

THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN OF THE AMERICAN
THEOSOPHICAL SOCIETY

VOL. XVI

DECEMBER, 1928

No. 7

Changes Between the Human and Angel Evolutions

By AN ANGEL

Geoffrey Hodson

LA BELLE DAME SANS MERCI

Keats

1.
O what can ail thee, knight-at-arms,
Alone and palely loitering?
The sedge has wither'd from the lake,
And no birds sing.

2.
O what can ail thee, knight-at-arms!
So haggard and so woe-begone?
The squirrel's granary is full,
And the harvest's done.

3.
I see a lily on thy brow
With anguish moist and fever dew,
And on thy cheeks a fading rose
Fast withereth too.

4.
I met a lady in the meads,
Full beautiful—a faëry's child,
Her hair was long, her foot was light,
And her eyes were wild.

5.
I made a garland for her head,
And bracelets too, and fragrant zone;
She look'd at me as she did love,
And made sweet moan.

6.
I set her on my pacing steed,
And nothing else saw all day long,
For sidelong would she bend, and sing
A faëry song.

7.
She found me roots of relish sweet,
And honey wild, and manna dew,
And sure in language strange she said—
"I love thee true."

8.
She took me to her elfin grot,
And there she wept, and sigh'd full sore,
And there I shut her wild, wild eyes
With kisses four.

9.
And there she lulled me asleep,
And there I dream'd—Ah! woe betide!
The latest dream I ever dream'd
On the cold hill's side.

10.
I saw pale kings and princes too,
Pale warriors, death-pale were they all;
They cried—"La Belle Dame sans Merci
Hath thee in thrall!"

11.
I saw their starved lips in the gloam,
With horrid warning gaped wide,
And I awoke and found me here,
On the cold hill's side.

12.
And this is why I sojourn here,
Alone and palely loitering,
Though the sedge is wither'd from the lake,
And no birds sing.

THE motive for the change from the angel to the human kingdom is either that of deep love for an individual in the human kingdom or an intense aspiration to emulate the human achievement of mastery over physical matter. Though mankind may not be aware of it, his path of progress never fails to draw forth a certain rev-

erence and deep respect from the angel who is sufficiently evolved to be able to appreciate its value.

The angel sees the spirit of man, cramped, limited and imprisoned, bowed down by the dead weight of physical matter, blinded by its awful density. He knows that one day the human spirit will master that matter, will break free

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from all its limitations and will bear back to the Father many precious gifts, jewels beyond price, for which he has wrought deep down in the densest of his Father's robes. So, to angel eyes, there is a glory which shines about all those who tread the human path.

Contemplation of that glory, of the heroism and undaunted courage of the human spirit, sometimes produces in the angel's heart an aspiration to essay the selfsame path and win the selfsame prize. If his aspiration is deep enough and his will strong enough, he achieves the change. He frequently regrets it in his first birth in a human form, for the sufferings of the angel garbed in human flesh are far greater than those of man. The angel has known a freedom which mankind never shares; therefore the physical imprisonment is far more deeply felt.

The change from the human to the angelic evolution is of extremely rare occurrence before Adeptship has been reached. It does occur, however, and is sometimes due to contact with members of the angelic hierarchy during the intermediate period between physical incarnations.

Close contact with an angel or fairy causes an area of the human aura to vibrate at the angelic rate, so that he has a portion of angel matter in one or other of his subtler vehicles. As the contact becomes closer and is extended to include numbers of angels and fairies, that portion increases in size. Under certain conditions the whole human aura may become submerged and displaced by matter vibrating at the rate of the auras of the members of the angelic kingdom.

Such an occurrence may be either temporary or permanent. If temporary, the man is for the time being a victim of glamour; he may then be drawn by members of the lower orders of the angel hierarchy—who have not yet developed either a sense of responsibility or a realization of the difference between the two kingdoms of nature—into the illusory world in which the fairies and nature-spirits love to dwell.

After a time the ego of the man asserts himself and endeavors to restore the conditions of his subtler bodies to the normal human rate of vibration. If still alive, with brain uninjured, the man returns to human life with dim memories and glamorous dreams of his sojourn in the fairy world. This possibility, remote though it may be, gives a certain danger to contact with the elemental kingdoms; it is well, therefore, that mankind should be aware of it.

If the blending of consciousness and change of aura occur at the egoic levels rather than at the personal, it is more likely to be permanent. Under such conditions there is a possibility of the human ego choosing to enter the angel evolution. He changes as an ego more rapidly than he does as a personality, the change generally occurring in the intermediate period between lives. His last life as a man is generally unhappy and even tragic. He may pay off the remains of his

human karma with extreme rapidity and profound suffering.

When once the debt is paid, however, he is free from the necessity of further incarnations in the flesh. Gradually he attunes himself to the kingdom which he has entered and, as the centuries pass, adapts himself completely to his new life.

* * * * *

Apart from these complete changes, it is of considerable benefit for a member of the human race to have a measure of the angelic rate of vibration in his aura. It has a purificatory and elevating effect upon him and raises the whole tone of his personality and tends to make him more adaptable. If he is of a stable character and balanced mind, there is little danger of his losing hold of his humanity. The union and synchronisation of the rhythms of the human and angelic kingdoms in the consciousness and aura of a man is only of value to those people whose lives are dedicated to service; it is naturally of great value to those who are using occult methods. The evolution of both angel and man is definitely quickened by mutual contact and cooperation. The work which they do together is far more effective than it would be if either worked alone.

Every angel has at his disposal a very large number of fellow workers and subordinates. There is, therefore, scarcely any limit to the number of tasks which he can assist his human brother to perform. The technique of such cooperation requires many years of study and practice before it can be perfected, especially in the case where the human workers are not clairvoyant.

In the future, such cooperation will be raised to the level of a fine art and angels will work with men in every legitimate field of human activity. The test of legitimacy is simple and final. Work based upon a recognition of the One Life and upon obedience to Its laws is alone legitimate. A recognition of the divine immanence, an ardent aspiration to further the evolution of the solar system in however small a degree, impersonality, purity, and selflessness, are essential qualifications, for contact and for successful cooperation with the angelic hosts.

Far more useful work is likely to be done, both by angels and by men, if, instead of changing from one kingdom to the other, they remain where the One Life has placed them, train themselves to work consciously and freely with their brethren in the other kingdom, and strive to develop the highest qualities and capacities which their brethren show forth. By cooperation each is given an opportunity of enriching his own life and nature with the qualities and capacities of the other; as he does that, the whole of the kingdom to which he belongs is benefited.

A recognition of this truth is growing among the members of both races and we may definitely look forward to a time in the near future when increasing numbers of both branches of the family of God will have learnt to offer Him united service in the fulfilment of His plan.

I Won't Forget

A True Christmas Story

By BIRMINGHAM

RAIN. More rain. The splash of it drove hard against the big plate glass window. Through the streaky trickles on the pane the Bazaar chairman who was on duty watched bedraggled pedestrians hurry by, too busy about their own affairs to stop and glance at the tempting array of Christmas novelties, jellies, fruit cake and candy in the show-window. She wondered if, on such a day, there would be customers for the shop or patrons for the circulating library. Then a small face appeared on the other side of the rain-streaked glass. A small nose was pressed against the pane and two large eyes devoured the display with eager interest. Their owner was a girl of ten, much too thinly clad and very wet. After a moment, she went on.

The Librarian took a book from the shelves and began to turn the pages idly. What large eyes the child had had! And how thin and wet she was! She could see those brown eyes now—and looking up, she gazed directly into them. The child had come back again. Lifting her glance from the tempting objects in the window, she met the kind eyes of the lady inside and they both smiled. The lady went to the door, opened it, and called out across the sidewalk: "Won't you come in?"

The little girl came in. "There is some candy here if you would like some," the lady was saying. "Of course you like candy, especially on a rainy day. Besides, I am very lonesome, for there has been nobody in to see me on a day like this."

The two brown eyes shone with interest, and opening the package of candy, the child shared it with its donor.

"Do you like our window?" asked the lady.

"Oh, yes, very much. I think the things are beautiful—just the kind Santa Claus brings. But he won't come to our house this year."

"But surely, he doesn't forget!"

"No, but you see Daddy hasn't had a job for a long time. We think he is going to get one this week though."

"That's nice," said the lady, "it will make Christmas happier for you when Daddy gets a job."

"Oh, yes, only of course the money he earns has to pay rent. At least Mother says she is very sure there won't be any left after that for Santa Claus to use."

"Are there lots of you at your house?"

"There's Mother and Daddy and Ellen and Jean—they're my sisters. One's fourteen and the other's only six. I'm ten," she added.

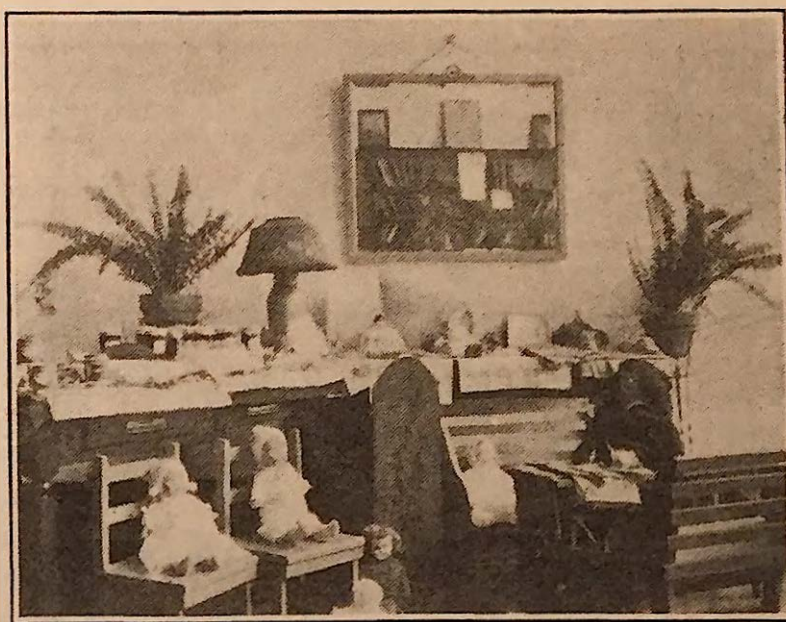
"And do Ellen and Jean know that Santa Claus isn't coming this year?"

"Ellen does—but we hope Jean won't find out, because maybe we could get something, just for her, you know. She's the baby.

I'm making calendars at school. She might like one because it has a pretty picture on it. Jean just loves pictures, especially when they're red."

"They *would* be red on a Christmas calendar, wouldn't they?" agreed the lady. "Like the suit that Santa wears."

"Oh," cried the child enthusiastically, "I've got a picture of Santa Claus on my calendar—I found him in a magazine and cut him out."



A CORNER OF THE CHRISTMAS BAZAAR AND FOOD SALE HELD BY BIRMINGHAM LODGE FROM DEC. 14 TO DEC. 24, 1927, WHERE THE ABOVE TRUE CHRISTMAS STORY OCCURRED.

"Well, then!" The lady was sharing the enthusiasm. "I should say if you give Jean a calendar with Santa Claus on it, he *would* be coming to your house on Christmas Day. I'll tell you—I know Santa Claus, because this is a Bazaar, you see, a Christmas Bazaar—and he comes in here often, because we sell Christmas gifts and things like that, and sometimes he buys from us. I shall see him this week, and I'll speak to him about you and about Ellen and Jean. Do you think you could come back on Saturday, when I shall be here again?"

"Oh yes!"

