  
dark skies, cold and clear,

Round the dark log house  
The black and yellow birds were welcoming  
the sun. . . . "



We look forward to the day, when Krishnaji has walked longer with his Friend, that he will sing with the power of the swinging rhythms of that sweet singer of old, who left us his Psalms. That he will do so, we doubt not, when we come upon such a passage as:

"Wherever I look Thou art there.  
I am full of Thy glory.  
I am burning with Thy Happiness.  
I weep for all men  
That do not behold Thee!  
In what manner  
Shall I show them Thy glory?"

The format of this book is exquisite. One has the feeling, knowing the author, that he has had a finger in its makeup. A slender volume, its flame-red cover delicately barred in bright gold and backed in dull black, it bears on the jacket, again, the wistful likeness of Krishnaji that was drawn by the Persian poet, Kahil Gibran.

We bid Krishnaji Godspeed as he goes out singing into the world; and we know that his songcraft will grow more and more cunning as the days go by.—Olga Rudholm.

*Gandharva—Music, by John Foulds, Opus 49. Published by Theosophical Publishing House, London. Price, \$.75, through the Theosophical Press, Wheaton, Ill.*

This composition holds great possibilities and was heard clairaudiently in what has been called "Nature Pitch." The limitations of the pianoforte make it difficult to interpret the idea behind this number and I fancy that the organ would lend itself more adequately for producing the tone colour.—Virginia Deaderick.

## World Congress News

It is not possible at the time of going to press with this number of the MESSENGER to give exact details on such matters as date and place of the World Congress but the final item of information and agreement may arrive on any mail from our European colleagues and there is little doubt that the MESSENGER for November will publish the day, the hall, etc. Meantime information is accumulating.

A member who is a newspaper man will come to Wheaton and take in hand the matter of proper publicity for the Congress in all the forty-three nations in which the Society is organized. Members who have had much experience in executive work in various large gatherings of people are volunteering their services.

Some General Secretaries are writing that they will attend the Congress.

Among the notables who have sent assurance of intention to be present are Dr. Besant, Mr. Jinarajadasa, Dr. and Mrs. Arundale, and Mr. Edw. Gardner. It is much too early, however, to have heard from many. Indeed, the news about the Congress published in the September number of the MESSENGER

has not yet had time to even reach the far countries.

Miss Dykgraaf, General Secretary of the Theosophical Society in Holland, and joint Congress Secretary with the National President of the American Society, will arrive early in the winter to assist in the preliminary work and will reside here until the Congress closes. Miss Helen Knothe, recently of Sydney, Australia, and now residing in New York, will come on to act as Miss Dykgraaf's secretary.

The problem of a hall that can comfortably accommodate the sessions of the Congress is not the least one on the list. Carnegie Hall, New York's best known auditorium, was not considered as its seating capacity is not sufficient. Halls in the class of Medinah Temple and the Auditorium, Chicago, are about right in size. The rent of Medinah Temple is \$750 per day.

Let us believe that a noble, self-denying life increases the moral wealth of man, and gives assurance that the future will be grander than the past.—Robt. G. Ingersoll.

## New Books of the Year Which Every Theosophist Should Own

The Other Side of Death, C. W. Leadbeater .....	\$ 5.00
Masters And Disciples, Clara M. Codd .....	.75
First Steps On The Path, Geoffrey Hodson .....	1.50
The Divine Vision, C. Jinarajadasa .....	.85
Art As Will and Idea, C. Jinarajadasa .....	.85
The Causal Body, Arthur E. Powell .....	4.25
The Secret Doctrine, (New Edition) H. P. Blavatsky.....	15.00
The Conquest of Illusion, J. J. van der Leeuw.....	3.50
Dramatic History of the Christian Faith, J. J. van der Leeuw.....	2.25
Religion For Beginners, F. W. Piggott .....	1.75
A Melting Pot of Christian Unity, Ada Knight Terrell.....	2.00
America, Her Power and Purpose, (Paper) Dr. Geo. S. Arundale...	.40
The Search, J. Krishnamurti.....	1.25
Le Comte de St. Germaine, I. Cooper Oakley .....	3.25
The Immortal Friend, J. Krishnamurti .....	2.00
The Influence of Music on History and Morals, Cyril Scott....	2.50

THEOSOPHICAL PRESS  
Wheaton Illinois



## News Items

A letter has come from Mr. C. Jinarajadasa, dated Aug. 26, at St. Moritz, Switzerland, stating that he had gone there with Mr. Krishnamurti. He had arrived in London from the United States the day before Dr. Besant and Mrs. Jinarajadasa were leaving for Bombay, India. He found that it was best to go through from England to Brazil and is leaving London for that point on Oct. 5. From Brazil he will go to Uruguay, Argentine, Chile, Bolivia, Peru, Costa Rica, Mexico, Cuba and Porto Rico.

