

# THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN of the AMERICAN  
THEOSOPHICAL SOCIETY

VOL. XVII

JANUARY, 1929

No. 1

## Labuntur Anni

By ROBERT R. LOGAN

“ALAS! Friend Posthumus, the years glide swiftly by,” said Horace in one of his most famous odes, and the sadness involved in the procession of the seasons and the passage of those yearly milestones which mark our progress toward the grave is familiar to the poets. Pilgrims of the shadow, all of us, who come from nothing and to nothing must return, fortunate if we have played a little, laughed a little, loved a little, before the sun goes down. And yet it is these very poets who are the seers and prophets of man’s immortality, and even Horace, the satirist, proclaimed that in giving expression to his love of the true and the beautiful and in his cutting and polishing of the Latin language for the use of others he had “erected a monument more lasting than brass.” Is it not because their souls have seen a vision of the goal that they grow at times despondent and behold all earthly things and, most of all, their own accomplishment, fade into shadowy gloom against the background of that half-remembered glory?

We are told never to despair and are warned especially to cast off all feeling of depression, lest we darken the lives of others in addition to our own. To this we should indeed give heed, but

without being too ready to adopt the “voice with the smile” and the veneer of cheerfulness in mere obedience to authority before we have seen for ourselves both the light and the darkness, before we have reduced in the crucible of our own hearts the flinty ore of life into pure and shining gold.

We meet so many “cheerful” Theosophists who seem to be well pleased with their own efforts, and so many who are only pretending to be pleased with the efforts of others. Is there not danger here? Why should any of us be pleased with anything we do? Has the year just ended brought to a close so well balanced and so favorable a ledger that we can smile and be content? Have we ourselves been able to apply the rules we preach to others? Have we truly taken to heart the lessons in *At the Feet of the Master* before passing it along to some benighted acquaintance?

After all, we are but plain people, we Theosophists. We admit we are not great in the eyes of the world. Are we sure we are any greater in the eyes of the Masters? We are not gifted with genius; we are not always overburdened even with common ability; we bear, in fact, quite plainly on our persons the marks of ordinary and commonplace humanity. Can the payment

J. EMIL HILDEBRANDT  
358 20TH ST.  
BROOKLYN, N.Y.



of three dollars and the possession of a roll of paper from the Theosophical Society make us the heirs of all the ages and give us leave to look down with smiling pity upon the bitter railings of a Byron or the melancholy broodings of a Keats? Have we earned the right to be drawn more readily than our fellows into this ancient and transcendent philosophy, into this promise of science, this prophecy of glory, this adventure of service? Are we truly entitled to be cheerful or are we but canting moralists who speak pleasant platitudes—backward souls that have as yet obtained no vision from the sun-lit heights of spirit and trail no clouds of glory as they come to birth?

We must ask ourselves these questions as the years glide by and make very sure at every step that we have found a true foothold before we call upon mankind to follow us. We must beware of holiness and smugness and spiritual vanity and learn to see ourselves without personal pride or false humility, and if we can do this, as the days are numbered and the seasons change, we shall begin to see a deeper truth which will reveal us truly to ourselves and to each other.

The soul, or ego, of the savage stands almost entirely revealed in his personality. He is a "super" who has no speaking part and is now a soldier, now one of the mob, without individuality or character. After many lives he begins to play the part of hero, king, and conqueror, of artist and of thinker, and the more his powers grow the less can he reveal in any one role the full gamut of his art. And then when he has drunk to the full of fame he will lend his name to help some younger actor to achieve recognition, and will accept some minor part where all his skill will be needed to lift it to the notice of the audience. So is it with us all upon the stage of life. When we have learned to hold the vision and reveal the spirit in the major parts we are born into a drab and quiet personality with no silks and satins from the astral and mental wardrobes and are given the opportunity to show our power to make even this minor role take on the semblance and the verity of life.

If we will look a little deeper into the limitations of our brother Theosophists, we shall find that with but few exceptions they are of this character, and that the higher their egos stand upon the path of evolution the more likely are they to have their remaining karma brought together into a tissue of limitations which no ordinary soul could overcome. They have traveled far upon the road of life; they have seen the wide horizon; they have carried the memory of the divine radiance through many great impersonations; and now in humble parts it is their privilege to show that even here they recognize the truth and bring it down from the dreams and speculations of poet and philosopher to be woven into the faith and substance of the life of every day.

We have all been called to service because we are prepared and ready; we are answering the call because we have learned to recognize its golden note amid the raucous clang and clamor of the world. We need not be discour-

aged as the seasons pass. We have set our faces to the East, and are not looking backward. We are up and eager and ready to turn each failure to account. A new year is upon us; a new age is just before us; a new faith is shining on the world; and as we look forward to the mighty promise of the future, we can alter the words of the Roman poet, and say with a smile of peace, which comes from deeper understanding:

"Good Cheer, Friend Posthumus, the years glide swiftly by."

## For Dr. Besant's Schools

The Panchama Box Plan, as announced in the November MESSENGER, has progressed to the point where final supply of the gift boxes is available for filling, preparatory to shipment of the entire consignment to the children of Dr. Besant's Indian Schools. This is a real opportunity for service for young Theosophists, and the children of Theosophical families, whether members of the Round Table or not. Neither are the older Theosophists barred from this privilege of forming a most important link with our brothers of the East.

There are 400 pupils in these schools, the Olcott Free School near Adyar, and the H. P. B. Memorial School, near Kodambakam. Therefore 400 boxes were ordered. These are of especially strong material, properly labeled for boys and girls. The boxes are to be filled with ten simple articles, which were approved by Mr. Schwartz, Treasurer of the Schools. For the most part they are creative materials, for work and play.

Printed lists, with full instructions, are supplied with each box, and will be sent upon receipt of 50 cents per box. This charge is made to cover cost of shipment to India. All boxes, when filled, are to be returned to the Panchama Box Committee, which takes care of packing, shipping, customs payments, etc.

Friends of the Plan who may wish to have boxes filled for them by the Committee can have this done for the cost of the articles, amounting to \$1.25 per box, in addition to the box charge of 50 cents.

Up to the present, about 150 boxes have been taken, leaving 250 yet to be filled. In ordering boxes, please state how many you wish for girls, and how many for boys.

Let us *Think Friendship, Feel Friendship, and Act in the Cause of Friendship for India.*

Send orders for boxes to Mrs. Ben-Allen Samuel, Chairman Panchama Box Committee, 24 Blaine Ave., Hinsdale, Ill. (Labels are provided with boxes, for remailing them to the Committee, when filled.)

## Arequipa, Peru, S. A.

We note with pleasure that this Lodge continues to publish the Review "*Theosophia*" and to be a nucleus of the Ancient Wisdom in Peru. And it is earnestly hoped that it will eventually be the mother of the Theosophical movement in Peru, a movement that undoubtedly will culminate in another National Society arising in the Theosophical horizon.



# Adyar, the Beautiful

By MAX WARDALL

**M**Y FIRST impression of Adyar was that of a great white butterfly shimmering in the sun. Lying on a point of land embraced by the Adyar River and the Bay of Bengal, the Theosophical headquarters has a unique and startling beauty. I suppose all things beautiful affect the Higher Self and help us climb the ladder of consciousness, but Adyar makes a swift and poignant appeal that fairly hurts.

I remember the morning of my arrival, a few days before Christmas in 1925. Continued rains had deluged the Madras region and Adyar was heavy with verdure and lush odors arose like incense from every grove and garden. Troops of Indian coolies scattered through the cocoanut groves and along the sanded roads gave vividness to the scene. Under the huge and friendly banyan trees had gathered myriads of birds celebrating the sun's return, and the casurina grove near by gave forth a veritable symphony of bird music. With all this radiance and almost unearthly loveliness one had a sense of being withdrawn from the world and its tumult and discord.

Adyar stands today something more than the headquarters of the Theosophical Society. It is a symbol of a great achievement—the restoration of the Ancient Wisdom to a world grown musty with materialism. I cannot think of Adyar merely as a place where our President lives, or where the business of the international Theosophical Society is carried on; I can think of it better as a symbol of the Great Work—an emblem of the love that never falters, of the wisdom that never fails, of the will that knows no shadow of turning.

On February last, at Hollywood, Doctor Besant said: "Looking toward the future I see a vision of Adyar as the great religious center of the world. As the great Religions more and more recognize their unity in service to God and man, Adyar will stand out as a living testimony of the unifying power of divine wisdom. Adyar is still very young when we think of it as a center of world-religions, but it is real. Remember, too, that while such centers pour out life, they also receive it from the love sent into them from the thousands of faithful hearts that look to them for Light and Life. So will our members help us, as we try, in increasing measure, to help them!"

Adyar has been made sacred by the presence of the Founders of the Theosophical Society, those supreme teachers and guardians of the world. It has been made sacred by countless memories of gratitude to them. It has been hallowed by the death of our great President-Founder, Colonel Olcott. It has been spiritualized and refined by prayers for truth uttered in many tongues, by shrines erected by Mohammedan, Buddhist, Christian, Jain, Sikh, and Hindu.

Adyar has long been the focus of the great life from the Eternal One.

With these facts before us, we approach Adyar Day on Feb. 17, 1929, with a spirit of true love and reverence. Theosophical Societies in more than forty-two countries on this day will turn their united thought toward Adyar.

Feb. 17 is chosen as our day of homage because on this day in the year 1600 Giordano Bruno sacrificed his life on the altar of truth; because on Feb. 17, 1847, C. W. Leadbeater saw the light of day; because on Feb. 17, 1907, Colonel Olcott quitted his last earthly house. These are the reasons for the day, but Adyar itself is the reason for the observance, and reason enough.

Our next anniversary in 1929 will mark the 7th celebration of Adyar Day. Each year a substantial sum of money and a wealth of love has gone forward to Dr. Besant and her colleagues to aid in the upkeep and beautification of Adyar, in the maintenance of the Panchama Schools, in the perfection of the Library and the sustenance of the Indian Societies which are contributing so richly to the regeneration of India's National Life.

Mr. Krishnamurti, whose very early life was spent in Adyar, once said:

"Adyar is and always has been a spiritual oasis to which the weary traveller looks for comfort and repose, though it may not be the privilege of each member in the Society to go there from the world of wilderness, yet the mere existence of such a center gives hope and encouragement.

"I have visited many wonderful lands, seen many famous sights, but there is none equal to the extraordinary, intangible something of Adyar! It is a wonderful spot and it should be maintained as though it were a holy temple. Adyar Day exists to remind the members of the glorious place and to urge them to do their best to make Adyar a worthy and dignified shrine for the Masters."

Inspired by the love we bear our great President, and impelled by our hopes for Adyar, our spiritual home, let us give on Adyar Day, as American people can give, of our love and homage and substance.

## The New Magazine

A real opportunity in theosophical study, and one which should not be delayed, is your subscription to Bishop Leadbeater's new magazine AUSTRALIAN THEOSOPHIST. Here we have the latest and most important data of the movement, together with valuable articles and editorials. Order from Theosophical Press, Wheaton, Ill., sending \$2.50 for yearly subscriptions.





Published monthly by

THE AMERICAN THEOSOPHICAL SOCIETY

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

Editorial office—Wheaton, Ill.

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

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

Copyright, 1928, by The American Theosophical Society

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

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

### *Congress in Chicago*

IT IS now settled definitely and over-  
whelmingly that the Theosophical  
World Congress will be held in Chicago.  
The unexpected hitch in the proceedings  
was caused by the Federation of South-  
ern California Lodges appealing against  
the decision to hold the Congress in Chi-  
cago and asking that Los Angeles be  
named instead. It therefore became  
necessary to get an expression of opin-  
ion from the Lodges throughout the  
country.

A significant feature of the vote is  
that not only the eastern and central  
states were for the Chicago location, but  
nearly the whole of the Pacific Coast

cities also—Seattle, Tacoma, Portland,  
San Francisco, Oakland, San Jose,  
Sacramento, Riverside, Poma, and  
San Diego.

The overwhelming vote for Chicago  
is gratifying. It proves that the  
Lodges may be depended upon to very  
strongly endorse any policy that is ob-  
viously based upon the common welfare  
of the theosophical movement in the  
nation. Of course the Pacific Coast  
cities that voted for Chicago would have  
been delighted to have the Congress  
near at hand, but they are much better  
pleased to have it where it will meet  
with the largest possible measure of  
success.

