

# THE THEOSOPHICAL MESSENGER

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## The Philosophy of the Cell

By HUGH F. MUNRO

"He is immanent in every atom, all-pervading, all-sustaining, all-involving."

—The Ancient Wisdom.

ABOUT the middle of the 19th century, Schlieden, the botanist, and Schwann, the zoölogist, discovered that the cell is the structural unit of all organic beings. Their crude microscopes and methods of observation showed the cell to be made up usually of a wall or membrane enclosing a mass of protoplasm with a central nucleus. With the improved instruments of today and a highly developed technique, much more is known about the cell and especially the nucleus, the fact being now thoroughly established that every living thing above the unicellular organisms is an aggregate of organs, each one made up of cells which are modified in shape, enabling them to perform their appropriate functions.

The science of bio-chemistry reveals the further fact that the elements which go to make up the plant cell are all derived from the soil and the air, the combinations being affected by the light of the sun, the same elements, of course, going to build up the cellular tissues of the animal.

The cell theory as now developed includes four phases as stated by Prof. Locy of North Eastern University: "(1) The cell as a unit of structure; (2) the cell as a unit of physiological activity; (3) the cell as embracing all

hereditary qualities within its substance; and (4) the cell in the historical development of the organism." The biologist must regard the cell as the product of matter acted upon by force or energy so that the very nature of his work confines him to the study of a purely physical process approached in a materialistic attitude of mind. The splendid structure of modern science built upon this foundation testifies to the fruitful character of his method. Any one of the higher plants or animals can be regarded as being made up of groups or colonies of cells, each one of which does its part in an organ co-operatively with its fellows, while the organs themselves are linked in an organic whole, forming the entire plant or animal. The scientist as such does not care to go beyond what his instruments reveal or at best what his trained imagination can conceive as a possible or probable theory.

Philosophy, however, can ask questions and hazard answers which lie beyond the scope of strictly scientific investigation, and in doing so it touches some of the most important problems that can engage the human mind. Care must be taken, however, that philosophical conclusions do not contravene, nor depart too far from, the region of estab-



lished fact. Science answers the question "how," philosophy the question "why."

As I write, the strong, characteristic odor of the honeysuckle is being wafted in through the open window before which I sit. For several weeks the long white blossoms have been forming, one group of cells making up the corolla, another the long slender pistil and stamens, while others make up the nectar gland and the odor-secreting apparatus. From somewhere in the neighborhood a humming bird out on its trial trip and flying at random comes within the odor zone. Something within the bird responds to the odor and guides it toward the flower. At sight of the white blossom something else responds, and it plunges its long beak into the flower, sucking the tiny drop of nectar that it finds at its base. In doing this a little tuft of hair-like feathers on its head carries away a few grains of pollen made by the stamens, and which will be carried to the pistil of the next flower visited, thereby ensuring its pollination. In a few days the visited flower will have wilted, turned yellow and fallen from the stem, leaving, however the pollinated pistil for reproduction. For weeks the flower has been preparing for this visit, and now that it has been made its usefulness as a flower is at an end, and as a flower it dies.

Except for some elaboration of detail, this is all that science can or need tell us regarding the relation of bird and flower, but the facts suggest a few questions. What determines the form of the cells in the various organs of both bird and flower so that function, whose performance as yet lies in the future, shall be carried on? As bird and flower are each half of the total reproductive mechanism, what or who saw to it that they should be mutually adapted to each other? It is impossible that a plant growing by the side of the house can influence the development of cells enclosed in a shell, which is in turn in a nest perhaps a mile away.

If one man makes a lock and another a key which fits it, and neither has had any previous contact with the other, the only explanation would seem to be that some mind common to both was acting through their individual minds, and this solution of the problem would be strengthened in proportion to the frequency of the occurrence. In the case of the bird and plant, we have an adaptive mechanism far more intricate than any lock and key, and the phenomenon described takes place in every living thing; stomachs, for example, built-up cells, are adapted for the digestion of food months before they are required to perform that function. The only explanation seems to imply the existence of a universal mind acting in, by and through organized matter, using it to express its will and carry out its purposes. This is the "higher teleology" so often referred to in the philosophic literature of our day, and differs from that of Paley and his watch in the respect that the operating mind, instead of existing outside of its work, as in the case of the supposed maker and watch, acts by means of inherent forces and according to laws of its own making. Nature thus

becomes the real "revelation" and tells us all that we can know, or that it is necessary for us to know, about God. What the scientist refers to as natural law becomes to the philosopher and the theologian the expression of divine will. Evolution is the mode of operation, and the present conditions of things the partly accomplished purpose. In all creatures below man in the organic scale, the cosmic mind acts according to what we call "instinct," a word which conceals our ignorance more than it expresses our knowledge. But one of the characteristics which distinguishes man from the animals is his ability to see and understand something of the divine purpose and to align his efforts in accordance with it, or to attempt to go against it, learning by bitter experience that "it will not be condemned of anyone; who thwarts it loses, and who serves it gains."

## Proving It

The following unanswerable argument is from the preface to Ernest Wood's *The New Theosophy*:

Theosophy is not a religion, or if it is it is the one religion in the world. In it every man is his own priest, and intermediaries between him and God are impossible. This is easy to prove, for if we ask a true Christian, or Buddhist, or Hindu whether he would follow Christ, or Buddha, or Krishna, if that being has taught and shown selfishness, untruth or ugliness, the answer would be that certainly he would not. Then we could say to him: "You are no follower of Christ, or Buddha, or Krishna, or even of a god. You are a follower of goodness, truth and beauty. You are a judge of gods, and you measure them by your own ideals."

## Protests

It may not lead to a correction but it may deter from future carelessness of statement to protest when misrepresentation of Theosophy occurs. That is what Dr. A. Stackhouse did when *World's Work* published a misleading article entitled "A Bumper Crop of Cults." At least it drew a courteous response from the editor.

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## An Initiated Chela

By H. L. M.

THROUGH reading theosophical literature one is constantly reminded of events in the life of H. P. B., leading up to and following the efforts of 1875.

Speculation as to the future is, of course, futile. However, it is said that another attempt to introduce the Ancient Wisdom to the western peoples will be made in 1975.

No doubt a greater and more far-reaching program will then be undertaken than heretofore. Mankind will be more receptive forty-six years hence; will have made another advance on the upward spiral, from the dead-center of materiality.

Regardless of how the Theosophical Society may participate in the new program, many younger students of the present generation will be living in 1975: interested observers of, if not actual helpers in the new movement.

Nature repeats herself; so, we are told, do events occult: H. P. B. was born in 1831—her centenary approaches. Even now the Masters who will direct this new campaign may have been selected. Already the next messenger may be taking physical birth.

H. P. B., herself, must have been cast for her part while yet very young; she "had visions of her Master during childhood"; and at the age of twenty years, while in London, appears to have been aware of the plans for her future.

In Letter XXIV K. H., writing to Mr. Sinnett, said:

"After nearly a century of fruitless search, our chiefs had to avail themselves of the only opportunity to send out a European *body*, upon European soil, to serve as a connecting link between that country and our own."

A statement, that, well worth pondering—only one, among all the millions, after a hundred years of seeking!—ponder also the fact that it was the *chiefs* of M. and K. H., who made the choice; a selection evidently of greater moment than the ordinary mind can grasp. Does not consideration of that paragraph alone make one realize the tremendous privilege conferred by even remote contact with the teachings?

In Theosophical circles much is whispered concerning the "occult level" of this or that one; how little is it realized, the importance of just one step on the occult ladder. Whereas, styled by the Masters as "our brother H. P. B.," she had reached no exalted rank, further referred to (in the middle eighties) as an "initiated chela." (Mahatma Letters p. 316.) That in some respects she excelled others of higher grade is apparent on p. 312: "Owing to her natural powers, combined with several long years of regular training \* \* \* her phenomena are sometimes better, more wonderful and far more perfect than those of some *high* (X) initiated chelas." Regardless of her rating, she was "sent out *alone* (X) into the world to gradually prepare the way for others" (p. 203.)

The last few lines give some idea of what

the Masters evidently expect of an "initiated chela"; of the abilities which the degree or rank carry with it. Well styled is she by Dr. Arundale, as "Our Warrior."

What may we understand by the expression: "to gradually prepare the way for others"? May this be construed as meaning "others" like herself, to follow in successive 75's of this and future centuries, or does it refer to those so well favored as to have espoused the teachings revealed by her? The Secret Doctrine (the book) is dedicated to: "all true Theosophists, \* \* \* for they called it forth, and for them it was recorded." Why not, therefore, consider the way to have been prepared for *all* seekers?

Someone has said that: "The Theosophical Society is not a factory for the making of Adepts." What then should be the real purpose actuating the study of the three declared objects of the Society? That we may "take knowledge," thus enabling us to help "prepare the way for others"; that others upon others may prepare to: "help in the forthcoming gigantic struggle. \* \* \* Happy the man who helps a helping hand." (Mahatma Letters p. 88.)

(X) Italics ours.

## Imposters Again

A letter from a member of the Lansing Lodge tells of still another variation in the swindling that is constantly going on in different parts of the country. It seems that this particular man, representing himself as an ex-convict (a very old trick), succeeded in getting financial help to the extent of more than \$12 by his plausible tale at a meeting of the members. Our informant says that one of the members tried to dissuade others from being swindled, but they failed to take the hint. The man used the name of Butterfield. After he had gone, the evidence of his perfidy became obvious, and then of course there were the usual regrets.

The MESSENGER has published such information again and again and again. It is rather discouraging to know that a scoundrel can still walk into a Lodge almost anywhere and swindle the members out of their money. The peculiar irony in this case will be understood when it is known that this particular swindler's subject was "How I became a Theosophist."

## World Congress Photographs

There are on hand some of the greatest Theosophical photographs ever taken in America—that of the officers and delegates at the recent Theosophical World Congress in Chicago. These remaining copies will be delivered to your home, postage prepaid, for only \$1.10.

Volume 3 of *Old Diary Leaves* is now in the stock of The Theosophical Press and orders can be filled promptly. Price, \$3.00.





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*November 17, 1875*

ALL those who by an act of heroic courage gave immortality to the date of July 4, 1776, have long since passed on to other fields of activity; but their work will live in the grateful memory of hundreds of millions of Americans who through all the following generations enjoy the political liberty the patriots won. It is a noble thing to face difficulty and danger for a righteous cause—to sacrifice fortune and to risk life for the common good.

What our colonial forbears did, in a big way, for a material cause, we are now doing, in a rather small way, for a great spiritual cause—often in a way so small and with a will so feeble that one sometimes wonders we do not fail altogether. Where they gave life and spent fortunes to win political freedom for a nation, we give a little time and a few paltry dollars to win emancipation from superstition and give spiritual light to a world. Can we feel altogether satisfied with our achievements? The date, Nov. 17, 1875, will some day outshine July 4, 1776, because the race is greater than a nation, and spiritual emancipation is greater than political liberty.