"Well you come back on Saturday—that's the day before Christmas—and I shall let you know about Santa Claus. You won't forget? Because I shall ask him to leave your things with me."

"Oh no—I won't forget!"

Miss Doris Lincoln, formerly of The Theosophical Press, who has spent the summer in England, visited Headquarters for several weeks before leaving on Oct. 30 for Los Angeles, where she has accepted a position with the Hall Publishing Company.



Published monthly by

THE AMERICAN THEOSOPHICAL SOCIETY

Publication office—404 N. Wesley Ave., Mount Morris, Illinois.

Editorial office—Wheaton, Ill.

Entered as second-class matter Dec. 13, 1927, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 412, Act of Feb. 28, 1925, authorized Dec. 13, 1927.

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SUBSCRIPTION PRICE.....\$1.00 A YEAR

Change of address should be sent in two weeks before the date it is to go into effect. Both the old and the new addresses should always be given. We cannot be responsible for lost copies. Writers of published articles are alone responsible for opinions stated therein.

The High Cost of Faith

SOME extremely interesting statistics on the cost of changing "heathen" religious belief to Christian faith were presented at the Convention of the Lutheran Church in America recently, at Erie, Pa., by Dr. E. Clarence Miller, of Philadelphia, the treasurer. The cheapest converts, it appears from the statistics, are obtained in India where they cost the church only \$30 each. But in China it costs \$450, while the expense of convincing a Japanese that Christianity is better than his own religion is \$550. But it takes an African to make a painful deficit in the mission fund. The statement was that "every African converted to the Lutheran

faith costs the church \$50,000." After sixty-five years of missionary work in Africa, the treasurer said, "there is not a single Lutheran congregation there"; and he recommended that the work in that country be dropped. Perhaps if the good brothers made a comparative study of Christianity and Oriental religions they might conclude that even \$450 per change is a bit high for the difference between them.

Importance of Beauty

THAT beauty is as important as utility in the evolution of the race is a truth long taught by Theosophy, and it is now beginning to be recognized by the most prosaic and hard-headed business men. At the recent conference of the American College of Surgeons, a hospital director expressed himself in this fashion:

"We have been getting keenly scientific facts to prove the curative value of beauty. I plead for more color, more balance in arrangements, more harmony and symmetry in the choice of furniture, draperies, lightning—everything for the sick room. I appeal to all doctors, nurses and directors of hospitals that from the entrance to exits hospitals be made as much a place of physical beauty as possible."

That is good common sense. To be well is to be like nature and nature is beautiful. Ugliness is a close ally of illness. Beauty not only attracts, but it satisfies, because it is the natural. We are still in the youth of the race and absence of balance and symmetry is painfully apparent; but, of course, the time will come when all human bodies will be beautiful.

Every merchant who spends money on a fine window display is certifying to the practical value of beauty. It helps his business. Particularly in America this great truth of nature is becoming widely recognized. Architecture has made an enormous improvement in that respect. One has only to think back twenty years to know that, or to ride through parts of cities where the old dwellings still standing look like dry-goods boxes with doors and windows. In printing it is only necessary to place beside the current magazines

those of thirty years ago, or compare the artistic dress of men and women today with that of the past. In manufacturing the striking improvement is also conspicuous, as witness the new car of a famous manufacturer. The old one apparently sought utility only—the mechanism that would do the work for the least possible investment. Utility, of course, there must be, but the public now demands utility *plus* beauty.

There is no other country in the world where so much money is spent for beauty as in the United States, and it is one of the most hopeful and inspiring signs of the times; and not the least interesting thing about it is the confirmation it gives to the theosophical teaching that the race is coming under the directive power of another ray.

Signs of the Times

IT IS EXCEEDINGLY interesting to watch the steady trend of human events toward confirmation of theosophical teaching. No less a conservative body than the Episcopal Church has come out in frank public endorsement of the principle of spiritual healing. This has been done through a report of a Joint Committee of the Protestant Episcopal Church, and two things make the report of the committee doubly impressive. One is that its investigations covered a period of six years. The other is that it is signed by three physicians, one of them being the world-famous surgeon, Dr. Chas. H. Mayo.

The endorsement of cure without medicine is unequivocal. The report says: "Christian healing has passed beyond the stage of experiment and its value cannot be questioned. Spiritual healing is no longer the hope of a few, but the belief and practice of a large and rapidly increasing number of persons."

Not only is all this in harmony with what Theosophy teaches, and what a number of healing groups in various lodges practice, but it is interesting evidence of the closer unity between the human and deva kingdoms which we have been told to expect.

Was Barnum Right?

There is apparently nothing in the world too fantastic for some people to believe, nor so absurd that they will not accept it and fight for it. There is one large and flourishing cult whose leader is a stout defender of the belief that the earth is flat. Another, with a following that has enabled him to publish a magazine for forty years, holds that the earth is a hollow sphere and that we really live on the *inside* of it; and he handles half truths so skillfully that his followers will earnestly tell you that "he proves it."

The world seems to be half populated with people who are ready to welcome with open arms any absurd thing even when ignorantly presented, if only it is done with sufficient confidence and pomposity. No attention is given such promoters in these columns unless they try to use our Lodges or impose in some way upon our members or send their literature out to them carrying subtle attacks upon us.

It may be recalled that many moons ago there arose a new light who called himself Brother XII. His literature began going to our members. It had the unmistakable earmarks of those who feel that their mission in life is to set the world leaders of Theosophy right upon what Theosophy really is. The occult knowledge of this self-announced great teacher was as limited as his humility and the absurdity of his statements was the subject of comment in the MESSENGER with the usual reaction of vociferous protests from one or two of those who had eagerly accepted him. But apparently no warning can prevent some people plunging after any will-o-the-whisp that floats by, particularly when the personal identity is hidden under a mysterious *nom de plume*, and Brother XII prospered.

Time passed and he was forgotten. Now, however, he has suddenly flamed out to publicity and it seems that Brother XII has twelve kinds of trouble. The row started when there was a disagreement about the proper disposition of a gift of \$25,000, the press dispatches tell us, from a follower. Brother XII had his associate officer arrested on a charge of embezzling \$2,800. The associate was then so unbrotherly as to have Brother XII arrested on a charge of stealing \$13,000 of the funds of the organization. Brother XII enlarged the scope of his activities by also having charges of trespass brought against other members of the Society; all of which reminds us that, according to the old proverb, when wealth comes in at the front door brotherly love "beats it" out of the back door.

One phase of the legal actions is that the carefully guarded identity of Brother XII has been disclosed and the newspapers say that he is a Mr. Wilson, formerly a sailor of the seas. With the mystery gone the glamor will also be gone but that will not count for anything when the next great "leader" arises. After all, Barnum may have been right about the keenness of the American appetite for humbug.

What Lodges Are Doing

Los Angeles

Besant Lodge had some delightful tea talks during November, at 5 p. m. each Sunday afternoon, which were open to the public. A delightful musical program preceded each talk.

In order to promote greater interest and enthusiasm in the Lodge meetings, a monthly debate is held, the first between men debaters, and the second between women, the third being between the winners. This is a novel way to bring out theosophical truths, and seems to hold great possibilities. The debaters require the combined work of seven individuals, and always when more than one person participates in the meeting, the greater the power and satisfaction felt.

Before each Lodge meeting a half hour reception is held, during which special attention is paid to new members.

San Jose

Has elected a new President, Mr. Orville B. Anderson, due to resignation of Ray W. Harden, who has taken up the World Congress office at Headquarters. The Lodge is also giving especial attention to its library. Under the capable management of Mrs. O. I. Davis, Theosophical books are reaching the public to a greatly increased extent.

Houston

Besant Lodge put on a series of lectures by Mr. Fritz Kunz who came from El Paso to spend a month at Houston, accompanied by Mrs. Kunz and their son John. A furnished apartment was provided for their use during November. Mr. Kunz spoke before nearly all the prominent clubs of the city, the Rice Institute, The Parent Teachers Association, Y. M. C. A., some of the High Schools and other organizations. He also held public classes every Monday night in the Lodge room, which has just been secured and redecorated, and enlarged by adding seventy-five new theater seats.

Mr. Narregang writes very enthusiastically that he has "taken the contract to make Besant Lodge 100 per cent at Wheaton and one of the largest Lodges in the United States."

Tulsa

Besant Lodge sent out a clever notice of Captain Wardall's lectures as follows: "Captain Max Wardall to broadcast from station KVOO (The Voice of Oklahoma) on Monday night from 6 to 6:30, giving a talk on world peace, under the subject 'Our Last Chance.' Nov. 12. Tune In."

Saptain Wardall spoke at Central High School on both Tuesday and Wednesday mornings, and his lectures were given wide publicity in newspapers, both city and high school, and banners two feet by seven feet were displayed on city street cars in red and black print.

Detroit

Detroit Lodge arranged a very interesting meeting for Tuesday, Nov. 6. At this meeting important details of the study which is being planned will be given, and the moving pictures recently taken, including our National President, Mr. L. W. Rogers, and officers and members of the Detroit Lodge, will be thrown upon the screen. This was a unique event in the history of Lodge work, and much interest was shown by the members.

Indianapolis

When Mr. Charles Luntz was in Indianapolis he advised the Lodge members to form a class in Astrology, and this was done very successfully. This class now numbers thirty-five members, most of whom are non-Theosophists.

Atlantic City

Mrs. Shillard Smith of Philadelphia has established a book shop and lending library on the pier, which resulted in the formation of a Lodge at Atlantic City. From ten members on Nov. 11, 1927, the Lodge has grown to thirty-six on Nov. 11, 1928, seven having joined after Mr. Rogers' recent lecture.

Chicago

About forty people attended the Founders Day celebration of Sirius Lodge. The program consisted of short talks on the lives and character of the founders, with the added feature of music and singing. After the usual collection, doughnuts and coffee were served.

The Saturday afternoon class and social, which was started last year, has now passed the experimental stage, and the results in attendance, interest and financial returns are highly gratifying.

Philadelphia

Hermes Lodge has a new endeavor under way, called The Modern Youths, designed to interest younger friends in the truths of Theosophy. Mr. C. Shriver Smith and Mr. Seligman have arranged for Mr. Hugh F. Munro to give a series of lectures on the second Friday of each month in the Lodge rooms.

Buffalo

Buffalo Lodge is having a very interesting Astrology Class on Saturday evenings at the Lodge rooms, making a 25c charge, which bids fair to be most successful. There is also a Public Speaking Class on Thursday night.

A Hallowe'en party was held for the Lodge and the T. O. S. in order to raise money for both branches of the work, and the profit was equally divided. Elaborate decorations and a program made this evening a gala event for all who attended.

Mr. V. C. Mott holds an Open Forum the first Sunday in each month.



Many good wishes to you
this Christmas season
And may contentment and
prosperity
Be yours each day of the
coming year.

To the Members of the American Theosophical Society

Headquarters staff send you greetings and happy Christmas wishes. Our love and good will flow out to you at all times, especially—and we believe in greater measure—during this, the Christmas month, when the attention of all mankind is centered upon the Christ spirit—that great and all pervading love which envelops and upholds all the kingdoms of angels and of men, as well as our dumb brothers, the plants and animals.

May your hearts be filled with love and good will so that each one of us may participate in bringing nearer the day of everlasting peace on earth, good will to men.

H. KAY CAMPBELL.

Dr. Besant's Birthday Thought, Oct. 1, 1928

It is glorious to live in this critical time, and to offer ourselves joyfully as channels for "The Power That Makes for Righteousness," by whatever name we may call that Power. Service is the true Greatness, living, as we do, in a world in which so many suffer blindly and resentfully, a world which sorely needs the help of all who love.

