

THE THEOSOPHICAL MESSENGER

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Midsummer Eve

By AN ANGEL

[As told to Geoffrey Hodson]

AT MIDSUMMER EVE there is a special outpouring from the angelic hosts upon their younger brethren. The higher angels descend and pour an added life force into all Nature and Her myriad children in the faerie worlds of brownie and of gnome, of salamander, sylph and water-queen.

Special efforts are made to hasten the growth of those about to enter into angelhood. Angels draw groups around them, take them on long journeys enfolded in their auras, showing them the work of their brethren in the other elements. The spirits of the flower and wood are lifted high up into the air that they may see the work of the spirits of the air and cloud, or of the mountain and landscape angels, each with their millions of faerie subjects below and on the surface of the ground. They are taken far out above the sea into the realms of the sea-gods and water sprites and so back to their own domain, where they pass many days within the aura of their angel guides, assimilating the results of their travelings and growing within their care and guardianship.

Angel worship of the Sun is also followed at this period of the year. Wonderful and stately rituals are performed, generally in the higher alti-

tudes but also on the great mountain centers of elemental life, such as Slieve-na-mon, Mont Blanc, the Dent-du-Midi, the Urals, the Himalayas, and the Caucasian and Central African mountain ranges. By these and other means a definite quickening of the evolution of the kingdom of angel and of faerie is achieved.

The higher ranks of our order do not normally have contact with those of our younger brethren who have not individualized. At the summer solstice, however, they descend amongst them in all their godlike beauty and use the midsummer gatherings of the faerie folk to pour out floods of power and blessing upon the whole kingdom of the spirits of Nature.

In the old Arcadian days men attended these ceremonials of Nature and shared in the outpoured blessing and evolution or quickening which they brought to the earth. The people of those times were much closer to the kingdom of faerie than is mankind to-day and it was not uncommon for angels and nature spirits to materialize and appear before men visibly in faerie form.

The summer solstice has always been a time of great activity and importance

on account of the solar energies which reach the earth in special measure at that period. Ceremonials were enacted in olden days by human and angel priests, servers and congregations, all of whom worshipped together. At this particular period of the year, the veil between the two kingdoms of Nature is thinner so that such communication and mutual activity become more easily possible. Those days will return when man reaches on his present evolutionary cycle that point which corresponds with the same period in the past during which they occurred. The present interest in faeries and angels foreshadows a change in human consciousness which will ultimately lead mankind to repeat the companionship and cooperation with their angel brethren which they enjoyed so long ago.

Many changes are necessary, however, before the two kingdoms may work together with the freedom and fully conscious cooperation of olden times. In those Garden of Eden days man had not learned to kill; neither animal, bird nor nature-spirit feared him. The spirits of Nature were not repelled by the atmosphere of auras sullied with cruelty, blood and alcohol.

Those who would enter faerie land and resume the old companionships of long ago must approach its gates with bodies pure, with hands unstained by blood, and auras free from fumes of alcohol and drug. The man of love and the man of peace will always find a welcome there. Others by the aid of their strong wills and determined minds may rend the veil which hides us from their sight. They may even obtain forced labor from those of our ranks who have the unhappiness to fall beneath their spell. But the joyful greeting, the loving welcome, and the willing help which the faerie and angel people give to those they love will ever be withheld from them.

All men at heart are Nature worshippers. Pantheism is their heritage from the past. One day man will return to the worship of the Immanent God. On that day will he see Nature's faerie children face to face. Nature worship springs from a knowledge of the God-in-everything. The true lover of Nature, whether angel or human, has learned to see God everywhere. When man has realized that profoundest of all truths, the Ever-Present God, he will reenter the Garden from which he was so long ago expelled.

The Garden of Eden has always existed; it is the natural home of angel and of faerie who have never left it since the world began. The angel with the flaming sword still guards the gateway. None can pass unless his heart be filled with love and reverence for the "God-in-Everything." Those whose eyes have seen that God and, having seen, have rendered service, may freely pass the flaming sword and enter into that fair garden. There they shall meet once more, and recognize their angel brethren, who are the very soul of Nature in angel and in faerie form.

The gate of the Garden of Eden is open wide. The vision of its beauty may be seen

by every man, even today. One day all men will enter in. God still walks through its green glades "in the cool of the evening"; all those who enter will see Him there, will hear His voice as Adam did, but will hide from Him no more.

Then this earth, war-weary and blood-stained, will become again God's fair garden. In its cool shade angels shall once more walk with men.

Angelic Influence

Speaking at the convention of the Australian Theosophical Society, Bishop Leadbeater referred to cooperation between the human and deva kingdoms.

"Then there is the whole question, into which I will not even begin to go, of what is called angelic influence. There is another great evolution besides the human which lives and works in our midst, close round us all the time, and is exceedingly valuable for all this work of radiation of force. If you can enlist the work of the beings which in ecclesiastical history you call the Angels—which in India they call the Shining Ones—that is of incalculable advantage in the work of such a Center. I can testify that there are such great Beings, and that they are willing to enter into cooperation with us to forward our efforts. I do not want to turn aside to consider that vast subject, but I may just say that we have obtained a good deal of this kind of assistance in our work at Clifton Gardens; and wherever anyone wants to form such a Center it would be well worth his while to try to get into communication with the angelic host, for he will find his work much expedited in many ways.

"I know that to many people all that will seem to be in the air and, if not irrational, at least unpractical. I think we must leave them to feel that, though it was not thought so in the earlier ages. People understand more about the intervention of non-human entities even in the Middle Ages, and in other civilizations, in other countries. We have descended (I do not wish to use any word that might be thought impolite, but I am afraid we have descended) to a gross level of materiality. It is a very material age, because we are developing the lower mind, and the result of that is that people believe in nothing unless they can see it—and not always even then. It is a stage in evolution. It is natural that it should be, but there is a higher stage ahead of us, and that is the development of the intuition. In some of us that is beginning to sprout a little. It has not yet developed sufficiently for us to be able to distinguish it from impulse in all cases, but even so it is valuable. You can be sure of your reasoning only when you are reasoning with *all* the facts before you. But when you have only a few facts the intuition can sometimes help you."

Our Debt to the Animals

By HUGH F. MUNRO

THE rise of the human race from savagery to civilization has, in its earlier stages, been attributed in part to various agencies, among them being the use of fire, the discovery of the metals leading to the making and using of tools and weapons, the development of the power of speech, etc., but one very important cause has singularly enough been overlooked, or at least but infrequently referred to. This is the influence which the animals have had upon human progress and which equals in importance many of the factors more frequently mentioned. It is not known with certainty whether the immediate ancestors of the horse or dog for example introduced themselves voluntarily into human society or primitive man brought them in for his own use. Certain it is, however, that they once roamed their native wilds, living freely their own life in their own way, obeying their natural instincts and finding in such a life the highest gratification of which their natures were capable. Equally certain it is that the horse was caught, his natural instincts subdued or "tamed" and his strength and fleetness utilized by his masters who were—I who write, and you who read.

Our first acquaintance with him historically is on the battle field, where he gave up his life in a conflict which he did not cause, and for centuries his presence or absence on the field of battle often decided the issue. Who has not heard of the battle that was lost "for the want of a horse shoe nail?" On hundreds of battle fields he drew his last breath, his splendid body cut and gashed by those in whose service he died. On thousands of more peaceful fields he patiently plodded back and forth that his masters might have food, which he too often but scantily shared. His fleetness furnished sport for kings, while in humbler paths he carried our burdens, often urged by the lash of a brutal driver.

Senator Vest has eloquently reminded us of how, in another respect, the dog has made us his debtor. In his embodiment of fidelity, he is man's closest animal companion, and as such indicates the extreme adaptability of life clothed in form. As a mastiff, he saves lives in the St. Bernard Pass. As a bull dog he gratifies the primitive love of combat, still lingering in certain Englishmen. As a collie he herds the flocks on the hills of Scotland, and as a hound chases the fox or tracks the criminal.

We are also greatly indebted to the wild animals, for by the study of them we have learned much regarding the diverse forms that life can assume in response to a varied environment. Several sciences owe their existence to the animals, and the observation of their form, functions and habits has furnished us the means for valuable mental discipline. Our earliest art was the drawing of animal

forms on the walls of cave dwellings, culminating in the pictures of Landseer and Bonheur. They lived and died providing bodies, so that the indwelling life might develop one fit to receive the divine outpouring that constituted man a living soul. Our karmic obligations to our fellow man are indeed great, but the fact should not obscure our sense of indebtedness to our younger brothers. It has been said that the treatment accorded to the animal is the measure of our civilization, for men are in a position to secure their rights while our animal friends are not, but have to take uncomplainingly whatever we give them.

The animal should find a friend and champion in every Theosophist, for, in addition to these sentiments of justice and sympathy which are the common possession of all good men or women, he adds a knowledge of that law which reflects back to us the consequences of every act affecting any form which life may take in obedience to the divine plan of which they, no less than ourselves, are a part.

Here, as everywhere else, the Ancient Wisdom helps us to see and realize our duty. As our body of feeling is developed somewhat in advance of our mind, so love can come before knowledge or understanding. Hence it is not necessary that we should devote ourselves to the study of Natural History before we can realize a sympathetic relationship with our younger brothers. But it is most easily and rapidly developed by the observation of any one kind of animal. When we note the reactions which any animal makes towards the elements of its environment we gradually acquire a sense of fellowship, for it is doing in its way what we are doing in ours.

It is manifesting the same consciousness, derived from the same source and struggling toward the same goal.

Universal Brotherhood means just what it says without the limiting adjective "human."

The study of animal life, while tending to develop our faculty of observation and adding to our knowledge also, aids in the evolution of our moral nature.

Love for the animal ennobles our whole being and enables us to more fully realize in ourselves that divine sympathy and compassion without whose knowledge "not a sparrow falls to the ground."

May Messenger Shortage

Through an error of the printers there is a shortage of May MESSENGERS. They failed to print the number ordered by about one hundred copies. Any members who are able to spare a copy of the MESSENGER will confer a favor by mailing it to Headquarters.



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A Live Congress

THERE are many indications that the sessions of the Theosophical World Congress in Chicago will be thrilling with life and the clash of divergent opinions. Mr. Peter Freeman, who is General Secretary of the Theosophical Society for Wales, and who will be one of the delegates from that country, has given notice that he will move a resolution to amend the three objects of the Society. Mrs. Dorothy Jinarajadasa has sent out a circular letter addressed to "The Members of the General Council of the Theosophical Society," the gist of which is that a sharp line should be drawn between the Theosophical Society and what have often been called "allied activities."

There are very probably other things to come up for discussion, but these two

alone, proposed by Mr. Freeman and Mrs. Jinarajadasa are sufficient to keep the Congress on tiptoe of anticipation. It seems almost certain that other matters which have caused wide differences of opinion among Theosophists, and which are now smouldering, will flame out in the heat of debate. There appears to be widespread belief in the theosophical world that the Chicago Congress will probably be, what is thus far, the most dynamic gathering in the history of the Society. Never before have there been brought up for consideration and discussion so many vital questions.

Moral Progress

NONE of the signs of the times is more impressive than the recognition by the business world of moral values in industrial affairs. The committee on economic changes, of which President Hoover is chairman and which has been in consultation with more than a hundred economists, statisticians, and sociologists, has issued a report which lists "consideration and sympathy" as factors of material prosperity, and says that desirable industrial conditions can be maintained only "by a disposition in human hearts to work in harmony together." The gist of the report is that there can be no permanent prosperity for a few at the expense of the many.