But the world will not even begin to grasp that impressive fact until

Theosophists have done their part in calling attention to it. Each year should see a steady gain in the recognition of the theosophical movement, and faithless indeed shall we be if we fail to do our part, at every opportunity, to impress the public mind; and another opportunity is just at hand in the recurring anniversary of the Society's birth.

The fact that in a city our observance of our Society's natal day will not be chronicled by the Press nor be widely known is no reason for passing the great day by in unappreciative silence. We pioneers live in an era of beginnings, and success does not come by failure to begin. It is only about a half-century since a few women began a movement for the enfranchisement of their sex, but the idea has conquered the civilized world. Only about a half century ago another insignificant group of women began a temperance movement that has met with almost equal success. It is not numbers and popularity that conquer. It is an ideal, plus the unflinching courage to place it before the world.

The public will not recognize the value of the Theosophical Society until we fully recognize it ourselves. Every Lodge should celebrate the anniversary of the Society's birth on November 17.

### *Unbalanced Theosophists*

THE more one sees of Theosophists, the clearer it becomes that the lack of balance which many of them exhibit works great harm through the bad impression it makes upon those who judge the value of Theosophy by the Theosophists they happen to know. Theosophy is so wonderful, so almost overwhelming when one first contacts it, that it is perhaps not strange that some people never fully recover their balance and so go on through life with a tendency to see occult significance in every incident and to continually talk in terms of the mysterious. That paragon of common sense, C. W. Leadbeater, gave a rule that all Theosophists ought to memorize: Never seek an occult explanation



if it is possible to explain a thing physically. Many Theosophists reverse that rule. They never seek a physical explanation if they can possibly twist a thing into some occult significance and give it an air of mystery. That is the type of mind that exaggerates everything occult. The writings and teachings of the first rank leaders are thought of in terms of infallibility. The utterances of an initiate are regarded with awe. One who is known to be clairvoyant is supposed to know everything from the foundations of the earth to the blast of Gabriel's trumpet. Even an average theosophical lecturer who delivers an impressive discourse—impressive because of its natural truths—is likely sooner or later to be asked to give advice to some diffident and shrinking lady who remarks, "Of course you can see by my aura just how much I need help!"

The tendency of many Theosophists to accept as well-nigh infallible everything written or said by more advanced Theosophists is not only foolish but harmful. That is the blind and thoughtless acceptance which Mr. Krishnamurti is so persistently condemning, while trying to stir Theosophists into some degree of mental initiative and independence.

Much of the difficulty probably lies in the fact that we do not clearly understand that it is not the personality but the ego that takes initiation, and that the extension of consciousness which follows does not confer ripened judgment. Because a person becomes an initiate does not in the least mean that he knows any better than before initiation what ought to be done on the physical plane. He may well have more spiritual power and exert a

greater influence upon people than before, but he does not bring a new wisdom into his life activities and, as a matter of fact, he does not even know that he has taken initiation until told by some one who can bring the memory of the matter into the physical plane life. Those who know him most intimately can see absolutely no difference between his life, his conduct and his judgment before and after initiation. How absurd it is, then, to credit him with a sudden acquisition of great wisdom.

There is, too, the distressing tendency among some theosophical lecturers and others to say things which encourage that awesome attitude of which complaint is here made. They make vague and mysterious remarks about associations in past lives and leave the inference that they have memory of them, when, if put bluntly to question about it, they would have to admit they know nothing whatever about the past. Some of our lecturers have also exhibited a longing to relate their psychic experiences to their audiences, which probably always does more harm than any good that can possibly come from it. It is noticeable that the higher the type of lecturer, the less is that tendency. One might hear 100 public lectures by either Dr. Besant or Bishop Leadbeater and, if a stranger to Theosophy and Theosophists, not once suspect that either of them had any other avenue of knowledge than the physical senses. They have the wisdom to know that the great appeal of Theosophy lies, not in its psychic phases, but in its inherently reasonable explanation of the universe and the vicissitudes of the human personality.

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#### THEOSOPHICAL STATIONERY FOR CHRISTMAS

A really elegant but inexpensive gift for a member is a box of our emblem stationery. See description on another page. The note size is more suitable for ladies.

#### SPECIAL CHRISTMAS CARDS

Order your Christmas card selections through the Press. One of our specials is the Famous Box Assortment of twelve cards and envelopes at \$1.25.

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#### GIVE SOMETHING!

At the recent Convention a new plan of giving to the Theosophical Society was begun, and either by cash on the spot, or a pledge for the future, a large number of members responded. The money received will be receipted for in the MESSENGER as it arrives. If you were not at the Convention, write to Headquarters and say what you will do to help the work.



# Letters

## A CLEAR ANALYSIS

My attention has been directed several times to certain passages in pamphlets by Mr. Krishnamurti. In a recent publication he repeated his declaration that the Truth cannot be found through the Masters, etc. I am likely to have to discuss this over and over. Perhaps one comment here will save time?

In general, there is nothing new in all this. Every religious teacher of importance has taken this stand, and quite naturally, because it is in accord with the facts. The clearest and most balanced statement remains that of Gautama Buddha. If Mr. Krishnamurti were to say one could gain liberation by taking milk baths, or by the use of aspirin, we would know him to be wrong. When he declares that in the end each must be his own liberator, then we know that Mr. Krishnamurti is describing the known and established facts.

Does he then repudiate the existence, glory and power of highly developed Beings? Of course not; his words do not convey that. If he were to say such Persons are nonexistent, it would be necessary to point out his mistake. What he does convey is that our own false idea of the Masters misleads us. Of course! And false idea misleads, and the more glorious the subject of the idea, the worse the mistake.

It would be a good thing if readers of Mr. Krishnamurti's writings would also stop to think what he *does*. Observe that he spends most of his time and effort over Theosophists. He camps with them, he accepts their financial aid in his great work. This implies one of two things: First, either they are such nearly hopeless idiots that this concentration on them seems to him necessary. In this case it follows that they must be of immense importance to Mr. Krishnamurti and worth all the trouble. Or else, second, he feels that their unique glimpse of the world process enables them—and them so far almost alone—to grasp the drift of his work. In either case our value is handsomely established. Or, to put it otherwise, either the theosophical approach to Truth is priceless preparation for his work, or else it is so entirely false as to make us the most pitiful but most precious lot of human derelicts seen in history. As for me, I don't feel very derelict, a very lowly worm, or even very bewildered! And, frankly, I don't mind if I am a derelict; all I fear being is a lowly worm. Spare me that!

Dear people who are upset by these necessarily fragmentary observations of Mr. Krishnamurti which occur in print make it all the more necessary (from his point of view) to go on making them. As soon as we get on with our proper business again,

he will no doubt pass on to the adumbration of new vision. Why do we delay him? And why do we waste our own time? There is so much to do, isn't there?

Whither has flown our sense of humor? Has respect for Mr. Krishnamurti slain it in some of us? If so, alas for his work! For if he is going to rally round him sad, solemn salvation seekers, the effect will be dull. Enough of that has been seen for the last 1929 years or so. One humorless religion is enough. A rediscoverer of the kingdom of happiness is not aided if his camp followers get the glooms.—FRITZ KUNZ.

## LIFE AND FORM

It seems to me the one great lesson and opportunity in all this discussion of Mr. Krishnamurti and his teachings is to distinguish the spiritual from the physical, the subtle from the gross, the life from the form, the individuality from the personality.

Humanity is so tightly swathed in the swaddling clothes of separateness, and the person, they forget that the Unity behind this seeming has inspired it all, so the discussion has been brought forward that all may catch a glimpse of the real truth, that God, and only God, is responsible for new teachings, as well as controversies, which lead to new revelations of Truth.

In a meditation on the Life-Power it is written: "I am not less the ignorance of the deluded than the wisdom of the sage; for what thou callest ignorance and folly is my pure knowing imperfectly expressed through an uncompleted image of my Divine Perfection."—E. M. C.

## TRAINING GROUND

I would like to make a suggestion to the members of the American section that we devote more time and thought to making the MESSENGER a better magazine. The responsibility at present falls pretty heavy on Mr. Rogers as editor, and it seems to me that he has many other duties besides being editor of the MESSENGER. It seems to me if the editor had perhaps twenty live, peppy, enthusiastic stories of theosophical successes and failures coming in from the members every month, it would be a wonderful help to him, and incidentally develop a few magazine writers, and help them to get a training for writing.

Such a program would also do much to organize our thought better, and help to make our work more effective in the world. Some one has invented a very useful phrase, "United we stand, divided we fall," and theosophical thought is sometimes very far apart on matters of vital importance.—JOHN MARTIN.



## Headquarters Notes

New additions to our Headquarters working force are Miss Marion Clark, Miss Blanche Krauss and Mrs. Edith MacArthur.

\* \* \*

Passing through Wheaton from one city to another, Miss Clara M. Codd stopped at Headquarters for a day.

\* \* \*

Mr. and Mrs. Freeman Hurd recently drove Mr. and Mrs. Geoffrey Hodson to Headquarters for a short visit while Mr. Hodson was lecturing in Chicago.

\* \* \*

Among the visitors to Headquarters during the past month were Mr. Fritz Kunz, Mrs. Charles den Dulk, Mr. R. C. Francis, Mrs. W. R. White, and Mr. and Mrs. Albert Kraatz.

\* \* \*

During his short residence at Headquarters, Mr. A. F. Knudsen entertained us one evening by speaking about various interesting Theosophical experiences, including his first meeting with Col. Olcott.

\* \* \*

One of our Headquarters workers makes the suggestion that people often buy new sewing machines and discard old ones and that our housekeeping affairs have now arrived at the point where there must be mending of linen, curtains, etc., and that a sewing machine would be a useful gift. Some of our workers would be pleased to occasionally have a machine to use in their personal mending.

## A Real Bargain

That splendid book by C. W. L., *Talks On At the Feet Of the Master*, over 500 large pages, with additional index, only \$2.50, in fine binding, with jacket. Plainer cloth binding, \$2. *This book would regularly be priced at \$5.* The explanation is overstock.

## Looking Up

The quarter ended Oct. 1 furnishes some interesting figures which seem to indicate the beneficial influence of the Theosophical World Congress. During the same quarter in 1928 we took in 111 new members. For the first quarter of the current year it is 165. Our reinstatements were 44 for the first quarter of last year and 108 for the same period this year. Resignations were nearly equal—25 to 26. The hand of death was laid more heavily upon us this season. This year there were 19 for the three months, while last year there were but 10 for the same period. Our *net* gain in members for the quarter just closed is 103.

