

THE THEOSOPHICAL MESSENGER

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The Third World Congress

AT MIDDAY, Thursday, Aug. 29, the third Theosophical World Congress adjourned *sine die* after getting harmoniously through with a remarkably large volume of business. Into the six days were crowded the reception to delegates, the annual business of the American Theosophical Society Convention, the World Congress proper, the annual meeting and business of the Theosophical Order of Service and the banquet on Thursday evening, when more than a thousand people sat down to dine and listen to a program of mingled wit and wisdom.

The three outstanding characteristics of the Congress were the discussion of the relationship between the Theosophical Society and the Liberal Catholic Church, the removal of the publication office of the magazine, *The Theosophist*, from India to United States of America, and during the American Convention, the rejection of a resolution by Mr. Frank J. Knothe to increase the dues in the American Society by one dollar a year and the substitution of a different plan for securing necessary funds.

Of course, other things of interest and importance got their share of time and attention, but the three things mentioned easily overshadowed the others,

the discussion of the relationship between the Theosophical Society and the Liberal Catholic Church furnishing the climax of the Congress.

A thing which everybody will desire to know is what happened to the proposition to change the objects of the Society. No change whatever was made and the objects stand as they did before the Congress met. The matter did not come up for debate in the Congress because its proper place was in the meeting of the General Council, composed of the officers at Adyar, the National Presidents of the North and South American Theosophical Societies and the General Secretaries of the Theosophical Societies in various other parts of the world. The General Council held two sessions, but all debatable questions which came before it were referred, largely for the lack of time, to the next meeting of the General Council, which will take place in India at the end of this year.

The delegates were more than usually fortunate in the fact that Dr. Besant spoke frequently and lectured more times than the program indicated. Public lectures were also given by Dr. James Cousins and Mr. Geoffrey Hodson. Dr. Besant responded to the National President's address of wel-

come Sunday morning, gave the lecture that had been assigned on Sunday night when she spoke on "Theosophy and World Conditions," opened the World Congress Monday with an extended address, took the place on the program of Mr. Jinarajadasa, speaking on "Right Civilization" Monday night, took part in the debate on the Liberal Catholic Church question on Tuesday forenoon, held a question and answer meeting Tuesday afternoon, delivered the opening address on Wednesday for the session of the Theosophical Order of Service, spoke at various other times when vital points arose and delivered the closing Congress address on Thursday. It was a marvelous exhibition of mental and physical vigor in a woman on the threshold of her eighty-third year.

The opening session of the Congress was impressive not only from the viewpoint of what was said, but also to the sense of sight. On the balcony around the mammoth hall were hung the flags of more than forty nations. As the national anthems were played the international delegates filed upon the platform. Prominent among them and attracting especial attention, probably because they represented countries stretching from the extreme north to the extreme south, were delegates from Iceland, Finland, Russia and from Australasia. The large platform was completely filled. As the names of the countries were called by Dr. Besant, beginning with the United States of America, the official heads or delegates arose and bowed to the audience. Some of the delegates had not yet arrived but responses came from England, India, Australia, Sweden, New Zealand, Netherlands, Cuba, Finland, Russia, Scotland, Switzerland, East Indies, Belgium, Austria, Denmark, Ireland, Mexico, Canada, Iceland, Wales, Uruguay, Poland, Central America, Porto Rico and Czecho-Slovakia.

American Convention

The annual report of the National President (full text of which appears elsewhere in this number of the MESSENGER) having placed before the Convention the unfortunate status of the various funds for carrying forward theosophical work, Mr. Frank J. Knothe offered the following resolution:

WHEREAS, appeals must frequently be made by the President of the American Section for travel expenses of national lecturers, and for the expense of other methods of national propaganda, therefore to avoid the necessity of such appeals, and to stimulate lodge activity through more systematic national aid,

BE IT RESOLVED, That the annual dues to the American Section of both lodge and national members be and are hereby increased one dollar per year, and that this increase shall be retroactive as of July 1, 1929. And further

BE IT RESOLVED, That this additional amount so raised each year shall be expended as equitably as possible throughout the section for travel expenses of lecturers and other methods of national propaganda that in the discretion of the National President and Directors will tend to stimulate greater interest in Theosophy.

In support of his motion Mr. Knothe said that he thought it undignified for the Society to be compelled to resort to commercial methods of raising money. Mr. Rogers explained that any matter so vital as a change

in the dues of the Society could be properly managed only by placing the question before the Society and taking a referendum vote of the entire membership. Several brief speeches were made by various delegates for or against the resolution. Mr. Rogers urged the principle of voluntary gifts and said that tithing was an old and honored method of supporting altruistic movements. The voluntary offering of a percentage of one's income, he said, placed the matter on a reliable foundation and he thought it was less important what the percentage might be, whether ten per cent or five per cent or one per cent, because the important thing was to have it definite and regular.

Mr. Henry Hotchener spoke of the responsibility of the Lodges and said that instead of raising the dues, a better plan was to have the Lodges voluntarily give during the year a sum of money equal to that which would be raised by the increase of dues. This proposition caught the fancy of the delegates and when Mr. Hotchener concluded his remarks by volunteering to be responsible for one dollar per member for the year for Besant Lodge, Hollywood, for 172 members, other delegates arose and made similar pledges, some making it two dollars per member and one pledging five dollars per member. These pledges were all made with the understanding that either the Lodge or the person making the pledge, or both, as the case might be, would see to it that Headquarters received the specified amount. The list will be found upon another page.

During the discussion the collection baskets were sent through the audience for the reception of cash, pledges by the percentage or other plan, or any checks that might be given.

Congress Session

The public was admitted to the International Symposium of the World Congress on Monday, the speakers in which were Dr. James Cousins, Mrs. Rukmini Arundale, Miss Clara Codd and Geoffrey Hodson.

What happened in the matter dealt with in Mrs. Jinarajadasa's letter is of such widespread interest in the Society that it will be well at this point to follow exactly the stenographic record.

Dr. Besant: The letter is open for discussion.

Bishop Arundale: I desire just to make a few observations on the letter of Mrs. Jinarajadasa. I should like to say first that I quite recognize the value of the points she has raised. Although a Bishop of the Liberal Catholic Church, I am a very ardent member of the Theosophical Society. I am first a member of the Theosophical Society even before being a Bishop of the Liberal Catholic Church. I recognize the supreme importance of maintaining the open door; therefore, to that extent I am in entire sympathy with Mrs. Jinarajadasa's desire that the door should be kept open. However, I do not agree, and am instructed on behalf of the Australian Section and the Netherland East

Indies Section to disagree with the method she has proposed to adopt in order to maintain neutrality. I have received special emphatic instructions to that effect from C. W. Leadbeater. We desire that there shall be no encroachment on the liberty of members of the Society. Any official elected to a position of responsibility may be trusted to fulfill his duty to his office. The very brotherhood they individually strive to live and express in their deed will cause them to cherish and guard the supreme neutrality of the Society. That is the pith of our disagreement. We feel that if every member of the Society will honestly and sincerely live according to the teachings of the Theosophical Society, then the open door will be guarded without any need of the restrictions she desires to impose. I, therefore, wish officially to express our very respectful and brotherly dissent from Mrs. Jinarajadasa's views, and I am glad to do so, for the last thing we shall desire is that we should in any way obstruct the work of the Society. I would far rather that the Liberal Catholic Church disappear altogether than that we stand in the way of the Theosophical Society fulfilling its supreme mission of being a nucleus of Universal Brotherhood.

Dr. Besant: I am going to ask Mr. Rogers to take the chair for a moment, because I wish to address you on this subject of vital importance.

Mr. Rogers: Dr. Besant has the floor.

