

THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN OF THE AMERICAN
THEOSOPHICAL SOCIETY

DR. W. A. ROBERTSON
765 E. 19TH ST. N.
PORTLAND, ORE.

VOL. XVII

MAY, 1929

No. 5

White Lotus Day

By LEO L. PARTLOW

ON MAY 8, 1891, Helena Petrovna Blavatsky laid aside the weary and broken body through which she had given Theosophy to a materialistic and, in the main, unfriendly world. Yet she herself was not friendless. Those who knew her best loved her most. When the end came, it came beautifully. She was seated at her desk, her post of duty, surrounded by loving friends, and she passed so quietly that they scarcely knew when she ceased to breathe.

It was her desire, made known in her will, that on the anniversary of her death those who felt attached to her should come together for a simple ceremony in her memory. She desired, I think, no elaborate ritual, nothing resembling canonization of herself, but rather an unpretentious program in which those present might turn their thoughts for a while to that Mysterious Friend, Death, and his inseparable companion, Love.

She knew that Love and Death are twin brothers, Love building the forms through which Life may be manifest, and Death destroying them when they are outgrown, both processes being equally necessary in the cosmic economy of creation.

She made a special request that the programs held in her memory should include the reading of two of her favorite selections. The first of these is that

sublime passage in the second chapter of the *Bhagavad-Gita*, wherein Krishna, tenderly smiling, addresses the downcast Arjuna, beginning with the words:

*"Thou grievest for those that should
not be grieved for,
Yet speakest words of wisdom.
The wise grieve neither for the living
Nor for the dead."*

Nowhere in all the volumes of sacred lore of the world is presented a more lofty and sustained expression of spiritual philosophy than is found in this immortal discourse.

The other selection she desired read is that part of the fifth book of *The Light of Asia*, which relates the beautiful story of the bereaved mother's unsuccessful search for the mustard seed which would be the means of restoring her son to life.

Colonel Henry Steele Olcott later suggested that May 8 be called "White Lotus Day," and that on this day should be commemorated not only H. P. B. but also all theosophical workers who had passed away in the course of the year.

So it is that on White Lotus Day each year we meet, not in a Lodge of Sorrow, but in a Lodge of Loving Remembrance. There we offer to those great souls whose work has been crowned by death our tribute of grateful appreciation; and there, to the life of sacrifice and service, we dedicate ourselves anew.

Making Theosophy Practical

By A SERVER

IN a real, practical way, to be a Theosophist is to be a server. But what of the "intellectuals" who disdain practical labor in the Lord's vineyards? Shall we remain students only?

How many of us realize that the Theosophical Order of Service, which today is carrying theosophical reality into hitherto neglected fields, was inspired by one of the Masters? About 1888, shortly after H. P. Blavatsky had settled in London, whence she came from India, she launched her paper, *Lucifer*, and in one of its early issues there was an article by the Master, in which He said:

"Theosophy must be made practical. The problems of true Theosophy and its great mission are, first, the working out of clear, unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in man; and second, the modelling of these conceptions for their adaptation into such form of daily life as shall offer a field *where they may be applied with the most equitableness.*"

This was in 1888, more than forty years ago. When Madame Blavatsky and her small but devoted band came to London, Mr. A. P. Sinnett was President of the London Lodge of the Theosophical Society. Mr. Sinnett did not look favorably upon the efforts of H. P. B. to carry the message among the poor in the slums of London's east side. He held sincerely that greatest good could come to the Society only if it started from the upper and cultured classes, those he felt had some standing in "society." Madame Blavatsky saw deeper into the needs of the movement and organized the Blavatsky Lodge, which quickly attracted to it all the most active Theosophists, and they undertook a vigorous propaganda campaign throughout the country. They attempted to make Theosophy practical, and organized work not only for the cultured classes but also for the poor and ignorant of the East End. About a year later Mrs. Annie Besant joined H. P. B., and her work in the slums of London are too well known to be repeated here.

The first object, then, was to work out clear conceptions of ethics, ideas and duties, and the second to apply these in the most practical manner. The opportunity to launch the second part officially did not come until February, 1908, when Dr. Besant founded the Order of Service, the object being to permeate the outside world with theosophical ideals. The first branches of the order were formed in India, and in 1912 branches were established in England and America where the principal work done was in the fields of prison reform, child welfare, anti-vivisection, healing and in opposition to the white slave traffic. Subsequently, under the enthusiastic direction of Captain Max Wardell, the Order of Service has developed into seven fields of activity—social service, animal welfare, world

peace, back to nature, watcher (publicity, investigation, etc.), healing and arts and crafts.

Progress was slow and in December, 1925, the spiritual hierarchy found it necessary to again call our attention to the first and second objects of the theosophical movement. This was in the form of a letter from an elder brother, read at the jubilee convention in Adyar.

"You cannot be students of the divine wisdom," said the message, "save as you are active in the divine life. Where trouble is, where suffering is, where ignorance is, where quarrel is, where injustice is, where tyranny is, where oppression is, where cruelty is,—there must we find the earnest members of our society, *those who study the truths of theosophy and practically apply them to lead the world from darkness to light; from death to immortality, from the unreal to the real.*"

There is a lot more to that wonderful message, and as Theosophists it would refresh us and shed new light on the task immediately ahead if we reread it frequently. It is one of the most important documents that we have been fortunate enough to get.

About one-half of the American Lodges have Order of Service groups, but if we are going to make Theosophy a real and vital thing in our community, there is no reason why every Lodge should not have one. Every Lodge has been benefited by the Order of Service. Through its activities among the blind, prisoners and the poor, on behalf of the animals, in the interests of world peace, in setting the example of eating only pure foods, in its healing activities and its encouragement of beauty and of art, the order has made itself felt in the community and in turn has benefited the Lodge by its attractive power.

In Los Angeles the President of Olcott Lodge has turned over the program arrangements to the T. O. S., and in many other cities the T. O. S. has at least one Lodge meeting a month for its work. In a few isolated cases, Lodge Presidents refuse to recognize the T. O. S., or to grant the order at least one meeting a month as recommended by Dr. Besant, but they, along with the "intellectuals," will change in time.

A THEOSOPHICAL CONTEST

A member, who asks that his name not be published, offers a year's subscription to *The Theosophist* for the best set of answers to the following seven vital questions:

What is Life? Who am I? Whence came I? Why am I here? Whither go I? What is Death? Why Life and Death?

The MESSENGER disclaims all responsibility in connection with this contest, but will be glad to forward to the donor of the prize all communications relative to it.

H. P. B.—The Lion-Hearted

OUTSTANDING among the qualities of H. P. B. was her supreme loyalty to her Master, a loyalty that no hardship could shake, no trial could touch. In the midst of tribulation and distress, the like of which rarely falls to the mortal lot, her confidence in Him never for one instant faltered. Like a candle sheltered from the wind, its flame unflickering, there burned in the shrine of her heart a flame of devotion which the storms of the outer world were not able to reach. This was the source of her lion-like courage and her mighty strength.

In an article published in *The Path* for December, 1886, she gives us by her own hand a graphic picture of herself from this point of view. She has been scoring the members of the Society for their stupidities and shortcomings. Then she says:

"I will be asked: 'And who are you to find fault with us? Are you, who claim nevertheless communion with the Masters and who receive daily favors from Them, are you so holy, faultless and so worthy?'"

"To this I answer: I am not. Imperfect and faulty is my nature; many and glaring are my shortcomings—for this my Karma is heavier than that of any other Theosophist. It is—and must be so—since for so many years I stand set in the pillory, a target for my enemies and some friends also.

"Yet I accept the trial cheerfully.

Why? Because I know that I have, all my faults notwithstanding, Master's protection extended over me. And if I have it, the reason for it is simply this: For thirty-five years and more, ever since 1851 that I saw my Master bodily and personally for the first time, I have never once denied or even doubted Him, not even in thought. Never a reproach or a murmur against Him has escaped my lips,

or entered even my brain for one instant under the heaviest trials.

"From the first I knew what I had to expect, for I was told that, which I have never ceased repeating to others: As soon as one steps on the Path leading to the Ashram of the Blessed Masters—the last and only custodians of primitive Wisdom and Truth—his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight.

"He who believes in what he professes and in his Master will stand it and come out of the trial victorious; he who doubts—the coward who fears to receive his just dues and tries to avoid justice being done—fails. He will not escape Karma just the same, but he will only lose that for which he has risked its untimely visits.

"This is why, having been so mercilessly slashed by my Karma, using my enemies as unconscious weapons, I have stood it all. I felt sure that the Master would not permit that I should perish; that He would always appear at the eleventh hour—and so He did. Three times I was saved from death by Him, the last time almost against my will; when I went out again into the cold, wicked world out of love for Him, who has taught me what I know and made me what I am.

"Therefore, I do His work and bidding, and this is what has given me the lion's strength to support

shocks, physical and mental, one of which would have killed any Theosophist who would go on doubting of the mighty protection. Unswerving devotion to Him who embodies the duty traced for me and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit and the cause of my success in Occult philosophy."



IN A DANCING SALOON

*Here, through your glaring heaven of sound,
I pass, like Dante through his hell.
Yet here is hint of holy ground,
And some high tale that you might tell,
Had you but vision to surmise
What Gods the God-in-You would greet,
What exile hunger lights your eyes,
What cosmic impulse moves your feet.*

*In your most dark desires I see
Of spirit-blooms the breaking shards;
Your drink aces ecstasy to be,
Your very smoke gropes heavenwards.
Something upcalls you from the brute,
And throws you an inviting glance
To blow with Krishna on His Flute,
And step with Shiva in His Dance.*

JAMES H. COUSINS.

HUIZEN NOT TO BE ABANDONED

Unofficial advices from Holland state that the center at Huizen is not to be abandoned, in spite of the recent fire that destroyed the beautiful church there. The church is not to be rebuilt, but there are still sufficient hous-

ing facilities for the work to continue.

Huizen is the principal center in Europe for the Liberal Catholic Church, and from an occult point of view is said to be the European center for the work of the Mahachohan.

Bishop Wedgwood will divide his time between Huizen and other cities on the continent.

The Ojai Camp

By LOUIS ZALK

THE mountains serenely guarding the sunlit fields of the Happy Valley are again witnessing an unusual stirring of activity as the time for the second international camp congress draws near.

During last year, since the first congress was held, the land, already beautiful, has been steadily improved. There has been a planting of many shrubs and flowers and an additional laying-out of curving pathways amid the great trees. As time goes on Starland will ever more closely approach its ideal, which is to provide a perfect setting for the message which is being given in its wooded groves.

Those who are deep students of life's problems fully appreciate the importance of a particular kind of environment as a help to the comprehension of spiritual truth. Man's usual artificial surroundings, the paved steel-lined streets of his city, the perpetual rumble and rush of its motion, the crushing avenues of great buildings, the shouting and the continuous flow of newspapers with their sensational headlines, are so deeply woven into the stuff of his mental fabric that he is not even aware that his surroundings are obstacles to his comprehension of basic realities. He does not often suspect that he sees through a medium which in the nature of things almost hopelessly distorts fundamental values; and so to help him to a real vision of truth it is of very great help if something is done to break the spell of the cage he is in and to take him out of the turmoil in which he finds himself.

May we not suppose that it is hardly an accident that the truth is being taught amid

the simplicity and beauty of Nature, where man at least has a chance to see a ray of its effulgence? For a moment he is away from the noise and the grinding, machine-like monotony and worry of his existence. In his power to comprehend he is then as a man freed of great burdens. It becomes easier for him to commune with the light within, and perhaps for the first time to envision his final goal. Once he catches even a glimpse of that goal he is never after that experience the same man, as he has established a final standard of values. He has hold of the thread which must inevitably lead him out of the labyrinth of almost unendurable perplexities. Starland is consecrated as a place where men

will be helped to this vision of truth. Therefore is it a sacred place, having a spiritual significance of the highest order.