### *Are Forms Necessary?*

MUCH misunderstanding is abroad  
in the theosophical world on the  
point of what is meant by Mr. Krish-  
namurti in his talks about forms being  
nonessential; yet there is nothing at all  
difficult about it to the mind that does  
not get into a panic because it cannot  
understand everything instantaneously.  
Whether forms and mechanisms are  
necessary depends upon what we have  
in mind. The difficulty is that when  
something is said about a purely spir-  
itual thing the hearer tries to apply the  
principle involved to some *material*  
thing. You may turn within yourself  
and reach a new condition of spiritual-  
ity. No form was necessary. But that  
does not mean that no mechanism is  
necessary for accomplishing certain de-  
sired results in human affairs. The  
Theosophical Society is a form, an or-  
ganization for teaching the world cer-  
tain great truths of nature—reincarna-  
tion, karma, life after death, the evo-  
lution of the soul, the existence of  
Supermen, etc.—that will hasten human  
evolution and more quickly bring people  
to the point where they will at least  
realize that there is something more  
than the material life. The Order of  
the Star is a form for spreading specific  
knowledge of a fragment of the general  
theosophical wisdom. Both organiza-  
tions publish books and thus contact the  
masses that otherwise never could be  
reached. A publishing house in New  
York that brings out the works of Mr.  
Krishnamurti is a form, a mechanism,



with a certain business ceremony or procedure. Every city government is a form necessary to the welfare of its citizens. Without it there would be anarchy, disease and death. The whole expression of the Logos on this plane is a form, a mechanism necessary to life in a physical body, and to experience in a material world, by which alone the countless millions of souls evolve.

A very little thinking should show anybody that what Mr. Krishnamurti has been saying is misinterpreted so far as its application to organizations for accomplishing physical plane work is concerned. To drop out of an organization that is doing useful work for humanity is anything but theosophical. What we greatly need in these interesting and really thrilling days is a little hard thinking and a little more common sense.

### *Evolution Legislation*

THE growing menace to education through the adoption of anti-evolution laws in some of the Southern states has stirred the American Civil Liberties Union into renewed action. It was that organization which induced young Scopes to deliberately violate the Tennessee statute on the subject, and it is now asking for some teachers in Arkansas, Tennessee and Mississippi to sponsor a test case which the Union is eager to conduct. It is not expected that another court debate on evolution will be staged but the purpose is to test the law by having some of the teachers allege that their rights under the Federal Constitution are being violated by legislation restricting their freedom to teach.

One of the results of such fanatical legislation is that as soon as the law becomes effective in a state all parts of the textbooks on biology, zoology, geology, psychology, etc., used in elementary schools, high schools and colleges, that fall under the statute have to be expurgated.

These frantic efforts to erase all references to the animal origin of the human body are amusing. Could anything be better calculated to establish

the probability, not only of human relationship to the animal kingdom, but also to the recent emergence of a part of the race from it? There is nothing so effective as proving a case by conduct. "You are a rather quarrelsome fellow," remarked a phrenologist to his subject. "Say that again," retorted the other, "and I'll knock your head off!"

### *Be On Guard*

IGNORANCE is dangerous, and perhaps nowhere is it more dangerous than in the matter of selecting proper food. The difficulty is not merely that faddists with little real knowledge stress the alleged importance of this or that, but also that special interests spend money freely to increase the sales of the particular foods in which they are interested. The latest advertisement to appear widely in the press is designed to increase the consumption of sugar. Some unknown and even unnamed "scientist" is quoted as recommending that sugar be added to fruit, even if it is naturally sweet. The advertisement is over the name of "The Sugar Institute," and that will be generally presumed to be an educational association. The meat interests spend large sums for propaganda, and a few years ago an educational authority in Harvard University declared in a magazine article that the American people would never rise to their true intellectual heights until they consumed as much beer as the people of Germany!

Amid all the "bunk" that is being written for selfish personal reasons, the only safe course is to never accept statements without careful consideration and to keep as close to nature as possible, with common sense always on guard.

---

### *Round Table In Scotland*

The Round Table in Edinburgh has resumed rehearsals of "The Path to the Garden." It has been suggested that this play should be repeated if possible to a larger audience. The proceeds will again be used for a party given to a number of poor children. We hope to be able to give the play in December.—Knight Theresa (Marjorie Bolt).



## What Lodges Are Doing

*NOTE: The MESSENGER is forced to ask the indulgence of Secretaries and members who send in reports of Lodge activities. These reports are by all means desired, but owing to limited space we find it necessary to condense them, and frequently to delay their appearance here because of previously received reports that are awaiting publication.*

### Chicago, Ill. (Finlandia—857 King Place.)

Since its reorganization Finlandia Lodge has met regularly every Sunday afternoon at 5 o'clock. The active members have worked hard and everything is well arranged now. Mr. Eli Johnson was elected president of the Lodge, which meets at Mr. Ahti's residence.

A number of theosophical books have been purchased for the library, as the demand for them is great at present. If any of our theosophical friends have books to dispose of, or which they wish to donate, they would be gratefully received and used for the spreading of Theosophy. Any such donations should be sent to the librarian, Mrs. Hilja Ahti, 857 King Place. Other correspondence should be addressed to A. Kantanen, 2348 Cleveland Ave., Chicago, Ill.

### Chicago, Ill. (Copernicus—3010 W. 22nd St.)

"Joseph Pilsudski in the Light of Theosophy" is the title of a lengthy article which was published in a leading Polish daily paper through the efforts of members of Copernicus Lodge. This created wide interest because Pilsudski is regarded by many as a "Polish Washington."

It was of him that Herbert Hoover said: "There never was a man in the history of the country who was confronted with as many hardships and difficulties as was Joseph Pilsudski, when he laid the foundation stone for independent Poland."

Due to the above publication there has been a greater attendance at the Polish theosophical lectures which are given regularly on Wednesday evenings at the Studio Hall, 3010 W. 22nd St.

### Des Moines, Ia. (525 Sixth Ave.)

Dr. Nina Pickett has been giving a series of lectures during September at Des Moines Lodge, and the Rev. Charles Hampton of Los Angeles has also visited there, giving two lectures in October.

A very interesting feature of the activities is the Monday night talks by members, when each member taking part gives a review of one of the standard books. Recently Dr. Nina Dewey Thompson reviewed the Rt. Rev. Irving S. Cooper's *Theosophy Simplified*.

Mrs. Omar Randall, the Secretary, sent Headquarters a very interesting folder embodying these activities. This Lodge is to be congratulated upon its enterprise and ability.

### Glendale (219½ N. Brand Blvd.)

Glendale Lodge reports a very interesting and successful dinner of Fortyniners, the California miners, at which the guests wore boots and overalls. Many witty speeches were given at this dinner, which was purely an occasion of fun and laughter. Glendale Lodge feels that some time devoted to nonsense now and then is very much worth while.

### Washington, D. C. (107 Barrister Bldg., Main Floor.)

Lightbringer Lodge has moved to 1204 18th St., N. W. On the last Sunday in September this Lodge entertained a large number of friends at a housewarming tea in the new headquarters. Everyone agreed enthusiastically as to the charm of the large, bright room, facing one of the most crowded thoroughfares in the city. Great effort is being made to render a service to the community by keeping the library open many afternoons and evenings, and arranging interesting Sunday programs.

### Omaha (804 Pine St.)

Omaha Lodge reports a fascinating Hallowe'en Party in the attic of the Lodge rooms at 804 Pine St., on Wednesday, Oct. 31, at 9 p. m. The invitations were addressed to "My Dear Friend Spook in the Attic," and each one invited was bidden to "Remember this night as the 'Night of Nights' Freakishly, Us Ghosts."

### San Antonio, Tex. (312 Central Trust Bldg.)

Dr. Nina E. Pickett is giving a series of most interesting lectures at San Antonio Lodge during November, as well as holding public classes on alternate Tuesdays and Fridays, and members' meetings on Wednesdays. All these meetings are free, and if desired, some afternoon classes are to be arranged.

A most successful Hallowe'en party was held Oct. 26 at the home of Mr. and Mrs. W. C. Williams which netted \$12.65 for the lecture fund. Attractive invitations were sent out and admission was set at "13 pennies."

### Los Angeles, Calif. (925 So. Flower St.)

An unusual entertainment is reported by Ellen M. Ramsay, Chairman of Advertising Committee. After a delightful dinner of symbolic menu, the guests embarked upon a "Special Excursion to the Astral Plane;" all subplanes were represented by striking tableaux along the way through a dark tunnel, at the end of which were provided for each specifications for the next life. Following this, a play was given, entitled "You and I." The entertainment netted a good sum which was doubled by a member. It was declared most unique. Other Lodges are offered a complete outline of plans, menu, announcement cards and a



sample of specifications for 25c, to cover cost of printing and postage. Address Miss Ellen Ramsay, 925 So. Flower St., Los Angeles, Calif.

#### Baltimore, Md. (523 N. Charles St.)

Mary McAllister reports a successful supper, given as a housewarming by Maryland Lodge, about 75 attending—also Christmas bazaars and cards. The Committee, consisting of Mrs. De Hoff, Mrs. Pearce, Mrs. Smith, Mrs. Martin and others, are being congratulated for having made this first event in the Lodge's new home a brilliant affair both socially and financially. The enlarged headquarters, newly decorated, has a seating capacity of 300. Other attractive features are grand piano, kitchen and dining room. Vegetarian lunches are served weekly. Beauty is the keynote throughout, in color and form, this accomplishment being chiefly the labor of love by Misses Katherine and Francis Luhrman and Miss Lenore De Hoff. Visitors have described the new Maryland Lodge home as "a place we love to linger longer."

#### Minneapolis, Minn. (1910 Stevens Ave.)

Mr. Charles E. Luntz writes as follows:

In the December MESSENGER under the heading "What Lodges Are Doing" appears the following item: "Indianapolis—When Mr. Charles Luntz was in Indianapolis he advised the Lodge members to form a class in Astrology, and this was done very successfully."

I gather from the above that I must have visited Indianapolis astrally and given this advice to the clairvoyant and clairaudient members, as I have never visited Indianapolis physically in this incarnation.

However, as Bishop Leadbeater admonishes us always to look for a physical explanation before resorting to an occult one, may I suggest that perhaps the item in question should be corrected to *Minneapolis*, which Lodge I had the pleasure of visiting a few months ago and to which Lodge I made the suggestion regarding the Astrology Class.

If this is the case, I am very gratified to note that the suggestion was followed with such good results.

#### Houston, Tex. (208 Westheimer Bldg.)

December has been a busy month. President S. W. Narregang reports that a record number of lectures were delivered recently by Fritz Kunz and Dora von Gelder, at Rice Hotel Auditorium. These proved highly satisfying to both public and Lodge members, the fact being further testified by unusually heavy collections. Next came a series of splendid subjects by Dr. Nina E. Pickett, starting on the 3rd and continuing until the 13th of the month. Besant Lodge is fortunate in having attracted the serious interest of a number of Houston's business and professional men, some of whom have already taken Lodge membership, and others are considering a similar step. L. W. Rogers is scheduled for two public lectures, Jan. 3 and 4.

#### Cleveland, Ohio (1936 East 79th St.)

At the Annual Meeting of Cleveland Lodge Mrs. Margaret Maxwell was elected President and J. Arthur Faulk, Corresponding Secretary.

During the past year this Lodge reports interesting lectures and fairly good audiences on each Monday evening. Mrs. Maxwell has also had very satisfactory results from her Monday afternoon study classes. During October Captain Max Wardall and Mr. L. W. Rogers lectured to enthusiastic audiences and the results proved most gratifying.

The plan of having one theosophical talk a month has been adopted, using subjects of interest to the general public. Mr. Herbert A. Staggs, Chairman of the Program Committee, promises interesting features for the future.

