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Adyar

By ROBERT R. LOGAN

CAN I who have never visited Adyar describe it to you? Perhaps, for Adyar is not a place to be pictured, but an ideal to be realized. Great as are the achievements of H. P. B. and Colonel Olcott in founding it, and of our great President in developing it, their accomplishment is but as the acorn to the oak that is to be.

Every age has its seven centers of culture, of which one is always the heart, from which flows the spiritual impulse that unites and vivifies them all. With a little more knowledge it might well be possible, in spite of the confusion caused by the overlapping of one age upon another and the recurrence of superficial political changes, to assign to each ancient and modern city its proper function in the body of its own civilization. Thebes, Memphis, Jerusalem, Troy, Ur, Mycenae, Nineveh, —were not these among the Chakras of the far past, the age of Taurus the Bull? Miletus, Athens, Carthage, Syracuse, Tyre, Babylon, Corinth—may not these, or some of them, have been the centers of the Age of Aries with Athens as the heart? And later have we not Constantinople, Bagdad, Alexandria, Rome, Florence, Granada, and Paris, to light the first half at least of the Piscean era? Some of these, like Jeru-

salem and Rome and Athens, long survive their political decay, and it may be that each great city gains in the depth and power of its spiritual influence as it loses its material dominion. What was but a plexus of the Mediterranean basin may grow to be a lesser Chakra of a larger cultural unit, later still a flaming Athens in the world of thought, and perhaps at last the heart and soul of an entire root race like the lost Shamballa whose physical pomp and circumstance lie buried under the wind-borne sands and debris of the Gobi Desert.

London, Berlin, New York, Chicago, Sydney, Buenos Aires, Moscow—physical giants of the new age; Munich, Stockholm, Copenhagen, Vienna Geneva, Edinburgh, Boston—shrines of philosophy and art; these and many other cities of the fifth race will have their part to play in the development of the culture which shall herald the birth and shape the early youth of the sixth race. And what of the great cities and centers of culture of the East? Will not Tokio and Pekin, Hongkong, Bombay, Madras, Calcutta, Singapore, have their contribution to make, their role to fill? Undoubtedly, for the world is no longer separate, geographically speaking, and the Mediterranean basin has

expanded to include the oceans and the seven seas.

A thousand years from now many of us, after a long and beautiful refreshment, will tread the earth again, and with eager eyes and hungry minds will seek for truth and beauty. Shall we find a world still chained to the chariot wheels of war, still cringing beneath the lash of poverty and fear, still bowing to the trappings of bigotry and superstition, or shall we find a world more nearly like the one of which we dreamed when, in our sheltered heavens of the mind, we wove out of the ribbons and tatters of our past experience the new and shining garments of the soul? What we do now will meet our vision then. The seed we sow today will then be in full bloom; the stones of sacrifice we hew with toil and patience will be the carved portals of the temple; or the handful of selfishness we add to the snowball of materialism will have become an avalanche of evil.

A thousand years from now the skyscrapers of New York may be crumbled to dust beneath the hail of aerial bombs, the explosion of mysterious gases, or they may tower still higher and whiter and garden-crowned into a purer air, their fairy lightness no longer marred by the smoke and grime of ruthless competition. The commerce of the world may still be a siege of markets by the strong or it may be a vast exchange of comfort and good will, and which it shall be depends upon no chance or sport of nature, no fantastic, superhuman figures of the future but upon ourselves who are alive today. It lies with us to make or mar, to waste or to create.

At Adyar the lamp of learning has been lighted. From Adyar the torch of brotherhood has been kindled. In Adyar the wisdom lies enshrined. If we perceive it and are willing to do our little share, that triple flame shall grow into the light and radiance of the new age. Men will look to Adyar as they once looked to Delphi for their inspiration, to Athens for their art, to Alexandria for their philosophy. The accumulations of material science, the wealth of detail gathered by indefatigable searchers, the will to know of thousands upon thousands of obscure questioners and delvers and classifiers, needs only a spark from the lamp of ancient wisdom to leap into illumination. The passionate search for beauty amid the grimness of poverty, the dullness of utilitarianism by so many uncounted daubers and chisellers and wielders of the pen needs but a glimpse into the archetypal world of reality to flood the earth with color and symmetry and harmonious speech, and the demarcations of race and nation and political organization need but a touch of faith to become symbols of special excellencies instead of barriers and entrenchments between man and man.

Looking back a thousand years from now in a world of joy and freedom, of conscious self-direction, of mutual understanding, shall we not honor those men and women, perchance our own forgotten selves, who, when

all things were at stake and men stood upon the verge of universal negation and self slaughter, beheld the triple spark and fed it and kept it burning amid the winds of passion and illusion until it shone secure? The world will then be filled with universities teaching the essential truths of theosophy, the One behind the many, the divine potentiality of man, the laws of growth by reincarnation, the applications of Karma. From every seat of learning tributes of thought will be poured upon the fountain of learning, from every shrine of devotion blessings will be directed toward their spiritual center, from every land pilgrims will carry gifts to enrich the galleries, the temples, the colleges and gardens which shall be known as Adyar. And every year on the 17th day of February there will be held an international festival in celebration of the mighty vision of the Founders and the glorious consummation of their ideals. Men will speak of the sanctity of this ancient custom, they will take delight in enriching its observance with ever new splendors, they will greet each other with smiles of happy recognition, and they will feel renewed within themselves the springs of aspiration and accomplishment.

Shall we celebrate Adyar Day this Feb. 17 of 1929 by gathering together in small groups at a certain prescribed hour, at which our Lodge President will read perfunctorily some architectural details and a few words of gushing description before asking the ushers to pass the collection basket? Shall we drag ourselves like self-flagellants to our duty and give grudgingly as to one more imposition, or shall we join together as pioneers of progress who see with their own eyes the vision of the future and build the roadway for the coming generations? Each one must be his own monitor; each member must decide his attitude for himself, for it were better to give nothing than to give through shame or fear; too soon tradition and habit will smother spontaneity; too soon the vivifying truth will be dulled by conventional acceptance. Let us be wholly free to think and feel and act as the spirit prompts us and then if we do take thought, we shall do so with our hearts entire, and we shall realize that as a dollar today is more to Adyar than a fortune in the next millennium, so must the value of its future influence depend upon the love, the devotion, the enthusiasm, and the understanding which we put into it today.

Lotus Petals

My heart is a lotus blossom
Whose petals close are furled,
And none had made them open
Iridescent, silver purled;
And none had seen therein,
None, till you on rainbow wings
Came trembling through the night;
My heart arose as one who sings
And caught you in its light,
Then furled its petals close again
And holds you—locked within!

H. P. B.'s Farewell

Great Theosophical Leader Appealed for Unity in Ranks.
Deplored Quarreling Over Trifles

The following article is copied from a large folder received at Headquarters, being entitled "Some Personal Reminiscences of the Early Days of the Theosophical Society," by John W. Lovell, F. T. S.

Mr. Lovell is one of the original founders of the Theosophical Society, having worked with H. P. B. and Col. Olcott.

The article herewith presented is H. P. B.'s final message to the American Theosophists. It was signed by her on April 15, 1891, just three weeks before she, on May 8, relinquished her material form. This message was read at the session of the American Theosophical Society Convention of that year, by Dr. Besant.

It might be well for Lodge Secretaries to preserve this copy of a vital document for use on White Lotus Day program this year. Those who read it now may again profit by the later repetition. As is the case with all the writings of H. P. B., many readings only serve to reveal still deeper significances.—Ray W. Harden.

"Suffering in body as I am continually, the only consolation that remains to me is to hear of the Holy Cause to which my health and strength have been given; but to which, now that these are going, I can only offer my passionate devotion and never weakening good wishes for its success and welfare. Fellow Theosophists, I am proud of your noble work in the New World; Sisters and Brothers of America, I thank you and bless you for your unremitting labors for the common cause so dear to us all.

Let me remind you all once more that such work is now more than ever needed. The period which we have now reached is, and will continue to be, one of great conflict and continued strain. If the Theosophical Society can hold through it, good; if not, while Theosophy will remain unscathed, the Society will perish and perchance most ingloriously, and the world will suffer. I fervently hope that I may not see such disaster in my present body. The critical nature of the stage on which we have entered is as well known to the forces that fight against us as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistakes and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray. Never has it been more necessary for the members of the Theosophical Society to lay to heart the old parable of the bundles of sticks than it is at the present time; divided they will inevitably be broken one by one; united, there is no force on earth able to destroy our Brotherhood. Now I have marked with pain a tendency among you, as among the Theosophists in Europe and Asia, to quarrel over trifles, and to allow your very devotion to the cause of Theosophy to lead you into disunion. Believe me, that apart from such natural tendency, owing to the in-

herent imperfections of human nature, advantage is often taken by our ever watchful enemies of your noblest qualities to betray and mislead you. Sceptics will laugh at this statement, and even some of you may put small faith in the actual existence of the terrible forces of these mental, hence subjective and invisible, yet withal living and potent, influences all around us. But there they are and I know of more than one among you who have felt them, and have actually been forced to acknowledge these extraneous mental pressures. On those of you who are unselfishly and sincerely devoted to the Cause, they will produce little, if any, impression. On some others, those who place their personal pride higher than their duty to the Theosophical Society, higher even than their pledge to their divine Self, the effect is generally disastrous. Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work; but at the present crisis of the Society, a lack of self-control and watchfulness may become fatal in every case. But these diabolical attempts of our powerful enemies, the irreconcilable foes of the truths now being given out and practically asserted, may be frustrated. If every Fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subserved the purposes of the Brotherhood, the progress made would astonish the world, and place the Ark of the Theosophical Society out of danger. Your position as forerunners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control,

(Continued on page 31)



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fore the date it is to go into effect. Both the old and
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Natural Progress

THE most dramatic event in theo-
sophical circles which has thus far
occurred in the swiftly shifting scenes
of world transformation is the recent
suspension, by Dr. Besant, of her school
for students of the occult. It has
startled many, and at least surprised
others, but a little thoughtful consider-
ation of the matter will show that there
is no good reason for either attitude of
mind.