This year there have been no great construction problems. Those in charge of the camp have been able to concentrate their efforts so that everything will function even more smoothly than did the first camp. Our brethren who come must be sure of a joyous experience. They are coming from great distances, from almost every state in the union, from Central and South America and from Europe. Quite a group are coming from far-off New Zealand. The

stage is being set and those with vision must know that such a gathering, for such a purpose, is outstanding in its thrilling import.

The quiet groves of Ojai, with their pathways of "dancing shadows" await the tread of the many pilgrims who are coming, and the mountains will for a brief pause awaken from their dream of eternity to witness an event, unique throughout the ages of their dream.

From Mr. Krishnamurti

My dear Mr. Rogers:

Thank you very much for your letter inviting me again to come to the World Congress. I am afraid I cannot possibly manage to come, as you know I have the Star Camp at Ommen, which will prevent me from attending the Congress. I must definitely say that I cannot come. As so many people have asked whether I was coming to this World Congress, I would be greatly obliged if you would kindly print this letter, as you printed my last, in the MESSENGER.

I thank you very much indeed for your very kind invitation.

With all good wishes,

Yours very cordially,

(Signed) J. KRISHNAMURTI.

OJAI THE BEAUTIFUL

We have on hand a few copies of that beautiful pamphlet *Ojai the Beautiful*, which we can sell at fifty cents each. This pamphlet contains many photographic halftones of the Happy Valley and gives special attention to places and scenes of interest to Theosophists. —The Theosophical Press.

NON-THEOSOPHICAL BOOKS

Of course you do not confine yourself to theosophical books in your reading. Occasionally you buy a non-theosophical book. Why not always buy it through the Theosophical Press? The price is exactly the same but our Headquarters treasury gets the profit that would otherwise go into general business.

Headquarters Notes

Headquarters workers are taking their vacations early this year in order to make ready for the work of the World Congress. Two of our staff are now away on vacation. Miss Virginia Deaderick, of the publicity department, is visiting her mother in Cleveland, and Miss Dorothy McBrayer, Private Secretary to Mr. Rogers, is visiting relatives in New York.

Mrs. Irma H. Weper recently gave to Headquarters a beautiful tea set, consisting of a hand painted creamer, sugar bowl and tea pot, with a china tray to match. This lovely gift is much appreciated.

Mr. Karl A. Christiansen, a young member of the Theosophical Society, with two of his Hindu friends, Dr. B. Dasannacharya of Madras and Mr. Deonarine Omah-Maharaja of Benares, recently took dinner at Headquarters and spent the evening. All three are students at the University of Chicago.

Dr. and Mrs. J. H. Cousins of the staff at Adyar spent a day at Headquarters last month. Dr. Cousins is dean of the Brahmavidya Ashrama, or school, at Adyar, and is the author of many books. His particular work at this time is a lecture tour of this country in the effort to promote a better understanding of Hindu art. Dr. Cousins is an artist and poet of recognized ability and a splendid lecturer. His lectures are in demand by the leading universities and civic organizations of the United States. Both he and Mrs. Cousins are charming.

The library at Headquarters is the fortunate recipient of *Hermetic and Alchemical Writings of Paracelsus*, in two large volumes, translated by A. E. Waite. Volume I treats of Hermetic chemistry, and Volume II treats of Hermetic medicine and philosophy. These books are a mine of information for the student who wishes to trace the outcroppings of the Ancient Wisdom before it took the modern form of Theosophy, and they will help towards an understanding of the work of Paracelsus, about whom controversy still rages. The kind donor of this valuable set of books is Mrs. Betty Robertson of Hollywood, Calif.

At the regular April meeting of the Star the Headquarters staff had the great pleasure of hearing an informal talk by Miss C. W. Dykgraaf of Holland, about Krishnaji. Miss Dykgraaf has been closely identified with the Star work ever since its beginning, and she is one of the leading spirits in that worldwide organization. To hear her describe her contact with Krishnaji from his boyhood until now, and her impressions of this association, was a real spiritual treat. Miss Dykgraaf is a rare soul who combines in one personality directness of manner with perfect courtesy, and great devotion with common sense.

CHILD TRAINING

In the Light of Theosophy

Compiled by Prof. R. K. Kulkarni

THIS book is a compilation of articles on child training written by leading theosophical educators, including Dr. Besant, Dr. Arundale, C. W. Leadbeater and many others. It is edited by Julia K. Sommer, chairman of the Theosophical World-university Association in America, and is one of the fundamental books produced by that movement. To say that every parent and teacher of children ought to have access to a copy is putting it mildly. The book is an outstanding one in every way. Cloth \$1.75

THE SPIRITUAL FACTOR IN NATIONAL LIFE

By C. Jinarajadasa

JUST received in America. A series of four lectures delivered in Sydney. The book takes its title from the first lecture. The other lectures are: The Hindu Doctrines of the Atman; The Kingdom of Heaven is Within You; God, Our Brother Man. C. J.'s beautiful style and inspiring idealism are at their best in this group of lectures. Cloth, \$1.00

THE WORLD-MOTHER AS SYMBOL AND FACT

By C. W. Leadbeater

A TIMELY book, in that it describes the work of the World-Mother in such a way as to clarify much of the popular thought concerning this glorious Deva. Suitable for "Mother's Day" Lodge programs. Cloth \$1.00

THE PLACE OF INTUITION IN THE NEW CIVILIZATION

By C. Jinarajadasa

A NEW pamphlet just received, containing the text of a lecture delivered at Adyar at the fifty-second anniversary of the Theosophical Society. Paper \$0.25

REINCARNATION

By Rev. Charles Hampton

A PAMPHLET treating of the fundamental fact of reincarnation in a popular style that makes it very suitable for sale at public meetings and lecture. Paper, \$0.25

ELEMENTARY THEOSOPHY

By L. W. Rogers

MR. L. W. ROGERS, whose *Elementary Theosophy* has proven the most popular and successful textbook in its field in the American market, is working on a new edition of this book. New plates will be made and the entire subject matter will be a complete revision of the former edition. Mr. Rogers' view of Theosophy is so sound and so sane, his experience as a public lecturer is so rich and varied, and his literary style is such a splendid combination of force, precision and clarity, that the new book is sure to be a theosophical landmark. Ready soon. Cloth, \$2.00



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.

Copyright, 1929, by The American Theosophical Society

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

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

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.

The Vegetarian Age

FEW things are more interesting than the phenomenon of history repeating itself, and there are not lacking indications now that the golden age when vegetarian Greece ruled the intellectual world is returning. To the *American Druggist* we are indebted for a most careful statistical research which reveals the interesting fact that meat is gradually disappearing from our diet, and with greater speed than most people would think. "The disclosures are somewhat startling," comments a Texas daily. "We are no longer a rugged race of meat eaters. We are consuming only 55% as much meat as we ate a decade ago."

That the consumption of meat has been reduced practically by one-half within ten years will probably surprise

even the vegetarians, but the statistics have been gathered with too much care to admit of error. With this gratifying decrease in the consumption of meat, the use of pastries has declined 26% while the eating of salads has increased 110%. Other interesting items in the investigation are that white bread has declined 29% while whole wheat bread has gained 35%; vegetables have gained 35%, fresh fruit 39%, canned fruits and cereals 33%.

There could hardly be a more striking bit of evidence of the almost hopeless ignorance of the general public on the subject of diet than the lament of the daily paper above quoted. It wonders if the world can be kept "safe for democracy" on its new diet! The old superstition that we must eat meat if we would be strong is dying hard. Possibly our rapidly improving diet will make the world safe for a better kind of democracy. At any rate, the old diet was making a lot of us safe for the cemetery!

The Saving Power of Idealism

AN AMERICAN jurist once remarked that nothing could be more dangerous to a nation than that the people should lose confidence in their courts. If that is true we seem to be rapidly approaching the danger line in this country. It may be largely the law, rather than the courts, to which the major share of what is wrong should be assessed; but certain it is that no high placed offender has anything to fear from our courts.

A Theosophist, whose relative is both a lawyer and legislator, said to him, "Why are not the technicalities of the law which make justice impossible swept aside by proper legislation?"

"Well," frankly replied the lawyer, "the more technicalities, the longer we are in court with a case, and the more business there is for us!"

The American Bar Association has the question up for consideration frequently, according to the press reports, but progress in the matter of putting into American procedure a little of the common sense that is characteristic of English legal practice seems to be hopelessly slow.

What happens when a multimillionaire offender comes into court is that he is surrounded by a group of skillful lawyers who always find some technical point that defeats justice. In a typical case one of them defied the United States Senate committee, swaggered and shouted like a ruffian, gave under oath testimony that was afterward found to be wholly false and then, when brought to trial for wilful perjury, his lawyers conjured up technicalities on the strength of which the court instructed the jury to acquit him because his false testimony was given when some members of the court were not present! In other words, if a man swears to a lie, with the intention of

shielding a partner in crime, before nine people, he is guilty of perjury; but if he does it when only six are present, he is innocent!

Surely absurdity can be carried no farther. The gangsters' warfare in some of our large cities, their defiance of all legal restraint and the occasional dynamiting of the home of some judge who has made a decision not pleasing to them, is the perfectly logical result of the judicial farce which American courts are presenting to an astonished world. What we most need to save the situation is an aroused public opinion; and Theosophy, with its ideal of a self-sacrificing citizenship, should be active in that direction.

Fixed Styles

By CATHERINE G. ROSS

A NEW fad noticeable among Americans lately is the carrying of a roll under the arm, labeled "My Beliefs." It is worn with formal and informal dress and the best models are furled like an umbrella, carried rather high and conspicuously, and with a certain belligerent air. To get the latest details, I questioned my haberdasher.

"Bob, what's this new style in war clubs, and why don't you show some in stock?"

"They don't make 'em here any more," he admitted, dolefully. "They're mostly heirlooms. Some of them came over in the Mayflower."

"What's in them?"

"Be warned in time. Don't ask anyone who's carrying one!"

"Dangerous, eh?"

"Worse than a cyclone in a tape factory. Why, I was stalled for two hours the other morning while one of those fellows unfurled his roll. In a minute we were tangled up in it. It got around both feet and clear up to my ears. Jumping mainsprings! I thought we'd never get it put back again."

"Just as I thought. I had a hunch that way," said I. "What I can't understand is how those fellows ever get a chance to change their beliefs."

"Change them! They don't want to change them."

"Why, I change mine every day."

"Sh-sh, man. Don't let anybody hear you. That's not respectable."

"That's the way we do over on Theosophy Street. We wear ours underneath. Everybody has his own make and keeps changing them to fit as he grows or shrinks."

"Scandalous! That reminds me. One of those fellows got over on your street the other day. It was a great joke on him."

"What happened?"

"Nothing much. That was the joke. You see most of them are spoiling for a fight. This customer of mine said he walked up and down for the edification of the residents, but everybody he met was smiling and willing that he should parade, and he couldn't get up an argument. Finally he asked them where *their* beliefs were. They said they didn't wear theirs rolled yet; that they were too young to wear them that way. They explained that they kept adding to and changing them so much that it wouldn't be a convenient style. He told them that when they got ready he would come around and help them furl their beliefs into proper shape. They seemed agreeable to that and he asked them when he should come. They said, 'Oh, in about a couple of million years.'"

"What's that fellow's name?" I asked. "I'll send him a copy of 'Elementary Theosophy,' by L. W. Rogers. That's what he needs."