## The Theosophist

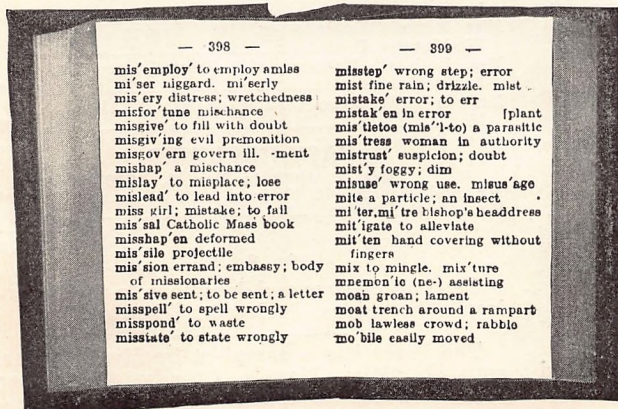
A printed letter signed by the assistant editor and the publisher of *The Theosophist*, 6137 Temple Hill Drive, Hollywood, California, says that "The special features of the magazine which have made it for fifty years the leading theosophical publication of the world will be retained. Dr. Besant has promised that the articles of our well-known leaders, those who have contributed in the past, will be continued. A series of articles are being written by her which will continue and complete her *Autobiography*. The former series was called *From Storm to Peace*; the new one will be *From Peace to Power*."

The first American issue will be out in January. The price in the U. S. will be \$3.50, to other countries \$4. *Do not send subscriptions to Wheaton.*

## DO YOU WANT WORK?

Headquarters wants a volunteer for the position of man of all work about the building. Write to the National President if you want that kind of a theosophical job for the winter.

# A Midget Dictionary



If you want to give somebody a useful but inexpensive Christmas present, here is as neat and handsome a little thing as you might find in a day's journey—a full-leather miniature Dictionary, in a neat box, with the clear type shown here.

These two pages show the exact size and also how legible the reading matter is. The little book contains 18,000 words and can be carried in the vest pocket or in a ladies' handbag. Surprising as it seems, the price is only fifty cents. Order them from the Theosophical Press.



# Why Not Wheaton?

EDITED BY MAX WARDALL

## What Mr. Warrington Thinks:

"It would be a real delight to go to conventions if they could conveniently be held at Wheaton. Hitherto it has always been more or less of a nightmare to me to go to the Chicago conventions, and this last one was the climax. Not that the hotel was not delightful, or the service excellent—not that the organization of the convention was not admirable—all these essential needs were happily fulfilled to one's most exacting taste—but I am so constituted that cities, and especially Chicago, are my worst enemies. The noise and the rush and the utter absence of tranquility strike me a body-blow in the solar plexus.

"But at Wheaton I found things so tranquil, so filled with peace and quietude that I frequently remarked while there how wonderful it would be if our conventions could be held there.

"I believe that if this idea of yours could be consummated, future conventions would take on an entirely different complexion. I am heartily in favor of the idea and will do all in my power to help."

\* \* \*

## Another Writes:

"I was at Congress, and survived Chicago! With the strong aid of the great souls who were among us, we kept open the channel to the higher planes, but at what a price! Think what could be accomplished by the combined powers of fifteen hundred consecrated people turned utterly to the reception of inspiration and not wasted in struggling against the psychic tide in that gigantic abattoir. We carried away with us the message from the Great Ones, it is true, but we carried it in vessels bent and twisted and shattered in the ordeal.

"Too long we have huddled ourselves together in great turbulent cities for our annual meetings—and then wondered why the Society did not receive a greater impetus for growth from our conclaves! At last someone has volunteered to lead us out of our blindness. Heaven be praised!

"Enclosed is my pledge."

\* \* \*

The Wheaton convention plan is very simple. We propose the following:

1. Postpone the 1930 convention.
2. Send to Headquarters before June 1, 1930, a sum of money equal to what you would have spent in attending the 1930 convention.
3. Prepare Wheaton for the 1931 convention.

Isn't it simple? With the money so donated we will clear ground at Wheaton, and erect

comfortable convention facilities, some permanent and some temporary.

We will give in later editions of the MESSENGER an expert survey of what we shall attempt and the approximate cost.

Meanwhile, here is the list of those who have pledged to date:

Name:	Address:	Amount:
Mr. Max Wardall,	Altadena, Calif.	\$150.00
Dr. Harriet Saxmann,	7236 Yale Ave., Chicago, Ill.	100.00
Miss Edith Reynolds,	6517 Woodlawn Ave., Chicago, Ill.	100.00
Mrs. Adelaide L. Northam,	Edw. Sparrow Hospital, Lansing, Mich.	50.00
Mrs. Ruth M. Shepherd,	5603 Lexington Ave., Hollywood, Calif.	50.00
Mrs. Mariette King,	1126 S. Cheyenne St., Tulsa, Okla.	50.00
Mr. and Mrs. George Hughes,	1327-39th St., Des Moines, Iowa	10.00
Mrs. J. A. Lucksinger,	1214 S. Belmont, Springfield, Ohio	10.00
Mrs. R. E. Patterson,	2911 Bagby St., Houston, Texas	5.00
Mr. and Mrs. Chester Green,	222 Summer St., Boston, Mass.	50.00
Dr. Ernest Wales,	1236 N. Penn St., Indianapolis, Ind.	100.00
Mrs. A. F. Cook,	705 Byrd Park Ct., Richmond, Va.	100.00
Mr. and Mrs. H. F. Pritzker,	55 S. Huntington Ave., Boston, Mass.	25.00
Mrs. W. S. Barry,	519 Boulevard, Greenwood, Miss.	100.00
Miss Cora May Allen,	17 Beverly Road, Buffalo, N. Y.	100.00
Mrs. Mary O. Moccia,	704 Woodlawn Ave., Louisville, Ky.	no amt.
Miss Edna E. Scheufler,	Wheaton, Ill.	25.00
Mrs. Mabel R. Miller,	705 B. Ave., Lawton, Okla.	10.00
Mrs. J. R. Wheeler,	572 Marshall St., Milwaukee, Wis.	10.00
Miss Elizabeth E. Hancock,	7 Hilliard Pl., Cambridge, Mass.	20.00
Dr. O. J. Bengtsson,	77 Durston Ave., Ossining, N. Y.	10.00
B. A. Sellon,	London Woods, Rye, N. Y.	100.00
Miss Lillian Lewis,	Altadena, Calif.	25.00
Miss Jessie C. Burgess,	10820 Orville Ave., Cleveland, Ohio	
Mrs. Henriette Posner,	552 Humboldt St., Rochester, N. Y.	100.00
Mrs. Nellie M. Meyer,	4448 Southern Parkway, Louisville, Ky.	25.00
Miss Agnes Westenberger,	1439 Spring Road, Washington, D. C.	50.00
Mrs. Ruth C. McMyler,	4622 Westminster, St. Louis, Mo.	25.00
Mrs. Helen W. Helm,	6652 Wash. Ave., St. Louis, Mo.	25.00

## CASH RECEIVED

Oct. 1, 1929 to Nov. 1, 1929	
Mr. and Mrs. L. E. Trainor	\$ 2.00
Mrs. O. F. Bledsoe	25.00
	\$ 27.00

\* \* \*

Send all pledges and donations to the American Theosophical Society at Wheaton.

The Press has a pamphlet by Mrs. Cousins, entitled "Miss Mayo's Cruelty to Mother India." Price ten cents.



## 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.]

*The Tithing Principle*

The ancient world did many things well and one of them was setting aside one-tenth of one's income for altruistic purposes. Sacrifice rests upon a fundamental principle of the solar system and the scriptures of the religions of the world show clearly that it was one of the great lessons impressed upon infant humanity. Of course it was often misunderstood and often became associated with cruelty, but the truth beneath it all is inseparable from human evolution. Without sacrifice there can be no spiritual progress.

At the recent Convention this subject was brought forward but conflicting ideas forced the motion on the table before it could be expounded. Nevertheless, the few words which could be said about it brought results, and a considerable number of members pledged themselves to give a percentage of their incomes to carrying on theosophical work. It is true that the percentage was left to the individuals but the point is that they are acting upon the principle of *regularly* giving something, and that is the important thing. It is sustained assistance which the Society needs, a source of income which can be relied upon, and that continuous giving, no matter what the amount, will be of priceless value to the giver.

A point that should have more thought is that we Theosophists, who teach the law of sacrifice, make far less sacrifice for the Society than the average orthodox Christian. A congregation of 100 people will build a church and support the pastor as a matter of course, but we have not a single lodge which would think of supporting a lecturer continuously for a period of years, to say nothing of erecting a building besides. I happen to know a Theosophist who gives regularly forty dollars a year to her church, but pays only her dues to the Society. Yet she would admit that it is through Theosophy that she expects to make spiritual progress. It is, of course, all largely a matter of habit. It is customary to give to the church and it is customary to pay dues to the Society. Anything which will break up that habit of *paying* instead of *giving* would be a good thing. I sometimes wonder if we would not do better if we had no dues at all.

*One Too Many*

Helena Lodge should not have appeared in the list of "Lodges Dissolved" as published in the proceedings of the Board of Directors last month. The explanation is this: For a long time a list of small lodges headed for dissolution has been accumulating. During

that period Helena Lodge had become defunct, but it was reorganized again, under the same name, long before the list was presented to the Board. Its name should therefore have been removed from the dissolutions.

Further explanation should be made too about those twenty-six lodges that were dissolved. It looks on paper far worse than it really is. None of them ever did have more than a very few members and most of them were in places where it is practically impossible for a theosophical lodge to long survive. Several of them never got very well started, but charters had been granted, and it is the rule not to dissolve a lodge while there is any hope that it will ultimately live. At least nine in the list have been little more than names on the roster for four or five years or more. The condition of several had been brought about by the removal of members, at various times, to other cities until there were not enough left to make a lodge. In one case the breaking up of the lodge was simply the uniting with another lodge in the same city.

The Secretary-Treasurer evidently wished to clear the roster of all this prolonged accumulation of lodge remnants and so presented the matter to the Board for action. The total membership of the twenty-six lodges probably was less than one hundred people.

*Book Business Problems*

When a physician is called in to diagnose a case, he looks his patient over, counts his pulse beats, thumps his lungs, auscultates his heart, and otherwise probes into his physical condition. Sooner or later he discovers what is wrong and sets about the remedy. In somewhat similar fashion, I have been probing into the Theosophical Press to find out why its business of dispensing theosophical literature has declined very substantially in the past two years. Naturally, many things are being impressed on the mind, and one of the most interesting is that publishing and selling literature with a *very limited field* is one of the toughest games of the business world.

The publisher of the kind of books that anybody will buy is as liable as anyone else to guess wrong on how many to print, and thus often has to take a loss on an oversupply, but he is reasonably sure to occasionally put out a book that catches popular fancy and runs into many large editions. One book going to 100,000 or to even 50,000 copies makes up for many losses. But no such good fortune can ever come to a publisher whose field is covered with an edition of 2,000 or 3,000 copies. He may have to get out several successive editions,



but they must always be small editions. The top notch for editions of theosophical books in a sane procedure is about 5,000, and that is more likely to cover a selling period of three years than less.