#### Fort Leavenworth, U. S. D. B., Fort Leavenworth, Kans.

Erudition is always to be highly prized, but when the former is allied to eloquence and felicity of expression, a lecture ceases to be a mere lecture to become an intellectual feast. We refer to *Father Sullivan's* lecture, "Catholicism and the Modern Mind," recently delivered to the "Class." *Rabbi Sarasohn* electrified his audience with a splendid presentation of "The Gospel According to Pharisees," and Mr. *Albert R. de Pina* closed the trilogy with "The Aryan Philosophic Heritage." It is of special interest to note that this year the study of Comparative Religion is being emphasized, as last year it was placed on Philosophy. *Chaplain C. P. Fletcher*, on Sept. 23, spoke most ably on early Christianity; his lecture, "Back to Jerusalem," was a revelation. A most interesting and varied program has been completed for this "Class" which at present numbers forty members, and thanks are due to *Chaplain Fletcher*, *Rabbi Sarasohn*, *Father Sullivan* and Mr. *Albert R. de Pina* for their tireless efforts.

*Chaplain Miller* recently arrived from China. His two forthcoming lectures are: "The Ancient Wisdom of Cathay" and "The Dragon and the Lotus," the latter having special emphasis on Buddhism.

#### Seattle, Wash. (100 Lyon Bldg.)

National President L. W. Rogers lectured Dec. 9, 10, 11 and 12, Chamber of Commerce Hall, to good-sized audiences. Christmas Bazaar, held each Friday and Saturday in the newly decorated Lodge Room, ended with a Country Fair, Dec. 8. This was a carnival of fun, adding substantially to funds. Preparations are being made to bring out a large attendance for the forthcoming lectures by Mr. Max Wardall in January.

#### New York, N. Y. (19 West 86th St.)

Central Lodge announces classes in Astrology and Sanskrit; also a free circulating library "for any point outside of New York." Anyone desiring to borrow a book is requested



to write for the list. A study class is being formed, and all those interested are invited to suggest subjects for study.

#### Oklahoma City, Okla. (508 Franklin Bldg.)

The December bulletin is filled with crisp notes of interest indicating the healthy and happy condition of this Lodge. Theosophical Forum, Pearl Wilson, Leader; lecture announcements: Mr. Rajagopal, Feb. 9; L. W. Rogers, late in February and Fritz Kunz in April; young Theosophists every Wednesday, Vern Denney leading; library activities increased; reports on good effect of Captain Wardall's talks at High Schools; Oklahoma Federation announcements: general "Good Time" party at home of Mrs. O. A. Bassett; welcome to three new members, Eleanor Glaze, Mildred Morgan and Emory Stephens. Other items too—all good. It is to be hoped that the lively spirit of this Lodge will become epidemic throughout the American Section.

#### Oakland (337-13th St., Oakland Calif.)

A winter schedule of Lodge work has been arranged by the President which promises to be very edifying.

The meetings of the month are taken care of in the following manner: "Current Events," "Order of Service," "Topical," "Secret Doctrine."

The member who is in charge of the work of the evening chooses a subject and calls upon three or four others to assist. The burden of proof rests with them, which will entail a good deal of study and research.—Augusta C. Dingley, Corresponding Secretary, Oakland Lodge, Theosophical Society.

## Famine in China

THE famine in North China this winter will be as severe as that of last, and in historic Shantung, birthplace of Confucius, much worse, according to authoritative reports reaching American headquarters of China Famine Relief, 205 E. 42nd St., New York City.

Eight northern provinces, covering a total area of 600,000 square miles, and having a combined population greater than that of the United States, are included in the region, where for several successive seasons, the scourges of nature—droughts, floods, visitations of locusts and grasshoppers—added to a continual state of war and its attendant afflictions, have so weakened the populace that it is estimated that 5,000,000 people will die before the end of winter unless aid is quickly forthcoming.

John Earl Baker, recently in China as official investigator of the China Famine Relief Organization in New York, says of conditions in Western Shantung and Southern Chili: "One-tenth of the people are in an advanced

stage of starvation, sores, typhus and relapsing fever. Food prices double normal. Drought and grasshopper area extend to within a few miles of Peking-Hankow railway."

R. H. Sharp, prominent Tientsin business man, writing from Tsingtao, reports of the south and southwest portions of Shantung that "The condition of the peasantry remaining in this area is absolutely pitiful, as the little they have salvaged from the tax gatherers and warring troops has been plundered by bandits who exist in great numbers—a natural product of conditions. . . . In the northwestern section of the province the drought has been so acute that large numbers of the inhabitants are actually dying for want of food."

An Associated Press cable from Peking says of Kansu, a province in which a Moslem uprising recently caused the deaths of 200,000: "In addition to civil war, the entire province is suffering from famine due to severe droughts. There has been practically no spring or autumn harvest throughout the length and breadth of Kansu."

Y. S. Djang, acting executive secretary of the China International Famine Relief Commission at Peking, in a letter dated Sept. 6, says: "In Suiyuan there will be at least 700,000 who will be starving this winter."

In the face of these terrible conditions—conditions which can scarcely be imagined by the inhabitants of a fortunate land—the famine in China does not, it is believed, present a hopeless situation. In most places where relief work has been inaugurated, after the initial work of mercy—which is to feed those actually starving—aid is administered in a manner as to reduce the likelihood of famines in the future.

The China International Famine Relief Commission, through its engineering department, began during the famine of 1920-21 the construction of systems of irrigation for the dry territories; river dikes to keep back the floods, which, when the rains do come, frequently inundate large territories and destroy the crops; and wagon and motor roads to facilitate the movement of produce in bad seasons, so that one province will not starve while another, not far distant, has more than enough for its needs.

The fact that most of the labor on these projects is performed by famine sufferers, who give their services in return for food, takes this form of relief out of the almsgiving class. It is helping people to help themselves.

## Can You Use a Piece of Mole Fur Fabric—Size 18 by 50 Inches?

The Purchasing Service Bureau has on hand at the present time a very beautiful piece of Mole Fur Fabric, fifty inches wide and one-half yard long, that would make a very lovely trimming for a coat. This piece can be obtained at once. Price of the above material, \$6.13. A sample of same will be sent upon request. Write

The Purchasing Service Bureau, Wheaton, Illinois.



# The Theosophist's God

By CHAS. E. LUNTZ

AN ARTICLE by Robert R. Logan in the November MESSENGER entitled THE ATHEISTIC VIEWPOINT has spurred the writer to undertake a task he has often had in mind—that of endeavoring to define the attitude of the Theosophist to “God.”

In my early contact with Theosophy I was sometimes rather appalled at statements appearing in the works of the pioneer writers—Blavatsky, Sinnet, et al., that Theosophists did not believe in God. Such statements often are not clarified by explanation and leave the neophyte with the impression that Theosophists surely must be atheists, an unfortunate result truly when our philosophy is the absolute negation of atheism or even of agnosticism. For Theosophy is the wisdom of that very God it seemingly (in these works) denies. And Theosophy *knows*—it does not guess—it KNOWS—it may be its knowledge is as yet but a fragment of the whole, but what it knows it knows truly.

Of course H. P. B. and Mr. Sinnet were trying to demolish the ridiculous man-made conceptions of God, prevalent in their time—the anthropomorphic creature who “avenged himself” on his “enemies,” who was “jealous” of other beings, who “walked” and “talked,” “slew” and “repented”—the God born of a literal reading of the deeply esoteric Hebrew Scriptures coupled with man’s idea of the kind of being a god ought to be in order to fill effectively so exalted a role.

So thoroughly was the word “God” identified in the popular and even in the educated mind of the day, with preposterous personal attributes such as the above, that it was hardly necessary to preface the denial of a belief in “God” with a definition of the word. Everybody understood what was being denied—both those who believed and those who did not. Yet in many of her writings H. P. B. does explain what is meant. For instance, *Secret Doctrine*, Vol. I, p. 32, Footnote “. . . we connote by the word God, not the crude anthropomorphism which is still the backbone of our current theology but the symbolic conception of that which is the Life and Motion of the Universe . . .”

Or again, Vol I, p. 300, “The Secret Doctrine teaches no atheism except . . . a rejection of idols including every anthropomorphic God.”

Yet because of this very rejection Theosophists were and are repeatedly accused by those who have that little knowledge which is a dangerous thing, of a disbelief in God.

Today the word “God” no longer means to the world at large what it signified in the 70’s, the 80’s or even the 90’s. Even in orthodoxy the conception of Deity has evolved into something far removed from the primitive, almost tribal, conceptions of fifty years ago. In the more liberal faiths—Christian Science and its offshoots, in Unitarianism, even in the Congregational denomination and others “God” is

the all pervading Divine Life, the sacred THAT of Hinduism, the Logos of Theosophy. We no longer need to deny “God” for its connotation has changed to that which we ourselves affirm.

Consequently, it is a little disconcerting to find in Mr. Logan’s article a reference to Krishnaji’s very plain statement that “there is no God.”

I cannot claim to have read all that Krishnaji has written or uttered, though I have tried to keep abreast of his teachings as reproduced monthly in *The Star*. Consequently I may have missed that statement, but it seems to me that Krishnaji’s “Beloved” is assuredly all that one could postulate of the God the Theosophist accepts and that again we are confronting only the old anthropomorphic God denied alike by all Theosophical Teachers and by the Masters themselves.

I venture to think that we do the cause of Theosophy harm by saying that which might cause the outside world to identify us, mistakenly, with the atheist. He, too, may be a Theosophist, for Theosophy imposes no belief in divinity as a test for admission, but that the entire spirit of occult teaching is alien to atheistic belief there can be no manner of doubt.

Truly the words quoted by Mr. Logan from the atheistic article might have been written by our own President in her free-thought days, yet in her autobiography she herself narrates how the insufficiency of her philosophy was with ever growing persistency forcing itself on her in the years just prior to her contacting Theosophy. And times have changed. Then it was the anthropomorphic God and all the superstitions about him or nothing. Small wonder that a Besant, a Bradlaugh or an Ingersoll preferred nothing. Today, with the noble conception of all wisdom, all love, all goodness and all power—the Life and Light of the Cosmos, which the word God conveys to the educated person, the former justification for atheism, it seems to me, has disappeared. How can man be harmed by such a conception of Divinity? How does he stultify his intellect by such a belief? Does he not rather confess a great void in his thinking processes by denying that such Intelligence and Power must be the “rootless root of all manifestations,” as H. P. B. expressed it?

As we Theosophists fight those very superstitions denounced by the young atheists, so I think should we fight what I admit to be the lesser evil, the denial of any intelligent purpose or will behind the Universe. For if the former encrusts the mind with that which distorts its outlook and poisons its progress, still the latter cuts away something very vital to the highest conceptions of life—true advancement in evolution.

So, by a different path, I come to the same conclusion as Mr. Logan, from whom I differ only in detail and not in principle, that “if



the Young Atheists would admit there must in all reason be an evolutionary Hierarchy leading upward from our average mortality in an unending ascension as well as downward to the worm—they might be drawn in our direction until, like Annie Besant, they became true servers and Theosophists, recognizing the divine nature of Life . . .”

At some time or other—whether in this incarnation or in a future—this fetter the atheist must shed, for in him, too, is that spark of the Divine which shall know no rest until it has rejoined the Flame from whence it sprang.

## Theosophy on the Air

On Sunday, Dec. 9, at 5:00 p. m., was broadcast what was claimed to be the first broadcast of Theosophy in New York City, from Station WABC and network.

The speaker was the President of The Theosophical Society, Independent, in New York City.

The Subject was The A B C of Theosophy.

The speaker discussed the limitations of Religion, Philosophy and Science; the birth of the T. S. Society in New York City; discussed the objects, emphasized the synthetic qualities of Theosophy, briefly touched on Karma and Reincarnation and concluded with the Perfection of Man.

On Monday evening, at 7:30 p. m., was broadcast a lecture on “The Philosophy of Immortality” from Station WNYC, New York City, by Dr. Gabriel R. Mason of the Air College of New York University.

The speaker discussed the position of various philosophers from Buddha to the present, finding perhaps one-half for and one-half against the idea.

The speaker continued with a discussion of the arguments for and against the idea of Immortality and concluded with the shrewd remark that the only opinion on the subject of immortality, which is worth considering at all, is the opinion of the expert on the subject of immortality.

A. J. PHILLIPS, Dover, N. J.

## School of Creative Dancing

JEANNE DUMAS

721 Rush Street Chicago, Ill.

Telephone: Delaware 2010—Wabash 0925

## OJAI OPENING

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

## Mind, Man's Most Distinctive Organ\*

Do we live, or *are we lived*? The more we study the various acts of our daily lives, the more we find definite causes underlying them. The strains, efforts and tensions present within us we call function.