Dr. Besant: Brethren, we shall not keep an open door by passing a motion which closes that door. Now I happen to be in favor of the open door. To make a change in our constitution which would bar brothers from the Society because they occupy leading positions in their particular circles, this seems to me to be a very curious way of opening the door to anyone. You cannot keep an open door by shutting out those who are trusted to hold positions of leadership in other organizations. To make a recommendation for a fundamental change in the Constitution of the Theosophical Society seems to be a matter which ought to be very thoroughly discussed in the National Sessions before it is presented to the General Council. To bring it up for the first time before the World Congress without having the approval of the National Societies seems to be too hasty a procedure when it deals with the fundamental basis of equality of membership in our Society. We have no right to bar a human being who has received a trust from others by making that trust a reason for distrusting him. If such resolution were passed, we would shut out some of the most valuable leaders we have had in the past and may have in the future. Let me take an example which is my own and nobody can therefore say I am speaking without authority for that particular question, considering the fact that I take a very active part in politics as an individual, not as President of the Society. To shut out a person because he is interested and active in a certain direction would mean

to erect a barrier we have never had before. Practically to place outside the sphere of election those who have shown by holding other offices that they possess the trust of a considerable number of people outside of the Society would mean to keep away members who are in any way efficient in their work in the outer world. I am not sure, in fact, that such a resolution ought not to be considered out of order on the ground that it touches the very basis of our constitution. That would not be a very satisfactory way of disposing of it; far better discuss this question as impersonally as possible by dealing with the general principle. Personally, I am not a member of the Liberal Catholic Church against which this resolution is aimed. I think there is a certain danger I have spoken of in *The Theosophist*, that the general public identifies us with the Liberal Catholic Church. I do not blame the Liberal Catholic Church for that; I blame the members of our Society. It is not the fault of the Liberal Catholic Church, it is our fault—the fault of all of us who do not belong to that Church and who do not make our theosophical views clear enough. On the continent of Europe the Liberal Catholic Church is very frequently identified with the Theosophical Society. We can remedy this by asking our members to be more active, because it is their indifference which is the real danger to the Theosophical Society, and not the activity of another body. We have been identified with various religions. First, we were thought of as Buddhists because Col. Olcott and H. P. Leadbeater had joined that particular religion; then we became identified with Hinduism, because I, myself, was largely identified with that creed. Now there is a certain danger of being identified with Christianity. Let us help all religions as ways to God; let us look upon religion as the search for God. It is truth we want, and with our motto: "There is no religion higher than Truth," we should not make any differences between any particular form of belief, but guard the freedom of the Society. I hold with John Milton that truth is never put to the worse. If you believe a thing really, you are not afraid of discussion. Therefore, uphold the truth, study it, keep your own judgment clear. The freedom of opinion is in our own hands and only our cowardice will make us afraid of discussion.

Bishop Cooper: Ever since I joined the Liberal Catholic Church I have made a point of keeping the Church apart from the Theosophical Society, and I always recommend that the two organizations meet in separate places. The Liberal Catholic Church endeavors to reach a certain type of people and to do certain work in Christian circles, and the Theosophical Society shall not and cannot be identified with any one church or organization, but should be quite distinct. Mrs. Jinarajadasa's letter applies just as well to Co-Masonry and the Order of the Star. The Order of the Star has very often been identified closely with the Theosophical Society.



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I think the gist of the whole matter is, first, the two bodies ought to be kept separate; second, the whole trouble has arisen through unwise propaganda. I have noticed in Theosophical Society Lodges that members of the Liberal Catholic Church have tried to persuade people to come to the Church, and in our Church meetings I have found members urging people to join the Theosophical Society; that is also unwise, because we often lose members of the Theosophical Society by talking about the Liberal Catholic Church. We have lost hundreds of members of the Church by talking about the Theosophical Society. The people we are endeavoring to reach have no knowledge of occultism. When they come to the Church they enjoy the liberty of thought as well as our services, but if someone immediately talks to them about the Theosophical Society and the coming of the World Teacher they are repelled, and we have thus lost the very people we have come to help. I advise you to use common sense in talking to people. In Lodges talk about the Theosophical Society, in the Order of the Star about the coming of the World Teacher, etc., but do not mix them all up. We need above all a dose of common sense. There is no real quarrel between the Church and the Theosophical Society, but we are unwise in trying to advance the interests of both at the same time. Stick to one field, then all differences will disappear.

Wm. J. Heyting, Delegate from New Zealand: In New Zealand a man was once asked to address a meeting on behalf of Christianity. He said there could not possibly be a more suitable man because "I have Christianity in my blood—my grandfather ate the first Christian missionary that came to New Zealand." Now I cannot claim any such inti-

mate relationship with the people of the Theosophical Society, but I was born of Dutch parents, and as you know, the Dutch people have always stood for freedom of thought, for religious freedom and tolerance. They fought for centuries against a religious oppression. It seems to me that we cannot exclude any person on the ground that he is an officer of some other organization. The Theosophical Society stands for liberty of thought and neutrality in all matters of religion. Supposing that for twenty years the President was the Archbishop of Canterbury, . . . I know that it is not possible—would not public opinion associate us with that Church? And if for a number of years the President belonged to the Roman Catholic Church, would we not be associated with Roman Catholicism? We cannot exclude any person holding a leading position in any other organization, but we must find a middle way and not repeatedly elect an officer of another organization for a long succession of terms, because then the public would identify us with that organization. Let us introduce a little variety and not elect three or four times in succession an official belonging to one Church or organization. We cannot bar anyone on account of his beliefs, for truth is the prize for independent thought as we see exemplified in the whole life of our president.

Mr. Rogers: First, let me say that I have among the members of the Liberal Catholic Church some of the best friends that I possess, men of splendid ability and devotion, of great breadth of view, and if I shall say something when talking on this subject which seems critical, remember that I am referring solely to what I consider to be the mistaken zeal of some of the members of the Liberal Catholic Church, and not to the Church or its teachings.

It is simply idle to deny, however much we may gloss it over, that there is within the American Section of the Theosophical Society a widespread hostility toward the Liberal Catholic Church. Now let us be candid enough to face the facts. We are not dealing with a theory, but with a condition. I believe it arises solely from the too close association of the Theosophical Society and the Liberal Catholic Church. As to Mrs. Jinarajadasa's letter, I totally disagree with her as to the remedy, but as to the condition there can be no question.

Now I ask you this question—for what reason is there widespread hostility, in the United States at least, against the Liberal Catholic Church on the part of Theosophists? We do not dislike Churches. You do not find our members talking against the Unitarians, the Universalists; on the contrary they are widely commended. We love them for their breadth of view, we love them because they are philosophical and scientific, in close harmony with the teachings of the Theosophical Society. And the Liberal Catholic Church is even broader and is made up largely of our members. From platforms of the Liberal

(Continued on page 200.)

Annual Report of the National President, 1929

THE annual report is designed to give an accurate reflection of the material affairs of the American Theosophical Society, and perhaps the membership should first engage attention, since upon it largely depends the efficiency of our organization.

During the year ending June 30, 1929, we added 716 new members to our ranks and lost eighty-eight by death, seventy-nine by resignation, and five by transfer to other countries. As usual, several hundred have been placed on the inactive list through failure to pay the annual dues. At the close of the fiscal year, June 30, 1929, we had 6,917 members in good standing.

Our Headquarters Building and grounds at Wheaton have been much improved during the year and the redemption of the building bonds has gone steadily forward. The last annual report showed outstanding bonds in the sum of \$108,983.88. Since then we have paid \$17,883.88 on that indebtedness, reducing the amount at the beginning of this fiscal year to \$91,100. Of that sum \$78,631.79 is covered by pledges from our members. We still need building bond pledges to the amount of \$12,468.21.

Among the various things that have from time to time been devised to promote Theosophical work, none have proved so popular as the Summer School at Wheaton. Last year it was begun with an enrollment of fifty-seven. This year the number is nearly double. Following the annual convention each year, our Summer School offers the attraction of practical theosophical knowledge, combined with a quiet country vacation in association with several of our distinguished members.

In public library work nearly a thousand volumes have been placed in eighty-eight public libraries, in various parts of the country, after careful investigation which showed that they were welcomed by the library authorities and would be indexed and put into circulation.