ANNIE BESANT,
A Server.

L. W. Rogers' Itinerary

Dec. 3—Helena, Mont.
Dec. 4-5—Butte, Mont.
Dec. 6-7—Spokane, Wash.
Dec. 9-10-11-12—Seattle, Wash.
Dec. 13—Tacoma, Wash.
Dec. 14—Portland, Ore.
Dec. 16-17—San Francisco, Calif.
Dec. 18-19—Oakland, Calif.
Dec. 21-30—Los Angeles, Calif.

Advertising Lectures

Few things are so important as the proper advance advertisement of a theosophical lecture in the newspapers and few things are so difficult! In very large cities like New York and Chicago it is practically impossible to get a single line that is not paid for at high rates. As for printing a report of a lecture, the metropolitan editor would consider the man who proposed it a fit subject for an insane asylum. The smaller the city, the better the chance to get advance notices and reports of the lectures. Much depends upon the city editor. If the subject seems to him to have a news flavor, any city editor will take it. If not, the only hope is that either he has a favorable attitude toward things occult or that it is presented by someone whom he desires to accommodate.

In a city of 200,000 population or less, it is often possible to get considerable advance matter printed if it is properly prepared and presented *well in advance*. One of the greatest of mistakes is handing "copy" in too late. It makes no difference how early it is, for if the release date is written on the margin it will not be published before then, but it is an advantage to have it "set up" (put into type) when the linotype machines are doing little and the operators are asking for more "copy." Often an editor finds his supply of ready "copy" running low and he will then send to the machines matter, if ready to hand, which at other times he would drop into the waste basket. True, being in type is not a guarantee that it will be published, but it has a much better chance than later "copy" has.

Some Lodges employ a press agent, who is usually a reporter on some local daily or the representative of the United Press or the Associated Press or some other news agency, and pay him only for what actually appears in print. The rate is about \$7 a column and that is very cheap advertising in a paper with a good circulation. Some years ago at our national convention a press agent was paid \$100 for handling publicity but got so very little that the practice was discontinued.

In the smaller cities if a press agent gets the various papers in the habit of taking advance matter about theosophical lectures, they will accept it afterwards from anybody or by mail. An eastern lodge that had been paying \$7 a column for placing such advance reading matter found that their press agent was out of the city and a committee handed it in to the various editorial offices direct. They got one picture and eight articles, with good headings, published at various dates in advance of the two lectures. The space in all was about two columns. They had two large audiences and saved \$14.

Silence thy thoughts and fix thy whole attention on thy Master, whom yet thou dost not see, but whom thou feelest.—From The Voice of the Silence.

The World Congress—A Challenge

By ROBERT R. LOGAN

IT IS no doubt quite obvious to all our members that the Theosophical World Congress to be held in America next summer will be a wonderful opportunity for them to come in contact with our greatest leaders and to gain for themselves through such contact more understanding and inspiration in a week than they would ordinarily get in the course of months or years. One would suppose, therefore, that every member in the United States would immediately begin planning and saving so that he or she would be sure to be present during those eventful six days, yet, such is the nature of Theosophists, that unless they realize that this Congress is to be something much more than an opportunity for individual progress they will probably do nothing of the sort. They will say, "I should dearly love to go and I am sure it would help me, but I really can't afford it, and I have so many duties that I mustn't neglect," and so with rather a virtuous feeling of self-sacrifice they will stay at home and darn socks or boil eggs as usual.

As a matter of fact, the World Congress will be very much more than an occasion for individual Theosophists to get together and share good fellowship and enthusiasm. It will be very much more even than an opportunity for individual progress. It will be the supreme test of Theosophy in America. The Theosophical Society was founded in this country fifty-three years ago and the American Section is the largest national section, but, after all, what is a membership of nine thousand in a population of one hundred and twenty million? How many Americans know what Theosophy is? How many have even consciously heard or read the word?

Of all the nations of the world today, with the possible exception of Russia, America probably possesses the greatest power of future growth and development, not only in population and material prosperity, but in art, music, literature, science, and practical idealism. Our people mean well, they are eager to grow and to serve the cause of civilization, but they are as servile in thought as they are independent in action; they shrink from responsibility like children and they are in grave danger of making things, rather than character, their measure of life. One has only to attend an American theosophical convention to see what a steadying, cheering and enlightening influence the simple acceptance of the ideals of brotherhood and service and of the idea of an evolution of character through reincarnation and karma can accomplish. At such a convention one sees Americans drawn from every walk in life and from every quarter of the United States, most of them in humble circumstances, and subject

to all the imperfections of the mental, emotional and physical bodies to which flesh is heir, and yet the power, the vision and the certainty of achievement which shine forth from such a gathering surpass the impression made by vastly larger gatherings of more important people.

There is an evolutionary ladder and the Masters are no mere figments of pious imaginations. They lead humanity in its slow and stumbling progress but They lead it only in the direction of its necessary and divine unfoldment. Therefore They cannot force it; They can only inspire and guide it, and that means that They must and can use only human and natural means. All religious and humanitarian and altruistic organizations are such means, such channels of guidance and inspiration, and of them all, the most unfettered, the least narrow, the best suited to our age and civilization is the Theosophical Society, founded by the Masters for that very purpose. When therefore a number of Theosophists gather together, however limited and handicapped and unperfected each individual may be, they form a channel for the irrigating waters of inspiration and enlightenment. At every American annual convention some good has been accomplished, some help given to the nation at large, far greater in extent than would appear by the mere increase in our own membership, yet not enough as yet to color American thought as a whole or stabilize American character. Now comes the greatest opportunity we have ever had—a World Congress, with our greatest leaders gathered together, with delegates from many nations, with publicity sufficient to catch the attention of the press. What shall we make of it?

The coming World Congress is a challenge and a summons to us all. We can make it a turning point not only in our own national section but in American life. If we each do our little part, if we make the effort and the sacrifice to attend the Congress and widen the channel through which the inspirational force can flow, we can make the event almost equal to a second founding of the Society, at least as far as America is concerned. By spreading throughout our people a real faith in brotherhood and a vital belief in a world, not of blind chance and brutal force and selfish competition, but of infinite law and order and human perfectibility, we can impart to America that sense of individual responsibility for progress which is now so greatly lacking and which alone can give direction to our energy and effort and bring to ultimate fruition the ideals and the struggles of our pioneers and founders who dreamed such mighty dreams.

Theosophical Society,
Adyar, Oct. 29, 1928.

Dear Mr. Rogers:

I think that August, 1929 would be the best month for the World Congress. I shall be with you if alive and well. I understand that Dr. and Mrs. Arundale will be there. With kind regards,
ANNIE BESANT.

Make This a "World Congress" Christmas

More and more people are using checks, coins, currency, postoffice money orders and other forms of exchange for Christmas giving.

Should you be the fortunate recipient of such a gift this year, why not utilize it as the foundation of your own personal World Congress fund?

Every member of the Theosophical Society unquestionably would "like" to attend this greatest of all Theosophical events. You CAN if you but keep a watchful eye for opportunities and conserve all possible resources. Cash Christmas presents could not be put to better use, nor one of such life-long effect.

Remember, too, in selecting gifts for your Theosophical friends or relatives, a sum of money for *THEIR* World Congress expense fund is the ideal thing. Far better than purchasing for them some possibly unessential material article.—Ray W. Harden.

World Congress Notes

A letter from Dr. Arundale reads in part as follows:

"I have just been in to see Dr. Besant and she desires me to say to you that although it is quite impossible to make plans with any certainty, she has every intention of being present at the World Convention, and it would suit her very much better if this were held in August and not in June. She has very heavy political work here in India, as we are passing through a very critical time, and next year she would like to be in India as much as possible; at all events during the earlier part; so June would be rather early for her. Will you try to make it August?"

As a request from Dr. Besant is very much like "a command from the king," it is pretty safe to say that the date of the World Congress will be made late in August, thus avoiding conflict with the date of the Star Camp in Holland. One can scarcely imagine a World Congress without Dr. Besant present; nor is it easy to imagine anybody under-estimating the importance of the work that will keep her in India in the early months of the summer.

Chicago had been selected as the place for holding the World Congress, but the Southern California Federation of Theosophical Lodges has appealed from the decision, asking that

Los Angeles be named instead, and has sent a circular letter to all Lodges, asking an expression of opinion favorable to that plan. It has been unanimously agreed by the members of the General Council constituting the committee, into whose hands the matter was originally placed, that the final decision as to the most appropriate location for the Congress should be made by the American members. Each Lodge should carefully consider the matter and express a free opinion.

Organization of the large executive staff necessary to manage the Theosophical World Congress is proceeding satisfactorily. Of course only members will be taken into the Congress management, for only members in good standing can gain admission to the sessions. We have members, however, who are in important managerial positions in various large commercial enterprises, and several of them have already volunteered their services. We are fortunate also in securing interpreters. That is perhaps easier here than in almost any other country, because we have a very cosmopolitan membership—Spanish, French, German, Dutch, Danish, Norwegian, Swedish, Russian, Finnish, Italian, Polish, and doubtless others that do not come to mind at the moment. All of these members speak English also. In addition there are a number of our English-speaking members who speak fluently several other languages.

Dr. Besant's Birthday

From a general letter sent out from Adyar by May S. Rogers, we learn that the anniversary of Dr. Besant was celebrated as usual on the first day of October. "Birthday greetings and a loving tribute were given by the oldest Theosophist resident here and a garland placed about her neck by him, and another garland of pink roses was placed by a tiny child, probably the youngest member," runs the account. The President spoke and gave each person present a copy of her message as the people filed past her.

The birthday festivities continued until the evening of the third, when they were closed with a reception given to the President by the residents, under the Banyan tree. There were about a hundred twenty-five present, representing many nationalities, but the feeling was said to be wonderfully like that of a big family.

On the evening of the second, Rukmini presented a program in honor of the President's birthday. "We saw Rukmini, the danseuse," continues the account, "in mid-victorian costume, dancing a tableau which was the supreme climax of the evening."

Speaking of Rukmini, the account says that "The work she will do will be through art in music and drama and through these the East and West may meet and unite in speaking the common language of art. This must be one of the ways in which the World Mother will influence and lift the ideals of the youth of today."

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.]

Is Radio Practicable?

It must be frankly admitted that Theosophy in the United States is not "keeping up with the procession" in the matter of propaganda by radio. Many churches and societies are regularly broadcasting weekly and are thus getting their ideas before large numbers of people. Good speakers have a remarkably fine opportunity to gain a large audience and hold it and apparently none of the churches or societies that have tried it are willing to abandon it. They must, therefore, have found it the desirable thing to do.

Dr. E. C. Ringel, of Peoria, writes as follows:

Dear Mr. Rogers:

I was very much interested in the article entitled "Radio Propaganda" in the current issue of the MESSENGER. It appears to me that it would be altogether possible to find 125 good Theosophists within a radius of 300 miles who would gladly contribute \$1 per week for a good theosophical lecturer over the radio.

Would it not be well to ask for subscriptions for a Radio Fund to be used for broadcasting a good theosophical lecture once a week during the Winter to these 9,000,000 people?