The brain is the instrument by means of which the mind manifests its activities; but the mind is not a *function* of the brain, and to declare that the two are absolutely correlated is foolish. Discussing the mind in terms of brain cells is merely to translate psychology into neurology, without coming any nearer the solution of the problem.

Much is gained by considering the mind as an *organ*. Its *contents* will then represent its structure, while its *activities* constitute its function. The mind is fully as old as the body, and there are mental factors in every bodily structure and function. Neglect of the psychic factors of the mind is a disaster to Medicine and to the social sciences.

Old, primitive structures still exist in the human brain and still function actively, side by side with structures developed much later in the history of the race. Some of the most important *contents* of the mind lie in what we call “the unconscious” and are *inexpressible in ordinary language*. There is a clash of motives between the old and the newer mental contents and between the individual and his environment. *The function of the mind is to correlate these conflicts and resolve them*. Mind and body are essentially one, and we separate them only for convenience in discussion.

Handling a “crime wave” by the infliction of severe punishments upon the offenders is like handling an epidemic of typhoid fever by reducing the temperature of the individual patients. We should have hospitals and laboratories for the intensive study of abnormalities of human behavior. We should also do some careful research work on the psychology of aviators, in order to assure our safety in the air in this flying age which is almost upon us.

We would get on faster in our thinking if we did away with the idea of heredity in psychology. Culture carries forward the heritage of the past as well as does the germ plasm.

A man may fail, physically, and die, as a result of *mental frustration*, and a painstaking autopsy will reveal no physical lesion whatever. We must learn to guide our patients through the mazes and cross-currents of psychic life toward some sure goal.

GEO. B. LAKE, M.D.

\*Abstract of an address by William A. White, M. D., Prof. of Psychology, George Washington Uni. Med. School; Prof. Mental and Nervous Diseases, Georgetown Univ. School of Md., Washington, D. C., before the Interstate Postgraduate Medical Assembly, October, 1928.



# WORLD CONGRESS NEWS

RAY W. HARDEN, *Editor*

## America's Opportunity

BY CHAS. E. LUNTZ

A thrill of anticipation is running through the American section—the thrill of a great event in the making. For the first time in history the World Congress of the Theosophical Society is to be held in America. Nothing has so stirred the imagination of the members since the announcement that Dr. Besant would visit this country in 1926.

How that visit uplifted us! Will any one of the nearly 2,500 members who attended that memorable 1926 convention forget the magic of that presence—the spiritual enchantment of golden oratory—the vibrations from on high which beat upon the assemblage day by day as the convention proceeded—the hallowed presence of Krishnaji quickening the heart's aspirations of each one of us whose priceless good karma it was to be there. Surely the ego will draw from that five days of the *real*, something of true worth to add to its treasure.

It seemed then that the climax of the section's ambitions as regards distinguished visitors must surely have been reached—that perhaps never in the lifetime of most of us could that moving five days be duplicated—when two of the great ones of the earth came amongst us and for a little while imparted to us, too, some touch of their own greatness.

And now, thanks to some amazing good karma which we can only guess at—perhaps the unselfish sacrifices of the members which made possible the Wheaton headquarters, who knows?—America has been designated as the seat of the great International Congress, held only once in every seven years and the rendezvous of theosophical notables from all over the world.

Once again our beloved Chief will grace the gathering with her presence. Perhaps—we cannot say positively, but perhaps—even the grand old man of theosophy, Bishop Leadbeater, may venture the long journey from Australia to bring his blessing to us here who owe so much to his inspiration. Mr. Jinarajadasa, Bishop Arundale and Mrs. Arundale, Mr. Gardner of the English Section, Bishop Wedgewood, and a host of others, now only names to most of us, withal great names, who in less than a year shall have become warmly real from the actuality of personal contact.

So "the thrill that comes once in a lifetime" shall come at least twice for many of us, and this last shall be greater even than the first because the occasion shall be not an American Convention only but a Congress of the Theosophical Society of the world.

Is it too much to say that at this gathering perhaps even a Master may sit unknown, unrecognized amongst us—if not in the physical body, then assuredly in a higher vehicle—will the two Great Ones, the inner Heads of the Society, not choose to use this immense gathering of theosophists to pour out their strength and blessing upon this country—Home of the new Race in which so many of Their hopes are centered? Surely such a concourse as this, possibly only once in seven years, and this the greatest of all that have preceded it, will be used to the uttermost by the Great Brotherhood, who find all too few channels through which they may pour their life for the helping of the world.

Are we not taught that even a Lodge meeting is far more than a mere class for discussion and study—that it conveys to the surrounding city the Masters' force and wisdom—that the thought forms generated by the collective aspirations of the members move outwards through the populace, stirring up like vibrations, moulding the thought of the people into higher forms, pushing up the level of spirituality perhaps by ever so little but still definitely upward?

And if this be so with a Lodge meeting, what must be the effect on the inner planes of a World Congress? Perhaps it is more than a coincidence (occultly speaking) that it is to be held so soon after a new President takes office. May not the unseen yet infinitely potent influences poured out upon America definitely incline the new administration toward the highest ideals of government, instill the worthiest ambitions for advancement of the welfare of the nation and—greatest of all—for the upholding of peace and goodwill throughout the world?

These, it seems to me, will be among the highest of the functions of the Congress. Much there will be on the physical plane, too, of surpassing interest to each member. Those of us who have been privileged to attend past conventions can say of all of them in the words of the old hymn,

"Each morn unfolds some fresh surprise,  
I feast at life's full board."

but the inner results, I think, will be the *summum bonum* of this World Conclave. And the reaction on the higher vehicles of those taking part in the gathering must be pronounced in its great effect for good. They will leave, not quite the same as when they came, taking with them some vision of reality left by the inspiration of a contact with those in the forefront of the Masters' service.

With this realization of what the Congress will mean to our country, to our work and to ourselves, need any member of the Theosophical Society be urged to attend? It seems rath-



er like an anti-climax even to mention it. Will any Theosophist who can earn, beg or borrow railroad fare and bare subsistence for the five days dream of staying away? We had 2,500 members present at the Dr. Besant-Krishnaji Convention. Is it too much to expect 5,000 at the World Congress? I think not. Begin now planning how you will contrive to be there. Plan with the feeling that you surely will be there. Discuss the World Congress at your Lodge meetings—talk it to your theosophical friends. Make all your other vacation plans for next year strictly subservient to it. You will be one of those through whom the force shall flow—you will be one who shall carry to the world the message and inspiration of this great assemblage of servers.

I take my leave of you with the farewell greeting which should be on the lips of every member of the Theosophical Society to his fellow members during the months to come, "See you at the World Congress."

### From Bishop Leadbeater

My Dear Mr. Rogers:

I thank you for your letters of Sept. 4 and Oct. 1; but I really do not see how it will be possible for me to attend your Chicago Congress. I could not do so without breaking two long-standing engagements and deserting the literary work which I have undertaken here, and I do not think that I ought to do that. But I am nevertheless very grateful for the kindness of your invitation and for all the offers of hospitality. It is true, as you say, that there are many friends in America whom I have not seen; but you have so many active helpers there, and there is such a lamentable dearth of them here! Nevertheless, I very heartily thank you and your Section. Yours ever most cordially,

(Signed) + C. W. LEADBEATER.

We had greatly hoped that Bishop Leadbeater would be able to attend, but did not dare expect it. Even if he were free, it is asking a good deal of a man in his 83rd year to make a sea voyage of practically six weeks, on the worst steamers on the Pacific—Sydney to San Francisco and return. Only the great and rare event that will occur in Chicago, in August, could justify it. We can at least, however, have the benefit of that literary work that he has undertaken, by becoming readers of his new magazine, every issue of which contains matter of intense interest and value to Theosophists.

### From Dr. and Mrs. Arundale

*An extract from a letter from Dr. Arundale to Mr. Rogers:*

"I think we shall certainly be able to promise you to attend the Summer School at Wheaton after the Congress. I am very glad that the place chosen has been Chicago."

## Chicago Elected

Lodge votes on location for the 1929 World Congress continue to arrive from the various cities. Practically all are in favor of Chicago. Some of the California Lodges write that their original purpose in advocating Los Angeles for the Congress was more in the spirit of expressing a willingness to serve Theosophy and to invite their brothers of America and the World to pay them a visit.

Word has been received from those who, in their zeal and enthusiasm, launched the protest to bring the Congress to Los Angeles, stating that they will take no further action, but will now work loyally for the success of this greatest of all theosophical events, at Chicago. This closes the incident, except for official tabulated returns of the total vote, which will be published in the February MESSENGER.

Probable Congress dates are August 24th to 29th, this awaiting only final confirmation by the Senior Council.

## Transportation Plan

Many members, to whom time is not so important as to the hurrying business man, will prefer the more leisurely and less expensive methods of travel. By taking a little more time, many dollars can be saved. Motor bus lines now cover the country from the Atlantic to the Pacific. One can travel from Los Angeles to New York in large, very comfortable motor stages. Chicago can be reached by motor lines from all directions. The advertised fares are about two-thirds or three-quarters those of the railways. The competition for the patronage of the traveling public is keen and no expense has been spared in making the huge motor cars models of riding comfort. On some of the lines meals are served and seats are changed into berths for the night. Exact detailed information about the cost of motor travel will be published in the MESSENGER later.

## The Kunz Lectures

From Besant Lodge, Houston, comes an enthusiastic report of the work done by Mr. Fritz Kunz. The average attendance of the four Sunday night lectures is said to have been above two hundred, while from eighty to ninety attended the eight class talks. On one occasion the attendance reached 115, with others leaving because all seats were filled. Mr. Kunz also spoke before nine clubs and business organizations. Mr. Kunz spoke to three audiences in the Lodge room and church. The President of Besant Lodge estimates that twenty-five new members will be added to the Lodge on account of the four weeks work.

I believe that life is just a school in which we learn lessons to fit us for a fuller and better existence elsewhere, and that the man who lives only for material prosperity will ultimately leave behind him all that he is.—The Theosophical Student.



## "The Valley of Promise"

By LOUIS ZALK

BOTH in the *California Graphic* of May 26, and in the August, 1928, *Theosophist*, Dr. Besant reaffirms, in no uncertain words, the purposes of the Happy Valley Foundation. All who feel a deep sense of gratitude to our great Leader for what she has meant in our lives will do well to read these articles.

It is a noble venture, however we may look at it. If we are of the world, this may well be looked upon as the beginning of a great forward movement in brotherhood—the building of an advanced civilization in miniature, in accordance with an evidently inspired vision, offering a model for civilization to work towards, and the initiation of a new force in the direction of evolution.

But if we are Theosophists, especially of those who believe that humanity is helped on its toilsome upward way by the benevolent guidance of the Great White Brotherhood; if we believe, as many of us do, that our venerable Leader in this Happy Valley project is acting under the orders of that great Member of the Brotherhood, Who is the guardian of the New Race to be; then we cannot doubt that His benevolent attention is at the present time particularly directed to the significant beginnings at Ojai.

With such Leadership, this cannot be merely another attempt at a new Utopia. Amid so many blind or ill directed strivings for a better state of affairs, this movement is unique. It is the planting of the potent seed of a new world and its leadership evokes a solemn thrill and an enthusiasm in which is mingled a sense of awe.

The world judges by the standard of its own values, for so it has done throughout the ages. Great movements destined to overshadow the world generally have humble and apparently insignificant beginnings, unnoticed by the mass. In far off past ages, in a forgotten civilization, a humble tribe of light colored insignificant people were segregated in a mountainous district, remote from the centers of population and influence of their time. Who then but a few of those who lead humanity could have visualized in this obscure event the beginning of the mighty Aryan race whose civilization now covers the earth?

One who strives to vision history in its larger sweeps finds great interest in speculating as to which of the movements and works of our time, deemed of excessive importance, will really be so considered when time will have tested them in its relentless crucible, where only evolutionary values survive. Is it not probable that some investigating occultist, in ages yet unborn, will view with only passing interest the apparent great works of our time, but will eagerly scan and record the humble beginnings at Ojai, where the seed was planted, of the great and dominant civilization of his time!