Our Theosophical Correspondence School now offers five courses of study in Elementary Theosophy, Intermediate Theosophy, Theosophy and Christianity, Comparative Religion, and Thought Power, and these may be followed either with the help of a competent teacher or a set of lessons in each course may be purchased and studied by anyone interested in acquiring a practical and thorough knowledge of the Ancient Wisdom. Lodges have found these printed lessons invaluable for class study.

The most serious thing that has arisen in our business affairs is the remarkable decrease in the sales of our Theosophical literature. There has been a steady decline of sales until the volume now stands at little more than one-half what it formerly was. This situation is due, I believe, to several causes. One is the long-continued economic depression and the

large number of people who have been without employment. Another factor in the problem is the temporary loss of interest in theosophical literature through the unfortunate belief that organized activities are not important. Still another is the small number of new books by our theosophical authors during the last two years. Whatever the causes may be, the fact remains and requires that special attention be given to the book business. For the first time since its establishment, nine years ago, the Theosophical Press shows a deficit in its account, but continues each month to put thousands of books into circulation throughout the country.

The various funds with which we carry on the work from Headquarters have also suffered greatly during the year. The economic depression and the apathy about organized activities just mentioned would, naturally enough, react detrimentally upon our various funds which come from voluntary gifts. But in this matter there is an additional cause for a decrease in receipts, and that is the many and urgent calls upon our members for gifts of money. A very large majority of those who constitute our membership are people of small means, receiving salaries which leave a very slender surplus after the necessities of life are purchased. When that residue is divided among many funds, but little can be given to any one thing. To what extent the Headquarters Funds have suffered may be seen from the decrease in the Publicity Fund. With that fund we buy and, through our Lodges, distribute free of charge to interested people pamphlets on reincarnation, karma, life after death, the existence of supermen, etc., written chiefly by Dr. Besant and Bishop Leadbeater. This is one of the oldest, best known and most popular of our activities; yet whereas in past years this fund commonly brought over \$100 per month for that work, the receipts for 1929 have averaged less than \$30 per month.

To meet such deficits and to enable us to carry on activities so useful to the world, means of supplementing our Funds have occasionally been devised. A new one was recently announced in the MESSENGER, and it is to be hoped that the Lodges will recognize the serious state of our voluntary Funds and energetically co-operate with Headquarters to overcome the present and, let us hope, temporary difficulty.

On this subject of finances, however, I feel that there is a better plan, and I propose to place it before you. Your national Headquarters ought not to be burdened with miscellaneous methods of raising necessary funds for our activities, but with the present support given to them there is no other choice than abandoning an important part of the very work for which the Society exists. Theosophists who know the value of their philos-

ophy of life and who proclaim the law of sacrifice as the road of spiritual progress should, not only willingly but eagerly, contribute the money necessary to give that philosophy to the world.

There is a very old and much-honored method of sustaining spiritual work known as tithing or the giving of one-tenth of one's income for altruistic work. Why should not we, who claim the honor of being the spiritual vanguard of humanity, put our teachings into practice, and thus do the double service of supplying necessary funds and giving an object-lesson to others? If even one-tenth of our members will adopt that practice, all other plans of raising funds can be abandoned, and your Headquarters will be free to give full time and energy to the needed work in completely organizing the country and increasing the circulation of our literature.

For fear what has been said on the subject of finances may lead to erroneous conclusions, I should perhaps emphasize the fact that all of that refers to a present emergency and has no relationship to the financial solidity of the American Theosophical Society. Notwithstanding the present need of funds for specific purposes and the consequent need of economy in expenses, our financial status is very satisfactory. Our auditor's examination and reports show that at the end of the year 1928 we had total physical assets of \$296,262, with capital liabilities of \$91,100, total current assets of \$47,650, with current liabilities of only \$7,911, and a surplus of \$247,969.

Such commercial agencies as Dun and Bradstreet, recognized authorities throughout the world, assign to a corporation financial rating according to the property it owns, its ability to meet obligations, and its reputation for sound and conservative business procedure. Since undertaking to erect our National Headquarters Building, we have placed no mortgages, made no bank loans, paid every bill upon presentation, cashed many of our building bonds in advance of maturity to accommodate the holders, and with a surplus only slightly under a quarter of a million dollars, we are assigned by the financial authorities referred to the same high rating that is enjoyed by the great trusts and corporations of the nation.

As for the spirit of our members, I am confident that the little flurry about the unimportance of organized work will soon subside. By correspondence with Lodge officials, I keep in touch with all parts of the country and base the opinion on that definite ground, when I say that preparation for the coming years' activities have never looked more encouraging nor has the enthusiasm for the work in recent years ever been stronger or more general.

We have therefore no reason for uneasiness on account of the temporary decrease in our usual cash receipts, but we do have good reason for energetically restoring to their normal state the Funds that will enable us to

do useful work and to increase it. The one way, I am convinced, in which we can most certainly accomplish that and perpetuate our usefulness is to concentrate our attention and our energies upon the great need of the world for the kind of Theosophy that is described in the Three Objects of the Theosophical Society. In our population of one hundred and twenty millions, the vast majority have scarcely heard of the Ancient Wisdom. There may be other phases of Theosophy which the world greatly needs, but we are not qualified to teach them. If so, we will do well to leave those to others who are. As for our duty, there can be little doubt. While others teach, we can work. We do know how to give the average human being the Ancient Wisdom—the truths of evolution, of reincarnation, of the continuity of life, to the millions that are groping in darkness. With renewed enthusiasm and greater energy, let us consecrate ourselves to that work.

L. W. ROGERS.

The following cablegram was sent to Mr. J. Krishnamurti, Bishop Leadbeater, Mr. C. Jinarajadasa and Mr. A. Schwarz:

Heartiest greetings from members Third World Congress, Chicago. Letter in President's handwriting following.

(Signed) CONGRESS SECRETARIES.

All books by Manly P. Hall can be obtained through the Theosophical Press, Wheaton, Ill.

Belongs in Hell

IT IS not often that a financial writer steps aside to review a book, but the temptation seems to have been too strong for B. C. Forbes, and he uses his entire column in the *Chicago Examiner* to speak of one that you will see listed in this issue of the *MESSENGER* in the ten best sellers of the month. In part Forbes says:

"Slightly expurgated, *All Quiet on the Western Front* should be read by or to every schoolboy in every land. Every ruler should have a copy on his breakfast table every morning. Every time a cabinet meets anywhere in the world the book should be ceremoniously placed in front of it. Then there would be no more wars declared for generations. . . . Yes, read *All Quiet on the Western Front*. It bombs and blasts and blows war to hell—where, and where only, it belongs."

The Theosophical Press
Wheaton, Ill.

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.]

Mrs. Campbell Joins Adyar Staff

Dr. Besant has called H. K. Campbell to Adyar.

Dr. Besant is much pleased to get her; Mrs. Campbell is very happy and, although a bit disconsolate, the American portion of the Theosophical Society must rejoice at the advancement of its Secretary-Treasurer.

Incidentally, I am gratified that Dr. Besant's judgment has confirmed my own and that she has selected the chief worker of the American Headquarters to take up administrative duties at Adyar. Mrs. Campbell is to assist Mr. Schwarz, Treasurer of the Theosophical Society, and have such other duties as the President may assign to her.

Mrs. Campbell came to Headquarters nearly six years ago, at a time when I was very hard pressed with work and desperately in need of a Secretary. A year or two earlier my attention had been arrested by her efficient work as Secretary of Fargo Lodge, but the very efficient people are, as a rule, very busy with the affairs of life just because they are efficient. Not only was she engrossed in managing the Dakota Conservatory of Music with a large enrollment of students, but was also a proprietor. The possibility of inducing her to come to Headquarters did not look promising, but I decided to put the proposition up to her, stating the need at Headquarters. Her decision then is most reasonably what has led her on to a place on the Adyar Staff. She decided that regardless of material loss, she would sell her conservatory business and enter theosophical service at a salary that meant financial sacrifice.