In Mexico, President Gil has issued a call to the people of that country to organize against the use of intoxicants. His plan is to form anti-alcoholic, or temperance leagues, in all the cities, towns, and communities of the nation for the purpose of inculcating principles of temperance. Special attention will be given to the matter in the schools and a campaign will be begun to draw the children of the lower and middle classes into the public schools where they may be directly reached by the league. Lectures, moving pictures, entertainments, and social gatherings of many kinds will be used to interest various classes of people. Shows are to be given in which the evils of drunkenness will be shown. All of this work will be supplemented by written prop-

aganda which will be widely distributed. Apparently President Gil has carefully thought out his plan of campaign and will carry it forward with great energy and enthusiasm.

The effort to reach the children shows the wisdom of Mexico's President. It is very difficult to do much with the average adult who has settled habits and prejudices. But the adults will pass on and return with new possibilities and opportunities.

Vegetarian Quackery

IS THERE any other thing under the sun upon which so much sheer nonsense has been written as upon the subject of what we should and should not eat? Is there any other subject upon which so many people with no other knowledge than what they have read in some magazine, book, or newspaper, set themselves up to dogmatically tell others what to eat to insure health and strength? It is a safe guess that no other subject can qualify in the race with dietetics. It leads the field in the happy-go-lucky, know-it-for-certain, believe-me-or-be-damned handicap.

If there is anything more engaging than another in the matter, it is that the disagreement of the different groups and individuals is as general as their opinions are positive. Perhaps the most amusing feature of the agitation is that the professionals are taking a hand in the fray, and are talking learnedly in technical terms that mean absolutely nothing to the average reader and only serve to increase his confusion about a matter of which none of us know much of anything. Conclusions are drawn from insufficient data, and if the hapless reader acts upon one writer's advice he is likely to find something in the next magazine he picks up which proves to him that he has blundered!

A letter recently received is an excellent example of the feeling of despair into which a suffering dietetic knowledge seeker falls. Speaking of a certain magazine article by a physician, she says that his statement that the orange juice and vegetarian quack has naught to give us but disease *seems*

verified by her observations, and continues:

My first interest in food was aroused by a tiny, fragile creature, hovering on the edge of breakdown constantly since taking up the vegetarian diet, her nerves worn to thin edge because of her conflict, the family meat eaters trying to force meat on her every day, three times a day, and she trying to live up to the inner ideal, but ignorant of what to eat.

Since I took a milk cure I have tried to find a way out for people like myself but the more I read, the more I experiment, the more I observe, the less I am convinced I know, the less I feel qualified to write the book I intended, in my first enthusiasm, to give to those who were seeking food knowledge.

Is there not some one in the Theosophical Society who has been healthy all the time on "no meat" diet? Is there one of this experience who will keep track of daily meals for one year and put it in book form and give it to those of us who do not know?

The difficulty is that no two people are alike. There are few maxims which convey more truth than "One man's meat is another man's poison." The immense difference in physical heredity, in peace of mind, in poise and balance, in the ability to accept the unexpected and disagreeable with equanimity, make it quite impossible to say that a regimen on which one person lives in perfect health will insure health to another.

The joke on the faddist who solemnly avers that bread and potatoes and rice are "all starch" and must be eaten in small quantities, if at all, is the undoubted fact that in various parts of Europe the strong peasantry live chiefly on bread and coffee, in other parts mainly on potatoes, and in China (and the Chinese coolies are listed among the world's strongest men) on rice. Whole wheat bread is perhaps an almost perfect ration. Of potatoes so excellent an authority as Dr. John Harvey Kellogg, of the Battle Creek Sanitarium—a vegetarian institution that has become world famous on account of its success in curing invalids by proper feeding—says:

That the potato is a food product of unusual excellence has been demonstrated by a number of competent investigators through exact studies in nutrition laboratories.

I would not, however, wish to be understood as advocating the potato as an exclusive diet. Its protein, while of excellent quality, is improved by being supplemented by such proteins as are found in nuts and milk, the

soy bean and other oily seeds, and in eggs. The white potato is an excellent blood-building food. Comparing equal food values, the potato contains as much iron as a medium beefsteak.

A still more precious dietetic property of the potato is its remarkable richness in alkaline food salts. Food is fuel and the vital combustions of the body produce acid products just as does the burning of fuel in a furnace. It is on this account that the blood is alkaline. A certain reserve of alkaline in the blood is essential that the poisonous products of muscle work and other bodily activities may be quickly neutralized and removed.

It would be safe to predict that the substitution of potatoes for half the cereal foods now eaten and nine-tenths or even all of the meat consumed would result in the addition of

ten years to the life of the average citizen, and doubling his efficiency.

The doctor referred to in the letter above is guilty only of a too sweeping accusation of vegetarians as quacks. He would hardly apply the term to Dr. Kellogg. But there are unquestionably many other vegetarians who deserve the name and they are far too numerous. Allowance must be made for a certain amount of interested propaganda. Oranges are good food, but when, as it was solemnly asserted by a California newspaper recently, the eating of them freely will cure baldness, we may all be pardoned our laughter.

Mrs. Jinarajadasa Protests

Excerpts From a Letter to Members of the General Council, T. S., by Dorothy Jinarajadasa

I HAVE several times talked with our President along the lines followed in this letter and, though she does not agree with all I say, she recognizes the unity in diversity and the usefulness of friendly courteous exchange of ideas.

* * *

Please understand that I have absolutely nothing against the Liberal Catholic Church or Freemasonry, etc. I think both of these are excellent organizations (I myself belong to the Co-Masonic Order) and they have a useful work to do in the world. What I want to emphasize is that any organization with a creed, form, dogma should *not* be an integral part of any T. S. Lodge. Theoretically and on paper the T. S. is free; actually and in many Lodges (not all), it is not. There are Lodges where, if a member is not in real sympathy with the L. C. C. for instance, he is rather outside the pale, Lodges where the seeker for freedom from Theology and forms most certainly would not come, and would not find freedom if he did!

* * *

I personally feel that in the T. S. the chief Officials, such as the President, Vice President, Recording Secretary, Treasurer and Secretaries of Sections, etc., should not be *officially* associated with any sects, denominations, creeds, dogmatic cults as leaders thereof. It would hardly be possible to lay this principle down as a dictum or to formulate a Resolution on those lines—it even may well be said that if members want a Catholic Church, or a Bishop or anything else in their Lodges—why should they not have it? True. But I cannot help feeling that the atmosphere of a theological Church smothers the clear

Light of Theosophy. And though the Church may be splendid in its own place, that place is not the Theosophical Lodge.

* * *

The chief work of the Lodge is to carry out the Objects of the Theosophical Society whatever they are or may be, and to be an open friendly place where any seeking soul can come for help in his spiritual quest, to give and receive ideas, companionship and mental stimulus. Every kind of ideas, every new line of thought should be discussed in a Lodge, but never must the T. S. or its Lodges or members be attached or anchored to any one idea or line of thought; exploration and search for truth, not settlement in a groove is our aim.

* * *

I am writing to you so freely because we all have a great love for the T. S. and a great love and veneration for the President; but as many of us travel and meet Theosophists and Star members from all over the world, and hear what they have to say, we feel that the position is becoming more and more difficult and that it is time to stop talking and do something to solve problems confronting us.

* * *

Therefore, I think that some statement of policy might be put before the World Congress to be held in August in Chicago, so that those who attend it may come prepared for real discussion and decision, not merely talk. This World Congress is pregnant with potentiality for the future of the Theosophical Society, if only those who come to it will come with the idea of frank expression of opinion and constructive ideas for the future work of the Society.

ophy depends upon the kind of person you are.—G. S. Arundale.

I believe that finally we are all the revealers of our own thoughts.—The Theosophical Student.

Health Hints

Simplicity—Harmony—Purity—Beauty—Cheerfulness—Activity.

The extent to which you can spread Theos-

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.]

Editor Again

After having had several different editors within a year or so, THE MESSENGER has, under the winds of necessity, drifted back into my hands and against my protest; not that I object to examining manuscripts and declining them when necessary, nor that I object to writing up things in general instead of merely "Personal Opinions" and editorials, but simply because there are already more things in my hands than I can do well. A part of the present issue was in type before I took it over. Therefore should I make some blunder I can lay it upon my predecessors!

"Snappy" Is the Word

In American parlance being "snappy" has come to mean the art of saying and doing much in few words and short time. It is the art of getting at the essence of things and not wasting time with useless words. "Make it snappy" is the motto that adorns many an American business desk and reminds the observer of the value of time and the folly of wasting it.

When sending material to THE MESSENGER please adopt that rule and make it snappy. Otherwise I am afraid you will write in vain. Before me now are three interesting letters for publication, but their length denies them admission. There are others still longer and more hopeless. To use all of the fairly good but too long manuscripts that I find on hand would take all of the space in THE MESSENGER for three months!

Make it snappy. Boil it down. A lot that is said is only incidental to the point, not vital. I have several letters from Dr. Besant, received over a period of eight years, that do not average over a dozen lines each. Yet they dispose of important matters and do not require another word to fully cover the subject. I am not asking *that*, of course, but brevity will win space which prolixity misses.

More Statistics

A Virginia member writes to the effect that the figures quoted from the *American Druggist* in a previous number of THE MESSENGER are misleading, and he refers to United States Government reports which show that the decrease per capita of all dressed meats over a quarter of a century was only about two per cent. He says that the figures show that while the consumption of beef has fallen from 71 pounds to 59 pounds per capita, veal has risen from 4.3 pounds to 7.8 pounds per capita. The production and consumption of fruits and vegetables has considerably increased, he says, but this has offset the consumption of grains rather than made inroads on the meat trade.

It is a bit difficult to understand such a variance between the statistics quoted and those of the *American Druggist* and the conclusions drawn. In the *Literary Digest* for July 21, 1928, a half page is given to a quotation from *American Medicine* in which the author remarked, "Since the war America has gone vegetable wise with a vengeance. Shoe manufacturers repine that meat consumption has so far decreased as seriously to menace their supply of hides." There can be but little doubt, in any case, that the consumption of vegetables is increasing, but the meat eaters may be evolving better appetites!

More Indians

Another correspondent writes me that Government statistics are against my recent reference to the rapidly disappearing American Indian—that there are really more Indians now than ever! Good news, if true, and it must be if the Government says so! But I have a lingering doubt notwithstanding my correspondent's statement that the *Encyclopaedia Americana* says there were 349,876 Indians in the United States in 1926 and that in 1916 the Indian Commissioner reported that the birth rate "exceeded the death rate for the first time in a half century." But that is no evidence that it does so now. That the birth rate barely caught up with the death rate once in fifty years seems to me to be rather weak testimony to the longevity of the race.

One would think, when the Indians are reported to be dying from tuberculosis at seventeen times the rate amongst the rest of us, that "disappearing" is a reasonably descriptive word. It certainly holds for some sections, but I can't stand against Government statistics. A friend once asked me if I knew how many stars there were. I said no. "Well," he continued, "there are 41,324,569,201. If you doubt it count them yourself!" The Government may have its way. I am too busy to count the Indians.