We who believe that the world is not left to blunder along of itself, but that it is going forward in accordance with a great plan, are the fortunate spectators of the beginning of a movement of rare historical significance and of joyous meaning for the future of humanity.

## The Theosophical Federation of Oklahoma

As its first major activity the Theosophical Federation of Oklahoma presented Mr. Max Wardall in a lecture on MIND RADIO in the High School auditorium of Norman, Okla., Sunday afternoon, Nov. 18.

Splendid publicity, running a week before the lecture, was given by the Norman newspaper, and in spite of a steady rain all afternoon there was an audience of seventy-five or one hundred people. Books were sold and nine people handed in their names for the mailing list. Much interest was manifested in Mr. Wardall's subject and interesting questions were asked. The editor of the newspaper, who was present, estimated there would have been 300 people present had it not rained. Some students of the State University, located at Norman, were present, though fewer than expected, because of the rain and the distance from the university and poor bus service. The majority of the audience was made up of town people.

Personal contact is being made with those who signified their interest in Theosophy and immediately after the holidays a study class will be organized by the Oklahoma City Lodge and visits will be made from time to time to keep the interest alive.

After running a short advertisement in the Wichita Falls, Tex., paper, giving an address to which persons interested in Theosophy might write, eight replies were received. Fruitless efforts were made to organize a class by mail and then another notice was inserted in the paper stating that a party of members from the Lawton Lodge would meet with anyone interested in Theosophy at the Kemp Hotel on Sunday afternoon. Nine members from Lawton and nine friends from Wichita Falls were present. A weekly study class was organized and the possibilities for a Lodge in that city are very good.

The next field of operations will be around Tulsa. In each case the nearest Lodge will undertake to keep up the interest in these new centers.



## Krishnamurti's Mission

Editor, MESSENGER: Krishnamurti has come and gone, probably for the last time; for he came on a special mission, with a message to deliver, bearing a better understanding in the procedure of Theosophic and Star meetings.

He came, not as the formerly proclaimed Messiah, but simply as an inspired Hindoo individual of good common sense and lofty purpose. It is evident, at least not improbable, that he came at the bidding of Master M. to liberate the Society from the hypocrisy and the regressive practices into which it has fallen by careless thought and the revival of old superstitions.

The ringing changes of his utterances circle around the central thought of liberation, freedom and self—self reliance in the attainment of spiritual perfection and unalloyed happiness. He says:

You must have strength of mind, integrity of character, ecstasy of purpose, and be free from all forms, all beliefs, systems and theories, and realize that forms, ceremonies and ritualistic repetitions are grave barriers to the realization of truth.

He also reaffirms the declaration of Master K. H., that Theosophy is not a religion, but a philosophy, and further declares that we do not want a new or world religion but need to do away with all religions. He implies that righteousness is not coherent with religion, the latter being a "tie that binds"; that is, restricts to a sect and thus so dims and narrows one's spiritual vision that he cannot discern the sublime principles and inspiring beauty of a true philosophy of life. He corroborates the truth expressed by Madam Blavatsky, that the only shrine we need is the shrine that dwells in each one of our hearts. In further comment he adds that every step on the path is a shrine and even every step upward is a shrine. He positively expressed the following striking observation: "All that you have built can be pulled down by doubt because you have based your understanding, throughout the ages on authority, on personal worship."

That last phrase has a significant application to quite a number of the present members of the Theosophical Society.

The important decision before us now is, will we take the advice of Krishnamurti's plain, explicit and practical talks, as actually worth-while to consider carefully, and if found to be meritorious and helpful, apply it in conducting our Lodge meetings and make it a guide in future procedure? Or will we construe his apt words to mean something different than they so clearly convey? Will we try to make ourselves believe that his ideas properly interpreted will coincide with the present retrogressive and sectarian tendencies of the Society? To distort his plain English and thus shade his illuminative thoughts is to be unjust to him and but a poor smoke-screen, as it were, on the part of those who have not the moral courage to face the discrepancy of

their own creation and acknowledge their digression from true theosophical principles.  
A. ROSS READ.

## The East Coast Theosophical Federation of the American Theosophical Society

523 N. Charles St., Baltimore, Md.  
Dec. 8, 1928.

Mr. L. W. Rogers, President,  
American Theosophical Society,  
Wheaton, Ill.

Dear Mr. Rogers:

In spite of the many pressing demands upon us at this time of the year for charity and other financial contributions in support of worthy causes, we could not resist the appeal for financial assistance from our brother Theosophists in Porto Rico who have suffered or have been made destitute by the hurricane.

While we have many responsibilities, after all, our greatest duty is to our own brethren to help them carry on the work, and believing that in a case like this "he who gives quickly gives twice" we hasten to enclose check for seventy-five dollars (\$75.00) as the contribution of the Maryland Lodge to help alleviate the suffering of our Spanish brothers in Porto Rico.

We sincerely hope that all the other Lodges will respond as quickly to satisfy this urgent need where the element of time is most important.

It gives me especial pleasure to be able to transmit this contribution, being bound to our Spanish members, not only by ties of brotherhood, but of racial homogeneity.

Fraternal yours,

(Signed) E. P. CARBO,  
Vice-President, Maryland Lodge, T. S.

## Excellent Idea!

American Theosophical Society,  
Wheaton, Ill.

Dear Friends:

Several years ago we conceived the idea of keeping a large heavy manilla envelope filled with theosophical pamphlets tacked on the wall of our front porch, near the door bell, bearing the inscription, "Theosophy. Take one."

It is surprising how many opportunities this has given us to introduce theosophy to visitors, house to house canvassers, etc., who immediately ask the question, "What is theosophy?"

We pass this suggestion on to others.

Cordially yours,

EDNA DEN DULK,  
4431 N. Meade St., Chicago, Ill.

In the shadow of the present, man is caught, is entangled, and thereby creates sorrow. Life for him is a continual struggle, a continual strife, a continual jostle. To dig through the present to the eternal is the purpose of man.  
—J. Krishnamurti.



## 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.]

*Standing Alone*

From various cities have come letters of frantic tone on the subject of the cessation of the special teaching given by Dr. Besant and the closing of the inner school directed by her. The gist of the missives is "consternation reigns here."

Well, let it reign! It is good for what ails you. The very fact that anybody feels appalled by such news is the best of evidence that they need to be shaken loose from the hand they are clinging to. The special training given in the school was designed to push people rapidly forward and qualify them for future leaders and teachers; and the first necessity in a leader is the ability to stand upon his own feet. So long as he clings to the hand of a stronger soul he will not develop the qualities of leadership. He must learn to think for himself and to act for himself; and if independence and initiative come at the cost of surprise and consternation they are cheaply purchased. Everybody concerned has long known that the nearer we approach the Masters, the more certain do sudden and disconcerting changes become. Why be alarmed by the very transformation which alone can mean spiritual progress? In "*At the Feet of the Master*" we long ago read that only those who *dare* can go on. Yet at the first little occurrence that calls for a modicum of courage and self-reliance, we gasp with astonishment and shriek for help. Fie upon such baby courage!

One of the functions of the Theosophical Society is to group together those who are suitable material, and who will make future leaders at a time when thousands will be needed in such work as Dr. Besant has been doing for a lifetime—bringing them together and specially pushing them rapidly along in the evolutionary journey so that they may serve in future incarnations, as she has done in this one. Naturally enough we have to be continually tested so that the weak and timid may be sifted out. Hundreds have dropped out because of some little lingering defect. They are still capable of being offended by trifling things that were said or done by others and so they withdrew; and every such one who went out *strengthened* the Society by leaving it more united and harmonious. Now greater shaking up has arrived and others will drop out; and every weakling that goes will make us stronger. Our group strength does not depend upon a hundred members more but upon having stouter hearts and greater courage in facing the vicissitudes of life.

The question of the hour is whether we shall be men or babies. Some of us are surely acting like the latter. A baby must cling

to its mother's hand so long as it is a baby. If in a crowded street it accidentally becomes separated from that guiding hand, it is convulsed with fear and wails out its terror until the familiar hand again encloses its own. Those of us who cannot yet stand alone must surely be of little use to others, and the Masters need *workers*, not infants, to take care of.

*C. W. L. As Editor*

Just having finished reading everything in the third number of *The Australian Theosophist*, "Edited by the Rt. Rev. C. W. Leadbeater" as the title page informs us—having read everything to the end of the list of Lodges, I reluctantly lay it down with the impression that it is the most interesting and instructive theosophical print now coming from any press. The chief count in establishing its value is that the editor writes the major part of it. "The World Mother as Fact and Symbol" and "How Theosophy Came to Me" can only be properly described by such adjectives as "fascinating" and "thrilling." There is a world of difference between theoretical writing, however fine, and that which rests upon personal experience. Several of our theosophical authors write most entertainingly and instructively; but there is that in the language of one who has no break of consciousness between the two worlds that gives a *reality* which nothing less than personal experience can confer.

"How Theosophy Came to Me" will become a part of the history of the Society that we shall probably all read again with keen interest in future incarnations. The vivid story of Madam Blavatsky's dramatic appearance at the wrangling meeting of the London Lodge and what came out of it gives an intimate glimpse of her remarkable character and a new impression of her commanding power. The detailed description of the materialization of the note from the Master and Madam Blavatsky's precautions to make the most of its evidential value also arouses new trains of thought and reminds one that the phenomena of those days played more parts than we have been accustomed to think.

"Our Chief and Krishnaji" should be very helpful to those who are having trouble in harmonizing apparent differences. "Impressions of Krishnaji" gives an interesting view of what press and people are really thinking about him. There are two or three short articles by contributors, a recent photograph of Dr. Besant and Krishnaji together, and an "early portrait of Dr. Besant" which must have been made in her earliest days in Theosophy. The General Secretary of the Australian Theosophist has five pages of general and official information which is of great interest,



the most important being that about the radio station, of which he writes: "Very fortunately this activity, unlike most theosophical ventures, has become self sustaining within the short period of eighteen months." That being the case, I wonder if we might have done the same thing! But with our heavy building program on I think we are justified in waiting and being quite sure in advance of the financial soundness of every step we take.

### *Psychism*

H. P. B. referred to "accursed phenomena" when reviewing past theosophical history. Some of our members are inclined to feel equally unfriendly toward it. Frequently somebody writes me complaints about lecturers or class leaders or members of their Lodge who put us in an unpleasant position before the public by reciting their psychic experiences. A *very little* of that sort of thing may be all right, but it should be so exceedingly little that it is merely a passing incident. Much of it is pretty sure to repel those who are just coming into theosophical study and who have a distaste for phenomena, while keen enough for the philosophy of life.

A sentence from a recent letter on the subject reads: "Mr. Blank is simply ruining the effect with his personal spiritualistic experiences *after* an excellent impression has been made by the class leader. I would not be alarmed if this were the first case, but he has got the habit. Some people are being driven away who would otherwise be interested." That's a sad situation. I have heard of a number of members who have the unfortunate habit referred to. A word to the wise is said to be sufficient. Let us hope that psychic experiences will go out of fashion in our public lectures and our Lodge classes.

### *Intelligent Machines*

We have learned from the clairvoyant description of the beginning of the Sixth Root Race that practically everything will then be done by machinery, and a little observation of what is going on about us in the United States shows that such an era is rapidly approaching. Not a year passes without something fairly startling being added to the list of devices to save time and energy. Such things as the "electric man" and television catch the public imagination but scores of less dramatic mechanical achievements arrive with little or no attention. Recently the post offices in the larger cities installed a very ingenious stamp-selling machine. Push through the slot any coin from one cent to a quarter dollar, wait till the light flashes the signal that the steel brain of the machine has solved its problem, then push the lever that shows the denomination of the stamp you want until the desired number is thrust out to you; then push the change lever and the correct amount drops into the coin cup for you. It does not matter whether you want for your dime three twos and four cents in change, or for your

quarter two ones and twenty-three cents in change, or for your nickel one three and two cents in change. Figure it in any way you please, and the machine will take your money, give you the correct number of stamps and return the exact change. Moreover it is always on duty day and night in the corridor of the building and will never make an error in either stamps or change though you patronize it a lifetime.