She served as my Secretary only a short time when swiftly changing events pushed her forward into other Headquarters work and finally into the position of Secretary-Treasurer, in which office she has since served.

While rejoicing in her latest advancement, I shall greatly miss the balanced judgment, the alert mind and absolute devotion to the work at the American Headquarters. Her term of office on the Board of Directors has a few more months to run and then her successor will have to be selected. Meantime, as I am fortunately at Headquarters for the year, I shall carry on the duties of both offices.

There is an old saying that there can be no loss without a gain, and in this case it is consoling to know that our loss is the distinct gain to both Dr. Besant and Mrs. Campbell.

Our Imperiled Literature

In the Annual Report of the national President, published in this number of the MESSENGER, attention is called to the striking decrease in sales of literature by the Theosophical Press, and three explanations are given for it. Of course there are always other causes than those which are obvious; but the three are sufficiently interesting. This book trade situation is by no means peculiar to the United States. Information is to the effect that the Theosophical Book House in India is also hard hit, while the London T. P. H. has gone into voluntary liquidation. It was largely this fact that led to my decision to abandon the lecture field for a year and remain at Headquarters in order to see to it that a similar fate does not overtake our Theosophical Press; for that would, indeed, be a calamity. "We can have no better missionaries than our books," says C. W. L. Anything that would destroy our theosophical literature would come perilously near being fatal to the Theosophical Society. What would the theosophical movement have been had there been no printed *Secret Doctrine* and none of the splendid books by Dr. Besant and Bishop Leadbeater? It is probably safe to say that nearly all Theosophists have obtained by far the greater part of their occult knowledge from the printed page. Without theosophical literature, no such spread of occultism as the world has seen in the last half century would have been possible; and without its continuation and increase the future work of the Society will surely languish. At this critical stage of the Society's life there is probably nothing any of us can do that will be of more value to the movement than making our literature secure and guaranteeing its permanence; and that is a work in which every member can have a part.

The first step toward setting things right is to get at the facts. Let us, first of all, then, frankly admit that much is wrong. There is so much wrong about the production and sale of theosophical literature that far more space than is here available would be necessary to deal with the matter; but some interesting points may be considered.

The first fundamental fact that we must face is that the theosophical reading public is, comparatively, exceedingly small, and therefore theosophical books cannot be successfully produced and sold at the prevailing prices of other literature which is bought by millions instead of by thousands. And yet some of our patrons expect it to be sold more cheaply!

Some of our authors are also misled by the

fallacy that a low price will sell their books. While it is true that an unreasonably high price would diminish the sale of a book, it is not true that an unreasonably low price will much increase the circulation. If people want a book they will pay a reasonable price for it—at least its actual cost. If they do not want it, they will not take it because the price is low. Selling books to a limited number of buyers is a very different matter from selling commodities to the millions that make up a nation. When two or three or four thousand copies of the average theosophical book have been sold, the demand is supplied, and if the price is cut in half you can sell no more than what can be absorbed by new theosophical readers. They are few, and would have paid the regular price.

Another exceedingly vital point about theosophical literature is that it is mechanically archaic. That particularly affects the reading public which frequents the book-stores and buys from the counter. People these days want what *looks* well. They are attracted by the artistic, by the beautiful. A good book badly printed and worse bound will be passed by, while an inferior one with good type, quality paper and a handsome cover will sell.

One of the most ironical facts of our time is that the literature of the world's sublimest philosophy is shabbily clothed. This is partly because much of it is published in the worst possible climate for the storing and preservation of stock, the tropical regions; partly because of incompetent workmanship, and largely because the theosophical public has not been enlightened upon the subject and made to understand that systematically selling books at less than cost means ultimate disaster.

But what is "cost" in the book business? It is by no means what the printers and binders charge for their work, as so many people seem to think. That is only the beginning of the actual cost of the books. Some of the other items of importance are rent of the building that holds thirty or forty or fifty thousand dollars' worth of books, rent of the business office (or, if the publisher owns that, interest on what he owes on the building), salaries of clerks, stenographers and bookkeepers, losses on bad debts, taxes and insurance, freight and import duties on books purchased abroad, fees of brokers who "clear" the customhouse, depreciation of stock, losses on editions that get out of date and cannot be sold, and many other things that do not come to mind at the moment.

The last-mentioned item of loss is a heavy one. When it is decided to print a manuscript, somebody must guess how many copies of the book will be sold. Of course nobody knows. A book is like a play. It may go well, or it may not. If you guess one thousand, and the sale goes to two thousand and you have to reprint, you lose on the heavy cost of two editions where there should have been but one. If you print two thousand and the sale stops at one thousand, you have again made a bad bargain.

In ordinary merchandising there is a comparatively quick "turnover," so that the capital invested is equal to but a fraction of the year's volume of business. But it is not so in book selling. A merchant buys his summer stock and it is sold before autumn. But the sale of a book runs over a period of years, and you must either publish enough to cover that period, or reprint, which is expensive. Consequently, the publisher who keeps up the work of bringing out books has to accumulate a large stock. The Theosophical Press carries a stock almost equal to its annual sales. That cannot be avoided and supply the demand for theosophical literature. The investment in capital at six per cent interest is a heavy item in the cost of publishing books.

What are some of the things that must be done to insure the safety of our American book business? First, it should be understood that the Theosophical Press is the property of the American Theosophical Society. I have been surprised recently to learn that many members do not know that. It may not be strange, however, when it is remembered that ours was the only institution of its kind in the world, so far as I know, originally owned by the Theosophical Society. The Theosophical Publishing House at Adyar (and also, I am told, in London) is privately owned. The Theosophical Press in Wheaton, like the National Headquarters Building and grounds, is the exclusive property of the American Theosophical Society.

The next point is that we must restore the normal volume of trade enjoyed by the Theosophical Press. In doing that, the earnest co-operation of the Lodges will be of immense value. We must get uniform action throughout the country, and the first step in selling *is to display the books*. Either by the use of racks or tables, the books must be shown at every opportunity—at both public lectures and Lodge meetings. Details will be worked out by correspondence with those in charge.

The third thing will be to increase the number of members who buy their non-theosophical books through the Theosophical Press. The price is exactly the same for the book, no matter where it is bought. The Theosophical Press delivers it to your house. You have only to order it, and it arrives. If all our members were to order all their books only through the Theosophical Press, *that alone* would restore our normal trade volume.

Many other things remain to be done and, taken altogether, they will solve the problem. But there must be earnest co-operation of effort and there must be discussion of the matter until all our members have a clear understanding of the situation. The chief point is getting rid of the curious idea that our books can be produced and sold for less than the price of similar books printed in much larger quantities. That unfortunate notion is in part responsible for some of the present difficulties in the theosophical book trade throughout the world.

Letters

A new department appears in this number of the MESSENGER under the caption "Letters." It is impossible to use more than a small portion of all that are offered, but the selection will be made to represent various viewpoints and from those that, with brevity and conciseness, present a thought that may be useful. Agreement with the personal views of the Editor will be no more welcome than disagreement. Such a feature, to be of real service, should reflect the sincere opinion of the writers, and the only test for admission should be the use of impersonal and temperate language.

Often because of its length a good letter has to be omitted, which could be used if condensed and the gist of the communication inserted. Those who are willing to have the Editor pare their letters down to the minimum of words that will express the central idea, should indicate it on the margin of the manuscript. Without such permission no Editor is at liberty to do more than accept or reject in toto.—THE EDITOR.

TIT FOR TAT

Referring to the letter signed An Earnest Theosophist, in the last MESSENGER.

This states the L. C. C. members are freezing out other members from her Lodge.

I might say that there are just as many Lodges in which the L. C. C. supporters are being frozen out by Star members. In fact, I feel that there are more Lodges in which L. C. C. members are made to feel their superfluity by Star adherents than vice versa. All of our literature along this line proves this to be a fact.

DR. J. WALTER BELL.