The only way in which I would be willing to undertake a broadcasting enterprise would be to have several months expense insured before beginning. If the necessary monthly financial support were pledged and then paid in month by month for a while so that we had a few months expenses on hand and saw that our radio organization was functioning smoothly and effectively it would then be safe to start. I doubt that we could get 125 people at \$1 per month but we might get \$125 per month from a lesser number, each giving from \$1 upward. I should be happy to volunteer my services to do the lecturing and answer the questions and to make a thorough trial of the broadcasting scheme. If you are interested make your offer of support at a dollar or more per month. The matter is now in the hands of all members who are interested.

Reaching the Public

The most difficult problem which we Theosophists have to solve is that of inducing the public to turn attention to what we have to offer. Instead of having to guard against "casting pearls before swine" we are only too grateful if the occultly ignorant will condescend to look in our direction. What really occurs in common practice is that we string together a beautiful display of spiritual pearls—of fear dispelling and life satisfying truths of nature—and then have to present them to an audience of one or two hundred people, composed largely of those

who already know these things! Occasionally we console ourselves with the thought that the world is not ready for Theosophy and so it would be of no use if we did reach large audiences. But the hard fact remains that so great an authority as Bishop Leadbeater says that large numbers of young people are ready for it; that if given to them now they will go rapidly on in evolution; that otherwise they will drift along as they are now doing for many thousand years.

How can we attract public attention? Perhaps only by putting into our lectures more that the average human being is interested in—by connecting Theosophy with something that he understands and that really interests him. We are under compulsion, if we would get the public ear, to speak the public's language and connect our occult truths with topics with which they have some acquaintance.

An instance of this occurred very recently in Cleveland where I lectured on "The Ghosts in Shakespeare." Now, Shakespeare is an authority before the world. His wisdom is acknowledged in the fact that he is more frequently quoted than any other writer, living or dead. If he really accepted and taught Theosophy, that is something to startle the skeptic and convert ridicule into respectful attention, and the crux of the lecture was to put across the one big point that the author of those marvelous dramas implicitly believed in what Theosophy teaches about death and what follows it.

Ordinarily we get little or no attention from the press. My lecture on the old line of theosophical teaching was passed by in silence. But in the Shakespeare lecture the press found something which was thought to interest the reading public. The leading newspaper of the city had more than a half-column report by its own scribe. Three days later, a member of their staff who has attained the distinction of writing over his own name, used most of his space, with a double column headline, to comment upon the subject, and it is easy to see that he was won to the theosophical interpretation of the occult in Shakespeare. A couple of extracts show that. He wrote:

"One who is not much of an authority on ghosts is inclined to agree with the opinion of an expert who stated in a lecture here the other day that Shakespeare believed in the ghosts he created.

"It is commonly said that the ghostly apparitions in Shakespeare's plays are merely concessions to the popular taste of his time. The crowd at the Globe wanted ghosts, just as they wanted gore and battle, so Shakes-

peare contemptuously threw them a few. That is the idea implied by some Shakespearean commentators.

"It seems far more likely to one only casually interested in ghosts that Shakespeare used ghosts in his plays because he believed in their reality as forces on this earth.

"In 'Macbeth,' for instance, as the president of the American Theosophical Society suggested, the ghost is no super-added sideshow. Belief in the supernatural enters into the very heart and fiber of the play.

"Great men, who live in a much later and more critical age than Shakespeare's, believed in ghosts. There was that complete rationalist and genius of commonsense, Dr. Johnson, who stayed up all night once to see a ghost."

Of course we can't always be lecturing about Shakespeare, although a course of lectures could easily be given on his works without exhausting the theosophical teaching in them. But there are many other subjects that can be used to link Theosophy to public attention. Americans are, by nature, idealistic and anything that leads their thought in that direction will interest them.

Forced to Decline

It seemed fairly certain that the member whose manuscript I returned without reading would be a bit peeved since it was said to be her "best attempt at presenting Theosophy from the platform," for it appeared quite reasonable to her that as one "who is responsible for the work of our lecturers" it would be my duty to go over it and "make helpful suggestions." Her letter acknowledging the returned manuscript confirmed the suspicion. I should imagine that from her point of view I seem to be a carefree sort of schoolboy character with nothing in particular to keep me amused and while away the long hours between lectures! For fear someone else will want me to review their work—I have even been requested to read and amend the manuscript of a novel—I venture to ask her to look over my shoulder at the letters lying before me just now. The afore-said missive arrived just as a session of two-and-a-half hours with the stenographer came to an end and none of the letters were dictated just to while away the time, as my correspondent will agree as she looks them over—one from Columbia University proposing a research book on Theosophy if we will furnish data; from General Secretary Morton, Australia, wanting articles for their magazine, *Advance Australia*; a Lodge letter relating to one of our lecturers; a tangle about the Theosophical Press to be straightened out; official correspondence from Secretary Schwarz, Adyar; request to donate my books to a library; official letter from General Secretary of Norway; a plan for assisting the Building Fund; letter about a legacy of \$1,000 made to the Society; proposal to arrange tour of singers managed by an Australian member now in Canada; requests for

lecture engagements; letter from General Secretary, England, about possible tour of Miss Codd; letter about route of Mr. Talbot who is placing books in public libraries; letter from General Secretary, Porto Rico, about relief for storm victims; request from New York Polish Publishing Company to print *Elementary Theosophy* in that language; letter from Dr. Arundale conveying suggestion of Dr. Besant, relative to later date for the World Congress; proposition for listing on Open Forum Bureau as lecturer; letter from General Secretary, Finland; letter offering to make substantial payment on Building Fund if we can sell property; an editor member volunteering to help with advance advertising of lectures; request to publish certain articles in the MESSENGER; request from magazine editor for article; statement from Mr. Jinarajadasa on the proposition of the General Secretary of the Theosophical Society in Wales, to modify the objects of the Society; letter from a member abroad promising money to funds; letter from Dr. Besant asking friendly recognition of Mrs. Naidu, famous Indian lecturer now in the United States; several matters relating to the World Congress requiring immediate attention; several personal letters; notice that one of my books is nearly out of print and revised copy for printers necessary; increased cost of MESSENGER printing to be passed upon; decision whether to accept manuscript offered Theosophical Press;—and this is a traveling office, transported in a suitcase to be packed and unpacked three times a week between lecture engagements and worked with the help of any commercial stenographer that can be picked up on the moment wherever the trail halts for a couple of days—a commercial stenographer who always writes "oculist" for "occultist," spells "Theosophy" with one h, looks puzzled about most of the theosophical terms and is utterly helpless when it comes to writing Jinarajadasa or Krishnamurti. And it never stops. It's a regular Tennyson brook. It flows in as fast as it flows out. But it does not matter so long as good humor remains.

That Cottage

The reference to a future time when I hope to sit back and watch the youngsters do the strenuous work of the American Theosophical Society seems to have been taken as a good joke. On the present tour eastward (this is written in Atlantic City early in November) members have been referring humorously to it and one of them suggests that I must be hoping to succeed Al Jolson as a humorist!

Perhaps if everybody believes it firmly enough I may succeed in staying in the field until the day previous to that on which my present body will be cremated. That would be excellent, but probably too much good fortune to hope for. Most people have at least a short period of cessation from strenuous activity near the end of the incarnation. Moreover, I am likely to spend the full sum-

mer period at Wheaton annually—as I have the past two summers and I am quite determined to own a cottage there in what, I feel confident, will become a national theosophical center and community. In fact I have actually selected the lot and I plan to begin, in the Spring, building what I think to be a model cottage. It will have what the architects said they could not furnish in the Headquarters building—an outdoor sleeping room. But its chief attraction will be a wealth of blossoms and a utilitarian garden that will prove that a small plot of Wheaton soil can give returns that will go a long way toward supplying one's needs.

Better Speakers and Teachers

If I were asked what is the most pressing need of the moment in the American Theosophical Society I should reply "more and better speakers in our local Lodges." There is nothing lacking in the philosophy we have to present. The difficulty is that we do not offer it to the public in a sufficiently attractive style to hold their interest. The plain proof of that is to be found in the fact that some of our national lecturers can give two or three lectures and then organize a class of thirty or forty people, and so long as he stays they will all attend; but when turned over to the Lodge's selected class teacher in the majority of cases the attendance dwindles to a half dozen, or wholly disappears; fortunately not always, but as a rule. There can be but one explanation of this fact. The truths to be presented remain the same. It is the *manner of presentation* that contains the magic that holds the audience.

We must set about the work of training more members to be successful class leaders—to be able to present Theosophy in the way that wins—and there is a great deal to be learned about that. It is for that, that our Summer Training School was established. Every member who would become useful in class work and public lecturing should attend it next Summer.

The River of Life

A soul stood on the bank of the River of Life, and it had to cross it. And first it found a reed, and it tried to cross with it. But the reed ran into its hand at the top in fine splinters and bent when it leaned on it. Then the soul found a staff and it tried to cross with it and the sharp end ran into the ground, and the soul tried to draw it, but it could not; and it stood in the water by its staff.

Then it got out and found a broad, thick log, and it said: "With this I will cross." And it went down into the water. But the log was too buoyant; it floated, and almost drew the soul from its feet.

And the soul stood on the bank and cried: "Oh, River of Life! How am I to cross? I have tried all roads and they have failed me!"

And the River answered: "Cross me alone." And the soul went down into the water, and it crossed.

OLIVE SCHREINER.

Very Young Theosophist

Maryland Lodge, Baltimore, is feeling considerably elated, a letter tells us, over the arrival of Jean Griffith Rossiter, infant daughter of Mr. and Mrs. Griffith Rossiter, "Maryland Lodge's first real theosophical baby."

Another young Theosophist, Ann Henshaw, was born on Oct. 26, 1928, to Dorothy Maxon Henshaw and Fred W. Henshaw, of Detroit, Mich.

Christmas Spirit

One sure way every one who reads this can demonstrate the Spirit of Christmas is to wrap a silver coin in a slip of paper, with your name and address, and send to The Theosophical Book Association for the Blind, 1544 Hudson Ave., Hollywood, Cal., to help publish books and a monthly magazine, The Braille Star Theosophist, all free to the blind.

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of the Jews**

By MANLY P. HALL

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THEOSOPHICAL PRESS

Wheaton

Illinois

An Explanation

Nov. 15, 1928.

The Editor, MESSENGER:

In the Summer School Record of Proceedings I am reported as having made the following statements (open Forum July 24):

"I would like to say you will find liberality and illiberality in the most unexpected places. In St. Louis we attend the Unitarian Church. Our minister refused to attend a funeral a few weeks ago because the body was to be cremated and he did not believe in cremation."

I was correctly reported but I regret to say I find I unwittingly did a great injustice to the minister in question. Further inquiry reveals that the undertaker was instructed by the family to call up this minister, the Rev. D. D. Dodson. He appears to have misunderstood the name and, instead, called up a Presbyterian minister—the Rev. Calvin Dobson. The Rev. Calvin stated that he did not believe in burning people after they are dead; although his namesake, the original Calvin, certainly believed in burning them while they were alive.

I find that Dr. Dodson, the Unitarian minister, is very much in favor of cremation and has officiated at many such services.

To avoid branding the Unitarian Church as illiberal among those members who will read the Summer School Record, I wonder if it would be possible to find space for this explanation in the MESSENGER.

I am sorry I inadvertently made a misstatement.

Very sincerely yours,
(Signed) CHAS. E. LUNTZ.

Learning Our Language

Theosophical terms are becoming familiar. Occasionally a scientist speaks of the astral world. A dramatic critic, writing in the New York Times, says that while Will Rogers was taking the injured Fred Stone's place on the stage, the latter's "astral body was constantly hovering around the theater while his mortal frame rested impatiently in a New London hospital;" from which it appears that the critic not only knows about the existence of the astral body but also correctly understands some of its functions. A street car conductor who got one cent the best of it because exact change could not be made, jovially remarked to the passenger that he would balance the account when they met in the next incarnation.