### *Not Informed*

The amount of misinformation given to the public by those in a position to be really helpful is often distressing. In replying to a questioner who asks the difference between occultist and mystics, Dr. Cadman says "an occultist is essentially a worker in magic;" that those of the "white" line condemn the "black magicians;" that Eliphas Levi and Madame Blavatsky were "practitioners of white magic, although both appear to have dabbled at times in the other kind."

It is a pity that a man who reaches tens of thousands of readers and listeners is not better informed. One of our members in New York undertook the philanthropic task of educating Dr. Cadman and sent him free theosophical books but he must have been too busy to read them. It's a fair guess that the question above mentioned was asked by a Theosophist in the hope of putting useful information into circulation; and that would be an excellent plan if Dr. Cadman really had any on the subject to circulate.

---

### L. W. Rogers' Itinerary

San Antonio.....	Jan. 2.
Houston .....	Jan. 3, 4.
Mobile .....	Jan. 6.
New Orleans.....	Jan. 7, 8.
Wheaton .....	Jan. 11.
Miami.....	Jan. 18, 19, 21, 22, 23
Ft. Lauderdale .....	Jan. 20.
Key West.....	Feb. 7.
St. Petersburg.....	Feb. 8, 9.
Tampa .....	Feb. 10.
Atlanta .....	Feb. 11.
Dallas .....	Feb. 13, 14.
Tulsa .....	Feb. 15, 16.
Oklahoma City.....	Feb. 17, 18.
Kansas City.....	Feb. 19, 20.
St. Louis .....	Feb. 21, 22.
Milwaukee.....	Feb. 24, 25.

---

### Purchasing Service Bureau Note

By way of indicating the wide scope covered, and the diversity of appeals to our Purchasing Service Bureau, it is interesting to note that a recent order received from Hong Kong, China, calls for forty pounds of ice for a lunatic asylum in that city. (Sent in, one would conclude, by one of the inmates.)



# BUILDING FUND BULLETIN

No. 32

No. 32

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

## Statement

April 1, 1927—

Pledges needed ....\$45,866.39

Received since..... 30,550.79

Balance required \$15,315.60

## 100 Per Cent

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

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

## Rapid Development

A most interesting evidence of the vigorous growth of Wheaton is to be found in the fact that the real estate company which laid out, on the north side of Wheaton, the addition where our Headquarters grounds are located, has established another subdivision two miles south and one mile east of the Wheaton railway stations and writes in its advertisement to investors, "Since it will only be a short time till our first low prices will be a thing of the past I am writing you again to urge you, in justice to yourself, to take advantage . . ." etc., etc. The attractions are given as lots "specially priced at \$1,275" and it is added by way of extra inducement that "these unique values are right in Wheaton." So they are, but they are farther from the business center than we are. Within three years the town has spread over several times its previous territory and it is growing at a rate that will soon make it a city.

## Sent Hers In

Having read in the MESSENGER that \$12 from each member of the American

Theosophical Society would pay off all remaining indebtedness, Mrs. Rose Proestos, of Atlantic City Lodge, promptly sent in her pledge for that amount. That's the kind of theosophical patriotism one would like to see become contagious!—L. W. R.

**LATER ANNOUNCEMENT:** Ray W. Harden, recent arrival at Headquarters, from California, was the first to fall victim of the "Twelve-Dollar - Epidemic." In a self-performed operation, which was painless, he extracted the entire twelve very skillfully. He is now reported to be resting easy, with pulse and temperature normal. He highly recommends similar treatment for all fellow-T. S. members who feel even slight symptoms of "Twelve-Dollar-fever" coming on.

## Quick Reaction

"It occurred to me," explains a Building Fund investor, "That in the not-far-distant future, when there was no longer an opportunity to become a partner in establishing the Headquarter's estate, I should have to look back upon myself of today and see either a helper or spectator.

"I knew that I should feel a deep and haunting regret to have merely *watched* others accomplish things. I realized I would be more glad and free, viewing my past self as one of the *builders* of what is certain to become a widely respected and appreciated factor in life—Theosophic philosophy.

"So I sent in my building pledge, and lo—the satisfaction did not wait for the future; it has dawned upon me already."

## Sent \$400

One of our most helpful members who made, and paid, a \$400.00 pledge to the Building Fund sends us a snapshot of his "pal Mammie and her twin daughters, two hours old,"—a



W. J. BRACKEN AND HIS PALS

couple of our younger sisters that will interest the younger members of the Society who read the Bulletin page. If you like farm life there is more land just like this to be had in South Dakota where Mr. Bracken lives.



## Headquarter's Staff Has a "Christmassy Christmas"

First of all, the members laboring at T. S. Headquarters desire to express individual and collective thanks to all who so kindly remembered them with seasonal greetings and gifts of beauty and good taste.

The various committees worked industriously and out of all reasonable hours to make this Christmas a memorable one at Headquarters. One of these attended to the matter of helpful Christmas gifts for poor families. Another arranged a children's "Neighborhood Party."

"Santa Claus" invitations were sent out to all children living in the vicinity of Headquarters' Building, and a crowd of over thirty eager youngsters from three to fifteen assembled in the Auditorium on the afternoon of Christmas Day.

In due time Santa Claus arrived, wearing his world-famed costume. He was, as stated in the invitations, on a tour of inspection to see how the children of the world were enjoying the presents he had left during the night. He brought a huge pack of extra gifts and stockings filled with "goodies." Being rather tired, after a hard night's work, he called upon Mother Goose to help him with the work.

Funds for these parties, and also for the entertainment at the Staff's Christmas Eve party, were raised by subscription among Staff members, to which was added several generous checks from friends and former Headquarters workers. Furthermore, a rigid system of "fines" was in force for several weeks prior to Christmas, five cents being exacted for the commission of such crimes as leaving windows up when they should be down, or down when they should be up; for doors left open; lights left on; late to breakfast, etc.

### Holiday Visitors

Headquarters staff was made happy by having as guests, at Christmas time, Mr. and Mrs. D. Rajagopal of India; Baron and Baroness von Pallandt of Holland; Mr. and Mrs. Freeman Hurd and Miss Gail Wilson of Chicago; Mrs. A. M. Climo and Mrs. Virginia B. H. Deaderick of Cleveland; and Mr. Eugene Deaderick of Cincinnati.

A Christmas Eve party was held in honor of the guests, with music and a delightful program, including intellectual games. Tokens of the season were exchanged in a novel way.

Mr. Deaderick gave an interesting talk, his subject being "The Inner Meaning of Christmas." Mr. Ben Harris, acting as Master of Ceremonies, distributed the gifts, so mysteriously found hanging upon the beautifully decorated Christmas tree in the spacious Headquarters' library.

Mr. Rajagopal gave a most helpful talk to the Headquarters members and friends on the evening of Dec. 25th, speaking of "The Individual Application of Krishnaji's Message."

## TWO VALUABLE MAGAZINES

Edited by

Dr. Annie Besant, P. T. S.

Everyone who believes in the supreme importance of a world-wide movement for

## INTERNATIONAL AND UNIVERSAL BROTHERHOOD

Should Read

## THE THEOSOPHIST

An illustrated monthly Magazine of Brotherhood, Oriental Philosophy, Art, Literature and Occultism.

THE THEOSOPHIST is the organ of the President of the Theosophical Society, a Society which is the heart of an inspiring force of all movements working for the Brotherhood of Humanity.

### Subscription Rates:

	Yearly
United States of America.....	\$4.35
Single copies.....	.45
	Post free

N. B. All subscriptions are payable strictly in advance.

## The Adyar Bulletin

A World-Wide Quarterly

## Outlook: Theosophical

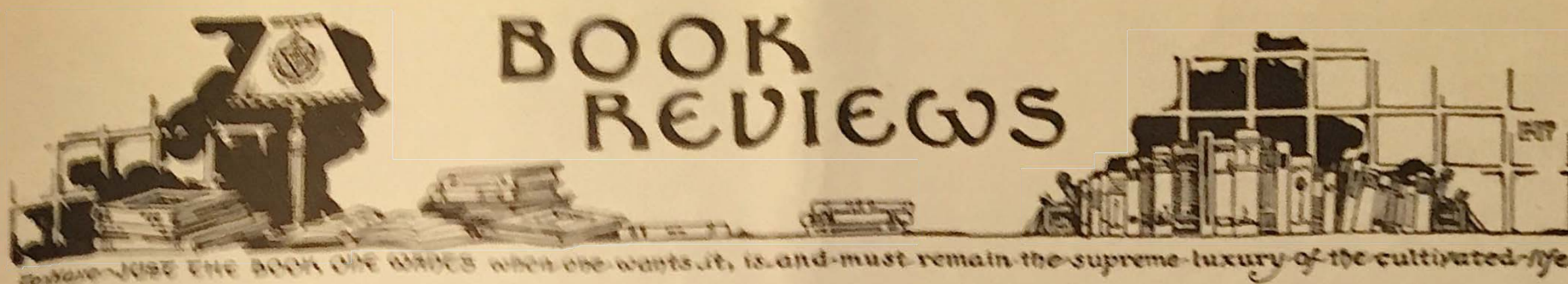
### Subscription:

	Yearly
United States of America.....	\$1.60
American Agent: the Theosophical Press, Wheaton, Ill.	

The Theosophical Publishing House

ADYAR Madras INDIA





*The First Book of Theosophy, by P. Pavri. Published by the Theosophical Publishing House, Adyar, Madras, India. Price, cloth, \$1.50, through the Theosophical Press, Wheaton, Ill.*

"Theosophy is a growing thing" the author reminds us, as he offers to us what is taught in theosophy today in the old-new form of questions and answers. Test your knowledge of theosophy by the way in which you can answer these questions, and your experience of theosophy by the way in which it has become a guiding principle in your life.

If you would have a rounded view of theosophical teachings and can spend only short bits of your time at it, the catechism method is admirable, for in this book the new question grows out of the answer to the one preceding in a clean-cut, logical way. And if it helps you into an everquesting frame of mind, then you will grow with theosophy's growth and find that well-spring of joy that ever-expanding knowledge brings.

As a book, you have three hundred pages of authentic information from "God and the Solar System" to the last chapter on "The Way to the Masters of the Wisdom." A folder of theosophical terms is attached to the front page; six illustrations in color are furnished and a complete outline of each chapter is given; last and best—an excellent index.—  
I. M. A.

*Krishnaja, Light-Bringer, Joy of Catastrophe, Go Your Own Way, Fanaticism—Wholesale and Retail, Shadows and Mountains, Some Intolerable Tyrannies, by Dr. George S. Arundale. Published by The Theosophical Publishing House, Adyar, Madras, India. Price, paper, 25 cents each, through The Theosophical Press, Wheaton, Ill.*

Last January, Dr. George S. Arundale found himself slightly out of adjustment, probably as a natural result of his American lecture tour, and went into a six-months brooding for a little tuning. Emerging from this retreat, he wrote six booklets, each a masterpiece of original, daring thinking, in which he spares no words and excepts nobody.

Accustomed to plain speaking, Dr. Arundale is blunt and to the point, and many doubtless will misunderstand him. Here we have Dr. Arundale in a revolutionary mood—an Arundale aroused to do battle with fanatics who cannot burn you at the stake but who try to exclude you from fellowship and communion if you do not believe as they do.

The booklet *Fanaticism—Wholesale and Re-*

*tail* is the best of the lot, but in order to get the full benefit of his powerful challenge to progressive thinkers it will be necessary to read all six. Each contains a vigorous message, packed with potential dynamite, and when you have read one you will eagerly want to take up the next.

In these days of machines and specialization there is a tendency to get into ruts, to do the same things, the same thinking, day after day. Away with all this, cries Dr. Arundale, preaching the gospel of superman; away with all second-hand doctrines, theories, thoughts and words of others. And he wants us to be ruthless about it! Do your own thinking, create your own thoughts, words, and theories, and don't take shelter under somebody else's umbrella!

In the first booklet he tells of the great and lasting benefits he received through Mr. Krishnamurti's teachings—how these teachings helped him find himself—but he pleads for broader understanding and tolerance on behalf of those who are unable to accept Krishnamurti as the World Teacher.

In *Joy of Catastrophe*, he speaks of the value of criticism and how he has been benefited by it, and the necessity for being able to make quick changes, which lead to growth and detachment and finally kingship.

