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The Beastie Within

By A. P. WARRINGTON

I HAD a dream this morning. It was of a friend to whom I have long been attached, but the course of this attachment has not always run smoothly. At one time the stream of our affection broke over rocks and stones and there was noise and trouble. But in the dream all the troubles were forgotten. For hours after I awoke the delightful affection felt in the dream dwelt in my memory, and I wondered what it really was that had caused trouble in the face of such a fundamental friendship? Then a thought flashed into my mind which seemed to answer the question, and those with whom I shared it have urged me to share it with you. There is nothing new about it—only the way it was put perhaps.

I felt in the dream as if someone had said to me, "Your devotion to your friend is beautiful and real; his likewise to you. During those times when he seemed bitter and cruel, *he* was not bitter and cruel. What happened was, he lost control over his elemental nature, his karma-manasic elemental, thus allowing it to fall back into its natural state—like that, say, of a tiger; a real, natural, hearty, vigorous elemental of his kind could not be anything but a sort of tiger. In that condition there is power, force, subtlety, achievement—

achievement according to its own nature; for, after all, these elemental forces of ours are pre-human by nature, pre-animal, pre-vegetable, and even pre-mineral. It is absurd to expect them to act in a fine, human fashion unless they are under the complete control of the inner ruler who is the real man; otherwise they will always be just elemental creatures—creatures that are put in our charge for training and development, for control and use. We must learn how to control and direct them to our own higher uses and not allow them to express freely their own pre-human characteristics, uncontrolled and undirected.

"Now, your friend in his higher nature is glorious and beautiful. During those moments when there was trouble between you, you should have said to yourself, Oh! my friend has for the moment lost control over his elemental and it is tearing around loose. I must do what I can to help him get it back into its cage again, and once more under his control. It would be absurd for me, because of what has happened, to let *my* elemental go free to attack *his*, the two coming together like wild beasts."

That is just what did happen. Both elementals from time to time had come to grips, but as to our inner beings I

can now see we were always devoted friends; the misfortune was, each allowed his elementals a free hand against the other.

Well, there it is. I give it to you just as the impression came. Perhaps it sounds picturesque, or even absurd, but study it and see if it really is. I find that it fits in with a certain larger picture most neatly, and that picture as a whole is strikingly interesting to me because it illustrates the possible truth as to why human evolution ever touched the dense physical plane at all. But that is another and a longer story, and I shall not go into that now. At present let us see what there is of value in this one. If it is based upon truth, then the other would seem naturally to follow.

Is it not true that the human spirit, the Monad, the divine man, he who is at one with the directive aspect of the One Life, has associated around himself from time to time large colonies of minute lives working creatively in the building of forms—minute solar systems, associating themselves as atoms, molecules, protoplasm, cells, organs, organisms, growing and dying forms, moving bodies? In taking up the direction of these tiny forces, this vast army of workers as a part of the creative business of the cosmos, he is assuming the responsibility of organizing, harmonizing and properly directing various orders of minute beings, who, in their respective groups, have peculiar tendencies or duties of their own, each differing from the other but all cooperating and harmonizing as a single, beautiful whole. The element of mind as we know it apparently does not enter into their activities; rather is it a common cosmic impulse that pervades them and becomes to them the line of easiest resistance down which they flow in perfect naturalness, unless some stronger outside force should interpose to upset their natural balance. Such outside force most generally is Manas—mind, "the slayer of the real," a gift or power possessed by the human kind, affording him a great variety of directions in which to express freedom of will.

Now this element of mind embodies the power to introduce variations in the processes of nature, thus upsetting the harmony and balance of things flowing in a natural way; and, therefore, it affects more or less all the minute, associated entities of the kingdoms below its region or kingdom. When the Monad takes up his association with these hosts of working entities and begins his conscious, purposeful life with them, practicing upon them his unfolding powers of direction, of executive control, his duty seems to be that of learning how to cooperate with them and how to direct them throughout the processes of his conscious life in natural and evolutionary ways, understanding and respecting the nature of their duties, their limitations and their powers, the ways they *can* act and the ways they *cannot* act, and all the rest of it. Thus he utilizes all their natural powers to bring about the ends aimed at in his own cosmic unfoldment.

Chief among his duties, therefore, would appear that of controlling all of these various grades of elementals and harmonizing them

with each other so that they may work together, in spite of their different natures, as a beautifully ordered mechanism. Let him once lose that control, let these elemental creatures once break away from his authority and control, then arises chaos and trouble. It is in such relaxed control on the part of the inner man of his authority and duty over these beings which form his so-called emotional and mental natures, that we have the explanation, chiefly, of the trouble and sorrow in the world—the fighting, the cruelty, the barbarisms, the unholy struggles, the inhumanity of man to man. All this is taking place between embodied elemental creatures that have escaped from the directing power of their inner ruler, and are acting like wild beings that have escaped from the cage of their keeper. Hence the world distress at all times.

Realizing this, should not we, Theosophists, who have been allowed to have a little peep behind the veil of Isis, say to ourselves when troubles arise between us, when we indulge in unfriendly and unkind actions toward one another, O dear me! Friend So-and-So has let his elementals escape and they are running wild. Under no circumstances should I let mine escape for then there *would* be trouble; the two would come together in a very unfortunate contest. My job is to busy myself and help him recover control over these creatures of his.

I think if we had this realization and acted upon it, we should always be kindly and helpful to our brothers under difficult circumstances involving hurt-feelings, misunderstandings, misjudgments, and the like.

The above perhaps sounds analytical and complex in parts, or even whimsical; but the essence of it is often put from pulpits and the lecture platform in simpler form; nevertheless it represents thoughts that arose in my mind after the consideration of the dream and, as perhaps there may be other minds working in the same channels, these may find something of interest in what I have written.

If so, they will realize, as I hope I do, that each of us is carrying around in his cosmic journey a collection of untamed creatures who almost always, when set free, act according to their respective wild natures; and that our job is, like that of the animal trainer, to watch them keenly and never relax our vigilance and control. Moreover, never to blame another by hatred, antagonism and reproaches, if he should happen unfortunately to relax his control over his wild creatures, but to do everything possible to help him recage them and go on with his work of controlling, directing and training them. A fantastic way of putting it perhaps; but think it over.

Silence

Let thy Soul walk softly in thee
As a Saint in Heaven unshod.
For to walk alone with Silence
Is to be alone with God.

—Theosophy in South Africa.

YOUTH AND AGE IN CONFLICT

"Always two sides to a question," it is said. In presenting these two we express, not the personal views of the writer, but rather a consensus of opinion, reached in each instance by assembling the statements most frequently heard from those who hold these opposing views.—Ray W. Harden.

Youth Says:

We are tired of unjust imposition of authority—of eternal "preaching" what is not practiced. Nothing has been offered us but lies. If we are to find truth, we feel we must find for ourselves. We have been told that we were born in "iniquity" and "original sin." Why then complain if we live accordingly?

We have been told that life is ruled by a loving, *angry*, forgiving, *condemning*, generous, *jealous* Deity. Confusing, if true; but obviously it is not true.

We are urged to give our most glowing years to the hard, solemn struggle to maintain an outwardly "respectable" but inwardly miserable world of bitter antagonisms—social, financial, religious and otherwise. We refuse. We revolt. We will be happy—somehow, while we wait for the old walls to crumble away.

Age Says:

"Youth" today is engaged in nothing but a mad scramble after the intoxications of life. They boast of their "reality," with faces painted, hair shellaced, lips daubed, shoulders padded and a thousand and one absurd pretensions. They declare themselves "free," whereas they are slaves of excitement, speed, liquor and vices.

Their daily (or more accurately, *nightly*) life is full of self-destruction, arrogance and scorn for the simple beauty of life. Their whole attitude is that of self-glorification and crude ugliness.

The youth of all generations, it is true, has always passed through this stage in a mild form of revolt against discipline. But the youth today clings to it, and seeks to establish it as a permanency. We cannot blind ourselves to their imperfections as they themselves are capable of doing.

THEOSOPHICAL PHILOSOPHY—THE HARMONIZER

By Betty Friedman

Certainly we should not be blind to imperfection. However, one has not the right to tear down that which they are not prepared to build up, with the assistance of the Master-builder, Truth.

If the picture of the Perfect is kept in mind, in the dismantling of the old order of things, it is that picture which must follow into reality. Then one can take down and set about to build again. Construction is the keynote. Things must not be heedlessly torn down without an immediate solution in mind.

Take the nature of the woods in October. She dismantles all her house, solely to build her house again. However, she packs down—she does not "pack up." She pulls down—she does not "pull up." Thus principles are preserved, despite the apparent, outer dissolution. She acts with intelligent resolve, retaining the power to build and burst again. Nature is sublimely impervious to doubt—she is filled with an enormous certainty. This instinctive quality in man we call "intuition."

Youth will do apparently maddening things; foolish things. All things inevitably work themselves to a head, as nature in the early Spring—then burst forth in a *new* order of things. The uplift is from the very bottom of it all, and beauty is re-established. Beauty is everywhere.

It is not now a matter of distinguishing between the beautiful and the ugly. Rather seeing what is potential. There is no need to overemphasize the ugly. It also has its end and purpose. Ugliness is temporary. Beauty alone is the ultimate.



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All reports and articles for publication must be received at Wheaton office by the 20th of the month in order to appear in THE MESSENGER of the next month's issue.

Vegetarianism

THE increasing attention being given to suitable foods in the interest of better health is far beyond what it is supposed to be by the uninformed. So strikingly has the consumption of meat decreased that widespread and systematic propaganda is afoot to help the enfeebled packing trades. Caterers are complaining that meat is no longer a conspicuous feature in banquets—that it is becoming fashionable to omit it.

Vegetarianism has even become an important business factor, and was recently credited with an odd service to civilization—changing part of a railway system from steam to electric power! The Board of Directors of the Pennsylvania Railway Company have ordered one hundred million dollars to

be spent in electrifying that iron highway for a distance of 325 miles southward from New York in order to facilitate the shipment of perishable freight.

"Strange as it may seem," says the *New York Sun* of Nov. 1, "the 'vegetable dinner' found by city dwellers on the menu cards of restaurants all over the country greatly influenced the board of directors of the Pennsylvania Railroad Company to vote for the electrification project. Steady increases in vegetable shipments from the South and West during the past few years necessitates a speedier freight service for perishable goods, it was pointed out. The new electrified service is expected to speed up freight transportation between twenty and thirty per cent."

Wonderful indeed are the relationships between mind and material affairs. Fifty years ago, when the meat breakfast was almost universal in the United States, a small manufacturing concern began a persistent agitation for cereals for breakfast; and now meat has largely disappeared from the American breakfast table, while a group of great breakfast food factories stretch across the continent and huge fortunes have been made from them. The "vegetarian dinner" finally caught the public fancy in sufficient measure to appear on the menus of innumerable hotels and restaurants, and a great railway invests one hundred million dollars in abandoning coal and smoke and noise for electricity.