"Don't you do it," cautioned my friend. "I've seen what happens. One of my best customers got one. He had one of the oldest and best preserved set of beliefs I've ever seen. Handed down for generations, and all that. He had never opened it up. Always kept it tight rolled to fight with. But when he got to reading that book he undid his roll to examine the doctrines. Got curious, you know, to see what it was his great grandfather did believe. And what do you think? When the light and air struck the old musty papers they went up in dust, and the whole thing collapsed, just like that! No, don't let any one with one of those Elementary Theosophy books come around here!"

Mrs. Fay O'Flynn, of Brooklyn, spent two days at Headquarters last month.

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.]

Considering The Future

Everything that affects the moral well-being of humanity should enlist the sympathy of Theosophists and they will watch with interest the announced intention of the President of the United States to enforce the law to prohibit the sale of alcoholic beverages. One useful thing that is growing out of the President's attitude is the light that is being thrown upon facts which have had too little consideration. The notorious crimes originating in the bootlegging fraternity and the many deaths from the drinking of wood alcohol have focused attention on that phase of prohibition while all else is forgotten. But now the spotlight has shifted to other scenes and an official of the Salvation Army comes out with a statement that should give pause to those who see nothing but evil in prohibition by compulsion. He discloses the impressive facts that in the first five years of prohibition the cases of destitution on account of drunkenness which have been cared for by the Salvation Army dropped from fifty per cent to thirty per cent and in the last five years have gone down to three and one-half per cent! "When prohibition came it almost seemed to me that the millennium had arrived," says Col. Agnew, the official above referred to. "It is the greatest godsend in a thousand years for poor people. Those who say that prohibition is a failure are crazy." Thus feelingly does this man of twenty years' experience among the lowly express himself.

A great deal of nonsense is talked about two points in the prohibition controversy. One is "the unwarranted interference with personal liberty," and the other is that "the only way to grow out of a weakness is to do it voluntarily and not by compulsion."

The whole structure of civilization is built upon restraint of liberty. Every wrong impulse that the laws of society check, from murder to using opium, is an interference with personal liberty in the interest of the common welfare. Without such constant interference with human desires in countless directions the race could never have risen from savagery to a civilized state.

As for the other fallacy, that only by voluntarily developing the will power instead of by compulsion can a virtue be built into the character, it should be sufficient for Theosophists to point out that nature does not work in that way. As a matter of fact, a law that takes from a drunkard the object of his desire is an exact copy of what nature does for him on the astral plane after death; and the fact that he suffers greatly by the compulsory process does not move nature to any "modification laws" in his behalf!

The argument that people should be permitted to voluntarily abandon the drink habit carries precious little conviction to those who

have seen something of the matter in real life. What nonsense it is to talk of people voluntarily freeing themselves from a slavery to drink and drugs when the majority of mankind has not enough will power to even get out of bed promptly in the morning! Multiplied thousands of people have not even the will power to break away from the habit of stuffing themselves with foods which they know perfectly well are injurious both as to kind and quantity.

To say that those who would use alcohol moderately should not lose that right would truly enough be good logic if there were no others to be considered, but there *are* others—not only those in the grip of a habit they cannot break, but those who have broken it in this incarnation and who will be free from it forever *if they do not come back next time into an environment in which the presence of the tempter once more arouses the latent appetites within them*; in which case they will have the old battle to fight again.

No argument which takes into consideration only one part of a problem is a valid argument, however plausible. The old maxim of "the greatest good to the greatest number" is the only test by which the wisdom of any measure can be determined; and for the same reason that we must take all classes of humanity into the account we must take all generations into the calculation, not merely our own. Indeed, are we not always thinking and working in terms of future results in our personal affairs? Many a useful thing would seem like too much trouble to be undertaken and maintained if we thought only of the present. If our forebears who settled in the American wilderness had not been willing to endure great hardships and dangers and to persist in it for a few generations there could have been no United States of America.

The Missing Link

There is a far more important missing link in evolution than the one which the scientists talk about. They are concerned with the link between the human and animal evolutionary levels. In Theosophy we are especially interested in the link between the ego and personality. It is a stupendous job to open up that channel, but until it is done the personality gropes and blunders most distressingly. We know something is wrong and instinctively long to set it right, but the changing of our thoughts and emotions from the personal to the egoic viewpoint is a gigantic task.

An officer of one of our Lodges wrote me: "I want to talk with you when you arrive about what to do for Theosophy here. What can we do to overcome such apathy? We need a national lecturer for a month."

There is more or less of similar complaint in various parts of the country. It is by no

means peculiar to one locality. Frankly, my observation convinces me that the trouble is more often with the officers than with the members. I have seen a given city fairly "booming," theosophically, with public lectures attracting hundreds of people for weeks in succession, merely because the member who was, for the time being, at the head of affairs had the courage and optimism to propose such a thing and to ask for the money to carry it out. A year or two later I found the same city, with other leaders in charge, as dead as a door nail. A public meeting with a lecturer who can draw is held once in a long time, the advertising half done, the hall half filled and the members half asleep. I am not thinking of any particular center, but am drawing a composite picture in which I see reflected at least four of our large cities.

Theosophists, of all people, should know that something cannot be had for nothing and that the only way in which our work to get Theosophy to the world can be done successfully is to raise the money to pay the expenses involved. Very important is adequate advertising. Almost nowhere do I find proper attention given to that very vital matter. Often those in charge take a good, and even expensive, hall and then invest only a few dollars in advertising. The hall is important but not so important as the advertising. It is far better to have a hall that will be overcrowded by well placed advertisements than to have a fine, large hall less than half filled. The money spent in advertising is an *investment* and if it is well done it comes back in paid admissions or collections, as the case may be, and we have *reached the people*, which is the whole purpose of the lecture.

My answer to the apathy question is, try to get officers of optimistic views, who personally believe that we can do business as other successful societies do it, and never those who are so ultraconservative that they are afraid to take the slightest risk; but the optimists must have good judgment that takes into consideration all of the factors of success. There is everything in leadership. A member who is not, himself, enthusiastic and who cannot stir others to action can never be a successful leader. A leader must ask others to make sacrifices for the cause and *he* must set the example. Put things right at the foundation, and apathy will disappear.

Intuition

Intuition is an indefinable wisdom that eludes analysis. It is characteristic of the old soul, which *knows* without now having to learn because it has done the "learning" in the forgotten centuries that lie behind it. Someone sends me an editorial from a Montana paper entitled "Ford May Be Right." The editor quotes the world's best known man as saying that he believes "that men of past ages had airplanes, automobiles and other devices of our times;" that their civilizations passed and were forgotten but that they reached as high a stage of civilization as we have and that through reincarnation those

scientists and thinkers are with us now helping to make modern civilization.

Mr. Ford is evidently too busy with his remarkable physical plane achievements to do much reading. Occasional fragments of conversations reported indicate that he has read very little of Theosophy, if any, and probably nothing at all about Atlantis; but his intuitive grasp of life, and of nature's truths is no less remarkable than his genius in industry.

Definitions of God

The evidence that the discussion about Mr. Krishnamurti's views is intensely interesting to readers is to be found in the fact that no other subject which has been mentioned in the MESSENGER has drawn out so many letters. I have handed them on to the editor with the request to find room for as many as possible. An interesting feature of the letters is the wide divergence of viewpoint and the apparent difficulty of getting accurately the views held by others. How shall we hope to understand Mr. Krishnamurti when we cannot even understand each other?

A friend who is much interested in what has been said on this subject has sent me a marked copy of *Let Understanding Be The Law*. That pamphlet contains questions asked and answered at the Ommen Camp. The marked question is:

You say that there is no God; that there is neither good nor evil; that there is no moral law. In what way, then, does your teaching differ from that of an ordinary materialist?

Mr. Krishnamurti replied as follows to the "no God" portion of the question:

My teaching differs entirely from that of the materialist and if you have not perceived it, I am sorry for you. I have never said that there is no God. I have said that there is only God as manifested in you, and when you have purified that which is within you, you will find truth. Of course there is God—but I am not going to use the word God, because it has a very specific, narrow meaning. To some it suggests a strong fist of anger; to some a being with a long beard; to some an Omnipotent, Omniscient, Supreme Intelligence. I prefer to call this Life, because it brings you nearer to the Truth; because you have to contend with that life itself and not with the worship of some exterior being, thus deceiving yourself. Truth, which is life, is like the sunshine, and if you are wise, you will open your windows to it; if you are unwise you will draw down your blinds. If you were in love with life, then these images would have no value.

If we add to the above his definition given on page 8 of the International Star Bulletin for June, 1928, "There is no God except a man purified, and there is no power exterior to himself," we shall have, so far as I know, the specific definitions that he has given to date.

One wonders if some of the confusion of thought arises from the fact that many people who speak of God have in mind the Solar Logos while Mr. Krishnamurti has in mind what some call The Absolute. In any case it is clear that Theosophists are being forced to do more definite thinking than ever before. Perhaps that is a part of the evolutionary program. Personally the most illuminating idea I have run across is the remark of Bishop Leadbeater in the *Australian Theosophist*, to the effect that on the present visit the World

Teacher is emphasizing the mystical presentation of the life problem whereas on the previous visit it was the opposite phase. That explains much that is otherwise incomprehensible. If I understand aright, the mystic does not reason at all, but meditates. If so, the only possibility of comprehension now is through reflection and not by analysis.

Please Notify Headquarters

Difficulty arises from time to time at Headquarters because retiring Secretaries have failed to report the names and addresses of their successors before turning over the office to them. Often the new Secretary, being unaccustomed as yet to the work, does not think of the matter and delays frequently occur in important matters because of incorrect addresses.

A Lodge Library

"How any Lodge can hope to grow without a library is beyond me," writes an old time President of a very successful Lodge and he speaks from long experience.

Wanted: Suggestions on the best twenty books as a foundation for a perfect Lodge library. Perhaps if we can get up a model library list, some of our Lodges without books will make a start with it.

Vacation at Headquarters

Why not consider it? We often have a room or two open for engagement. The attractions are a first-class room with private bath, vegetarian meals, the use of a fine, large library filled with works on Theosophy, philosophy, science, history, travel, fiction and general literature, in a model building set in a park of lawn, grove and gardens; a small city, with the usual conveniences, five minutes away by motor and a great city of three million people fifty minutes by electric train.

But It Doesn't Work

I am always pleased when someone takes issue with me on something that I have written. We always learn more from those who disagree than from those who agree. The differing opinion may disclose an unsuspected weak point in one's argument or, on the contrary, it may confirm one in the course taken by inducing deeper study and thinking; but in either case we learn something and that is important.

A member writes me that his idea of abolishing murder is to bring it about by capital punishment. That reminds me of the man who set out to establish prohibition by consuming all the existing liquor! To my mind the hope of stopping killing by killing is just as ill founded. If anybody can give us reliable statistics showing that capital punishment has substantially decreased the number of murders in any country I shall be pleased to print them. We have a right to expect a slight decrease as civilization advances, but a thing that is a real remedy should make a decided showing.

No other state in this nation passes on to its legal killers annually such a gruesome grist as the state of New York. (Recently one of its executioners, after having legally killed 140 men and women for the state, finished the job by killing himself.) With all this bloody legal record, is murder growing less frequent in that state? On the contrary, it is increasing. Statistics published last month show that the number of murders there in the year 1927 was 372, whereas in the year 1928 the number was just one less than 400. The medical examiner's annual report also shows that the number of suicides in that state likewise increased from 1121 in 1927 to 1245 in 1928; and self-killing has a very close occult association with the state's killing. "By their fruits ye shall know them," and the fruit of the gallows tree is not convincing.

How a Door of Opportunity Opened

By JOHN B. LEEDS, Ph.D.