In *Go Your Own Way*, Dr. Arundale inveighs against any slavish subservience to gods, and declared that their main function is to remind us that we are Gods, and to hasten us to the expression of our Divinity.

Booklet 4, *Fanaticism—Wholesale and Retail*, is a denunciation of fanatics and an appeal to leaders to guard against betrayal of their life's work by these fanatics who lurk in the background, chasing away seekers after truth who may not believe as they believe.

Booklet 5, *Shadows and Mountains*, tells us of our capacities for becoming great, which he calls abandonment. Just as the savage must abandon himself to civilization, so must civilized people abandon themselves to freedom. Civilization is sheepishness, conventionality, orthodoxy, and we must transcend it.

In Booklet 6, *Some Intolerable Tyrannies*, he urges us to shake off the tyrannies of authority, books, fashions, castes, creeds and become gloriously alive. "Be yourself," he says, "and you can be anything. Be someone else and you will soon be nothing at all."—  
John Nimick.



*First Steps on the Path*, by Geoffrey Hodson. Published by The Theosophical Publishing House, Adyar, Madras, India. Price, boards, \$1.50, through The Theosophical Press, Wheaton, Ill.

In this book Mr. Hodson has effected a happy combination of lofty inspiration and practical instruction. The chapter on "Meditation" is remarkably complete, and treats in detail many points which in other books are treated very briefly, if at all. Other chapters discuss the Path, the Masters and principles of healthy living. While no new facts on these subjects are added to the existing knowledge, nevertheless the method of treatment is sincere, original and refreshing. Almost every page presents new ideas and stimulating suggestions. An appreciative introduction to the book is given by Dr. George S. Arundale.

*First Steps on the Path* is a worthy newcomer to theosophical literature.—Leo L. Partlow.

*Spiritualism and Theosophy*, by C. W. Leadbeater. Published by The Theosophical Publishing House, Adyar, Madras, India. Price, boards, \$1.50, through The Theosophical Press, Wheaton, Ill.

Whenever "the grand old man" of theosophy writes a book, an event of major importance has occurred in the theosophical world. When, after twenty-five years, he goes to the trouble of issuing a revised and greatly enlarged edition of the same work, he emphasizes its importance. Then, on top of that, when he selects from this new and revised book certain chapters and publishes them as a separate volume, nothing could indicate more definitely his conviction as to the importance of this material to the world at this time.

Such, briefly, is *Spiritualism and Theosophy*, whose material forms a part of the recent edition of *The Other Side of Death*. It is a book with a mission, clearly stated by the author in the following language: "I am now publishing these chapters separately as a smaller book, hoping that it may be of interest to my spiritualistic brethren, and may perhaps even help a little towards bringing about a better understanding between the two camps of Theosophists and Spiritualists, who have so much in common that they surely ought to cooperate and never waste their time in disputation."

With characteristic skill he organizes his hundred or more examples of spiritualistic phenomena and his own comments thereon in five divisions: (1) those which involve the use of the medium's body, such as trance-speaking and automatic writing; (2) those which are dependent upon the possession of astral sight; (3) those which involve partial materialization—under this heading are discussed raps, tilting of tables, levitation of objects, slate-writing, the playing of musical instruments, the "psychic rods," the X-matter and the Y-matter postulated by Crawford, ectoplasm and repercussion; (4) activities in-

volving greater knowledge of astral physics, such as precipitation of writing or pictures, apports of objects from a distance into a closed room, and the production and handling of fire; (5) visible materialization.

The treatment is sympathetic throughout, yet scientific, and, above all, marked by ripeness of understanding. The style, as is the case with all the books of this remarkable author, is a model of clearness, precision, dignity and simplicity—so perfect (if one may use the expression) a medium of expression that the reader may well be excused if he overlooks the form altogether. One finishes this book with the unique feeling that here is a subject which has been completely covered so far as present knowledge is concerned, and that unless and until new types of phenomena are encountered, nothing further along this line needs to be written for a long time.

Whether interested in Spiritualism or not, every wide-awake Theosophist of missionary spirit should have a copy of this book. It is a book for theosophists to buy to lend to Spiritualists.—Leo L. Partlow.

*Is There a New Race Type? and The Philosophy Behind*, by Captain A. G. Pape. Published by Fyall and Maine, Ramsey House, Castlehill, Edinburgh. Price, boards, 75c, through The Theosophical Press, Wheaton, Ill.

Captain A. G. Pape's book, *Is There a New Race Type? and The Philosophy Behind*, is, as the title indicates, divided into two parts. The first section, *Is There a New Race Type?*, is the actual paper read before the H. Section (Anthropological) of the British Association Meeting in Liverpool, in 1923, and is a clear-cut, condensed, highly interesting exposition of the author's reasons for believing that there is a New Race Type in the world today. The second section, *The Philosophy Behind*, is a lucid, somewhat uniquely expressed, condensation of theosophical principles into a working philosophy for everyday life, with an entire absence of theosophical terminology.

In the beginning of his paper on race types, Capt. Pape divides scientists into two kinds: Outside Apparatus Scientist and Inherent Developed Faculty Scientist, the first depending on their apparatus to obtain conclusions and the second combining their apparatus with developed inner faculties. He advocates the latter method as superior to the former and then proceeds to trace the evolution of man from ancient Lemuria to the present day, as "seen" by these "inner" faculties. He gives eleven characteristics that mark the children of the New Race Type and concludes his paper with a plea to scientists to combine the two methods of research, as "the two ways are inseparable, the one complementary to the other."

We theosophists must certainly agree with Capt. Pape in this conclusion, and this reviewer recommends his book as decidedly worth reading.—M. G. Elliott.



*My Heresy*, by Bishop William Montgomery Brown. Published by The John Day Company, Inc., New York. Price, cloth, \$2, through the Theosophical Press, Wheaton, Ill.

Whatever may be said about Bishop Brown, he deserves credit. His books and pamphlets, published with feverish activity since he threw overboard his cherished ideals, held for 40 years, and joined the communists, have served a useful purpose. He stands today as the biggest single opponent of hypocrisy in the pulpits, and one of the foremost champions for liberal and scientific interpretation of the Bible and the ancient creeds.

Bishop Brown's latest book, "My Heresy," is really a story of his life, from farm boy to bishop, and is written in such an appealing and convincing manner that it excites the reader's interest and leaves no doubt as to his sincerity. It also contains a history of his memorable trial in Cleveland, Ohio, May, 1924, and of the review court and court of sentence some months later, resulting in his banishment from the ministry of the Protestant Episcopal Church.

A martyr to the cause for broader understanding of life and its problems, Bishop Brown says he was "sacrificed on the altar of ecclesiastical assumption." Up to the time he was 55 years old, ten years after he resigned his diocese as Bishop of Arkansas, he had a child-like faith in the church and its teachings. After a serious illness, he read Darwin's "Origin of Species," and then more scientific literature, and now at 75 he has the same child-like faith in his scientific interpretations. Above all, he appears a kindly old man, searching, searching. May he find the Light! He still remains a bishop, having been consecrated as such by the Old Catholic Church.—John Nimick.

*The Gita and Spiritual Life*, by D. S. Sadma, M. A. Published by The Theosophical Publishing House, Adyar, Madras, India. Price, Boards, \$1.00; Paper, 75 cents, through The Theosophical Press, Wheaton, Ill.

This book, containing a "Series of lectures delivered to various institutions in the City of Madras," should attract all interested in the study of the Bhagavad Gita. Seldom has there appeared such a clear and simplified exposition of this great Hindu allegory. In the lecture, "What the Gita Does Not Teach," the writer after listing the different Scriptures of India, and their relative connection and importance with one another, ranks the Gita amongst their "secondary Scriptures," but a "wonderful summary of the Upanishads."

The writer stresses the importance given in the Gita, to the conquest of the lower self, before any effort for the acquisition of super-normal powers, especially for persons of *naturally* psychic temperament.

The lecture on the "Mystic Way of the Bhagavad-Gita" is a logical analysis of three different types of mysticism—philosophical, devotional and practical. The true mystic will possess the wisdom, and have undergone the

soul-experiences of all three. The last lecture is an account of the "Experience of Sir Kama-krishna Paramahansa," illustrating through his life the experiences of a true saint and mystic.

For readers longing to attain purity of heart, and selfless union with God (and thus with all humanity), the book should prove a wealth of inspiration and encouragement. To those who find difficulty in comprehending the Gita, there is "clear shining" awaiting them in the perusal of the book.—Maude Lambert-Taylor.

*The Light of a Master Mason*, by Leonard Bosman. Published by The Dharma Press, London. Price, 60c, through the Theosophical Press, Wheaton, Ill.

In appearance this booklet is an attractive, readable sized bit of literature, paper bound, soft blue in tone, and gilt-lettered. "The whole purpose of Freemasonry," the author writes, "is to make Truth manifest and to spread Wisdom, Strength and Beauty over the world." On this premise he proceeds to account for the unfolding system embracing the thirty-three degrees of Masonry in his own interpretation of their symbology and spirituality, stressing particularly the first three degrees. An introduction through the forty-four pages of many theosophical terms of expression leads one to conclude that the author is a student of that philosophy. Whether or not the book will be more popular because of the use of such nomenclature is a question, since the clarity of the text to the general reader might be dimmed from the larger purpose of culture and inspiration. The book should prove quite helpful in the study classes that accompany one's progress through Masonic practice and knowledge.—Mary Montz.

## Kicks Webster Out

The Arkansas anti-evolution law excludes Webster's *Dictionary* from all the educational institutions of that state which are supported by public funds. That famous dictionary, which is used in all the English-speaking countries of the world, gives this definition of the word "evolution": "The theory which involves also the descent of man from the lower animals, as based on facts abundantly disclosed by every branch of biological study." The *Encyclopedia Britannica* and many other valuable works also have to be thrown out.

## Births

Born, to Mr. and Mrs. Louis Bean, of Washington, D. C., at Rochester, N. Y., Dec. 11, 1928, a son.

There are still a few "Summer School Notes" left, priced at \$1.00 per set. Order from Theosophical Press, Wheaton, Ill.



## Funds

## TREE FUND

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

Nov. 15, 1928, to Dec. 15, 1928

A Friend .....	\$ .50
James Friel .....	.75
Ben Harris .....	5.00
Fred Menzenworth .....	5.00
Mrs. Louise Lyerly .....	1.00
Casper Lodge .....	5.00
Mrs. Ellen Breese .....	9.67
Mr. and Mrs. Herbert Stagg .....	10.00
H. E. Humphreys .....	3.74
Albert Robson .....	6.00
Hans C. Hutteball .....	1.00
Total .....	\$47.66

## ROSE GARDEN

Miss Cora May Allen .....	\$50.00
---------------------------	---------

## NEW TERRITORY AND ADVERTISING

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

Nov. 15, 1928, to Dec. 15, 1928

Mrs. M. E. Weirick .....	\$ 5.00
Member of Indianapolis Lodge .....	5.00
Total .....	\$10.00

## PUBLIC LIBRARY

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

Nov. 15, 1928, to Dec. 15, 1928

Richard D. Fuller .....	\$1.00
-------------------------	--------

## PORTO RICAN RELIEF FUND

Maryland Lodge .....	\$75.00
----------------------	---------

## PUBLICITY

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

Nov. 15, 1928, to Dec. 15, 1928

Kansas City Lodge .....	\$ 1.00
Mrs. W. S. Barry .....	1.00
Mrs. Blanche Ward Orr .....	1.00
Charles Hoppe .....	1.00
Mrs. A. C. Humphrey .....	1.00
H. A. Warren .....	.25
Mrs. M. E. Weirick .....	5.00
H. D. Olson .....	2.00
Mrs. Helen Power .....	1.00
Pacific Lodge .....	1.15
Seattle Lodge of Inner Light .....	6.00
J. De Bruiner .....	1.00
S. J. Brownson .....	.50
O. Ray Stevens .....	.25
Glendive Lodge .....	2.50
Lansing Lodge .....	9.00
Hermes Lodge .....	2.00
Dora and Henry Samuels .....	1.00
Total .....	\$36.65