Davis and His Ladder

Several members have written at various times calling my attention to *The Ladder*, the reincarnation play that was put on two or three years ago in New York; and some have urged me to get into touch with Mr. Edgar Davis and let him know that there are other ways to spend a million dollars than in giving free theatre entertainment! According to the newspapers, Mr. Davis lost \$700,000 the first year in keeping the play alive. When the audience dwindled to a handful he gave admission free. Some months ago he sent the company to Boston. It is now over two years since the first curtain went up on *The Ladder* and Mr. Davis must be minus more

than a million, but he persists in giving the public reincarnation. That's a noble idea and it's a pity more millionaires do not spend money in such idealistic fashion, but of the play itself, which was condemned by dramatic writers from the first, a fair-minded critic, in speaking of its many changes and recasts, says:

"At present it is only a fairly good play, no worse than many other pieces to be seen yearly on Broadway, and except for its high intention, no better. It still lacks dramatic force in many passages, and needs a more imaginative and intense presentation of the central idea."

If I had a million to spend on a theo-

sophical play, I would first engage the highest grade of dramatist to write it and then let the public, drawn by its artistic and dramatic power, pay to see it. Mr. Davis found his money in an oil well and is generously spending it on his hobby, and with high purpose, but I hear that he is not interested in the Theosophical Society nor any of its activities. It has always seemed to me to be a mistake to try to attract the attention of such a man to the organization. Better to let well enough alone. One of our members, who thinks otherwise, did write Mr. Davis and he tells me that he got a rather cool reply from that gentleman's secretary which made it quite clear that Mr. Davis has not the faintest interest in us.

Death Does Not Part Us

A Consolation for Those Who Mourn
By CHEM

"WHEN I awoke this morning," said a friend of mine, "I found my pillow wet with tears and my breast still shaking with the sobbing of an unutterable grief; and then there came to me the consciousness that I had spent the hours of darkness in the actual presence of one whom I had loved and lost, and that this grief of mine was but a tribute to the pangs of parting when the remorseless sunlight fell across my physical eyes and bade me awaken—alone."

"It was so wonderful," she went on, the tears returning to her eyes as the memory grew clearer. "Never have I felt so close to him before, not even while he was alive and with me every day. We seemed to become one with each other in the strangest way, sensing each other's feelings as though we had but one heart and one mind. It was dreadful to awaken and to find that he was not there."

How the Ancient Wisdom flings its rosy light into the darkness of cases such as this; bringing the sweetest consolation to replace the deepest sorrow!

One who knows that we slip through the doors of sleep out of the dungeon of flesh into the subtler world of pure sensation, and that we may even bring back some beautiful memory of our adventurings in that world with us when we return into our dungeons, does not grieve because his loved ones are no longer required to creep with him back into these narrow cells.

Rather, he rejoices and is exceeding glad because of their greater freedom, and because he may share that freedom with them during the period when his own consciousness is most clear.

Previously, while his loved one was pent with him in the daily prison of the flesh, there was communion of a kind for perhaps eight hours out of the twenty-four. The rest of each day was devoted to duties or passed in the "unconsciousness" of sleep!

But now, compelled to consciousness in the subtle world of sensation because of the presence in that world of a great and yearn-

ing love, he spends still eight hours—the hours of physical sleep—in the presence of his beloved; but instead of sharing the dulllest and the dearest third of each day—flesh-prisoned hours—in that beloved companionship, now they share the brightest and the best together.

Death does not part those who understand that there is no death, but only a veiling of the divine consciousness in many veils of matter. It is but a withdrawing of one of those veils, leaving the consciousness by so much more free.

To one who can bring this fact clearly and constantly into his waking consciousness, there is never any sense of parting; but even to that one who can bring the fact through only as a dim-remembered dream, it is indeed a fact of glorious significance.

The truth, the fact, of the existence of super-physical worlds comes to many in just this way; nor would they have become conscious even in the least degree without that experience. It is the love, the desire, the compassion of the companion who has passed on that kindles in them the consciousness that there are no barriers to love; that death does not and cannot part the lover from his beloved, but rather brings them but the closer into communion.

Oh, you who mourn, take this thought with you when you retire at night into the ante-room of the astral world! Let it be as a little night-light, burning beside your bed, to illumine the wanderings of your spirit in that land where there is indeed no parting but only a greater completeness of companionship!

OUR CORRESPONDENCE SCHOOL

The Theosophical Correspondence School has some very excellent courses, at merely nominal tuition, and would be delighted to enroll you.

Thou must be true thyself,

If thou the truth would'st teach;

Thy soul must overflow, if thou

Another's soul would'st reach:

It needs the overflow of heart

To give the lips full speech.

—Horatius Bonar.

Dr. Besant

In *The Theosophist* for April Dr. Besant says, in her Watch Tower Notes:

"May I whisper that it would give me so much pleasure if every Lodge would take one copy of *The Theosophist* and, if possible, of the *Adyar Bulletin* also. Then I should feel that I could speak through *The Theosophist* to the whole world-wide Society which it is my duty and joy to serve."

Summer School Registration

About six months ago we began receiving registrations for the Summer School and the quota is now about half reserved. That is not merely because Dr. Arundale and his charming wife are on the faculty, nor because Mr. and Mrs. Hodson will be there, but also because genial Max Wardall will be on the teachers' list, and because we shall all have a remarkably good time and learn a lot that we now do not know.

After careful calculation it is found that the registration must be limited to seventy-five people. We have to keep in mind the matter of housing and feeding and bathing facilities, and we cannot take more than can be made comfortable. Reservations are made only when half or all of the tuition fee of ten dollars accompanies the request.

Helpful Comment

Another thing with all the national lecturers, they never stress what Theosophy is, in fact hardly mention the subject. I think they should *all* use at least ten minutes of their time in every lecture explaining the outstanding things the Theosophical Society is and stands for. Strangers that come to the lectures know very little more about the Theosophical Society after a lecture than they did before. Not knowing what the Theosophical Society stands for, much of the lecture is of no value to them. The speakers just *do not* get under the skin of the public and arouse their interest in farther investigation. I am not saying this as a criticism, but as a suggestion to help find a plan which will make people seize the grand opportunity that we all have to know and live the law.—From a letter by S. W. Narregang.

Appreciation

"I wish to take this opportunity to again express my appreciation of the effort and accomplishment which has been put into our beautiful Headquarters estate. We owe a debt of gratitude. My stay was most enjoyable, and I wish every member had the same opportunity to visit Headquarters."

INEZ BARNETT.

Are you using theosophical stationery that carries the emblem wherever your letters go? That is one way to scatter the theosophical idea throughout the world.

Headquarters Notes

Miss Virginia Deaderick and Miss Dorothy McBrayer, having resigned, are in Cleveland.

Mrs. Herbert Staggs spent a week-end at Headquarters, visiting her sister, Miss Marie Mequillet.

Mrs. Alice L. Booth, of Superior, Wis., North Star Lodge, was a recent guest at Headquarters.

Mr. and Mrs. Jacoby, of Service Lodge, New York, spent a few hours recently looking over the Headquarters building and grounds.

Recent additions to the Headquarters staff are: Mrs. Louise Marshall of Chicago, Miss Betty Sellon of New York, and Mr. Stanley Warner of Chicago.

Captain Leo L. Partlow, after presenting a couple of months' excellent service to Headquarters, has gone with his family to Honolulu. With Colonel Merrill and Charles Henry Mackintosh already there, the Honolulu Lodge is to be congratulated.

White Lotus Day was observed at Headquarters with an appropriate program. Ben Harris made a brief address; H. Kay Campbell read from "The Light of Asia;" Mrs. Loura Flint gave a selection from the "Gita;" Miss Jeanne Dumas did some graceful dancing; Mrs. Nathalie Parker rendered two delightful violin solos.

Mrs. Henrietta Peet, Walla Walla, Wash., presented Headquarters Library with ten volumes entitled "The World's 100 Best Short Stories" and also sent forty young evergreens, cedars, pine and spruce, taken from the slopes of the Blue Mountains, about fifty miles from Walla Walla, at an altitude of 3,000 feet.

A very beautiful candlestick, given in memory of Mr. James H. D. Chamberlain of Springfield Lodge, has been received at Headquarters. Mrs. Emma L. Bragg, Lodge Secretary, writes that "Every part from the lotus design to the finished product, was made by Mr. Chamberlain, who passed on in November. We have had it at the Lodge room for a while, but felt we would like to send it to Wheaton in memory of Mr. Chamberlain."

Old Diary Leaves

Invoice has been received at Headquarters indicating that shipment was made from Adyar on Apr. 25 of Volume I of Old Diary Leaves, which has long been out of print. The price will probably be about \$2.00, and the books should be here by the time this notice reaches the readers.

Theosophy Abroad

The Australian Theosophist brings the information that Bishop Leadbeater is going on a lecture tour for ten months which takes him to Java and to India. He has therefore given that magazine into the charge of General Secretary Harold Morton. Bishop Leadbeater, who is now in his eighty-third year, says that while he cannot continue to exercise supervision over the magazine, "I shall certainly still retain a vivid interest in it, and hope to send regular contributions to it." The April number of the magazine contains his address to the Easter Convention there and a lecture by him on "Spiritual Centres and Their Work."

At the Easter Convention of the Australian Theosophical Society it was found that the Active Service Fund had an estimated deficit for the year's work of about ten thousand dollars. It was stated that this is amply covered by a twenty-five cent subscription per member per week. It had been found that a shilling a week fund met with general favor.

The annual convention of the Theosophical Society in England was scheduled to begin on June 1. Dr. Besant will preside at the Convention, having sailed from India in April. On the last four Sundays in June Dr. Besant will lecture on the general subject, "Life After Death," at Queen's Hall.

Mr. Krishnamurti will address members of the Theosophical Society and of the Order of the Star in Queen's Hall, London, on June 21, 22, and 24.

The report of the General Secretary of the Theosophical Society in England shows a total membership of 5,056. This is a net gain of 184 for the year. The number of Lodges in England is 159.

Information from Adyar is to the effect that only two European men remain there at the present time, and they are too busy to get away to the hills for a vacation.

Under the caption, "World Congress, Chicago," the official magazine of the Theosophical Society in the British Isles carries a notice that Mr. Peter Freeman, who is General Secretary for Wales, is acting as European representative to arrange all traveling affairs for delegates going to Chicago.

Jinarajadasa in South America

Mr. Jinarajadasa at last accounts was waiting at Panama for a steamer to enable him to continue his journey to Mexico. In Peru three Lodges were organized after his lectures, and a letter from Dr. A. Benavante brings the information that the Theosophical Society of Peru has now been organized and that he has been elected General Secretary. After leaving Mexico Mr. Jinarajadasa will go to Cuba and Porto Rico before arriving in August for the Congress.

The Golden Book

Dr. Besant is particularly desirous of having *The Golden Book of the Theosophical Society*, which is a history of the Society by Mr. Jinarajadasa, in the possession of every Lodge. It is also a splendid thing for individuals to own, for every Theosophist should know the history of the theosophical past. In a circular letter sent to all General Secretaries in April, Dr. Besant says:

"Of the original edition of 2,000 copies, about half is still unsold, yet it should have been possible to exhaust the first edition within a few months of its publication, if each of our 1,600 Lodges had made it a point to procure a copy for its Library. Will you be good enough to reprint the above-mentioned notice in your Sectional Magazine and impress on your Lodges the desirability of adding this valuable publication to their Libraries, thereby giving members all over the world an opportunity of gaining reliable information on the history and growth of the Theosophical Society and of our Adyar Headquarters? The price of the book is *Rs. 12-8-0. When fixing this price we underestimated the actual cost of production and this publication really leaves us a loss. We are anxious not to add to it loss in interest on the money invested and wish to release the capital sum locked up since 1925. Will you please help us in this matter?"