Now, all who have had printing experience know that the chief expense comes before the press starts. After that it is a matter of press work and paper, both of which are minor items. In book printing it is a little different, because the binding represents a considerable cost percentage, but it would probably be safe to say that the average publisher expects no profits until after the first few thousand copies are sold.

Theosophical book publishing is difficult for the same reason that drawing large audiences to a theosophical lecture or organizing a lodge in a small city is difficult. In a total population of 120,000,000 or more, we have only a few thousands in the Society. Even counting in the "fringe," that is, those just beyond membership, we still probably do not number more than one in 10,000 of the population. If a salesman knew that he had only one prospect in every 10,000 people, he would say that only an idiot would accept the job.

Occasionally a publisher who has no interest in Theosophy accepts a theosophical manuscript. We most commonly find that out because he afterward tries to sell us the books he could not market! The John Lane Company brought out *Esoteric Christianity*, one of the finest books in our literature, more than twenty years ago, and afterward we acquired the copyright for what we would give. *How I Know the Dead Are Alive*, another book that from both the literary and evidential viewpoint ought to have reached the hundred thousand mark, became a drug on the publisher's hands in the first edition, and we bought the remnants at a bargain.

It is a rather remarkable thing that despite all the difficulties Theosophy has an established literature. It is due, of course, to the enthusiasm and the spirit of sacrifice of the pioneer Theosophists. Chief among them is Dr. Besant, who, without the Society's help, managed to carry on the Theosophical Book Concern in London, which was the first agency in the Occident for the production and distribution of our literature. In India cheap labor has been a powerful factor in the problem and has made it possible to produce books on a small scale at prices comparable with mass production in the Occident.

A series of articles running for a year in the MESSENGER would not be sufficient to point out all the varied difficulties that must be taken into account in improving the Theosophical Press and fortifying it against loss in times of depression. The examination has gone far enough, however, to disclose a few vital things. One is that the sales of the Theosophical Press must be increased by building up our patronage in non-theosophical books, thus adding to the volume of business, which, of course, indirectly reduces the cost of operation. Another is the reduction of the stock on hand, so that interest charges may be lowered. A large part of the overstock was ac-

cepted, of necessity, when we acquired the business. It is not an easy matter to reduce the stock after the demand for a certain book has once been met, but ways of doing it must be devised. A third vital spot in which there is a condition of chronic weakness in the Theosophical Press is its advertising. Before books can be sold, prospective buyers must know something about them—must know they exist and must have some understanding of what they contain. The MESSENGER will therefore be utilized more in the future for such service.

These three things will, I am confident, soon put the Theosophical Press well on the way to recover its former volume of business.

### Manly P. Hall

Several inquiries have been made about Mr. Hall's work and various opinions have been expressed about it. I first heard him about seven years ago and have often heard him since, the last time within a month in Chicago, where he has been having audiences of more than 2,000 people. My impression is that he is doing excellent work. He is not attracting these large audiences by oratory or rhetoric, but by his philosophic presentation of life's problems, largely from the theosophical viewpoint. He is frank and fearless in his attacks upon religious superstition, and he must be bringing thousands of people halfway from orthodoxy to Theosophy. While he says some things to which many Theosophists would not agree, that is quite unimportant. Some Theosophists say a lot of things to which we also do not agree! All his lectures that I have heard were well worth while.

### What About Leather?

As the Theosophical Press is announcing leather-bound gift books for Christmas presents, some one is likely to ask why Theosophists should use leather-bound books. It's a fair question and deserves a candid answer. But can it be consistently asked by one who wears leather shoes and gloves and owns a leather suitcase? We do not really have to wear leather gloves nor carry leather bags of any kind. There are excellent substitute materials for both. It is a fine art to know exactly where to draw the line in such matters, and each must determine it for himself according to his own conscience.

That troublesome line exists everywhere. Shall we kill flies and mosquitoes? They are certainly a part of the Supreme Life. Shall we eat eggs and butter and drink milk? If you do, you become karmically connected with the killing of chickens and calves. Eggs that you buy are produced from flocks in which hens that have passed the point of highest egg production—usually two years—are killed and replaced by the next generation. A cow is at the point of highest milk production for a limited time after calving and so one calf after another goes to the butcher in order that the demand for milk may be met. The egg and butter industries are both directly related to animal slaughter, and many more fowls and



animals are killed than would be if eggs and butter were not used. Will you therefore stop eating eggs and butter?

In India you will find many people who will not under any circumstances kill an insect. In this country you will find those who have no objection to exterminating insects, but would not offend a mouse though the house should be overrun by them. Some years ago we had a housekeeper at Headquarters who objected to being rude to cockroaches!

It is all a matter of where you should draw the line, and common sense should determine that. Probably most of us would discard kid gloves and leather suitcases and even inside hat bands if we thought it would actually help to abolish the slaughter of animals; and so, too, we would avoid leather-bound books, notwithstanding nearly all the finest book bindings contain more or less of it, if we believed it would really count for something more than merely trying to be free from personal responsibility for killing animals. That personal responsibility can be avoided only by very radically revising our daily diet, if we are to be honest about it, and most of us like at least to be consistent.

### *Summer School and Convention*

Inquiries indicate that there is much confusion of thought about the Max Wardall plan to hold future conventions in Wheaton. Therefore let it be clearly stated that his proposition is to have no convention in 1930, and he hopes that all who would have attended it will give the money they would have spent to a fund which, by 1931, will be sufficient to build the temporary shelter and baths that will enable us to hold conventions in Wheaton. The Summer School is a different matter. We can take care of 100 or more, as things now are, for the Summer School, which will be held as usual. The Board of Directors will have to pass on the matter of postponing the convention of 1930, but they will probably not want to take any action until Mr. Wardall has had ample opportunity to show what he can do to make good with his plan, and he has only started.

### *Not Going Away*

From two different points of the country have come letters asking *why* I am going away from Headquarters! Occasionally such phantom rumors, started by whom nobody knows, get into circulation and then spread from one to another. I cannot take time from the important work at Headquarters this year to go anywhere or to do anything else that is not within a few miles of Wheaton. The rumor is wholly without foundation.

### CHRISTMAS CARDS

The Theosophical Press has on hand the plain card with heavy beveled gilt edge, the Blavatsky card, the Besant card, and the new invocation cards. The price is five cents each, or fifty cents a dozen.

## Peace

By CHEM

Who cries for Peace, what does he truly crave?

Has he defined the nature of his quest;  
And does he think of it in terms of *rest*;  
Eternal sleep, in a forgotten grave?  
To some desireful, yet despairing slave,  
With pride and lust impotent in his breast,  
Such peace might seem desirable and best;  
But could it tempt the free man, and the brave?

Not consciousness, but ignorance, shall cease  
As Wisdom learns to do what Knowledge saw;  
And so, I think, that we shall find release  
Through wanting less, and doing more and more;

Giving this definition to our Peace;  
*Intense activity, attuned to Law.*

### "AMERICA, HER POWER AND PURPOSE"

Do you really know the purpose of the country in which we live? Read the lecture by Dr. Arundale with the above title. It is small in size, yet great in contents. In paper covers, 40 cents.

Nationalism is an infantile disease. It is the measles of mankind.—Einstein.

## Science from the Occult Side

By  
W. SCOTT LEWIS

Paper—Set of Nine \$ .25 each  
\$2.00 set

The following group of pamphlets cover the subject very thoroughly:

Astronomical Rambles  
The Building of Our World  
The Evolution of Animals  
The Evolution of Plants  
In the Depths of Space  
The Moon, the Land of the Great Silence  
Our Sister Planets  
Primitive Man  
The Sun, the Lord of Life

## MERELY PLAYERS

CLAUDE BRAGDON

Cloth Price, \$3.00

Many of us are interested in the panorama of life. Here we have some personal reminiscences over a lifetime of interesting contacts, dealt with from an occult point of view.

Some of the people are well known today and many were students of the deeper mysteries of the Ancient Wisdom.

THE THEOSOPHICAL PRESS  
Wheaton III.



# BUILDING FUND BULLETIN

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

## BUILDING FUND

It has been the intention to publish in this part of the MESSENGER everything relating to the building, the grounds and the fund that has made them possible. The make-up has finally been so arranged that that is now accomplished.

Our pay days for redeeming the building bonds are the 1st of October and the 1st of April, and it will interest everybody concerned to learn that outstanding bonds to the amount of \$15,000 were called in and paid off in October. That means, of course, that our interest charges have been reduced by \$900 a year. Every thousand dollars that is paid in cuts down the interest charge at the rate of \$60 a year.

When we rented the small Headquarters in Chicago, soon after removing there from California, and before we had the book stock to take care of, we paid a rental of \$2,400 a year. The book business more than doubled the space required. For what we now occupy and of the same class we should certainly be paying not less than \$7,000 or \$8,000 a year, if we did not fortunately own it.

When the happy day comes on which the total indebtedness on our Wheaton Building has been discharged, we shall have several thousand dollars more in net receipts annually for such theosophical work as the American Theosophical Society shall determine. Moral: Hurry the final payments!

## VISITORS

Miss Lily McConnell, who is Secretary to Mr. William Tyler Page, Clerk of the House of Representatives in Washington, spent nearly all October as a guest at Headquarters and got a real vacation while basking in the warm sunshine on the terrace and taking strolls through

the grounds and adjacent countryside. She is not a member, but when there is room that members do not apply for, their friends can be accommodated. One of the gratifying things at Headquarters is the almost unanimous declaration of our guests that they hope to return for future visits.

## WINTER NEXT

The harvest is over, or practically so, though at the time this is written, in the last days of October, we still have fine, big red strawberries from the Mastodon portion of the plantation, which contains 600 plants. The 1,500 of the Standard variety have been quiescent for more than three months. Soon now they will all get a winter blanket of oats straw which was grown for them nearby. Under three inches of straw they will come safely through the severest winter, and very early in the spring we shall push it slightly aside, where it will serve to prevent the growing of weeds and also keep the berries out of the dirt.

Next to strawberries the green lima beans brought up the rear of the fruit and vegetable procession. They escaped the frosts until about the middle of October. Brussels sprouts, than which no denizens of the garden are hardier, will soon be in winter quarters, and the snows will be with us to stay, we will hope, until spring; for the best winter for gardens is the one that is constant in temperature.

## GARDEN GIFTS

Miss Elizabeth Fisher of Cincinnati Lodge has sent one hundred tulip bulbs for the garden next spring.

Mrs. Emogene S. Simons has sent a gift of French marigold seed.

## BUILDING FUND GIFTS

The following gifts to the Headquarters Building Fund were received between Oct. 1 to Nov. 1.

