

THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN OF THE AMERICAN
THEOSOPHICAL SOCIETY

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765 E. 19TH ST. N.
PORTLAND, ORE.

VOL. XVII

APRIL, 1929

No. 4

Temptation

By "CHEM"

ONE of the few sayings which all orthodox Christians will accept as an authentic utterance of the Christ during his incarnation in Palestine two thousand years ago is contained in what is commonly called "The Lord's Prayer."

In this very prayer, however, there is a phrase which has occasioned considerable confusion in the minds of many earnest and thinking Christians: the phrase "Lead us not into temptation, but deliver us from evil."

"How would it be possible," they are apt to enquire, "for God, the All-Good, to lead us into temptation; and why should it be necessary, or even logical, for us to ask of Him that He deliver us from such evil?"

The question might be answered from the theosophical conception that all that man terms "evil" is simply the result of an attempt on his own part to break the unbreakable Laws which govern the universe; and that the true purpose of such "evil" is simply and solely to turn him to that which is good; but even this broadened conception would scarcely satisfy the one who could scarcely conceive that the great Spirit of All-Good which is behind those unbreakable Laws would deliberately "lead" man

to attempt to break them in order that their unbreakability might be made manifest.

It might well be conceivable that this Spirit could regard as good the manifestations of the unbreakability of the Laws which inevitably follow upon attempts to break them; but that it should deliberately offer "occasions for stumbling" in order that the lesson might be learned, is quite unthinkable, in the light of the further saying, from the same Source, that "though it is inevitable that occasions for stumbling shall come, I say unto you, woe unto him through whom the occasion cometh."

Some additional and much needed light is thrown upon the subject by the statement, from a great authority upon Aramaic, the language in which the original prayer must, of course, have been presented to the disciples whose language it was; that when the common Greek translation of the prayer is turned back into Aramaic, it becomes possible to give *two* renditions of the meaning; one in the sense of supplication and the other—by far the more natural—in the sense of affirmation.

Thus, the affirmative form of the Lord's Prayer would render the dis-

putable phrase thus: "Thou leadest us not into temptation, but deliverest us from evil."

Here is a thought with which all thinking Christians will find themselves in the completest agreement with all Theosophists, who recognize that it is the Christ principle in man which makes it possible for him very literally to become "immune" to temptation, and so "delivers him from evil."

There is no place in all the three worlds, the physical, the astral and the lower mental, from which temptation is lacking to those who have in their own physical, astral and mental vehicles of consciousness the capability to respond to vibrations of that type which may be summed up in the one word "temptation."

In the physical plane, all of the five senses, touch, taste, sight, sound and scent, are broad and open avenues along which temptation to lustful desires, lustful thoughts and lustful actions may flow; if but the being has in his physical garment of consciousness the capability to respond to vibrations of that degree.

If such he has, the presence in his physical environment of scenes, scents, sounds, tastes or tangibilities calculated to occasion the various vibratory rates of lustful desire will infallibly set up in his own physical garment of consciousness an automatic response to the same rates of vibration, which will tend to "infect" his astral, or emotional, garment of consciousness with the same vibratory rate; passing thence upward into the mental, and so returning through the emotional into the field of action.

The same is true when the vibration of temptation occurs on the plane of emotion; except that here it first swirls the astral into its own rate, "infects" the mental, and so returns into the field of physical action.

Even when the tempting vibration occurs solely in mental form, the ultimate effect is precisely the same. Having set the mental substance of the individual to vibrating at that same rate, the emotions are next involved, picturing very vividly the physical enjoyment which is apparently to be obtained by translating the mental vibration into terms of the physical; and the inevitable next step is to complete the translation in terms of action.

Thus it is that whoever has in any of his three garments of consciousness woven of the substance of these lower planes, anything which can vibrate at those rates of vibration to which we may arbitrarily assign the terms of "evil" or of "temptation" will inevitably be "led into temptation" whenever he contacts in his physical, astral or lower mental environment substances vibrating at those rates.

Under such conditions he cannot possibly prevent the sympathetic matter of the affected plane from accepting the initial impulse which is natural to it; but we know, from our own repeated experience, that he can inhibit or check the initial impulse almost at once.

How, and by what power does he do this? The question is a vital one, for it goes to the very heart of the affirmative form of the Lord's Prayer.

Physical temptations are not checked by the physical. The nature of that is to respond and to make the vibration wholly its own. They are checked, if at all, by the feeling or sensation that this particular physical action would not, on the whole, lead to the well-being of the being. This feeling, translated inevitably into terms of motive thought, returns to the physical in the form of a higher vibration which absorbs and consumes the other.

Is it, then, the emotional nature which controls? But temptations may arise wholly on the emotional plane, rising to the mental before returning through the emotional to find expression on the physical plane. And we know that such vibrational influences can be inhibited when they reach the mental plane instead of being affirmed thereon.

Is it the mental, then, which controls? But what of the purely mental temptations which are accepted and translated into emotional and into physical terms? What is it that checks and inhibits them at their source, as we well know that they can be and are constantly checked and inhibited?

We speak of the Watcher at the upper threshold of consciousness in terms of the Will. We know, through constant experimental verification, that it has absolute power over all the lower vehicles of consciousness. It can change thought; it can inhibit emotion; it can check physical action. Thus we perceive that it is something greater than all three, since the lesser cannot control the greater, nor even can it control itself.

What, then, is this Will which can and does control and reject "temptation"?

Theosophists are accustomed to recognize in it that Finger of Flame put down from the higher planes of the truly Divine; indeed a veritable manifestation of the supreme Godhead which is formless and unnameable. It is the God in Man.

That, and That only, can "deliver us from evil" by consciously rejecting all impulses to vibrate in sympathetic accord therewith.

The tendency to vibrate at any given rate is a habit which feeds upon itself and grows through repetition. Conversely, the tendency *not* to vibrate at any given rate follows precisely the same path. Theosophists speak of it as the rejection from the lower vehicles of the coarser substances of the various planes. When there remains in the physical, emotional and lower mental vestures of the enlightened individual only such subtle substances as can vibrate only at high rates it is obviously impossible for such substances to take to themselves the rates of vibration natural and inevitable to coarser substances.

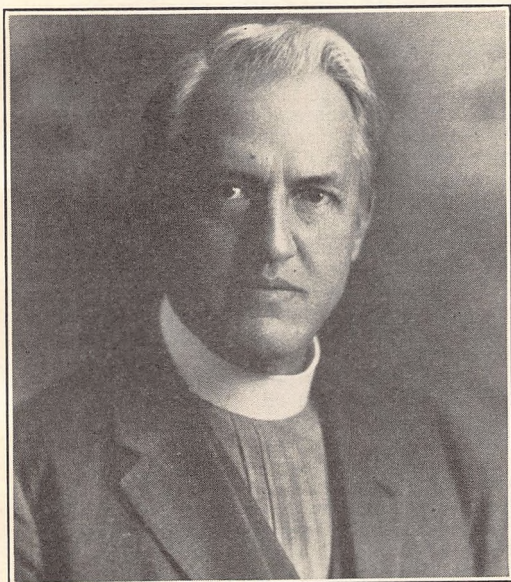
Thus, by the process of conscious elimination of the coarser substances of the three lower planes from his garments of consciousness, it is indeed God—the God in Man—that

(Continued on page 94.)

Dr. Edwin B. Beckwith

Although Dr. Beckwith had been seriously ill for many months it will nevertheless be something of a shock to large numbers of Theosophists to learn that he passed out of physical life the first Sunday in March. Bishop Irving S. Cooper, of the Liberal Catholic Church, conducted the funeral services, after which the body was cremated.

Among those who made very brief addresses were Dr. James W. Hingston, the Dean of the Homeopathic Medical College, of Chicago, and also Mr. E. T. Gundlach, a



life-long friend of the deceased, who had been his classmate at Harvard, and who remarked that he had never known, until it was mentioned by Bishop Cooper a few moments previously, that Dr. Beckwith was descended from a noble family on his father's side and from William Penn on his mother's side.

Several years ago Dr. Beckwith turned his attention to the Liberal Catholic Church, feeling that it offered an avenue of special service for a certain type of humanity. During the tour which Bishop J. I. Wedgwood made for the purpose of establishing that church in the United States, Dr. Beckwith became a priest. In 1926 he went to Huizen, Holland, which had become the established world center of that church and there, at a great convocation of church dignitaries, he was made a bishop. He attended the session of the Star Camp at Omen before returning to Chicago.

The passing of Dr. Beckwith leaves a vacancy in theosophical ranks not easy to fill and a shadow in the hearts of hundreds of friends. For several years he had been the Headquarters' physician, looking carefully after the health and physical welfare of the large number of workers and always persist-

A TRIBUTE TO DR. EDWIN B. BECKWITH

By L. W. Rogers

The presence of death among Theosophists brings no consternation. Parting, whether in life or death, brings sadness, but never fear. Death is the Angel of Pity and the destroyer of pain.

The brother whose physical shadow lies here has reached the end of this troubled journey, leaving behind the pains and burdens incident to material life, and has passed into the joyous realm of perfect peace. To us the end of a well spent life is not a time for thoughts of grief and despair, but rather the occasion to recall the generous deeds of a noble friend.

All who knew Dr. Beckwith well can readily understand why, early in life, he chose the career of a physician—the high calling of ministering to human ills and relieving pain and distress. Kindness and sympathy were inherent in his nature. Through the years his knowledge and skill were at the command of rich or penniless alike, and if all who received favors from his kindly hands could be assembled here a multitude today would pay him homage. None labored more strenuously to heal suffering humanity. His store of strength and vitality was given with such prodigal generosity that finally none was left for himself in his final days.

Kindness, sympathy and generosity were striking traits in Dr. Beckwith, but even above them rose his rugged moral courage. In both professional and religious life he had the courage to follow his convictions. He dared oppose the organized conservatism of his times and led the way to loftier heights and broader views.

Among all whom I know I had no truer, firmer friend, quick in sympathy and valiant in defense; and he was the friend of hundreds. We cannot but keenly feel our loss, and yet we must rejoice in his release from pain and that he has passed to that realm where the reaction from a multitude of good deeds will bring him tranquil peace and joy.

ently refusing to receive any compensation whatever. On Mar. 6 the Headquarters' building was closed and the staff attended the funeral. Dr. Beckwith was very active in the theosophical work and was the President of Herakles Lodge, Chicago, from its inception.