Spiritual Centers

"Spiritual Centers and Their Work" was the theme on which Bishop Leadbeater spoke at the recent convention of the Australian Theosophical Society. Speaking of the location necessary to success, he developed a point which shows how fortunate we are in our tranquil surroundings at Wheaton, twenty-five miles from the heart of the city and over ten miles from its nearest point. He said:

"Such a Center would be best established a little away from the heavy pressure of ordinary life. It is not good that it should be in the busiest street of a great city, because there the pressure round it would be so much in the wrong direction. If you could establish it somewhere else it would be better, for it would hardly be possible to manage the delicate business of the formation of such a Center under such conditions.

"Adyar is meant to be such a Center, and to a certain extent it is. It is far enough away from the big city; it is about seven miles away from the city of Madras—far enough away to be free from those influences of that city which would make such work almost impossible, and yet near enough to be able to exercise a good influence. Here we have been trying to make a Center at Clifton Gardens. We have done well, but frankly I think we might have done better if we had been a few miles further out."



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.

JUNE, 1929

No. 37

Summer Time

There is a song about the "good old summer time" that is full of the joy of living. It is in the country, however, where one gets the full benefit of that joyousness. At Wheaton we awaken each morning with the song of birds and with such an atmosphere of peace and tranquility that it must be experienced to be understood, for words will not describe it. The contrast with the nerve-racking noise of a great city is measureless. It is no exaggeration to say that one can accomplish twice as much here with the same energy and grow in health and strength while doing it.

At this time, the last week of May, there are many beautiful blooms on the grounds—the last of the tulips, lilacs, spirea, wild flowers in the grove, etc. The grove is coming on magnificently now, at the beginning of its fifth year, and among the oaks and elms, mountain ash, flowering crab, chestnut, silver linden, red bud, golden poplar, silver leaf and Norway maple, scarlet thorn, hackberry and honey locust, Russian olive, etc., the various types of evergreen trees are about the finest symbols of life and vigor one may find in a day's journey.

On the lawn a few special trees are scattered about, including the C. J. pin oak, bought by the students of the 1928 Summer School; three trees of heaven given by Miss Marie Mequillet, several clumps of shrubs, while a hedge of cannas stretches along the north boundary of the lawn from Main Street to

the grove. Near the building the two tall elms, the H. P. B. tree in front of the north wing and the Col. Olcott tree on the south, are both showing much vigor, but with the former leading the race in growth. The percentage of loss among the trees for the year has been trivial and vigorous health and growth is an accurate description of the present conditions.

In the orchard a similar condition exists. The apple and cherry trees, put in at the time the grove was set, bloomed beautifully this

Have you done your bit for the Building Fund? That fund makes possible a beautiful setting for our National Headquarters and a perfect environment for our workers.

spring. The grapevines promise a bountiful crop. Asparagus is already fully four feet tall. All berry bushes are looking well, the gooseberries with a fair crop and the current bushes very heavily loaded with fruit that will soon be turning red. About a thousand strawberry plants are white with blossoms; five hundred others will bloom later.

From the vegetable garden we have been harvesting asparagus and rhubarb since April 10. This black Illinois loam is a wonderful producer, and abundance of sweet corn, peas, beans, melons, tomatoes, carrots, cauliflower, Brussels sprouts, and all the rest

of the garden family, are coming along at various stages of growth. From our root cellar we are still supplying our tables with vegetables of last season and shall be until the new crops are ready. To live well, go into the country! Quietude and the best food mean good health and long life.

Welcome Guests

A Mr. and Mrs. Robin Redbreast and family have decided to spend the summer at Headquarters. Disregarding the many trees and shrubs in the neighborhood, they have selected as the site of their home the ledge of a window of the Silence Room, where they who wish may meditate. Late in April they built their nest, and now three lusty youngsters keep their parents busy with their demands for food. Their unusual selection in the matter of a homestead makes one wonder if the bits of life now animating those feathered forms might be almost ready to enter the deva kingdom.

Roses from Rochester

Genesee Lodge has sent a donation for the purchase of rosebushes for "The Leonora Rose Garden." This gift is from some of the members of the Lodge in appreciation of its President, Mrs. Anna D. Mason, who was the mother of the young lady in whose memory the garden is established.

The San Antonio Lodge, which had made a pledge of \$175.00 to the Building Fund, has sent in the final payment on its obligation.



No 6

No 6

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

As Mr. Ray W. Harden has gone on leave of absence for a couple of months and has not yet returned, his name as editor has been temporarily withdrawn from this department. Nobody misses him more than the editor of *THE MESSENGER*, and it is hoped that his name will soon appear again and that he will be in charge of this department of the magazine.

There are still on hand in Wheaton a number of three-color posters, designed by Mr. Harden to advertise the World Congress, and they can be had on request for replacement of others previously received or for such other useful work as may be thought of by our interested members.

In looking over what was said about the World Congress in previous issues of *THE MESSENGER*, it is learned that the Birmingham Lodge thinks of chartering a Pullman car for a trip to Chicago and using it then as a hotel during the Congress. If the weather is about as it usually is in Chicago at that season—late August—that would be quite practicable, but if we should happen to get a real midsummer heat wave, the occupants of the car might find their sleeping quarters wholly impracticable.

The previous office boy (according to THE MESSENGER for May) suggested as a good name for that Pullman car, "Hotel Annupah." The present office boy suggests that, if we should get a hot wave at that time, the occupants of the car would probably change the name to "Hotel Hotasella."

Have you bought some of the World Congress seals that Capt. Partlow designed? The idea is to put them on your letters as you do

the Red Cross and Christmas seals. The price is only twenty-five cents per hundred; on orders of five hundred or more twenty per cent discount is given. Five hundred postpaid for a dollar. Send small sums in stamps.

Mr. Robert R. Logan is planning to have an exhibition of fabric fur at the World Congress. It will include made-up coats and perhaps some other garments.

Are you thinking about what your opinion will be on the matter of changing the three objects of the Theosophical Society when the matter comes up at the World Congress in August? Read what some others think about it in this number of *THE MESSENGER*.

After the Theosophical World Congress adjourns, Dr. Sonck, General Secretary for Finland, will make a lecturing tour of the United States, but he will speak only to our Finnish Lodges.

To date we have heard from members who are coming to the World Congress in all of the ways which Mr. Harden catalogued in the February *MESSENGER* as probable or possible, except by airplane and in their private railway cars. At one of our Conventions at least one delegate flew in, a Lieutenant in the United States Air Force, from Washington. The editor of *THE MESSENGER* would be willing to walk if that was the only method available.

A letter from Dr. G. S. Arundale gives the information that he and Mrs. Arundale will

arrive in San Francisco by the steamer Sonoma about July 25. They will then spend some time in the Ojai Valley before coming on, about the middle of August, to Wheaton for the World Congress and the Summer School. Dr. Arundale will not give lectures prior to the Congress, but may possibly accept one or two engagements on their way back from Wheaton to San Francisco, from which port they will sail again for Sydney on Sept. 19.

Miss Rela van Messel, who is going to the Ommen Camp, has volunteered to furnish information about traveling to the World Congress to all Theosophists she sees at Ommen who are coming across to Chicago. Our European readers will find it to their advantage to consult Miss van Messel.

Mr. A. F. Knudsen will travel all the way from India to attend the World Congress. He will also attend the Summer School session at Wheaton, and will later go to his house in Hollywood. Mr. Knudsen has been abroad for eight years.

Mr. Henry Beattie writes: "We are planning a rather novel way of going to the Theosophical World Congress, to drive our auto to a lake port, then take the car on the boat to Chicago, and then drive to the hotel from the dock." That's a method which Mr. Harden failed to get into his specifications!

The General Secretary of Wales makes the suggestion that the General Secretary of each individual National Theosophical Society, or some other delegate who attends the Congress, might find it convenient to take with him envelopes addressed to each member in his Society, or at least to each Lodge, for the purpose of mailing back promptly such procedure or decisions of the Congress as might be considered most important and interesting news. He wisely adds the point that postage must be that of the country in which the letters are mailed, a thing that is often overlooked by people who are accustomed to carry with them the familiar postage stamps of their own country.

BETTER AT HALF PRICE

How very reasonable are the special hotel rates we have secured for delegates and visitors to the Theosophical World Congress in Chicago in August may be seen by a little comparison. A circular giving the hotel rates in Los Angeles for the Shriners convention has just arrived. Their headquarters hotel in Los Angeles is the Alexandria, which does not rate by any means with The Stevens in Chicago. Yet the minimum rates for two persons in a room are five dollars each a day—exactly double the Chicago rates!

Nobody grows old by merely living a number of years; people grow old only by deserting their ideals.

REGISTRATION FEE

The comparatively enormous expense of the coming Theosophical World Congress in August makes it necessary, of course, to increase the usual registration fee. The expense accounts will include bringing some of our distinguished visitors (or, in American parlance, "star attractions") from the other side of the earth, of properly entertaining them, etc.; heavy advertising costs, salaries for extra workers at Headquarters for many months, and various incidental expenses. With a registration fee of \$1.50, we have always had a deficit at our annual conventions, although those expenses are comparatively almost trivial. Fixing a fee for the Congress is, of course, purely a matter of guess work, as we have no precedent of a similar Congress with many guests from a great distance. However, in keeping with the policy of "popular prices," we naturally desire to make the fee as low as is consistent with necessity, but there are no fixed factors to guide us. The only certainty about it all is that if it is too low, we shall have to assess ourselves to meet the deficit, while if there is a surplus, it will go to the Building Fund. If it should be fifty cents too much, you will only be donating a half dollar to that fund. It is therefore not a matter of life and death whether we guess it exactly or not. The estimate is \$3.50 for a member over eighteen years of age, and \$2.50 for those under that age. That will be the registration fee for the World Congress—the biggest affair ever put on in the Theosophical Society for such a price.

CHANGING THE OBJECTS

Mr. Peter Freeman proposes to substitute for the three present objects of the Theosophical Society but a single object, which shall read: "To form a nucleus of universal brotherhood."

Vital points in the circular letter which Mr. Freeman has sent out explaining his purpose include simplification of the objects, the point that precedent is not involved as the objects have previously been amended, that the time has come when a conception of universal brotherhood should include the animals and birds and also higher orders of nature than the human. Mr. Freeman thinks that a brotherhood of humanity is not sufficiently broad, and that a single object as stated above is sufficient. There will undoubtedly be a diversity of opinion at the Congress, and it is not a bad idea for all Theosophists who will attend to be thinking the matter over.

BANQUET RESERVATIONS

A number of people have been sending in requests to have banquet reservations made. The Secretary-Treasurer will be pleased to do this, but each reservation must be accompanied by a remittance of three dollars. Each table will have eight seats.

WHAT HAPPENS AT A WORLD CONGRESS?

To the question: "What happens at a World Congress?" the general reply is—"THE UNEXPECTED!"

The speakers, the delegates, the leaders of the movement in all nations have, of course, given time to preparation of their lectures and the various confidential group-talks to members. However, it is safe to announce at this time that every one of them will speak words of wisdom that come in a flash—and concerning which they know nothing whatever, up to the time of utterance.

It is always so. This is one of the many surprises—the incomparable advantages of being present at a gathering of such tremendous import. Egoes are aroused. Everyone is raised to his highest point of expression, and the inner flame that is "I" breaks through the shell to a greater degree than ever before.