Oct. 1 to Nov. 1, 1929

Mrs. Emily English.....	\$ 1.00
Universal Brotherh. Lodge	27.00
Howard S. Davis.....	1.25
Stanislaw Dankowski.....	150.00
Frances Cunningham.....	5.00
Anonymous.....	50.00
Lee Fassett.....	5.00
Henry C. Kelch.....	10.00
Miss Julia E. Johnson.....	10.00
Mrs. Frances Wile.....	25.00
Mrs. Jessie W. Wright.....	2.00
Mrs. Marie A. Gouffe.....	2.50
Mrs. George Friend.....	5.00
Chas. A. Williams.....	10.00
Mrs. Catherine Gardener.....	10.00
Mrs. Rebecca L. Finch.....	30.00
Miss Regina Malek.....	10.00
A. S. Fleet.....	20.00
Miss C. M. Walter.....	50.00
George E. Young.....	3.00
Dr. Clara A. Hooper.....	50.00
Mrs. Irene S. Durham.....	2.50
O. M. Maxwell.....	100.00
Miss Alice M. Reynolds.....	10.00
Miss Mel Verdi Goar.....	2.00
Miss Nellie C. Cunningham	10.00
Oakland Lodge.....	25.00
Mrs. Nellie Jewell Soice.....	9.00
Ralph T. Gardener.....	10.00
Col. Alexander R. Fordyce, Jr.	100.00
Miss Alice Pring.....	25.00
George S. Woodward.....	2.50
Mrs. Lois E. McBride.....	50.00
Mrs. Dahila M. Galgier.....	2.50
Dr. Clara A. Hooper.....	50.00
Mrs. Ida L. Alex.....	5.00
Mrs. M. E. Clarke.....	5.00
Miss Edith V. Poole.....	6.00
Mrs. I. W. Hatch.....	7.00
Portland Lodge.....	17.35
Mrs. Emma Lapworth.....	10.00
Horatio A. Root.....	5.00
Mrs. Jean McConnell.....	1.00
Miss Kate Emily Dodd.....	15.00
Rev. & Mrs. Ralph Andrews	10.00
Miss V. M. Headland.....	50.00
Miss Alice M. Reynolds.....	10.00
Mrs. Louise B. Jordan.....	15.00
Mrs. A. F. Cook.....	22.50
Anonymous.....	5.00
Max F. Koehn.....	5.00
Palo Alto Lodge.....	4.50
Miss Julia E. Johnson.....	5.00
Miss Harriet McArthur.....	13.25

\$1,086.85

## ARE YOU WITH US?

Have you joined the procession that is helping to pay for the National Headquarters Building at Wheaton?

Br'er Rabbit is proving a bit troublesome to our youngest trees. He has an unholy appetite for tender bark, and so all the very small trees are wearing paper bands.



## News Notes

Madame W. Wrzesniewska has been elected General Secretary of the Theosophical Society in Poland. \* \* \*

Mr. and Mrs. Ernest Wood sailed from New York for India, via England. They hope to see America again in about two years.

\* \* \*

A telegram from Fritz Kunz in New York says that "definite arrangements made, keeping me here one year from March first. Will therefore visit only Florida in January and February and possibly a few southern points. You will be delighted to hear that Federation is opening lovely Murray Hill Quarters. All Lodges participating."

\* \* \*

Bishop Irving S. Cooper sailed from Los Angeles for Adyar, India, Oct. 28, on the S. S. "President Wilson" of the Dollar Line. He will arrive at Adyar about Dec. 20. The purpose of the trip is to consult with Bishop C. W. Leadbeater regarding present problems and future work. Letters sent to him should be addressed to 922 Hartzell St., Pacific Palisades, Cal. \* \* \*

The Toronto Lodge, Theosophical Society, issues an attractive four-page printed bulletin giving the news of what is happening in the theosophical world in that vicinity. On Oct. 25 and 26 the Lodge conducted an "Oriental Bazaar," at which were sold books, fancy goods, household linen, confectionery, etc. There were also "Midway attractions," including tea booths and cafeteria, astrology, palmistry and auctions. The proceeds of course were for the Lodge treasury.

\* \* \*

Protests do occasionally accomplish something. A resolution passed at the late convention requesting the W. F. Quarrie Company to delete from *The World Book* objectionable expressions in the article on the life of Madame Blavatsky, has brought to Headquarters a letter from a member of the firm in which he says: "You will be very glad to know that the writer has ordered the offensive sentence to be dropped from the article in question, and this will be done the next time we print, which will be very soon."

## Theosophical Jobs

To Members Who Are Stenographers or Bookkeepers: Are you idle or on vacation? If so, and you are willing to help with Headquarters work, write the National President. There is usually considerable work in addition to that which is routine that we would like to have done. There are also odd jobs that anybody can do. Just now, for example, wrapping, classifying and indexing a large accumulation of cuts that have been used in our printing; placing gifts of books on library shelves; two or three other somewhat similar jobs.

## Gift Books

Jesus, The Son of Man, Gibran .....	\$3.50
The Prophet, Gibran .....	2.50
Omar Khayyam .....	2.00
Imitation of Christ, Thomas A. Kempis, cloth .....	.80
The Greatest Thing in the World, Drummond, cloth .....	.60
Lectures on Ancient Philosophy, Hall .....	5.00
Light of Asia, Arnold, leather .....	1.50
Song Celestial, Arnold, leather .....	1.50
Bhagavad-Gita, Besant, imit. leather .....	1.25
The Doctrine of the Heart, Besant, cloth .....	.75
Bibby's Annual, 1922 .....	1.25
Social Progress, (formerly Bibby's) .....	1.25
Voice of the Silence, Blavatsky, leather ..	1.75
Merely Players, Bragdon, cloth .....	3.00
New Image, Bragdon, cloth .....	3.00
Old Lamps For New, Bragdon, cloth .....	3.00
Gospel of Buddha, Carus, gift edition .....	5.00
Light on the Path, Collins, imit. leather (Min.) .....	1.25
First Principles of Theosophy, Jinarajadasa .....	3.50
Bhagavad-Gita, Judge, fabricoid .....	1.00
Notes on the Bhagavad-Gita, Judge, fabricoid .....	1.00
At the Feet of the Master, Krishnamurti, imit. leather (Std.) .....	1.50
At the Feet of the Master, Krishnamurti, imit. leather (Min.) .....	1.00
The Other Side of Death, Leadbeater, cloth .....	5.00
What is Reasonable Religion? Mackintosh, leather, imit. ....	1.50
Astrological Key to Character, Pagan, cloth .....	1.00
Elementary Theosophy, Rogers, (beautiful new edition) .....	2.00
Influence of Music on History and Morals, Scott, cloth .....	2.50
Conquest of Illusion, Van Der Leeuw, cloth .....	3.50
The Future Way, Van Hook, cloth .....	1.50
The New Theosophy, Wood, cloth .....	1.25
The Tongue of the Hidden, Hafiz .....	2.00
Pheidias (An epic poem), Howard .....	2.50
Song and Laughter, Mann .....	2.50
The Sceptered Flute, Naidu, rose boards ..	3.00
The Bhagavad-Gita, Ryder .....	2.00
Christ of the Indian Road, Jones, leather ..	
Christ of the Round Table, Jones, leather ..	
The Art of Thinking, Dimnet .....	2.50
Stories of the Buddha (Ed. by Rhys Davids) .....	5.00
The Travel Diary of a Philosopher, Keyserling .....	5.00
American Lectures, Hodson .....	1.25

Taking the first step with a good thought,  
The second with a good word,  
And the third with a good deed,  
I entered Paradise. —Zoroaster.



## New Version of the Bhagavad-Gita

A book that will be eagerly welcomed by the student of Theosophy has been issued by the University of Chicago Press—The Bhagavad-Gita in verse. The author, Arthur W. Ryder, while praising some of the prose translations for exactness, says that the present work has held to that also, while endeavoring to add "as much of the original poetic grace and power as could be captured." A few random stanzas of familiar points of the text will show how well he has succeeded:

The world forever imitates  
The action of its best;  
Whatever law of life he sets,  
Is followed by the rest.

\* \* \*

Who does my work with utter love,  
From all attachments free,  
And free from hate of any life,  
Brave soldier, comes to Me.

\* \* \*

Some find the self within the self  
Through self-communion still;  
A second group, through intellect;  
And others through the will;  
While some, through discipline of  
works,  
The needful task fulfill.

\* \* \*

Since naught unreal can come to  
birth,  
No real thing cease to be,  
The limits of the twain are plain  
To them who truly see.

\* \* \*

If the red slayer think he slays,  
The slain think he be slain,  
They err; the slayer vainly kills;  
The victim dies in vain.

\* \* \*

He is not born, he does not die  
Forever and forever;  
The body may be slain, but he  
Can pass and perish never,  
Unborn, inveterate, antique,  
In ceaseless new endeavor.

How then, or whom, can he who  
knows  
What passes not away,  
Eternal, changeless, uncreate,  
Slay that, or cause to slay?

It is cause for congratulation that such an institution of learning as the University of Chicago is putting out translations of these invaluable ancient scriptures, and that we find in the Introduction the following: "Even in the West, in the face of prejudice and powerful organization, the Song gains an increasing respect, admiration, and devotion. It wins its way with no violence, through sheer profundity and nobility."

That is a real tribute to the worth of orien-

tal thought. The western world should be more familiar with it. What higher morality can any religion express than the oriental prayer: "Make me a man who is afraid of none, and of whom none is afraid"?—L. W. R.

## Training School Extension

Last month in this column we discussed errors in letter-writing and suggested memorizing the five points essential to business accuracy—the *place* from which written, the *date*, the *name* of the writer, the *address* to which reply should go (if not given in the date line), and the abbreviation *Miss* or *Mrs.* in the case of feminine writers.

This month the matter of the proper sending of dues to Headquarters is our subject. The By-Laws make the annual dues \$3 for a lodge member and \$6 for a national member. The Lodge member pays monthly Lodge dues also, usually from fifty cents to a dollar a month. The national member pays no Lodge dues, hence the double national dues. National membership is for the purpose of permitting those who live where no Lodge exists to join the Society by being attached directly to Headquarters. In the rare case where a member has a personal reason for not joining a Lodge or remaining in a Lodge, it enables him nevertheless to be a member.

National members send their dues to the Secretary-Treasurer, as they have no Lodge connections. Lodge members pay all dues to their Lodge Secretary. It is the duty of the Lodge Secretary to remit to the Secretary-Treasurer annually \$3 for each member on the Lodge membership roster.

Some trouble has occasionally arisen because members have sent the \$3 for annual dues direct to the Secretary-Treasurer and received in return annual membership cards. On that point the National President has made the ruling that the transaction must be through the Lodge Secretary. The reason is that otherwise the member may be in bad standing with his Lodge and yet in good standing everywhere else! That is obviously illogical. A member who thus "gets by" on a \$3 a year and pays no Lodge dues is virtually obtaining national membership at half price. It is unfair to both the Lodge and to Headquarters. He should either pay his Lodge dues or become a national member and pay \$6 a year.