It is many years since Dr. Besant
delivered a course of lectures on "The
Changing World" and clearly set forth
the fact that evolving humanity was on
the threshold of a new era in which the
old order of things would disappear.
We were warned to be prepared for
sudden and inevitable changes. We
have seen this very remarkable forecast
of coming events verified year by year
in the reshaping of governments, the
complete disappearance of a number of
monarchies, and the assumption of un-
usual duties by nations, yet when one

of the revolutionary changes affects us
personally and deeply there is, as one
correspondent puts it, "consternation
among Theosophists." The very fact
that there is any such feeling is evi-
dence that the warning was not fully
understood and if any consternation
really exists it is additional evidence
that some members were so snugly and
comfortably ensconced in the theosoph-
ical nest that an enforced flight in the
outside world was the one thing they
most needed.

It was perhaps natural that in the
first excitement caused by the an-
nouncement from Dr. Besant the first
impressions were confused. Those of us
who, for one reason or another, did not
have the document itself and were de-
pendent upon others for the news got
more or less of a distorted account. A
careful study of the text, however,
makes the situation crystal clear. The
school is suspended primarily because it
is not needed at present—the school
"which has prepared us" for what is
now here.

Why should there be any surprise be-
cause we have, so to speak, come at last
to the end of the school term and are
called upon to put into action what we
have learned? Why should we expect
to go to school forever? A useful thing
serves its purpose and gives place to
the next higher thing, and those who
were members of Dr. Besant's private
school have only been told that they are
released from class study so that they
may be free to concentrate upon the
continuing messages of the World
Teacher and make the most of a great
opportunity. There is surely nothing
in that to cause either consternation or
disappointment. It is a perfectly nat-
ural development and a forward step
that should be a cause for congratula-
tion.

Permanency of the Theosophical Society

PROBABLY one-fourth of the mem-
bers of the American Theosophical
Society were in Dr. Besant's private
school. They were those who thought
it worth while to put forth special ef-
fort in training the mind and emotions,
making the physical body more sensi-

tive and a better instrument for theosophical work. The other three-fourths of the members have found their chief interest in the study of theosophical literature and in the work of our Lodges. That work has been going on for more than a half century and will, of course, continue indefinitely, for it is a fundamental thing in the evolution of the race. The work of the Theosophical Society is essentially educational. The theosophical philosophy is an explanation of the origin, the evolution and the destiny of the human race. A knowledge of reincarnation and the law of cause and effect as it operates in the mental and moral realm, of the parallel evolution of life and form, of the facts about death and what follows it, of the existence of supermen and their mighty work, is necessary to a balanced life, free from fear and worry, and is most helpful to rapid progress in the great evolutionary journey from spiritual infancy to godlike power and compassion. In the Occidental world, at least, those essentials of human progress are the possession of only the merest fraction of the population. The work of passing that ancient wisdom on to hundreds of millions of people is a stupendous task and calls for the greatest energy and resourcefulness.

Of course there are thousands of Theosophists in the United States who are not in the Theosophical Society. The Society consists of those who not only accept theosophical truths but who are sufficiently interested in giving to others what they themselves have found to be so helpful that they become actual workers in the organized activity of spreading the spiritual light through the world. They are those who are willing to give as well as to receive—those who are far enough along in evolution to try to live up to their high ideals. They are the pioneers and pathfinders who are willing to make sacrifices for others and who could not be satisfied with a less heroic role in the drama of human evolution. They are a necessity to the race.

The Theosophical Society has grown with enormously greater rapidity than did the Christian religion in its early days. In this part of the world the

American portion of the Society has enjoyed a very steady and even growth since the beginning of the present century.

No longer ago than 1909, during the visit of Dr. Besant to this country, we were looking hopefully forward to raising the membership to 3,000. That goal was not attained until the following year when the annual report showed 3,009 members. Then we began talking about the 5,000 mark but we did not attain it until 1916. Confidence in the growth of the Society was increasing and while 7,000 seemed a very large number, 7 had a special significance, and members looked forward to the happy day when we should attain that figure. There was considerable fluctuation before we reached it, and held it, which was in 1921. In 1922 the high tide, under the old method of counting, was reached at 8104; but this and the previous figures had included delinquent members as well as those in good standing. This was considered too elusive a basis upon which to figure the actual strength of the Society and a new method of enumeration was adopted, excluding all delinquents from the count. This immediately reduced the membership roll by more than 1,300. When thus pared down to a substantial basis the membership stood at 6,761. Since that time the growth was quite even until Dr. Besant's visit in 1926. Many members who had dropped out then applied for reinstatement and the list shot up to a maximum of 9,073; but when the annual period for the payment of dues came along a larger number of those who had been reinstated again dropped out and brought the list down to normal conditions. We are, therefore, still looking forward to attaining the 9,000 goal.

Going much farther backward, it is interesting to note that in 1896 we had only 281 members in the nation. It seems strange now to think that the Society was ever so feeble. The membership of two local Lodges put together now would equal the total national membership at that time! Since we have grown steadily and fairly evenly year by year from 281 to more than 8,000 members actually in good stand-

ing—it would be nearly 10,000 by the old method of counting—there seems no reason why we should not go steadily on to 15,000, 20,000 and to much larger numbers in the future.

Cruel and Inhuman

THE sheer cruelty of the death penalty stood out recently in ghastly vividness in a little village in southern Louisiana—a case in which Death played with the emotions of a man and woman far more cruelly than a cat toys with a helpless mouse before calmly crunching it to death in its jaws. Dr. Thomas E. Dreher and Mrs. Ada Le Bouef had been found guilty of murdering the woman's husband and had been sentenced to be hanged on Dec. 22. Had the sentence then been carried out it would have been the usual killing of two mortals with little to distinguish it from many previous similar cases. But, not desiring to have their holiday pleasures marred by the execution at that particular time, various organizations petitioned the governor to postpone the event and he accommodately put it over to Jan. 5, giving the two wretches two weeks more to contemplate the approaching horror. Then suddenly great hope came to the condemned. The State Pardon Board, by a vote of two to one, asked the governor to commute the death sentence to life imprisonment; but the next day despair returned when the governor declared that he would not do so. Immediately following that, hope rose once more when the Women's Clubs all over the state went into action and petitioned the governor to commute the sentences. For more than a week it seemed that the widespread sentiment for mercy would win; but on Jan. 2 the governor, as immovable as stone, replied that "they must hang." On the following day the defense lawyers persuaded the trial judge to agree to a sanity hearing, and hope was again in the ascendant. The next day the trial judge pronounced the defendants sane and the date for their death was the morrow. With this latest court decision against their clients the defense attorneys raced over a hundred miles of swamp and sand roads to the state high court which, in a night

session, upheld the decision by four to one, and again death seemed certain and only a few hours away. Then the chief justice, who was the one against four, pointed out a law which permitted him to stay an execution, and he did so. Armed with this order the defense attorneys rushed back to the village and reached the sheriff's office in the early hours of the day fixed for the execution. Again the prisoners' hope returned. But that hope was doomed to sudden extinction. The governor, apparently determined that the execution should occur as scheduled, ordered the commander of the state militia to send an officer and aide immediately to the village with a certified copy of the court records showing the sheriff the four to one vote of the supreme court which was his authority for putting his charges to death. At 2:00 a. m. the military men arrived, handed the papers to the sheriff and all hope was abandoned. But the sheriff was between the devil and the sea. The governor's military messenger had presented the record showing that a majority of the high court had voted for death. The attorneys for the defense presented the order of the chief justice forbidding the execution. The sheriff made a frantic appeal by telephone to the governor shortly before the hour set for the hanging and the governor agreed to grant a reprieve for one week. So the prisoners had another seven days in which to contemplate the horror of death on the gallows. Thus the case stands as these lines are written, but there seems to be not the least chance that the condemned will not finally be hanged.

Could anything be crueler than the hours of agony in which alternating hope and fear followed each other in the minds of these two wretched people? The dispatches from the newspaper men, sent there to watch the tragedy and report it to the waiting public, say that Mrs. Le Bouef "blanched, sank and moaned at the breaking of unfavorable news but brightened when better news came," while "Dr. Dreher wilted. He was shot to pieces tonight. He stared, muttered and stared."

Little wonder. How much of such

torture can a normal mind endure without giving way? The Constitution of the United States prohibits cruel and unusual modes of punishment. But does not the death penalty provide admirable conditions for just that? Whether done legally or otherwise, the taking of life is both cruel and inhuman.

All of the twelve jurors signed the petition for clemency but, as in the recent famous Massachusetts case, all pleas for mercy are ignored. That would seem less inhuman if life imprisonment were not almost as crushing as the death penalty; but it has the great advantage of protecting society while avoiding the brutality of choking people to death with a rope.

Dr. Besant Rests

PROBABLY for the first time Dr. Besant did not attend the Indian National Convention at Benares in December. Elsewhere in this number of the MESSENGER she says it was not necessary. Everybody will be pleased to hear that she can occasionally put aside some of the heavy responsibility she has carried so long. The reference to "no ceremonials" is interesting and significant, and her statement that "no living form will perish" is even more so. Dead forms surely ought to perish. Most of our members will be pleased to see fewer forms and more concentration of effort.

The Year in Knighthood

Something that will be wanted by all members who are interested in the progress of Brotherhood is the new "Year Book" for 1928, issued by the International Office of the Order of the Round Table.

This book contains twenty-four stories and articles, some being illustrated. Also reports and news from many nations, on the work of children of the Round Table. It is a delightful, refreshing and educational edition, of world-wide scope. Although it should sell in this country for 50 cents, the co-operative arrangement with American Round Table makes the book available for only 20 cents per copy to members of the T. S. or Round Table. Send 20 cents in postage stamps, or dimes, and a copy will be sent, postpaid, with other interesting literature on this work. Address: Ray W. Harden, Chief Kt., Drawer O, Wheaton, Ill.

H. P. B.'s Farewell

(Continued from page 27)

checked and directed by the Manasic principle are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch, therefore, carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not for evil; and receive in advance the sincere and potent blessings of Those whose good will will never fail you, if you do not fail yourselves.