Births

Born, to Mr. and Mrs. A. N. Spanel of Rochester, N. Y., a son, David, Feb. 22, 1929.

Krishnamurti and the Theosophical Society

The Discussion Continues, and Krishnaji is Still Further "Explained"

The following contributions from our readers indicate that there is a great deal of wholesome and constructive consideration being given to the relationship existing between Krishnaji and the Theosophical Society. There is always, of course, vastly more discussion on any question than ever reaches this office in written form. This page does not attempt to settle the questions that have been vexing some of our members. The writers quoted speak for themselves.—L. L. P.

World Teacher Can Speak for Himself

I wish to express my appreciation for the clear and careful analysis given in the March MESSENGER by Mr. Rogers to the subject of the World Teacher.

Mr. Rogers states that if anyone is aware of any way in which we can determine when it is the World Teacher or Mr. Krishnamurti speaking at any given time, he owes it to the rest of us to make it known.

When you call a person by telephone, there is never much time wasted in determining who it is. If it is Mr. Jones, he simply says, "Jones speaking." If it is your father, he says, "Hello, son, this is dad."

I do not see why a World Teacher need be any less explicit. If He can say anything, He can announce Himself. And I see no sensible reason why He should fail to do so. Surely He isn't so timid and diffident that He would feel backward about admitting His identity. Surely He would not be mischievous and purposely keep us guessing. He knows even more fully than we do that we are a very seriously afflicted humanity, and that we need all the help we can get, as soon as we can get it. The World Teacher is not likely to tantalize us with riddles.

I agree with Mr. Rogers that Mr. Krishnamurti is Mr. Krishnamurti ordinarily. He certainly was when he wrote page 52 of "Life in Freedom." The remarks there are autobiographical. The World Teacher would hardly give a first-person discussion of minor details of Mr. Krishnamurti's early experiences in the Theosophical Society. However, I am not disturbed by this. It should be noted that it is not an indictment of the Theosophical Society in general, but merely Mr. Krishnamurti's reactions, years ago, to life as it was being lived in that particular locality in England where he was being "raised" by people whom he says failed to satisfy him. Perhaps few of us would have enjoyed it any better than he did.—Ray W. Harden.

"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."

This is the quotation from Krishnaji's recent book, "Life in Freedom," to which Mr. Harden refers above. There is no doubt that this statement has proven profoundly dis-

turbing to many earnest Theosophists—which is probably the effect it was designed to have.

Mr. Krishnamurti Is a Theosophist

On Mar. 11, Mr. Krishnamurti gave a public address to a crowded house in Oriental Hall, Chicago. His main theme was his oft-repeated statement that the goal of life is freedom—freedom of limitations of all kinds, freedom from fears, creeds and institutions. At the close of his lecture he very graciously gave about a half hour more to answering questions that were written and handed in.

Most of the questions dealt with such subjects as the proof of reincarnation, how a person could be sure of his proper life-work, the place of jazz music, and what the speaker thought of prohibition. But one question was like a bomb shell dropped in the meeting: "Are you a member of the Theosophical Society?"

There was a tense, dramatic moment while Krishnaji paused. Then, with a clear, ringing voice, he gave the emphatic affirmation, "I am."

Here and there throughout the hall there was a sporadic attempt at applause, but it died away as he went on to say, in his inimitable manner: "There is nothing wrong about it; there is nothing particularly right about it. It doesn't make a great deal of difference one way or the other."

Another thing that has called forth some discussion is Mr. Logan's reference in the November MESSENGER to what he terms "Krishnaji's plain statement that there is no God." Mr. F. C. Price, an out-of-town member of Sirius Lodge, Chicago, writes as follows:

Living out of close personal contact with members of the Theosophical Society, you may be able to imagine my surprise to learn of the consternation that seems to have arisen within the Society concerning the new message. Frankly speaking, it seems to me that such awakening will do us all much good.

I am wondering if the majority of us, we who are what might be termed "privates in the ranks," are not prone to take the thoughts that are given to us by some one else, and to accept them without really making them our own, without fully appreciating the full meaning, the delicate shadings and tints that go to make up the complete picture.

Does not the concept God, to the vast majority of our people, imply some one or some

being that is separate from ourselves; that is, in a sense, an individual? True, we have been taught that we are a part of that Divine One, but do we really comprehend what all that implies? Do we not still strive to reach "up" to God?

Now when we substitute "Eternal Life" can we not then understand more fully the true relationship of ourselves to Him Who is All? Do we not realize at once that we are a part of that Eternal Life Itself—that we do not need to reach "up," but rather to unfold ourselves?

On Life in Freedom

What greater truth could Krishnamurti have said of the Theosophical Society and its members? He is the World Teacher. What further need has he of the great principles which must be a part of the Great Teacher's being? Those principles has he learned, has he experienced, has he proved through long weary ages, till now he stands the conqueror.

But what of us yet on the toiling pathway? Have we attained the wisdom, the peace, or the happiness of that Great Teacher? Must we not blaze our way, as even he has had to do in the past? Must we not learn those principles as a child learns his alphabet? But when one has succeeded with the alphabet is he to stop right there, with the utmost satisfaction? Will there not be vast fields opening up before him?

Necessary—absolutely necessary—is the alphabet to the child for the enjoyment of a fuller understanding. Yet should that child, seeing one who is enjoying Chaucer, give up in disgust the tedious learning of the alphabet because it is less interesting than Chaucer?

Necessary is the comprehension of life's underlying principles, but must one dwell forever upon them? Krishnamurti has learned, and stands upon the threshold of a fuller life, of life in freedom. What more need, then, has he of studying more those things which are a part of him?

Yet we must strive, must understand and study these same principles, the alphabet of life, till we, as Krishnamurti, shall take our place among the Great White Brotherhood, till we too shall attain that happiness, that peace, that *life in freedom*.—Kathryn Peterson.

(Editor's note.—This fine little essay was written by a sixteen year old girl.)

Find the Point of View

It seems to me that we should try to find Krishnaji's point of view whenever he says something that disturbs our habitual and therefore comfortable ways of thinking. Truth is dynamic, not static, and must be seen on the wing if at all. Reducing it to formulas and definitions is like taking a photograph of it. We may have a beautiful picture of it, but we are seeing Truth as it was, not as it is.

One point of view does not reveal the whole truth. It is necessary to emphasize first one

aspect of Truth and then another. To do so does not imply contradiction in terms but a change in the point of view.

We make use of this principle continually. For instance, we say the sun rises at such an hour. There are technical publications that give the hours of sunrise throughout the year. There are also other technical publications, textbooks, that state the sun does not rise at all, but it appears to rise on account of the rotation of the earth. These publications do not contradict each other; they merely speak of the same phenomenon from a different point of view.

In electrical science it was formerly believed that the current of electricity flows from the positive pole to the negative pole, and around this concept was built the terminology of this science and the formulation of its laws. It has since been found that the actual current flow takes place in the opposite direction, but has that rendered obsolete the principles that were discovered earlier? Not at all. In fact for many purposes in his practical work the electrical engineer still proceeds as if the older theory were correct. For certain other purposes he utilizes the newer theory. Therefore modern textbooks teach that electricity flows from the positive pole to the negative pole, and also that the opposite is true, and yet there is no contradiction in the mind of the engineer. He adapts himself to the point of view of the author.

It is said that a priest, having heard Krishnaji urge people to throw away their incense, their creeds, their gods and their temples, came to him and said, "I have resigned from the priesthood in order to follow you more closely." But Krishnaji said, "And who is doing your work in the church now?"—Leo L. Partlow.

CO-MASONRY

Lodge St. Germain, No. 515, is planning to do Masonic work again this year for the convenience of Theosophists who will be in Chicago for the Convention. If you wish to make application for membership in the Co-Masonic Order, please communicate as soon as possible with Miss Etha Snodgrass, 1962 E. 71st Place, Chicago.

VOLUNTEER WORKERS NEEDED

Many workers will be needed to reinforce our regular staff during the World Congress, but if all who are in a position to help will do so, it will not be necessary for anybody to give more than a few hours' time. If you would like to help, please communicate with Mrs. H. Kay Campbell, Theosophical Headquarters, telling what you can do and specifying the number of hours you are willing to give, and also the day of the week, if you have any choice as to that. We especially need typists and stenographers, but can use many other workers as well, such as registration clerks, information clerks, ushers, doorkeepers and messengers.



Published monthly by
THE AMERICAN THEOSOPHICAL SOCIETY

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

Editorial office—Wheaton, Ill.

Entered as second-class matter Dec. 13, 1927, at the
post office at Mount Morris, Illinois, under the Act of
March 8, 1879.

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

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

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fore the date it is to go into effect. Both the old and
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be responsible for lost copies. Writers of published
articles are alone responsible for opinions stated
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All reports and articles for publication must be re-
ceived at Wheaton office by the 20th of the month in
order to appear in THE MESSENGER of the next month's
issue.

Are Storms Brewing?

WE HAVE had several storms in the half century of history that lies behind us in the Theosophical Society. The first one centered about Madame Blavatsky. She produced phenomena which involved laws of nature that were unknown to the scientists. The Society For Psychical Research, specializing in the investigation of such things, sent a young man of little experience to India to get the facts. He made a very inadequate examination of the matter and submitted an adverse report. Madame Blavatsky was represented as a fraud and charlatan. Immediately many members withdrew from the Theosophical Society. Whether they really thought she was an impostor or, fully accepting the genuineness of the phenomena but fearing public ridicule,

withdrew from the Society, is of no importance. They lacked either discernment or courage and resigned. That was a good thing for the Society. Such people are not yet ready for the work.

Another storm centered about Wm. Q. Judge and still another about C. W. Leadbeater. The echoes from these have not yet completely died away and probably some of our members will continue to vociferously air their opposing views for another ten years, with no possible result but to keep enmity alive.

There have also been some minor disturbances but they were confined to the countries in which they arose. Only three storms in fifty-four years have been of world-wide proportion. Is another one now due? There are indications that it may be so. In India Mr. Wodehouse, a very prominent member with much literary ability, made a savage attack upon Dr. Arundale in *Ananda*, the Star magazine of that country. It seems that Dr. Besant had left the annual convention of the Theosophical Society in India, held in Benares, in the hands of Mr. Krishnamurti and, in deference to his well known views, had suggested that there be no ceremonies at the convention. Dr. Arundale held a church service in Benares, but not at the convention. He also wired Dr. Besant in advance about it. But to Mr. Wodehouse it seemed to be an affront to Mr. Krishnamurti and in several pages of *Ananda* he proceeded to read Dr. Arundale a lecture the like of which is seldom heard in the more polite circles of the theosophical world; for Mr. Wodehouse is a literary artist and he wields a pen very much as a veteran duelist wields a rapier.