Brotherhood and "Justice"

HOW much the race needs a little of the brotherhood that Theosophy teaches may be seen daily in the press dispatches. The contrast between "justice" for the poor and for the powerful seems to constantly grow more obvious. If one has enough money (which means power) he may do almost anything, including murder, and incur nothing worse than the inconvenience of having to appear in court, while a group of clever lawyers wriggle him out of whatever crime it happens to be from perjury or jury bribing to deliberate killing. An instance of the latter was a fatal shooting by the son of a million-

aire baking trust magnate in New England a couple of years ago. A citizen engaged in "high finance" may wreck a railway and pocket a million with safety but woe to the hungry job hunter who steals something to eat. Delaware sent one of them to the penitentiary for taking a bottle of milk from a back doorstep.

We have now reached the point where not only a small offense is punished with a heavy sentence, but where a man may actually be imprisoned on suspicion! The following press dispatch from Niagara Falls appeared in the *Buffalo Courier-Express* on Oct. 20:

"Police Justice William J. Watts today sentenced Frank Sams, twenty-seven years old, Cairo, Ill., to four months in the Monroe County penitentiary on a charge of being a suspicious character. The man was arrested Thursday night at Niagara Ave. and Sixteenth St. by Patrolman Martain Considine. The officer said the man was loitering suspiciously

.....A reply to a telegram sent to the Cairo police stated that the man was not wanted in that city, but that he had been arrested there in connection with 'a job,' but nothing was proved against him and he was discharged."

From the foregoing there is apparently no reason whatever for the damaging presumption against the man. If he were a criminal he would not have given his correct name and address, particularly when he had been arrested in that city. His offense seems to have been that of being "suspected" in Cairo, also, but with no evidence of any wrong doing. Perhaps in time we may have for the penniless citizen the "habitual suspicion" law, so that for a third "offense" he can be locked up indefinitely. It was the humorist, Dunn, who had Mr. Dooley say to Mr. Hennessy that "one of these days, Hennessy, you're liable to be arrested for hoping to steal a ham!"

A Letter of Interest

Naumachia Hotel, Taormina, Sicily.

Dear Mr. Rogers:

Under separate cover we are sending our Christmas Greetings to the Theosophical Headquarters, in the form of a sepia print of the Greek Theatre here in Taormina. In this theatre, buried in a great rock, is a talisman—the gold triangle of Pythagoras; for it was here he had his school before being forced to leave by the tyrant of that day, and going to Crotona. Also, this is one of the centers magnetized by Appollonius of Tyana. You probably also know that our beloved leaders lived here for many months (in this hotel—we just happen to have their very rooms) and that our Krishnaji had his Second Initiation here and Bishop Arundale his First. There is a small but splendid T. O. S. and Star group in Taormina. How we wished that our good friend Max Wardall could have witnessed the very quaint meeting we had here yesterday in an Italian home!

It might interest you to know that our twelve year old boy is living at Arundale House, Letchworth, England, and that he is much happier in St. Christopher School than he was in our American ones. He goes for his Christmas holidays with Col. and Mrs. Powell and their sixteen year old son, Cyril, to Lermott, Switzerland, for the winter sports.

With all good wishes, we are,

Sincerely,

(Signed)

ARTHUR AND LAURA CHASE,
of Rochester, N. Y.

Another Theosophical Ideal Realized

Hotel Biltmore Dedicates Chapel

The opening of "Meditation Chapel" in one of the great hotels of New York City is an event of significance. It is to remain open night and day for all guests and employees who desire to slip away from the noise and bustle and sit quietly in thought or prayer. No services of corporate worship will be conducted. The chapel is a room of silence. The further announcement by the president of this great corporation that he plans to provide similar chapels in a chain of hotels across the country is another indication that an ever increasing number of harassed and burdened men and women are seeking relaxation and restoration in the deep silences.—*The World Tomorrow*, January, 1929.

[Note: Item sent in by Mr. John B. Leeds of Hermes Lodge, Philadelphia. THE MESSENGER appreciates this sort of helpful co-operation, whether or not there is always space for publication.]

To Life

Life,

I have quaffed your goblets—
Goblets that thrill and shine;
I have drained your fountains, Life—
Have made their essence mine.

Now, Life, I am ready—
I have tasted of every wine,
I have gathered a wide experience—
Take it, Life,
I but regive you, Thine.

"Harry Houdini Still Lives"

Existence of the Astral World Apparently Established for Public
View by Plan Made to Prove it False

I knew Harry Houdini. Knew him best at a time when he was most himself; when in California he was working hardest to get the start which later resulted in his wondrous, world-wide career. He experimented with stage names, one of which was suggested by my own, when he was billed as "Hardini." I was then a young boy, writing advertising copy for some of the theatres in which Harry appeared.

Houdini was indomitable—determined; utterly fearless. One had the constant feeling about him that he would succeed in whatever he undertook, no matter how apparently impossible the thing might be.

Houdini loved his fellow man. That was his other strongest quality. He fought Spiritualism because he knew Humanity was being "hoodwinked" in many instances, and he believed this was the case in all of them.

That he should step forth into new world-prominence from beyond the grave of mere flesh and prove that he—and all mankind,—can never die, is no surprise to me.

By RAY W. HARDEN

NO MAN ever lived who defied death more times or more consistently than did Harry Houdini.

In many ways he was—he is a paradox. Houdini the magician made his fortune through professional deception, yet Houdini the man was above deceit.

We might say that he deceived his public honorably. Of all men, Houdini was one of the most truthful. There were times when a published lie would have meant a short cut to success, and thousands of dollars, when he needed them, yet he would not agree to it.

When Harry Houdini married, he took for his bride a woman who was like him in this; a woman he not only loved "just because" (the highest mystery of real love), but also held in deep respect. Houdini never ceased to love and admire her for sterling qualities of integrity and truth.

They worked together. And together they opposed (and exposed) professional spiritualists. This was because they searchingly and sincerely investigated the art, and found cruel deceptions being practiced in its name.

Spiritualism became almost a passion with Houdini. He grew to regard it with contempt. One after another, he discovered the tricks by which "fake" mediums deceive and frighten suffering mourners for beloved dead, and the thought filled him with indignation. Eventually Houdini became so incensed against mediums who use trickery (which he knew so well in his own openly professional work) that he reached a point where a case of real, true mediumship would not, and did not, receive from him an impartial consideration.

He did not recognize this attitude as prejudice. Simply he had convinced himself that "messages from the dead" were the stock in trade of this fraudulent business, and ceased to search for genuine cases—just as we class all robbery as unlawful, and it would not occur

to us to look for an honest burglar.

Then Harry Houdini himself "died."

His friends among Theosophists were really interested.

"What will be this man's reactions to life in the Astral body, in the Astral world?" they asked themselves, as they reviewed his accomplishments in magic.

Once, wrapped in heavy padlocked chains, Houdini was placed in a trunk; promptly locked and roped. Yet he emerged, smiling and quite free, after a few minutes alone.

Again, bound beyond all reason, and buckled into the torturing leather straight-jacket which could only be removed with difficulty by helpers, Houdini was cast into the open sea; yet bobbed serenely to the surface with the jacket in one hand and the thongs in the other.

Considering all this—and many other similar feats, when at last the cold body of Houdini was placed in the regulation casket, and consigned to the elements, the event was unavoidably dramatic. Those who knew him could not but feel that he, of all men, should be able to break this barrier too. It would have been disheartening indeed if Houdini had "stayed dead."

But he has not.

"Tell the whole world that Houdini lives," he has cried, and to prove it, he has "brought over" the entire and purposely complex "code" arranged between himself and his wife, the papers being sealed and locked in vaults.

Mr. and Mrs. Houdini, it must be remembered, did not arrange this code with a view to proving, or even testing Spiritualism. It was a protective measure, solely. It was done because they heartily disbelieved in Spiritualism, and sought to outwit fraudulent claims which they knew would be made as soon as either of them passed away.

It is always so. No sooner has a famous

person died than "mediums" all over the world produce "messages" obviously "faked" because of the unintelligent and inconsistent character of the communication. The Houdinis determined to prevent this by providing an unimpeachable test. No message could be genuine unless it included this fake-proof code.

Theosophists realized that Houdini, clothed in his Astral body, was just as much alive and himself as ever. All people are, sooner or later, but all people have not Mr. Houdini's indomitable passion for breaking every fetter imposed upon them. None have at stake the reputation which is to him a matter of pride and integrity. He knew that millions who considered him beaten at his own game would be compelled to believe differently if he could "come across." Corresponding millions would give up hope if he failed to do so.

Truly, this was a "situation" for Houdini. One could not imagine the man that he is, declining to take up the challenge.

Many ordinary mediums talked and tried, but none succeeded. The man whom Mrs. Houdini, and a highly responsible committee has admitted, did succeed is no ordinary medium. He is Arthur Ford, head of the First Spiritualist Church of New York City.

The "mind reading" theory is reduced to a negligible consideration by the fact that Mr. Ford was not in the presence of Mrs. Houdini when he first divulged the intricate details of the code. Mind reading, to such a degree as this would require, psychologists claim, a close contact, and particularly favorable opportunity for intense concentration, with the knowledge of the "subject." What is more, those who make the "mind reading" accusation do not themselves believe in mind reading any more than they believe in spiritual survival. They only make this charge in their desperation to deny immortality.

The same persons have thrown up an enormous but not very impenetrable "smoke screen" of implied scandal about Mrs. Houdini and others associated with the incident. It seems that they are to have a libel suit to defend for their pains, but serious students of the subject of life beyond bodily death are not interested at all in these irrelevant "stories." They have no bearing upon the facts which occurred.

On behalf of THE THEOSOPHICAL MESSENGER, and for the purposes of this article, we have conducted an investigation directly with Mrs. Houdini, with Mr. Arthur Ford, with the First Spiritualist Church of New York City, and with Mr. John W. Stafford of the Scientific American, which publication is as openly opposed to fake mediumship as Mr. Houdini himself.

Based upon these investigations, this is what is reported as having happened:

At private sessions, Mr. Ford received, through his own mediumship, the name "Rosabelle," with promises that this was the key which would unlock important future messages. Two weeks later, Mr. Ford's Astral guide (known as "Fletcher") began giving a list of code words. On the night of Jan. 5, this

year, the code of ten words was completed, in the presence of Mr. John W. Stafford, Associate Editor of "Scientific American," Mr. Francis R. Fast, Mrs. Stafford and Mrs. Helen Morris. This is the code:

"ROSABELLE. ANSWER. TELL. PRAY. ANSWER. LOOK. TELL. ANSWER. ANSWER. TELL."