SEES BOTH SIDES

The world needs organized Theosophy as much as it needs organized government. Krishnaji has been addressing himself to students who should, after all the years of study, be able to go on without ceremonies and organizations, but who nevertheless realize the needs of younger brothers. Anyway this is how it appears to a farmer's wife out of physical touch with organizations for the past four years.

I am as strong for Theosophy as ever, and I am exerting myself to try to understand the World Teacher.

GENEVIEVE COFFMAN.

VALUE OF LIMITATION

The great interest which the Congress holds for me is Dr. Besant's inner attitude regarding the present position of the Society. To me Theosophy is a school for higher knowledge, and quite essential as such; no more of a "cage" than any form of education.

Any limitation of Truth (and what isn't?) must in this sense be a cage, which is the only way in which the mass can learn anything. So it would seem that even "cages" have their place in human evolution, and, if done away with, many would stand absolutely alone, with not one thing to assist and guide, even from infancy.

OLLIE I. DAVIS.

FROM MISS POUTZ

I have read with much interest the various letters and articles about Krishnaji which have appeared in the MESSENGER, for I am always eager to know what other people think, especially when they think along lines which are perhaps not always my own.

Others may also feel as I do and will perhaps be interested in a slip of paper dated as far back as Feb. 7, 1927, which I just found among other documents. It reads as follows:

On this date Krishnaji told that he feared that Theosophists, because of intellectual pride, would not receive the new message. That message will be *simple*, and on hearing it, they may think they have that in Theosophy—and more, and will not think it worth while.

I do hope we shall heed the warning!

MARIE POUTZ.

KRISHNAJI A THEOSOPHIST

Krishnaji has attained liberation. According to occultists, that condition is inexpressible, hence asking or answering questions concerning that condition, or of the personality of one who has attained it, makes confusion doubly sure.

"If he asks doth err; who answers err; say naught."

When questioned he said he was a Theosophist. Sure he is. He is also a Christian Scientist, a R. C., an L. C. C., a Salvationist, a voodoo doctor and a million and one other sobriquets. He must be. He is Life, and Life cannot be less than the totality of itself. Hence nothing is exterior to him. As nothing can be exterior to us when we get rid of our spiritual astigmatism and achieve.

HENRY E. KAVANAUGH.

NEUTRALITY ESSENTIAL

Many of us, with neither time nor theosophical training for special work, have felt that we could help by encouraging "outsiders" to attend Theosophical lectures. In this way I interested a number of people. However, after the L. C. C. began to dominate activities of the Lodge, which I joined in 1915, I found that my efforts were worse than wasted. After purchasing lecture tickets and giving

them to friends, I was dismayed to find that the L. C. C. propaganda handed to them had destroyed their interest. *No explanations could convince them that the Theosophical Society was truly neutral when it permitted the distribution of such propaganda.

Internal controversy undermines our work, but that is not all of the story. The American people not only want, but insist upon, religious freedom. If the Theosophical Society is to be dominated by any church whatsoever, it must inevitably fail in its efforts to spread Theosophical teachings in America. It is our mission to reach people upon all paths and to help them toward the one goal. It has always seemed to me that neutrality is essential to such work, that it is one of the cardinal principles of our movement, and that if we lose our neutrality, we lose everything.

G. S.

TELEPHONE LISTINGS

One of the things which most National Lecturers call to our attention is the difficulty of locating Theosophical Society Lodges and members in many cities. It is equally difficult for an interested person to get into touch with a Lodge. Sometimes the address can be found in the city directory, but on arriving there one finds that the Lodge has moved, but nobody knows where. This seems to be the rule rather than the exception. A simple remedy for this is a listing in the telephone directory. If the Lodge room has a phone, it is a good plan to list it with the word Theosophical first, since that is the heading under which most people would look. If some member has an office phone he is free to use for the purpose, a listing can be obtained without any trouble. Unless the office is the meeting place, care should be taken to show that the listing is for an official rather than for the Lodge itself. It is usually impossible to secure a Lodge listing under a residence phone, but in the territory served by the Southwestern Bell Co., at least, the difficulty can be solved by putting it, "Theosophical Society, Pres.," or some similar phrase. In case the telephone company objects, it is usually sufficient to refer the clerk to some directory, such as Tulsa, in which a similar listing is carried.

J. D. WATSON.

HELPING THE PRESIDENT

There are many who could give a few minutes each day for a special good, and if a number of Theosophical Society members combined to devote five minutes a day (preferably in the morning) to sending a direct thought of love and strength to our President, Dr. Besant, it would be a considerable aid, as all united efforts are.

Dr. Arundale and others have spoken of the tremendous work Dr. Besant is doing at this time for India's progress, and freedom, for unification and peace in the world.

Cannot we help by a few minutes' concentrated thought, even if money, etc., are not available.

To those Theosophical Society members who feel a direct link with Dr. Besant's special work for the Masters in the Great Plan, this idea may appeal, and the good resulting therefrom will be greater than we realize.

Each member would be an independent unit, and give as little or as much time as is convenient, but each would feel himself, or herself, a part of the whole group in sending the good thought to Dr. Besant.

EMLYN PAYNTER.

A FEW ARE READY

I've been reading so much in the MESSENGER lately of a lack of understanding of Krishnamurti's utterances, not only by the world at large, which is to be expected, but by Theosophists themselves and many of them very highly evolved souls, that I have ceased to feel discouraged at my own inability to understand them. And the thought has come to me that this lack of understanding is a perfectly natural thing after all, because our earthly life is a school in which every one of us must learn his lessons and at the right time a World Teacher comes to give us a higher book, direct and set the new task, and give us a push towards learning the lessons and performing the tasks it sets by giving us certain leading thoughts and explanations, just as a teacher in our schools presents the new book and a few appropriate remarks for our help when we leave a lower and take up a higher book.

Some of the class are always ready for the new book when given or it would not be given, but even that advanced part does not know or understand the new one. If it did the book would not be needed. Likewise the most advanced pupil will possibly not have assimilated the old one perfectly, and must often refer to it as he must have its teachings as a foundation for the new.

Just so, it seems to me, the World Teacher has or will come to give to his advanced pupils the new book, but each will have to study, ponder, and strive to put into practice the teachings it contains over a long period of years before he can possibly understand and know what it holds for him and the world.

L. E. T.

SUGGESTIONS are made in a pamphlet entitled "White Magic" for a plan by which Theosophists would form and build a community enterprise in southern California incarnating the genius of this race and serving as a step in experience and service toward the future. According to tentative plans it would admit only Theosophical Society members, and calls for about ten thousand people, most of whom will be expected to come into the society to take advantage of this opportunity. Your copy of "White Magic" is waiting your name and address. Write to John C. Farley, 5934 Hollywood Blvd., Hollywood, Calif.

The Test of Time

I have read with interest the article "Krishnamurti" in the July MESSENGER. I have listened to the "new message in the romantic atmosphere of the Oak Grove and, though admiring the earnestness of the speaker, have marveled that anything said there should have upset the student of our comprehensive philosophy. I have seen non-theosophists come and go with a kindly and tolerant word, serenely unconscious that the world of thought had been in any way affected. As Mr. Osborne points out the only people who seemed concerned one way or another were members of the Theosophical Society and kindred movements. And they, the people who have been telling the world that the teachings of Theosophy "restored justice to God, hope to man, beauty to the world, answered the riddle of life, directed the way to the Masters of the Wisdom, to the Path of Progress and in the attainment of perfection and liberation."

Some of those most deeply affected by the Krishnamurti message are leaving the Theosophical Society and all other organizations. Others are remaining in the society and enthusiastically endeavoring to "interpret" our philosophy in terms of the Krishnamurti utterances. Only recently I listened with profound amazement to a traveling Theosophist casually disposing of many of our most cherished teachings as "rag dolls." This speaker declared to a group of Theosophists that, "there is no progress for life or form; that the savage in his very first human incarnation could attain perfection and liberation from rebirth; that it is not necessary to develop the various faculties for yourself because the faculty developed by any other man, by his effort, could be yours by realization; that the goal for each man is different, and the collective goals make up the goal of humanity. This speaker laughed patronizingly at the idea of the "seven hundred and seventy-seven incarnations" to develop perfection, and at the idea of being bound by karma. Realization could bring perfection in any life, regardless of the stage of development or karma of the individual.