Promptly a friend of Dr. Arundale entered the fray and issued a circular rejoinder which poured a few broadsides into Mr. Wodehouse. Then Dr. Besant, who has always been an uncompromising advocate of free thought and speech, published the circular defense of Dr. Arundale in the *Theosophist* and upheld his unquestionable right to his own opinion about ceremonials. So ends the first public encounter between those who seem to think only in Star terms and those who decline to aban-

don their personal views because they are not in line with the views which Mr. Krishnamurti has been expressing.

It is a fair presumption that the sharp difference of opinion which has thus been forcibly expressed in India, and which is very clearly becoming evident in this part of the world, will soon become audible in other nations. He would indeed be a rash prophet who predicts how far it may go and to what it may lead. All the storms that arise within the Theosophical Society test the members and always shake out of it those who are not yet qualified to remain. What is being tested now? If some say that it is intuition, and that those who do not agree with their views lack it, the others may as logically reply that it is the capacity for independent thinking that is being tested. Some of us may feel that it is both, and much more, and have a mental picture of the Supermen observing developments with something of amused interest.

Turning Backward

SINCE the close of the great war there have been throughout the world many examples of that retrogression commonly termed "reactionary" but none of them have been quite so extreme as the unique occurrences in Italy. Mussolini, having abolished an elective congress, throttled a free press, closed all Masonic lodges and assumed the powers of an absolute monarch, next proceeded to make an alliance with the pope which raises the Roman church above the civil law and, with a single gesture, flings away practically all that such Italian patriots as Mazzini and Garibaldi so heroically achieved. The press dispatches bringing the fateful news contain the following lines:

In the past ecclesiastics were treated like laymen when accused of any crime. Now the civil authorities must report any misdemeanors committed by an ecclesiastic and submit the charges to his bishop. In case of arrest an ecclesiastic would be detailed in a separate jail from that used for other criminals. If convicted he would not serve his sentence in an ordinary prison, but in a monastery or convent.

That harks back to the days of "benefit of clergy." A murderer who could set up that plea during the middle ages was as safe as a babe in the cradle. It

was, in essence, an extension of the doctrine that "the king can do no wrong," to include the declaration that "a priest can do no wrong."

If the matter has been accurately reported an ecclesiastic in Italy will hereafter not even go to jail, no matter what his crime may be. The worst that can happen to him is to live for a time in a monastery or, if fortunate enough to enjoy high favor with "the powers that be," to take up his residence in a convent! If nothing else will cure American gunmen why not try *that* on them?

Our Brother's Keeper

THE MESSENGER is not concerned with political affairs unless the welfare of humanity is involved, and in such a matter as the recently alleged horrible treatment of the American aborigines, not only the welfare of human beings but the national honor and the reputation of the American people for common decency is at stake. One would be pleased to believe that a well paid Indian Commissioner, living in perfect comfort on his pay for acting as the guardian of his helpless wards, could not possibly be guilty of permitting the starvation and cruelty charged but the sworn testimony of reputable witnesses is not easy to explain away.

The *Literary Digest* has called attention to what may prove to be one of the most disgraceful chapters in the history of our nation—the treatment of the rapidly disappearing remnant of the American Indians. Mr. John Collier, secretary of the American Indian Defense Association, charges that in various parts of the country the conditions in different tribes are horrible, almost beyond belief; that children confined in school are fed on an allowance of nine cents a day, or three cents a meal; that twelve-year-old girls who escaped were brought back and brutally punished; that one who offered passive resistance was beaten with a club till she fell to the ground, where the beating was continued; that children were confined in dungeons, locked in the dark and fed on bread and water; that some were beaten with leather straps until they howled all night; that others were knocked down for making sarcastic remarks; that still

others were struck with fists and hard objects until covered with blood from face to knees, the latter testimony being given by the Rev. B. H. Stokel, of Riverside, Calif., under oath. It is further charged that the scanty food furnished is unfit to eat; that the dried fruit was full of worms and that the meat contained maggots; that the cook, Mrs. Chas. W. Welfelt, protested but was told that it was not poisonous and she must use it; that she also testified under oath that the flour was kept where the dirty water from a floor above dripped into it, that mice nested in the flour and that portions of dead mice were sometimes found in the bread.

Mr. Collier gives statistics to show that the death rate among the Indians is appalling; that in a school at San Carlos, Apache reservation, the tuberculosis death rate is *seventeen times* the general death rate from that disease!

A Congressional committee is investigating and upon it are at least three men who may be depended upon to give the truth to the country—Wheeler, of Montana, La Follette, of Wisconsin and Frazier, of Dakota. If even a fraction of what is charged is true the situation would disgrace any civilized nation. None of us will be guiltless if we remain silent and indifferent or if we fail to insist upon the truth being known and any wrong that exists being set right.

The New Theosophical Society

By C. L. S.

I WANT to give you, if I can, a very brief picture of the Theosophical Society as it will be a few years hence. First, its guiding principles and then its methods of work.

At this time in the future it will be clearly understood not only by members but, in a large measure, by the world at large that the Theosophical Society is a definite and useful instrument in the service of humanity, not unlike many of our present day social and benevolent societies. It will also be clearly understood that the purpose of the Society is to take up the work of human betterment wherever it is able, though its special work is to help clarify man's understanding of himself that he may establish peace within himself and in the world about him.

The prestige of the Society will be equal to that of all other social agencies, and between such agencies there will be free interchanges of workers, a comparison of methods, and complete cooperation with both civil and privately endowed organizations. For at this time the idea that Theosophy is a religion, that the Theosophical Society has an exclusive claim on truth, and that its leaders are to be looked up to as authorities will have completely died away.

Workers in all fields of art, science, politics and economics will come to consult with Theosophists to receive the inspiration of their ideals and the knowledge arising out of their experience. And Theosophists, in turn, will study and specialize in the work of the world that they may become proficient in the practical helping of others and develop that sympathy with life which only comes through working with others in their way of working.

Lodges will not be called Lodges but by a name appropriate to the work they are doing. Meetings will not be held to read theosophical books but to formulate plans for the helping

of humanity; the helping of humanity—not to come to Theosophy, but to discover within themselves that inexhaustible spring of truth that ever brings happiness and peace.

In other words, the Society will become known as an organization of *workers* unselfishly serving humanity and not at all as a machine for the distribution of propaganda. Each worker, independent of the Society and all authority, will seek truth for himself and endeavor to use that truth in his daily life. Each worker will develop his own plans for the helping of his fellow men, though none will hesitate to discard plans found impractical, and all will eagerly cooperate with anyone who has found a successful way to make others happy. For the dominate thought moving all Theosophists will then be, "I must help my brother in his search for happiness, even though he seek for happiness in ways which seem to me unwise." Yet, all the while he is seeking to make others happy in the way they desire to be made happy, he is also seeking within himself that eternal happiness which nothing can destroy and to mirror that happiness in his daily life that it may inspire others; but inspire them not to imitate him, his actions, his feeling, his beliefs, but to have the courage to seek for themselves, to make mistakes, to suffer, that they too may find that happiness unshaken by passing things.

Then it will be characteristic of all Theosophists not to mention Theosophy or any other of their personal beliefs, labelled or unlabelled, unless directly asked for them and not even then unless it is seen that they will be truly helpful. Then all Theosophists will not be known as Theosophists at all, but as public servants who unselfishly work to make the world a happy and joyful place to live in, and who work for no other reason than that they are intensely and passionately in love with life—in love with all things.

Radio Suggestions

Dear Mr. Rogers:

It would seem that a program of broadcasting by radio should be an ideal way to reach thousands of people who never have, and probably never would have, the opportunity of getting in touch with Theosophy in any other manner, as public lectures are mostly confined to the larger cities. The thousands of people living in the smaller towns and remote districts are never reached by the lecturer.

If Theosophical teachings could be spread by radio, many people could be put in touch with Headquarters by a simple announcement at the end of each talk, and could at least be supplied with literature, if interested enough to write for it.

Considering the efforts and expense involved, our present system of public lecturing has given very meagre results. If this same amount of time and money were put into a permanent radio program, our membership might have a far greater increase, not to mention the spreading of Theosophical teachings all over the land.

Also our visitors from other lands could do a great share of their lecturing in this manner, thereby eliminating the strenuous work of traveling from town to town in giving public lectures.

If all our Lodges now having lectures occasionally would instead send all or part of the money appropriated for this purpose to Headquarters to establish a radio fund (which the Lansing Lodge would be perfectly willing to do), and other Lodges would pledge whatever they could towards this purpose, we could have weekly broadcasting, and without doubt the results achieved would be much greater than what has been accomplished before. It would save hotel, traveling, hall rent and advertising expenses, not to mention the wear and tear on the lecturer's physical frame.

But the important factor is, that instead of reaching at the most a few hundred people at each public lecture, a radio talk might be heard by a million at no greater expense and with much less effort. If such talks were given regularly each week those interested would surely listen in at the time set for their weekly lecture. As things are now the best they can hope for is a public lecture once or twice a year.

Sincerely and fraternally yours,
J. WM. WAGENVoord.

The New Haven (Conn.) Journal-Courier recently published an interesting and well written article on Hindu chronology by Mr. James Middleton, member of Annie Besant (Boston) Lodge.

Mr. James L. Hadaway, of the Panama Canal Lodge, is running a series of articles on theosophical subjects in The Star and Herald, Panama. From the clipping it appears that the paper is featuring his articles.

The Art of Living

To touch the cup with
Eager lips and taste,
Not drain it;

To woo and tempt and
Court a bliss and
Not attain it;

To fondle and caress a joy,
Yet hold
Too lightly;

Lest it become necessity
And cling
Too tightly;

To see the sun sink in the
West without
Regretting;

To hail his advent in the
East, the night
Forgetting;

To have enough to spare, to
Know the joy
Of giving;

To thrill response to every
Sweet of life—
Is living.

—Adyar News and Notes.

Weddings

Miss Olive Kelly, Besant Lodge, Hollywood, Calif., and Mr. Elwin D. Rives, Hollywood, Junior, Lodge.