Following this, Fletcher, the guide, said:

"A man who says he is Harry Houdini is here and he wishes to send his wife the ten word code which he agreed to send if it were possible for him to communicate. He says that you are to take this message to her and follow out the plan they agreed upon before his passing."

Many other convincing details were given, and later Mr. Ford, together with the other witnesses and newspaper representatives, called upon Mrs. Houdini and the message was presented to her.

"It is right," she declared, stirred with emotion.

Two days later Mrs. Houdini, although weakened by illness, determined, with rare courage, to carry out the plan of proof which had been agreed upon between herself and Houdini, in case the code should ever be produced for her. Mr. Ford, the medium, and all the witnesses attended, including the newspaper reporters.

On the unseen side of life was Harry Houdini and Fletcher, the spirit guide, or "control," and no one knows what an assemblage of interested people in their Astral personalities.

The long and intricate program which Houdini and his wife had arranged years ago, and which certainly would trap any pretending medium, was carried through without a break or hesitation. It concerned expressions, gestures, songs, jewels, and a complicated delineation of the code itself, which is one used for years by the Houdinis in their public work and therefore of course known to absolutely no living person but themselves. All of its secret aspects and uses were divulged, and finally Houdini appealed—"Rosabelle, believe!"

"Yes, yes," answered Mrs. Houdini, weeping at the joyous emotion of realizing that her husband exists.

Characteristic of his earnest and dramatic personality, the great magician reached the closing climax of his message:

"Tell the whole world that Harry Houdini lives, and will prove it a thousand times more. I am breaking through the chains now, and making my last escape."

Theosophy, it is true, is more concerned with the tremendous problems of life—its origin, development and evolution—than with mere superphysical demonstration. However, we must view with appreciation anything so revolutionary and helpful as an incident which will compel widespread public recognition of the practical reality of the Astral world, and the survival of people there, after the physical frame has been dropped.

What Lodges Are Doing

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

Chicago, Ill. (Sirius Lodge, 1105 Lawrence Ave.)

On Thursday evening, Jan. 31, Sirius Lodge held a farewell reception for the Lodge President, Mrs. Josephine Williams, who is making a two years' visit to her son in Sydney, Australia. An excellent program was rendered, at the close of which the Vice President, in a few fitting words, extended to the President the love and gratitude of the Lodge members for her faithful service. There were thirty people present, in spite of the zero weather. Delicious refreshments were served. During the President's absence, the Lodge will be conducted by the Vice President, Mr. Rexford Kys.

Hamilton, Ohio (Library, Little Theatre Lane)

Dr. Nina E. Pickett spent a week in this city in February delivering two splendid public addresses, under the auspices of the Hamilton Lodge, then one by invitation of the local Psychology Club and another before a New-thought center. She surely did much good in exemplification of the Ancient Wisdom. Dr. Pickett also spoke on two other nights to the local Theosophical Society members.

Hamilton Lodge accepts all speakers, offering themselves for public lectures. Write Secretary, Miss Marie Pilgrim, 714 Ludlow St., Hamilton, Ohio.

W. Harry Spears, our local member, who for several years was a lyceum and chautauqua lecturer, is planning to visit several Lodges in the middle west states, representing The Ojai, a weekly paper in Ojai, Calif.

Hamilton recently had a visit from Mrs. Jennie Bollenbacher, President of the Ohio Federation, also Frank Noyes, a live wire from the Pacific going back to visit his old Maine home. These visits resulted in additions to our Lodge membership.

Tulsa, Okla. (212 Tuloma Bldg.)

W. J. Zollinger, President of Besant-Tulsa Lodge, reports Theosophy again "on the air," when Station KVOO broadcast a half hour lecture by L. W. Rogers on Feb. 16. This arrangement was made possible by Mr. H. G. Humphreys, a member of the Lodge, who is Vice President of the station. It will be recalled that Max Wardall also broadcast a lecture over KVOO when he visited Tulsa last November. It is reported that many favorable "applause cards" were received on his talk. Thus Besant-Tulsa Lodge has spread Theosophical teachings to thousands.

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

Rev. Hampton delivered two lectures in Fresno, last Nov. 29 and 30, at Hotel Fresno. Also, on New Year's night, he spoke to the Lodge at our little hall. Then on the 22nd, 23rd and 24th of this month, he will lecture, again, at Hotel Fresno.

We hold a study class every Tuesday evening, a members' meditation meeting, Sundays at 11 o'clock, Sunday School at 10 o'clock, and our regular business meeting the first Friday of each month.

The latter part of November, Mr. J. H. Talbot was with us, and did some valuable Theosophical work at the libraries.

Philadelphia, Pa. (1924 Chestnut St.)

Hermes Lodge sends a most excellent report of Public Library service. Prior to 1927, this Lodge had donated 187 books to 26 branches of the Public Library in their city, since 1923. Mr. Talbot's work with the Lodge during 1927 added many more. In the year just closed, 54 books were placed, by the donation of \$50 from one member and smaller sums from others. The committee in charge has a plan which may prove helpful to other Lodges interested in this branch of service. Each member who volunteers is assigned to the nearest library and reports annually how many times each Theosophical book has been taken out during the year, these reports to be used as a basis for future activity. For the most recent donation, the books selected were those which present Theosophy as simply and briefly as possible, with the idea of stimulating interest on the part of new readers, and moving them to visit the Lodge rooms for more advanced books. Following is the list chosen: *Reincarnation*, *Hope of the World*, 13 copies, *Elementary Theosophy*, 12 copies, *An Outline of Theosophy*, 12 copies, *Theosophy Simplified*, 6 copies, *Pool of Wisdom*, 6 copies, *The Changing World*, 4 copies, *Occult World*, 1 copy. One of the members bought the 12 copies of *Outline of Theosophy*, which could only be obtained in paper binding and had them bound in cloth for this donation. Report is submitted by Gertrude E. Beck, Chairman, Library Committee.

Worcester, Mass. (Room 406, No. 5 Pleasant St.)

Fannie S. Pritzker, President, Worcester Lodge, gives a very interesting account of the sessions of a "Good Will Day" on Jan. 16, both afternoon and evening. This was held in joint interests of Baha'i Assembly, Eloist Ministry, Metaphysical Center, Order of the Star and Theosophical Society. A brief musical program was followed by speakers representing the various organizations. The afternoon session was well attended, and even more so for the evening session. Another of these cooperative meetings is planned for a date in early spring.

Los Angeles, Calif. (925 Flower St.)

Speaking of Theosophical radio talks, there comes a belated account of a broadcast over Station KNX, on Dec. 15, by Virginia A. Baverstock. The subject was "Great World Teachers of the Aryan Race." Listeners were told the story of Vyasa, who brought the message of unity of man with God and the law of duty; of Hermes, who gave the symbol of God as light to the Egyptians; of Zarathustra who taught the Persians of the spirit fire which burns in the heart of man; of Orpheus, the singer, teaching the mystery of tone and beauty to Greece; of the Buddha, Lord of Wisdom; of Krishna, who awakened the spirit of devotion, during his short life in India, and of Jesus the Christ, Lord of love and compassion. Two previous radio talks were given by the same speaker. For one of these occasions, the station "just happened" to assign May 8, and this being White Lotus Day, the meaning of this anniversary was chosen for the broadcast topic.

Minneapolis, Minn. (1910 Stevens Ave.)

The Yggdrasil Lodge celebrated its thirty-second anniversary on Jan. 8, 1929. Mr. Loftfield was the main speaker. Among the interesting facts of the early history of the Lodge, he mentioned that Countess Wachmiester was present at the first meeting of the Lodge, and that Mr. Nelo Juell was elected as its first President. The meetings were held in the Old Masonic Temple, jointly, with Ishvara Lodge. The anniversary evening closed with the serving of refreshments and dancing.

San Antonio, Tex. (Central Trust Bldg.)

The Program Committee of San Antonio Lodge issued a rallying letter, reflecting the spirit of active service for the year 1929. The importance of making an outstanding success of the lecture engagement of National President L. W. Rogers was the point stressed, and later results proved the effectiveness of this suggestion. The outline of subjects and speakers for the public work of presenting theosophical subjects is most attractive. One of the popular activities of this Lodge is their "Public Study Club," held every Friday evening.

Portland, Ore. (607 Terminal Sales Bldg.)

Portland Lodge closed a year, successful in many ways, but one might say especially in relation to newspaper space devoted to Theosophy. Clippings coming from Portland papers show frequent and prominent mention of the activities of the Lodge. For their regular Sunday evening lectures, they receive generous press notices every week, with special write-ups when lecturers of note are visiting Portland. All of this matter, appearing in the several large papers of the city, is accepted as news, and is, therefore, printed without charge. From its appearance, it is evident that the copy, which is furnished to editors by the Lodge publicity department, is well written,

brief and to the point. It is material of this kind that moves an editor to pass it along to his composing room for publication.

Denver, Colo. (321 Tabor Bldg.)

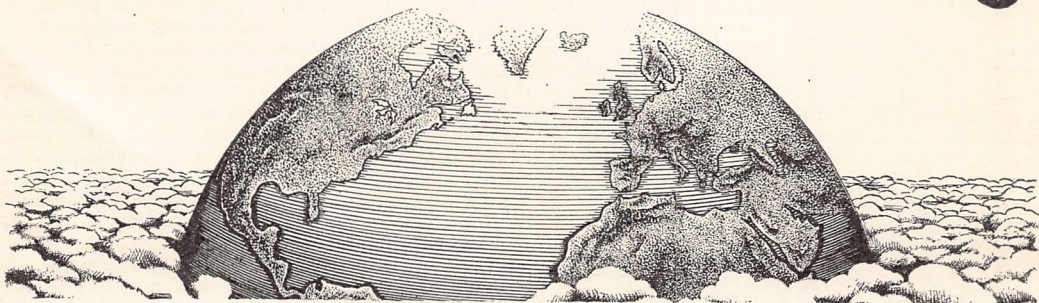
The President of Colorado Lodge writes a very interesting report. He says: The Lodge began the new year under very auspicious circumstances with a well-planned social evening. Members with invited friends filled the Lodge room to capacity. Miss Ada Marie Caster sang a group of Negro spiritual numbers. Mr. Harri Jay Kronsberg delighted us with four violin solos, which blended well with the spirit of the evening. Dr. J. T. Carlyon, Iliff School of Theology, gave a distinctly theosophical interpretation of Eugene O'Neill's play, "Lazarus Laughed." We were given a short sketch of O'Neill's earlier life, and then, through his early plays, was shown how he had been searching for a solution of the problems which beset humanity, either as individuals or as a whole.