And now I have said all. I am not sufficiently strong to write a more lengthy message and there is still less need for me to do so as my friend and trusted messenger, Annie Besant, she who is my right arm here, will be able to explain to you my wishes more fully and better than I can write them. After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart: "Be Theosophists, work for Theosophy." Theosophy first, and Theosophy last; for its practical realization alone can save the Western world from that selfish and unbrotherly feeling which now divides race from race; one Nation from the other; and from that hatred of class and social considerations that are the curse of so-called Christian peoples. Theosophy alone can keep it from sinking into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. My own span of life may not be long, and if any of you have learned aught from my teachings or have gained by my help a glimpse of the True Light, I ask you in return to strengthen the Cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the world and thus to let me see, before I part with this worn-out body, the stability of the Society assured.

May the blessings of the past and the present great Teachers rest upon you. From myself accept collectively the assurance of my true, never-wavering fraternal feelings, and the sincere, heartfelt thanks for the work done by all the workers.

From their servant to the last,

(Signed) H. P. BLAVATSKY.

"As a Hindu-Theosophist, I very strongly believe in—and not only believe in, but *know* of—the existence of the Masters. And for us who are Theosophists, though we may not believe in the Masters, or may accept them only in theory, we must come to the conclusion, if we are logical in our thought, that the Masters do exist."—J. Krishnamurti, in An Address Delivered in July, 1923.

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.

Houston, Tex. (202-7 Westheimer Bldg.)

Mr. L. W. Rogers delivered two lectures in Houston, Jan. 3 and 4, both under the auspices of Besant Lodge. His subjects were "The Invisible World" and "The Evolution of the Soul." A number of additional meetings were held. Mr. Rogers was the house guest, while in Houston, of Pres. S. W. Narregang and wife. There was an attendance of nearly 200 at each of the lectures, although the weather was very severe, and a heavy fall of rain. Besant Lodge officers and committees lost no opportunity to make the lectures productive of good results for Theosophy. Five new applications for membership were signed before the speaker left the city, and five more persons asked for application blanks to sign, stating that they would present them later at Lodge sessions. Since the first of November, Besant Lodge has sponsored thirty-two theosophical lectures and talks, four of these being T. S. National Lecturers. Many of the talks were given before large clubs, schools and colleges, and were well received, creating a gratifying respect and interest for theosophical principles.

Ventura, Calif. (375 Main St.)

San Buenaventura Lodge recently elected as its new Chief Executive, Dr. Ernest Stone, who issued a rallying proclamation to the membership upon the eve of his installation. We quote from his letter, which is a document quite certain to inspire renewed activities in theosophical work.

"As your incoming president for the year 1929, I wish, first, to thank you for the trust you have placed in me, and, secondly, to assure you that I will do all in my power to assist you in the work of the Lodge. Together we will carry the torch which will not only illumine and inspire our own lives, but will also light the way for all travellers who shall knock at our door."

A special Lodge meeting was held on Jan. 3, at which Dr. Stone presented his outline for the various Lodge departments. He appointed a Committee whose duty it is to "study the Lodge needs, measure its capacity for accomplishments, survey the field generally, and recommend a Lodge calendar for the coming months." This course can be heartily recommended to Lodge Presidents, as a clear-sighted and practically constructive policy.

Dr. Stone concludes with a stirring appeal, which applies equally to T. S. members everywhere:

"Suppose—now just let's suppose that the

T. S. would suddenly cease to exist for us. How empty our lives would be; no organized plan, no Supermen, no Krishnaji, no goal. Just plain monotonous existence. Well, then, is it not well that we ask the question, 'What am I doing to show my appreciation for all the wonderful gifts I have received?'"

Lawton, Okla. (Cor. 7th & C Ave.)

Mabel R. Miller, Secretary, reports a Christmas program on Dec. 23, at which there seemed nothing lacking, from fine wholesome fun to educational features and those of most sincere devotion. "The Joy of Christmas" was given by Capt. Partlow. Krishnaji's poem, "I am All", was read by Miss Krauss. "Calvary", by Mrs. Bodo, was followed by the "Story of the Other Wise Man", told by Mrs. Miller. Probably the event of the party was the theosophical guessing contest. Each member wore a picture portraying the name of a theosophical book, the guests endeavoring to solve the greatest number of titles. The sketches were clever, and not always easily deciphered. A couple in a canoe, all reflected in the water, was "As Above; So Below". A wild savage attired in a trailing plume, represented "Projective Ornament". A sketch of the Declaration of Independence meant "Heritage of Our Fathers". An assortment of magnified germs was "The Inner Life." There were many others equally good. The Secretary was thoughtful enough to forward the sketches to Wheaton. The result was that the Headquarters' dining room walls were decorated with these works of art, after the arrival of Mr. Rogers. The entire staff and their guests then engaged in a repetition of the Lawton guessing contest, which was thoroughly enjoyed.

Tujunga, Calif. (Hillhaven Road)

Christmas night Peyton Lodge of Tujunga held open house to its friends at the home of M. Genevieve Rupertus, the President of the Lodge, in Hillhaven. A light but thoroughly delicious natural food supper was served, after which the group gathered around the open fire and beneath the boughs of a huge Christmas tree to listen to a few songs by the young people present.

Then, with Mrs. Olive Reed at the piano and Paul Krueger as violinist, the happy group joined in singing Christmas carols for the entire evening. There was an unusually joyous feeling, and the doors and windows were thrown open that the singing might carry on down the valley to cheer the many ill and lonely.

At the close all joined in the Hindu ceremony of the Candles, with each one making himself a link in the chain for world peace. With all the lighted candles raised, the Order of Service Peace mantram—"Oh Almighty Spirit, fill our hearts with eternal love and Peace" was given.

Detroit, Mich. (1431 Broadway)

We have started something new in our Lodge with the New Year. One of our members, the former Secretary, Mrs. Sherry, has consented to give a short Current Events talk before every meeting. This talk is to deal with the doings of our leaders and adds a great deal to the interest of our meetings. Other Lodges might be interested in doing the same thing.—Mrs. Anna K. Bryan.

Fresno, Calif. (Suite 504 Bank of Italy Bldg.)

The Lodge has moved into larger quarters, named "Theosophy Hall," with tasteful plaques at the entrance stair, on one of the prominent main streets of the city.

Public meetings are held Tuesdays at 8 p. m. Library open Tuesday, Thursday and Saturday afternoons, with Enquirers Class on Tuesday afternoons.

A Sunday school class on Sunday mornings for young children is presided over by Mrs. L. Rohrer with pleasing success. The Tuesday evening class is lead by Mrs. A. G. Frisbie, who is using "A Study in Consciousness" as a basis.

Closed meditation meetings are held Sundays at 11 a. m. We have had well attended lectures by Rev. Chas. Hampton at the Fresno Hotel during December and again in January.—H. J. Walter Bell.

Honolulu, Hawaii (1127 Davenport St.)

In a very welcome and pleasing letter reflecting the spirit of Theosophy in Hawaii, Secretary Merlin McGrew writes:

"Honolulu Lodge at its last meeting voted unanimously in favor of Chicago for the World Congress. Several members felt that the Lodges might well have chosen Washington, D. C., because of international interest in the nation's Capitol. However, we will attend the Congress if held in Chicago."

Houston, Tex. (1245 Courtlandt St.)

Dear Mr. Rogers: Please find enclosed check from Houston Lodge for \$20.00, our collection for "Anniversary Day." We had a most interesting program, Nov. 18; various members were assigned subjects of "Organization", "H. P. Blavatsky", and "Col. H. S. Olcott"—the "Meaning of the Movement," etc. The collection should have been sent sooner, but it has been gradually growing to its present size, for which it required a little more time. We look forward with pleasure to this recurring anniversary, and to the inspiration and feeling of comradeship we get from it. It is good for the Lodge, also, to remember its relationship with "Wheaton." With best wishes, (Signed) Laura S. Wood, Houston Lodge.

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

Olcott Lodge celebrated the Christmas season with an International Peace dinner and program on Saturday, Dec. 22. More than seventy were seated for the excellent vegetarian

dinner, with more than eighteen nations represented in the group. The Lodge rooms, which have been enlarged and completely redecorated, were colorfully decorated with greens and Christmas hangings, which greatly enhanced the spirit of the occasion. Sidarthi, California's great artist, gave several of her wonderful interpretative and inspirational numbers. All sang "America" with great spirit, and several short talks were given on the significance of Christmas. Lal Chan Mehra explained the Hindu Festival of the Candles, which, according to Mr. Mehra, is the Oriental Christmas. The group held the Ceremony of the Candles following his talk. In this each holds an unlighted candle. Each receives the light and passes it to his neighbor, saying, "I, having received the light of love and understanding, now pass it on to Denmark", and so on around the group.

At the same time in a different room, a smaller yet very important party was being held around the Christmas tree for the children of all nations. The group included Japanese, Hindu and Spanish kiddies, as well as the little Americans, but the difference in race certainly did not interfere with the enjoyment of the event.

The evening closed with the singing of a Christmas hymn.

Chicago, Ill. (1105 Lawrence Ave.)

On Thursday evening, Dec. 20, Sirius Lodge held its annual Christmas social. A lovely tree had been erected and decorated for the occasion. There were short talks appropriate to the season, and everybody joined in singing Christmas carols. Each guest received from the tree a pretty card, on the back of which was a quotation from a theosophical writer. Afterward everyone gathered round the punch bowl, and were served also with delicious fruit cake. The lodge members donated quite a number of new books for the library.—Edna den Dulk.

Denver, Colo. (321 Tabor Bldg.)

Feeling that our Lodge lacked qualified speakers, and recognizing the need for experienced teachers, a Public Speaking Class has been formed. The work started well and the paid class has grown almost too large. Miss Ivah Dunklee is a real teacher and when the course is completed there should be a score of T. S. members who are able to put forth the truths of Theosophy in an attractive manner. "Public speaking," she says, "is an art, and one that many speakers know very little about. A poor argument well put carries more conviction than the greatest of truths inadequately spoken." Theosophy has the truths and it is up to us to develop the technique to make them appealing to others.

The Lodge provided a Basket of Christmas Cheer for a very deserving and dependent family. A Rummage sale just held netted over \$100.00 for our Building Fund.—C. V. Hickling.