Miss Martha Claretta Richards and Mr. Walton A. Perkins, Jr., of Aurora (Ill.) Lodge.

Miss Celia Grekpat, of Portland, Ore., Lodge to Mr. Vulgas.

TWO DEVOTED SERVERS HAVE PASSED

In some regrettable manner THE MESSENGER has omitted, until the current issue, to record the death of two of the most devoted members of the Seattle Lodge of the Inner Light, Miss Jeannette Burgitt and Mrs. Myra Ward Libby. They both passed from the physical plane in October, and are sorely missed by their many friends and co-workers.

Mrs. Libby was for many years an energetic worker and lecturer in Everett, Seattle, Tacoma and Portland.

Miss Burgitt left a magnificent bequest of \$10,000.00 to the Library.

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):.....

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.]

Where Danger Lies

If trouble is ahead it seems to me not to lie so much within the facts with which we have to deal, and the situation which confronts us, as in our attitude toward them. There is a tendency in some quarters to stoutly deny that there are any contradictions to be dealt with; and that, of course, leads straight on to disaster. But sometimes, no doubt, the difficulty arises from incomplete knowledge of all that has been said. That, I imagine, was the case in the incident mentioned below.

When, in a members' meeting in February, I expressed the views that appeared in this column in the MESSENGER for March, under the caption "Mr. Krishnamurti and the Theosophical Society," a member said to me afterward that Mr. Logan was mistaken about Mr. Krishnamurti's "plain statement that there is no God." The member said that the statement was, "There is no God except the God within you." Of course, that is a very different matter. Everybody who believes in the imminence of God, and I imagine that will include nearly all Theosophists, does accept just that. He believes that there is a God and that that God is manifested in every living creature.

I immediately wrote Mr. Logan for his authority and his reply seems to very fully justify his words. He referred me to page 8, *International Star Bulletin*, for June, 1928: "There is no God except a man purified, and there is no power exterior to himself." Those explicit words seem to leave no doubt about what is in the speaker's mind. Whether we agree, or do not agree with that view, is far less important than an earnest and sincere desire to comprehend exactly what is said and never, under any circumstances, to try to make the words mean something else in order that they may not run counter to our own beliefs.

Childs Retires

All vegetarians will regret to learn that William Childs, who built up the great chain of one hundred restaurants bearing his name, has lost control of the business management. What Henry Ford managed to do, when threatened with a similar fate, Mr. Childs was unable to accomplish and control passed to the money men. He, and five others of the Childs family, were voted out of the directorate and their places were filled, says the press reports, "by six millionaires." In his valedictory address, continues the report, Mr. Childs said:

"This company is the child of my efforts. When you take this child away I am through. Defile it if you will but I shall never come back. I wonder what will happen to this thing that Wall Street wants? But might

makes right and nothing is so strong as money."

Many others will also wonder "what will happen" now that the mind that created it is forced out. It is some consolation that it made Mr. Childs a millionaire before it passed beyond his control—more evidence of the truth of Henry Ford's saying that to be of real service brings success. Creating such a business is success notwithstanding it passes on to others.

Radio Plans

I am deeply interested in the development of the plan to broadcast theosophical lectures from Chicago and I hope that I am only one of a thousand, or more, who read what Mr. Harden said about it on page 64 of the MESSENGER for March. I do not know how much money has been received but I was agreeably surprised by the statement that the contributions are coming in with sufficient volume to indicate that we shall probably be able to try the experiment. But I take it that he meant that the financial support thus far offered was such that if it continued *at that rate* the plan would be successful.

At the date of this writing, Mar. 8, at Buffalo, definite figures on the cost had not arrived from the radio station. We also await details on the interesting points of how far from Chicago the listeners will be able to hear the lectures. The radio people tell me that my voice is well adapted to broadcasting but, of course, the apparatus we would get for the work is not the national "hookup" that some of our members may have in mind.

In this issue of the MESSENGER appears a letter from the treasurer of the Lansing Lodge. Mr. Wagenvoord suggests the possibility of the Lodges giving to the radio fund a part or all of the money now used for staging public lectures. A *part* might be thus set aside, particularly if the Lodge is in the radius of the territory covered by the broadcasting. But I hardly think it would be practicable to switch the whole of our publicity efforts in that direction. There is something in the personal touch and presence of the lecturer that the radio talks would lack and I doubt that we can ever do away with that. But if the radio experiment is successful the personal visits could be much farther apart; and for those lecturers who had become well known over the radio of course the audiences would be much larger when they did come. That should greatly help the local work. No doubt, too, we should reach and get the support through radio of many people who would be willing to assist in the good work if it could be done without *visible* participation in a thing which their friends, relatives or patrons would not approve. It might thus

give much desired freedom of conscience to many who are now unfairly fettered.

The more one thinks of it the more attractive seems the idea of "putting Theosophy on the air." Perhaps we shall really get money enough to do it.

Merging Press and Bureau

When, over a year ago, I assumed for a short time the personal management of the Purchasing Service Bureau, it was restricted to two lines of work—pure foods and artificial furs. While one purpose of the Bureau was to supply revenue a more important one is to promote the use of vegetarian products and to discourage the wearing of furs taken from animals, to the end that the great cruelty of trapping may be avoided. If the Purchasing Service Bureau should never do anything more than act as a pioneer in such work in the world its career would be abundantly justified. There are few things more important than both sound health and a clear conscience for the race.

We must press forward with those two beneficent activities, but in the interest of economy of operation the two have been merged. Thus the office used by the Bureau has been freed for the Theosophical World Congress publicity and management. There will be no difference in any way to those who have been ordering vegetarian products and furtex for coats except that the orders should be addressed to the Theosophical Press just as books, incense, photographs and stationery are ordered. We should have a steady monthly increase in the volume of orders for all these things for that means growth of the theosophical mode of living.

Dead, Yet Alive

To suddenly awaken in the small hours of the night with a sensation of dying with a "combination of heart attack and apoplexy," to plunge "down a mystic depth of cool, blue space," then to be suddenly grasped by the hands and hear a friendly voice saying, "Take it easy, old man. Don't be alarmed. You're all right. We're here to help you"; then to "find the whole environment of life permeated with an ecstatic harmony as universal as air" while the people about are all intimate acquaintances that are known to long since have died; a few minutes afterward to have the sensation of speeding back to material life, and a moment later to sit up in bed, bewildered by the return, is what William Dudley Pelley, in the *American Magazine* for March, very properly calls "the amazing experience that made me over."

The value of the article lies largely in the fact that the experience came to a materialistically inclined literary man; that it fully convinced him of the survival of human consciousness; that it completely changed his life in such striking fashion that old acquaintances scarcely credited the report of their senses; that his experiences fit exactly into the theosophical teachings about life after death; that his non-technical description of

his glimpse of the astral world is lucid and convincing and that his sincerity is of the quality that must impress the reader.

Every Theosophist will greatly enjoy reading those several pages of testimony to the reality of the life after death. A striking point in Mr. Pelley's experience is that it was not a dream. He suddenly fully awakened in the night and thenceforward did not lose consciousness for a moment in the transition from the physical to the astral world and back again to the physical.

A Valuable Activity

Unless we occasionally say something about it, the majority of our members will not realize the importance of some of the various kinds of work which their national Headquarters is carrying on from year to year. One of our activities which does not attract attention in the way that public lectures do is the placing of books in the public libraries where the increasing number of people who are becoming interested in things occult may get them. On another page will be found a list of cities where, during the past year, books have been placed by Mr. J. H. Talbot, who has the distinction of making a particular sum of money accomplish more in theosophical work than any other person who has volunteered for such service in the United States within the past quarter century. These towns are named so that Theosophists in or near them may refer people to these libraries.

After giving careful attention to eastern territory for a couple of years, Mr. Talbot has now for more than a year been concentrating upon the Pacific Coast territory. In each of the towns and cities named in the list he has placed from a small number of books—mostly three or four or five—to larger numbers in the more important centers, running upward to eleven, fifteen, nineteen and, in one case, twenty-nine books each.

Naturally he does not place books in every library he visits and examines. Many are rejected for one reason or another. Sometimes the librarian or the trustees are antagonistic to Theosophy. Without carefully investigating, the books would often be wholly useless because they would be accepted and then put in the basement, or in some out of the way corner, where they would never be seen. He gives them to a library only when they will surely go upon the shelves and be listed in the card index.

It was Bishop Leadbeater who once said: "We can have no better missionaries than our books." Mr. Talbot and those who are making it possible for him to do this splendid work are to be congratulated upon their fine accomplishment. Read the list of towns and see to which you can refer inquirers.

Mr. H. C. Kelch, a member of Decatur, Ill., Lodge, came to hear Krishnaji's lecture in Chicago on Mar. 11, and paid a visit to Headquarters.

This World or the Next

By HAMILTON STARK

THE very natural desire to know something at first-hand about "phenomena," the hidden side of nature, the realm of "the departed," or any phase of super-consciousness, is not necessarily reprehensible. But it may very easily become immoderate, as in emotional ecstasy, drunkenness, or any of the many means of exalting the consciousness and which lead to a perverted state of wanting to abandon the duties of the waking-day world and to remain apart from it.

Sensing sublimity by means of aspiration is a wholesome process, and upon which the evolution of our spiritual-nature largely depends. The Ego is usually rather starved in that respect, requiring cooperation from his outpost—the personality—which is too often a distracting factor in his response to the Monad. The reaction to us of effort put forth in the way of idealistic thinking and willing to rise above all sordidness, is an increase of poise, "presence of mind," and general nobility of character and disposition.

Morbid curiosity is the antithesis of aspiration. It comes of and creates an appetite for excitement, sensation, exaggerated expectation, and the tinsel parade of superficialities properly belonging to our careers as savages. Granted that due to our unnatural mode of living, this "waking-state" is often quite humdrum, and that any means of artificially increasing or vivifying consciousness offers a way out—if we are at a loss as to how to profitably occupy ourselves—yet it is only making a bad matter worse to get drunk, or attain ecstatic unconsciousness to the physical by so-called religious, or, by any other means whatever. And, unequivocally, suicide is many times more undesirable than any misery or ennui suffered while the physical body is still alive to act as a deadener to pain. It is a shock-absorber sorely missed for a long period after self-inflicted death, which in a sense is not death, due to the retention of "permanent atoms," which are dissociated in natural death.