The play calls for some 300 actors with 400 individualistically dressed and masked parts. As such, the group represents humanity, the masks depicting, by their grotesque or unique shapes, various personal characteristics. All souls evolving through the Human Kingdom are masked, "even as you or I." During the process of the festival, Lazarus is asked what he saw before he came back. He knows. He has conquered death. He has found liberation. During scenes of doubt, amid angry discussions by the guests, this one theme stands out and Lazarus laughs. He laughs because Jesus laughs, because God laughs. Our tragedies are illusions. Lazarus's laugh is contagious, and while in his presence all his hearers laugh with him and understand. But the real tragedy is that they forget, and on the morrow continue in the old way. On the one side is the affirmative, the true knowledge of liberation. On the other side is the negative, the illusion. And between these two is FEAR—fear of death. It shows that liberation is possible. It shows that all may feel and know it for a time. It shows also that we forget. The author, the play, and the speaker all evidence the many ways the World Teacher is using to spread His message. Delicious fruit punch was served by the Courtesy Committee to end a most profitable and enjoyable evening.—C. V. Hickling.

Special Notice to All T. S. Members

If at any time you fail to receive your copy of the MESSENGER, will you please notify this office immediately? It sometimes happens that members' cards become misplaced, and this report on the MESSENGER list will enable us to check the records and clear up the error at the earliest moment. Members are also requested to mention the name of their Lodge when writing to Headquarters.

WORLD CONGRESS NEWS



No. 3

RAY W. HARDEN, EDITOR

No. 3

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

TELL US SOMETHING

Members are invited—urged, in fact—to write in with their items on World Congress. Ideas, opinions, criticism, suggestions, approval, news of who is coming, and *how* they are coming.

One member writes he is starting in June on a bicycle. *That* will make a story of interest for a future MESSENGER.

One family is coming in a real old prairie schooner, drawn by two sturdy horses. Well, we will be right there to welcome them when they pull up at the curb in front of The Stevens. (And so will half the newspaper reporters in Chicago, no doubt.)

Now who is coming on foot? Who is riding in a private car? And isn't somebody *flying*? We want to know everything, members. These columns are just yawning for *news*.

ROSS READ WRITES OF CONGRESS

Among the excellent copy we are saving for the April MESSENGER is a very interesting article of World Congress observations from the pen of Mr. A. Ross Read, of Akron.

Mr. Read writes forcefully, and from deep convictions. Earnestness is his forte, and he is ever true to downright Theosophy as he sees it, to the last ditch.

MESSENGER readers will enjoy Mr. Read's World Congress story. It is good constructive material. It is this sort of full expression that is strengthening to the Society, and is helping to make it the power it can become in the world, with its broad and common-sense explanations of life.

YUGOSLAVIA TO BE REPRESENTED AT CHICAGO CONGRESS

Letters received from Yelisava Vavra, General Secretary of the Theosophical Society in Yugoslavia, give assurance of the translation and publication of all available news accounts of World Congress plans.

"We shall be very glad if there is work which the Yugoslavian Section will be able to do for the success of the Theosophical World Congress," writes the Secretary, and adds: "We shall ask some of our friends and members to represent Yugoslavia even in 1929 at the World Congress in Chicago. May it be a success as history has not yet been able to mention."

SOUTH AMERICAN STATESMAN MAY VISIT WORLD CONGRESS

Correspondence from Armand de Manuel, General Secretary of the Theosophical Society in Chili, contains the encouraging news that much interest in the World Congress is being shown throughout this great South American Republic. A number of private letters from Theosophists and their friends in Chili, as well as other nations of the Southern Continent, making inquiry regarding hotel rates and facilities of travel in this country, would suggest that the delegates are making early plans to reach Chicago. A California member reports the information that a statesman, high in the Chilian Government, has asked for full particulars about the Congress, and expressed not only a wish to attend, but to become a member of the Society.

HOW'S THIS FOR A WORTHY CAUSE?

At Last—a Fund for Yourself

You have in the past sent money to headquarters for all sorts of excellent purposes. Now you are being urged to do something quite different.

This time we want your subscription to a fund for sending *you* to Chicago as one of the delegates from your Lodge to the World Congress.

Contribute heavily. Sacrifice everything you can, and boost this worthy cause. You are needed—and you yourself need the trip. You need the experience.

We assume that you have earned the right to go. Theosophical Society membership and service entitle you to meet with the world leaders of the Society. Support this movement to put *you* in Chicago by Aug. 24, this year.

During the past month the number of members sending their World Congress deposits to Headquarters has increased. We hope to add your name to this roll of prospective delegates before another MESSENGER edition goes to press. Names of members saving for the Congress trip will *not* be printed. This is a strictly confidential matter.

CONGRESS ATTRACTS INTEREST IN PORTUGAL

"ISIS," the official magazine for the Theosophical Society in Portugal, contains interesting articles upon the Chicago World Congress, and brief reviews of past sessions in other countries. Additional news and information will be translated into Portuguese language, for reprint in "ISIS," and a bureau established for the convenience of Theosophists in Portugal who contemplate a trip to America for the Congress.

CONGRESS SECRETARY TOURING THE STATES

Miss C. W. Dykgraaf, of Holland, is expected at Wheaton Headquarters for the World Congress conference early in March. Miss Dykgraaf has visited a number of American Lodges, and is thus becoming familiar with the work and methods of Theosophists in the United States. She is acting jointly with National President L. W. Rogers in the Secretaryship of the World Congress.

EGYPTIAN THEOSOPHISTS INTERESTED

The Presidential Agent for T. S. Lodges in Egypt writes from the National Offices at Cairo that the news about the World Congress is being communicated in personal messages to Lodge Secretaries, who in turn proclaim the information at member's meetings. There is, as yet, no national publication. However, a number of well-to-do Theosophists in Egypt are expected to form the delegation to Chicago.

SERMONS WE SEE

I can soon learn to do,
If you'll let me see it done;
I can watch your hands in action,
But your tongue too fast may run.

The lectures you deliver,
May be very wise and true
But I'd rather get my lessons
By observing what you do.

I may misunderstand you
And the high advice you give,
But there's no misunderstanding
How you act and how you live.

WORLD CONGRESS CITIES CAMPAIGN FOR NEXT RACE

New stationery designed for special use of the World Congress department, Theosophical Society Headquarters at Wheaton, presents a list of ten cities of the world, designated as "*Theosophical Congress Cities.*"

They are Paris, London, New York, Vienna, Madras, Berlin, Rome, Los Angeles, Stockholm, The Hague—and of course, *Chicago*, for 1929.

It has been asked *why* these particular cities are named. Has a Theosophical World Congress been held in each of them? No indeed. This could not be possible because the Society is but little more than fifty years old, in its modern form. The Congress convenes every seven years, but of course no sessions were held during the early days of the Society. Therefore but few cities have seen a Theosophical World Congress.

But all of those listed have *applied* for this privilege, and that is the reason they are so designated at present.

LOW RATE CERTAIN FOR CONGRESS TRANSPORTATION

Railway Companies of the United States have taken an active interest in the coming Theosophical World Congress, recognizing that this event means to them the sale of large numbers of tickets from all parts of the Continent, to Chicago and return.

Letters are being received from a number of companies, calling attention to their travel accommodations, and special reduced fares. These round trip rates, which apply to tickets for delegates, are based upon a total attendance of 250 persons. Of course this easily assures our members the low fare, inasmuch as some single states alone will be sending that number of representatives, and possibly more.

I believe that every jealousy, bitterness and hate are poisons in a man's life that kill him just as surely as any form of disease, while goodwill, faith, courage and confidence have the same healing qualities that are found in fresh air, good food or sunshine.—From The Business Creed.



OPENING OF THEOSOPHICAL CONGRESS SESSIONS AT BRUSSELS
Seated upon the platform are a number of the famous Theosophical leaders, lecturers and writers of that day. The setting was the Great Auditorium, Palace of Fine Arts.

AN EVENT OF SIGNIFICANCE

It is a fascinating fact, and one well known to students of Theosophy, that the Great White Lodge assembles in the Sacred City of Shamballa every seventh year. At this gathering the affairs of the Inner Government of the World are discussed and activities of the forthcoming seven year period are outlined.

The analogy is significant and startling. Every seven years a World Congress of Theosophists representing all nations of the earth meet to compare what each is doing with Theosophy, and to lay co-operative plans for the seven years ahead, until another World Congress shall meet.

While any American city may be said to be a poor reflection of the white city of Shamballa, it is likewise true that we Theosophists are equally distant from the gloriously perfected state of the Great Ones.

Still, our cities have the vision of beauty and perfection, as we have of Masterhood. We must do what can be done with what we are and have "As above, so below."

On Aug. 24, for the first time in history the great Theosophical World Congress convenes in an American city—the six-day session in Chicago. Every member in the United States may well regard it as his personal dharma to be there if possible. This event must be made an occasion for impressing the strength and the influence of Theosophy upon humanity. The Society will assuredly be placed before the eye of the public and estimated for what it is worth to mankind.

This is, undoubtedly, the only chance for the majority of us to attend, in this incarnation, a World Congress. When one thinks of the importance of such an experience to the Ego—an importance effecting enormously the whole Man, even to his Monadic center, there is small wonder that so many members are being moved from within to go, at any and all cost.

WORLD CONGRESS ARTIST

The beautifully symbolic heading presented for the second time in this issue of the MESSENGER, in its World Congress department, is the work of one of our talented members, Robert M. Bernardeau, F. T. S., of Tulsa, Okla. This sketch has attracted enthusiastically favorable mention by a New York critic of this branch of art. It is the Society's good fortune to have within the ranks of membership this and other forms of genius so efficiently developed.

INDICATES HEAVY CONGRESS ATTENDANCE

The first Lodge to send in a detailed statement on prospective World Congress attendance is Buffalo, N. Y. The proportion of members declaring their intention to be present at this greatest American Theosophical event is truly surprising, even to an optimist.

Practically two-thirds of the members of this big Lodge have decided to attend the Congress. If other Lodges measure up to even half of this standard, we shall have several thousand American members on the floor of the immense Convention Hall of the Stevens Hotel when the Congress opens in Chicago. To this must be added, of course, the delegates from abroad—over forty nations in which Sections of the Theosophical Society are organized.

Mr. D. Rudhyar, F. T. S., author, musician, and lecturer, visited Headquarters, Feb. 15. He very kindly rendered a few piano numbers for the Adyar Day Program given in the Library that evening.

Mr. Rudhyar is the author of *Dissonant Harmony*, *The New Sense Of Space*, *The Cycle Of Culture*, *The Rebirth Of Hindu Music*, etc.