WORLD CONGRESS NEWS



No. 2.

RAY W. HARDEN, EDITOR

No. 2.

 CONGRESS AT HOTEL STEVENS, CHICAGO, AUGUST 24-29, 1929

BRINGING THEIR PRESIDENT

The T. S. in Finland is a very active Section, with a fine representative body of enthusiastic members. Also the Finnish people located in the United States are very much alive to the welfare of the Society in both Finland and America—and elsewhere too, for that matter.

Under the leadership of Mr. John Roine of Ojai, the Finnish Lodges of this country are raising by subscription among their own members, an expense fund which will bring Dr. John Sonck, National President of the T. S. in Finland, to Chicago in August, as their official delegate to the World Congress. It is hoped that Dr. Sonck will be accompanied by a number of other distinguished Finnish Theosophists.

THIS IS THE SPIRIT OF T. S. WORLD CONGRESS

"I think that Theosophists throughout the world must realize that they must plant the seed of Internationalism in every race, in every climate, in every part of the world.

"After all, considering what we believe, what our ideals are, it should not be very difficult—nay, it should be very, very easy, to become real Internationalists. We believe that there is one God, one Ideal—that all nations, however varying in customs, in habits, in language, in manners, are under the protection, as it were, of one God; of one Deity, of one Guiding Principle."—J. Krishnamurti, at the Vienna World Congress.

A Critical Episode

BY FRITZ KUNZ

Although the Theosophical Society was founded in the United States, its fifty-year anniversary was celebrated at Adyar. It is therefore fitting that the first opportunity following the jubilee should be taken to hold a World Congress in the United States. That event is now fixed for 1929, the place selected being Chicago.

My own hope, with regard to the utilization of this splendid opportunity, is that really adequate facilities of time and arrangement will be offered for conferences wherein something more concrete than inspiration will be generated. It is time to survey our methods of work, to analyze our practices so as to find out wherein we can farther rise to our ideal duty, the provision of a rational and integrated philosophy for the world. Plans, as well as energy, must be released for the future.

Consider, for example, the Happy Valley idea. This is a stupendous scheme. Years of work and growth are ahead of us on this point alone. It is not enough that responsible individuals who possess the unmeasured confidence of the membership (Dr. Besant, for example) should sketch the plan and fill us with a more or less lasting will to work it out. We must consider ways and means, anticipate difficulties, face the physical facts, survey our resources in people and things, and so on.

(Continued on page 36)

WORLD CONGRESS EXPECTS YOU

Many Will Come Who Think Trip Impossible

This is the time for T. S. members in all parts of the United States to start their savings account to defray expenses for their journey to attend the World Congress this year.

It is astonishing how a modest sum laid aside *each* day will amount to a substantial total in a period of six months. Remarkable too, how easy it is for the average person to save 50c or 75c a day—appropriating money which would ordinarily be spent for something not actually necessary to health and comfort. In fact, some expenditures we make—for unnecessary edibles, for example, would best preserve our happiness and efficiency by being curtailed.

It is encouraging to note that several members are already enrolled upon the books of the *World Congress Savings Department*. Sending your deposits regularly to Headquarters affords double assurance that you will be counted among that joyous throng who will meet the leaders of the Theosophical Movement of the World—a Congress which will for many a year be looked back upon as the outstanding event in Theosophic history of this Age.

Do not hesitate because your opening account may have to be small—even just a dollar or two. “Great Oaks From Little Acorns Grow.” The important thing is to *act*—to get started. It seems that the great force called “Providence” is always doing big things, and making beneficent arrangements for those who have the courage to *try*.

You can lose nothing, of course, as all moneys deposited will be returned to the depositors, whether or not they achieve the sum necessary to bring them to the Congress.

If you begin—and keep at it—dimes, dollars and determination will likely put you “over”. You are surely more certain to save successfully—to *remember* to save, if you join the T. S. World Congress Savings Club. Then too, your money is more likely to *stay* saved, if it is deposited here to your credit. It cannot be lost or stolen—or borrowed. And it is in a position to smile complaisantly at all the little temptations that are ever coaxing coins out of weak-willed pocketbooks.

By all means, start your World Congress savings account without another day's delay. Every one we receive here is just that much more encouragement all around.

C. JINARA ADASA AT THE VIENNA WORLD CONGRESS

“I know that all of you have felt a deep enthusiasm during these days of the Congress. I should like you to remember that our gathering has not only had the purpose of helping us, but also that of helping our whole Theosophical Society. I do not think you sufficiently realize to what extent such a Congress as this has sent waves of encouragement and strength to all the National Sections of the Theosophical Society throughout the world.”

FROM KRISHNAJI

Shanti, Kunj,
Benares, India.
8th December, 1928.

Dear Mr. Rogers:

I want to thank you for your letter dated the 20th October where you have kindly invited me to be present at the Theosophical World Congress to be held in Chicago in July next. I am sorry it will not be possible for me to be present at this gathering, as arrangements have already been made for me to hold a Summer School at Ommen during the whole of July and many invitations have already been sent out. I would have liked to attend if it were possible for me. It is so nice of you to have tried to arrange the dates of the Congress so as not to interfere with the Ommen and Ojai Camps.

With affectionate greetings

Yours sincerely,

(Signed) J. KRISHNAMURTI.

L. W. Rogers, Esq.

Wheaton, Illinois

U. S. A.

Mr. Rogers has replied to the above, announcing the final arrangements with Dr. Besant, for opening the Congress on August 24th. The American members will be made happy indeed if conditions make possible the presence of Krishnaji, upon this notable occasion.

MEMBERS COMING FROM ORIENT

Word comes from Hong Kong, China, that a group of members there are planning to attend the World Congress at Chicago. Some are making almost heroic sacrifices in other ways, to finance their trip. Members in other Chinese cities are being invited to join the party.

WORLD CONGRESS PARTIES

Members of the T. S. in all countries, who expect—or even hope to attend the Theosophical World Congress in Chicago, August 24 to 29, are requested to write us as soon as possible. We may be able to put them in touch with other members who are coming. Many advantages to all concerned may be arranged through co-operation. Address “World Congress Committee, Theosophical Headquarters, Wheaton, Illinois, U. S. A.” Theosophical publications of all nations are asked to re-print this request in their language.

ANOTHER HOPEFUL SIGN

Josef Skuta, general Secretary of the Theosophical Society in Czechoslovakia, writes enthusiastically of the interest already aroused in the 1929 World Congress, throughout that great body of allied states. He requests fur-

ther news concerning program, lectures and accommodations in Chicago, from which it appears hopeful that a party of members may journey to America for the great international event in August.

OFFICIAL RETURNS

Lodge Votes for Location of Theosophical World Congress, 1929

| For Chicago | | |
|----------------|-----------------|----------------|
| Indianapolis | Port Huron | Spanish |
| Tacoma | Iris | (Los Angeles) |
| Fremont | (Rochester) | Chicago |
| Boulder | Rockford | Santa Ana |
| Newark | Cincinnati | Pittsburgh |
| Helena | Kansas City | Fairhope |
| Paterson | Worcester | Minneapolis |
| Louisville | Lawton | Los Angeles |
| Waterloo | Lansing | Honolulu |
| Besant-Service | St. Paul | Berkeley |
| (Indianapolis) | Chattanooga | Lincoln |
| Richmond | Casper | Paducah |
| Besant | Decatur | Riverside |
| (Cleveland) | Englewood | Butte |
| Oshkosh | (Chicago) | Buffalo |
| South Shore | Sacramento | Besant |
| (Chicago) | Harmony | (Houston) |
| Besant | (Toledo) | Ft. Lauderdale |
| (Tulsa) | Cedar Rapids | |
| Latino | Big Rapids | St. Louis |
| (El Paso) | Lightbringer | Portland |
| Detroit | (Wash. D. C.) | San Jose |
| Glendive | Oklahoma City | Springfield |
| Yggdrasil | Besant | (Mass.) |
| (Minneapolis) | (Seattle) | Anaconda |
| Oak Park | Santa Paula | Santa Rosa |
| Duluth | Sheridan | Milwaukee |
| Schenectady | Des Moines | Hermes |
| San Antonio | Surya | (Phila.) |
| Medford | (N. Y. City) | Pomona |
| Sirius | Annie Besant | Hamilton |
| (Chicago) | (San Diego) | Activity |
| Wallace | Pacific | (Chicago) |
| Surya Youth | (San Francisco) | Besant |
| (Chicago) | Oakland | (Hollywood) |
| Annie Besant | Savannah | Warren |
| (Boston) | Austin-Dharma | Grand Rapids |
| Syracuse | Genesee | Alkio |
| Atlantic City | (Rochester) | (Los Angeles) |
| Peoria | Maryland | Herakles |
| Cleveland | (Baltimore) | (Chicago) |
| Port Angeles | Birmingham | Saginaw |
| Terre Haute | Service | Houston |
| Ann Arbor | (N. Y. City) | Billings |
| Columbus | Tampa | Palm Beach |
| Sampo | Omaha | Ideal |
| (Detroit) | | (New York) |

For Los Angeles

| | |
|-----------------|----------------|
| The Oaks (Ojai) | Ojai Valley |
| Palo Alto | Crescent |
| Glendale | (Santa Monica) |

For New York

| | | |
|-----------|----------|----------|
| Montclair | New York | Brooklyn |
|-----------|----------|----------|

SEND IN THE NEWS AND IDEAS
ON WORLD CONGRESS FROM
YOUR LODGE

A Critical Episode

(Continued from page 34)

I mention the Happy Valley as a Theosophical work, because that is exactly what it is. And I mention it first because nothing exceeds it in importance now. It is an urgent work and we must draw from Dr. Besant the fullest expression of her views of the plans for this. Nothing less than the help of every one of us is wanted for such a task. Dr. Besant must feel our strength with her, first of all, in the form of an interest which will amount almost to besieging her for outlines and views. This is a world work for a World Convention.

Scarcely second in importance is a re-survey of our relationship to the world public. Again we need conferences. It may be that groups will have to be formed prior to the Convention, on a continental basis. An immense contingent of delegates must be expected—and demanded and welcomed—from the Latin-American countries. This is their first opportunity for a world convention held at some place nearer than the ends of the earth, for Central America at least.