That is why those who attend a World Congress never quite return completely to the heavy grind of the more involved form, which seeks to hold all men in its grasp. Events like this, pulsating with quickening life which is Reality, do more than all else to imprint indelibly upon the mind, what this state of "Freedom" really is.

Returning with inspiration from those heights reached during the great moments of the Congress, one is struck at once by the change it has wrought. Old troubles have dwindled because of the vision gained. Such an occasion is obviously the focal point of the great "Inner Government" for the time. Sharing in this natural outpouring of force from the Hierarchy with our brothers from many lands, it is inevitable that many barriers will be broken down. The individual cannot fail to observe that wherein he was formerly bound, he has been at least in a measure liberated.

What happens, then, at a World Congress, is that you take at least one step—perhaps even a great many steps, toward your goal.

Brazil and Mexico

As per your letter of the 5th instant, we shall display in our Lodge rooms the posters advertising the Theosophical World Congress to be held in Chicago. It is with great pleasure that I inform you that I shall attend the Congress, in company with members who may go from Mexico, as Delegates of the Mexican Theosophical Society. Any further information from you as regards any details that can in any way lessen the trip and staying there will be greatly appreciated by us.

Yours fraternally,

(Signed) A. DELA PENA GIL,
Gen'l. Secy., the T. S. in Mexico.

A letter from the President of the Theosophical Society in Brazil reads in part:

"I am doing everything possible to see our National section duly represented at this Con-

THE CONTINUOUS WORLD CONGRESS

Although the great conclave of Theosophists of the earth is a seven-year occurrence, the World Congress as an institution is in active, although not over-organized, state continuously. At annual conventions of the leading Sections of the Society, a meeting of the World Congress General Council is held in order that plans effecting the International Congress may be presented and discussed. Thus many important features of the greater event are carefully worked out, during that seven-year period. These matters of vital interest culminate in the actual Congress sessions, such as the one scheduled for Chicago in August.

When one considers that these accumulated plans and proposals of seven years' experience and meditation are to be precipitated with the combined strength of over fifty nations of the world, it is not difficult to understand why theosophical students who are in earnest, make a pilgrimage of thousands of miles over land and sea, to be present.

Fortunate indeed are the members in America this year, where all that is required to attend this preeminent assemblage is a few days of time and perhaps the sacrifice (if it can be called that) of sufficient finances to defray expenses of a land journey.

Several instances have been noted, even at this early date, of members not having the ready money at hand, who intend borrowing the amount needed, rather than forego an opportunity which is almost certain never to come to them again in this life. They feel that the vivifying experience at the Congress will greatly inspire their dormant spirits, and that new outlooks and capacities will make the repayment of this slight indebtedness so easy a matter as to be unimportant.

To live in a country where a World Congress is held and to miss one's share in it is regarded by most Theosophists as a karmic debt of greater proportions than they would care to incur.

gress; however, I don't think I will be able to go myself but will send one of our brothers to represent me at this gathering in Chicago, August this year.

"Kindly accept yourself, and transmit to all the members of the A. T. S., our votes of good wishes for love and peace."

Congress Posters

Mr. Harden has designed a Theosophical World Congress poster in three colors, with ten portraits and a fine photograph of the great Hotel Stevens, in which the sessions of the Congress will be held. Two of these posters have been mailed to each Lodge and they should be hung in some conspicuous place where all members can see them and where they will be a perpetual reminder of the coming great event in the theosophical world.

Theosophical Center Leadbeater

The Theosophical Center Leadbeater, composed of members of different Lodges of New York, held a special meeting on Mother's Day to do honor to the mothers of the world. The place was decorated in white and blue and a big sign explained the spirit of the members: "*Our love to the mothers of the world and especially to the mothers of Leadbeater Center.*" The President explained the important task of mothers in world affairs and the duty of sons to them. All the members expressed their point of view in such an admirable and sincere way that all present were deeply impressed and some unable to express their thoughts due to their deep feelings regarding the love of the mothers, their sacrifice in daily life and the sacred duty of their sons to them. Special music and poetry for the occasion contributed to the complete success of the meeting. The final number of the program was a meditation to the World Mother.

Trying It Again

The contest announced on page 98 of the MAY issue of the MESSENGER has been won by Mrs. Isa Scott, 707 Bayside Ave., New Westminster, B. C., with a score of 44 out of a possible 49.

The decision was reached by grading the answers from 0 to 7 (there were 7 questions), and it was found that some of the contestants had earned no better than 0 on No. 1 and not much better on No. 7. The winning set does not go below 6 anywhere and is a most creditable effort.

The author of the contest found the responses as a whole so unsatisfactory that he was unwilling to accept them as representative of the best Theosophical thought, and he is willing to spend \$20.00 more for a conclusive test. There will be a "continuance" of the contest, for a prize of \$20.00 worth of literature listed in the Theosophical Press catalogue, for a better set of answers.

It should be an incentive to the members in the United States to know that, in the event of no better answers being received, the new prize also will go to British Columbia!

All those who tried for the first prize have the privilege of entering another set of answers. Contest closes July 15.

All new members of the Society should be made aware of the fact that we have a Theosophical Correspondence School for the purpose of giving definite and thorough instruction to all new students upon theosophical subjects. That fact should be mentioned to every new member who enters the Society.

Are you buying non-theosophical books? If so, please remember that the Theosophical Press is agent for everything that is printed, and that the Society's treasury makes just as much profit on these books as on others.

Service

I pour my soul in prayer
And help comes not nor answer.
Mayhap the gods do sleep
Or hold high revel in Valhalla
For heedless of my cry
Unmindful of my agony
No voice replies—no hand is stretched
To answer.

* * * * *

I pour my soul in Service
And lo! my pain is eased,
My grief assuaged.
The horror lifts, my riven heart is healed,
The heart-sore wounded on the battlefield
Of life, and I have lived
To learn that prayer is Service, prayer, Service,
And nought shall move High Heaven, only this
To pour upon the altar of the gods
Service the guerdon splendid of the soul,
The godliest gift alike of gods and men—
Service of heart and mind and tongue and pen.
May God bestow alike on you and me
And all who haltingly approach the throne
To beg for aid, the open eye to see
That they who serve, and they alone, are
Free.

CHAS E. LUNTZ.

INVITATIONS FOR YOUR MAILING LIST

Some weeks ago a publicity leaflet entitled *An Invitation* was prepared for free distribution to the lodges for use in connection with their mailing lists. The plan recommended was for each lodge to send an "Invitation" and an Application Blank to each name on the mailing list. The response was so great that we ran out of one or the other of these forms twice and were delayed in some cases in filling the requests.

We now have a supply of both forms and will be glad to send them to lodges that will make use of them.

It is requested that after there has been time to make a fair observation, an informal report be sent in to Headquarters by each Lodge, stating what success has been noted in the use of this material.

Besant Lodge, Hollywood, sends out a very neatly printed little monthly which carries local news and announcements. On May 7, White Lotus Day was celebrated, readings and talks being given by Maude George Passmore, J. Henry Orme, Mrs. Amelia Scudder, Lionnel Dunrobin, E. T. Lewis, Charles Derrak, Dr. Zuber, Muriel Lauder Lewis, Y. Prasad, and John C. Farley. Tea talks are given by various members at 5 o'clock on Sunday at which there is music as well as refreshments. On May 3 there was a reception for Miss Julia Sommer who gave an informal talk about her European travels. Sunday evening study class for beginners is conducted by Miss Ruth Sheperd.

Youth is not a time of life—it is a state of mind.

What Lodges Are Doing

The Northern California Federation has set the tentative dates of July 7 to 15 inclusive as the time for holding the annual La Handa Camp this year.

Worcester Lodge managed an afternoon and evening session for a "Good Will Day." Among the speakers were Dr. Tomlinson, of the Universalists, Dr. Rust, of the Congregationalists, Professor Tyler, of the Boston Lodge, and Mrs. Pritzker, of the Worcester Lodge. An informal tea was served at six o'clock.

Los Angeles Lodge reports having had a series of lectures in May by Mr. Arthur Cheetham, of Manchester, England, and in April another course of lectures by Mr. Alwyn J. Baker. Two classes, an afternoon and evening study class under the leadership of Mrs. Virginia Baverstock, have been maintained during the entire season, together with an evening class led by Mrs. N. Shepardsen.

Atlanta Lodge has taken a new location at 302 Peachtree Building, Peachtree and Baker Sts., which has nearly twice the space of the old one. Classes in astrology are being held every Wednesday evening under the direction of Miss Amelia Applewhite. The attendance averages forty, mostly non-Theosophists. The Order of Service has the second meeting night in every month, featuring one of its departments.

The Birmingham Lodge brought its T. O. S. activities to a close for the summer early in May. The retiring President, Orlene Barnett Moore, took the rose as the subject of her discourse. The election which followed selected for President Mrs. Lea Kellogg Wetmore; Vice President, G. H. Gell; Secretary, Mrs. Ione Simpson; Treasurer, J. E. Moore, Jr.; Librarian and Purchasing Agent, Lawrence Lamondy.

San Antonio Lodge has moved to new headquarters at 133 West Commerce St. Two rooms have been fashioned into one and redecorated, so that the Lodge now has a light and pleasant hall that will seat about one hundred people. It is in the down-town section, convenient for everybody. On May 4 the Lodge gave an entertainment with a tag and box luncheon which netted twenty dollars for the treasury.

A joint telegram from President Mildred Smith and Secretary Jennie D. Bolenbacher, of the Ohio Federation, reads as follows:

"Representatives of eleven Lodges of the American Theosophical Society assembled at the first annual convention of the Ohio Theosophical Federation, held in accordance with your suggestion, send greetings and best

wishes for the success of the World Congress where most of us will greet you personally."

The Theosophical Federation of Oklahoma wired greetings to Wheaton with the information that they had been reincarnated as "The Southwest Theosophical Federation" with Wichita Falls as a new member. A letter later gives the information that the conference held at Lawton had sixty delegates in attendance. A Young People's Association was formed of members from the three Oklahoma and two Texas Lodges. It was added that an extensive campaign for the organization of new territory would be undertaken in the autumn.

Central Lodge, New York, has had an extended series of Sunday afternoon lectures by Mr. Roy Mitchell. Among his interesting subjects were "The Divine Memory," "Black Magic" and "The Tradition of the Warrior." Mrs. Eleanor Broenniman conducts the class in astrology on Thursday evenings and in a very interesting way links the teachings of the *Secret Doctrine* with astrology. Miss Martina Martin, of Central Lodge, is playing a part in the production called *Appearances* which has for its theme the Divine power working through thought.

The monthly bulletin of the St. Louis Lodge carries its usual extensive program. A free astrology lecture by Mr. Luntz was given on Apr. 25. A beginner's class was organized after the lecture to meet every Thursday evening. At a social affair on Apr. 27 a special feature in ventriloquism was put on, preceded by a supper. Fifty cents paid for both supper and entertainment. Super-Psychology lectures were down for May 3, 10, 17, 24, and 31. Among the subjects were "How Not to Demonstrate" and "Dangerous Demonstration—How to Avoid It."