Rajagopal in Cuba

By L. W. ROGERS

SO THIS is Cuba. It's a better looking Cuba than when I last saw it five years ago. Havana has more parks and better buildings.

I am over here on a double mission—to "sell" the Theosophical World Congress to our Latin American brothers and to give theosophical lectures to English-speaking Havana in exchange for the services of General Secretary Felix, who will try his hand and tongue with our Americans in Key West who know only Spanish. That is a necessity if we are to get Theosophy to them. My own Spanish is a bit lame! I can manage that language to the extent of saying good morning without calling a look of pained surprise to the face of a Cuban and I can ask the waiter for more butter with no great danger of getting a beefsteak; but I have no present intention of adventuring into the realms of philosophy with that language. I recall far too vividly once growing perilously confident of my linguistic accomplishments. Strolling along the street of a Mexican city I was appealed to by a *senora* to pass judgment on the soundness of an American paper dollar that a tourist had tendered in trade. I understood her, but I am afraid she didn't quite "get" me. Her puzzled expression caused me to make sure of what I had said and when I had time to think it out I saw that in my effort to assure her that the *caballero* was offering her good money I had merely paid a glowing tribute to the feminine beauty of my country's currency! Even if one knows a language reasonably well idiom is a rock that always threatens a wreck. In a Paris restaurant my American companion intended to tell the waiter that we had finished and wanted the check, but this is exactly what was said: "We are dead. Please give us the bill!" The margin between finishing a meal and finishing an incarnation is a perilous one. When that incident was related to my Belgian hostess she told of a Dutch visitor stumbling over the fine division between ringing a bell and barking. He assured her that he had barked several times before the servant opened the door for him! Moral: Stick to the English language.

It was a bit of good luck that I arrived before Mr. Rajagopal had finished his work over here. In the beautiful hall in the building where the Cuban Theosophical Headquarters is housed there were probably 250 people seated and more than 100 others standing. The procedure was interesting to an American. The meeting was advertised for 9 p. m.—a meeting to answer questions. But it was preceded by an elaborate dinner and we did not get away from the residence of our host until 9:40. It was 10 o'clock when we reached the hall. At 11 o'clock Mr. Rajagopal said that many questions remained and suggested that those who wished to retire should then do so.

All who could get seats remained and it was near midnight when adjournment was reached.

The Cuban interest in Mr. Krishnamurti may be measured by the fact that all the dailies gave considerable space to Mr. Rajagopal, as his messenger, and the *Heraldo* gave its entire front page!

It is the day of the final lecture. With the Cuban General Secretary I go early (for this city) to the final meeting at the auditorium of the Academy of Letters and Arts. We arrive fifteen minutes before nine and find the place crowded. This building was erected in 1790 and has been twice remodeled. The auditorium has a length about twice its width and the architecture and decorations are beautiful in their harmonious simplicity. The stone floor is all on one level and the comfortable chairs are movable. In lieu of a speaker's platform there are two *tribunas* near the center of the hall, looking for all the world like the prisoner's dock in a London criminal court. They are perhaps five feet square, raised about three or four steps from the floor, and enclosed with a railing about three feet high.

We are met at the door by the President of the Academy who escorts us to seats next to the *tribunas*. Across the width of the hall in front of the latter is a long table with a call bell and behind it sits the President of the Academy and three invited guests. They look like the Chief Justice and Associates. But one glance at the audience dispels the illusion of being in a court. There is much animated conversation. The audience looks not greatly different from an American gathering. The common delusion that Latin peoples are all of dark complexion disappears. At my side sits a young woman whom at first glance I mistake for an American. She is the President of our Lodge at Matanzas and has made the journey to hear this lecture. She speaks no more English than I do Spanish but with the help of our mutual friend, Ros, we get along easily. Now the hall is densely packed. The aisles are choked. Hundreds are standing. Other hundreds are grouped about the great open doors. There are probably 1,500 people present. A wave of applause sweeps through the hall. Rajagopal has arrived, looking very neat and rather slender in a close fitting Indian costume. With him is our Major Whitmarsh, of the Cuban Army, who is of English-Cuban parentage, bronzed and broad-shouldered, who will interpret Rajagopal's English in Spanish. The lecture begins at 9:30. Rajagopal makes introductory remarks to the effect that he will simply give the message of Krishnaji and that the message must be its own recommendation. His tenor voice carries well and that indefinable something that we call culture impresses his audience. But it is im-

(Continued on page 69)

Personal Opinions

By L. W. Rogers

[On this page the National President will write monthly of matters of general interest but which are of a somewhat more personal character than the subjects discussed in the editorial columns.]

The World Teacher and Mr. Krishnamurti

A Kentucky member requests me to answer some questions about Mr. Krishnamurti, including "How did the article, 'Krishnamurti's Mission,' by A. Ross Read, happen to appear in the MESSENGER? Does this express the opinion of Theosophists; and has Krishnamurti failed to measure up to the standard we were led to expect?" He also asks if the Theosophical Society is not imperiled?

The article appeared because the writer of it, holding what he believes to be an opinion of importance on a vital question, requested space to put his views before the members—a thing which anyone may do at any time if he writes in temperate language and discusses principles instead of personalities. To what extent Mr. Read expresses the opinion of Theosophists I am unable to say.

That there is wide difference of opinion in the Society about the utterances of Mr. Krishnamurti is obvious to anybody who is in touch with what we might call the theosophical public mind. Some members are startled and distressed by his view of the Deity—what Mr. Logan, in the November MESSENGER, referred to as "Krishnaji's plain statement that there is no God." Others are equally concerned by his teaching that no forms are necessary; and it cannot be denied that very definite results have followed that declaration. Some members have thereupon withdrawn from the Theosophical Society, from Co-Masonry and from the Liberal Catholic Church. A very pronounced instance of this came to my attention at Santa Clara, Cuba, recently. Mr. Rajagopal was just a few days ahead of me, talking about Krishnaji's message and work. I was informed by the priest in charge that when Mr. Rajagopal left Santa Clara the Liberal Catholic Church held a meeting and decided to close the church permanently. The congregation consisted of about equal numbers of Theosophists and non-Theosophists, and they had recently erected the church building, the first in Latin America. But they had closed it, they said, and would never use it again. Still others of our members are dismayed by what they term Mr. Krishnamurti's repudiation of the Theosophical Society in his latest book, *Life in Freedom*. The reference in the American Edition is Page 52, and of it one of our nationally known members wrote me: "The chapter in question is entitled 'The Search.' In this search for the truth the author describes himself as contacting Theosophy, as discarding it as utterly useless, and leaves an injunction in the mind of the reader to do the same thing." The only fair procedure is to let the book speak for itself. The words are as follows:

"I was in revolt also against theosophists, with all their jargon, their theories, their meetings, and their explanations of life. When I went to a meeting, the lecturers repeated the same ideas which did not satisfy me or make me happy. I went to fewer and fewer meetings; I saw less and less of the people who merely repeated the ideas of Theosophy."

Naturally the New York Press pounced eagerly upon this, and in blazing headlines told the public that Mr. Krishnamurti had rebelled and in his book had said that he was done with Theosophists and their jargon. The reviewer of the book in the official magazine of the Theosophical Society in the British Isles merely expresses "a little regret that Mr. Krishnamurti should not have been less sweeping in his reference to a body of people, who, whatever may be their limitations, and they would, I think, be the first to admit they are many, still form the main bulk of his audiences."

So far as I am able to judge, there is growing uneasiness in the Society and by no means any indication of a modification on the part of Mr. Krishnamurti of dynamic declarations. We therefore have a situation that calls for very calm and thoughtful analysis. We must find a reasonable solution of a perplexing thing.

Of course it is always idle to ignore the truth, however disconcerting it may be. A few of those with whom I have talked blandly deny the existence of any contradictions. But what are the facts? We have been working for a half century to build up the Society. We are told that the Supermen are back of it; that they founded it. We have seen the sweet reasonableness of its teachings and have proved their efficacy in our daily lives. Year after year we have observed their beneficent effect on other people, as Theosophy gave them wisdom for their ignorance and joy for their sorrow. We have seen the consolation of the bereaved and have heard their expressions of gratitude. We have seen science steadily confirming theosophical teachings. We have seen the utter reasonableness of the existence of a spiritual hierarchy within our solar system, a gradation of spiritual intelligences culminating in a solar Logos; the reasonableness, too, of the assertion that there comes forth from that spiritual hierarchy at propitious times a World Teacher to strike the keynote for a new forward and upward movement of the race. And then suddenly he is here and tells us that organizations are only limitations and that there is no God! Would it not be marvelous if people were *not* puzzled? Will any sane person contend that in all this there is nothing of contradiction? Instead of denying the plain facts, let us find the truth that makes the contradictions unimportant.

To me it seems that much of the trouble arises from the failure to fully take into account the exact relationship between a World Teacher and the disciple selected for the honor of furnishing the physical mechanism through which the World Teacher will express ideas. Think of the spiritual heights on which the consciousness of a World Teacher normally functions and of "stepping down" that exalted force through various planes to the physical level! It is obvious that coming into full expression in the material world must be a very slow process and that it will come very gradually to ultimate completeness. But even then, how are we to know when the World Teacher, and when Mr. Krishnamurti, is speaking? Obviously *only by the content of the message*, unless one has other methods of consciousness than the physical senses. Many of our members seem to think that the World Teacher is in constant possession of the physical body of Mr. Krishnamurti, and that therefore every utterance is authoritative. It seems to me that all of the evidence is to the contrary. I distinctly recall a conversation with Bishop Leadbeater in Sydney, in 1918, in which he commented upon the unreasonableness of the supposition that when Mr. Krishnamurti journeyed through the great distances of America the World Teacher would be in continuous possession of the physical body. But it is not upon that opinion that I base my argument. It is upon the fact that I have the honor of having personally known Mr. Krishnamurti for a number of years; that I have had many conversations with him, and some correspondence, and have thus become familiar with his personality. When I last spoke with him, less than a year ago, I am perfectly certain that I was talking to Mr. Krishnamurti and to nobody else.

Why should we assume that the World Teacher is in continuous possession of the body and therefore that every utterance is of vital importance? Such facts as we have about the phenomena of "multiple personality" in the past do not warrant such an assumption. The thrillingly interesting story about the early days of the Theosophical Society and the episodes in the life of Madam Blavatsky which Bishop Leadbeater is now running in his magazine, the *Australian Theosophist*, are illuminating on this particular point. They seldom knew when she had taken leave and another entity had stepped into the body. There was no way in which they *could* know except by what was said. One occasion is mentioned when, on the presentation of certain papers for signature, "Madam Blavatsky" did not know what was to be done with them, although a short time before she had ordered them prepared! But when an explanation was made the person then in possession of the body proceeded with a discourse on the subject that was evidently beyond Madam Blavatsky's knowledge.