The problems of our brothers in the Latin-American countries are unique, and must have precedence. Again, Europe as a division. Russia should have a place almost to herself, she is so large, so great in promise, and so potent a link between East and West. Then the three parts of the East—the Mediterranean east, India, and then the Far East. Australasia. South Africa and North Africa. Finally, Canada and the United States, which I envision as one unit at last. I, for one, would regret the use of the time—all too short—for huge meetings in which a few speakers alone give, and the response of the multitude (which is sure to attend) is unsought and unvoiced. So, advance organization along group lines. The keynote: The World State achieved by the re-discovery of the World Truth.

I am especially interested in the Latin-American aspect of the Convention. This is partly because I have so many friends there, and partly because I see with trepidation the growing ill-feeling in those countries against the United States, because of our intensified commercial imperialism. Who can meet this issue in the right spirit of exaltation as well as we Theosophists?

Then I think of what a splendid chance this is going to be to make the United States conscious of the Theosophical Society as a strong source of spiritual truth. Readers will remember the difficult choice which faced some of us, and especially myself, a few years ago with regard to Krishnaji and the avenues of publicity which are so often insatiable and rather ruthless in this country. I had to decide whether we would let his case go by default in the press and let the first stories be broken to the public from an outrageous and false angle; or whether we should run the risk of being accused of seeking publicity (a thing I despise) and the even greater risk of getting the wrong publicity worsened by a feeling of the approval of our authority. We

decided in favor of attempting to ride the whirlwind that was upon us. Fortunately we had aids like Captain Russell Lloyd Jones and Ray Harden and others too numerous to mention. We had other Fortune with us, too, of course; and the result was that, despite some slips not by any means all our own, Krishnaji entered this country for the first real beginnings of work with stories which were, on the whole, astonishingly friendly. And this came about, remember, in spite of the most threatening handicaps of which very few have ever heard, and pointless for discussion at this date.

Now this question arises: Is not the Theosophical Society in the United States, and indeed primarily the western hemisphere, about to face a tremendous opportunity to make its entrance into consciousness, especially the national consciousness of the United States and Canada? I am thinking mainly of what the Happy Valley idea and work must bring us in understanding and misunderstanding. Think of the innumerable colony successes and failures in this country, capitalized by a sensational press! Zion City is but one of many in a series which dates back to Oneida. We are bound to the inevitable, namely, the securing of public appreciation. Why not be forward in the matter?

A vast and vital element, incalculable in its effect, will be the relation of this World Convention to the public mind. How shall we handle this great chance?

One more item stands out before me as wanting conference work and not lecturing, and that is the applied Theosophical program which the International Order of Service is employing. Along some lines this work is magnificently successful and intellectually courageous. We must take the opportunity to round it out and take the views of our people. I am thinking especially of the political mind of our own country and our members. Imagine a land in which a distinguished visitor like Dr. Besant dared not use the word socialism! Is there, indeed, a country of literate people where political passion is higher and less informed about realities than our own? Is there any marked growth for the Theosophical idea in a world like ours? Shall we not recognize, as Dr. Besant did in India, that there has now come a time when spiritual appeal is considerably wasted effort in an atmosphere which is one of political stultification? Not our work? Supremely ours because our main work is hampered at many points by the system by which our spirituality perishes. We must not forget that this task the Order of the Star may not do, but the Theosophical Society can.

We must grasp the nettle. I do not think of political corruption as we have it in our land on a scale unparalleled in history of modern times, nor any single physical event, not of partisan politics. I am thinking of the whole decay of the sense of political honor and honesty, the appalling growth of fear, the astonishing strength of mere respectability, the loss of our liberties. No appeal to youth is possible except on practical grounds, and until

the Theosophical Society creates an instrument through the Order of Service whereby its ideals may be made realities it fails itself, it fails the age, and so it fails the world. Let us take counsel internationally on the matter. For I say, as a student of this matter, that the issue of economic democracy is upon us all in the western hemisphere and the western world generally. The New Age which is to succeed the age of emotional release, which itself followed that of intellectual release, is to be one of physical release. We must come to the help of a world bound to the machine, so that the machine shall liberate and not enslave. I declare, with all the force at my command, that it is as much our duty, as individuals, to come to grips with the mechanical age as it is our duty as a Society to come to grips with the philosophy of Mechanism.

BUT ONCE IN THIS INCARNATION

Houston Lodge is unanimously in favor of holding the World T. S. Convention at Chicago. Many of our members are planning to come. We will give up the Ojai this year—if not able to attend both. We owe our best efforts towards the World Convention as the opportunity will never come to us again to help make it a success *in our own Section*.

With best wishes. (Signed) Laura S. Wood, Houston Lodge, Houston, Tex.

An Active Executive

Mr. L. W. Rogers arrived at Headquarters on Jan. 10, closing a successful six-weeks' lecture tour throughout the western part of the Section. On Jan. 16, scarcely a week later, he again left Wheaton for a journey South and East. This trip is to include a week of lectures and Lodge talks in the Republic of Cuba.

All departments endeavored to make the most of our National President's stay at Headquarters, which gave him as busy a week as a man could have, and live. The result is a tremendous volume of urgently important business disposed of, and plans outlined which will keep the machinery of the Society running smoothly until Mr. Rogers returns late in February.

While National Secretary-Treasurer H. Kay Campbell is capable and experienced in every important phase of T. S. affairs, all matters requiring Mr. Rogers' personal attention are immediately dispatched to him by telegraph, air mail and special delivery service. Therefore, all who may have business to transact with his office can feel that it is almost as easy a matter to get in touch with him, as would be the case if he were seated at his desk in Wheaton.—Ray W. Harden.

Error

In reporting activities of the Des Moines, Iowa, Lodge, Mrs. Omar Randall was referred to as Secretary. Mrs. Randall is the Vice President. The Des Moines Secretary is Mrs. Margaret Bennett.

Concerning Dr. Besant

**What the Work for India Means to the World,
and a Suggestion which American Mem-
bers Can Take to Lighten the Burden**

DR. GEORGE S. ARUNDALE, writing "The Watch Tower" notes in THE THEOSOPHIST for November, 1928, makes the following statements which will be of interest to T. S. members everywhere:

The President has been simply overwhelmed with political and other business, to say nothing of some very strenuous touring which, I am afraid, somewhat exhausted her. There is very great pressure just now in India, for we are coming to the most critical period in the struggle which India must make for her regeneration; and continually must be sounded the three fundamental notes of all regeneration—wisdom, united enthusiasm and sobriety. Wisdom has been attained in the new Constitution agreed upon by all parties. United enthusiasm has to be brought into being. Sobriety has to be guarded against the menace of wild and impractical extravagance. The bare truth is that Dr. Besant—please note that I do not say "The President"—and her immediate colleagues are the one hope both for India, for a united Commonwealth and for world peace. But for them India would be plunged into anarchy. But for them the Commonwealth would be in danger of disruption. But for them there would be the very imminent danger of a color war throughout the world. I know these sound extravagant claims, and I know they will be laughed at unreservedly by those who do not know. But they are profoundly true, and future generations will declare them to have been true. It is, therefore, of deepest importance that Dr. Besant should concentrate every available ounce of her strength upon India, for the future of the Theosophical Society in no small degree depends upon what is going to happen to India during the next few years; those who not unnaturally grudge so much concentration upon India should ponder upon this fact.

Our business is to make things as easy for her as we possibly can. We may be far away from India. India may not be our immediate concern. We may have other duties altogether. But if we relieve the President of all pre-occupations regarding our own personal affairs, *if we add as little as possible to her cares, if we look after our own business so that there is no need for her intervention, if, as far as possible, we refrain from intruding upon her our own personal perplexities—making up our minds to shoulder our own burdens—if we do all these things we shall be helping her enormously; we shall be freeing her to attend to work to which she alone can attend, work which is the key to the future.* For example, she will only be able to spare a very few days for the Convention at Benares.

She has to be in Calcutta for the session of the Indian National Congress—a session which may well compare in importance with those of 1915, 1917 and 1918. She must be there. And because she must be there we are hoping that members will come to Benares in large numbers from all parts of India so as to strengthen in every possible way a gathering which must needs suffer from her absence. It would be both cruel and selfish for members to say: "Well, if the President is going to be in Benares for only a few days it will not be worth my while to come." For what do we go to a Convention? We go to be fired with enthusiasm and filled with wisdom for the new year's work. We go to intensify our comradeship with our fellow-members. We go to deepen that unity which is our great weapon for the performance of the work entrusted to our care. We go to make Theosophy stronger for service. And if we do not attend a Convention simply because X or Y or Z does not happen to be there, we have, I think, a very poor conception of our privileges as members of the Theosophical Society, and a no less poor conception of what Theosophy really is. This apart altogether from the added burden the President has to bear, the added preoccupation, if she knows that a Convention will be poorly attended because she has more urgent duties—no less Theosophical—elsewhere. We should by this time have learned to take care of ourselves and no longer call out to be nursed.

Benares Convention

The 1928 Convention in Benares will be an ever-memorable one, for the World Teacher will be there, its Centre and its Guide. It is a profound joy to me to stand aside, now that he shines out with such power and Life, and no lesser persons can teach while he is there. I have placed in his strong hands the sole management of everything at Benares and all who love me will serve me best in serving him. There will be no ceremonials during the T. S. Convention days, for the Life he pours out so richly will, when the hour comes, create its own forms in which his exquisite ideals will clothe themselves; but that hour is not yet. All outworn forms, which are lifeless, will pass away; no *living* form will perish; and the Devas who serve him, the Devas who shape the beauties of the nature that he loves so dearly, who paint the sunset and the dawning, the tiny flowers and the mighty trees, will, as they ever do in Nature, manifest in new forms of natural beauty, in the Kingdom of Happiness which he is founding on our earth. That heavenly kingdom is within each of us and its sun will irradiate the new world with its beams, the forth-shining of the spirit within us, the One life which lives in us all.—Dr. Besant in Theosophist.

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.]

Balance Needed

The balanced mind is one that is able to take into consideration all of the factors involved in a question and to assign to each its exact importance. The mind that lacks balance unduly exaggerates one or more of the points involved and ignores others altogether. Let us hope that at the present time all of us will be able to show that we belong to the balanced group.