The seance room fascinates wonder hunters and also those who, excusably enough, hope to hear from departed relatives. But imposition from both sides of the veil is much more frequent than generally supposed by those who are convinced of the possibilities of genuine contact. "Spiritualism" served a purpose in demonstrating the continuity of personal identity: the life after death which had been a vague belief only; but to accept as gospel-truth what any obliging idler about the astral slums (and who can easily read the mind of the "sitter") expresses through the "medium"—usually for his own entertainment—is to be cruelly misled in almost all cases. Spontaneous and untrained clairvoyance or untrained clairaudience is more of a delusion than a useful faculty. The disappearance of the "third-eye" in the course of long past evolution was not for nothing. The procedure

was even carried so far as to obscure the knowledge of the rationale of existence altogether, so that we might confine ourselves to the business and pleasure peculiar to the physical plane.

Life Comes to This

Physical life is a privilege, an opportunity for us, and is not duplicated elsewhere in its educational features. We are here for the purpose of acquiring self-control and the facilities for functioning as responsible creators. Accuracy, precision, truthfulness, comparison, constructive thought, initiative; the ability to arrange, organize, coordinate and build—these are human requisites for which we have life in the physical world to thank, with all its limiting conditions. Even an Adept is one only during the necessary use of his deific but reserve possibilities. Physical world means, for physical world affairs, unless something sufficiently urgent requires the use of reinforced faculties, and for us who are not Adepts, responsibility ceases when we have done all we can for the right, with the means at our command. "Keeping our feet on the ground" is not to deride wholesome aspiration. Balanced growth is essential, and prayer that is an intelligent exercise of the will toward whatever is ennobling is much to be recommended.

The extenuating circumstance that justifies a consideration of, or even a knowledge of the super-sensuous worlds, and life when we are outside the physical body, is the lamentable fact that materialism was getting out of hand, so to speak, running rampant with its despotism of dogmatism, intimidating all who asserted their innate belief in the reality of imponderable things. The drearily materialistic church had in the days of its power maintained the attitude toward science that science has come to hold toward transcendentalists. Even the science of psychology stultifies itself by its sweeping negations.

The deification of physical things, especially wealth and power—dominion over large numbers of fellow beings—was and is inducing a very terrible reversion to feudalism and despotism. Individualism and competition are being carried to such an extreme that human welfare is threatened by anarchy of the worst type, as the "practical" men of the world perfect their organizations for attaining dominion. That is why we had to have a more proportionate view of life as a whole, afforded by a knowledge of other states of being and our relation to them. There is always the need for discrimination, the intelligent selection to suit our needs. Other-worldliness in moderation, compliance with the laws of our being while in the physical, and unselfishness or non-attachment regarding both, is a good general rule. We are here for a wise purpose, and the time to profit by the opportunity is while we have it.

News Items

The opening of the new Star building at Adyar took place on Jan. 17. It was done most simply—Mr. Rama Rao, after a very short address, asked Krishnaji to open the door, which he did. Star workers were already at work in their new rooms.

Bishop Leadbeater is leaving Sydney, on Apr. 20, for Java, according to news recently received at Headquarters. The Bishop expects to work in Java for some months.

International Headquarters announces that Mr. Ernest Wood has been appointed Recording Secretary to succeed the late Mr. J. R. Aria. Mr. Wood is well known to American Theosophists as the author of several widely read books, among them being *The Seven Rays*, *Concentration*, and *The Intuition of the Will*. He is one of the T. Subba Rao medalists of the Society, a distinction awarded for the best original work. Mr. Wood's work for the past few years has been in Australia, but his new work will require his residence in Adyar.

Mr. Charles Henry Mackintosh, one of the most tireless and efficient workers for the cause of Theosophy in the American Section, writes from Honolulu that he has decided to make his home in the "Paradise of the Pacific" for a few months. He has already started to work as a Theosophist in his new location, and has given a lecture on "What Do You Believe?" before the Honolulu Lodge. He writes that the Lodge there is a live one, and meets every Monday in an upper room of the Y. W. C. A. He finds a surprising number of people outside the society who are keenly interested in philosophical questions.

Theosophists who now forego the former pleasures of hunting and fishing and yet feel the lure of the country should consider a visit to Headquarters. Spring is beautiful here at Wheaton, and a few days or a week-end spent at Headquarters would be an ideal vacation. A guest room with all the modern comforts of a well appointed home is available, and the rates are only \$3.00 and \$3.50 per day—just about what a room alone would cost in a good hotel.

Has some one a copy of Dr. Arundale's *Growth of National Consciousness* which he would be willing to donate to a State Normal School library? If so, please advise Headquarters.

MRS. ANNIE R. RASBACH

Mrs. Annie R. Rasbach, the venerable "mother" of the Oklahoma City Lodge, passed away on Mar. 6, after a five days' illness from burns sustained when her clothing caught fire. She had been a member of that Lodge for twelve and a half years, and was a constant source of inspiration and encouragement.

Headquarters Notes

The workers in the Theosophical Press Department gave a St. Patrick's party to the entire staff on the evening of Mar. 15. An unusual and extremely entertaining feature of the evening was a "newspaper." Every guest was assigned to one of the departments of a newspaper—editorial, sports, news, or advertising—and was asked to fill a certain amount of space. Then the editor, Mrs. Campbell, read the paper aloud. Some of the items were humorous, some were instructive, and some were inspirational, but all were entertaining.

Besides the Headquarters' staff, there were present Miss Dykgraaf, of Holland; her Secretary, Miss Helen Knothe; and Mrs. Lillian McBrayer, of Los Angeles, who spent the week-end with us visiting her daughter, Miss Dorothy McBrayer, a member of the staff.

Captain Leo L. Partlow, of the Lawton, Okla., Lodge, is helping at Headquarters during the temporary absence of Mr. Harden.

Practical Theosophy in Birmingham

From Birmingham comes an inspiring account of the effective work of that Lodge in making Theosophy a vital factor in the civic affairs of that city.

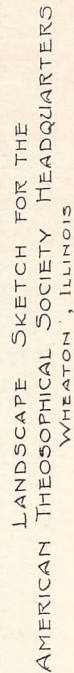
On Mar. 1 a lovely musical evening was given jointly by the Arts and Crafts group of the T. O. S., and some of the finest artists of the city.

The local press notices were extremely favorable, and were given choice positions on the Society page. They were so worded as to create an interest in Theosophy as a special interpreter of art and life.

Another very important piece of work was the inter-racial meeting which Mrs. Orline Barnett Moore, the "live-wire" Lodge President, describes as follows:

The Negro Problem

On Mar. 3 an informal, friendly inter-racial meeting was held in the hall of the Birmingham Lodge to hear Mrs. Cordella A. Winn, colored, of New York, one of the traveling national secretaries of the Y. W. C. A. This is probably the most radical step taken by any southern Lodge in the interest of the race question. In the South, of course, inter-racial means negro and white, and as everyone knows, the Negro Problem can justly be written in capitals, not only in the South but in every section of the country. The meeting held by Birmingham Lodge included among the white guests only Lodge members and a carefully selected number of sympathetic friends. Among the negroes were the speaker, her hostess, and a number of professional men with their wives, all of whom are club women and devoted workers for their people—in other words, the best of Birmingham's negro population.





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.

APRIL, 1929

No. 35

100%

Besant-Service Lodge, at Indianapolis, subscribes a contribution of \$5 each from every member, thus taking its place on the 100 per cent roster—the roll of Lodges in which every member has made a donation to the Building Fund. Besant-Service Lodge is one of the young members of the American Theosophical Society and its alertness and generosity are therefore the more appreciated.

Multiple Pledges

Some of our members have made second and third pledges to the Building Fund. That is because they know it is harder for some members to undertake any pledge than for others to make several. There are so many that have a hard job of it to earn food and shelter that they find it difficult to help anything but themselves. Some of the rest of us, therefore, have the privilege of giving in their stead; and it is a privilege to all who understand the law.

Fresno, Cal.,
Feb. 20, 1929.

Dear L. W. R.:

Gee, you Headquarters fellows are more efficient than the income tax collector. I've had it in mind to buy a share of the Headquarters Building, but never got to it until now.

Thanks for the reminder.

(Signed) L. A. ROED.

(Mr. Roed pledged \$50.00 and enclosed a check for \$25.00 of it.)

HEADQUARTERS' BEAUTIFUL LANDSCAPE PLAN

On the opposite page is a sketch showing the landscape plan for Headquarters' grounds. The drawing is the work of our talented brother, Mr. Robert M. Benardeau, of Tulsa, Okla.

Not all the features indicated in the plan are physically present as yet. Much has been done, but much also remains to be done. The grove is here and is doing nicely. It was set out before the building was erected. The winding drive, of white gravel, in effective contrast with the well kept lawn, is like a white ribbon flung upon a piece of green velvet.

The circular plot in front of the building will soon be completed. The flower bed, which is really a tulip bed, has already been set out. Miss Marie Mequillet has donated 117 shrubs, which will complete one side of the plot, and Mr. and Mrs. George Hopfe, of Chattanooga, have furnished an equal number of shrubs for the other side, and in addition have sent 200 red and yellow canna roots, which will make a beautiful showing.

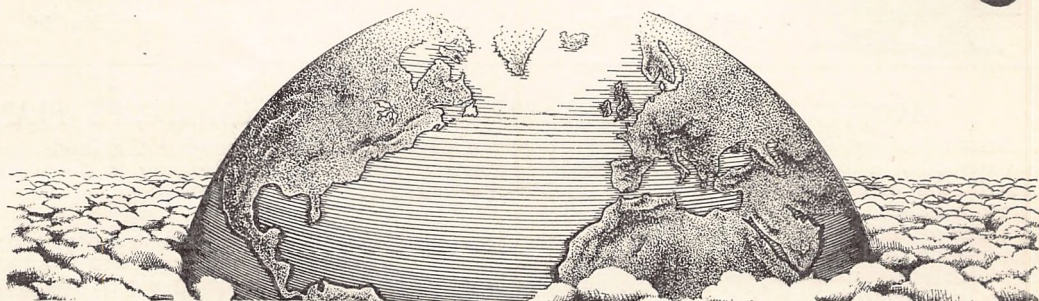
Not yet present are the tennis courts, the lake and bridges, the flagstone path and most of the shrubs and trees. To work out the entire plan will probably take years, but it is hoped that many members and lodges will desire to have a share in the beautification of these grounds, so that the work can go on uniformly and harmoniously. Naturally, it is desired to get as far along as possible with the plan this spring, on account of the World Congress, for which occasion the Headquarters wants to look its best.