If anybody is aware of any way in which we can determine when the World Teacher or Mr. Krishnamurti is speaking, or writing, at any given time, except by the nature of the

message itself, he owes it to the rest of us to make it known. That the World Teacher has at times spoken through Mr. Krishnamurti, and may again at any moment do so, I have no doubt. But that *every* utterance is that of the World Teacher I cannot possibly believe. One reason why I do not believe it is, not merely that it is not what we would expect from a World Teacher (we may conceivably get much we are not expecting!) but because it is not of the nature of such utterances of the Supermen as are available for comparison. That the quotation above appears in Mr. Krishnamurti's latest book seems to me to be of no importance. The vital point is this: Is it consistent with our knowledge of the Supermen and their methods?

One of the most impressive things about communications of the Masters is not only their perfect tolerance and their spirit of simple humility, but also the total absence of anything that is in the least degree offensive. A striking example of that is to be found in Bishop Leadbeater's story of the trip from Port Said to Cairo with Madam Blavatsky and Mr. and Mrs. Kirby, in the *Australian Theosophist* above referred to. Madam Blavatsky had been having one of her famous temperamental tantrums. The masculine members of the party had been reduced to gloomy silence and the feminine portion to weeping, when the Master interposed with a precipitated note which was the very essence of gentleness. It set things right *but did it with careful consideration for the sensibilities of the offender*.

There was no shadow of fault-finding, no hint of reproach, no trace of censure, no suggestion of condemnation. I do not pretend to be well informed about the various communications from the Supermen which have been published nor to have made a study of such documents. But as a general reader, my impression of them is that they have an indefinable spirit, compounded of gentleness, humility and wisdom, that makes them strangely attractive. The only instance I can recall where there is a slight color of sternness is the letter of the Master M. to Colonel Olcott, and that was evidently a necessity in a unique case.

I am not at all disturbed by Mr. Krishnamurti's course except insofar as it causes disorganization within the Theosophical Society through the unfortunate assumption by members that every word he utters or writes expresses the views of the World Teacher, and also insofar as it puts us in an awkward position with the public through the belief that we unqualifiedly endorse it all as the utterance of a World Teacher. I shall be very greatly surprised if, within a year or two, Mr. Krishnamurti's utterances do not show a decided change.

It is being said among members that instead of taking actual possession of the physical body of Mr. Krishnamurti the World Teacher is merely blending the consciousness of the two; and this is given as a reason for assum-

ing that every utterance is authoritative. But just what does the "blending of consciousness" mean? That seems to me decidedly less definite than actual occupation of the body. What period of time would be required for a complete uniting of the consciousness of the two? And would the influence then be continuous?

In any case, it is quite certain that some of our members are in error in assuming that only the World Teacher is speaking when Mr. Krishnamurti speaks or writes, for in his latest book Mr. Krishnamurti narrates his personal experiences as a youth. Of course that cannot be the World Teacher speaking.

The only thing we can do is to serenely await developments, and meantime remember that the nature and character of any particular utterance is the best evidence of its source.

Be Yourself

One of the many interesting phases of the agitation over the various discourses and writings of Mr. Krishnamurti is the utter failure of the most intensely devoted of his admirers (he rejects the term "followers") to act upon his oft repeated injunction to do their own thinking and break away from the clinging to a personality. The Buddha gave the same plain instructions and told his hearers that they must not believe a thing, even if he said it, *because* he said it.

Someone has said that Theosophy is the apotheosis of common sense. That is a good definition and there can be no common sense until we do think for ourselves and reach conclusions independent of the opinions of others. How can we possibly be of any use to a World Teacher unless we do think for ourselves? I imagine that so great a being would be more pleased with one original thinker than with a chorus from a million parrots. There is a story of a man who was invited to dine with a god and to everything the god said the man enthusiastically agreed. Finally the god exclaimed, "My dear fellow, say 'No' just once so there will be two of us!"

The Tale of a Tail

If nature ever plays a joke, that was surely one on Tennessee when a baby was born there with a tail seven inches long, according to the doctor who helped it into the world and amputated its useless caudal appendage. Whether a joke or merely an interesting coincidence, it's a pity it did not occur in Mr. Bryan's time. Seven inches, by the way, is "some" tail for a tiny baby.

The Final Curtain

A story should never be left unfinished. In the MESSENGER for February I wrote of a Louisiana woman and a physician who had been found guilty of murder by a jury that afterwards unanimously but vainly signed a petition to have the sentence of death commuted to life imprisonment. It was a unique tragedy in which hope and despair combined to torture the wretches for many weeks. At

the time the MESSENGER went to press another reprieve had been granted for a week. This was followed by more legal juggling while the condemned pair awaited the final outcome. At last they were hanged, each protesting innocence. I know nothing about that, and it has nothing to do with the point that the death penalty is a bit of lingering barbarism. If the press dispatches were accurate the scene was a hideous one. Think of dragging a woman under a swinging noose while she is wailing "My mother! my mother! Oh, my God. Isn't this a terrible thing? Don't let me hang there too long. God forgive everybody. This is awful. This is murder itself!" She struggled with the jailor but he freed himself; the trap was sprung and the noose stilled her protests.

Radio Prospects

It is likely that Theosophical lectures by Mr. Rogers will be broadcast from a large Chicago station at intervals during the Spring months. Contributions already received for this fund indicate that this is practically assured. The following is a report on the Radio Broadcasting Fund to date:

Cash	
Gust Johnson.....	\$10.00
Walter E. Buckley.....	5.00
Peoria Lodge.....	25.00
Miss L. E. Holt.....	12.00
Edith V. Poole.....	10.00
Mrs. C. J. B. Flowers.....	3.00
Pledges	
H. D. Olsen.....	Per Month \$ 5.00
Grand Rapids Lodge (5).....	5.00
Anne K. Wheeler.....	2.00
Rosalie E. Peterson.....	1.00
Lois Bothem.....	1.00
I. M. Gettys.....	1.00

In addition to the above, several members have written to say that they will contribute their quota, but as they have not named the sums they will give, we are not able to include them in this report.

Furthermore, we now have a motion before the house to set up a station of our own.

703 North 32nd St., Billings, Mont.,
Jan. 14, 1929.

Mrs. H. Kay Campbell, Wheaton, Ill.

Dear Mrs. Campbell:

The following letter was drafted at the last meeting of our Lodge:

"Believing that the teachings of Theosophy should have more publicity and that it can be brought to the attention of more people by the method of radio broadcasting, we, as a Lodge, wish to express ourselves as in favor of a broadcasting station being established at Theosophical Headquarters in Wheaton, Ill., and pledge ourselves as individual members of the Lodge to give such a station financial support to our utmost ability."

(Signed) BILLINGS LODGE, T. S.

Very Sincerely,

MYRTLE G. PATTERSON,
Secretary Billings Lodge, T. S.



BUILDING FUND BULLETIN

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

MARCH, 1929

No. 34

"A CARD OF THANKS"

The Building Fund administrative offices desire to express their sincere appreciation of the response given by many members throughout the United States to the letter recently issued, calling attention to the Pledge-card Plan for covering the final amount needed for the Theosophical Headquarters Building at Wheaton. It now appears that practically every member intends to add his quota to this paramount basic necessity of the Society.—(Signed) H. KAY CAMPBELL.

Encouraging

The National President, and in fact all Headquarters administration workers at Wheaton, are very much gratified because of the prompt and generous response from members throughout the section to a letter issued last month relative to the Building Fund.

As this is written, a few of the pledge cards are arriving with each mail. If this continues the full amount is certain to be reached, and the Society thus placed upon an absolutely firm footing by complete ownership of the Wheaton property and Headquarters building.

All Are Wanted

As Mr. Rogers has made clear, every member is automatically part owner in this property. For that reason it is understandable that each member will wish to be enrolled upon the Building Fund register, and credited with a payment of some sort, according to his financial capacity. This will stand as the evidence of his whole-hearted fulfillment—active participation in the most essential need of the American Theosophical Society—its own home, independently owned, and from which the constantly increasing busi-

ness of the organization can be transacted with dignity.

Dispose of Business

Certainly the commercial consideration is of minor import, as compared with the great philosophy, yet we must play the game in accordance with the prevailing rules of the day. You want your Society to stand as a respected concern in its dealings with the world. That being assured, the world will more readily listen to what we have to offer.

We have no wish to emphasize the business aspect of the Society's activity. Indeed, the most certain means of causing our industrial affairs to become subservient to the great fundamentals of Theosophy is to dispose of this Building Fund problem by over-subscribing its requirements promptly. This will clear the deck for a full concentration upon the real work—Theosophical service, literature and teaching.

Are You Doing Well?

As a rule Theosophists are not well supplied with this world's goods. Many of them have some difficulty in accumulating any margin over actual living expenses. But there are exceptions. If you are one of the fortunate ones

whose good karma is now solving all your financial problems will you not "make good" for the inability of a few of the others by sending in a Building Fund pledge that will help substantially to bridge the gap between the total of pledges made, and the total required?

Are You With Us?

Our regular Annual Convention of the American Theosophical Society will be held this year as one session of the Theosophical World Congress. Don't you think it would be a fine idea if we could this time avoid the usual practice of asking for Building Fund pledges at that session? Why not "pep" up the pledge work now and get in the balance of pledges needed to meet our obligations before August? Will all those who have not yet given anything, give us a lift now? It will be most gratifying if we do not have to even mention the matter at the great world gathering.

All Together

If every member will return the pledge card at this time, no further appeal on Building Fund is at all likely to be necessary. Even though one can manage but a modest sum, it means much because it changes that member's qualification from negative to positive. This, multiplied by our thousands of members, generates a life-giving force more valuable than the money itself. But that also being multiplied by the many moderate sums, balanced by the larger ones, will win an easy victory.

Don't be left out.

Pointed Questions on Krishnaji

With Definite and Straight Answers

This letter presents the sort of sincere and earnest questioning that is most wholesome and desirable. No words are minced; no issues dodged. We have tried to respond with a like frankness and fairness.—R. W. H.

Paducah, Ky., Jan. 26, 1929.

Editor MESSENGER,
Wheaton, Ill.

Dear Sir:

I suppose you are flooded with letters about the same thing that I want to ask about, but pray tell us—

How the article "Krishnamurti Mission" happened to appear in the January MESSENGER?

Is the writer (Ross Read) responsible, and does his article express the opinion of Theosophists?

Has Krishnamurti really failed to measure up to the standard we were led to believe?

Does he not now appear to be an imposter (since it is impossible to conceive of a Messiah being mistaken)?

What do Dr. Besant and Bishop Leadbeater now say about Krishnamurti?