The By-Laws require some amending on this subject, and the Board of Directors will be invited to give attention to the matter. Amendments that make responsibilities and duties clear are better than rulings and should render the latter unnecessary.

In the full-leather, with gold title, books that are given away with every \$7 net of other books purchased, you will find poetry, philosophy, drama, fiction, humor, history, biography, and scripture; and every one of them is the work of a genius.



## From Mr. Jinarajadasa

Today I conclude a twelve-months' tour of Latin-American peoples, having visited sixteen countries. May I therefore be permitted to say a few words to the Theosophists of the United States.

Since their object is to promote Brotherhood, cannot a few of them make a point of serving their country in one especial way, which is, by becoming personally acquainted with what is being done in these Latin-American countries in the name of the United States of America? If a few Theosophists were now and then to visit these countries as a commission of inquiry and understanding, much could be done to promote Brotherhood as between the two Americas. I need hardly say that such visitors must speak Spanish, in order to come directly into touch with the people.

C. JINARAJADASA.

## What for Christmas?

A San Francisco member wants a suggestion on what to buy for Christmas presents to his friends. Among intellectual people, what can give greater pleasure than a book? The Theosophical Press has a considerable number of leather and other handsome bindings; also many other books less pretentious on the exterior but wonderful in content. Among the literature there is, for a person who is just ready to take one step beyond ultra-orthodox thinking, probably nothing better than Dr. Besant's *Esoteric Christianity*. A university professor occupying the Chair of English literature, to whom a copy of the book was given to read, said afterward that he had no sympathy with Theosophy but that as an essay *Esoteric Christianity* was a remarkably fine piece of literature.

If your friend has any interest in Masonry, where can you find anything as absorbing as *The Hidden Life in Free Masonry* or *Glimpses of Masonic History* by C. W. L.? If the interest is in illustrated Theosophy, there are such fine things as *The Chakras*, *Thought-Forms*, or *Man, Visible and Invisible*, by the same author.

In larger books, *The Secret Doctrine*, *Isis Unveiled*, *Man—Whence, How and Whither*, or *The Lives of Aleyone* are all excellent presents.

For artistic beauty you can find nothing in theosophical lines equal to *Bibby's Annual*, which is filled with exquisite reproductions in color of the world's greatest paintings. For a trifle over a dollar you can get a copy of *Bibby's*, a present you could appropriately hand to a king.

In the smaller books the Theosophical Press has three different gift editions of *At the Feet of the Master*, *Light on the Path*, *Flowers and Gardens*, *The Voice of the Silence*, and other books which you may find elsewhere mentioned.

"Most men struggle in the search for truth and this struggle ends when they join a religious movement."

KRISHNAMURTI.

## Occult Library That Every Student Should Own

If limited to a few volumes, what books should a careful student own? A member who is well acquainted with the literature submits the following list:

Ancient Wisdom, Besant .....	\$ 2.00
Elementary Theosophy, Rogers .....	2.00
Light on the Path, Collins .....	.75
Voice of the Silence, H. P. B. ....	.60
Bhagavad Gita, Besant .....	1.00
At the Feet of the Master, Krishnamurti ..	.75
Secret Doctrine, 3 volumes .....	15.00
Science of the Emotions, Das .....	3.00
Atlantis, Donnelly .....	2.50
First Principles of Theosophy, Jinara-	
jadasa .....	3.50
Mysticism, Underhill .....	5.00
The Chakras, Leadbeater .....	6.00
Influence of Music on History and Mor-	
als, Scott .....	2.50
Concentration, Wood .....	1.75
Tertium Organum, tr. Bragdon .....	5.00
Thought-Power, Besant .....	1.25

## Belated Acknowledgment

In the confusion attending the taking of gifts and pledges at the recent convention, the volunteers who were handing in the checks and names did not succeed in getting the address of Mrs. Gard Foster, who sent us a check for \$100. As a search of our membership records does not clear the matter up, we conclude that Mrs. Foster must have used her husband's name at one time and her given name at another or possibly she is not a member at all, who was merely guided into the hall at the right time by some helpful fairy! If Mrs. Foster sees these lines it is hoped she will accept this acknowledgment in lieu of a grateful letter.

## First Principles of Theosophy

This popular book by Mr. Jinarajadasa, which is profusely illustrated and has many charts and diagrams for the student's convenience, can now be had in American binding. Heretofore it has been possible to get it only in pasteboard covers. The Theosophical Press has had an edition handsomely bound in cloth, so that its appearance is in keeping with its contents. The price is \$3.50. It would make an excellent Christmas present.

## PURIFICATION BY INCENSE

Cleanliness is not only next to godliness, but is a delightful necessity. What soap and water does for soiled clothes, incense does for the invisible part of your environment. Read or meditate in a room that is astrally clean and pure. From the Theosophical Press you can obtain two kinds of incense—the H. P. B. and the Adyar.



## What Lodges Are Doing

Surya Youth Lodge has moved into new quarters and may now be found in Room 908, Auditorium Building, 431 South Wabash Ave.

Stockton Lodge has a series of lectures, alternating with class work, by Alwyn Baker, early in November, and will finance the undertaking with food sales.

News comes from the east that Annie Besant Lodge at Boston has elected Mr. Chester Green for President, Miss Elizabeth Hancock, Vice-President, Miss Marion Steuerwald, Recording Secretary, Mrs. Amelia W. Fisk, Corresponding Secretary, Mr. Chester Aldrich, Treasurer, and Miss Emma Mills, Librarian.

Worcester Lodge is now located at 22 Elm St. That Lodge has a very small but a very much alive membership. The Lodge room seats about 75 and there are two smaller rooms with a kitchenette which makes social evenings convenient. They are trying the experiment of combining with the Metaphysical Society and the Baha'i Assembly in occupying the place.

Dallas Lodge has taken a central location on the ground floor, with a show window where books are well displayed. Dr. Nina E. Pickett has been engaged for a long course of lectures and class meetings. The officers are: Mrs. Madge R. Daily, President; A. F. Strohmeyer, Vice-President; Mrs. Amelia Pillet, Secretary; Mrs. Julia M. Tole, Treasurer; Miss Mary Fouraker, Librarian.

Berkeley Lodge has moved into a suite of five rooms in the U. of C. Theatre Building, 2024 University Ave. They have a lecture hall, a cheerful and attractive Lodge room, a library, a salesroom for books and healthful foods, and a useful kitchenette. The Corresponding Secretary writes that the rooms have a home-like touch, due to the efforts of Mr. Melvin Stone, Mr. George Dobbins and Mr. Hans Hutteball in redecorating the rooms. Miss Florence Hurd is President again.

Portland Lodge seems to be particularly alive and alert. It not only distinguished itself by voting to send collections regularly to the Building Fund, but has established a plan of student classes grouped under Elementary, Intermediate and Advanced, guided by the courses prepared by the Theosophical Correspondence School, and has an open forum in addition. The only qualification necessary for attendance in their school is to be able to read and write the English language. Mimeographed letters are sent out to prospective pupils.

Birmingham Lodge has turned to lectures and drama along occult lines as a means of reaching the public and a very satisfactory

audience was attracted to hear the Vice President, Mr. Gell, who is also a member of the Little Theatre Group, read Percival Wilde's play, "The Unseen Hosts." Mrs. Richmond Wetmore followed with the theosophical explanation of the conditions immediately following death. Special stress is being laid upon reincarnation this season, and they have offered the Alabama Poetry Society an award for the best poem on that subject. The winning poems will be read at the December meeting of that Society.

The St. Louis Lodges announce a program for Saturday and Sunday evenings, running through the season to the 11th of May. Among other attractions, Patience Worth is on the program. On Dec. 7 and 8, "The First Year," a comic tragedy of married life in three acts, is to be produced. On Jan. 11 and 12, there will be a dramatic recital of the works of Charles Dickens by Mr. David A. Jones, a professional reader. March 15 and 16, "William Weaver's Wives," a comedy, which was successfully produced by the Lodge in the past, is to be put on again, by request. On April 12 and 13 there will be Shakespearean readings by Mr. J. C. Espy. Season tickets good for six entertainments are sold for only \$3 and single tickets at 75 cents, with the exception of the occasion on which Patience Worth appears, when tickets are \$1. All the money goes to the Building Fund.

The Secretary of Besant Lodge, Houston, writes that they intend to direct their programs toward applied rather than academic Theosophy for the coming season. They will have round-table discussions on what is going on in the world along theosophical lines outside of the organization. They will be supplemented with classes in academic Theosophy. A resolution was adopted approving change of Rule 44 as referred to the General Council by the World Congress.

## Do You Know It?

Among the most important of our activities is the Theosophical Correspondence School. What very many Theosophists lack is *definite* knowledge of Theosophy, and that the Correspondence School supplies. It has been said that "a general knowledge" is really no knowledge at all. Every Theosophist should know his Theosophy and thus be able to present it to others in a manner that commands the respect of the inquirer.

The Correspondence School offers the following courses of study: Elementary Theosophy; Intermediate Theosophy; Theosophy and Christianity; Comparative Religion; Thought Power.

## PROCEEDINGS OF SUMMER SCHOOL AND CONGRESS

The work on these two publications is now almost completed, and they should reach you not long after the arrival of this number of the MESSENGER.



# BOOK REVIEWS



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

*The United States of Europe*, by Annie Besant, published by Theosophical Publishing House, Adyar, India. Price, \$.25, paper.

That there is a very real danger of a "next war" in Europe cannot be denied, for one has only to study the map of Europe to realize this danger. It is a danger that may be avoided, however, and Dr. Besant, with wonderfully clear insight into the very lives of nations, points out the many pitfalls on the way to peace and the way to avoid them.

The terrible injustices of the Treaty of Versailles are, unless they are soon changed, the certain harbinger of a new war. Russia, shut off by Europe, is menaced in her trade, and she must, and will, find an outlet. Nor can the Hungarians, unjustly deprived of over two-thirds of their fatherland, think of peace. Austria's only seaports were taken.

Obviously there is no unity among the countries of Europe, and until there is one great ideal for all Europe, there will be little unity. Ideals are the great unifiers.

The United States of Europe is such an ideal; it is the great need of all Europe.

An ideal serves its purpose in inspiring, and if Europe were to be fired by such an ideal there would be a new and great renaissance. Europe is not old and worn out, she is not yet even middle-aged, but she has need of a new inner urge that she may take her rightful place in the world.—Stanley Bishop Warner.

*An Englishman Defends Mother India*, by Ernest Wood. Published by Ganesh & Co., Madras. Price, cloth, \$3.00, through The Theosophical Press, Wheaton, Ill.