The next planting to be done will be some of the trees and shrubs along the front drive, and for this purpose the money now in the Tree Fund will be used. The Leanora Rose Garden, donated by Miss Cora May Allen as a memorial to Miss Leanora Mason, daughter of Mrs. Anna Dann Mason, will be planted just south of the building, where it can be viewed from the large library windows.

In planning the grounds the landscape architect was told to work for colorful and natural effects, and to use varieties that would require the least upkeep. In accordance with these instructions he has specified the following varieties: Bechtel's Flowering Crab, Yellow Dogwood, Houttei Pink Weigela, Snowberry, Greenleaved Ninebark, Morrow's Honeysuckles, Rugosa Roses, Mock Orange, Swamp Roses, Arrowwood, Red Flowering Honeysuckle, Sheepberry, Wild Sweet Crab, Hybrid Golden Bell, American Buttonbush, European Burning Bush, Honey Locust, Tulip Tree, two groups of five Lombardy Poplars at the entrance to the drive, Tree of Heaven, American Ash, Scarlet Thorn and Purple Leaved Plum.

There are many other kinds of shrubs and trees specified in the general plan, but the above outline will give an idea of the colorful and beautiful effect that will eventually be obtained on the Headquarters' grounds.

WORLD CONGRESS NEWS



No. 4

RAY W. HARDEN, EDITOR

No. 4

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

TENTATIVE WORLD CONGRESS PROGRAM

GRAND BALL ROOM, HOTEL STEVENS

Saturday, August 24

8:00 p. m.—Reception to Dr. Besant and Foreign Delegates.

(Friends and relatives may attend.)

Reception will be informal.

P. M.—General Council Meeting.

Sunday, August 25

1:30 p. m.—American Theosophical Society Convention.

8:00 p. m.—First Public Lecture of the Congress by Dr. Annie Besant.

Chairman: A. P. Warrington.

Morning Session—Monday, August 26

9:30 a. m.—Opening of the Congress.

Instrumental music.

National Anthem of each nation represented. British, French, Indian, Italian, Dutch, Spanish, Portuguese, Finnish, Austrian, Hungarian, American, Cuban, Swedish, Norwegian.

Address of Welcome—L. W. Rogers.

Address—Dr. Besant.

12:00 Noon—Intermission.

12:15—Official Congress Photograph—Logan Monument, Michigan Ave., at Ninth St.

Afternoon Session—Monday, August 26

2:30 p. m.—International Symposium, Dr. Annie Besant, Leader of Discussion.

Mr. A. P. Warrington, Dr. John Sonck, Mr. Geoffrey Hodson, Mr. C. Jinarajadasa,

Dr. George S. Arundale, Bishop J. I. Wedgwood, Miss Clara Codd.

Chairman: C. Jinarajadasa.

8:15 p. m.—Public Lecture, Mr. C. Jinarajadasa.

Chairman: Dr. George S. Arundale.

Tuesday, August 27

Open Forum Discussion

9:30 a. m.—Introduction: Dr. George S. Arundale.

12:00 Noon—Intermission.

2:30 p. m.—Boat Trip on Lake Michigan or Garden Party at T. S. Headquarters, Wheaton.

8:15 p. m.—Public Lecture, Mr. Geoffrey Hodson

Chairman: C. Jinarajadasa.

Wednesday, August 28

9:30 a. m.—International Order of Service.

12:00 Noon—Intermission.

2:30 p. m.—International Order of Service.

8:15 p. m.—Public Lecture—Dr. George S. Arundale.

Chairman: Dr. John Sonck.

Thursday, August 29

Morning and afternoon programs to be arranged

6:30 p. m.—Banquet, Grand Ball Room, Stevens Hotel.

Toastmaster—Dr. George S. Arundale. (Relatives and friends may attend.)

Theosophy is the philosophy of all facts in an evolving Universe. As the Universe changes, Theosophy as a Wisdom must grow with it.



*IMMENSE PALATIAL HALL, HOTEL STEVENS, CHICAGO
Where the 1929 World Congress of Theosophical Societies will be held*

Many additional smaller halls and committee rooms will also be in use, this being the setting for the main Congressional sessions, receptions and public lectures

HOTEL RATES

Many people are writing in to know what they may expect in the way of hotel rates for the World Congress. The information given herein is not complete, but it will give an idea of what may be expected.

The Stevens Hotel, where the Congress will be held, quotes the following rates:

Room with double bed and bath, for one person, \$3.50, \$4.00, \$5.00, \$6.00, \$7.00 and \$8.00 per day.

Room with double bed and bath, for two persons, \$5.00, \$6.00, \$7.00, \$8.00 and \$10.00 per day.

Room with two single beds and bath, \$6.00, \$7.00, \$8.00, \$10.00 and \$15.00 per day.

By special arrangement the Stevens Hotel has set aside a large block of rooms at \$3.50 and \$4.00 a day for one person, and at \$5.00 and \$6.00 a day for two persons, thus guaranteeing in advance to all applicants a reser-

vation at a rate which each individual is willing to pay.

The Hotel La Salle, which is under the same management as the Stevens, has rooms from \$2.50 up.

These prices are typical, but it is possible to find cheaper accommodations.

The Y. M. C. A. Hotel has about 2,600 rooms from 75c to \$1.50 per day, for men only, and it is only one block from the Stevens. Figures for the Y. W. C. A. Hotel are not at hand.

THEY ARE COMING—AND HOW?

Captain R. L. Miller, who is stationed at Chanute Field, Illinois, writes that he intends to come to the World Congress and will quite likely *fly* up when he comes. Boats, trains, busses, prairie schooners, automobiles and airplanes are now represented. Is it possible that any one is planning to ride a bicycle, or to make a hike to Chicago?

MAKING IT EASY

Several people have their minds upon the problem of making it possible for you to attend the Theosophical World Congress in August; and to that end they are trying to cover every conceivable detail that can in any way lessen the cost of the trip. An illustration may be found in the high cost of taking care of an automobile in a large city. There was some complaint about garage charges in the past. This year there will, according to all present indications, be a large number of cars brought to the Congress. The plan now under consideration is to make arrangements with garages in the towns just outside the city for special rates for all who hold a membership card. Then when a member has brought a load of Theosophists to the Congress he can drive out to the village garage, leave the car and return on the trolley line.

Another plan is to find specially low hotel rates for those who cannot come if they have to pay even the low special rates made us by the world's largest hotel where the sessions of the Congress will be held. Just how low these can be made is not yet known, but to remodel an old saying, we shall try to have a hotel to fit every pocketbook.

As for meals, there are several different dining rooms in Hotel Stevens, plus a lunch counter in the basement, and arrangements will be made for vegetarian menus for those who want them. Along Wabash Ave., the first street west of the Stevens, are some of the largest, if not the very largest, cafeterias in the nation. The variety of the food is great and the prices are just the same as in the average cafeteria in other parts of the country. Your meals in Chicago will cost you almost to a cent what they cost you in eating places of the same class in your home town.

These are only a few of many things that will be carefully planned to make it possible and easy to see the greatest theosophical event of our time.

WORLD CONGRESS TO AID WORLD PEACE

By A. Ross Read

The World Congress of the Theosophical Society, which meets in Chicago next August, ought to have the effect of reviving that spirit of Brotherhood in the members of the organization that would make them the power for good in the world the Founders of the Society hoped it would.

It is claimed by some theosophic writers that had the Society been carried on in a strictly theosophic manner, as the Masters and Madam Blavatsky directed, it could have and would have prevented the World War. If that be true, then a reorganization on its original lines of Brotherhood ought to endue it with sufficient power now to prevent such a life-destroying calamity in the future and thus secure permanent World Peace. If we

would achieve this great desideratum by investing the Society with the efficacy to attain that end, we must free it from every vestige of sectarianism, real and apparent; for there are over a thousand different religious sects in the world today, each of which is more or less antagonistic to all the others, and that condition creates inharmony and inharmony creates weakness and inefficiency.

It is Theosophy's magic opportunity to enter the ranks of peace workers as a philosophy, pure and simple, with love and good will for all alike, and thus unite the discordant elements into a solid phalanx of effective action for world-wide human welfare.

SOME REASONS WHY

Here are some of the reasons why every member of the American Theosophical Society who can possibly do so should attend the Theosophical World Congress in August:

Because it is the opportunity of a lifetime to see and hear the world leaders—an opportunity that will come to very few again.

Because it is held but once in seven years and many other nations will be entitled to it before it comes to us again. When the American turn comes again we are likely to have long since passed from the physical plane.

Because it is the first time it has ever been held in the Western Hemisphere and we are on trial and must acquit ourselves creditably.

Because we are at a most important crisis in the affairs of humanity when more vital problems are awaiting solution than at any previous period of the Society's history, and thrilling questions will be debated and settled. It has been proposed to change even the three objects of the Society which state the purpose for which it exists.

Why August Was Selected

Originally we Americans wanted the Theosophical World Congress held in August, but the European representatives of the General Council preferred June. We compromised on the first week in July. Then it was that Dr. Besant sent word that she could not be sure of finishing her work in India in the early part of the summer, so that she could arrive in Chicago in July, and asked us to make the date as late as August. There was unanimous agreement to set the date at a time when Dr. Besant could surely be present, and therefore Aug. 24 was agreed upon as the great day when the Congress shall begin. Late in the summer is the time, moreover, when the largest percentage of people in this country are at leisure and that will make it possible for the largest possible number of members to be present.

Evolution

A New York sculptress has won fame by carving horses out of cheese. Her horses can be melted into welsh rarebits, later reincarnating as nightmares.

Krotona News Notes

Now that the Esoteric School has been suspended by the Outer Head "for a time," members will no doubt wish to know how Krotona is affected.

Krotona was originally intended to be a communal centre providing industrial, cultural and spiritual opportunities for those earnest students who might wish or need to withdraw from the strain of city life and do their work in a Theosophical atmosphere, under ideal conditions. Before, however, it became possible to concentrate on this plan further than to conduct the Krotona Institute regularly from 1912 to 1922, the great privilege came to us of furnishing a headquarters for both the T. S. (eight years) and the E. S. (sixteen years). The work required by these two headquarters and the lack of adequate funds to carry out our plans further served to delay the one-pointed development of the original idea until the present time.