THE lecture was over. Seven hundred and fifty young women had filed out of the auditorium, and now I sat opposite the principal, who leaned back in her office chair and surveyed me keenly. "No, I will not permit propaganda of any kind in this high school. Recently a peace speaker gave a talk here and left a pile of literature. I told my teachers to throw it into the waste basket." Her jaws closed with a snap.

I laughed—quietly, inside. I had just finished giving an address on "William Penn, and the Founding of Pennsylvania." The whole talk had led up to the conclusion: All the other American colonies built forts and the colonists carried guns; they prepared for war and had war; William Penn built no forts, and his people, the Quakers, carried no guns; instead they made treaties of friendship with the Indians; they prepared for peace and had peace.

That was not propaganda; it was historic fact. So the principal who would not permit propaganda in her school invited me to come again. That was only one of seven lectures I gave in the public schools of Philadelphia.

This is how the door opened. Two years ago the state legislature passed a law calling upon the schools to observe Mar. 4 annually as Pennsylvania Day, for on that date in 1681 William Penn received from Charles II the grant of land which is now Pennsylvania.

Being asked by the Secretary of the Speakers' Bureau of the Peace Committee of the Society of Friends (Quakers) if I would lecture in the girls' high school I complied, and soon found seven engagements—in two high schools, two junior highs and three elementary schools.

The Message of Krishnamurti

Nothing in a long time has brought out such a flood of letters from the section at large as has the question of Mr. Krishnamurti's teachings and their significance. Mr. Krishnamurti himself emphatically challenges people to think, and it is evident that many Theosophists are thinking. To publish all the letters we have received is quite out of the question. We do not have space to print even all the best ones. We have given to this discussion as much space as could be made available, and in selecting the letters for publication we have tried to give a place to many different points of view.—L. L. P.

Essentially Educational

Commenting on the "Personal Opinions" in the February MESSENGER, Charles Hampton remarks, "I was glad to see the note of common sense and the assertion that the main note of the Theosophical Society is essentially educational," and continues: "Probably the effort to stand alone will produce some really good ideas. But the stampede to disclaim 'authority' (which in itself indicates slavery to Krishnaji) does not necessarily mean liberation. Personally, I am not such a coward as to disclaim the authority and common sense of the Maha Chohan, who said in 1881: 'For our doctrines to react practically on the moral code (so-called) we have to popularize a knowledge of Theosophy.' Again, in reply to those who think that only the intellectual classes are capable of assimilating Theosophy, he remarked that that was 'a sin against the multitude.' So I was glad to see that our National President emphasizes the work of the Theosophical Society as being essentially educational."

Timely, At Least

Permit me to express a word of appreciation and congratulation for your very sane and timely article in the March MESSENGER on the subject of Mr. Krishnamurti and his mission.—J. L. H.

Give Him Time

Your attitude towards Mr. Krishnamurti is refreshing, and quite rare. You ask for tolerance on the ground of his humanness, and acceptance on the ground of his office as spokesman for the World Teacher. If more students of Theosophy were capable of this discrimination there would be fewer errors of immature judgment.

None need turn his back on the teachings of Theosophy because of this young Hindu's apparent revolt against its organization. No one will be saved by accepting him. No one will be damned by not accepting him.

As you say, *give him time*.—C. W. Latimer.

World's Greatest Message

I think it is wholly immaterial whether the World Teacher occupies Krishnamurti's body part of the time or all the time, or if there is a blending of the consciousness of the two. I think this is the very thing that Krishnamurti wants us to get away from. He doesn't want his message or any part of it to go to the world as "authority."

I think the very reason that he is leaving us in doubt as to the real situation is that he

doesn't want anyone to feel that he *must* believe anything he says. He is trying to get us out of our ruts of creeds, dogmas, beliefs, authorities, whether they be orthodox, theosophical, or what not, and make us think for ourselves. For that reason he jolts those who say over the "theosophical patter" because Madame Blavatsky, Dr. Besant, or someone else says it.

Yes, I think we may find Krishnaji saying something altogether different in a year or two, but not because he will have received any greater enlightenment or come into closer rapport with the World Teacher, but because people are determined to dogmatize and set up as authority whatever he says; and I shall not be at all surprised should he deliberately contradict himself. Your story about the man who dined with the god is good (in April MESSENGER). I think that Krishnaji wants us to disagree with some of the things he is saying, and if he can't get us to do it in one way, he will in another.

For my part, I have disagreed with him several times already, but the more I read of what he says (I haven't had the opportunity of hearing him since he really began his mission) the more I am convinced of its value. *It is the greatest message the world has ever received.* We are at a turning point in the world's history, and are approaching the time when men will develop and listen to the god within—the only authority that anyone has by which to guide his life. The day when we shall shake off our bigotries, our superstitions, our intolerances, and all the other evil forces that create inharmony, sin, and misery,—that day is coming, but this is only the dawn.

We shall not hasten its coming by seeking to dogmatize or speculate as to the authority by which he says this, that or the other thing. Let us rather take what he says, consider it carefully and if we find it fits us and we can use it, then make it part of our lives. If otherwise, then lay it aside. It may fit someone else.—Wm. C. Dean.

A Different View

I wish to thank you for the article in the March MESSENGER, "The World Teacher and Mr. Krishnamurti." I am very glad that someone at last has had the courage to *speak*. One marvels at the "organization" in our Society. When higher ones speak all that can be said is, "Yea, yea," no matter what the thought. For some time since, Mr. Krishnamurti has ceased to appeal to me as a manifestation of the great Lord Maitreya, and I feel that it is Mr. Krishnamurti alone who is expressing many ideas which conflict with

one's reason. I believe he was chosen for the role, but we are told that even the Great Ones themselves cannot always tell how the plans will turn out. So in this case, I feel Mr. Krishnamurti has not been able to fill the requirements of that high calling. At any rate, I am grateful for your editorial on the subject and trust that the Theosophical Society may still hold its own for the work of the future.—M. M. F.

Think For Ourselves

Whether he speaks as Mr. Krishnamurti or the World Teacher, his constant adoration is that we think for ourselves; he invites us to look through his window at a wider and more beautiful view than our own; but we are not to accept even that Beauty unless it appeals to our sense of Truth. Remembering this, we should not distress ourselves because he says he was in revolt against Theosophists, with their endless repetition of theories. One who so passionately wills to experience Truth for himself could hardly be expected to be satisfied by theories—taught, in many instances, by those who were not really able to teach, because they had not experienced that which they propounded.

We should remember that, because of our limitations, we are likely to have perceived only one aspect of the many-sided Truth and when Mr. Krishnamurti, freed from limitations, presents us Truth as a whole, we are apt to be blinded by those other aspects. We should try to reason the matter out for ourselves, being careful to keep our balance, always applying the test of unselfishness to our interpretations, remembering that he speaks, at all times, of things spiritual and not material. To be free from limitations is not to avoid action, but to avoid attachment to that action—to be “in the world, but not of it.”—M. R. M.

Sees a Situation to be Faced

Regarding the various letters and articles on the relative merits or demerits of the Order of the Star, the Theosophical Society, and the Liberal Catholic church, together with Co-Masonry, it seems to me there has been altogether too much pussy-footing and fear of hurting people's feelings in this matter, and it is only doing harm to all instead of doing any good whatever to any of these aforementioned organizations.

This idea of not mentioning this and mentioning the other! We might as well admit that we are no better, and even worse, than the most fundamentalist sects we should care to mention—we who flout our *tolerance* and great ideas of brotherhood with a big B are afraid to mention two organizations with one breath for fear someone will disagree with us or show their *intolerance* to the world. If we are *intolerant* let us say so and not putter around the bush weeping that *we* are *so* tolerant and everybody else is a damnable fundamentalist!

Our Reverend leaders, Dr. Besant and the Right Reverend C. W. Leadbeater, those

staunch citizens whom we all honor and revere so greatly, have told us certain things, either they are true or they are *untrue*. If they are true there is no reason to hide the facts from the world and the T. S. as a whole, either *in* or *out* of the Lodge room. If they are *untrue* then we might as well close up and be done with it.

These leaders have told us that the Lord Maitreya assisted them and graciously made known to them that *He* wished formed certain organizations, namely, the Liberal Catholic church, Co-Masonry, and the Star movement, and that *He* would use them as His channel to further the plan of the Logos as it deals with men, and that *He* is using these channels and pouring out His love and power through them.

Now, if this is true should not the glad tidings be thrown to the world? Should the T. S. Lodges be deprived of this knowledge at every opportunity that offers to diplomatically set it forth? If it is *not* true, isn't every truth and fact we so reverently beclouded with the same paint brush?

These are a few thoughts I think should be faced by our Society as a whole, and inasmuch as the rest have had their say, I demand space for this letter to have mine.—J. Walter Bell, D. C., F. T. S., O. of S.

Understanding

That there is a vast stirring in the Theosophical Society and Star as well as in the hearts of most individuals thereof is only too evident. Something that, for want of a better word, we call Life is attempting to pour itself into these forms, change them, remould them closer to its heart desire, or create newer and more efficient ones from the old; and those forms which cannot be synchronized, or stepped up to, this new Life shall no doubt be shattered. This is the occult way of viewing the crisis, a way which the Life itself knows naught of, because the Life itself is all things. Neither Life nor form, so far as we can know, or as far as itself can know, can exist without the other.

This Life seems to be more or less focalized in the World Teacher. Therefore so far as our Star groups and Theosophical Society lodges are concerned the Teacher embodies this new Life, and it is the Teacher, willy-nilly, who is causing the stirring. Two very important things the Teacher has said—first, that the important thing is to neither accept nor reject him but to listen to him; secondly (quite reiterated), that of those things he says which people like, people will say “that's the world-teacher talking,” and of those things which he says, they do not like, the people will say “that's only Krishnamurti talking.”

But here is the point: Those that disagree with their fellow Theosophists and Star friends through a belief in the Teacher are headed in the wrong direction, but those who disagree through understanding the Teacher are headed in the right direction. Mere belief in the Teacher is of no value. Understanding

the Teacher has every value. The former class, one may note, "disagree very disagreeably;" the latter disagree, but with high good nature, and if unable to make people come their way and work can turn around and be big enough to work with those with whom they disagree. This is a good foot rule or gauge to measure our actions here and now. The Teacher himself recently said that understanding is as essential to the heart and mind as a warm fire on a cold night. So let us, in this cold night of crisis in the Theosophical Society and Star, hug to our hearts and minds the fire of understanding. This new Life itself will come to each of us before long anyhow and audit the book of our actions. Will it not be a fine appraisal in the future to note that even the "strong wind" generated by the new Life could not extinguish the warm fire of understanding?

I am one who thinks that the whole Theosophical Society should at least begin to take on the "Star outlook" while the Teacher is with us.—George N. Ragan.

Young Theosophist Speaks

Would you be so kind as to permit a young theosophist to express his views regarding the "Kentucky" letter and your comments on it?

With all due respect, it is difficult to accept as an excuse, either for or against Krishnamurti's statements, that he may or may not have been under the influence of the World Teacher at the time of making them. Intelligent people, especially non-Theosophists, cannot see why a disciple after years of training should not be in a position to know his Master's scheme, as much as any spokesman for ordinary political, religious activities, etc. Much of the material in Krishnamurti's latest book has been taken from his camp-talks and discussions of a former period. Surely, in such an important matter as the publication of a book, designed to reach many thousands at a critical time, the World Teacher would take the pains to know what was going into it. As a matter of fact, for anyone who has been following Krishnamurti's pronouncements of the last few years, there is no disagreement between his latest work and his earlier views.