Were they mistaken in their promise of a Messiah?

If they were mistaken in this one instance, then how much of their clairvoyant teachings may be reliable?

Isn't Theosophy—that is, the organization, not the teaching, at stake?

These questions are pertinent. Do you care to answer them through the MESSENGER?

Very truly yours,
(Signed) E. H. SMITH.

The article referred to was published because of the policy of the MESSENGER, which gives members an opportunity to express their opinions in print. As official organ of the Society in the United States, it is the duty of this publication to inform its readers as to views held upon all issues by other members, insofar as type space permits. Thus it is plain that not the MESSENGER editor but Mr. A. Ross Read is responsible for the opinion published over his signature.

We have thus far had no statement from any member to the effect that Mr. Krishnamurti has failed to "measure up" to a specific standard. Indeed it would seem an odd thing for pupils to ask a teacher to measure up to standards set by the pupils. It is usually

the pupil who fails to measure up to the teacher's standard.

Certainly no one has referred to Mr. Krishnamurti as an "imposter." This accusation is rare even from non-members and the press. The work of the temporary Star Publicity Office, under Mr. Fritz Kunz, was almost wholly directed toward this point, and correcting the erroneous idea that Mr. Krishnamurti was being presented as a "Messiah." Both Dr. Besant and Krishnaji have denied the Messiah term again and again, and even the newspapers now seldom use it. Thus the "mistake" (unintentional, of course) lies with those who assumed that a "Messiah" was promised.

Dr. Besant has very definitely stated her attitude toward Krishnaji in actions far more eloquent than words. She has suspended her world-wide "Inner School," to clear the way for undivided attention to the World Teacher. In the January THEOSOPHIST, published in India by Dr. Besant, a beautiful full-page reproduction of Krishnaji's latest photograph appears as the frontispiece.

The Theosophical organization does not seem to be "at stake." The plain facts are that Mr. Krishnamurti is teaching Liberation, the Goal, with Happiness as a result. (Not gastronomic or sensual "happiness.") It is the joy of *knowing* life by *being* life. Theosophy has taught for over 50 years the technique of creation—consciousness—evolution, and is constantly adding to the wealth of knowledge available to its students, and definitely needed by the world at large.

The two phases of The Wisdom are both necessary at this time of change, or they would not be coming through from the Hierarchy. After all, the essentials of each constitute parts of one and the same thing.—Ray W. Harden.

Objects To Confusion

Editor of the MESSENGER:

Inasmuch as there seems to be some difference of opinion between many members of the Theosophical Society as to just what Mr. Krishnamurti really stands for, there should be an entire separation between the Star and the Theosophical Society and also his lecturers and those advocating his cause, and the Theosophical Society organization, as to the methods of advertising both, in order to avoid public confusion of thought. The recent

change made by the World President in discontinuing certain activities has stirred many members to a disquieting attitude. They don't understand just what is in the air, so to speak. As the two organizations are entirely separate, just as much so as the Theosophical Society and Unity, or Christian Science, or any other of the many organizations that are working for the uplift of humanity, it would seem unwise to link them together, even though there is no antagonism, so far as the writer knows, against Mr. Krishnamurti. There are many members who do not accept him as the World Teacher. There are others devotedly acclaiming him as such. Whatever his future develops into it must be entirely on his own merits and ability to fulfill the great mission he claims to embody. Local organizations, representing the Star, and also the Theosophical Society (for many members of the Theosophical Society are Star members also), should keep in mind that it is not helping either cause to link the organizations together in presenting the merits and advantages of either. It should be plainly stated by the Theosophical Society Lodges that they are representing *only* Theosophical Society teachings, without mentioning any other organization. When the Star, Mr. Krishnamurti's official organization, presents speakers it should be so advertised and represented that it is strictly a Krishnamurti (Star) teaching and that this teaching has nothing whatever to do with *any* other organization. More especially should it be made clear that the Theosophical Society is not sponsoring the Star nor Mr. Krishnamurti. If the Theosophical Society is not mentioned in the advertising it would be unnecessary to even refer to the Theosophical Society any more than to Unity.

I find that quite a number of people who have become slightly interested in the Theosophical Society movement take the position that if the Theosophical Society is sponsoring Krishnamurti's claim to being the World Teacher, they do not care to become associated with the movement. Possibly this is because they do not fully understand. Nothing can be gained for either organization by hitching them to each other. There may be many believers in Mr. Krishnamurti who are not interested in the Theosophical Society. It would seem to be only fair to all concerned that each organization stand on its own merits and so not make it necessary for the members of either to deny the implied connection.—S. W. Narregang, President Besant Lodge, Houston.

COMMENT

Expressing a personal opinion, for which the MESSENGER is no more responsible than it is for the above letter, I would say that it does not seem possible to tear asunder two lines of teaching so interwoven as the *STAR* and the *THEOSOPHICAL SOCIETY*. I cannot see that they are as separate as the Theosophical Society and Christian Science. If this were true, we would find Krishnaji's photograph freely published in the *CHRISTIAN SCI-*

ENCE MONITOR, and "*Science and Health With Key to the Scriptures*" being used for Lodge study.

I believe it would be a serious breach of consistency for either Star or Theosophical Society teachings to advocate "entire separation" in the very midst of strong declarations of the "oneness of all." We cannot begin to realize the unity of life by proclaiming separateness.

Theosophical Society literature has always included the World Teacher idea as a function of the Hierarchy. While not imposing belief in it, we cannot, like an ostrich with its head in the sand, ignore the announcement by the International President of the Society, that the World Teacher has become a present reality in the person of Mr. Krishnamurti. It comes under the provision of our Third Object (to investigate "the powers latent in man") to at least take an inquiring interest in the subject.

Regarding those who "do not care to become associated with the movement" because of our affection for Krishnaji, it is doubtful if the acquisition of these "slightly interested" persons would warrant us in taking a position which would imply repudiation of the World Teacher.—Ray W. Harden.

Radio at Buffalo

The editorial department of the MESSENGER regrets that, owing to delays in getting the material set in type, our readers were not informed last month of one of the most important of Theosophical Radio Broadcasting events.

Secretary of the Buffalo Lodge informs us that lectures are being put on the air over Station WEBR on Thursday evening of each week, at about nine o'clock. This is being handled under the auspices of the Order of Service.

One talk on "Oil and World Peace" was so well received that requests came in for more along that line. Another on the subject of "Prison Reforms" met with a hearty response from the public. Radio station managements are very discriminating in accepting only the highest type of talent for their broadcasts, and unusually hard work in preparing these talks is alone responsible for the favor with which they have been received. The workers at Buffalo are to be congratulated upon the success of their efforts in this new and highly important field.

It is expected that the radio lectures at Buffalo will continue every Thursday evening. All members and their friends who can "get" WEBR on their radios will be interested to tune in and hear them. A great service can then be done by every one writing in to this Station, expressing their pleasure and appreciation. In the event that the talks are at any time discontinued, written requests to the Station, asking that they be resumed, will doubtless result in the work being again taken up in the near future.



Reincarnation, a Universal Truth, by R. F. Goudy. Published by the Aloha Press, Los Angeles, Cal. Price, cloth, \$2.00, through the Theosophical Press.

That this book has been highly recommended by Mr. A. P. Warrington, Vice-President of the International Theosophical Society (Adyar, India), is strong evidence of its value to all interested in the teachings of Theosophy.

It is an exhaustive study of reincarnation in all its aspects, explanatory of every detail, as well as being a logical and convincing statement of its truth. The clearness with which the author defines the difference between transmigration, metempsychosis and reincarnation should be a decisive answer to the mental confusion which prevails over these terms.

The writer proves indubitably that reincarnation is one of the oldest beliefs, and that acceptance of this theory has continued down through the ages to modern times. He gives evidence of this fact through quotations from the writings of the great world-religions, from the Christian Bible and from the beliefs of the early Christian Fathers. He gives Greek and Roman evidence of their faith in this doctrine, of its acceptance by many during the Renaissance and Eighteenth Century and the affirmation of the theory by great writers and philosophers of the Nineteenth and Twentieth Centuries. These quotations are invaluable for Theosophical lecture and class work, and demonstrate the author's thoroughness in research work.

No question on the subject of Reincarnation remains unanswered, which makes it a worthy addition to Theosophical literature.—Maude Lambart-Taylor.

Life in Freedom, by Jiddu Krishnamurti. Published by Horace Liveright, New York. Price, cloth, \$2.00, through the Theosophical Press, Wheaton, Ill.

I read this new book of Mr. Krishnamurti's through three times. Then I realized that I could continue reading it and rereading it, month after month, and always gain something new with each reading of it—it's that kind of book. Hardly a sentence in it but could serve as the basis for a complete sermon or furnish substance for weeks of meditation. It makes one think! It jolts one's smugness! It stimulates and comforts at the same time. Spiritual drink for the spiritually thirsty; encouragement for the weary; solace for the sorrowful; light for the blind; a signpost for the seeking; all these and far, far more does this volume contain.

But what words can truly picture the beauty

of a sunset; the grandeur of a mountain; the peacefulness of placid waters; or the vigor of a waterfall? These, in their reality with their hidden meanings, cannot be imprisoned in words; they can merely be suggested, painted in with feeble strokes and feebler colors. So, likewise, is it impossible to put into words the beauty, grandeur, peacefulness and vigor that one feels behind these addresses of Mr. Krishnamurti. One must read them and meditate upon them one's self to sense the realities that lie behind his words, to catch glimpses of the spiritual sunsets, mountains and waters.

"Life in Freedom!" The very title is an answer to bound humanity. Who among us doesn't long for life in freedom—happiness? Yet, how we blunder in our search! "People in search of happiness," says the author, "resort to many things—they will worship at temples, and churches; they will gather from books the knowledge of others; they will perform religious rites in the hope of establishing in their minds peace and tranquility. The desire for happiness is ever gnawing at their hearts." Again, "Look where you will, every human being is seeking happiness." And he tells how to find this happiness—how to enter into the Kingdom of Happiness.

Buy this book and read it. Couched in simple, direct language, it holds a message that should be helpful to all.—M. G. Elliott.

The Mysteries of Britain, by Lewis Spence. Published by Rider & Co., London, England. Price, cloth, \$2.75, through the Theosophical Press, Wheaton, Ill.

A "patriotic Scotsman and Briton" desires to show "the futility of the appeal to Eastern occult sources in the light of our possession of an occult tradition of our very own (Druidism) which is capable of being regained and utilized by British mystics."

In pursuit of this goal, material has been gathered together from many pens, coordinated and forfeited by the author's beliefs, and set forth in a reasonable, clear style. Ancient manuscripts are examined, Arthurian and Grail literature discussed and much interesting data given concerning the origin (North-west Africa), the exoteric form and esoteric mysteries and philosophy of the Druidic religion.