Since neither of the headquarters' offices needs to claim our attention for the time being, Krotona has begun to concentrate its activities in the direction of the untouched features of the original plan. To this end, a book business (The Krotona Book Shop) has been opened. A garden nursery has been established (called the Krotona Hill Nursery). Arts and crafts are being considered as well as other activities for the future. In addition, it can now be learned that residence sites will be discussed with those who may wish to build and bring their families here to live, and to add to the virility of the community life.

To meet the enlarged activities, the work is now divided between three departments—(1) the Cultural, (2) the Production, and (3) the Financial and Real Estate Departments.

Of the first department, Miss Marie Poutz is the head, having the direction of the Library and the Institute (which it is hoped may be re-opened for classes as conditions mature) in which she is to be assisted by her E. S. headquarters' helpers and others.

Of the second department, Mrs. Maude N. Couch is the head, having the supervision of the Book Shop, of which Miss Angele Davis is the Manager, and the Nursery, of which Mrs. Marie Louise Hancock and Mr. F. C. Pragnell, Landscape Architect, are the directing spirits, assisted by Miss Louise Hall, Mrs. Diana Gillespie, Mrs. Inez Barnett, and Mr. V. C. Hill.

Of the third department, Mr. Geo. H. Hall continues as the Manager with Mr. Eugene W. Munson as Assistant. Mr. Hall likewise continues as Treasurer and Manager of the finances.

Before everything we need now to increase our housing facilities. At present we have only a cluster of small houses accommodating no more than those who have been conducting the activities up to this time.

A further statement of Krotona's affairs will have been found in the two circulars issued a few months ago. Financial conditions have not greatly altered since then.

It may interest those who do not know, that

America's Gift to Adyar

By DR. ERNEST STONE

The Adyar Day Fund, founded in America in 1924 and so generously and wholeheartedly supported by Americans year after year, totals \$3,500.00 for 1929. A draft on the Imperial Bank of India for this amount has been drawn in favor of A. Schwarz, Esq., International Treasurer for the Theosophical Society, and dispatched, and with the draft goes the love and admiration of the members of the American Section for Dr. Besant and for all those faithful workers at Adyar, the spiritual center for the Theosophical Society. This sum represents an increase over 1928 of just \$500.00, and the U. S. *Adyar Committee* through its chairman, Captain Max Wardall, and myself as secretary-treasurer, wish to thank all lodges and individuals for the generous support given this year.

This money sent to Adyar is allocated by Dr. Besant at her discretion to various activities and items of maintenance at International Headquarters. Adyar could not possibly carry on if it were not for the fact that donations of money are sent to it by individuals and various organizations and sections. Since the formation of the U. S. *Adyar Committee* in 1924 we have collected over \$41,600.00, representing various funds, and of this amount we have sent direct to Adyar under the Adyar Day Fund exactly \$27,082.77.

Fur Fabric Samples, Please!

A number of Lodges still have samples of Fur Fabric sent out from the Purchasing Service Bureau. It is urgently requested that these samples be returned to the Theosophical Press as soon as possible.

A New Publication

The Watcher is the title of a very neat and attractive monthly magazine of eight pages, published in the interests of the Theosophical Order of Service. Mr. John Nimick, an experienced newspaper man, is the publisher. The name of Max Wardall appears as editor. The subscription price is nothing at all! An official announcement says it will be sent free to any address. It is published in Atlanta, Ga., and the local address is P. O. Box 50.

the Krotona estate and the Star estate adjoin one another, making one continuous property, and this nearness makes for mutual helpfulness. The teaching side of the work of Krotona will naturally embrace the ideals taught by Krishnaji, while the other side will include activities along the parallel line of the Manu, in which we have long believed we were working. It is most fitting that the activities devoted to the two lines should be established happily side by side in useful cooperation, and those of us who are helping in the work feel that we are most privileged, and would like greatly to share the privilege with many others.—A. P. W.

What Lodges Are Doing

St. Louis, Mo. (St. Louis Lodge, 5108 Waterman Ave.)

The March program of this energetic lodge covers two mimeographed pages of legal paper size. Among the interesting items are a special Star lecture by the President, Mr. Luntz, "What Krishnamurti's Message Means to Me—and What it Does Not Mean;" an Adyar Day meeting (postponed from February); three Astrology classes meeting simultaneously, one for beginners, one for advanced students, and one for progressed students; a hot supper; an entertainment consisting of musical numbers and a one-act play; and a new series of "Success" lectures by Mr. Luntz, who has handled and trained large groups of traveling salesmen for the past 18 years. This series of super-psychology lectures will extend through April and May and promises the student definite information on how to apply the occult teaching to whatever field he wishes to succeed in.

New York City (Central Lodge, 19 West 68th St.)

Among the good things scheduled for the month of March is a series of Sunday afternoon lectures at its lodge room by Mr. Roy Mitchell on subjects relating to Theosophy, mysticism and occultism; and a study class in Astrology on Thursday evenings conducted by Mrs. Eleanor R. Broenniman. To this class lodge members are admitted free, but non-members are required to pay 25 cents for each lesson.

Cleveland, Ohio (Besant Lodge, 707 The Arcade.)

Mrs. Harriet Tuttle Bartlett has just concluded a month of great activity in Cleveland. Her old friends were delighted to find her so much improved in health and so full of vim for work, and they made many demands upon her time.

Lawton, Okla. (705 B Ave.)

This energetic Lodge has just moved into a spacious new hall down town. Heretofore it has been meeting in the home of one of the members. Through the Order of Service it has placed 125 books in the hospitals and in the jail, and is planning a statewide campaign for the abolition of capital punishment, with a view to securing the introduction of a bill to that end in the next legislature.

Kansas City, Mo. (220 Ridge Building)

News reaches Headquarters that Miss Hudson has resigned as Secretary of the Kansas City Lodge, on account of her approaching marriage to Mr. Percy V. Pennypacker, after which they will make their home in Vicksburg, Miss., for about a year. The MESSENGER extends wishes of great happiness.

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

Besant Lodge was quite active during the month of February. The lodge sponsored three lectures in their auditorium with a large attendance at each one. At the closed meeting of the month sixteen new members were initiated, and another applicant will be initiated the first meeting in March. As the above shows, this lodge is in a healthy, growing condition, and is one of the most active lodges in the American section.

Saginaw, Mich. (Saginaw Lodge, 120 Merrill Bldg.)

Dr. H. J. Stafseth, one of Lansing's live wires, came to Saginaw Sunday, Feb. 24, and gave a splendid lecture to the Saginaw members. Better still, in the evening he gave a lecture to the young people of the Michigan Avenue Baptist Church, where about 225 young people assembled to hear him. His subject was, "Does the Study of Biology Lead to Atheism?" This is the first time that a theosophical lecture has ever been given in a Saginaw church, and it speaks well for the quality of the work done by the Saginaw lodge that such a spirit of harmony exists.

Tampa, Fla. (215 Hensley-Stovall Arcade, 420 LaFayette St.)

The Tampa Lodge has had the pleasure of hearing our National President, Mr. Rogers, who spoke there Sunday evening, Feb. 10, on "Reincarnation." It was a splendid address, and every point was ably presented. One of the most gratifying aspects was the attendance, which numbered over three hundred, who gave Mr. Rogers their sustained attention. Quite a few of the audience stated that rarely in their experience had they listened to a speaker who held his hearers so completely. In the audience was a large number of people to whom the teachings of Theosophy were entirely new, which indicates effective work on the part of the lodge in preparing for the lecture.

Tampa Lodge now has its own lodge room; the address is given above. They hold four open evening meetings and one open afternoon meeting a month and invite all Theosophists and their friends to visit them in the land of sunshine and flowers.

Lansing, Mich. (508 Capitol National Bank Bldg.)

Lansing Lodge was favored by a visit from Miss Dykgraaf and Miss Knothe in the latter part of February, Miss Dykgraaf giving two evening talks to members and friends. Her talks were very instructive and thoroughly appreciated. Several members of the faculty of Michigan State College at East Lansing were present, some of them taking part in the discussion which followed.



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

A Students' Text Book of Astrology, by Vivian E. Robson. Published by Cecil Palmer, London. Price, cloth, \$2.50, through the Theosophical Press, Wheaton, Ill.

Although astrology is still considered by the intellectuals as an "exploded superstition," nevertheless such an attitude can only be held by the unenlightened, ignorant of the universal truths embodied in this most ancient science. The unbiased, but earnest, seeker for truth will gain from its study an interesting viewpoint of God's method for developing humanity.

The modern renaissance in the study of astrology is due largely to theosophic students and writers who have placed the science upon a more spiritual basis than that of the fatalistic materialism of older astrologists, a fatalism against which any wholesome mentality rebels. Every few years some new theosophic writer on astrology makes his debut before the public and each adds some truth, gives some new interpretation to the rapidly accumulating body of knowledge, or of facts, to be gleaned from natal charts or from mundane observation.

One such writer is Vivian E. Robson, B.Sc., whose *Students' Text Book of Astrology* gives in a very concise and clear fashion the astrological knowledge necessary for the setting up and reading of a chart. The arrangement of the book follows in general the plan of an earlier work—Sephairal's *Manual of Astrology*—well known to older students. It gives first the fundamentals about signs and planets that must be memorized, the simple mathematics needed to set up a chart, and finally how to interpret the chart. By far the larger part of the book is given over to this delineation.

Mr. Robson's book includes an interesting chapter on Esoteric Astrology, a phase of the science which is beginning to attract much attention though it is as yet little understood. Theosophic students would do well to concentrate on this phase, thus aiding in the gradual recovery of this arcane wisdom which was no doubt lost to mankind, or withdrawn, because of the wrong use made of the science in past centuries.—Julia K. Sommer.

A Plea for Monogamy, by Wilfrid Lay, Ph.D. Published by Boni and Liveright, New York City. Price, cloth, \$4.00, through the Theosophical Press, Wheaton, Ill.

The title of this book is a bit misleading. It sounds as though it might be a tirade against sexual promiscuity; while, in reality, it is a study of the reasons why certain men seek satisfaction with a number of women and an exposition of a method for overcoming or superseding that desire. It is, in fact, a textbook on erotology.