Among the number of well-known publicists and writers who have come to the defense of Mother India, following Miss Mayo's undocumented exposé, is Mr. Ernest Wood. As a complete and constructive reply to her infamous charges which shocked the civilized world, this book easily takes its place among the most authoritative and illuminating on the real situation in India. Its tone is just what one would expect from this cultured Englishman—poised, vibrant, searching, without one trace of invective and abuse, which is so often the weapon of the special pleader in polemic literature. It is, indeed, just this atmosphere of scholarship and breeding which gives the book a cogency and persuasiveness so wholly lacking in Miss Mayo's Cassandra-like propaganda. The latter is yellow-press journalism; the former is contemporary literature.

The writer has not only brought to his task a mass of documentary evidence to refute the charges of Miss Mayo, but an intimate knowl-

edge of India's life in all its phases, garnered from years of personal contact with the manifold phases of her complex civilization. India's problems are many. They are faced frankly by the author with no attempt to veil the eyes of the reader to such evils as do exist. Moreover, their historicity is traced with scientific accuracy, and the sociological, economic and political implications clearly outlined. But not only has Mr. Ernest Wood done yeoman service to the cause of Truth in this excellent presentation of contemporary life in India. He has also justified the meaning of culture and education by harnessing them to the promotion of international understanding and good-will.

The book has four hundred and fifty-eight pages; an index; a frontispiece of the author, and is copiously illustrated.—Eugene Milne Cosgrove.

*Metaphysics and Modern Research*, by I. C. Isbyam. With introduction and introductory essay, by Louis Zangwill. Published by the C. W. Daniel Company, Graham House, Tudor Street, E. C. 4, London. Price, cloth, \$5.25 through The Theosophical Press, Wheaton, Ill.

A thorough knowledge of mathematics is an essential to the complete understanding of this unique work. The introductory essay, by Louis Zangwill, gives an epitome of philosophy, from the ancient time of Laotse, Hindu conceptions, Greek theories, 16th century developments, to the modern philosophy of Bergson and Croce. It is a clean-cut synopsis, focusing attention on the different points of each system, and is invaluable to the student of philosophy.

The author of the main part of the book takes the Socratic method to discuss the problems of Time, Space, and Causality, and shows in skilful and original fashion the identity which exists between them. The volume is divided into three books: "The Ego and Physical Force," "The Ego and Spiritual Truth," "The Self-Seeker and his Search." All three are of absorbing interest to the occult student; the third book, which contains an analysis of mental introspection, in a statement of detailed and intimate confession, will interest the general reader, as a revelation of the subtle deceptions which prevail in the motives prompting most human beings in what they may consider their superior and exalted actions. The appendices to the book give a simplified exposition of Einstein's theory of Relativity and Quanta, that is, in so far as it can be simplified.

Every student of Madame Blavatsky's "Secret Doctrine" will find I. C. Isbyam's disquisition on symbols and his theory of ego entities of surpassing interest.—Maude Lambart-Taylor.



*Speaking in Public*, by Arleigh B. Williamson, Associate Professor of Public Speaking in New York University. Published by Prentice-Hall, Inc., New York. 412 pages. Price, cloth, \$2.50.

I have been reading one of the most valuable books on public speaking that has ever come to my attention. It is written by Professor Arleigh B. Williamson of New York University, who has summed up in this volume the essence of years of instruction given to college students. On nearly every page I have found something of value and although I have been lecturing for over twenty-five years, it is my intention to give "Speaking in Public" careful study. Some idea of the comprehensive character of the book will be gained if I mention some of the chapter headings: "Common Causes of Ineffectiveness in Speaking," "Initial Difficulties and How to Meet Them," "Posture," "Gesture and Movement," "Conduct on the Platform," "Oral Delivery," "Getting Rid of Vocal Monotony," "Finding Material," "Planning the Speech," "Methods of Introducing and Concluding," "Gaining and Holding Interest."

If all the members of the Theosophical Society who are now lecturing, or who hope to do public speaking in the future, would read with care and digest well the helpful information given in "Speaking in Public," our standard of public work would be greatly raised. Success as a public speaker depends largely upon personality, but it also rests, far more than many aspirants to the lecture platform suspect, upon mastery of just such methods and instruction as given in this book.—Irving S. Cooper.

*Lectures on Ancient Philosophy*, by Manly P. Hall. Published by The Hall Publishing Co., Los Angeles. Price, \$5.00, through The Theosophical Press, Wheaton, Ill.

The author of this work manifests the possession of profound intellectual knowledge, as well as the attainment of the higher intuitional understanding. These lectures on ancient philosophy should be on the shelves of every public and private library.

Many of the difficulties and problems which waylay the path of the student in Eastern Philosophy—Chinese, Vedic, and Greek—are here simplified and solved. The similarity of inner meaning existing between each philosophy is elucidated. There are also original and interesting interpretations of many Vedic and Greek myths, as well as the significance of symbolism conveyed through ancient and modern ceremonies.

Occult students should not fail to study these lectures as a foundation to the better comprehension of the author's book, *Masonic, Hermetic, Kabbalistic and Rosicrucian Symbolical Philosophy*; whilst students of the Secret Doctrine will find many of Mme. Blavatsky's abstruse theories clarified in a remarkable way.

These lectures are invaluable for the true Theosophist. Written in clear, vigorous English, without any circumlocution, they compel

the intense interest of the logical mind.

The exposition of many of Plato's obscure teachings and of the Pythagorean Triad is illuminating, while the occult basis of numerology and astrology is radically explained.

Of the many books written for those striving to attain occult knowledge, this work is indispensable.—Maude Lambart-Taylor.

*The Esoteric Orders and Their Work*, by Dion Fortune. Published by Rider & Co., Paternoster House, London, England. Price, boards, \$1.25, through The Theosophical Press, Wheaton, Ill.

This book is designed for students and not for propaganda. One who has not put some time on occult subjects would be worse than mystified by its contents. The student of occultism, however, would find it both instructive and interesting.

As the title suggests, it deals with the origin of the mysteries, the three great emigrations from Atlantis and their resultant influence upon the mystery schools of today.

Even one who feels that he knows a great deal about these subjects will probably find some fresh information here.—Diana Elliott.

*Sane Occultism*, by Dion Fortune. Published by Rider & Co., London, England. Price, cloth, \$2.00, through The Theosophical Press, Wheaton, Ill.

In no realm of thought is it so necessary for the student to acquire accuracy and possess sanity as in that of occultism. The writer of this book shows rare discrimination in her understanding of possible dangers on the pathway of the one who has decided to seek the truth in this special direction.

She emphasizes the fact that spirituality is not sufficient without a trained intellect. There must be a knowledge of physical science, and the reasoning ability to analyze and compare occult statements, by means of modern psychology, as the basis of more advanced constructive work, and to conquer the tendency towards any weak credulity. The author has many wise suggestions for the credulous in occult research,—as to whether the right of obedience to those who would claim occult authority is valid or not; the use and abuse of astrology; and solves many problems in daily living for the would-be occultist in a common-sense and practical way. If seekers after occultism would read and study this book, there would be less fanaticism and more reality in their self-development. The true occultist, according to the writer, seeks "no outward appearance of celebrity, but seeks rather to avoid than to attract attention." Any evidence of eccentricity, or desire to exhibit powers attained, is baneful to the service the occultist would render to humanity. In this age of so much charlatanism this book is invaluable and must interest every sincere inquirer after truth. At the same time, however, Theosophists may not be able to agree with all the writer's statements, particularly, perhaps, with her views regarding the training given in



esoteric schools, as to the influence it may have on Eastern and Western bodies. She claims that each race should be developed along the lines of the secret teaching of the different systems; that Western nations have their own individual esoteric systems derived from the schools of Egypt and Greece. She disapproves of Eastern methods for Western bodies.—Maude Lambart-Taylor.

*The Riddle of Nature, by Aubrey Gaultier. Published by J. Whitaker & Sons, Ltd. Price, \$2.25 through The Theosophical Press, Wheaton, Ill.*

The analogy between the natural and intellectual worlds is explained in a series of comparisons. Love is the sun's equivalent, and soul the air's. Mind is similar to water, and character to earth. Numerous quotations are given to prove the case. For example most of our everyday similes with regard to mind are described in terms of water, such as the proverb, "Still waters run deep." So evolution does not do away with our religious beliefs, but embodies nature in ourselves and shows religion not a mere creed "but the most progressive of sciences."—A. P. Munn.

*The Consciousness of the Atom, by Alice A. Bailey. Published by Lucis Publishing Co., New York, N. Y. Price, paper, \$1.00; cloth \$1.50, through The Theosophical Press, Wheaton, Ill.*

Seldom has there appeared such a clear and logical exposition of the processes of evolution. The facts discovered and hypotheses assumed by modern scientists are analysed and then linked up with occult knowledge, which makes the book an intensely interesting study. It is a series of lectures which makes reiteration of the ground gone over in previous lectures necessary, but it also emphasizes the argument and impresses the teaching strongly on the mentality. Only a very clear thinker could have expressed such an involved subject so explicitly. Even the ordinary reader with little knowledge of science can readily grasp the scheme of evolution, as it is defined in this book.—Maude Lambart-Taylor.

The offer of some of the classics, dearest to progressive thinkers, bound in full leather, as a free gift with every \$7 net purchase of other books, is a real Christmas opportunity. Learn from any bookbinder what it costs to put a full leather binding on a book of that size, and see whether this offer is not worth attention.

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## Books

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*Fairies at Work and at Play.*—Clairvoyant investigations of the world of Faerie, \$1.25.

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*Health and the Spiritual Life.*—Guidance in health matters for the aspirant to the spiritual life, \$0.25.

*The Science of Seership.*—A study of the faculty of clairvoyance, its rationale, mode of development and employment as an instrument of research, with examples from the author's experience, \$3.00.

*The Miracle of Birth.*—A clairvoyant study of the building of the subtle and physical bodies during prenatal life, \$1.25.

*First Steps on the Path.*—Guidance in meditation and interior illumination; an account of certain Masters of the Wisdom and how They may be found, \$1.50.

*Thus Have I Heard.*—Gleanings from the teachings of the spiritually great and further guidance in meditation, \$1.25.

*Angels and the New Race.*—An account of the angelic hosts and methods of cooperation and communion with them, \$0.75.

*The Brotherhood of Angels and of Men.*—Teachings received from an angel concerning the angelic hosts, methods of cooperation between angels and men, and guidance in the spiritual life, \$1.50.

*Be Ye Perfect.*—Guidance in the upbringing of children from the time of birth, in order that the highest spiritual possibilities may be fulfilled, \$1.25.

*The Angelic Hosts.*—A full account of the orders of angelic beings and a scientific description of their work and place in the economics of the Solar System, \$1.75.

*American Lectures.*—The rationale and use of clairvoyance and its application to the process of parenthood and to research into the fairy and angel kingdom, paper, \$0.75; cloth, \$1.25.

BOOKS BY CLARA M. CODD

*Masters and Disciples.* Cloth, \$0.75.