No atheist myself, I do not find myself at variance with Krishnamurti's "plain statement that there is no God." Let Theosophists, of the hot and cold variety, ponder this seeming paradox. But it has long been my contention that, in spite of the wide open arms of opportunity offered by the theosophical rules of membership, Theosophists are not much farther removed from ignorance, intolerance and orthodoxy than other people. No Master will weep at the news that Cuba, at the first flutter of adverse winds, closes the doors of its first church. If it is true that individuals are tested, it surely is no less true that groups are tested.

Let Theosophists think for themselves. Their society is unique in that it offers complete freedom of thought to each, and it is better to think one's own thoughts, however weak, than to be spoon-fed on the ideas of others, including the Masters. Half the

trouble in the ranks of our Society comes from those members who perfunctorily imbibe what they cannot digest. They are in a position analogous to the music class in harmony—they master all the rules, but are not able to compose a simple tune. All of which is no reason why they should cease their study of form, as long as it does not become the main idea.—Harold V. Anderson.

An Up-To-Date Message

Your explanation of some of Krishnamurti's sayings in the last MESSENGER is good. My idea also is that the God in which he does not believe is the anthropomorphic god of the popular church of today; the church that upholds the rule of gold instead of the Golden Rule. He also says, "I am all things because I am Life. I am God," etc. Jesus used similar expressions. We find them in the Bhagavad-Gita also. I think he has evolved to a very high state of consciousness, we say the Christ consciousness, and sees with the eyes (faculties) he has developed, not like most of us. Evolution, as I see it, applies to the mind, of which the brain is only the organ. He has denied several times that he is "controlled" or "illuminated" at times by any other intelligence.

To me, the more I meditate on it, his message seems to be up-to-date—scientifically, religiously and philosophically. Of course it will be misunderstood even by many Theosophists because they have not yet developed the eyes to see or the ears to hear, and understand, such statements of great cosmic truths. Time and meditation will help them solve these problems. All my studies for over three score and ten years in theology, history, metaphysics, psychology, Theosophy, reforms, etc., lead me to these conclusions.—S. J. Brownson, M. D. B. D.

An Aged Theosophist Speaks from the Heart

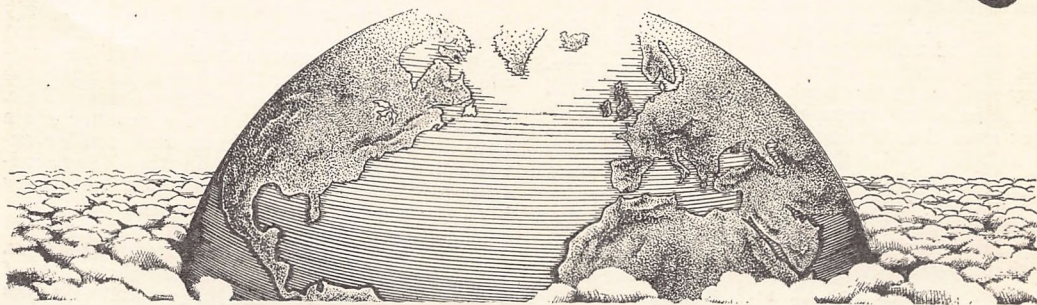
I am sorry to learn that Krishnamurti is not more sympathetic towards Theosophists.

I am an old man, and my time is drawing to a close for this incarnation. I have dipped into many religions and philosophies, eastern and western. There is more or less of truth in all of them. But nowhere else do I find that note of hope and encouragement that Theosophy gives to the weary pilgrims striving to tread the upward path. Nowhere else can I find the difficult problems of life made more crystal clear. Nowhere else do I find the future destiny of man as something more glorious and grand than the mind can conceive, and progress unending.

At least so I see it.—Horatio A. Root.

The Order of Service held its second annual congress at Los Angeles on Apr. 6. Features of the occasion were booths exhibiting the work and activities of each of the seven lines of service, a forum discussion of T. O. S. activities, a vegetarian dinner, and a musical program and dance in the evening. Invitations were extended to representatives of many religious and social service organizations.

WORLD CONGRESS NEWS



No. 5

RAY W. HARDEN, EDITOR

No. 5

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

Hotel Rates and Locations

All our members know that the great Theosophical World Congress will be held in the Hotel Stevens, the world's greatest hotel. This immense hotel occupies half a block on South Michigan Boulevard, and can accommodate 5,000 guests. The manager has reserved for the use of Congress visitors a large block of rooms with bath priced at \$3.50 per day and \$4.00 per day for one person, or \$5.00 per day and \$6.00 per day for two persons in the same room.

Most of our members who come to the Congress will doubtless want to stay at the Stevens where they can have a luxurious room at a specially low rate, and at the same time be with the thousands of other Theosophists from other parts of the world.

But in case there are some of our members who feel they simply must make every cent count, and can not afford to stay at the Stevens in spite of all its advantages, we are glad to mention a list of slightly cheaper hotels in walking distance of the Stevens, together with a schedule of rates for one person. When two persons occupy the same room, the price is considerable cheaper per person, usually about 30 per cent less than the rate for one.

Atlantic, Clark St., near Jackson Blvd., seven blocks from the Stevens. \$2.00 and up without bath; \$2.50 and up with bath.

Auditorium, Michigan and Congress Sts., two blocks from the Stevens. \$2.50 and up without bath; \$4.00 and up with bath.

Brevoort, 120 W. Madison St., eleven blocks from the Stevens. \$2.00 and up without bath; \$3.00 and up with bath.

Congress, Michigan Blvd. and Congress St., two blocks from the Stevens. \$2.00 and up without bath; \$3.00 and up with bath.

Fort Dearborn, La Salle and Van Buren, seven blocks from the Stevens. \$1.95 with bath. (\$3.50 for two persons in one room, with bath; two connecting rooms, with private bath, \$4.00 for two persons, and \$1.00 for each extra person.)

Great Northern, Dearborn and Jackson, seven blocks from the Stevens. \$2.50 and up without bath; \$3.50 and up with bath.

LaSalle, LaSalle and Madison, twelve blocks from the Stevens. \$2.50 and up without bath; \$3.50 and up with bath.

Lorraine, 417 S. Wabash, four blocks from the Stevens. \$2.00 and up without bath; \$2.50 and up with bath.

Morrison, Clark and Madison, 11 blocks from the Stevens. \$3.00 and up with bath.

New Southern, 13th and Michigan, six blocks from the Stevens. \$1.50 and up without bath; \$2.50 and up with bath.

Planters, 19 N. Clark, eleven blocks from the Stevens. \$2.00 and up without bath; \$2.50 and up with bath.

Sherman, Clark and Randolph, thirteen blocks from the Stevens. \$2.50 and up without bath; \$3.00 and up with bath.

Washington, Washington St. between LaSalle and Wells, thirteen blocks from the Stevens, \$2.00 and up without bath; \$2.50 and up with bath.

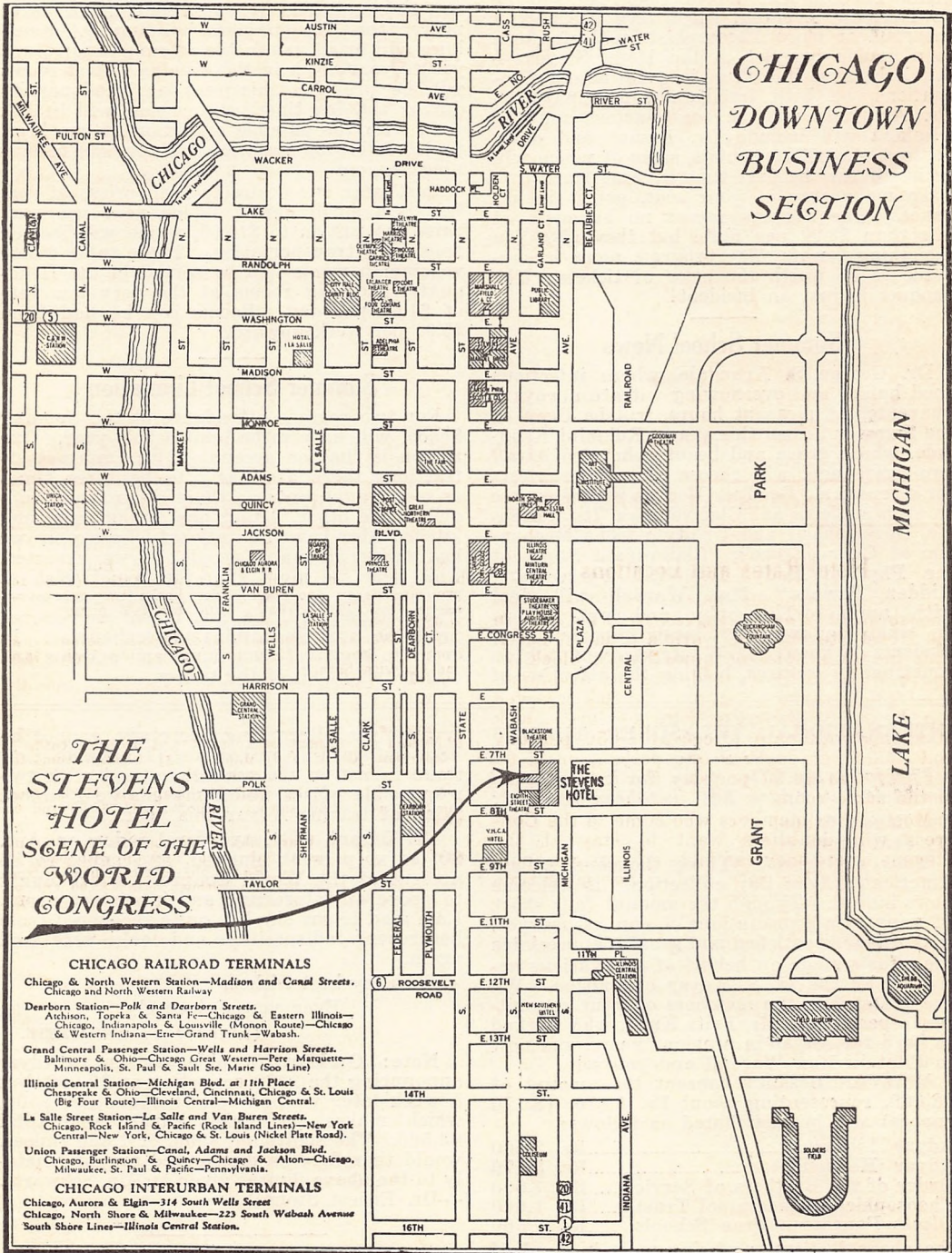
The *Y. M. C. A. Hotel*, 826 South Wabash, for men only, has 2,600 rooms, ranging from 75 cents to \$1.50 per day, all with shower bath privileges. It is only one and one-half blocks from the Stevens.

The *Y. W. C. A.*, for women only, has a central residence at 830 South Michigan, only a block away from the Stevens. They rarely have rooms available for transients, but when they do the rate is \$1.00 per day with bath privileges.

Might Live in Pullman

Some members of the Birmingham Lodge are working on a plan to charter a Pullman car for the entire period of the World Congress. They would, in case their idea materializes, use the car as a hotel during their stay in Chicago.

The office boy suggests that a good name for this car would be *Hotel Anuppah*.



The Congress Banquet

One of the most joyous occasions at the great Theosophical World Congress will be on Thursday evening, when very probably a thousand or more Theosophists will sit down to a double banquet in the Hotel Stevens—double because it will, as is usual at our Conventions, be both intellectual and physical. Dr. Arundale will be toastmaster, and the speakers will include Dr. Besant and other distinguished Theosophists, some of whom will be heard for the first time in America.

To make sure of your seat, get it in advance. The Stevens serves no banquets at less than \$3.00 per plate but they give you something for it. The program alone is supposed to be worth the price of tickets. The banquet is just an incident!