Now this would have been perfectly acceptable as the speaker's own opinion on these problems, but he declared, and maintained upon challenge, that "this is the theosophy of H. P. Blavatsky and the Secret Doctrine." I thought of the wasted years of poor H. P. B. torturing that sick, old body to finish the monumental Secret Doctrine if it could all have been expressed in one word, "life." The Masters too, with their pages and pages on the technique of evolution. They, too, perhaps, were children playing with rag dolls.

I wonder if it is not time we asked ourselves the straight question: "If we are not concerned with 'authority,' why all this strain to reconcile the Krishnamurti teachings with Theosophy?" Since the authority of the "new" is only such by authority of the old, and since the "new" repudiates all authority,

do not the factors cancel each other and wipe out the problem?

The Theosophical Society has its own unique work to do. It has a system of philosophy that has stood the test of time and criticism. It has attracted many of the world's best minds, some among whom have declared Theosophy to be "the most reasonable of all religious and philosophical theories and the most worthy of consideration by logical minds." These teachings are our heritage, intrusted to our society for the helping of the world in this century. Might not a review of the Secret Doctrine and the many books by Annie Besant clarify our minds as to just what Theosophy is, and enable us to make *our own* analysis and comparison of the old and new?

A. DE C. ORME.

Thus Have I Heard

By GEOFFREY HODSON

A book giving full information and description of the spiritual life; our understanding, preparation and discipline. Also describes our cooperation with the Angels.

Written in very simple language, yet in beautiful style. A splendid volume to help give us a realization of our relationship with the Universe.

Contains talks given to Mr. Hodson from his Elders in the spiritual life; therefore the title: "Thus Have I Heard."

99 Pages.

Cloth bound.

Price, \$1.25.

The New Theosophy

Ernest Wood's new book made its first appearance at the Theosophical World Congress, being on sale there by the Theosophical Press, which publishes it. In this book Mr. Wood, whose viewpoint is metaphysical, gives his ideas on the questions which are now agitating the theosophical world.

Cloth binding..... \$1.25

Paper covers..... .75

THE THEOSOPHICAL PRESS
Wheaton, Ill.

Well Done!

Mrs. Simons has been trusting some of her Correspondence School pupils to me for the past three years. When I took the courses myself I appreciated the splendid work she is doing (for getting and keeping a working understanding of a thing, there just isn't anything equals studying it, *then getting the results down on paper in your own words*), and I am getting more enthusiastic every day. I wish everyone could know there are these splendid practical courses in Theosophy available, but comparatively few do, surprise usually being expressed that there is this chance to systematically study Theosophy at home.

I have gotten acquainted with such interesting people in the course of this work, and they are invariably enthusiastic over the study. On finishing a course, some immediately enroll for another or tell me just when they will enroll, and almost all express the intention of doing so sometime soon. For example, the wife of a South Dakota Congressman "hurried through Course II so she could take up Course V." A Course I pupil in Chicago eagerly finished so as to take up No. IV—Comparative Religions. A Chicago School Superintendent "cannot be grateful enough for even the help that Course I has been to me in handling my young people." Captain Miller and his five men (Sergeants, Chaplain, Fire Chief, Private) finished Course I in June and are definitely lined up for further study this fall, etc., etc. Mrs. Simons is certainly adding "stars to her crown."

Very sincerely,

ELRENE NISEWANGER.

The After Death Life

By

ARTHUR E. POWELL

91 pages

Paper

\$.60

Author of:—

The Mental Body, The Causal Body, etc.

Everyone will find this a clear explanation of the different periods of Life after Death.

This is just the book a beginner needs for study. It is one that will stimulate the interest of non-theosophical students.

Theosophical Contest

Mr. William H. Wallace, of Cleveland, sends us the answers of the two winners in the first and second contest of "Questions and Answers." Following we print the questions, the answers of the prize winner in the first contest, and also the answers of Mr. Wallace himself.

1. What is life?
God in motion.
2. Who am I?
A very small part of that life.
3. Whence came I?
From God who is life.
4. Why am I here?
To learn to know myself as part of God, and to know God in all and everything.
5. Whither go I?
Back to God when I have finished my education.
6. What is death?
Sleep, progress and liberty.
7. Why life and death?
Because life is necessary to growth and education and death or rest is also necessary. I know that there is life when there is little or no motion, but more progress is made in activity than in being dormant or dead.

Mr. Wallace's answers:

1. The interplay of spirit and matter.
2. A center of consciousness in the ocean of universal life.
3. From higher planes where Space and Time are not.
4. To take a course in the World School.
5. To the higher planes whence I came.
6. The gateway to immortality.
7. The purpose of life is the evolution of the soul, and death is but birth into a higher life.

In the October number of the MESSENGER we shall print the answers given by the winner of the second contest.

Sane Occultism

by

DION FORTUNE

192 pages.

Cloth.

\$2.00.

Author of—

The Esoteric Philosophy of Love and Marriage, etc.

A very good book for those who are wondering whether or not they are extreme in their views.

It gives the pro and con of Occultism. The author does not say this is right and that is wrong, but gives full information and leaves you to draw your own conclusions.

All those interested in theosophical teachings should certainly have a copy of this book.

The Society's Duty

By C. W. LEADBEATER

[From Talks on "At the Feet of the Master"]

Any work whatsoever which promotes the existence and well-being of a society like this, which exists for the purpose of spreading the truth, is very emphatically and directly the Master's work.

It has come to us to know and understand Theosophy. That, therefore, is the great talent which is put into our hands for use. If we do nothing with it—nothing for others, I mean—if we simply hug it to ourselves and enjoy all it has brought in the way of freedom from worry and trouble, comprehension of difficult problems and so on, then we are exactly like the man in the Bible who folded up his talent and buried it.

I suppose you can hardly realize how many people are reasonably near the position where they might make rapid progress if only they could be awakened to it. . . . I see boys and girls by the scores almost, in any country, who would make good progress along theosophical lines if the thing could only be put before them. It is not, of course. They plunge over into the ordinary workaday life . . . and they will go on being good people of the ordinary type for twenty or thirty incarnations; . . . they are capable of taking it up, they could be interested in it if it were properly put before them. Surely that state of affairs throws a serious responsibility upon Theosophists.

A Plea For Peace

A word with you at this time when the field of consciousness of America is being plowed up, as it were, for the sowing of the seeds of culture for the New Race, and there are doubt and distress here and there, uncertainty and wavering.

Let us be firm and unflinching in our loyalty to this great Cause of ours—firm, not as the firmness of a rock-bound coast, but as that of the sunshine which no winds can ever blow away. Let there be present in us the spirit of fellowship which ever animates people of good will.

We are attached to one of the greatest spiritual movements that have ever appeared in the world. This is a bond of union which should keep us together almost as by chemical affinity.

As we know, these personalities we are wearing are often but poor conductors of the spiritual forces playing upon them from our higher selves, and we sometimes do not express ourselves just as we should. These energies from within are striving to show themselves forth as sympathy, kindness, helpfulness, and sometimes but a slight misunderstanding of the motives of another causes them to be diverted or even transformed, and in their stead comes forth suspicion or ill will. Knowing this possibility, we can guard

against it by refraining from judging the motives of others to as great a degree as practicable, and when we have to judge and see that they are wrong, we yet can be kind and considerate; for, Heaven knows, there are injustice and folly enough among men, without our adding to the common misery.

If some of our members are attached to the ritual of a certain church, if some feel no need whatsoever for religion, if some are drawn by ties of enthusiasm and love to the person of the teacher, Jiddu Krishnamurti, and feel the deep wisdom of his iconoclastic suggestions and statements as preparing the way for a magnificent harvesting in the future, while others are conscious of a subtle unsettling of their beliefs and notions and feel disturbed thereby and inclined to fall away from their allegiance to the Society—what of it? Each will follow the best of his nature, and should do so. So why be disturbed?