*On Lecturing and Lecture Organization.* Paper, \$0.65.

*Theosophy as the Masters See It.* Cloth, \$1.75.

*Theosophy for Very Little Children.* Paper, \$0.35.

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#### A FEW MESSENGERS WANTED

An unusual number of renewals came in last month and our supply of MESSENGERS did not quite equal the demand. We would be pleased to have any copies returned which can be sent.

When sending money to Headquarters, please make checks payable to the American Theosophical Society. Our bookkeeper states that nearly half the checks are not properly made out. That often requires an extra endorsement and thus wastes time.



## Christmas Presents Free

Among thoughtful people there is perhaps no more desirable Christmas present than a good book, and any book which is printed anywhere in the world can be bought from the Theosophical Press. If you want a book for one dollar which is appropriate for the purpose, the Press has it. If you want a book for one hundred dollars, we have that on hand also—and what finer Christmas present for a book-lover than Manly Hall's *An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy*?

Perhaps you have so many times presented to various people *The Bhagavad Gita*, *At the Feet of the Master*, *The Voice of the Silence*, *Light on the Path*, etc., in fine bindings that you would welcome something different. How, then, about some of the following in beautiful, pliable leather covers, *free of charge*?

*Essays of Francis Bacon, The Republic of Plato, Goethe's Faust, Emerson's Essays, Discourses of Epictetus, Schoepenhauer's Essays, Light of Asia, Meditations of Marcus Aurelius, Tales from Shakespeare* by Lamb.

The latter, by the way, is the very finest thing in Shakespeare that you could possibly present, either to children or adults. No student of Shakespeare should fail to read it, no matter how much he knows about Shakespeare.

The foregoing books run from 350 to 500 pages, 4 x 6½ inches. The full leather bindings make them admirable Christmas presents. The Theosophical Press is not selling them, however, but giving them away! Your choice of any or all of them will be given, one with each purchase amounting to \$7.00 of the Theosophical books listed below. Have you heard of any better book bargain than that?

Avatars, Besant.....	Cloth	\$1.25
Blavatsky Quotation Book, Besant.....	Paper	.60
Chats with Colorkin, Hubbard.....	Cloth	1.00
	Paper	.75
Christ and Buddha, Jinarajadasa.....	Cloth	.60
The Charming World, Besant.....	Cloth	2.25
Daily Meditation on Path, Besant.....	Cloth	1.25
Death and After, Besant.....	Cloth	.60
Destiny, Wood.....	Cloth	.75
Devachanic Plane, Leadbeater.....	Cloth	.60
Duties of the Theosophist, Besant.....	Cloth	.80
Early Teachings of Masters, Comp. by Jinarajadasa.....	Cloth	2.25
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Some American Lectures, Besant.....	Cloth	1.00
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## Something for Nothing

There is an old saying that you can't get something for nothing. It is not always true. If you buy something at regular prices and get free with the purchase a full-leather bound book, which makes an excellent present, you *have* obtained something for nothing. You have made a good bargain and so has the Theosophical Press, because by giving you the book it has stimulated sales of the particular books of which it has too many and which, if not sold, would represent a considerable loss. Everybody should be made happy by the transaction, including of course the person to whom you will give the book that was given to you.

"Shop early" is a splendid motto, especially if you are shopping by mail. The earlier the better.

### LIGHT ON DIETETICS

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

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

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## SPECIAL CONVENTION FUND

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Anonymous.....	50.00
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Yggdrasil Lodge.....	31.00
Anonymous.....	10.00
Washington Lodge.....	65.00
Miss H. Pearl Martin.....	10.00
Mrs. Harriet Hubbard.....	10.00
Mr. and Mrs. Kraatz.....	4.00
Warren Lodge.....	5.00
Herbert A. Staggs.....	10.00
Anonymous.....	5.00
Lansing Lodge.....	7.00
St. Paul Lodge.....	35.00
Association Hebrew Theosophists.....	10.00
Miss Mathilde Busacker.....	40.00
Mrs. E. W. Holman.....	5.00
A. W. Braverman.....	14.00
Miss J. C. Stewart.....	10.00
Crescent Bay Lodge.....	18.00
John Snell.....	1.00
Seattle Lodge of Inner Light.....	37.00
Oakland Lodge.....	12.00
Dr. Otelia J. Bengtsson.....	5.00
Mrs. Margaret Fairlee.....	2.00
Mrs. Clara A. Hicks.....	200.00
Mrs. H. H. Prentice.....	25.00
O. M. Maxwell.....	6.00
Miss Diana Brinkerhoff.....	10.00
George E. Haynes.....	5.00
Richmond Lodge.....	21.00
Cleveland Lodge.....	25.00
Miss Anna Bloomquist.....	27.00
F. W. Drast.....	2.05
Capt. Richard J. Newman.....	5.00
Abraham Holstead.....	25.00
P. W. Hubbe.....	10.00
Dr. Ida M. Alexander.....	10.00
Miss Ella Dorsch.....	5.00
Anonymous.....	10.00
Miss Anna H. Ober.....	5.00
Frank K. Knothe.....	25.00
Miss Grace H. Ober.....	5.00
Anonymous.....	5.00
Mrs. Winifred C. Jackson.....	2.50
Mrs. Elizabeth J. Colton.....	10.00
Mrs. O. F. Bledsoe.....	100.00
Sycamore Woman's Club.....	3.00

Oct. 21, 1929, to Oct. 31, 1929

Fargo Lodge.....	\$ 4.00
Evanston Lodge.....	20.00
Brooklyn Lodge.....	195.00
Hollywood Lodge.....	20.00
	\$1,364.65

## PUBLICITY FUND

Oct. 1, 1929 to Nov. 1, 1929

Miss Eunice Strickland.....	\$ 5.00
Glendive Lodge.....	2.50
Miss Elizabeth Fisher.....	2.00
Mrs. A. P. Bird.....	1.00
Miss Alice Naylor.....	2.00
Oakland Lodge.....	7.50
Mr. J. K. Kristoffensen.....	.75
Tacoma Lodge.....	5.00
Inglewood Lodge.....	1.50

\$ 27.25

## NEW TERRITORY AND ADVERTISING

Oct. 1, to Nov. 1, 1929

M. B. Hudson.....	\$ 5.00
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## RADIO FUND

Oct. 1, 1929 to Nov. 1, 1929

Stockton Lodge.....	\$ 5.00
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## TREE FUND

Oct. 1, 1929 to Nov. 1, 1929

C. E. Alden.....	\$ 5.00
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## HELPING HAND FUND

Oct. 1, 1929 to Nov. 1, 1929

Miss Jessie V. Chisholm.....	\$ 10.00
Stockton Lodge.....	3.00
Tacoma Lodge.....	10.00
	\$ 23.00

## GIFTS TO THE LIBRARY

A dozen books have been received from some unknown donor, located at Milwaukee. No explanations have followed shipment.

From Mrs. George F. James of Chicago we have received forty-five volumes of useful books, most of them being standard theosophical publications.

From Mrs. George F. Porter has recently come a complete set of *The Secret Doctrine*.

Mrs. Cora J. Hopper of the Detroit Lodge has sent a set of nine volumes of the *World's 1000 Best Poems*.

*The Guiding Power*, by George S. White, has been received from Mr. John H. Mason of Portland, Ore.

Four theosophical books have arrived from Mrs. Dahlia M. Galgier.

Mrs. L. B. Radford of Fresno, Cal., presents *The Task of Social Hygiene*, by Ellis.

Fifteen other volumes have been sent in anonymously.

## MISS CODD'S ITINERARY

Omaha, Nebr.....	Nov. 3
Kansas City, Mo.....	Nov. 4 to 9
St. Louis, Mo.....	Nov. 10 to 12
Chicago, Ill.....	Nov. 13 to 17
Grand Rapids, Mich.....	Nov. 18 to 22
Lansing, Mich.....	Nov. 23 to 27
Detroit, Mich.....	Nov. 28 to Dec. 1
Toledo, Ohio.....	Dec. 2 to 6

## MR. HODSON'S ITINERARY

Buffalo, N. Y.....	Nov. 13 to 16
Rochester, N. Y.....	Nov. 17 to 21
Washington, D. C.....	Nov. 23 to Dec. 1
Baltimore, Md.....	Dec. 2 to 6
Philadelphia, Pa.....	Dec. 7 to 11
Boston, Mass.....	Dec. 12 to 16
New York City.....	Dec. 17 to 28

## MARRIAGES

Miss Frances C. Kimball (Besant, Cleveland) and Mr. George H. Hodges.

Miss Effie Gail Cox and Mr. Samuel H. Wylie (Detroit Lodge).

Miss Verdith Whited and Mr. Walter McCafferty (Pittsburgh Lodge.)

## BIRTHS

Daughter, Mr. and Mrs. Murray Breese, Boonton, N. J., Sept. 30, 1929.

## DEATHS

Mr. Archibald Campbell (Besant, Boston).

Mrs. Harriet M. Chapin (Springfield, Mass.), Sept. 30, 1929.

Mr. Frederick Kilian (Holyoke, Mass.), April 21, 1929.

A Pleasant Present

The Bhagavad-Gita  
in verse

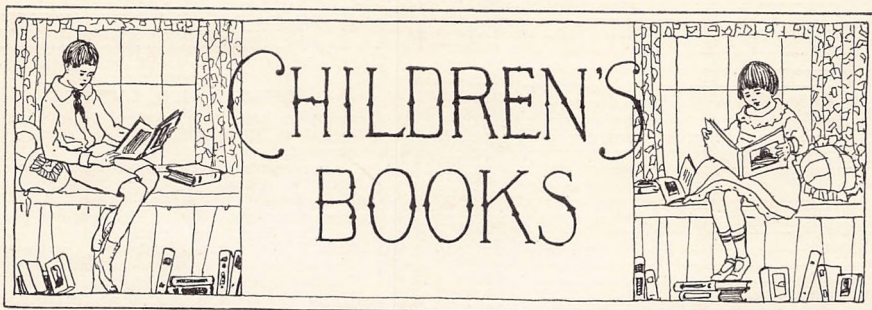
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\*CHRIST AND BUDDHA. By C. Jinarajadasa. Eight chapter-stories told to a child.

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Hilda Wood

"Some night when the sun in darkness dips,  
We'll seek that dreamland olden,  
And you shall touch with your finger tips  
The Ivory Gates and Golden."

†THREE HEROES OF FINLAND, THE. By Hilda Wood. Contains seven stories from the ancient, mystical and magical folklore of Finland, gathered into the *Kalevala* by the immortal poet Lonnrot. Mrs. Wood has written the stories in a form suitable for children and illustrated the book with fifty drawings of her own, five of which are after the pictures of the famous artist Gallen. Madame Blavatsky refers to the rich symbolism of the stories in several places in *The Secret Doctrine*, Vol. II.  
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**Theosophical Press      Wheaton, Ill.**