## HELPING HAND FUND

Nov. 15, 1928, to Dec. 15, 1928

Santa Barbara Lodge .....	\$ 5.00
Gulfport Lodge .....	5.00
Glendale Lodge .....	7.50
Butte Lodge .....	5.00
Palo Alto Lodge .....	2.00
Decatur Lodge .....	1.00
Besant Lodge, Seattle .....	2.00
Lansing Lodge .....	5.00
Annie Besant Lodge, San Diego .....	2.45
Total .....	\$34.95

## RADIO FUND

Nov. 15, 1928, to Dec. 15, 1928

Gust Johnson .....	\$10.00
--------------------	---------

Walter E. Buckley .....	5.00
Peoria Lodge .....	25.00
Total .....	\$40.00

## ANNIVERSARY DAY FUND

Nov. 15, 1928, to Dec. 15, 1928

Mrs. Sophina A. Peck .....	\$ 5.00
Decatur Lodge .....	1.90
Sirius Lodge .....	11.27
Minneapolis Lodge .....	25.15
Mrs. H. Kay Campbell .....	1.00
George Hoppe .....	5.00
Chattanooga Lodge .....	2.00
Cleveland Lodge and Besant Lodge .....	8.35
Mrs. Elise Anderson .....	2.00
Yggdrasil Lodge .....	45.00
Hermes Lodge .....	52.00
Mrs. Emily English .....	1.00
Mrs. Lea L. Glanfield .....	2.00
Gust Johnson .....	5.00
Cincinnati Lodge .....	1.50
Lansing Lodge .....	9.50
Louisville Lodge .....	9.25
Genesee & Iris Lodges .....	13.00
Tampa Lodge .....	2.05
Oak Park Lodge .....	10.00
Besant Lodge, Seattle .....	12.60
Herakles Lodge .....	20.55
Henry Carter .....	5.00
Berkeley Lodge .....	23.85
Ann Arbor Lodge .....	6.40
Columbus Lodge .....	5.00
Tacoma Lodge .....	5.00
Indianapolis Lodge .....	17.00
Saginaw Lodge .....	3.35
Milwaukee Lodge .....	17.00
Port Angeles Lodge .....	1.00
Santa Barbara Lodge .....	5.90
Butte Lodge .....	4.15
Total .....	\$338.77

## Deaths

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

J. C. Buford and Mrs. Emily Buford (husband and wife), members of Besant-Nashville Lodge.

Dr. Henry G. Bentley, Dallas Lodge, Dallas, Texas.

## Round Table Sale

We have endeavored to write personal acknowledgment to all who sent articles for the Round Table sale. In some instances the wrappers were removed from packages before the Secretary had opportunity to note name and address of the sender. We, therefore, take this means of expressing the thanks of the sale committee to all who helped make the sale successful.

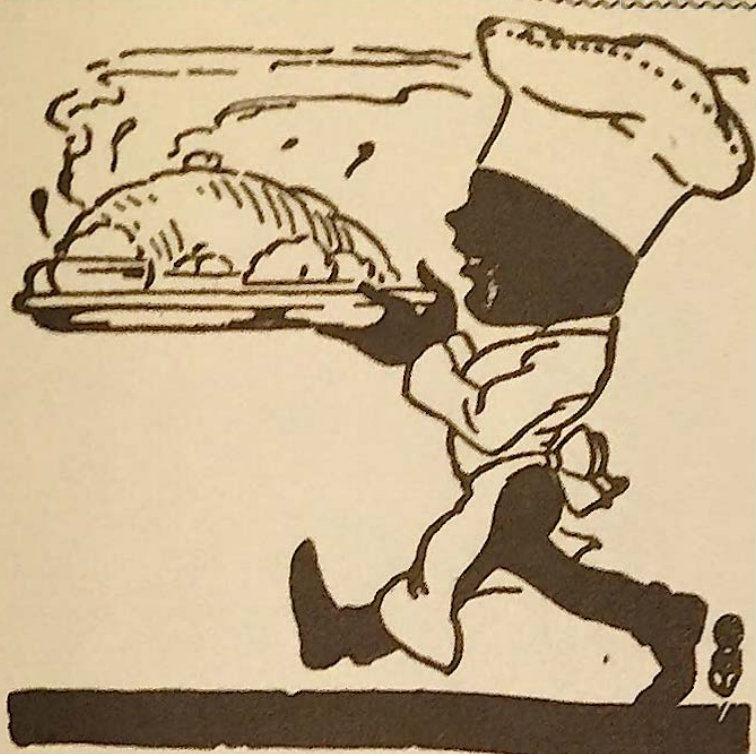
RAY W. HARDEN.

## Corrections

Under "Funds" (Publicity) in the December MESSENGER, \$4.00 was credited to Nell E. White, which was contributed by Sirius Lodge of Chicago, through its librarian, Mrs. White.

If any of our readers can spare the August number of THE MESSENGER please send it to Headquarters as our file is low.





## P. S. B. Eat Shoppe

*Come eat today  
The P S B Way*

### P S B Vegetarian Menu

#### Breakfast

Fruit, choice of:  
Stewed unulp. Prunes,  
Giant, 55c lb.  
Royal, 45c lb.  
French Type, 28c lb.  
Stewed unulp. Figs,  
Fancy Black Mission, 45c lb.  
Fancy Smyrna Type, 45c lb.

Cereal, choice of:  
Steamed Whole Wheat with  
raisins, honey and cream.  
W. Wheat 14 oz. can, 20c.  
Raisins, 18c to 35c lb.  
Orange Bloss., Mountain Sage,  
Calif. Thistle Honey, 14 oz. 45c.  
Fig & Bran Flakes, 25c.  
"Zo," 15c, with Raw Hawai-  
ian sugar, 15c lb., and cream.

W. W. Toast pkg., 22c, with  
choice of:  
Unroasted Almond Butter, 9  
oz., \$1.05.  
Pure Maple Syrup, pt., \$1.25.  
Beverages, choice of:  
Fig Cereal Coffee, 15 oz., 35c;  
dozen pkgs., \$4.20.  
Health Koko, ½ lb. can, 60c.

Soup, choice of:  
Baker's cream of pea, vege-  
table, Soup Grits, Special Veg-  
etable and corn, can, 20c, 12-  
24-48 can cases.  
Nut Soup stock, 1 lb., 40c.  
Savory Soup stock, 1 lb. 40c.  
Savita or Vegex Flavor soup,  
3¼ oz., 50c.  
With W. W. Crackers, 8 oz.  
22c.

#### Lunch

Fresh Vegetable Salad with  
Black Walnuts, \$1.25 lb. and  
choice of:  
Cold Pressed Olive Oil, Im-  
ported, pint, \$1.05.  
Soya Bean Salad Oil, 5 oz.,  
35c.  
Natural Celery Salt, 42c.  
W. W. Spaghetti, 2-8 oz.,  
35c, with Tomatoes.

Scientifically canned Toma-  
toes, 35c.  
Choice of:  
W. W. Bread  
Ry-Crisp, indiv. pkgs., 1 doz-  
en, 70c.  
With Date Butter, 55c.  
Pure Concord Grape Jelly, 16  
oz., 45c.

Nut-Grain Loaf, choice of:  
Protose, plain or Savory, 1  
lb., 60c; Potted, 1 lb., 70c.  
Nuttose, 1 lb., 60c.  
Nuttolene, 1 lb., 60c.  
With Gravy-Savita or Vegex,  
6½ oz., 95c.  
Choice of two vegetables:  
Scientifically cooked canned  
Garden Spinach, 35c can.  
Green Lima Beans, 45c can.  
June Peas, 45c can.

#### Dinner

Natural Onion Salt, 50c.  
Pabst-ett Cheese, 35c pkg.  
Ripe Olives, extra large, 9  
oz., 45c.  
Rye Bread with choice of:  
Raw Peanut Butter, 9 oz., 35c.  
Nut Fruto Relish, 22 oz., 55c.  
Nut Cream Butter, 9 oz., 42c.  
Beverages, choice of:  
Joyz Yerba Mate Tea, 12 oz.,  
\$1.60.

Unfermented Grape Juice,  
pint, 45c.  
Sweet Cider, 11 oz., 28c.  
Dessert, choice of:  
Scientifically cooked canned  
Raspberries, 45c.  
Peaches, halves, 50c.  
Apricots, 40c.  
Blackberries, Cherries, Straw-  
berries, 45c.

#### After-Dinner Snack:

Aplets, the confection of the  
fairies, box 15 bars, \$1.50.

Deglet Noor Dates, 10 lbs.,  
bulk, \$4.50.

**Complete  
price list  
upon  
request**

**P. S. B.  
Air-  
mail  
Service**



The Purchasing Service Bureau has added another im-  
provement to its service by sending orders that are filled at  
various parts of the country direct to the manufacturer, pro-  
ducer, or dealer by Airmail, thus saving several days' time  
in the delivery of the goods to the customer. The P. S. B.  
stands for Better Service, Better Values, and Better Health  
Foods. This department will give you complete satisfaction  
with every purchase.

**PURCHASING SERVICE BUREAU**  
Wheaton, Ill.



# NEW BOOKS FOR THE NEW YEAR

One Way to Start the Year Right is to  
Start With Right Books



## A Book of Strength

In which the author steps aside as you read, leaving ever before you the clean white light of bare Truth. Reading—and pondering upon these pages, the "Goal" becomes your own reality. Printed in that distinguished and pleasing Garamond type. Bound in attractive boards with a colorful jacket.

**"Life in Freedom" By Jiddu Krishnamurti**

96 Pages, size 9x6 inches. Price \$2.00. Now ready.

### The Evidence of Immortality

*By Dr. Jerome A. Anderson*

A scientifically sound treatise upon man's most important topic. Set forth in easily-grasped terms. Not only overwhelming-ly convincing, but filled with thrilling interest.

Size 7x4½ inches. 148 pages.  
Price \$1.00.

### "Offering"

*By C. Jinarajadasa.*

Another of those convenient little "personal companion" books that never grow old. Rich in helpfulness for all who seek peace and beauty and the Life, through understanding The Divine Child.

"The book for the pocket — the text for the heart."

96 pages. Size 5x3¼ inches.  
Price 75c (cloth).

### The Light of a Master Mason

*By Leonard Bosman*

Mystic symbolism made easy. A book of interest to the non-Mason as well. Six illuminating chapters, The Light; Focus; Key Words; Self Confidence; Law of Analogy; God's Opera.

Paper. 7x6 inches. 44 pages.  
Price 60c.

## Angelic Hosts

This is a third volume of the profoundly interesting series of books containing the teachings received from the Angel who inspired the Volumes entitled "The Brotherhood of Angels and of Men" and "Be Ye Perfect"; giving a basis, however, for a more detailed study of the angelic hierarchy. The frontispiece is a pencil drawing by Phoebe Stobler. An altogether attractive book and will make a lovely companion for the first two books of this series. Size 8¼x6¾. 70 pages. Price \$1.75.

### Old Diary Leaves

Second Series

*By Henry Steele Olcott*

This is the latest edition of Colonel Olcott's unique contribution to theosophical literature. Its historical value alone guarantees its right to an eminent place in our libraries, but, aside from that, the subject matter, which is of more than ordinary interest to theosophists, is treated in such a manner as to grip and hold the reader from the opening chapter to the close.

The narrative begins with the sailing of H. P. B. and Colonel Olcott from New York for Bombay in December, 1878, and the strange experiences of this unusual pair affords the material for the book. For those who would acquaint themselves with the early history of the Theosophical Society and be fascinated and charmed at the same time, we unhesitatingly recommend Old Diary Leaves.

Size 7½x5½. 476 pages. Green cloth binding with gold lettering. Price \$3.00.

### The Annie Besant Calendar

*By Theodore Besterman*

A charming book in which a portrait of the mind of Dr. Besant is given by means of brief passages taken from her works and arranged under appropriate headings. The months of the year are set aside for certain practices: January for Self-Knowledge and Self-Discipline; February for Law and Justice; March for Thought and Discrimination, and so on, and thoughts bearing on those practices are assigned for daily meditation, or keys to which the day's work should be attuned. Spaces are left for individual notes and references with occasional blank pages for more lengthy notations. Attractively bound in blue cloth with gold lettering. Ideal for a gift.

Size 7¼x5¼ inches. Price \$1.50.

SEND FOR COMPLETE CATALOG

# THEOSOPHICAL PRESS, Wheaton, Illinois