To join our Theosophical Society, at whose head stand Brothers of the Great White Lodge, is truly to share in a new life, I would impress upon our newer members, for the life of these Brothers sustains it, Their life flows through it, and They seek through this outer organism of Theirs those whose will, strength, devotion, love, and common sense are such that Initiation is within measurable distance for them.

I urge that my fellow members think for themselves; let them ask how Theosophy could have permeated the thought of the world and swept away the trenchant materialism of its early days and softened the asperities of life for so many, had there been no Society; let them ask, too, how the world would have been prepared for the coming out among men of the mighty Consciousness whose glorious embodiment walks the earth in the north of India, had there been no Society inspired, sponsored, imbued with life by the Masters M. and K. H. Forms are needed for work *en masse*; they are not essential to individual progress.

I urge careful scrutiny and study of "hard sayings;" let them be problems to be solved, quietly and rationally; and let us go on, through a study of Theosophy, seeking an ever more complete understanding of the world and ourselves, and an ever-increasing friendliness and helpfulness in ways peculiar to our natures. Let the spirit of progress be ever upon us, and the light of brotherhood within us; and let us be loyal to our Society, this outermost school and world-shaping instrumentality of the Masters, to the very end—and beyond.

F. MILTON WILLIS.

Tarot Instruction

By lecture, class, or correspondence—
for beginners and advanced students.

PAUL FOSTER CASE

BOSTON 755 Boylston St. MASS.

Mr. Jinarajadasa in Mexico

An account of Mr. Jinarajadasa's visit to Monterey, Mexico, is sent in by Senor Fidel B. Salazar, who says:

"It was through the moral and financial aid given by the Grand Lodge of the State of Nuevo Leon (Scottish Rite) that the visit of Mr. Jinarajadasa to the city of Monterey was possible. Brother Ramiro Gomez C., President of the Theosophical Society at that city, reports that the Society was shown all courtesies by the Grand Masonic Body, the Grand Secretary issuing circulars to all the Lodges of the jurisdiction, requesting the attendance of all their members to the lectures, and the different Lodges of the city subscribing each with a substantial amount to help meet expenses. President Gomez C. wants the world to know that the Theosophical Society of Monterey owes a debt of gratitude to all the officers of the Grand Lodge of the State of Nuevo Leon, and all the members of its jurisdiction for their kindness and courtesies shown at all times. It is interesting to note that the Co-Masonic Lodge holds its meetings in the Masonic Temple, through the courtesy of the Grand Master of the Lodge, Brother Joel Rocha, and the Dep.: Gr.: M.: Brother Jesus M. Salinas, Jr.

"Mr. Jinarajadasa and Senor A. de la Pena Gil, President of the Mexican Theosophical Society, were met at the station by a large group of Theosophists and others. Three lectures were given by Mr. Jinarajadasa in the auditorium of the Normal School. The last lecture in the series was delivered at the Masonic Temple on 'The Ideals of Free-Masonry.' All of the lectures were delivered in Spanish and the lecturer was warmly congratulated by all the Grand Officers."

Fair Warning

Headquarters desires to do everything possible to co-operate with the membership, and to assist in the maintenance of the active interest of every unit of the Society. While finances distinctly belong to the lesser considerations of Universal Brotherhood, still there are certain material conditions within which the payment of stipulated sums must be taken as the measure of affiliation.

For example, no matter how earnest a member may be, potentially, if he or she indefinitely postpones remittance of the national dues, when able to meet them, we cannot, in justice to those members who *do* pay, continue to keep these unpaid names upon the official roll and MESSENGER subscription list.

After all, Theosophical Society dues represent a comparatively small sum, yet in the aggregate its payment is a matter of real importance to the officials having upon their shoulders the business management and reputation of the Society. Dues for the present year were payable on or before July first, but even as late as September we find a number, through some oversight, have not given their dues to their Lodge Secretary. Please see your Secretary about it.

A Fine Record

The annual report from the Seattle Lodge of the Inner Light shows 117 members in good standing and paying dues. This very flourishing Lodge is a combination of the old Seattle Lodge and the Lodge of the Inner Light, which was organized from the large group of students of psychology by the late Webster G. Shepard some time before he passed on. Mrs. Elizabeth W. Shepard, his widow, makes the report. A few Lodges like that, scattered about the country, would add great strength and solidity to the American Theosophical Society.

Made Sure of It

It will be recalled that some seven or eight months ago the suggestion was made in THE MESSENGER that members who wished to establish a fund to defray their own expenses for attending the World Congress might make Headquarters their bankers, and make deposits from time to time as convenient.

This plan was carried out, and on August 16 those who had taken advantage of this arrangement received their checks for the amounts of their deposits, plus the regular interest at banking rates on savings accounts.

Headquarters is glad to have been of some assistance upon the occasion of the Congress, to those who wished to adopt the plan.

OCCULT NOVELS

as

Theosophical Propaganda

Compiled by
JAMES TAYLOR

Mr. Taylor says:

"The use of occult novels as theosophical propaganda has been largely overlooked by the Society in the past, due probably to the fact that few members realize the large number of first-class novels that deal with one or more phases of occultism. Here is a line of approach to the public that the Society should use extensively, for through the novel a pleasant and popular treatment of many theosophical teachings can be given and the interest of thousands of people stimulated, who would remain entirely indifferent to more serious arguments along similar lines."

The pamphlet contains a carefully selected list of almost two hundred novels by famous writers, giving title, author and publisher. This is information that every Theosophist should have.

Single copy.....	\$.15
4 copies.....	.50
10 copies or more, per copy.....	.10

A Remarkable Print

For altruism supreme in a printed volume, both contents and material form, one could hardly ask for a more perfect example than "The True and Invisible Rosicrucian Order," by Paul Foster Case.

The book is done entirely in multigraph, obviously with exceeding great care and accuracy, even to neatly drawn diagrams. The binding is strong and serviceable, and, while elegance is not attempted, the whole book commands respect upon the grounds of its direct human service as to text and tangible longevity.

Reading this work one finds progress slow owing to the deep inner contemplation which its revelations incite. This is withal a matter of satisfaction because one approaches the finale with a sense of regret that a most profitable mental journey of valuable investigation is nearing its close.

The book makes itself the reader's friend and counselor. It brings news of the past, observation of the present, and deductions concerning the future, all of which appeal strongly to one's common sense. There is no evidence of the fantasy which many such volumes suggest, causing them to be automatically discounted. Much spiritual nourishment and very little waste material seem to have been the goal of this writer. While reading, one feels vastly nearer to one's own true and imperishable Self.

"Seeking to become ripe should be the effort of him who loves wisdom," is one of the clever lines used in summing up through the latter pages of the book. As an historical record of the early schools of mysticism and occult education, the book is a most valuable contribution to classic literature of the future.

RAY W. HARDEN.

Messenger Information

In giving changes of address kindly save the time of a mailing clerk by mentioning the old address as well as the new one.

If for some personal reason you prefer to have your copy of the MESSENGER wrapped, the matter can be arranged upon request.

Even if the Messenger is reaching you regularly, but there is some inaccuracy in the address, please send information about it.

If you know anybody entitled to receive the MESSENGER who does not get it, please notify Headquarters. A special effort is being made to eliminate every possible error from the mailing list.

Families receiving more than one copy of the MESSENGER, because there are several members of the Theosophical Society in the family, would confer a favor by advising Headquarters that the surplus numbers may be discontinued, if one copy will be satisfactory.

Sometimes in correcting addresses the old slug is not removed from the mailing galley and therefore the member would receive thereafter two copies of the MESSENGER. If

you know of such a case please inform Headquarters.

An Appeal

The General Secretary of the Theosophical Society in Hungary sends us an appeal for contributions to the Headquarters Building Fund of the Society in that country. Donations can be sent to Mrs. E. de Rathonyi, General Secretary of the Theosophical Society in Hungary, Delibab-utca, 20, Budapest VI., Hungary.