Summer School News

Dr. George S. Arundale, whose infectious good humor and overflowing wit are always a guarantee of pleasant hours, will be Dean of the Summer School this year. Rukmini Arundale, whose grace and beauty charmed us all two years ago, will choose her own subjects for discussion. Geoffrey Hodson will discourse on such subjects as "Clairvoyance, Its Rationale, Development and Utility"; "The Mechanism of Clairvoyance"; "Clairvoyant Study of the Physical Body, Its Vital Forces and Hidden Powers." Max Wardall will deal with applied Theosophy and put before us what he considers most important for students to know. L. W. Rogers will talk on constructing lectures, holding the attention of

audiences, increasing Lodge membership, and on some of the mistakes we make.

Following the plan of last summer, rooms will be engaged in Wheaton and in residences nearer the Headquarters building. Automobiles will bring you in the morning and return you to your room in the evening. Rest rooms will be provided this year at Headquarters during the day time. Afternoons will be left free, with the possible exception of one brief period following luncheon. There will be evening sessions.

Last year our desire to keep prices at cost led to a small deficit. This year we must raise the tuition to \$10.00, which will include free daily transportation. Three table d'hôte vegetarian meals will be served in the Headquarters dining rooms at the very low rate of \$1.50 per day. Rooms can be had from \$5.00 per week upward.

Summer School Limitation

For two reasons attendance at the Summer School will have to be limited this year. One reason is that on account of the unusual attractions there are likely to be three times as many applicants as there are rooms available. The other is that our dining room and kitchen also have limitations! Last year we had twice as many people as we expected. This year we must stop the registration at seventy-five. A few have already registered. Their names will be put down as received until the accommodations are exhausted. In order to register, send name and address and either half or all of the tuition.

INTERNATIONAL TREASURER THANKS U. S. A.

The following letter from the International Treasurer at Adyar has just been received:

Dr. Ernest Stone.

My dear brother:

Your cablegram, "Three thousand dollars American Adyar Day collection," is welcome news indeed. Though the amount falls short of your own expectations, I can assure you that *Adyar* is satisfied and greatly appreciates the efforts made on behalf of our various activities by the U. S. Adyar committee. We are grateful to the members of your committee, especially to Mr. Fritz Kunz, who worked so hard for Adyar in previous years, and now to Captain Max Wardall and yourself.

With Dr. Besant's consent the amount of \$3,000, representing about Rs. 8,170, (8,170 rupees) will be distributed as follows:

Adyar Library.....	Rs. 2,500
Adyar Headquarters.....	Rs. 3,170
Order of the Brothers of Service.....	Rs. 1,000
Theosophical Educational Trust.....	Rs. 1,000
Olcott Panchama Free Schools.....	Rs. 500

the above institutions being most in need of support at the present time.

Again our heartiest thanks!

I did hope to attend our World Congress in Chicago, but as Mr. Ernest Wood, our new-

ly appointed Recording Secretary, cannot be here before July or August, I have to continue to act in the meantime, and with two responsible offices under my charge I cannot think of leaving Adyar this year.

Dr. Besant will leave for London on Apr. 20, as at present planned, and hopes to be present at the World Congress, which ought to prove an interesting and important event. I am glad to say she has quite recovered from her recent indisposition and looks very well again.

With my best wishes,

Ever yours sincerely,

(Signed) A. SCHWARTZ.

Note: On Mar. 1 a cable was sent to Adyar announcing the 1929 collection as \$3,000, but a week later we had collected another \$500, which makes the 1929 Adyar fund total \$3,500. The additional \$500, or 1,360 rupees, would therefore be distributed proportionately to the above figures given by Mr. Schwartz.—Dr. Ernest Stone.

"Yes," said the dear old lady, "I am so psychic. Every night I flit from planet to planet in my pituitary body."—*The All-Seeing Eye*.

A Finnish Enterprise

Under the leadership of Mr. John Roine, architect at Ojai, and a prominent Finnish member of the American Theosophical Society, our Finnish members are arranging to have Dr. Sonck, General Secretary of the Theosophical Society in Finland, for their guest at the Theosophical World Congress. That is a capital idea as well as a generous one. Dr. Sonck says he feels, however, that he must do something in return for this kindness and proposes to give some lectures to the theosophical Finns. All of our Finnish members who are willing to help Dr. Sonck to give what will probably be the first theosophical lectures ever given in Finnish in this country should communicate with Mr. Roine, whose address is Box 529, Ojai, Calif.

World Congress Seals

We have ordered a supply of special gummed seals advertising the World Congress, and by the time this issue of the MESSENGER appears the seals will be ready for distribution. The seals are about the size of Christmas seals, and are approximately circular in shape. The lettering is in white on a rich blue background, arranged in a very attractive design.

It is believed that these stickers may prove to be a very effective means of advertising Theosophy, and may be the means of attracting for the first time the attention of many whose karma may permit them to come into the society in this year of the great Congress.

The price is only 25 cents per hundred. In order to encourage combinations of orders we will give a discount of 20 per cent to all orders of 500 or more. Five hundred seals, postpaid, for one dollar.

Hotel Reservations

We have been making hotel reservations for members who have requested us to do so, and we have been glad to do it, but we can see now that the task will be too great for our limited facilities when the work gets just a little farther along.

It has been decided, therefore, to request members of the American section to make their own reservations directly with the hotels. So, *if you wish to reserve a room in advance, please write directly to the hotel instead of Headquarters.* (In the case of foreign visitors we will gladly make all arrangements, if they will let us know what they require.)

At the same time please drop us a line stating that you have reserved a room at such and such a hotel. In this way the work will be much lighter on our staff and there will be less chance of error.

Please understand that this refers only to the matter of writing for a hotel reservation. In all cases where information is desired about any phase of the World Congress, even including hotel information, we want you to write to Headquarters.

The Four Corners of the Earth

One of the interesting features of the work of preparing for the World Congress is the sending of publicity material to all parts of the world. During the past several days we have been busy sending out posters and letters to foreign centers.

This work is extremely fascinating. One letter may be addressed to the classic city of Athens; another to the mysterious lands of the Orient, Burma, Java or Ceylon; another to the land of the Nile and the great pyramids; another to the liberty-loving city of Warsaw; others to Holland, that country so small geographically and large otherwise; another to Geneva, the seat of the League of Nations; others to the Scandinavian countries, the land of the Vikings, whose ideal qualities shine out so strongly in their modern descendants; still other letters to New Zealand and Australia, those new-old countries where so many individuals of the new race are beginning to appear.

Our mailing list is a sort of World Directory of places that are important from the standpoint of the inner government of the world. As one types the addresses that will carry the pieces of mail to the four corners of the earth, one forms the impression, not that the world is a small place after all, but rather that Theosophy is the *Alma Mater*—the life-sustaining mother—of the world, and that her bosom is ample to give spiritual nourishment to all races, nations and creeds.

Large Delegation from Cuba

Senor Edelmiro Felix, Secretary of the Cuban section, sends us a list of fifty-two members who are planning to attend the World Congress.

The Cuban membership is evidently very enthusiastic and alert, and it speaks well for the soundness of their organization that so many of their members are planning to take advantage of their great opportunity.

Of the fifty-two names on the list, we note that nineteen have the prefix *Doctor*. We have no way of knowing what titles or degrees the other individuals named are entitled to hold, but the fact that nearly forty per cent of the entire delegation are doctors indicates that the general level of culture and educational attainment among Cuban Theosophists is very high.

We are glad to welcome this distinguished group to the World Congress.

Posters Effective

A member of the Crescent City Lodge, New Orleans, writes: The Congress posters are lovely and very attractive. I hung them in the Lodge room last night. They do their work all right. Every one seemed more enthused after they were up. Some of the members here are going so far as to borrow from the bank the money to enable them to go."



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.

MAY, 1929

No. 36

Beautiful Gifts

When Mr. and Mrs. George Hopfe of Chattanooga were preparing for shipment their splendid donation of shrubs and cannas, mentioned in last month's MESSENGER, they had another very acute attack of generosity and included an additional gift of 100 gladioli and 12 caladiums.

Mrs. Edna den Dulk, one of our staunch friends who lives in Chicago, sent as her contribution to the beautification of the grounds three boxes of bulbs and roots, which in due time will provide a profusion of giant red cannas, dahlias, daisies and golden glow.

All the plants were received in good condition, and are now rapidly making themselves at home in the deva-guarded grounds of Headquarters.

Final Payments

Several of our members whose pledges would still have several months to run are sending in their checks for the full amount of the

unpaid balance, stating that they desire to liquidate all their financial obligations to Theosophy before the World Congress convenes. Every dollar we receive in this fund serves to reduce the heavy interest charges that we have to meet and hastens the day when we shall own our magnificent plant free of all incumbrances.

At the same time we hope our members will not get the impression that they are under any obligation, on account of the World Congress, to pay their pledges in full before the date agreed upon. When a member's circumstances are such that he finds it convenient to do so, that is quite another matter of course.

Portland Lodge Pledges

On motion of Mr. H. D. Olsen, the Portland Lodge recently voted to subscribe the Wednesday evening weekly collections to the Building Fund at Wheaton for a period of two years. Such substantial help is greatly appreciated.

Why it is Slow

One thing that has made the work of securing the necessary number of pledges to meet our outstanding building bonds is the large number of our people who are out of work, while those who are not dependent upon a salary, and would readily make a pledge under normal conditions, are unable to sell any odd bits of property they do not need. Notwithstanding the newspaper hurrah about prosperity it is only the few who have it. But if we all do the best that we can the pledge making will soon be a thing of the past and we shall have our beautiful national home free.

A Roll of Honor

Among the permanent records at Headquarters that will go down to posterity is the list of names of those who have contributed to the Building Fund and thus made it possible to erect the national home for Theosophy in the United States.

Building and Activities Fund Pledge

Date.....

I hereby pledge the sum of \$..... to the Building and Activities Fund of the American Theosophical Society, to be paid at any time within three years and four months, in such installments as may be convenient to me.

Name.....

Address.....

SOUTHERN CALIFORNIA FEDERATION MEETS

On Mar. 10, the Southern California Federation held its quarterly meeting in Pasadena, with about 100 members in attendance. The main topics discussed were "How to Make and Maintain Theosophy a Living Issue," and "The Place and Purpose of the Order of Service."

The discussions brought out a variety of opinions. Some thought it was time to break away from the old regime of lectures and classes, and to use more up-to-date methods, including radio broadcasting, to a greater extent.

The problem of new members was carefully considered, especially the tendency to rush them into various affiliated organizations before they have had time to find out what it is all about, with the result that they frequently lose interest and drop out of the Society. The conclusion apparently was reached that our efforts are too widely scattered both in talent and in funds, and that there is an excessive overlapping of organizations, which is not warranted, in view of the small number of individuals reached who are outside the theosophical membership.

As to whether the work of the Order of Service should be continued, one member, who has contacts with several civic and educational clubs, remarked that we would be surprised if we could only know how much the world of today is permeated by theosophical thought.

ARGENTINE EDUCATOR LECTURES ON THEOSOPHY

Mrs. Victoria Gucovsky, one of the members of the special educational commission sent by the Argentine government to the United States to study the American universities, is a member of the Theosophical Society of Buenos Aires. On Mar. 8 she gave a public lecture in New York City, speaking on the social value of Theosophy. Over a hundred people were present.

The lecture was sponsored by the Spanish-speaking lodge (Logia Surya) of New York, which is an extremely active and effective organization.

DR. BESANT TO ENGLAND

Word reaches us that Dr. Besant leaves India, Apr. 26, proceeding first to England. She will deliver four lectures in London in June on the general subject of Life after Death.