Anniversary Day Gifts

Mrs. Sophina Peck	\$5.00
Decatur Lodge	1.90
Mrs. Elsie Anderson	2.00
Chattanooga Lodge	2.00
Yggdrasil Lodge, Minneapolis	45.00
Miss Lea L. Glanfield	2.00
Minneapolis Lodge	25.15

Contributions Received for Porto Rican Fund by "Surya" Lodge, New York

Mrs. H. Kay Campbell	\$ 1.05
Anonymous	1.00
Surya Lodge	11.00
Mrs. A. Troya	1.00
Mrs. F. Elmore Hubbard	5.00
Mr. John H. Mason	1.50
Mrs. A. L. Williams	2.00
Mrs. Ethel C. Spaide	5.00
Mr. Peter Marchi	5.00
Service Lodge	23.85
Paterson Lodge	10.00
Brooklyn Lodge	10.00
Ideal Lodge	2.00
Mr. H. D. Olsen	1.00
Mrs. L. A. Chapman	1.00
Mrs. Ida M. Sherk	5.00
Anonymous	3.00
Mrs. J. W. Tyler	2.00

\$87.50

Miss Elena Felici, Secretary of Surya Lodge, reports that the above amount has been remitted to Mr. Vicenty, Secretary-General of the Porto Rican Section, who will be most grateful for the help some of the members of the American Section have given them.

Surya Lodge has moved to 201 West 98th St., New York City.

Porto Rico Disaster

A letter from General Secretary Vincenty of Porto Rico divides into three classes the Theosophists who suffered from the recent storm. The first class consists of those who "lost their houses and furniture and are utterly unable to obtain the funds necessary for any repairs." The second class consists of those who "need help of another kind; a loan to enable them to rebuild their houses or place of business; but the interest is so high for such small loans (twelve per cent) that if money could be had at four or five per cent and easy payments during six or seven years or more, it would be a real boon." In the final item he states that the general result of the storm is that it constitutes "a serious hindrance to us in meeting our obligation of \$6,000 in mortgages on our Headquarters building," and that it would be a great advantage to discharge that mortgage with another at five or six per cent instead of ten and twelve per cent, which they are now paying. He expresses the hope that "the brethren in the American Section will be able to do something and in some manner help us out." A copy of Mr. Vincenty's letter has been mailed to each of our Federations. His address is Francisco Vincenty, Apartado 85, San Juan, Porto Rico.

Knocks to the Knockers

Leaflet No. 11, to be had by addressing The Fra, P. O. Box 607, Minneapolis, has a clever cartoon illustrating the evil way in which gossip grows. There are also a number of quotations from the poets and philosophers against gossiping. Leaflet No. 11 is very well worth having.

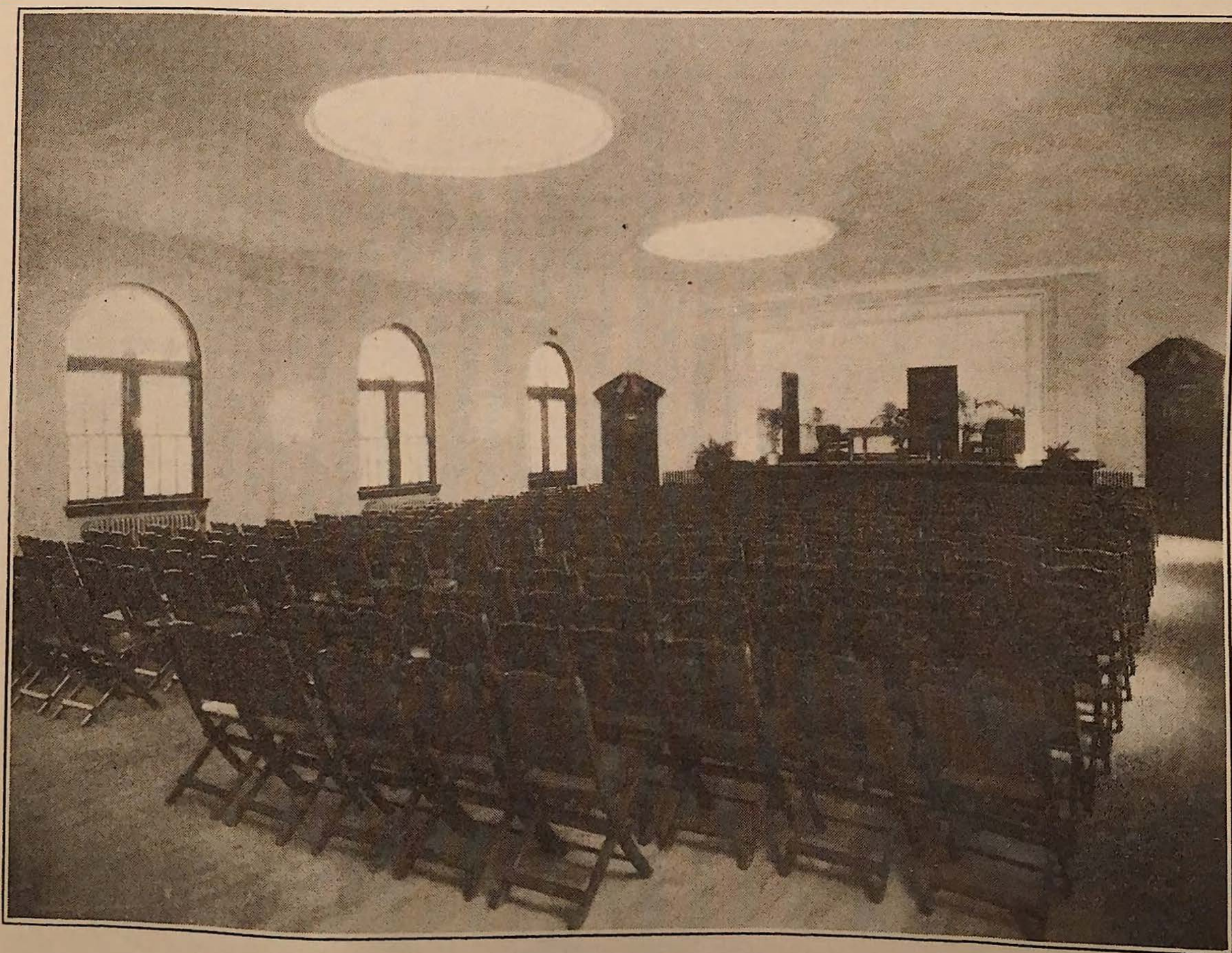
The St. Louis Achievement

A NEW era in theosophical history in the United States began Nov. 18, when the St. Louis Lodge, Theosophical Society opened to the public a fine auditorium—a structure owned and erected by that Lodge. Several other Theosophical Society Lodges have purchased and remodeled old buildings, so that a couple of hundred people can be comfortably seated; and one has erected a small Lodge room. But now for the first time, a carefully designed auditorium, taking rank among the recognized halls of a large city, has been dedicated to the Ancient Wisdom and appropriately announced to the citizens by the press of St. Louis.

The architecture of the new hall is pleasing in its dignified simplicity. The lighting scheme is excellent and the acoustic properties good. The space available fell somewhat short of the 500 seats originally planned, but the capacity is sufficient for theosophical audiences for probably several years to come, and will make it a successful competitor among the city's lesser auditoriums for various classes of lectures and recitals.

St. Louis Lodge must be credited with a really important achievement. It has given a practical demonstration of what can be done by careful planning and systematic, persistent work. It was only thirteen years ago, when the Lodge was at low ebb in membership, that two or three of the members were casually speaking of the possibility of some time having a hall of their own. "Well," said Mr. M. B. Hudson, "the way to get our own hall is to make a beginning," and he laid some coins on the table as the embryo building fund. Some of the others contributed stray coins and in due time the "building fund" attained the dignity of containing two dollars! It is a long way from two dollars to a project representing approximately forty thousand dollars, but the journey has been successfully made. Of course the property is not free from debt, but it is financed by an absolutely sound plan that has not even the shadow of risk in it.

Such a happy outcome of thirteen years of effort was made possible in part by careful,



THE NEW AUDITORIUM

conservative planning, in part by the generous donations of members, and in part by the enthusiastic devotion of those who worked to bring it about. Mr. Dulgeroff made a gift of the architect's services and so carefully superintended the construction that a saving of about \$4,000 is said to have been made. Another member made an equal donation in cash. Everybody else worked and gave as they could; but what is perhaps the most gratifying to the members is that non-Theosophists who come to the lectures and meetings of the Society also voluntarily contributed—a high compliment to the character of the enterprise.

The Dedication

At 3 p. m., the auditorium was comfortably filled with a mixed audience of members and non-Theosophists, in perhaps the ratio of one to five or six. On the platform were the National President, the officers of the St. Louis Lodge, the architect and others who had taken some special part in the work. Mr. Luntz spoke briefly of the history of the building and then introduced each to the audience and called for a short speech. A couple of stenographers made record of the proceedings. Both the audience and the speakers were in a happy frame of mind and laughter often was in evidence. The dedicatory speech by Mr. Rogers closed the program. He said in part:

"It is indeed a very great honor and also a very great pleasure to be present and to take part with you in the happy work of dedicating this beautiful building to the service and activities of Theosophy. It seems to me to mark a very important era in theosophical history in the United States. This is the first building erected by any local Lodge in this country to be dedicated to the teachings of our great philosophy, so the city of St. Louis has the distinction of leading in the new era; for now that we have begun to erect and own the auditoriums in which we teach, a new order of things has arrived. It is a unique occasion and I am glad to see the happy spirit you have here this afternoon. I like these little homely speeches you have been making, and, as you see, we have material among you for our future lecturers. All these little touches give the fellow feeling which makes us think of the first great object of the Society, which is Brotherhood. This feeling of comradeship is of great importance, and I would like to see it cultivated.

"Here you have a beautiful building and I congratulate the St. Louis Lodge upon its splendid achievement. I congratulate the architect, one of your members, upon the simple dignity of the architecture and its perfect harmony. I congratulate the Lodge and I congratulate the Society upon the leadership that has made these things possible. Without such leadership you could not succeed. It is difficult to define leadership. It is that which can produce and sustain a feeling of harmony and a helpful influence within the membership; and the leadership that can

do that is sure of ultimate success. This building is now visible evidence of the skill and ability of the leadership which you have in the Lodge. In looking out from Headquarters, we shall say to each other, 'You see St. Louis is still leading.' I am not saying it to please you, but because it is the simple truth. The theosophical movement is better organized here than in any other part of the United States. We regard it as the banner Lodge in the nation. That is something about which you have a right to feel proud.

"Here in this beautiful building you will teach the magnificent truths of Theosophy. Here you will teach evolution. Here you will teach the splendid philosophy that gives you the assurance of life after death. Here you will teach the inspiring truths that rob death of its terror. Here you will teach the truth of reincarnation. And here you will teach about the existence of the Supermen. Here you will hold aloft the light of Theosophy that will illumine the minds of the citizens of your city; and such work is the noblest in which human beings can engage.

"And now, conformable to the helpful spirit of Theosophy, that is always freely teaching and giving, I dedicate this beautiful building to intellectual freedom, to religious liberty, to tolerance, and to the service of the human race."