In Chapter Eight, "The Higher Philosophy," the gleanings from patient research into the religion of the early inhabitants of Britain, which the author would have all British mystics aid in elaboration, is summarized.

That it holds somewhat of value to the seeker after Truth is evidenced by the an-

swer in a Druidic catechism to the question as to the nature of conscience—"The eye of God in the heart of man, which sees everything in its right form, place, time, cause and purpose."

That it can broaden the spiritual vision of the student seems reasonable to believe. But that the "occult tradition" of the vanished religion belonging with its Bull worship and animal sacrifices to the cycle of Taurus (even though mingled with Pythagorean philosophy, of which there is a fascinating suggestion), could adequately replace in the mystical life of a nation in the Aquarian Age now influencing us, the splendor of the Eastern occult Ancient Wisdom clothed in modern terms of thought and increasingly revealed in Theosophy and elsewhere, seems wholly improbable.—Herbert A. Staggs.

Melchizedek and the Mystery of Fire, by Manly P. Hall. Through the Theosophical Press. Price, 50 cents.

"A Treatise in Three Parts" we read, and find: Part I, The Introduction and a General Fascinating Treatment of Ancient Ceremonies and Attending Superstitions. Part II, Man, the Grand Symbol of the Mysteries. Part III, The Sacred Fire of the Spine and Brain. It is impossible to imagine any booklet in size about 5x7 inches containing the wealth of rare information embodied in this publication. Mr. Hall not only writes from a boundless store of knowledge, occult, mystical and practical, but one senses deep reverence in a style that is chaste, simple, clear and terse. He knows the art of interpolating the lighter, catchy bits of fact, running them like a lively thread through more abstruse and ponderous disclosures, assuring his readers' interest throughout. Symbology, Physiology and Psychology combine to make this tiny edition a treasure. One finds toward the close a description of the Pineal Gland and Pituitary Body, their form, size and function, which should shed helpful illumination upon present day schools of surgery, to whom these organs are as yet unexplained areas. Generously has the author labored to inspire Man to Know Himself. No greater bargain can be found than in this priceless little compilation.—M. E. M.

The World Teacher has a new subrace developing chiefly in California, but also there are scattered members of it all over the world. I find they are largely different from the other children. It is for all these, the new generation, that his message is really intended in its full meaning. We, who belong to the old generation, have to take exactly as much of it as we can, what is within the limit of our power to grasp.—A. B.

Form of Bequest

I give, devise, and bequeath to The American Theosophical Society, a corporation, with its principal place of business in the City of Wheaton, State of Illinois, the sum of..... dollars (\$.....) (or the following described property:.....)

Rajagopal in Cuba

(Continued from page 61)

possible to estimate the effect upon the people. He reads much from Mr. Krishnamurti's books. All who are acquainted with Theosophy are on familiar ground. But one wonders whether the others are able to assimilate this philosophy that must seem very subtle to them. A scrutiny of their faces does not indicate it. The speaker evidently recognizes that and repeatedly reminds them that they must use their intuition. Only once did they applaud during the discourse. That was when he came down to the concrete things of daily life and spoke of the discrepancy between feeling and conduct, illustrated by a reference to ladies who kiss each other with apparent ecstasy while their hearts are full of enmity. That touch of human nature was so true to life that everybody recognized it as an old acquaintance. At the end of the lecture the applause was most generous. Then the hall cleared slowly. Everybody was chatting with everybody else. Our Cuban friends have a fine sense of leisure and social intercourse. The absence of that nervous spirit of hurry and worry too common in American life makes Cuba a convenient and delightful retreat. It was near midnight when we drove back to the hotel to await the morning papers and find out what those five reporters were writing down. But that Rajagopal won the friendship of his audience there could be no shadow of doubt.

Fire Elementals Friendly

A decidedly thrilling account of the miraculous escape of Theosophical Headquarters in the recent fire at Atlantic City is given in a letter to the MESSENGER from Mrs. Shillard Smith, of Philadelphia. She says:

We are in a state of homelessness, as two weeks ago the central pier in Atlantic City burned up. The first telegram said we were burned out—all a total loss, but the next declared a "Miracle!" *Everything burned but the Theosophical Society Rooms.* I found everything intact, except that the fireman had broken in our door and some one had opened our closed show case and taken out the jewelry. The beams, falling in the arcade, broke the window in front of Krishnaji's picture, but, though books and draperies were frozen and iced over, his picture was untouched and all our books, except those in the windows, were dry! The yarn shop, eight inches away, lost everything, and the roof fell in. Our roof held. The water was two inches deep on our floor but the books and all our hangings and pictures were not touched. The balcony above, full of furniture, was destroyed and the roof fell in.

We engaged a room for Fritz Kunz's lectures at the Traymore Hotel and the Haddon Hall loaned us a room for Mrs. Cousin's inspiring talk on "The Life Harmonious," and our friends seem to be more numerous than before.

Another Lecture Triumph

Dr. James H. Cousins is delivering a series of unusually attractive lectures, which are bringing loud echoes of appreciation. Following a busy week of this in Philadelphia, Dr. Cousins is in the midst of an equally busy week in New York. After that an engagement in Chicago, and already applications are coming in from other centers. Future MESSENGER reports will give more complete details and itinerary.

Still Going Strong

Reports of large audiences and plenty of enthusiasm are trailing the footsteps of Mr. L. W. Rogers in his most recent lecture tour through the South and the Middle West. It ends at Milwaukee, and by the time this issue of THE MESSENGER is in the hands of the members, Mr. Rogers will have given the Headquarters machinery at Wheaton the "once over," and be off upon his final tour until after the World Congress.

Ray W. Harden's Itinerary

St. Louis.....	Sunday, Mar. 3
Memphis.....	Monday, Mar. 4
Tulsa.....	Tuesday, Mar. 5
Lawton.....	Wednesday, Mar. 6
Oklahoma City.....	Sunday, Mar. 10
El Paso.....	Tuesday, Mar. 12

Mr. Harden is making a brief trip to the Pacific Coast. He is giving his new lecture "*Where is the World—and Why?*" at these points en route. He will return soon to World Congress offices at Wheaton and Chicago.

Miss Dykgraaf Pleases

To the MESSENGER:

Genesee Lodge wishes to express its appreciation of the interesting lectures recently given by Miss C. W. Dykgraaf at its lodge house and to urge all lodges that have not already done so to make arrangements to have Miss Dykgraaf lecture in their respective cities.

We wish Miss Dykgraaf every success.

Cordially yours,

EMMA GUCKER,

Corresponding Secretary, Genesee Lodge.

\$500 Bond

Theosophical Society member desires to cash one of the five hundred dollar Building Fund bonds before April 1. Contract agreement makes desirable the transfer of this important bond to another member. The bond pays six per cent interest. Applicants for this investment please write at once. Address: National Secretary-Treasurer, Theosophical Society, Wheaton, Ill.

Funds

PUBLICITY

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

Jan. 15, 1929, to Feb. 15, 1929

Besant Lodge—Houston.....	\$ 5.00
Louise Johnson.....	2.00
S. J. Brownson.....	1.00
F. A. Baker.....	2.50
Spokane Theosophical Organization.....	2.00
Julius Raphael.....	1.00
Crescent Bay Lodge.....	2.00
Omaha Lodge.....	2.00
Clara S. Fitzgerald.....	.50
Seattle Lodge of Innerlight.....	3.00
Grand Rapids Lodge.....	1.25
Glendive Lodge.....	2.50

\$24.75

NEW TERRITORY AND ADVERTISING

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

Jan. 15, 1929, to Feb. 15, 1929

Moses Rabinovitz.....	\$ 1.00
Richard C. Fuller.....	1.00

\$ 2.00

RADIO BROADCASTING

Jan. 15, 1929, to Feb. 15, 1929

Mrs. C. J. B. Flowers.....	\$ 3.00
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HELPING HAND FUND

Jan. 15, 1929, to Feb. 15, 1929

Annie Besant, San Diego Lodge.....	\$ 3.80
Besant Lodge, Seattle.....	2.00
Glendale Lodge.....	5.00

\$10.00

ANNIVERSARY DAY FUND

Jan. 15, 1929, to Feb. 15, 1929

Duluth Lodge.....	\$10.00
Des Moines Lodge.....	8.75
Ojai Valley Lodge.....	27.00

\$45.75

PORTO RICAN FUND

Jan. 15, 1929, to Feb. 15, 1929

Pacific Grove Lodge.....	\$10.00
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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.

Jan. 15, 1929, to Feb. 15, 1929

Richard C. Fuller.....	\$ 1.00
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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. Sophia A. Peck, Port Huron Lodge, Port Huron, Mich.

Mr. Berner Loftfield, Yggdrasil Lodge, Minneapolis, Minn.

Edward P. Bragg, Springfield Lodge, Springfield, Mass.

Mrs. Agnes L. Stafford, Long Beach Lodge, Long Beach, Calif.

Mr. W. D. Gorton, Austin-Dharma Lodge, Austin, Tex.

Miss Emma Hubbard, Sirius Lodge, Chicago.

Weddings

Miss Pauline E. Wurster and Mr. P. E. Howell, of Hermes Lodge, Philadelphia, Pa.

Miss Eva L. Kazan and Mr. Edward T. Boisselier, of Ojai, Calif.

Adyar Day

DR. ERNEST STONE

It is too early to give any definite account of the 1929 Adyar Day returns. Donations started early this year. On Jan. 12 Dr. and Mrs. Ingelman, of Hollywood, sent in their usual annual donation and since that date till now (this is written Feb. 14) the U. S. ADYAR COMMITTEE has heard from 119 individuals and three Lodges in the amount of \$834.26 or at the rate of \$7.00 per capita. If this early record is any indication of returns for 1929 we can look forward to a substantial gift this year for Dr. Besant. All donations go directly to Dr. Besant for the upbuilding and maintenance of Adyar, the International Headquarters and Spiritual Center for the Theosophical Society.

The schedule of financial statistics shows a sudden drop in 1928. It reads: 1924—\$1,700; 1925—\$5,300; 1926—\$6,500; 1927—\$7,000; 1928—\$3,000; 1929—?. The Adyar Fund will welcome donations, however late. Address your gift to: U. S. ADYAR COMMITTEE, P. O. Box 91, Ventura, Calif.

L. W. Rogers' Itinerary for March

March 3-4	Detroit
March 5-6	Cleveland
March 7-8-9	Buffalo
March 10-11	Rochester
March 12-13	New York City
March 14-15	Philadelphia
March 16	Baltimore
March 17	Pittsburgh
March 18-19	Columbus

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