It is not known here just when she will arrive in America for the World Congress.

A member from Honolulu writes that he expects to attend the World Congress and would like to make the trip from San Francisco to Chicago by automobile, if there are any theosophical parties having automobile room for him at that time, and leaving either from Seattle or San Francisco. His address will be furnished on request.

A NEW SERIES OF BOOKS

The Press has just secured a shipment of books by the well-known theosophical poet, artist and lecturer, Dr. James H. Cousins, who, with Mrs. Cousins, is now engaged in making a lecture tour of the leading American universities. The list of books and their prices are given here:

The New Japan	\$3.00
Work and Worship	2.00
Surya Gita	2.50
The King's Wife	1.50
Renaissance in India	2.00
Kingdom of Youth	1.00
New Ways in English Literature	1.50
Modern English Poetry	2.00
Footsteps of Freedom	1.50
Ode of Truth50
Heathen Essays	1.50
Samadarasana	1.50
Above the Rainbow75
A Tibetan Banner75
The Path to Peace75
The Shrine50
Awakening of Asian Womanhood (By Mrs. Margaret Cousins)	2.00
Bases of Theosophy	1.00
Cultural Unity of Asia	2.00
Forest Meditations	3.00
Philosophy of Beauty	2.00
Two Great Theosophist Painters75

THE ORDER OF SERVICE IN CHINA

Mr. Herbert E. Lanepart, chief brother, T. O. S., for China, sends us a very interesting letter telling of the work of the Order of Service in that country. They conduct a hostel for worthy destitute cases, and do a great deal of social service work, especially among the prisons.

He also encloses a clipping from the South China Morning Post (Hongkong) which contains an advertisement of vegetarianism, referring all interested persons to the American Theosophical Society, Wheaton, Ill., U. S. A. This advertisement is printed at the expense of Mr. Lanepart as a contribution to the service of humanity.

EMBLEM STATIONERY

Have you ever tried it? By emblem stationery we mean that sold by the Theosophical Press with the theosophical emblem and the one word Theosophy very neatly printed at the top of the sheet. It costs no more than a trifle to thus carry the idea to all your correspondents and set them thinking. Why not try it?

A RARE GIFT

Last month Mr. Russell Lloyd Jones, one of our members in New York, presented the Headquarters library with a copy of Mead's *Fragments of a Faith Forgotten*. This book has long been out of print and is extremely rare. It is undoubtedly the greatest contribution in the world to the available knowledge of early Christian doctrine.

What Lodges Are Doing

Buffalo, N. Y. (475 Franklin St.)

Recognizing the value of a social, as well as a philosophical program, Buffalo Lodge is holding frequent card parties and dances, which are attended by members and non-members.

Los Angeles, Calif. (Quetzalcoatl Lodge, Spanish-Speaking)

Mr. P. Cantu Pena, Secretary of the newly organized Quetzalcoatl Lodge, writes that they have arranged a musical and literary program for the inauguration date, April 13, to which all the Lodges in the city have been invited.

They have arranged with Mr. Ramon Maynada, of Barcelona, publisher of theosophical books in Spanish, for their book supply at a liberal discount.

Los Angeles, Calif. (Los Angeles Lodge, 925 S. Flower St.)

This Lodge is working along steadily, several new members being added each month. Probably the best contact with the public is made through the "Around the tea table discussions," held on Sunday afternoons, with Mrs. Jennie Douglas in charge. This personal contact helps greatly in interesting new members and prospects. The class work and the regular Sunday lectures are well organized and are being well attended.

A panatrophe has been recently acquired, which solves a big problem for the dancing fraternity, and also helps to secure a greater financial return when a banquet is staged.

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

At a meeting early in April, on the occasion of installing the newly elected officers for the ensuing year, the Lodge received reports from the outgoing officers on the activities of the various departments during the past year. From all accounts this Lodge is in a most healthy condition and should continue to grow and do good work. The Lodge membership has almost doubled in the past sixteen months; the library contains 300 books, of which fifty are recently added new books; about forty lectures and talks before clubs, schools and churches were sponsored by the Lodge during the last six months; and the treasury after paying all current expenses has a balance in cash. The outgoing President is Mr. S. W. Narregang, who has held the office for the past two years. The new President is Mr. Milo Perkins, and the new Secretary is Miss Belle Williamson.

Birmingham, Ala. (421 N. 23rd St.)

Birmingham Lodge continues to give to its home community a great service in its series of programs in which theosophical ideals are expressed in terms of beauty. Early in April Mrs. Moore, President of the local

Lodge, who is a soprano of ability, and Miss Dorothy Ware, a dancer of the Denishawn Company, gave a joint program in the Theosophical hall.

Extremely cordial relations have evidently been established between the Birmingham Lodge and the local newspapers, for the clippings indicate that all theosophical programs receive prominent and sympathetic notice in the daily press.

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

The school of astrology, mentioned last month, continues to meet every Tuesday evening, holding three classes simultaneously, one of beginners, one for more advanced students, and one for progressed students. In addition to these classes, another class for beginners has been started, which will meet every Thursday afternoon, with still another teacher, Mrs. Coonsman. This Lodge seems to be specially well equipped to do this work.

The April bulletin of the Lodge, a mimeographed sheet of legal size, devotes almost half its space to an enthusiastic write-up of the World Congress. It is written from the standpoint of selling the World Congress to those who are interested in Theosophy but are not yet members, and it goes on to state just exactly how one may become a member.

Miss Eva Minnich, Secretary, writes: "I want to report on behalf of St. Louis Lodge that we enjoyed the recent visit of Miss Dykgraaf and Miss Knothe tremendously. Miss Dykgraaf gave three wonderful talks. She is indeed a splendid speaker and is adept at answering questions. Last Monday night the weather was so inclement (rain and hail in abundance) that only a very small number of members came out, but those who were fortunate enough to attend heard a most inspiring talk. We had a "question and answer" meeting instead of the talk Miss Dykgraaf had planned to give (she gave that on Wednesday instead).

During the latter part of March and the first of April, Mrs. Jennie E. Bollenbacher, President of the Ohio federation, and Mrs. Mildred C. Smith, Secretary of the federation, made a week's tour of northeastern Ohio, visiting the Theosophical Society Lodges, and holding meetings. The object of this official trip was to make a survey of Ohio Lodges and to establish a personal link with each federated Lodge, in order that the work in the state might be carried on more efficiently.

Mrs. Anna Pennock Bird, member of Harmony Lodge, Toledo, Ohio, has been giving a series of public lectures in that city. The lectures were held in Harmony hall on Sunday mornings, and the subjects were handled from a popular point of view, well seasoned with theosophical truths. Clippings that have reached this office indicate a very favorable attitude on the part of the local press.

BOOK REVIEWS



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

Old Diary Leaves, Second Series, by H. S. Olcott. Published by the Theosophical Publishing House, Adyar, Madras, India. Price, cloth, \$3.00, through the Theosophical Press, Wheaton, Ill.

When one meets "Old Diary Leaves" some years after joining the Theosophical Society, one is tempted to raise the propaganda that it ought to be given to each entering member, or that each new entrant should be required to buy the three volumes.

Why? Oh, for a thousand reasons; but the outstanding one that no matter how high his head might soar, his feet would stay on the ground, anchored there by the sane humanness of this document set down by the president-founder from the midst of his busy days.

Of course, if the new entrant is one of those people who cannot be comfortable without idolizing his leaders in the movement, then padlock "Old Diary Leaves" or put a quarantine sign on them when he comes near. Some Theosophists soft-pedal the subject of H. S. O. in a way rarely comical to one of analytic turn of mind.

They will comment, "Oh, yes, H. S. Olcott was a splendid worker for the cause, but,—" their voices will trail off into vague indefiniteness and they will deftly introduce some other topic, banishing H. P. B.'s pillar and prop into the limbo of something resembling a family skeleton.

The reason? He showed the very human clay that was mixed with the divine gold in the character of H. P. B., his beloved comrade, teacher and protégé. For she was his protégé, in many ways, just as she was his superior and mentor in many other ways. And Olcott, with a "practical" man's scorn of making an idol out of any human being, however great, exposes the foibles of H. P. B. often and thoroughly.

And what deliciously picturesque foibles they were. One chuckles aloud at the picture he paints, in this newly reprinted volume two of his diaries, of H. P. B. in a palanquin—but listen to it in his own words:

"Our caravan consisted of four palanquins and one jampan. . . . We soon came to a ford where a river had to be crossed, and the performance made me laugh heartily and H. P. B. swear. The water was so deep that, to keep our palanquin floors dry, the bearers had to balance the thick poles on their heads, to lift us high enough. Picking their steps with the greatest caution, they went deeper and deeper in until the water came up to their armpits.

"I politely led the way, so that H. P. B. might know if I was drowned and turn back.

It was a ticklish experience to sit there motionless, so as not to destroy the balance of the round pole resting on my six coolies' heads . . . however, I lay on my back as still as possible.

"When in midstream, I began to hear the sound of a familiar voice from the next palanquin, and presently H. P. B. began shouting that these men would surely upset her. I shouted back that it didn't matter; as she was too fat to sink and I should fish her out.

"Then she began to use weighty objurgations at me, with occasional diversions at the coolies, who, not understanding a word, kept on their way as before. At last we reached the opposite shore, and my colleague rested herself by getting out and walking about; and after a few cigarettes, had forgotten her recent troubles."

So runs the record of their journeying through India to relight the torch of the old civilization and spread the idea of the T. S. there; and what a picture of the mixed nobility and degradation of the Indian character one gets from reading the pages of the old diary! In fact, the diaries are like gold mines. In the midst of a page of memories interesting merely because of the charm of sharing pioneer experiences, there will bob up some first-hand description of phenomena practiced by yogis, or some psychological test.

This volume also records the notable events of H. S. O.'s trials at psychic healing, passages fascinating in their suggestiveness and *naïveté*. Olcott, dear soul, mixing Mesmer and Mahatmas in the same thought-forms, makes us less ashamed of our own fumbings.

In this day of facing facts fearlessly, there should be a reprinting of all the three volumes and a reading and rereading, and a thoughtful revaluation of the contents therein.—O. R.

Reviews in Brief

All Books Reviewed in the Messenger Can Be Obtained Through the Theosophical Press, Wheaton, Ill.

Time and Western Man, by Wyndham Lewis. Published by Harcourt, Brace & Co., New York. Price, cloth, \$5.00, through the Theosophical Press.

The author accomplishes some very heroic cleansing on both the physical and metaphysical aspects of modern creative thought. His critique of contemporary literature is dazzling, and the best in the English language.—Albert R. de Pina.

Prometheus Bound, by Aischylos. Translated by James Morgan Pryse. Published by John M. Pryse, Los Angeles, and John M. Watkins, London. Price, cloth, \$2.00.

Adorers of Dionysos, by Euripides. Translated by James Morgan Pryse. Price, cloth, \$2.00.

These books are much more than mere translations of the original Greek texts. They might be called an esoteric exposition of these famous classics, for the author provides a running commentary with the text wherein he traces in great detail the occult significance of the original.

Whether the Greek dramatists had such elaborate symbolisms in mind for their works is to be questioned, but it is true that much of the divine wisdom was taught in these Greek dramas, especially in those of Aischylos, who is now believed to have reached Adeptship.

The reading and study of the Greek tragedies is well worth the time and effort necessary, and especially for students of Theosophy.—C. Shuddemagen.

The World Mother, by Leonard Bosman. Published by The Dharma Press, London. Price, paper, \$0.35.

This booklet is one of the best and most beautiful writings that the present reviewer has ever read. No thoughtful man can read it without understanding better the rightful position of woman in the affairs of man; nor can any intelligent woman read it without realizing more fully her wonderful privileges and responsibilities.—John Constable.