The Southern California Federation, following President Hoover's proclamation of May 1 as Child Health Day, sponsored a Child Welfare program on that date. The speakers included Dr. Harold E. Morrison, of the Department of Health and Corrective Physical Education, who talked on the subject of "Better Minds in Better Bodies"; Mrs. C. E. Hunter, chairman of the 10th district of the California Congress of the Parent Teachers Association, who talked on "The Direct Spiritual Training of the Child"; Dr. Sanford E. Bell, President of the Federation, who spoke on "Child Nature and Educational Reform"; and Manly P. Hall, well-known author and lecturer, who spoke on "The Child, the Unknown Quantity." The meeting was held in the large Hall of Theosophy at 925 S. Flower St., the headquarters of the Los Angeles Lodge. Music was furnished by the Los Angeles High School students, and the collection taken was devoted to promoting Child Welfare work.



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

The Kabbalah, or, The Religious Philosophy of the Hebrews, by Adolph Franck; revised and enlarged translation by Dr. I. Sossnitz. Published by the Kabbalah Publishing Co., New York. \$5.00, through the Theosophical Press, Wheaton, Ill.

Students in all the English-speaking countries the world over are indebted to Dr. Sossnitz for bringing out this very excellent translation of an important work that has so far been unavailable in the English language. Dr. Franck is a profound and reliable expounder of the kabalistic mysteries, and in this work, which runs to 315 pages, much interesting material is presented.

The book treats of the secret wisdom as it made its appearance and found its development among the Jews, and shows the existence of a secret learning, or tradition, among these people many centuries before it became manifest in the outer world through the publication of the *Zohar* and other kabalistic works. The question of its antiquity—a much disputed point—forms an interesting section, also the authenticity of the *Zohar*: the text-book and “bible” of the Kabalists. Part II consists of an analysis of the philosophy of the *Zohar*, while Part III shows the relationship that this philosophy bears to such schools of thought as the Alexandrian, the teachings of Philo, the religion of Christianity, and that of the Chaldeans and Persians.

Dr. Franck thus treats the philosophy of the Kabbalah from every angle: that of the antiquarian, the philosopher, the mystic and devotee, and for those who are anxious to obtain a grasp of this philosophy there is hardly a work in the English language that could be found superior to this English translation of a French work. The language, we are glad to note, is not abstruse, nor is the style cumbersome or involved. It is as readable as such a subject could be made to be, and the book is so well gotten up as to make the handling of it a pleasure.—A. Horne.

The Wild Body, by Wyndham Lewis. Published by Harcourt, Brace & Company, New York. Price, cloth, \$2.50, through the Theosophical Press, Wheaton, Ill.

In a group of stories with its two essays, which he has titled *The Wild Body*, the author dips into life with a power of observation and understanding, and treats his themes with an originality that is nothing less than genius. It is always a privilege to be able to peer into an original mind, but Mr. Lewis in his latest book gives us the odd sensation of peering into many minds that by some strange alchemy have been synthetized into one. And what

prose does he give us in *The Wild Body*! Words that glisten; words that are iridescent and colorful; heavy, meaty ones that strike the mental ear with a dull sound; tragic ones, and words frantic with a sort of disillusioned joy—agog with a laughter that is the physical detritus of his flashing thought. His essay, *Inferior Religions*, is the key to this group of stories and, incidentally, an achievement of high order.—Albert R. de Pina.

My Belief in Immortality, edited by A. A. Gates. Published by Doubleday, Doran and Company, New York. Price, cloth, \$2.00.

A symposium of opinions on life beyond the veil, by sixteen theologians of varying degrees of liberalism and fundamentalism; beautiful ideals, clearly expressed, and having the faith of the living Christ as its substance.—V. B. H. D.

The Pilgrimage of Buddhism, by James Bissett Pratt, Ph. D. Published by The Macmillan Company, New York. Price, cloth, \$3.00.

More learned volumes on Buddhism have been written, but perhaps none will serve quite as well to give us a sense of Buddhism as a whole, of the unity and growth of this great philosophy. The author loves and so understands the East and its noble expression of the eternal truth.—J. C. van Uchelen.

Biblical Allusions in Poe, by W. M. Forrest. Published by The Macmillan Company, New York. Price, cloth, \$2.50.

When I finished reading this book I had to quell a mad desire to rush out and purchase a complete set of Poe and get busy. I realized how little I really knew about the works of our renowned author and poet, though I had prided myself on being on most familiar terms with them.

To those who think they know their Poe, and to those who think they know their Bible, I especially recommend this book.—M. Gracey Elliott.

Modern Psychism, by G. Baseden Butt. Published by Cecil Palmer, London. Price, cloth, \$2.50.

“Yes,” or, “no.” Each human being says one or the other of these to life. Feeling joyful is one way of saying “yes.” But how can one feel joy towards life unless the many problems that confront one—the mystery of pain, the anomaly of injustice—can be satisfactorily explained, and unless Death, the last and greatest enemy, be overcome. Now there is no longer an excuse for any one to say “no,”

to life, according to Dr. Butt, for every human problem can be resolved in the light of reincarnation, "one of the most magnificent philosophies which has ever been conceived."

Much study, careful thought and enthusiasm have gone to the planning and writing of "Modern Psychism." The material wears well and is really more impressive at second or third reading than at the first. The author knows his Theosophy, too.—Mary Kenney.

Moses, by Louis Untermeyer. Published by Harcourt, Brace and Company, New York, N. Y. Price, cloth, \$2.50, through the Theosophical Press, Wheaton, Ill.

Another poet entering the biographical field proves that he can do it extremely well. Mr. Untermeyer, remembered for his poems in "Burning Bush," chose to make his debut with a biographical novel—a novel which is daring, provocative and superlatively beautiful. Aside from its well-founded claims to being the result of research and study, it is also glamorous reading. For the author, past master of the illuminating simile and pontiff of the appropriate adjective, has used his imagination without doing violence to historical truths. He has made art out of reality. His characterization of Moses is a masterpiece, daring and intuitive, rendering, as he does, this all but legendary figure, a man intensely human. Undoubtedly, this will prove to be a controversial novel, for his implications with reference to the codification of the Decalogue are certain to stir a hornets' nest among reviewers and critics.—Albert R. de Pina.

Political and Industrial Democracy, 1776-1926, by W. Lett Lauck, published by Funk & Wagnalls Co. Price, cloth, \$2.00, through the Theosophical Press, Wheaton, Ill.

The account which Lauck gives of the steps toward industrial democracy and of its present status is of great interest. Types of cooperative effort, results and future expectations are both statistical and complete. The student to whom future human relationships are enticing will find much encouragement in this book.—G. H. Cale.

The Three-Cornered Hat, by Don Pedro A. de Alarcon, published by Simon and Schuster, New York, N. Y. Through the Theosophical Press, price, cloth, \$3.00.

In this book Armstrong has done a unique piece of work. He has not only translated, he has recreated into raciest idioms the rich, provincial wit of the Spanish peasant without the least violence to the English language. This book is the essence of satire, so delightful that one may read it time after time without its palling.—Albert de Pina.

The Physical Basis of Society, by Carl Kelsey. Published by D. Appleton & Company, New York. Price, cloth, \$3.50.

Sociology from a biological viewpoint. The author, who is professor of sociology in the

University of Pennsylvania, has collected a vast mass of facts of social science from the many eminent authorities in that field, and has organized his material most interestingly. An excellent book for classroom study.—M. G. Elliott.

Etched in Moonlight, by James Stephens. Published by Macmillan & Company. Price, \$2.50, through the Theosophical Press, Wheaton, Ill.

This book takes its title from the longest story therein. The author presents not only the acts of his characters, but also their motives and emotions. Over all is a web of poetry like moonlight.—A. P. Munn.

We Believe in Immortality, edited by Sidney Strong. Published by Roward-McCann, Inc., Indianapolis. Price, \$1.50, through the Theosophical Press, Wheaton, Ill.

Ninety-one American men and women in this little book affirm their belief in a continuance of the soul after the death of the body. These people come from all walks of life, yet there is an interesting resemblance in their testimony. Several of them quote John Fiske's "I believe in the immortality of the soul as the supreme act of faith in the reasonableness of God's work." Others mention various philosophers and most stress the teachings of the Christ. The book is a comfort in times of sorrow and doubt. It states clearly and simply what all Theosophists know—that God has a perfect plan not completely fulfilled in this world.—A. P. Munn.

General Survey of Psychical Phenomena, by Helen C. Lambert. Published by The Knickerbocker Press, New York. Price, cloth, \$2.50, through the Theosophical Press, Wheaton, Ill.

Written by an experienced and cautious investigator, this book is full of sound sense and one of the best attempts to lift the business of psychical research to the level of a dependable science, where it belongs. Briefly and interestingly Mrs. Lambert sketches her own experiences with Dr. James H. Hyslop of the American Society of Psychical Research and with the medium Hannegan. The first part of the book is an elementary textbook of psychical phenomena, written especially for the layman. The author has a wide grasp on her subject and shows familiarity with Theosophical literature along this line.—John Nimick.

What's Yours? by George Richards. Published by MacRae Smith Company, Philadelphia, Pa. Price, cloth, \$1.25, through the Theosophical Press, Wheaton, Ill.

This is the sort of book that will fascinate the uninitiated. It is something new. By a series of complicated mathematical calculations, the author has worked out horoscopes for each of the days of any month in the year. He has averaged the data and obtained an average sunrise figure which in itself, he claims, contains the average potentialities of

the average person. Charts showing the position of the planets for each are included.—John Nimick.

Big Thoughts for Little Thinkers, by Ruth C. P. Stevenson. Published by Richard G. Badger, The Gorham Press, Boston, Mass., 1929. Price, cloth, \$1.50, through the Theosophical Press, Wheaton, Ill.

A simple explanation of God and the Universe that a child of nine or ten may understand. God is not shown as a person but as a principle All-Powerful.

Mrs. Stevenson has children of her own who have been puzzled and asked about these very things. In order to help other children she has kindly published her own answers to her boys' questions. They are questions of Life that every child asks at some time or another, and yet they are hard to answer on the spur of the moment without a little forethought or preparation.

The book should be in the library of every child, whether a Theosophist or not. Any child who can read the book for himself is not too young to know all these things, and no one is too old.—F. B. McKenzie.

Lights and Shadows, by Aimee Blech, translated from the French by Fred Rothwell. Published by The Theosophical Publishing House, Ltd., London. Price, cloth, \$1.50, through the Theosophical Press, Wheaton, Ill.

A natural-born story-teller writes the stories in French, and an unusually gifted translator brings them over into English. This is a delightful collection of stories with a Theosophical flavor, and as interesting as Arabian Nights.—Leo L. Partlow.

Numerology Made Plain, by Ariel Yvon Taylor. (New, Enlarged and Revised edition.) Published by Lair & Lee, Inc., Chicago. Price, \$1.50, through the Theosophical Press, Wheaton, Ill.

A most fascinating book if one is interested in knowing the whence and whither of all things as indicated by numbers. Gives diagrams of leading men and women—Lincoln, Lindbergh, Mary Pickford, and others—according to their numerical character. It explains the full meaning of your name and what your purpose in life is; the meaning of your birth date, soul path, personality and destiny, as well as many other interesting angles of life.—Fred H. Menzenwerth.

Theosophy and the Fourth Dimension, by Alexander Horne. Published by The Theosophical Publishing House, Ltd., London. Cloth, \$1.50.

It is a pleasure to recommend this book to Theosophists in general. Not only is it an excellent elementary treatise of the larger space which we are told may be regarded as belonging to fully awakened astral consciousness, but furthermore the author undertakes a critical review of many Theosophical references to higher space and its nature.