"These are the times that try men's souls," wrote one of the American patriots at the darkest period of the armed struggle for the political independence that finally made us a nation. "The summer soldier and sunshine patriot will soon desert the ranks," he continued, "but he who is steadfast now deserves the thanks of all." I am quoting from memory, having no reference books at hand, and the words are probably not exact, but the thought is.

That sentiment is particularly appropriate just now in the Theosophical Society. There is a strong tendency on the part of many to discover authority for deserting the tedious task of carrying on—to find sanction for abandoning the hard job, for resting on the oars and drifting upon some mystic current to easy salvation. They believe they find such authority in Mr. Krishnamurti's words about the direct path, but can they possibly show that taking the direct path has the least relationship to avoiding obvious responsibilities? Do they think they will find the state of consciousness that he described as union with the Beloved by shirking the work of helping others on toward the goal, while they, the pathfinders, climb into the band wagon and leave the millions in the evolutionary march to stumble blindly along through the mud as best they can?

Just what does the direct path mean? Is it not essentially turning attention away from the things that uselessly bind and enslave us? And is not too broad an application of the principle an exceedingly dangerous interpretation? We can at least understand some of the things it surely does *not* mean. The family is one of the oldest and firmest forms that civilization has evolved. Does anybody believe the direct path frees a father from the duty of caring for his helpless children? Or from any other duty that is imposed upon him by the evolutionary stage he has reached and the spiritual knowledge he has gained? The very possession of strength implies obligation to the weak, and a knowledge of the truths of nature imposes a grave responsibility toward those unacquainted with them.

There is an old saying to the effect that the only reason for anybody being saved is that he may save somebody else. C. W. L. has written powerfully on the necessity of for-

getting one's self and seeing life from the standpoint of the welfare of all. There is an enormous amount of work to be done before the masses of mankind are willing to follow any kind of path. One of the noblest declarations ever made was that by Dr. Besant, after one of Mr. Krishnamurti's discourses at Om-men, when she said that she would refuse to abandon the work of helping mankind onward until the last human being had reached the goal! That is the true spirit of Theosophy.

The World Congress

The article by Mr. Robert R. Logan in the December MESSENGER, "The World Congress—a Challenge," is so full of strong common sense that one is almost tempted to reprint it; but perhaps Mr. Harden can get a new discourse from Mr. Logan. Now that Mr. Harden is in charge of that publicity—a work for which he is admirably qualified—I am to that extent free to give more attention to other pressing matters. There is nothing, however, more important than the success of the Theosophical World Congress. The way in which we American Theosophists manage that event of the times will naturally be compared to the Adyar and the French Congresses by our visitors, most of whom will have seen both. Miss Dykgraaf is coming on from New York to Wheaton the last week in February and she, Mrs. Campbell, Mr. Harden and I will then draft the general program.

Elsewhere in this number of the MESSENGER is a letter from Mr. Krishnamurti which, while indicating his inability to be present, shows his desire to be there. Since he wrote it, the time of the Congress—by Dr. Besant's request—has been changed to Aug. 24. Mr. Krishnamurti was promptly advised of that, so there is at least a bare possibility that he still may come; but as his camp in Holland is also in August one dare not say more than "bare possibility."

Sarojini Naidu

Our members who have had the good fortune to hear Mrs. Naidu lecture are enthusiastic about her and about the effectiveness of her work. Dr. Besant has written me, warmly commending her, and also a letter came from Mrs. Naidu after her arrival in New York, but unfortunately it did not give a list of her American engagements. A partially published itinerary has, however, fallen into my hands and the engagements still ahead are as follows: Topeka, Kans., Feb. 6; Kansas City, Mo., Feb. 7; Palm Beach Fla., Feb. 13; Washington, D. C., Feb. 18; Wellesley College, Mass., Feb. 24, and New York City, Feb. 28, in the Community Church.

Dr. Besant writes that Miss Naidu is remarkably eloquent, and some of our members

who have heard her are in full agreement. She is a leader in the work of obtaining Home Rule for India, a Fellow of Royal Society of Literature of England and an author of distinction. Her appearance before large audiences in the United States will do more than written volumes to remove the prejudices created by "Mother India," although she is not mentioning that book. To see and hear a refined, cultured Indian woman speaking a language foreign to her tongue, discussing problems of life in perfect English, must be a revelation to those who had accepted the Mayo book at face value. Every Theosophist who has the opportunity should hear Mrs. Naidu.

Radio

Up to date a very small number of members have offered from one to five dollars each per month for the fund to try out radio propaganda. Thus far not a fifth of the required sum has been offered, but we will let the matter run a while longer before calling it off. Those who think it worth while to have a course of lectures on Theosophy broadcast from Chicago for a few months as a "tryout" to test the matter of what can thus be accomplished should send in their names and state what sum per month they will pay. I shall not be free from traveling to give the lectures until April, so we may as well consider it unfinished business until that time.

Our Summer School

The Wheaton Summer School will hold the same relationship at the Theosophical World Congress that it did last year to the Annual Convention—follow it with one day intervening. But this year the school should be much better, partly because last year it was an untried experiment, and particularly because we shall have the World Congress from which to draw our star attractions. The spiritual and mental program should therefore be superior.

Wanted

April, May, June and July numbers of THE STAR, to complete our 1928 records for the Library at Headquarters. Address Theosophical Library, Wheaton, Ill.

L. W. Rogers' Itinerary

| | |
|----------------------|--------------|
| 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. |
| Wheaton | Feb. 26, 27. |
| Detroit | Mar. 3, 4. |

If your kindness knows no ruffling you are a Theosophist.—G. S. Arundale.

A Prophecy

Our National Chief has a vision clear
That some fine day in a future year,
He'll settle down in an easy chair
Away from the office noise and blare,
To watch the "youngsters" fill his place
So ably held to uplift the race.

It would appear that our "L. W. R."
While on the astral plane afar,
Just left a door of his mind ajar;
A tired elemental, without a sound,
Slipped right in from another Round
To rest for a Kalpa, ere 'tis found.

A man that can work 'steen hours a-day
And cheerfully smile as if 'twere play,
While making of Wheaton, a "T. S." Ray,
Should live to see the Sixth Root race,
Come walking in with a smiling face,
And then some one *might* fill his place.

ELLA N. REDINGTON.

Theosophy is Marching On

Mr. Robert R. Logan is vivifying Theosophy over a circuit of important centers—Atlantic City, Camden and Philadelphia. Excellent attendance and animate interest is reported at these three points; not at all surprising news to those who know Mr. Logan's sincere appeal to audiences.

Mention of the titles alone is sufficient to create a desire to hear Mr. Logan in these illuminating lectures. The best way for MESSENGER readers to make sure of this, is to plan now to be present at the World Congress. Mr. Logan is always one of the outstanding figures at Convention and, naturally, we shall expect him to attain additional heights for a World Congress. This certainly is something to anticipate.

The series includes:

"The Universe We Live In"—(Facts, and who makes them. The depths of space. Bigness of the little atoms and vibrations. Fohat digs holes in space. The seven planes of Nature and the solar scheme.)

"The Animals We Are"—(Homo sapiens, soul or animal? Evolution and materialism; Theosophical evolution. The seven kingdoms of Nature. Involution; six evolving streams. Group souls and instinct. Individualism; man and his bodies. The ascending pilgrim.)

"The Humanity We Belong To"—(How many souls are there? Up from the animal. The incarnating Ego. Karma and growth. Races and rounds. The Manus and the Hierarchy. Lemuria and Atlantis. The chosen people. The Aryan Empire. The coming race.)

"Teacher of Gods and Men"—(Are there Gods at all? Up through the Hierarchy. King, Logos, Parabrahm. The Bodhisattva. From Vyasa to Jesus. Races and Religions. Krishnamurti. The message and the coming race.)

BUILDING FUND BULLETIN

No. 33

No. 33

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.

A Change

We have displayed the one hundred per cent Lodges long enough, apparently, to meet the requirements of grateful acknowledgment; and also the statement of the balance of pledges required long enough to impress it upon the mind of all who have not made a pledge. It is, therefore, time to discontinue both and give the space to other things.

Our Grove

Beginning its fourth year in April, our fine aggregation of oaks, elms, maples, chestnuts, etc., etc., presents the appearance of a real grove. Last year some of the trees provided shade enough for a small picnic party. This year the shade will be plentiful. It requires about three years for a transplanted tree to feel fully satisfied with its new environment. The fourth year it gets down to real business.

Sometimes They Come Double

Mrs. Edith Webster of Chicago Lodge sent in \$24.00 for the B. & A.

She saw the notice in the MESSENGER to the effect that if everyone pledged \$12.00 the B. & A. debt could be lifted, so she said, "I am enclosing check for two of these \$12.00 amounts."

Pledges

There is no secret about the fact that we do need more pledges to the Building Fund. Moreover, we hope to get them all signed up before next August, and this, perhaps, is a secret (thus far), the reason being that we hope to avoid the necessity of asking for Building Fund pledges at the Theosophical World Congress. If you can help us out on that good plan we shall be delighted to send you a pledge blank.

"Many a Mickle"

Payments on Building Fund pledges are coming in steadily, even if slowly, and steadiness is the most important thing involved. Some of our members may not realize how important it is to make small payments. It may seem that a dollar or two means so little that it might better wait until a larger sum can be sent, but remember that there are more than a thousand other pledge members who may be thinking the same thing! An average of a dollar or two each means a big thing at Headquarters. Try to send a little each month, or every other month. You will be surprised to find that before you realize it the amount of your pledge has grown small, while at Headquarters we will have met all of our obligations as they fell due. If you are one who has not

yet made any payment, begin now, if it is only \$1.00. Help us to maintain the high class financial standing which the American Theosophical Society now has in the business world.

Looking Forward

The Secretary-Treasurer has organized some of our Headquarters staff into a voluntary working force to look after the beautification of the grounds. In this year of the Theosophical World Congress we must "put our best foot forward," as the saying goes, and with the shoe well polished! Last year there were two or three volunteers and they made a very creditable showing with flowers and shrubs. This year it will be much more extensive. While the Secretary-Treasurer thus appropriately plans and works with the shrubs and blossoms, the N. P. will carry on with the fruit and vegetable production as last year, operations beginning with the hotbed the latter part of February.