Dr. Besant Recommends

The following is from a letter received by Mr. Rogers from Dr. Besant:

"Mrs. Sarojini Naidu, who is now on a lecture tour in the States, is a friend of mine, and I should be glad if you can show her any courtesy when she visits Chicago. She is remarkably eloquent, and a very charming woman. She shows what an Indian woman may be, and will be a revelation to many Americans."

Wants Information

Almanzors, Oct. 8, 1928.

Editor, THEOSOPHICAL MESSENGER.

When the "man who knew Coolidge" comes home drunk, his wife tells him next morning:

"You were *disgusting*. If my poor father and mother hadn't passed away, and if my sister Edna wasn't such a crank about Theosophy that nobody could live with her, I'd 've left you before dawn, let me tell you that."

I want to hear what "sister Edna" has to reply to the charge. Yours sincerely,

C. JINARAJADASA.

OJAI OPENING

There is a good opportunity in Ojai to take over an established and going Beauty Parlor business. Owner got married. For details write E. W. Munson, Ojai, Calif.

A History of the American Theosophical Society

THE American Theosophical Society should have a history of its past that is as nearly complete as is possible to gather at this date—fifty-three years after the founding.

For the Society as a whole we have C. Jinarajadasa's very fascinating "Golden Year Book of the Theosophical Society," with its many photographed documents; and Colonel Olcott's "Old Diary Leaves" has long been our stand-by for the intimate details of early days. There is need, however, for more available facts regarding the American Section.

Several years ago Mr. Rogers asked me for an article on Theosophy in America, but it was not done—the task was too far-reaching. Ever since then the thought has stayed with me—a history of the American Theosophical Society, or better, a story of the Theosophical Movement in this country.

Who will help gather the additional material?

Who knows where to obtain any of the old documents, especially those bearing upon the years up to 1907?

Who has in his memory data that might help piece together this story?

At the moment the only thought is to collect data, printed or written; have it classified, and made a part of the Section's library at Wheaton headquarters. Later, some one may wish to put it all into book form.

Please send what you have—especially you of the "old guard." *Address the material to me at 2006 North Sayre Ave., Chicago.* Later it will all be taken to our Theosophical Headquarters Library at Wheaton.

GAIL WILSON.

News Items

The New York Metropolitan Federation announces the opening of its season of 1928-29 with a series of seven lectures by Roy Mitchell, in Rumford Hall, 52 East Forty-First St., at 8:15 p. m. on Sundays. The lectures begin Oct. 7 and run through Nov. 25, and the titles are interesting. They run as follows: The Imperishable Flame; The Mystery Schools; The Gate of Rebirth; Mr. Roger's Lecture; The Divine Justice; Threelfold Man; The Inner Ruler; Shepherds of Men.

There will be an International Congress of the Societies for the Prevention of Cruelty to Animals in Vienna, May 12 to 17, 1928. An interesting program has been prepared, and in addition the committee has arranged sight-seeing trips to points of interest in the city and vicinity. For particulars write to the International Congress of Societies for the Prevention of Cruelty to Animals, Austrian Tourist Office, Wien I, Friedrichstrasse. 1.

Mrs. Madeleine C. Guebelle, a former Theosophical Society member of Pasadena Lodge, has recently passed on to the invisible world. Some of her friends are planting an oak tree at Headquarters in her memory.

The eighth annual meeting of the Southern California Federation of Theosophical Society Lodges was held at 3 p. m. on Armistice Day, Nov. 11, at Los Angeles Lodge Rooms, 925 S. Flower St.

Peace was the main subject to be discussed. Dr. E. P. Ryland, Secretary of the Church Federation of Los Angeles, noted orator and advocate of peace, spoke on "World Peace," and Mrs. Lois Holmes, Secretary of the Los Angeles Branch, Woman's International League for Peace and Freedom, discussed "Peace Consciousness."

An Advisory Board meeting was held at 2 p. m. and a Delegates' meeting at 2:30.

Headquarters Notes

All Hallow's Eve was most appropriately observed at Headquarters, the spacious rooms and winding stairways affording unusual opportunity for the celebration. Guests arrived in varied apparel, among those present being several ghosts, a sheik, a Scotsman, the Spirit of Fire, a miniature Pierrot with his mate, who was a miniature snake doctor of Indian blood, an enormous black cat, a dapper dude, a blushing Miss of ye olden tyme, and even a hobo drifted in. In the ghastly blue light of one library lamp a mysterious princess from Nowhere, assisted by a deft confederate, gave spirit readings, while down in a weird cavern a witch, uncanny yet beautiful, read marvelous fortunes under the inspiration of a silver-crossed palm. Mr. Ray W. Harden of San Jose, Calif., joined the Headquarters staff in November, and is giving his special attention to the World Congress publicity and other matters pertaining to this coming event.

The Anniversary Day program at Headquarters was given in the lecture hall on Monday evening, Nov. 19. The program consisted of a piano solo by Miss Virginia Deaderick, the reading of an article on "Founders Day," and the presentation of a diploma to Miss Mary Purcell of Wheaton, by Mrs. H. Kay Campbell, followed by six tableau scenes from the life of the Buddha. Each one of the tableaux was preceded by a reading from the *Light of Asia*, by Mr. Ben Harris. The program and tableaux were arranged by Miss Martin. Those participating were Mrs. Elise Staggs, Misses Marie Mequillet, Sarah Cohen, Betty Friedman, Olivia Martin, Mrs. Anna Gill and Mr. Fred Menzenworth.

Mrs. Elise Staggs of Cleveland spent three weeks at Headquarters the past month. Mr. Herbert Staggs joined her Thanksgiving week and put her on the train for Ojai, Cal., Dec. 1, where she will spend the winter.

BUILDING FUND BULLETIN

No. 31

No. 31

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..... 30,474.79

Balance required..\$15,391.60

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

Garden Affairs

The root cellar which was chronicled in a previous issue of the MESSENGER was duly finished, and now, as the

winter months begin, it is well stocked with all sorts of vegetables, from celery to golden Hubbard squash; for we won that battle with the bugs last summer when it looked for a while as though the entire vine crop would perish. Tobacco was too much for them. Now, having taken Time by the forelock, we have a fair supply of that ammunition stowed away for future use and shall next time try to prevent their appearance instead of waging war after they are well established.

The past summer was a bad season for pests. Our asparagus plantation suffered a late attack by one of its enemies, while the rhubarb leaves suddenly began to curl and turn from green to a vivid pink under the as-

sault of myriads of little triangular savages that nobody ventured to name. The approved remedies were used and at least we got off without serious damage, though with small honors to boast of. Successful gardening requires incessant watchfulness and instant action in case of necessity. This year was our first real opportunity to get well acquainted with the varying soils and the Illinois season. We shall know next Spring exactly what to do and just when to do it.

The Helpful Spirit

A Michigan member writes: "I notice in the MESSENGER that you have to make a large payment soon on the building, so I will enclose my next two payments on my pledge."

Gifts

Mr. C. D. Hankins, Oklahoma City, Okla., has sent Headquarters fifty tulip bulbs, which will be put into a bed near the west entrance and will make a mass of lovely blossoms in the spring.

Miss Rose Voelcker and Miss Evelyn Friedman each sent an assortment of lovely tulip bulbs for the Headquarters grounds.

Mrs. Mary L. Watson presented Headquarters with a pair of charming embroidered pillowcases for use in the guest room.

Miss Mary J. Austin of Duluth has sent two huge boxes of blue delphinium, perfectly packed, which will be the nucleus of Headquarters' flower garden next year. They have already been planted, a row of them against the building in front of the library, another row in front of the north wing, and a row all around the wall on the west side of the building adjoining the drive. There were also enough for two rows in the large west circle, which is to have red cannas in the center, and we hope will be a riot of color in reds and blues.

Miss Austin, who has considerable garden experience, is also helping us with the plans for the flower beds, which are all worked out in detail on paper, so that Headquarters grounds may give a colorful and smiling greeting to all World Congress visitors next summer.

A big box arrived at Headquarters, Nov. 8, containing a charming Dutch vase of ample proportions, sent from Chattanooga, Tenn., by Mr. and Mrs. Hugh Ridout, who, because of their interest in Headquarters, wished to have a part in its beautifying. This lovely vase was purchased in Holland over thirty years ago by an American connoisseur, and given by him to Mr. Ridout's aunt, who in turn gave it to him when he married. It is genuine of its kind, and its donors express the desire that it may "represent its own country in a place of International Ideals and be always filled with the spirit of brotherly love."

Mr. and Mrs. Charles E. Luntz presented to Headquarters an album containing intimate "snapshots" of Mr. Jinarajadasa and others who attended the first Summer School at Wheaton. This is an interesting addition to the archives and will probably prove very interesting to others who come after us.

Mr. Herman Bollweg, a neighboring florist, who is greatly interested in helping beautify the Headquarters grounds, presented a large number of fine peonies for two peony beds adjoining the drive south of the library. He not only gave the peonies, but also planted them. As he is not a member of the T. S., the gift is doubly appreciated.

The American Theosophical Society

Balance Sheet, June 30, 1928

ASSETS

	Balances July 1, 1927	Additions or Deductions	Balances June 30, 1928
FIXED ASSETS			
Land—Chicago.....	\$ 6,000.00	\$	\$ 6,000.00
Land—Wheaton.....	25,696.34	6,600.39	32,296.73
Land—Miscellaneous.....	1,600.00		1,600.00
Building—Chicago.....	14,226.65		14,226.65
Building—Wheaton.....	99,892.00	106,246.00	206,138.00
Furniture and fixtures.....	7,479.57	26,214.12	33,693.69
Library and paintings.....	3,959.46	192.51	4,151.97
Machinery—Printing Department.....	15,803.50	† 15,803.50	
Tools and equipment.....	431.43	3,919.49	4,350.92
Book plates and composition.....	10,688.01	310.30	10,998.31
Job cuts.....	1,366.27	101.46	1,467.73
Type.....	1,574.67	† 1,574.67	
Linotype metal.....	3,841.23	† 991.05	2,850.18
Moving picture film.....	112.78		112.78
Motor truck and automobile.....	823.30	832.00	1,655.30
	<u>\$193,495.21</u>	<u>\$126,047.05</u>	<u>\$319,542.26</u>
DEDUCT—Reserve for depreciation.....	18,314.33	2,170.20	20,484.53
BALANCE—Net fixed assets.....	<u>\$175,180.88</u>	<u>\$123,876.85</u>	<u>\$299,057.73</u>
CURRENT ASSETS			
Cash on hand and in banks.....		\$ 6,628.27	
Accounts receivable.....		7,545.46	
Marketable securities.....		1,000.00	
Inventories			
Books, jewelry, etc.....	\$ 40,969.34		
Foods—Kitchen.....	244.05		
Merchandise—Purchase Service Bureau.....	316.50		
	<u>\$ 41,529.89</u>		
LESS—Inventory reserve.....	5,000.00	36,529.89	
TOTAL CURRENT ASSETS.....			\$ 51,703.62
DEFERRED CHARGES			
Prepaid insurance.....		\$ 204.21	
Stationery, supplies, etc.....		636.35	
Farm expense.....		944.78	
TOTAL DEFERRED CHARGES.....			1,785.34
			<u>\$352,546.69</u>

LIABILITIES

CAPITAL LIABILITIES			
Six Per Cent Gold Bonds			
Authorized.....		\$150,000.00	
LESS—In treasury.....		44,116.12	
Balance outstanding.....			\$105,883.88
SPECIAL TRUSTS			
ACCUMULATED INCOME—SPECIAL PURPOSE			3,918.95
New territory and advertising.....	\$ 839.14*		
Publicity.....	3,449.39*		
Public library.....	2,709.05*		
			6,997.58*
DEFERRED CREDIT			
Membership dues.....			4,220.83
CURRENT LIABILITIES			
Accounts payable.....		4,011.98	
Accrued royalties.....		917.99	
Accrued interest.....		1,566.25	
			6,496.22
SURPLUS.....			239,024.39
			<u>\$352,546.69</u>

*Deficit.