The author is quite right in considering this subject of very great interest and importance to Theosophists, for if they are earnest and take their philosophy seriously, then they are or should be very directly and intimately concerned with expansions of consciousness, or, with higher consciousness experiences, both of which are associated with higher space, or higher planes.

The book is simply and lucidly written; the somewhat surprising facts about higher space are approached with ease and confidence by the previously uninformed reader; and a careful study and rereading of the book can hardly fail to arouse at least an appreciation of what the fourth dimension really is. In no other way can a true estimate of the relative realities of the planes of nature be thoroughly grasped. The author perhaps unduly emphasizes the "nothingness" of our ordinary space; it seems that man must well understand his present world before he can change to higher consciousness with profit.

A critical mind might find a few points in the book that might be better stated; the reviewer does not think that the word "within" is helpful to the beginner in higher space study. But the author makes the nature of the fourth dimension quite clear, and his criticism of "interpenetration" is fully borne out.

Lodge libraries would do well to have a copy of this excellent book on their shelves. It is indeed a valuable contribution to Theosophical literature.—C. Shuddemagen.

The Essentials of Theosophy, by Dr. J. Walter Bell. Published by the Theosophical Press, Wheaton, Ill. Price, paper, \$0.60.

This little book covers a field that has received little attention at the hands of our authors, being an outline of the fundamental principles of what might be called the doctrine of Theosophy. It is a condensed, but not too condensed, syllabus of the course of lectures given by the author, and follows in general the text of *First Principles of Theosophy*.

Studies in Evolutionary Psychology, illustrated from the History of Science, by E. W. Preston and C. G. Trew. Published by The Theosophical Publishing House, Ltd., London. Price, paper, \$0.75, through the Theosophical Press, Wheaton, Ill.

This book purports to be "the first fruits of a research into the psychology of the human evolution of the soul," and is the result of a study undertaken in the London center of the Theosophical World University. It is worthy of study by all who are interested in the future evolution of the race.—Ada Knight Terrell.

Why Religion, by Horace M. Kallen. Published by Boni and Liveright, New York City. Price, cloth, \$3.00, through the Theosophical Press, Wheaton, Ill.

This critique of religion holds no brief for any particular sect, creed, or scripture, but approaches the subject from the scientific (ex-

perimental) side. It is concerned with the functions which religion fulfills in the life of man, and presents what is—so far as my knowledge goes—the best analysis of the ritualistic side of religion that has ever been offered to the public. The author traces the progress of religious thought from the early era of taboos to the eminences of idealistic philosophy; he then proceeds to describe the contacting of the supernatural by the use of nitrous oxide, as well as the “radiant sleep” brought about by Yoga methods, with which he seems to be thoroughly conversant.—Albert de Pina.

Contemplations, by W. L. Wilmshurst. Published by John M. Watkins, London, England. Price, cloth, \$2.75, through the Theosophical Press, Wheaton, Ill.

Christian mysticism is the standpoint from which the author, an English layman, writes this delightful collection of essays interpreting the narrative symbolism of the Bible.

The reading time recommended for this book is six months. It is impossible to read it hurriedly. For one thing, the style is not light. It is scholarly, and barely misses being heavy. Yet it is not heavy, and it displays, moreover, the most exquisite workmanship. Every word is chosen with the utmost precision, every sentence is a carefully finished product. There is not a slipshod phrase in the entire volume.

But above and beyond the style, in marked contrast with its formality, is a fresh, vivid; and (one is tempted to add) electric quality of idea that lightens the whole work. Whether it is this quality or some other, there is something about the book that is intensely thought-provoking. To spend a quiet evening with this book is to read little and to think much.

One example of this stimulating quality is a very striking definition of sin. “Sin is a blundering quest after God.”

No thoughtful reader can read the book hurriedly and do himself justice.—Leo L. Partlow.

Motherhood in Bondage, by Margaret Sanger. Published by Brentano's, New York. Price, cloth, \$3.00, through the Theosophical Press, Wheaton, Ill.

This book has been called one of the most revolutionary documents ever published. It is a collection of letters received by the American Birth Control League, selected and assembled as evidence of a need for rescinding laws which forbid even the medical profession from giving information concerning the prevention of conception.

The squeamish may denounce this volume as an unnecessary exposure of human horrors, but indifference is inevitably the result of ignorance, and its value lies entirely in its power to make us see life as it is actually lived close to the earth, without respect for the polite assumptions and conventions of sophisticated society.

“The American public has shuddered with horror at recent exposures of the tragedies

of womankind in India and the cynical bestiality of the white-slave traffic in South America. But because women are enslaved in distant lands we should not jump to the facile conclusion that they have attained freedom in our own country. It is an easy gesture to point to the millions of dollars expended annually upon charities and philanthropies, to repeat the current platitudes concerning our national prosperity, and the well-being of our working classes. The fact remains that here in our own country we are countenancing a type of slavery that is a disgrace to American ideals and that constitution which guarantees to every citizen the right to life, liberty and pursuit of happiness.”—Gifford E. Luke.

The Path to Peace, by James H. Cousins, D. Lit. Published by Ganesh & Co., Madras. Price, boards, \$.60, through the Theosophical Press, Wheaton, Ill.

This essay on “Cultural Interchange and India's Contribution Thereto” stresses the influence of East Indian tradition and temperament as the most potent force in transmuting the steel and iron of western belligerent animosities into the gold of peaceful co-operation between all the world-nations. The author gives a resume of the progress of civilization from the “exclusiveness of early stages of humanity's evolution, through the aesthetic culture of the Greeks, towards the organized individualism of the mental civilization of today.” He writes “the lesson of Greece is the insufficiency of the aesthetical. The lesson of modern Europe is the insufficiency of the commercial.”

The supreme test of any civilization lies in the attitude a nation has towards the Infinite Rulers of the Universe. In a people who worship, obey and revere God as a living Father, thought and emotion will be of the noblest; such a nation will develop the capacity toward stability, and permanence in their standard of civilization.

The book is a condensed statement of the qualities nations must acquire for true cultural civilization, and the maintenance of World Peace.—Maude Lambart-Taylor.

Many hundreds of people are now being given a special invitation to join the Theosophical Society, and out of this number a certain percentage will join. Is your Lodge taking advantage of the opportunity to profit by this wave of united effort? Headquarters has a supply of specially printed “Invitations” which will be sent free to lodges in such quantities as they may require.

Youth means a temperamental predominance of courage over timidity, of the appetite of adventure over love of ease. This often exists in a man of fifty more than in a boy of twenty.

"A Tool of the Devil"

It was once announced that the Devil was going out of business and would offer all his tools for sale to anyone who would pay the price. On the night of the sale they were all attractively displayed, and a bad-looking lot they were. Malice, hatred, envy, jealousy, sensuality, deceit and all other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless-looking, wedge-shaped tool, much worn and priced higher than any of them.

Someone asked the Devil what it was. "That's Discouragement," was the reply.

"Why have you priced it so high?"

"Because," replied the Devil, "it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that, when I could not get near him with any of the others, and when once inside, I can use him in whatever way suits me best. It is much worn because I used it with nearly everybody as very few people yet know it belongs to me."

It hardly need be added that the Devil's price for Discouragement was so high that it was never sold. He still owns it and is still using it.

The Ego, the "I Am"

We should not think of the Ego as a body, but as a center of consciousness, having cognition of three realities, the world of mind, the world of life, and the world of unity, in which both the other worlds have their root. The power of cognizing these worlds grows by exercise, and this process of growth is the only evolution.

The Ego thinks, and we know the world; it loves, and we know life; it wills, and because our essential desire is in harmony with the whole we rise to the world of unity. The Ego is present—or rather we are the Ego—whenever we truly think, love or will. All the rest, commonly called the personality, is merely the Ego making a mistake, or many mistakes, surrendering to the dictation of circumstances instead of asserting his own divine authority.

Both the personality and its environments are simply exteriorizations of the capacity and the character of the Ego.

(From unrevised notes of a recent lecture by Dr. Ernest Wood before the Brahma-vidya Ashrama, in Adyar.

Mr. Henry C. Samuels, Box 830 B, Route 1, Seattle, Wash., writes that he would like to have the names and addresses of Jewish people interested in Theosophy.

You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

RARE AUTOGRAPHS

Headquarters Library is the grateful recipient of three valuable books autographed by the founders of the Theosophical Society for Miss Anna Ballard. In a copy of *The Key to Theosophy* is the inscription:

To Miss Anna Ballard, F. T. S., in memory of old friendship from her ever affectionate H. P. Blavatsky. London, September, 1889.

A copy of *The Voice of the Silence* contains H. P. B.'s autograph over an inscription to Miss Ballard "*to help her to become a Yogini.*"

A little known book by Col. Olcott, *Theosophy, Religion and Occult Science*, published in 1885, has these words written on the title page:

To Miss Anna Ballard with the fraternal regards of H. S. Olcott.

Once an earnest student joins the Theosophical Society, there are no more meaningless or trifling circumstances in his life, for each is a link purposely placed in the chain of events that is to lead him to the Golden Gate.—H. P. Blavatsky.

Back Number

A Londoner took an American to see "Hamlet," and asked how he liked it. "Well, you sure are behind the times over here," remarked the American. "I saw this show in New York four years ago."

From France comes information that theosophical travellers may be pleased to have—that at the Chateau of Montmaur is to be found the Vegetarian Family House called Renova.

Theosophy is a growing science. Just as material science grows by the work of each generation of scientists, so Theosophy must grow with the new discoveries of each generation of theosophical writers, students, and workers in occult research.

AN ENCYCLOPEDIA OUTLINE OF MASONIC, HERMETIC AND ROSICRUCIAN SYMBOLIC PHILO- SOPHY; TO WHICH IS ADDED A TREATISE ON THE QABBALAH OF THE JEWS

By Manly P. Hall

Send for free illustrated booklet giving full information about this stupendous work

The Theosophical Press, Wheaton, Ill.

Books Received for Headquarters Library

From Mrs. Mary A. Hoskins, St. Augustine, Fla.
Theosophy and Modern Thought, (C. Jinarajadasa.)
Text Book of Religion & Morals, by Annie Besant.
The Laws of the Higher Life, by Annie Besant.
Guide to Astrology, by Raphael.
The Pedigree of Man, by Annie Besant.
Theosophy (2 volumes), by Annie Besant.
The Principles of Education, by Weller Van Hook.
The Comte de St. Germain, by I. Cooper Oakley.
Christ and Buddha, by C. Jinarajadasa.
Theosophy and Human Life, by Annie Besant.
The Gospel of Buddha, by Paul Carus.
Esoteric Buddhism, by A. P. Sinnett.
The Christian Creed, by C. W. Leadbeater.
The Immediate Future, by Annie Besant.
The Occult World, by A. P. Sinnett.
Physics of Secret Doctrine (Kingsland).
Psychology, by Annie Besant.
Some Glimpses of Occultism, by C. W. Leadbeater.
Golden Verses of Pythagoras, Transl. by N. Rowe.
The Seven Rays of Development, by A. H. Ward.
In His Name, by C. Jinarajadasa.
Imitation of Christ,

By Thomas A. Kempis (2 volumes).
Three Paths to Union With God, by Annie Besant.
The Riddle of Life, by Annie Besant.
The Self and Its Sheaths, by Annie Besant.
Dreams, by C. W. Leadbeater.
Theosophy and Modern Thought, (C. Jinarajadasa.)
Initiation, the Perfecting of Man (Besant).
The Three Paths and Dharma, by Besant.
The War and Its Lessons, by Besant.
Occult Chemistry, by Besant and Leadbeater.
Influence of Zodiac Upon Human Life, (Kirk).
Meditation, by Henry B. Mitchell.
After Death, by W. T. Stead.
The Temple of the Rosy Cross, by F. B. Dowd.
Power of Silence, By H. W. Dresser.
History & Power of Mind (Ingaese).
The Magic Seven, by Lida A. Churchill.
Health & The Inner Life, by H. W. Dresser.
Reincarnation 1915, (Magazines).
Meditations, by Alice C. Ames.
Raja Yoga, by Swami Vivekananda.
Rays of Truth, by Bessie Leo.
Letters from Living Dead Man, Elsa Barker.
Initiation & Its Results, by Rudolf Steiner.
Buddha's "Way of Virtue,"

By W. D. C. Wagisware & K. J. Saunders.
Mars: The War Lord, by Allan Leo.
Musings of a Chinese Mystic, (Chuang Tzu).
Theosophy, by Rudolph Steiner.
Seven Creative Principles,
 By Hiram Erastus Butler.
Star Gazers of Egypt, by A. F. Seward.
Astrology the Zodiac, by A. F. Seward.