Even Non-Members Subscribe

We received \$1.00 as a Christmas gift for the B. & A. Fund from Anite M. Yeo, East Oakland, Cal.

This person is a "Non-Member." She sent in her subscription for the MESSENGER at the same time.

Story Misplaced

The item giving an account of lectures and Advanced Bible Class sessions at U. S. Disciplinary Barracks, Fort Leavenworth, as it appeared in January MESSENGER, was misplaced under "What Lodges Are Doing." There is no Theosophical Lodge in existence within the institution. Our article was intended for another page as a general news report on the excellent work being accomplished among the men, under the direction of Captain C. P. Fitcher, Chaplain, U. S. A.

FOR SALE

Lot in Hall-Tuttle Tract, opposite Star Camp, Ojai, California.

Size, 80x125. Abundance of shade trees. Tract has all city improvements, gas, electricity, etc. Plenty of water. No lots to be had in this tract, except from owners.

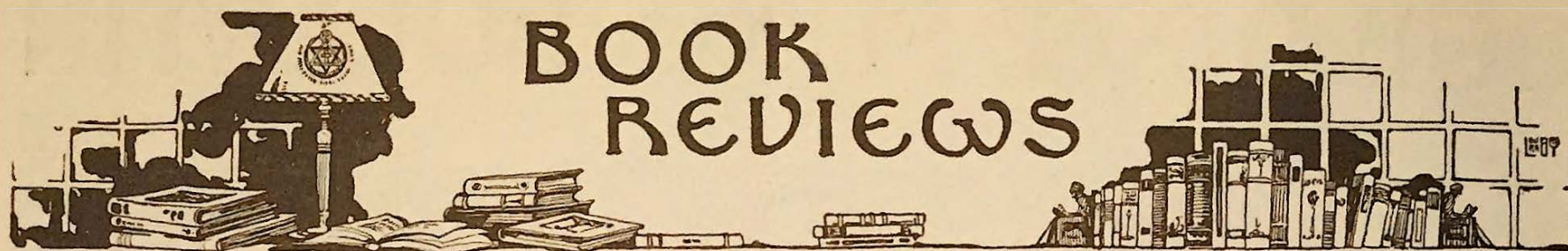
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To Have—JUST THE BOOK ONE WANTS when one wants it, is and must remain the supreme luxury of the cultivated life.

The Future Way, by Weller Van Hook. Published by The Rajput Press, Chicago. 220 pages. Price, \$1.50, through The Theosophical Press.

In this book is found much new thought on occult subjects, and perhaps the greatest message yet given by the author to students of the divine wisdom. Briefly worded, this message is that in the future there will be a growing tendency for occultists to account the lower planes worthy and beautiful, as also the life of man in those worlds. The older teachings were and still are that the lower planes are to be despised and that men should abandon them as soon as possible; the lower planes were regarded as unreal, and the higher, monadic planes as real. This was so because it was more difficult, millennia ago, to tread the Path; now the time has come to work out liberation while working in the world.

Much of the material deals with the future of America, and is worthy of careful study and meditation by American theosophists.

The keynote is in the leading essay, "The Future Way." "The kingdom of heaven must be made to descend to be on earth;" "we must be or become enemies of human misery, pain and deprivation;" "the civilization of scientia, of ordered knowledge based on man's experience and demonstration with man's present powers is at once a gift of the Lord of the Cultural System and the greatest weapon ever forged or ever to be fashioned for the liberation of man."

"The Signs of the Times" shows that world conditions after the great war have become unfortunate, due to lack of generosity on the part of the allied powers. This will result in world leadership shifting sooner, somewhat prematurely, to America. Confraternity among nations, as taught plainly in the union of the American states, is the great lesson which Europe has yet to learn.

In the article "The Planes and Man's Relation to Them" is shown that the planes have been named unfortunately, causing misconception among students; "man has emotions far keener, more poignant and of more effective experience on the mental, the buddhic and still higher planes" than the astral plane, called the emotional plane. "Reality, actuality, truth must be equal on all planes."

"Ancient Egypt Reborn in America" is of the greatest interest to American students. "America does not need to be saved. There are great beings of human and deva origin who have been saving America for some centuries. America must be kept saved and safe, because much of the hope of humanity rests

in its evolving." There is mentioned a ceremony which daily takes place at certain hours, in which devas have a large share; "this work has a profound meaning for North and South America; its fiery recurrence gives our hemisphere added vividness of life, cleanses it of much otherwise stagnating magnetism and obnoxious nature-spirit activity and rouses mightily the aesthetic and spiritual life of angels and men." "The power that directs and moves the inner life of America is Freemasonry, heir to the inspired guidance and the potencies of the Egyptian Mysteries and of the mediaeval Rosicrucian Wisdom."

"Contestual Relations Between the Three Groups of Our Planet's Hierarchy" gives a marvelous view of spiritual evolution; we learn that it is well to utilize to the fullest extent our opportunities to evolve just where we are, before we are swept onward into realms wherein our powers are as yet feeble. "Each of the groups of planes should offer full satisfaction to those who are of the appropriate development to dwell in them. Nor should they be unduly harried to leave for other levels of development."—C. Shudde-magen.

The Great Known, by J. E. Richardson, TK. Published by Pioneer Press, Hollywood, Calif. 384 pages. \$3.00, through the Theosophical Press.

A work which goes exhaustively into the details of sleep, dreams and death, following what is referred to as a system of "Natural Science." Many of the chapters are presented from absolutely unique angles, some being topics quite new in themselves, to this line of thought. "Spiritual Wars" for example, is thrilling, and offers rational explanation of some well-known war-time phenomena. The chapter on "Soul and Sex" is handled in a manner particularly pleasing, and without a trace of anything of objectionable nature. Guardian Angels, Spiritual Life of Children, When Death Begins, When Death Ends, Spiritual Occupations and Prophecy are especially fascinating and useful. There are many others. The chapter on "Reincarnation" is very tactful and convincing. About the only chapter which might prove confusing to Theosophists is the one limiting life to exactly "Thirteen Planes." One reader suggests this may represent a set of sub-planes, of which Theosophy accounts for a total of forty-nine (seven to each of the Great Planes). If we count from the first of the physical, thirteen would carry us to the sixth Astral sub-plane, which is about as far as the scope of this book extends.—R. W. H.

Christianity, Past and Present, by Charles Guignebert, Professor of History of Christianity, University of Paris. Published by The MacMillan Company, New York. Price, cloth \$4.50, through the Theosophical Press.

This book presents a panorama of the evolution of an oriental religion founded upon Judaism, the Judaism of the time of Jesus and Saint Paul. According to the author, for the purpose of further evolution Judaism possessed an advantage over the competing cults of the epoch by being monotheistic, and offering salvation through a Divine Mediator. Christianity started with the faith of twelve Apostles; the facts about the life, crucifixion, resurrection and ascension of Jesus, and an expectation of His early return to Earth to judge the living and the dead, and to establish the Kingdom of God. But Jesus did not return as expected, and the survival of Christianity was achieved by its transplantation to Greek soil among Gentiles, since the Jews did not accept the Messiahship of Jesus.

With such a beginning, within two centuries the Christian Church gained a foothold by two processes of evolution called—"Syncretism and Gnosis." Syncretism is the joining or absorption of two dissimilar ideas by combination into new forms. The Christians claimed to have retained everything that was worth preserving in the Pagan Cults. Also, at certain intervals, Gnosis—knowledge, that is, "Knowledge of Spiritual things," possessed by the "inspired," added to Christianity the claim to authority over the Church. Thus, by the repeated processes of Syncretism and Gnosis, and by the use of building material furnished by an oriental environment, the Mysteries, and Hellenistic Philosophy, the superstructure of the Christian Church proceeded with its rites and dogmas. Continued syncretism produced three types of Christology—the Pauline, the Johannite and the Docetic. The Crusades took place; Scholasticism, the Monasteries and the Universities arose, and the Church was divided into Roman Autocracy in the West and Greek Orthodoxy in the East. Anti-clericalism and independent thinking resulted in liberalism and Protestantism.—A. K. T.

A Mirror for Witches, by Esther Forbes. Published by Houghton, Mifflin & Co., New York, N. Y., through the Theosophical Press. Price, cloth, \$2.50.

As a cold and silent prelude to some portent, the ambiency is hushed . . . Pallid and nude, the Moon enters the sea! And in the greying horizon, silvered with lunar strokes, an English ship approaches the holocaust, where smokes a multitude of witches, and warlocks and their young—where flesh pollutes the breezes, and hatred is a song that soars embracing madly the twins, "Fear and Despair," while the pious saraband praises God and falls to prayer. Then, a child, a little child, of eye wild and wild of hair, saved from crackling, greedy flames, whom the rescuing, kindly Captain gave a home and gave a name. "Bilby's Doll"—the bigots called her . . . Witch! Enchantress . . . O being

rare! Charm had swooned within your eyes and Hell dwelt beneath your hair. And those Puritans who coveted (whited sepulcher who feared) eased their consciences by claiming that their souls her glance had seared. And no one to understand her—none to break her solitude; only memories of childhood . . . only years in which to brood. Then a demoniacal lover (in reality a man)! And the forest blent their kisses with the canticle of Pan. Tragic, moving, genius renders here an unforgettable gleam of a past that in this age fades and wavers like a dream.—A. R. de Pina.

Note: In book review of "Is There a New Race Type," in the January MESSENGER, price listed was 75c. We have just received correction, stating that the price is \$1.00.

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Hints on the Study of the Secret Doctrine

Roy Mitchell10c

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Success of the Purchasing Service Bureau in the Lodges

Mr. C. V. Hickling, of Denver Lodge, writes: "I suggest that periodically one page of the MESSENGER be used to outline the success of lodges and suggestions how they overcome some of their difficulties in this work." *We would like to hear from other Purchasing Agents who have experiences and suggestions to offer. Here follow a few of the reports received to date:*

Berkeley:

"I am glad to report that our P. S. B. department is becoming more active each month."—M. O. Stone.