The author's main thesis is that, once man has fully possessed one woman and continues to possess her, he will have no sex desire for other women; and that this possession is not, in most instances, something that comes accidentally, but that its technic must be painstakingly learned and regularly practiced.

The sub-thesis is that it is of the essential nature of woman to receive the attentions of man and to have her higher and deeper erotic nature stimulated and developed by her conjugal partner; while the essence of virility is strictly to subordinate personal gratification and find the most exquisite pleasure in rousing the sex feeling of a woman to the highest pitch and then satisfying it completely. This places responsibility for and control of the erotic life of the wife squarely in the hands of the husband, who should emphasize this control by abstaining from any attempt to dominate the "egoistic-social life" (all outside of the erotic sphere) of his companion.

Dr. Lay asserts—and brings evidence to prove his point—that most divorces and marital unhappiness are due to the ignorance, selfishness and inexperience of the husband, as a mate, and that most of our social difficulties connected with family life could be removed by educating husbands in the technic of their domestic relations. His statement that the couples who are happy, youthful and successful, far into middle life, are the ones where mating is complete and mutual, can be verified in the experience of any observant person.

If a book such as this could be read by every man contemplating marriage (together with one which goes into more detail as to the technic of love relations), untold misery and ineffectiveness might be obviated.—Geo. B. Lake, M. D.

A symposium in the London *Daily News* lately attempted to solve the problem of "What Comes After Death?" but the result was inconclusive. It may be said without ex-

aggeration that the reprint in one volume of Bishop Leadbeater's book, *THE OTHER SIDE OF DEATH*, is the most complete work extant on the subject of Death and the Beyond.—Theosophical News and Notes, England.

Temptation

(Continued from page 74.)

"delivers him from evil" and makes it no more possible for him to be "led into temptation."

Such a one may pass through a cloud of physical, emotional or mental "evil" as one wearing a gas-mask might pass through a cloud of chlorine gas, aware of it, perhaps, knowing its nature, but utterly unmoved and unharmed by it.

Thus the one who has learned, through long experience, as only such lessons may be learned, the folly, the frailty and the falsity of lusts and desires of the flesh, of the emotions, and of the lower mind, is no more allured by them than the ordinary individual of average good sense would be tempted to roll himself in the mire of the gutter. The gutter is there, and the mire. He might roll in it if he would, but he would not.

Thus, and only thus, by the conscious exercise of the Divine which is, and which is within Ourselves, can we fulfil the affirmation of the Lord's Prayer; but we *can* do it, and we can do it whenever we *will* to do it, for the Will is supreme, and the Will is Divine.

THAT, also, art THOU, O reader. Know it, act accordingly, and be wise.

The Garden of My Heart

By a Thirteen-Year-Old Theosophist

The garden of my heart is a wonderful place. It is full of beautiful flowers and trees which are thoughts. The rain which watereth the garden is the Love of God. The sunshine is happiness. In the garden dwell only Joy and Love. No ugly things disfigure it, for is not God the gardener?

There are the many beautiful hues of the flowers and green of the trees to gladden the weary world.

When the world seems dreary or dull, I have only to go into my garden and close the gate to keep out ugly things, and soon the comforting peace that is the Love of God for all Mankind creeps into my soul and makes it joyful. This world would not be the sordid place it seems if we would all live in the Garden of Our Hearts.

GWENDOLYNE HANNEN.

VENERABLE THEOSOPHIST WAS PRESIDENT'S INSTRUCTOR

Ada Knight Terrall, one of our national members, who died at Cedar Rapids, Feb. 21, at the age of 78, was one of the teachers of Herbert Hoover when he attended the West Branch public school. Arrangements had been made for her to leave on the Hoover special to attend the inauguration.

Miss Terrall wrote *A Melting Pot of Christian Unity*, one of the best and most concise histories of the Christian church on the market.

Theosophical Books in Public Libraries

This is the list of public libraries where Mr. J. H. Talbot has placed theosophical books within the past year. (See the National President's article on page 83.)

Southern California

Los Angeles Central	Inter-Library Loan
Cahuenga Branch	Figueroa
Hollywood	Jefferson
Pro Pico	San Pedro
West Hollywood	Angeles Mesa
Ascot	Bret Harte
Richard Henry Dana	Edendale
Echo Park	El Sereno
Hyde Park	John C. Fremont
John Muir	Malabar
Robert Louis Stevenson	Wilshire
Washington Irving	Alessandro
Annandale	Gordena
Herman	Lankershin
Owensmouth	Palms
Sawtelle	Venice
Van Nuys	Wilmington
Watts	Reserve
Long Beach Central	Belmont
No. 1 Long Beach Branch	East Long Beach
Burnell	San Diego Central
University	East San Diego
Logan	Pasadena Central
Hill Ave.	N. E. Pasadena
La Manda Park	Santa Barbara
Ventura	Ojai
Pomona	Arlington
Ocean Park	Glendale
Upland	Arcadia
Sierra Madre	Occidental College
Pomona College	University of Calif. at L. A.
Torrence Branch	Culver City
Compton	Beverly Hills
Burbank	San Fernando
Sherman	Hermosa
Montebella	Belvedere
Huntington Park	Belvedere Gardens
Avalon	Monterey Park
Willowbrook Park	Wilmar
Jefferson	Bellflower
Norwalk	Home Gardens
La Verne	Lawndale
South Gate	Hawthorne
Maywood	Woodcrest
Bell	Clairmont
Altadena	San Gabriel
Moneta	El Monte
Baldwin Park	Florence
Downey	

Northern California

Vacaville	Fairfield
Suisun	Rio Vista
Davis	Sacramento
Fair Oaks	North Sacramento
Colonial Heights	Folsom
Elk Grove	Rio Lindo
Galt	Sylvan
Sacramento	Roseville
Auburn	Grass Valley
Red Bluff	Chico
Woodland	Yuba City
Colusa	Willows
Marysville	Stockton
Mautea	Escalon
Ripan	Merced
Madera	Mariposa
Visalia	Hanford
Visalia Branches	Porterville
Bakersfield	

Funds

PUBLICITY

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

Feb. 15, 1929, to Mar. 15, 1929

Arthur J. Sharpley.....	\$ 2.00
Pacific Lodge.....	2.00
J. H. Barry.....	3.00
Hermes Lodge.....	2.00
Canton Lodge.....	1.00
Mrs. Maud Tennant.....	2.50
Seattle Lodge of Inner Light.....	3.00
Lansing Lodge.....	9.00
Palm Beach Lodge.....	1.00
Arthur C. Plath.....	1.00
Atlanta Lodge.....	1.25
Shri Krishna Lodge.....	1.00
Elizabeth Fisher.....	1.00
	\$29.75

NEW TERRITORY AND ADVERTISING

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

Feb. 15, 1929, to Mar. 15, 1929

Richard C. Fuller.....	\$ 1.00
S. Birg.....	1.00
Richard C. Fuller.....	3.25
J. David Houser.....	2.00
	\$ 7.25

RADIO FUND

Feb. 15, 1929, to Mar. 15, 1929

Grand Rapids Lodge.....	\$10.00
Mrs. Augusta Rose Flower.....	3.00
Albany Lodge.....	12.00
	\$25.00

RADIO PLEDGES

Mrs. Emogene S. Simons.....	\$12.00
Stockton Lodge.....	\$5.00 per month

HELPING HAND FUND

Feb. 15, 1929, to Mar. 15, 1929

Atlanta Lodge.....	\$ 3.00
Annie Besant San Diego Lodge.....	3.25
South Shore Lodge.....	1.00
Annie Besant Lodge, Boston.....	6.00
Glendale Lodge.....	5.00
Lansing Lodge.....	5.00
Besant Lodge, Seattle.....	1.30
Billings Lodge.....	3.50
	\$28.05

TREE FUND

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

Feb. 15, 1929, to Mar. 15, 1929

Olivia C. Martin.....	\$ 1.00
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ANNIVERSARY DAY FUND

Feb. 15, 1929, to Mar. 15, 1929

Seattle Lodge of Inner Light.....	\$14.54
Atlanta Lodge.....	13.00
Milwaukee Lodge.....	8.00
	\$35.54

ITINERARY OF MME. SARAJINI NAIDU

April 1.....	Cincinnati, Ohio.
April 2.....	Cleveland, Ohio.
April 3.....	Chicago, Ill.
April 4.....	Buffalo, N. Y.
April 6.....	Montreal, Canada.
April 9.....	Ithaca, N. Y.
April 11.....	New York City.
April 12.....	Poughkeepsie, N. Y.
April 14.....	New York City.

ITINERARY OF MISS DYKGRAAF

Apr. 1-2.....	Omaha
Apr. 3-4.....	Fremont
Apr. 5-6-7.....	Omaha
Apr. 9-10.....	Cedar Rapids
Apr. 11-12-13.....	Wheaton
Apr. 14.....	Chicago
Apr. 15-16-17.....	Milwaukee
Apr. 18-19-20.....	Minneapolis
Apr. 21-22-23-24.....	St. Paul

ITINERARY OF L. W. ROGERS

Apr. 14-15.....	Minneapolis
Apr. 16-17.....	St. Paul
Apr. 18.....	Fremont
Apr. 19-20-21.....	Omaha
Apr. 22.....	Cedar Rapids

Deaths

- Mrs. Lillian Fulton, Medford (Ore.) Lodge.
 Mr. William H. Mason, Brooklyn (N. Y.) Lodge.
 Mrs. Mary McCullough, San Antonio (Tex.) Lodge.
 Mrs. Rosalie A. Chadbourne, Syracuse (N. Y.) Lodge.
 Mr. George Hebard, Alhambra (Calif.) Lodge.
 Mrs. Ada Knight Terrall, national member.
 Mrs. Myra Ward Libby, Seattle (Wash.) Lodge of the Inner Light.
 Miss Jeannette Burgitt, Seattle (Wash.) Lodge of the Inner Light.
 Mr. Guy C. Clarkson, St. Paul (Minn.) Lodge.
 Mr. Harry V. Walker, former member of Genesee Lodge (Rochester, N. Y.)
 Mrs. Anne R. Rasbach, Oklahoma City (Okla.) Lodge.
 Dr. Edwin B. Beckwith, Herakles (Chicago) Lodge.
 Mrs. Jennie McCorkle, Berkeley (Calif.) Lodge.
 Robert F. Johnson, Saginaw (Mich.) Lodge.

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Hume in the early
days of the Theosoph-
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.25

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By *Dion Fortune*

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