From Miss Regina Malek, 4905 Woodlawn,
 Chicago, Ill.

The Land of Poco Tiempo.

From W. J. L. Norrish, 150 Front Street,
 Schenectady, N. Y.

Anderson's British Poets, 6 vols.

This is a very old set some of the volumes being printed in 1792. These books belonged to Charles Lowell, the poet's brother.

John Ruskin, 6 vols.

The Stones of Venice, 3 vols.

The Seven Lamps of Architecture.

Elements of Perspective.

The Poetry of Architecture.

From G. F. Latimer, 1829 16th St., N. W.,
 Washington, D. C.

The Key to Theosophy, by H. P. Blavatsky.

Japan, by Lafcadio Hearn.

The Autocrat of the Breakfast Table,

By Oliver Wendell Holmes.

An Abridgement of the Secret Doctrine,
 By Katherine Hillard.

From J. A. Campbell, 431 G St., N. W.
 Washington, D. C.

Principles of Economics, 2 vols., by F. W. Taussig.

The Meaning of Psychology, by C. K. Ogden.

Introduction to Political Science, by R. G. Gettell.

The Governments of Europe, by W. B. Munro.

An Introduction to Sociology, by Wilson D. Wallis.

Principles of Railway Transportation.
 By Eliot Jones.

The Works of Charles Dickens, in 40 volumes, New
 National Edition.

The Scarlet Letter, by Nathaniel Hawthorne.

Felix Holt, by George Eliot.

From Mrs. Nellie R. Eberhart.

The Father of Waters, a cantata for mixed voices.

From Mrs. Minnie Young, Tanner Hotel, Kansas
 City, Mo.

By Nelle Richmond Eberhardt and Charles Wake-
 field Cadman.

She Buildeth Her House,

By Will Levington Comfort.

This was sent as a Christmas gift to the Li-
 brary.

From Frank B. Metcalfe, 647 Dover Street,
 Milwaukee, Wis.

The Library of Original Sources, 10 vols.

Oliver J. Thatcher, Editor.

This is a useful and unique set of copies of the
 original papers, etc., upon which our knowledge of
 the past is based.

Histoire Des Pontifes, 8 vols., in French,
 By Chevalier Artaud de Montor.

From Mrs. Nelle R. Eberhart, 3059 Washington
 Blvd., Chicago, Ill.

The Father of Waters, a cantata for mixed voices.

By Nelle Richmond Eberhart and Charles Wake-
 field Cadman.

From Eva Kazan, Los Angeles, Calif.

In the Oregon Country, by George Palmer Putnam.
Sadhana, by Rabindranath Tagore.

From Mrs. Blanche L. Brown, Brandon, Wis.

All About Going Abroad, by Harry A. Franck.

The Master of the Inn, by Robert Herrick.

From Mr. John H. Mason, 189 Fifth St.,
 Portland, Ore.

Daniel Deronda, by George Eliot.

Silas Marner, by George Eliot.

Romola, by George Eliot.

Mill on the Floss, by George Eliot.

Adam Bede, by George Eliot.

Middlemarch, by George Eliot.

From Mrs. Minnie Young, Tanner Hotel,
 Kansas City, Mo.

The Water Witch, by Dr. John Joseph Gaines.

Road Of Living Men, by Will Levington Comfort.

Hollyhocks and Golden Glow, by Elbert Hubbard.

The Inevitable Surrender of Orthodoxy,

By Dr. Roberts.

Social Evolution, by Benjamin Kidd.

Funds

PUBLICITY

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

Apr. 15, 1929, to May 15, 1929

Mrs. Hannah Anderson.....	\$.50
Pacific Lodge.....	1.00
Miami Lodge.....	2.00
Grand Rapids Lodge.....	1.25
Pittsburgh Lodge.....	5.50
Howard Davis.....	1.00
C. E. Alden.....	5.00
Mrs. W. S. Barry.....	1.00
Glendive Lodge.....	2.50
Pacific Lodge.....	1.00
Oakland Lodge.....	8.00
Seattle Lodge of Inner Light.....	3.00
Buffalo Lodge.....	6.00
L. V. Merle.....	.40

\$38.15

NEW TERRITORY AND ADVERTISING

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

Apr. 15, 1929, to May 15, 1929

G. Rock.....	\$ 1.00
Richard C. Fuller.....	2.00

\$ 3.00

HELPING HAND FUND

Apr. 15, 1929, to May 15, 1929

South Shore Lodge.....	\$ 1.00
Annie Besant San Diego Lodge.....	2.95
Birmingham Lodge.....	2.75
Lansing Lodge.....	5.00
Santa Barbara Lodge.....	5.00
Oaks Lodge.....	3.00

\$19.70

RADIO FUND

Apr. 15, 1929, to May 15, 1929

Mrs. C. J. B. Flowers.....	\$ 3.00
Miss Loretta McDonald.....	4.00

\$ 7.00

TREE FUND

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

Apr. 15, 1929, to May 15, 1929

Miss Eva Minnich.....	\$ 3.00
Genesee Lodge (Rose Garden).....	5.25
Fred H. Menzenwerth.....	5.00

\$13.25

LIBRARY FUND

Apr. 15, 1929, to May 15, 1929

Richard C. Fuller.....	\$ 1.25
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LANTERN SLIDES

Apr. 15, 1929, to May 15, 1929

Salt Lake City Lodge.....	2.00
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MARRIAGES

Miss Katherine E. Davis and Dr. Arthur C. Lake (Besant Lodge, Seattle, Wash.)

Mrs. Jessie Lance of Flower Acres, Northville, Mich., and Mr. Ernest Malmberg, both members of Detroit Lodge.

Miss Emilie C. Crocker and Mr. Viggo Westergaard, both members of Service Lodge, N. Y.

Miss Henrietta Julia Clark and The Rev. Thomas L. Tomlines, both members of Syracuse Lodge.

Miss Norma A. Cogswell of Oakland Lodge, and Mr. Hammond.

DEATHS

Dr. Frances Palmer, Oklahoma City Lodge.

Mrs. Ethel Berger Lemon, Los Angeles Lodge.

Miss Martha L. Sanford, Washington, Pa. (National).

Mrs. Emma E. Dearmin, Oakland Lodge.

Appreciated Members

During the fall of 1928 Theosophy in the Northwest, and Seattle Lodge of The Inner Light in particular, lost two of its most valued members.

Miss Jeanette Burgitt passed on Oct. 30 after a prolonged illness. She will ever be remembered as founder and sustainer of the splendid Library which is Seattle's greatest Theosophical asset.

Nearly 17 years ago Miss Burgitt began the task of building up a Library of Theosophical and Occult books, until today there are over 3,000 volumes in uniform sectional cases, catalogued and representing as complete a collection of such works as can be found outside of our largest Theosophical centers.

It is a monument to years of faithful, unselfish service, and in passing she left \$10,000.00 for its maintenance and growth.

On Oct. 23 from far away Denmark came word of the passing of Mrs. Myra R. Libby.

In June she had gone to Denmark hoping to regain her health in the home of her daughter.

Mrs. Libby was a divisional lecturer for the society, a trained and cultured speaker, beloved by all Northwest Lodges. Those privileged to know her found much of delight, sympathy and understanding in the richness of her nature.

Ethel Berger Lemon passed out of the physical body on Apr. 15, after a lingering illness. Mrs. Lemon had been a member of Los Angeles Lodge for over two years. She came into the Society through one of the Lodge's study classes. Though a young member in length of time, she served as secretary of the Lodge for a number of months and brought the message of Theosophy to all she contacted.

MRS. MAY PAYNE

On Apr. 5, 1929, Mrs. May Payne, a much loved member of Pacific Lodge, San Francisco, entered into peace. Her illness was brief; only a few days before she had been at the Headquarters, her usual bright, active self, helping in the production of a dramatic performance in which she took part.

Mrs. Payne was head of the local Star Centre, and within the last few years had served as Vice-President and Secretary of the Lodge. She was a most capable worker in both organizations, never sparing herself and never shirking any task or responsibility. Great as were the demands on her time and strength, she could always be relied upon in an emergency, and her unfailing cheerfulness, sympathy and tact smoothed the rough spots and invoked harmony. Great faith she had, and this, together with an unusual degree of courage and will, enabled her to triumph over difficulties that would have broken a spirit less strong. Her four daughters were blessed exceedingly in having such a mother, and both Lodge and Star will keenly miss this splendid worker and the stimulus of her unflagging enthusiasm.—A. H. D.

Book Advertisements

RELIGION FOR BEGINNERS

By F. W. Pigott

The unobtrusive title of this book gives absolutely no indication of the delight that awaits the reader. Written ostensibly for young people this volume really belongs to all those who have begun to turn an inquiring mind to the question of religion. It is not what might be called an "inspirational" book. It is rather the Ancient Wisdom as a whole, considered in its aspect as religion. The author is regionary bishop of the Liberal Catholic church for Great Britain; his style is scholarly but simple. His book is a work of superlative merit. **Cloth \$1.75**

NIRVANA

By G. S. Arundale

In the foreword Bishop C. W. Leadbeater says of this book: "I consider it a very remarkable production—a valiant attempt to describe the indescribable. There is living fire in my brother bishop's words. True, that which he has seen cannot be portrayed; yet the enthusiasm which he throws into the essay is so infectious that the eager reader may feel himself to be on the very verge of understanding."

Cloth, \$2.25

CHARACTER BUILDING: A PRACTICAL COURSE

By Ernest Wood

An effective system of self-training in the light of a knowledge of occult principles involved. Contains a set of practical exercises and a method of self-examination.

Cloth, \$1.25

GLIMPSES OF MASONIC HISTORY

By C. W. Leadbeater

The history of the Masonic fraternity is traced from its remote origins through the Egyptian, Cretan, Greek, Jewish and Mithraic mysteries to the present day, with special reference to the development of the Co-Masonic organization.

Cloth, \$3.25

THE CAUSAL BODY AND THE EGO

By Arthur E. Powell

The fourth and last of a series of books by this author dealing with the subtler bodies of man. Over 350 pages of matter compiled from about forty standard theosophical books, principally those of Dr. Besant and Bishop Leadbeater, neatly worked into a volume of absorbing interest.

Cloth, \$4.25