†Deductions on account of sales.

(Certificate by Auditor)

BURT L. ERICKSON AND COMPANY.

Our Financial Status

The auditor's report has been greatly delayed through various causes, but now we have it, and it is most satisfactory.

A little comparison will be interesting. Five years ago we began to feel that, as an organization, the American Theosophical Society had financially "emerged from the woods." We had acquired a very humble home costing only \$12,500, but we *owned* it and had stopped paying \$200 a month rent to a landlord. At the end of that year the auditor's report showed assets of \$61,126 and a surplus over indebtedness of \$22,312. The following year the auditor found assets of \$76,143 and the surplus was \$27,524. We felt that we were fairly started on the prosperity road. During the next twelve months the gain in assets brought the figure up to \$104,876, with the surplus standing at \$79,695. The figures advanced the next year to \$105,136 in assets and \$87,668 surplus. The following year the auditor reported assets at \$156,870 and the surplus at \$138,074. The present report, as you will observe, shows assets of \$352,546 and a surplus over indebtedness of \$239,024. To put it differently, the wealth of the American Theosophical Society has risen from \$22,312 five years ago, to \$239,024 on the first day of July last.

But as a matter of fact, we are in better financial condition than the report shows, because no account has been taken of the increase in value of our Wheaton grounds since we purchased them, and that is a very substantial sum.

This gratifying financial exhibit must not, however, lead to the feeling that we can grow indifferent about our remaining indebtedness. We owe at the present moment something less than \$100,000 to those who hold our building bonds, and this is almost covered by pledges of our members for specific sums with which to retire these bonds as they become due. We must keep on with the building fund work until we do not owe a single dollar. A hundred thousand dollars sounds like a very large sum but if that debt were

divided equally among our members it would amount to only \$12 each. We should really not have much difficulty in paying that in the near future.

Appeal for Help

Margaret E. Cousins, formerly of Adyar, writes from Geneva, appealing for aid for the Theosophical Society in that city. "Representatives of forty nations are now residing continuously in Geneva as members of the permanent staffs of the League Secretariat and the International Labour Office," the circular reads. "It is particularly necessary that the Theosophical Society in Geneva should be adequately equipped," the circular continues, and "It is impossible for the Geneva Theosophical Society members to bear this international responsibility unaided." The circular states that a suitable location has been found and a three years' lease taken and that it necessitates the collection of a fund of at least \$1,500 in addition to what the Geneva Lodge can supply. The appeal is made to each of the Theosophical Societies in the world to send donations to Mrs. M. E. Cousins, c/o Madame Rollier, President Geneva Theosophical Society, 15 Rue de Saint Jean, Geneva, Switzerland.

Corrections

Through a typographical error in the November MESSENGER the name of Mrs. Amanda Rinchlew of Yggdrasil Lodge, Minneapolis, was mentioned under deaths instead of that of Mr. C. O. Neuman of the same Lodge.

On page 139 of the November issue of The MESSENGER, under "What Lodges Are Doing," there is a paragraph under the heading "Syracuse" which should have been "Schenectady."

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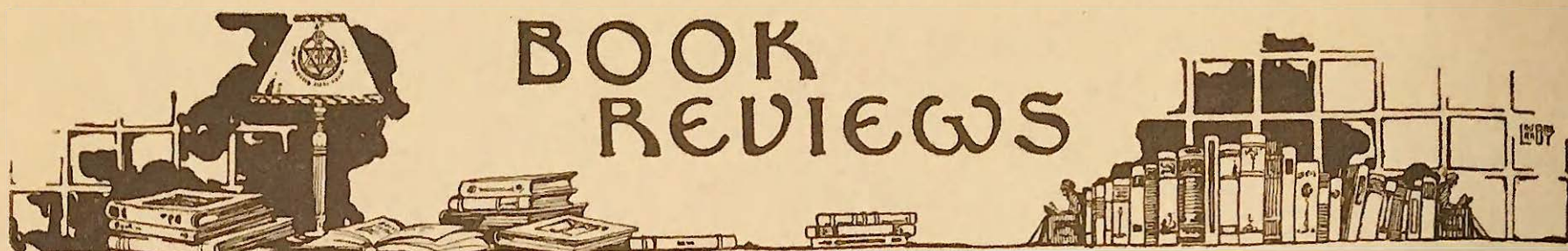
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To Have—JUST THE BOOK ONE WANTS when one wants it, is—and must remain—the supreme luxury of the cultivated life.

An Encyclopedic Outline of Masonic, Qabalistic, Hermetic and Rosicrucian Symbolical Philosophy, by Manly P. Hall. Published by the Hall Publishing Co., Los Angeles. Price, \$100.00, through The Theosophical Press, Wheaton, Ill.

This is the most beautiful book it has ever been the privilege of the writer to look upon. It is beautiful in every way—in its workmanship, in its art, in its textual contents. To review such a book needs more than the customary adjectives; a thing of beauty must be seen to be appreciated. The opening words of the author's preface give what may be called the keynote to the work: "Numerous volumes have been written as commentaries upon the secret systems of philosophy existing in the ancient world, but the ageless truths of life, like many of the earth's greatest thinkers, have usually been clothed in shabby garments. The present work is an attempt to supply a tome worthy of those seers and sages whose thoughts are the substance of its pages. To bring about this coalescence of Beauty and Truth has proved most costly, but I believe that the result will produce an effect upon the mind of the reader which will more than justify the expenditure."

In his introduction the author describes symbolism as "the language not only of mysticism and philosophy, but of all nature," and says that "by symbols men have ever sought to communicate to each other those thoughts which transcend the limitations of language." He announces that the book "is dedicated to the proposition that concealed within the emblematic figures, allegories and rituals of the ancients is a secret doctrine concerning the mysteries of life, which doctrine has been preserved in toto among a small band of initiated minds since the beginning of the world." He says "the Great Arcanum was always concealed in symbol and allegory, and those who can today discover its lost keys may open with them a treasure house of philosophies, scientific and religious truths."

In a special foreword to the Theosophical edition of the work, it is said: "It is the sincere hope of the author that his book may be of assistance to those now studying *The Secret Doctrine*, as expounded by that great occultist of the nineteenth century, our beloved and exalted brother, H. P. B."

More than three hundred pages of *The Secret Doctrine*, by Madame Blavatsky, are devoted to The Evolution of Symbolism, a subject to which she states that she devoted the greatest part of her life. The earnest student of Theosophy will find much in Dr. Hall's book

to assist him in comprehending the philosophy and teachings of H. P. B.

The volume is a royal folio (thirteen by nineteen inches), contains 245 pages, and is printed in three colors. It contains forty-seven full page and two double page color plates, each a work of art in itself, and prepared especially for the publication from paintings by the artist, J. Augustus Knapp. In addition, the text is illustrated by more than two hundred other plates in black and white. It contains an extensive bibliography, and a comprehensive cross reference index.

In binding, the back and corners are of parchment, with sides in a peculiarly beautiful special marbled paper. The initial letter of each of the forty-five chapters or subdivisions is illuminated in red.

It would be futile to attempt to review even one of these chapters, but some of their interesting and suggestive titles are: The Ancient Mysteries and Secret Societies, Atlantis and the Gods of Antiquity, the Initiation of the Pyramid, the Sun a Universal Deity, the Zodiac and its Signs, the Life and Philosophy of Pythagoras, the Hiram Legend, the Elements and their Inhabitants, Rosicrucian Doctrines and Tenets, the Theory and Practice of Alchemy, Freemasonic Symbolism, as well as a chapter on American Indian Symbolism.

In glancing through the numerous illustrations of the book one is struck by the frequent recurrence of the serpent, in many different forms and combinations, as a symbol. A necessarily brief reference to this symbol will be of peculiar interest to Theosophists if for no other or better reason than that the serpent forms a quite conspicuous part of the emblem of the Theosophical Society.

Madame Blavatsky, in *The Secret Doctrine*, says that "Serpent and Dragon were names given to the Wise Ones, the initiated Adepts of olden times. It was their wisdom and their learning that were devoured or assimilated by their followers." She also says that the serpent is the symbol of wisdom, and that it was only during the middle ages that it became the type and symbol of evil and of the devil. With this Dr. Hall agrees in his work. He says: The accepted theory that the serpent is evil cannot be substantiated. It has long been viewed as the emblem of immortality. It is the symbol of reincarnation, or metempsychosis, because it annually sheds its skin, reappearing, as it were, in a new body. Serpent worship in some form has permeated nearly all parts of the earth.

Continuing, Dr. Hall says on page 88 of the work: In *Isis Unveiled*, H. P. Blavatsky makes this significant statement concerning

the origin of serpent worship: "Before our globe had become egg-shaped or round it was a long trail of cosmic dust or fire mist, moving and writhing like a serpent. This, say the explanations, was the Spirit of God moving on the chaos until its breath had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth—emblem of eternity in its spiritual and of our world in its physical sense."

But a symbol, like a spoken word, has not always the same meaning or value. Among the many other references to the serpent as a symbol, the author, after sketching briefly the story of Orpheus and Eurydice, and stating that the latter "died from the venom of a poisonous serpent which stung her heel," declares that "Eurydice is Humanity dead from the sting of the serpent of false knowledge and imprisoned in the underworld of ignorance." The story in the 21st chapter of Numbers of the fiery serpents which bit the people doubtless is susceptible of a similar symbolical explanation, as well as the story of the serpent in the garden of Eden, and the numberless other stories of serpents and dragons in the Bible, in Mythology and in Folklore.

As already stated, the book must be seen. It is essentially a reference book, and yet it makes the most fascinating reading. The price (\$100.00) seems high, but after one has examined it the wonder grows how it was possible to produce it for the price.—F. K. Mettler.

Jesus, The Son of Man, by Kahlil Gibran. Published by Alfred A. Knopf, New York City. Price, cloth, \$3.50, through The Theosophical Press, Wheaton, Ill.

This book would make a beautiful and acceptable Christmas gift. It inspires and uplifts one in the reading. As the publisher says:

"Today, for the first time in the twenty centuries, a country-man of Jesus of Nazareth writes of 'His words and His deeds.' For Kahlil Gibran is a man of Lebanon, a voice of the Syrian people, endowed by training as by heritage to fulfill the work which he has now accomplished. From his youth he has been a delver into every valley of the years wherein might be brought to light the golden ore of the remembered Word.

"In these chapters he gives his story of Jesus to the tongues of those who knew Him. Seventy-seven human beings—His enemies and His friends; Syrians, Romans, Jews, Greeks, Persians—tell the tale with voices that ring in the ear and the understanding. In the vibration of these voices is the reality of a life transcending words and the printed page. And the drawings which accompany the text leave us silent before the art of a man to whom life is the greatest of the arts."

Here is a beautiful bit by Rachel, the woman disciple.

"For did it not appear to you that the earth was stilled on that dark Friday, and the heavens were at war with the heavens?"

"And felt you now when His face disappeared from our sight as if we were naught but memories in the midst?"