The Legends of India, by Washburn Hopkins. Published by Yale University Press, New Haven. Price, boards, \$2.00.

In this hurried modern era, because of their length and numerous details, many readers hesitate, when confronted with India's two great epics, the Mahabharata and the Ramayana. This book, as the author states in his preface, is not a "translation" of their principal incidents, but a "reinterpretation." It certainly makes very clear the ethical significance and spiritual importance of the legends, particularly the history of Arjuna, the Silver Knight. To Theosophists, it adds to their knowledge of the Bhagavad-Gita, for the poems reveal Arjuna in other circumstances, leading up to the great colloquy between him and Krishna.

Those interested in, or making a study of East Indian literature, should not fail to possess this book.—Maude Lambert-Taylor.

Quest, by T. L. Vaswani, Published by The Theosophical Publishing House, Adyar, Madras, India. Price, paper, 50 cents.

A book of Poems dealing with man's eternal quest for God-vision. Mystical and ethereal, the book will help and encourage, as well as give joy, to those seeking the "King in His Beauty," and whose souls cannot be satisfied until they "awake in His likeness." The poems stress the idea that the "Beloved" can-

not be found in churches, ceremonies, creeds, or the platitudes of orthodoxies, but within one's own heart.

That "love is the greatest thing in the world" is the golden link which binds these gems together.—Maude Lambert-Taylor.

The Planet Neptune, by Elizabeth Aldrich. Published by Macoy Publishing and Masonic Supply Company, N. Y. Price, cloth, \$1.00.

Those interested in astrology will delight in this little book as giving detailed information on the beneficent and maleficent influences of the mysterious planet Neptune. Its energy aspect is considered. The writer knows her subject thoroughly, and her statements are clear and concise.

To those who have Neptune in discouraging positions in their horoscopes, I would remind them of Shakespeare's admonition:

"Men at some time are masters of their fates, The fault, dear Brutus, is not in our stars But in ourselves, that we are underlings."—Julius Caesar, Act. 1, Sc. 2.—Maude Lambert-Taylor.

Politics of the Aryan Road, by Capt. A. C. Pape. Published by the C. W. Daniel Company, London, England. Price, cloth, \$1.25.

Not politics at all, but a sort of tabloid edition of the Ancient Wisdom, written in a chatty, readable style.—A. Horne.

It Can Be Done, A Volume of Inspirational Poems, collected by Joseph Morris and St. Clair Adams. Published by George Sully & Company, New York. Price, cloth, \$1.50.

This volume contains a few of the gems of inspirational literature, the "old time pieces that speak directly to the heart," as well as some of the newer poems of the day. Each subject is introduced by a short comment, and a biographical sketch of each writer is included. Recommended as a book not merely to be read and cast aside, but to be a constant companion, to speak to us in times of weariness and discouragement.—Ada Knight Terrell.

The Steep Ascent, by Robert Norwood. Published by Charles Scribners Sons, New York. Price, cloth, \$1.50.

Under this title, Dr. Norwood, rector of St. Bartholomew's church, New York, has gathered together some noontide Lenten meditations. It is impossible not to see the spirit of the new age, the search for joy and freedom expressed through these talks, whose theme is that our planet is a school of initiation into the mysteries of the kingdom of God. They are the reflection of an inner search for God, culminating in glimpses of the Great Vision. Glimpses,—aye, "Even the Wise Men did not always see the star that led to His cradle."

In his fellow men the author recognizes candidates for Christhood, and with mystic vision he describes Christhood as the human attainment of universal consciousness which Jesus calls eternal life.—J. C. van Uchelen.

DEATHS

Mrs. Mildred Crompton, Pasadena (Calif.) Lodge.

Mrs. Ottolina M. Lindgren, Annie Besant (Boston, Mass.) Lodge.

Mrs. Adelaide Mowrey, Harmony Lodge (Columbus, Ohio).

Mr. Arthur C. White, Sirius Lodge (Chicago, Ill.).

Mrs. Carrie M. Spelman, Crescent City Lodge (New Orleans, La.).

Mrs. Cora Van Meter, Fresno (Calif.) Lodge.

Mr. John L. Lyle, charter member of Richmond (Va.) Lodge.

Mrs. Emma H. Omohunder, charter member of Richmond (Va.) Lodge.

Mr. Walton Perkins, Akbar Lodge (Chicago, Ill.).

Mr. William F. Pack, Akbar Lodge (Chicago, Ill.).

Mrs. Harriet Keenan, nee Ormond, Buffalo (N. Y.) Lodge.

Mr. Arthur S. Froats, Buffalo (N. Y.) Lodge.

Dr. Helen Taft Cleaves, Pacific Grove (Calif.) Lodge.

Mrs. Susan W. Hulse, Sheridan (Wyo.) Lodge.

Mrs. Helen Crocker, Pittsburgh (Pa.) Lodge.

Mrs. May Payne, Pacific Lodge (San Francisco, Calif.).

MARRIAGES

Miss Saidee Richmond Waddell, Pittsburgh (Pa.) Lodge, and Mr. John G. Wagner.

Miss Alta Franklin and Mr. Erik Orlow, both members of Besant Lodge (Hollywood, Calif.).

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

Miss Jennie Haiges and Mr. Henry A. Nagel, Buffalo (N. Y.) Lodge.

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.

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):

Funds

PUBLICITY

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

Mar. 15, 1929, to Apr. 15, 1929

Col. T. E. Merrill.....	\$11.27
Mrs. Rose Proestos.....	1.00
Milwaukee Lodge.....	5.50
Mrs. Harriet Hubbard.....	2.00
Mrs. Hannah B. Stevens.....	5.00
Kansas City Lodge.....	2.00
Glendive Lodge.....	2.50
Mrs. Mary M. Cooney.....	1.25
Seattle Lodge of Inner Light.....	3.00
Pacific Lodge.....	1.00
Mrs. W. S. Barry.....	1.00
	<hr/> \$35.52

NEW TERRITORY AND ADVERTISING

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

Mar. 15, 1929, to Apr. 15, 1929

S. Birg.....	\$ 2.00
Richard C. Fuller.....	1.25
	<hr/> \$ 3.25

RADIO FUND

Mar. 15, 1929, to Apr. 15, 1929

Mrs. Augusta Rose Flower.....	\$ 3.00
Herbert A. Staggs.....	5.00
Mrs. Emogene S. Simons.....	12.00
Stockton Lodge.....	3.00
Mrs. Ruby Pringle.....	1.00
M. J. Lawson.....	1.00
Mrs. Marie D. Jonasen.....	5.00
Mrs. Adelaide M. Cox.....	12.00
Grand Rapids Lodge.....	10.00
Rockford Harmonic Lodge.....	5.00
Mrs. Rosalie E. Pedersen.....	5.00
	<hr/> \$62.00

HELPING HAND FUND

Mar. 15, 1929, to Apr. 15, 1929

South Shore Lodge.....	\$ 1.00
Decatur Lodge.....	1.00
Annie Besant Lodge, San Diego.....	3.35
Palo Alto Lodge.....	2.00
Besant Lodge, Seattle.....	1.40
Stockton Lodge.....	3.00
Lansing Lodge.....	5.00
Glendale Lodge.....	5.00
	<hr/> \$21.75

ITINERARY OF MISS DYGRAAF

May 1-2-3	Spokane
May 5-6-7-12	Seattle
May 8-9-10-11	Vancouver
May 13-14	Tacoma
May 15-16	Portland
May 18-19-20-21-22	San Francisco, Oakland and Berkeley
May 23	San Jose
May 25	Ojai

The Theosophical Press is bringing out a new book by Geoffrey Hodson, *Angels and the New Race*. The manuscript is now in the hands of the printers. Max Wardall has written the introduction, and Mabel R. Miller has drawn an attractive design for the jacket. The book will be uniform with *The Brotherhood of Angels and of Men* as to size and binding.

A List of Books You Ought to Know About

FROM PIONEER TO POET

By Isabelle M. Pagan

A TEXTBOOK on Astrology that is *different*. In this book the horoscope is viewed in the Eastern way as the symbol and to some extent the guiding chart of a man's life; but that life is looked upon as only one link in a great chain of lives, each following logically and naturally upon its predecessor. This book is extremely well-written, and is a work of art in its printing and binding. **\$3.25**

ARCHITECTURE AND DEMOCRACY

By Claude Bragdon

THIS book was characterized by the *North American Review* as "a book of power, not in parts only, but from cover to cover." It is a collection of exquisite essays, the first three dealing with the subject of American architecture, and constituting one of the most searching analyses and forecasts that have yet been made. Another essay treats of the new art of mobile color. A delightful and significant book. Cloth \$2.50

BULWER LYTTON AS OCCULTIST

By C. Nelson Stewart

THE status of Lord Lytton among occultists is becoming more and more evident to the unbiased student. H. P. B. spoke of him as "one who is claimed by the mysterious brotherhood in India as a member of their own body." Cloth, \$0.75.

VEGETARIAN COOK BOOK

Compiled by the Los Angeles Lodge, T. S.

SELECTED and tested recipes, arranged for ready reference, under the headings Soups, Entrees, Sauces and Gravies, Bread, Dessert. The percentage of protein contained in every item under Entrees and Gravies is given. No trouble to plan a well balanced and delicious meal with this book in the kitchen. Paper, \$0.50

THE ESSENTIALS OF THEOSOPHY

By Dr. J. Walter Bell, D. C., F. T. S.

A little book containing the review work of over a year's teaching program while the author was president of the Fresno, California, Lodge, T. S. Paper, \$0.60

THE MYSTERY TEACHING OF THE BIBLE

By Daisy E. Grove

A book that has not received the attention it deserves. It is well written, well printed, and contains material that is not presented in any other book. Some of the chapters are, The Key to the Bible, The Meaning of Names, The Meaning of Num-

bers, Initiation, The Chosen People, and The Apocalyptic Drama. Cloth \$1.50

EVOLUTION OF CHARACTER

By Sarah Corbett

THE author takes the position that the building of human character is the function of the ego, and is reducible to a science for the guidance of the personality. This book is scholarly, readable and valuable. Cloth, \$1.00

BIBBY'S ANNUAL (1922)

THERE is nothing in this beautiful work that can ever go out of date except the year mark. It is a publication containing many essays on theosophical and kindred subjects, together with a profusion of exquisite color prints and half tone engravings, a triumph of the printer's art. 64 large pages. \$1.25

WHAT IS REASONABLE RELIGION?

By Charles Henry Mackintosh

"NO man is free who is not free to think," is the starting point for this excellent monograph on reasonable religion. Limp imitation leather. \$1.50

THE PATH

By J. Krishnamurti

FIRST published in 1924, a new edition of this book was brought out last year. It gives an impression of the poignant feelings of one who is still struggling to attain liberation. Limp Cloth \$0.60

PROGRESSIVE MENTALISM

By M. Zumsteg

MAN'S mind obeys the same laws as his body. If he resists the environmental appeal for intelligent reaction he remains a pigmy, but if he responds intelligently to every subtle demand he grows to full stature. Cloth \$1.00

BHAGAVAD-GITA

Translated by William Q. Judge

A NEW edition of this classic work. Convenient pocket size. Limp pantasote. \$1.00

THE NEW IMAGE

By Claude Bragdon

THE author of this book here presents from the mystical point of view modern woman, modern love and modern youth, in a series of essays that are dazzling with the fire of genius. His style is a marvel of beauty, and it clothes a thought that is distinctively modern as well as idealistic. A book that will lend distinction to anyone's library. **\$3.00**

The
Theosophical
Press

Wheaton, Ill.