On Wednesday evening, Aug. 22, Mr. and Mrs. J. R. Chubbic and Mrs. George Hohmann of Sirius Lodge were hosts at a beach party and dinner for the lodge members, at the Edgewater Athletic Club. Exquisite floral decorations from the garden of one of the members adorned the tables. Swimming and dancing were the chief modes of enjoyment, and the guests departed at a late hour.

One of the finest gifts made to the Headquarters library is a collection of thirty-one volumes of the *Library Of The World's Best Literature*, edited by Charles Dudley Warner, which Mrs. Grace T. Harrison of Cleveland recently presented.

Mrs. M. E. Patten of Boston, who spent two and one-half months assisting in the book-keeping department at Headquarters, while Miss Christina Deans was abroad, left on Sept. 14 for her home in the East, taking with her the grateful thanks of the staff. Miss Deans returned on Sept. 16.

The Theosophical Federation of Oklahoma, which was formed on Sept. 2, as one of its first official acts, sent a telegram of greeting to the National President. The following officers were elected: Capt. Leo L. Partlow,

President; Mr. J. D. Watson, Vice-President; Miss Anita Henkel, Secretary-Treasurer.

To the delight of the Headquarters Staff Mrs. Marguerite Gooder, who recently moved to Ojai, sent her beautiful Steinway grand piano to be stored in the library for a year or two.

The Secretary of the All-India Federation of Young Theosophists, in a letter acknowledging the proceeds of the sale of flags and stamps, sent greetings from the young Theosophists of India to the young Theosophists in America.

A letter has come from Miss Elena Felici, Secretary of Surya Lodge, New York, requesting that an appeal be made to the Lodges in the United States to take up a special collection at their next meeting for the stricken people of Porto Rico. It is reported that 300,000 men, women and children are starving and a million people are without shelter. Miss Felici, who is a Porto Rican, states that although the Red Cross and other Societies are giving great assistance she hopes every member will give some thing "no matter how little," as her "heart aches at the thought of all the suffering that is going on in her beloved little Island."

Contributions may be sent to Miss Elena Felici, 551 W. 170th St., New York City.

## Funds

### PUBLICITY

*Donations to this fund are used in supplying inquirers with brief, attractive statements of the truths of Theosophy.*

Aug. 15, 1928, to Sept. 15, 1928.

Mrs. Betty S. Robertson.....	\$ 3.00
Crescent Bay Lodge .....	1.00
Mrs. Elsie Simson.....	1.25
Atlantic City Lodge.....	5.00
Pacific Lodge.....	1.60
Hermes Lodge .....	2.00
Aurora Theosophical Study Class.....	10.00
Mrs. H. Kay Campbell.....	15.00
G. H. Morris.....	5.00
San Diego Lodge.....	1.00
I. W. Leatherman.....	1.00
Emery A. Spaide.....	5.00
Mrs. Lula C. Samuel.....	1.00
Capt. Russell Lloyd Jones.....	50.00
Glendive Lodge .....	2.50
Mrs. B. H. Finkle.....	2.00
Pacific Lodge .....	2.00
Mary Louise Higgin.....	.15
Greenwood Lodge .....	1.05
	<b>\$109.55</b>

### PUBLIC LIBRARY

Aug. 15 to Sept. 15, 1928.

I. W. Leatherman.....	\$ 1.00
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### NEW TERRITORY AND ADVERTISING FUND

*This fund is used in opening new territories to theosophical work. It needs your support.*

Aug. 15 to Sept. 15, 1928.

J. David Hauser.....	\$ 2.00
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Second run of summer school notes is now ready. Price \$1.00, through the Theosophical Press, Wheaton, Illinois.

## Murugan—The Tiller

By K. S. VENKATARAMANI

A fascinating novel, based on Indian life in South India today. With great delicacy and beauty the author portrays the every-day life of the Hindu, and triumphs in the masterful interplay of old and new ideas. The book conveys a lesson which all should learn, but does so in writing characterized by a vivid picturesqueness, seasoned with pathos and humor.

Size 7½x5 inches. 309 pages. Boards.  
Price \$1.50

THEOSOPHICAL PRESS

Wheaton

Illinois



## Books Donated to Headquarters Library

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