The author says: "In writing the book, my greatest desire was to paint the Master-poet against a background intimately his, and peculiar to my own race. The seventy-five persons, who speak of Him represent the various elements—or characteristics—not only of the time of Jesus, but also of this day. The peoples of the East do not change as those of the West. Their languages, their habits, their manner of expression and the roots of their poetical conceptions are now even as they were two thousand years ago. In Mount Lebanon you might hear stories about Jesus and His mother that were told centuries ago. The most beautiful stories are not in print; they are told in that lovely and vast simplicity known only to simple peoples. Whatever I have gathered from my race, concerning Jesus, I have attempted to put it in as beautiful form as I could, eliminating the so-called miraculous as much as any poet could."

The cover is black and gold, "and the drawings which accompany the text leave us silent before the art of a man to whom life is the greatest of the arts."—H. Kay Campbell.

Offering, by C. Jinarajadasa. Published by The Theosophical Publishing House, Ltd., London. Price, \$.75, through the Theosophical Press, Wheaton, Ill.

At first blush this little book, *Offering*, seems to fall into the class of prose-poetry. It carries one at once into a realm of dream and projects upon the screen of the mind a beautiful living picture. Presently one perceives that the book is no dream but is, indeed, a daring premise of a future religion and an advance contemplation of the workings of that religion. The author's story is a Divine Child Who comes among men from time to time, in some fairylike future, and with a Maid at His side, teaches the people of His time a wondrous doctrine of Unity and Love. Some of the teachings of the Divine Child are forecast and the essential rite employed in the religion is suggested in essence only. It is a rite comparable to the Eucharist of present-day Christianity. Considerably simpler, it is extraordinarily beautiful and promising. I should like to quote Chapter Six of this small work in full, but recommend that it be read in its place, instead. It is on the creative work of the artist and the way all can learn to create. *Offering* is a book which contains many suggestions. The sheer beauty with which it is written is like a strain of music and as mood-inducing as a symphony.—A. Eugene Deaderick.

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Notice!

Archie W. Pattillos, P. O. Box 5, Dallas, Texas, desires to secure one copy each of the following books: *From the Caves and Jungles of Hindustan*, by H. P. Blavatsky; *Commentary on the Bhagavad Gita*, by Dreamer (3) vol.); and *Nature's Finer Forces*, or the *Tattvas*, by Prasad.

Any member who has one or more of these books and desires to sell them, kindly communicate with Mr. Pattillos, quoting price, etc.

The "To the Audience" slips have been reprinted. It will be necessary to charge ten cents a pad hereafter.

THE THEOSOPHICAL PRESS, Wheaton, Ill.

A Fine Christmas Gift

A most appropriate gift would be Kahlil Gibran's new book, *Jesus The Son of Man*. It is handsomely bound in black cloth, with gold lettering, contains 216 pages, and twelve very fine symbolical drawings by the author. Price, \$3.50, through The Theosophical Press, Wheaton, Ill.

Mr. L. W. Rogers cabled Dr. Besant on Oct. 1: "Love and gratitude from American Section."

The Krotona Library at Ojai needs the back numbers of the *Theosophist* from October, 1894, to October, 1900. Anyone having such copies to spare will please send them to Miss Angele Davis, Librarian, Krotona, Ojai, Calif.

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.

Mr. Jas. H. D. Chamberlain, Springfield, (Mass.) Lodge.

Mr. Philip Halferty, Miami Lodge.

Judge Sidney F. Smith, Lightbringer Lodge, Washington, D. C.

Mrs. Alma L. Hardy, National Member, Elmhurst, Ill.

Mrs. Azilee Odette, Springfield Lodge, Mass.

Funds

PUBLICITY

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

Oct. 15, 1928, to Nov. 15, 1928

Miss L. E. Holt	\$3.00
Atlanta Lodge	1.25
Pacific Lodge	1.25
Lansing Lodge	9.00
Neil E. White	4.00
A friend	.67
Harmony Lodge, Toledo	2.00
St. Louis Lodge	2.00
Nell E. White	1.00
Kansas City Lodge	1.00
Max F. Koehn	1.00
Chicago Lodge	2.50
Grand Rapids Lodge	1.00
Ruth Goodwin	1.00
Clara Fitzgerald	2.00
Glendive Lodge	2.50
Besant Tulsa Lodge	2.00

J. F. Kissinger	.25
Gulfport Lodge	1.00
Miss Jesse W. Tyler	3.00
Miss Lena A. Stover	1.00
Port Angeles Lodge	1.00
El Paso Lodge	3.00

\$46.42

NEW TERRITORY AND ADVERTISING FUND

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

Oct. 15, 1928, to Nov. 15, 1928

J. David Houser	\$ 2.00
Miss Emma Allaire	20.00

\$22.00

TREE FUND

Donations to this fund are used for purchasing trees to beautify Headquarters grounds.

Oct. 15, 1928, to Nov. 15, 1928.

Dr. Margaret Kelly, Mrs. W. O. Ludovici, Miss Wilhemina Waldbauer, Miss Grace Baldwin, in memory of Mrs. Madeleine Gubelle	\$ 5.00
John B. McCarty	5.00
Marian Lawrence	1.00

\$11.00

PUBLIC LIBRARY

With this money theosophical books are bought and placed in public libraries over the country where they may be found by those who are led to them.

Oct. 15, 1928, to Nov. 15, 1928

Richard C. Fuller	\$2.00
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HELPING HAND FUND

Oct. 15, 1928, to Nov. 15, 1928

J. W. Wagenvoort	\$ 5.00
Mrs. Ellen Fowler	1.00
Yggdrasil Lodge	5.00
Wallace Lodge	3.00
Palo Alto Lodge	2.00
Ann Arbor Lodge	5.25
Birmingham Lodge	1.75
Lansing Lodge	5.00
Besant Lodge, Seattle	2.00
Berkeley Lodge	12.00
Gulfport Lodge	5.00
Santa Barbara Lodge	5.00

\$52.00

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Gift Edition (English) full page color illustrations, Ivory Boards, Price	2.25
Star Edition, paper, per 100, plus postage, Price	3.50
Single copies, Price	.05

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Holiday Season



Somehow at holiday time there is more of the warmth and glow of brotherly love and more of the joy of living.

And what is more fun than to shop at holiday time? It is the season when appetites are keen and when every member of your family is ready for "something good to eat." See what the P. S. B. has to offer in the way of holiday goodies to brighten the family pantry with bountiful plenty. What is better for the whole family than wholesome, health-giving unsulphured fruits, fresh, meaty nuts, and real health cookies made with honey or raw sugar?

Let the Purchasing Service Bureau fill your holiday order. **BE SURE TO SEND IT IN EARLY.** Allow at least two weeks and more if possible for delivery because you want to be sure to get it on time.

I

Special Gift Pack

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48 c. cs. \$9.60—4 c. Bks.

New Corn Soup Free

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New Corn Soup Free

12 c. cs. \$2.40—1 c. Bks.

New Corn Soup Free

III

P. S. B. \$5 Prepaid Order of Holiday Goodies

2lb Unsulp. Prunes

2lb Unsulp. Figs

2lb Gold. Var. Dates

1lb Walnuts in shell

1—9 oz. ext. lge. Ripe Olives

1—11 oz. Calif. Orange Marmalade made with pure honey

1—14 oz. Pure Calif. Th. Honey

3 bars Aplet Health Candy made with raw sugar

2 dozen Health Cookies

VII

This years crop **PECANS** in the shell raised by an **F. T. S.**

10lb bgs. Spec. Hol. Price \$3.95

5 bgs. Spec. Hol. Price \$2.10

The above prices are net and prepaid.

II

P. S. B. \$10 Prepaid Order of Holiday Health Goodies

2lb unsulp. Figs

2lb unsulp. Giant Prunes

2lb Gold. Var. Dates

1—18 oz. ext. lge. Ripe Olives

1lb Walnuts in shell

1lb Almonds in shell

½ gallon Sweet Cider

1—22 oz. Cont. Date Butter

1—3lb c. Pure Calif. Th. Honey

1—11 oz. Calif. Orange Marmalade made with pure honey

1—16 oz. Concord Grape Jelly (fruit juice—raw sugar)

1 pint Pure Maple Syrup

6 bars Aplet Candy made with raw sugar

VI

P. S. B. Holiday Pack Natural RICE

10lb bgs. reg. \$1.75—Spec. Hol. price \$1.50

5lb bgs. reg. \$0.90—Spec. Hol. price \$0.80

The above prepaid if purchased in quantities of 50lb or more and shipped by freight.

VIII

CANDIES for the Kiddies, and grown-ups too.

Real health delicacies containing no cane sugar.

Aplets made with raw sugar, Per bx. 15 bars \$1.50

½ lb bx. 50c—1lb bx. \$1.00

Health Chocolates sm. bx. 70c.; lge. \$1.25; 20 oz. \$2.00. Postage not included.

Holiday Season Specials

IV

Unsulp. Fcy. Bl. Mission or Smyrna FIGS

25lb bx. reg. \$6.75—Hol. Spec. \$6.27 Prpd.

10lb bx. reg. \$3.50—Hol. Spec. \$3.19 Prpd.

Unsulp. French Type PRUNES 25lb bx. reg. \$5.00—Hol. Spec. \$4.55 Prpd.

10lb bx. reg. \$2.25—Hol. Spec. \$1.95 Prpd.

V

Deglet Noor DATES

Large, wholesome, clean (cleaned by machinery) Dates with a unique delicious flavor.

10 lbs. bulk for the whole family, \$4.50 Prepaid.

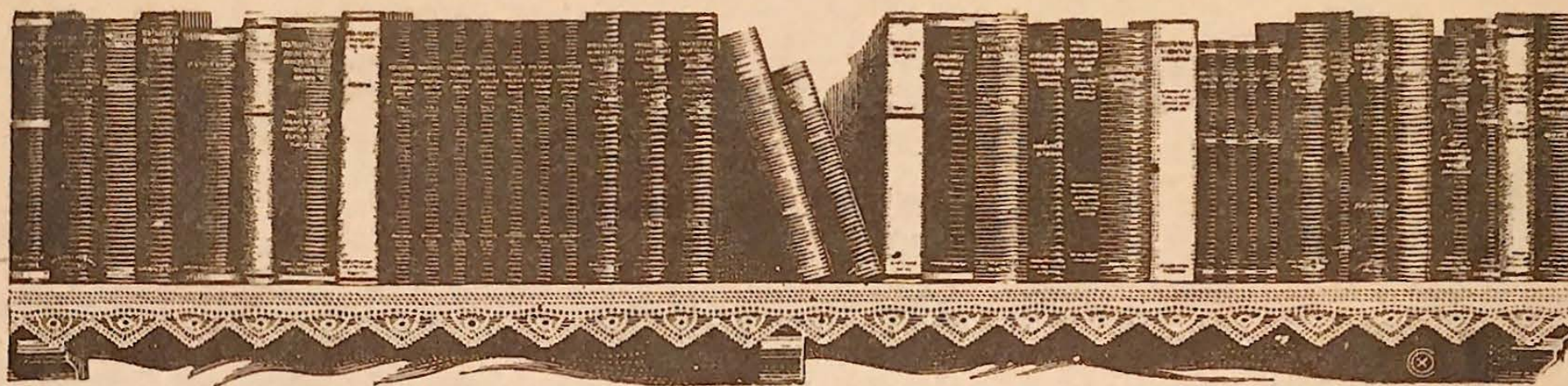
FILL THE COOKIE JAR for the holidays with delicious health cookies

6 dozen Ass't \$1.35 Prepaid

10 dozen Ass't \$2.25 Prepaid



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