Madison:

"All the members are loyally buying and that is an enormous gain over two years ago."—D. C. Brooks.

Denver:

"The main work is to change the habit of members and induce them to not only change the brands they are accustomed to, but also their place of purchase."—C. V. Hickling.

Akron:

"It has not been difficult to sell the goods, and I only wish I could devote more time to the work."—Mrs. Verne R. Read.

Montclair:

"Our first order is small, just a few samples to start with in order to feel our way with our small public, in the hope that we may learn just what they would be most likely to buy."—Gertrude A. Hamel.

Minneapolis: (Yggdrasil)

"Our Purchasing Agent for the P. S. B. reported that she had sold \$108.00 worth of food."—Secretary.

Tulsa: (Besant)

"We had such excellent luck at our first sale of foods after Dr. Pickett's lecture Tuesday night that the stock previously ordered is nearly depleted. Consequently we wish to place the following order:"—Marguerite L. Mason.

Books Donated to Headquarters Library

Heliocentric Astrology, by Warma Vedra.
Methods & Problems of Spiritual Healing, by Horatio W. Dresser.

Psychoma (Soul-Sleep), by Helen Rhodes.

Book of Secrets, by Horatio W. Dresser.

Tarot of the Bohemians, by Papus.

Jesus Christ in His Homeland, by Mme. Lydia M. Von Finkelstein Mountford.

Myriam & The Mystic Brotherhood, by Maude Lesseuer Howard.

Cultivation of Personal Magnetism, by Leroy Berrier.

Personal Magnetis, Cultivation of, by Leroy Berrier.

Guide to Astrology, by Raphael.

Evolution of Character, by Sarah Corbett.

Karma Yoga, by Swami Vivekananda.

Scientific Corroborations of Theosophy, by Dr. A. Marques.

The Tao Teh King, by C. Spurgeon Medhurst.

Mystic Masonry, by J. D. Buck.

The Offender, by Burdette G. Lewis.

Our Bible and The Ancient Manuscripts, by Frederic C. Kenyon.

Evolution of the Individual, by Frank Newland Doud.

From Mrs. Lucy H. Woods, 1926 El Dorado, Berkeley, Calif.

The Key To Theosophy,

By H. P. Blavatsky (autographed).

The Voice of The Silence, (autographed by H. P. B.)

Buddhist Catechism,

By H. S. Olcott (autographed).

Theosophy, Religion and Occult Science,

By H. S. Olcott (autographed).

The Iliad of the East, by Frederika Richardson.

Hindu Mythology, by W. J. Wilkins.

Theosophy, by Annie Besant.

Esoteric Buddhism, by A. P. Sinnett.

Delphic Days, by Denton J. Snyder.

The Imitation of Sankara, by M. K. Dvivedi.

Rajo Yoga, by M. K. Dvivedi.

The Tao Tah King, by C. Spurgeon Medhurst.

Prasnottara The Upanishads, trans.

By G. R. S. Mead and J. C. Chattopadhyaya

Open Letter To Public Persons on Public Questions,

By Shettjee Sahibjee.

The Aryan Cathechism, by R. S. Pandiah.

Empress of India, by R. S. Pandiah.

Aryan Anecdotes, by R. S. Pandiah.

Moral Gems from The Ramayana, by R. S. Pandiya.

Moral Gems From The Mahabarata,

By R. S. Pandiya.

From Mrs. Elsie Simson, 917 Locust St., Tanner Hotel, Kansas City, Mo.

The Truth About Christ and the Atonement,

By F. Milton Willis.

The Spiritual Life, by F. Milton Willis.

Following of Christ, by Thomas A. Kempis.

The Gift of Fellowship,

By Marie A. Greene, A. M., M. D.

Health for the Business Woman,

By Marie A. Greene, A. M., M. D.

Health of Charter, by Marie A. Greene, A. M., M. D.

Crossing the Bridge of Death,

By Zilla Thomas (3 copies).

Read the Answer in the Stars, by Jean Tucker.

The Astral Light, by Nizida.

Practical Psychology, by Daniel A. Simmons.

Julius Caesar, by William Shakespeare.

The Old Catholic Church Movement in Great Britain.

Taking the Ill Out of Illusion.

Syllabus of Man and His Bodies.

New Syllabus of the Ancient Wisdom.

Various pamphlets on Osteopathy.

Numerology Made Plain, by Ariel Yvon Taylor.

From Mrs. David T. Webb, 539 Hinman Ave., Evanston, Ill.

Walls and Bars, by Eugene Victor Debs.

DR. ANNIE BESANT

says (in December *Theosophist*): "The 1928 Theosophical Society Convention in Benares will be an ever-memorable one, for the World Teacher will be there, its Centre and its Guide. It is a profound joy for me to stand aside, now that he shines out with such Power and Life, and no lesser persons can teach while he is there. I have placed in his strong hands the sole management of everything at Benares, and all who love me will serve me best in serving him."



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Department A

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Funds

ANNIVERSARY DAY FUND

Dec. 15, 1928, to Jan. 15, 1929

| | |
|------------------------|---------|
| Columbus Lodge | \$ 7.50 |
| Ruth M. Shepherd | 10.00 |
| Montclair Lodge | 12.25 |
| Newark Lodge | 2.50 |
| Houston Lodge | 20.00 |
| St. Paul Lodge | 17.00 |
| | <hr/> |
| | \$69.25 |

HELPING HAND FUND

Dec. 15, 1928, to Jan. 15, 1929

| | |
|------------------------|---------|
| Des Moines Lodge | \$ 5.00 |
| Portland Lodge | 4.00 |
| Glendive Lodge | 10.00 |
| Lansing Lodge | 5.00 |
| Glendale Lodge | 5.00 |
| Stockton Lodge | 3.00 |
| | <hr/> |
| | \$32.00 |

NEW TERRITORY AND ADVERTISING

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

Dec. 15, 1928, to Jan. 15, 1929

| | |
|-------------------------|---------|
| Moses Rabinowitz | \$ 1.00 |
| Richard C. Fuller | 2.00 |
| | <hr/> |
| | \$ 3.00 |

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.

Dec. 15, 1928, to Jan. 15, 1929

| | |
|-------------------------|---------|
| Richard C. Fuller | \$ 1.25 |
| W. J. L. Norrish | 1.00 |
| Julius Buckholz | 5.00 |
| Albert Robson | 6.00 |
| | <hr/> |
| | \$13.25 |

RADIO FUND

Dec. 15, 1928, to Jan. 15, 1929

| | |
|-----------------------|---------|
| Miss L. E. Holt | \$12.00 |
| Edith V. Poole | 12.00 |
| | <hr/> |
| | \$22.00 |

PUBLICITY

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

Dec. 15, 1928, to Jan. 15, 1929

| | |
|------------------------------------|---------|
| Buffalo Lodge | \$ 3.00 |
| Inglewood Lodge | 1.50 |
| Grand Rapids Lodge | 1.50 |
| Pacific Lodge | 2.10 |
| Glendive Lodge | 2.50 |
| Worcester Lodge | .65 |
| Mrs. W. H. Thomson | 5.00 |
| Seattle Lodge of Inner Light | 3.00 |
| Fresno Lodge | 2.00 |
| | <hr/> |
| | \$21.25 |

TREE FUND

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

Dec. 15, 1928, to Jan. 15, 1929

| | |
|----------------------------|---------|
| Miss Alba Bales | \$36.00 |
| Miss Marie Mequillet | 56.25 |
| | <hr/> |
| | \$92.25 |

Will members having copies to spare of THE MESSENGER of January, 1929, please forward them to Headquarters?

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.

Mrs. Lulu N. Jones, Harmony Lodge, Toledo, Ohio.

Mrs. Mars McGuffin, Joliet Lodge, Joliet, Ill.
Mrs. Varnum Tefft, Boulder Lodge, Boulder, Colo.

Mrs. Mattie Denise, Detroit Lodge, Detroit, Mich.

Mrs. Anna E. Tripp, age 83, Tacoma Lodge, Tacoma, Wash.

Mr. Alfred J. Perry, Akbar Lodge, Chicago.

Births

Born to Mr. and Mrs. O. N. Collar, of Chicago, Ill., a daughter, Constance Fay Collar, of Jan. 12, 1929.

Born to Mr. and Mrs. Samuel Stein, of Denver, Colo., a son, Arthur Lewis Stein, Dec. 19, 1928.

Weddings

Miss Elizabeth Elliot and Mr. W. H. W. Evans (Besant Lodge, Hollywood, Calif.).

Miss Muriel Lauder and Mr. E. T. Lewis (Besant Lodge, Hollywood, Calif.).

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5 lbs. **\$1.25**

**Savory
Nut Loaf**

14 oz. can

50c

**Raw Sugar
(Hawaiian)**

1 lb. Pkg.

15c

**Fruit
in Honey**

Berries—No. 2 cans

(1 lb. 4 oz.)

50c

Strawberries
Whole Red Cherries
Red Raspberries
Black Raspberries
Blueberries
Blackberries

Fruit—No. 2 can

45c

Peaches
Pears
Plums
Tomatoes

Tomato Juice 35c

The above fruit and berries
are packed in pure honey
instead of the usual cane
sugar syrup, etc.

**Extra Large
Ripe Olives**

9 oz. can

45c

18 oz. can **85c**

**Delicious
Cookies**

22c

Choice of Almond, Raisin,
Cocoanut, Oatmeal cookies or
Black Walnut Macaroons—
22c per doz.

Unroasted

Peanut Butter

9 oz. jar

35c

For salads, sandwiches, home-
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Fig Cereal Coffee

15 oz. can **35c**

The best coffee substitute on the market. Com-
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Made with pure fruit juice
and raw sugar. Per dozen
jars \$4.55

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Olives**

4 oz. **25c**

1 lb. **50c**

Date Butter

22 oz. **55c**

Tasty as spread, filling, etc.

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The confection of the fairies

2 oz. bar **10c**

Candy made with apple juice, raw sugar and
walnut meats.

8 oz. box **50c**

16 oz. box **\$1.00**

Box 15—2 oz. bars **\$1.50**

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