Miss Mary K. Neff, an American volunteer worker at Adyar, who is compiling, by Mr. Jinarajadasa's request, material for publication concerning the early history of the Society, wishes to get the help of someone in this country who can search the files of certain publications in New York. Any member who will assist should write to her at Adyar.

Justifying Occult Teaching

Roy Chapman Andrews writes in a recent issue of *Natural History*: "To me an interesting fact is that without doubt Mongolia 20,000 years ago was much more densely populated than it is today."

The horizon is slowly being pushed back. Occult research, and especially H. P. B., will be justified before long!

F. K.

Current Best Sellers

Here are the "ten best sellers" of the month, the books that multitudes are reading, the most talked about things in print.

FICTION

ALL QUIET ON THE WESTERN FRONT	
Erich M. Remarque	\$2.50
THE BLACK CAMEL, Earl D. Biggers.....	2.00
VISITORS TO HUGO, Alice G. Rosman.....	2.00
SCARLET SISTER MARY, Julia Peterkin	2.50
SALT WATER TAFFY, Corey Ford	2.50
THE ROMANTIC PRINCE, Rafael Sabatini	2.50
SEE HOW THEY RUN, Helen G. Carlisle	2.50
THE WAVE, Evelyn Scott	2.50
YOUNG MRS. GREELEY, Booth Tarkenton	2.00
DODSWORTH, Sinclair Lewis	2.50

GENERAL BOOKS

HENRY THE EIGHTH, Francis Hackett....	3.00
THE ART OF THINKING, Ernest Dimnet	2.50
A PREFACE TO MORALS, Walter Lippman	2.50
BELIEVE IT OR NOT, Robert L. Ripley.....	2.00
CONTRACT BRIDGE FOR ALL, Milton C. Work	2.00
THE MANSIONS OF PHILOSOPHY, Will Durant	5.00
ETHER AND ME OR JUST RELAX, Will Rogers	1.00
ON THE BOTTOM, Edward Ellsberg.....	3.00
LINDBERGH: HIS STORY IN PICTURES	2.50
MID-CHANNEL, Ludwig Lewisohn.....	3.50

Order from

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WHEATON, ILL.

The Third World Congress

(Continued from page 188.)

Catholic Church, I have heard fine lectures on reincarnation, life after death, etc. How do you account for that hostility against the Liberal Catholic Church except by the fear that it is compromising us in the public mind? We have got to deal with that. We cannot dismiss it with generalities. We have got to deal with the condition as it exists, and I am certain there is trouble ahead for us, in this part of the world at least, unless we settle this thing right.

What should be the relationship between the Theosophical Society and the Liberal Catholic Church? It should be precisely the same relationship that exists between the Theosophical Society and any other church. That and absolutely nothing else. If you would not rent your Lodge rooms to the Methodist or to the Roman Catholic Church you should not rent them to the Liberal Catholic Church. Dr. Besant made that proposition perfectly clear in her magazine, *The Theosophist*, in 1920, in which she touched upon that particular subject. Too long to read here, but the gist of it is that she wished to put before us this fact: Unless your Lodge is in the habit of having association with other Churches, unless it is actually known to the public that these different organizations may use your Lodge room, then it is injudicious to have it used by only a particular religious denomination. That has been done right along in the United States. We try to explain, and yet the public does not get the point. I get many letters upon these subjects and I want to read you an extract from two or three of them which are representative of the whole. I shall not disclose the names of the writers and shall not read much of the letters.

"I am not prejudiced against any particular church, the Liberal Catholic Church included; but I am, and for thirty years have been, a Theosophist, first, last and always, and prefer my Theosophy undiluted. I am glad to have Theosophy taken into the churches, but strenuously object to having the churches brought into Theosophy.

"Bishop Wedgwood accuses Mrs. Jinarajadasa of singling out the Liberal Catholic Church for attack. Bishop Wedgwood apparently ignores the fact that the Liberal Catholic Church is the only Church, liberal or otherwise, of which I know which has fastened itself onto the Theosophical Society."

Now I want to give you just a little glimpse, an inside view, of how some of our members, who are also members of the Liberal Catholic Church, feel about a number of things.

"I am writing as a member of the Theosophical Society, interested in its welfare and as a friend who desires to see you continue in your work without serious discord, to say that I believe a grave mistake has been made in calling the Annual Convention of the Theosophical Society to meet on Sunday. . . . I do not believe the business sessions of the Theosophical Society should ever be held on Sunday. . . . It is a fact well known to you that many Theosophical Society members always plan to attend Church services on the

Sunday preceding Convention and that the Liberal Catholic Church always plans a special service on this day for visitors and Theosophical Society delegates. This year more elaborate plans than usual were being made and many were looking forward to a Church service in which Dr. Besant, Dr. Arundale, and others would take part. I am informed that already it has been found necessary to cancel these plans in part at least, because of the conflict and uncertainty which your action in calling the Convention for Sunday has brought about. This is indeed unfortunate to say the least, as it makes you responsible for the first note of discord brought into the World Congress proceedings. . . . Already your action is being construed as a direct slap at the Liberal Catholic Church. . . . As matters now stand I am sorry to say that the facts as they appear on the surface seem to make you responsible for a discord that may continue to increase unless you can see your way clear to rectify the mistake."

If this shows anything it shows that this gentleman believed that the Theosophical Society should step out of the way on Sunday for the Liberal Catholic Church. Everybody knows that Sunday is the best day for opening a convention. Everybody knows that more people are at liberty on Sunday than any other day. It is the natural day for the Theosophical Society to hold its convention—it always used to be opened on that day and I hope it will be in the future.

I would not be fair if I did not give you both sides. A Liberal Catholic Church priest came to see me. He had the right spirit—as sweet as sunshine. He said that of course they would not insist on any special program. It had been arranged before they knew about the Convention opening Sunday forenoon.

I leave the Liberal Catholic Church question with this assertion—that we have a very complex membership. We have many people going into the Society who do not want to have anything to do with any Church. The rights of that body of people, their sensibilities, are entitled to the same consideration as those who join the Liberal Catholic Church. What do I think ought to be relationship between these two organizations, the Theosophical Society and the Liberal Catholic Church? I think it ought to be precisely this—the same as exists with the Roman Catholic Church, the Methodist Church, the Baptist Church or any other Churches that you can name—that and no other. In fact there should be between the Theosophical Society and the Liberal Catholic Church the absolute and complete separation that exists between the United States Government and any religious denomination that exists under that Government, and it seems to me there should be an expression from this Theosophical Society World Congress that will fix that point in the public mind.

It seems that another thing which ought not to be ignored by us is the relationship between the Theosophical Society and the move-

ment that is shaping, which some of our friends have called "The New Theosophy." I do not know precisely what they mean by the "New Theosophy," but some of our official lecturers have said that we are now going into a new dispensation and that our lecturers should not waste time speaking about karma, reincarnation, etc. I do not quite understand that kind of new Theosophy. Some of my friends have come to me to explain it. It seems to me they are only trying to explain why it is nobody can explain! We are beginning to hear about higher metaphysics, and I will use a story to get the idea quickly to you. There is a certain problem. Two Professors are speaking about it. When Professor A. is talking and Professor B. cannot understand him—that is methaphysics. When Professor B. is talking and Professor A. cannot understand him, and Professor B. himself does not know what he means, that is the higher metaphysics! Now that will very briefly illustrate the attempts of my friends to put across to me the New Theosophy. Let me say, for fear you may misunderstand me, that I have the profoundest respect for Mr. Krishnamurti. If we had nothing else to thank him for we would owe him a debt of deepest gratitude for his declaration that Theosophists must learn to think for themselves, that they must not believe a thing merely because that thing has been said. I know of no place where that is more needed than among Theosophists, and if he never gave us another thing we would be under eternal obligation to him for that. But I confess that I do not understand very much. I am willing to wait and try to understand more, but don't hurry me. There may be, for aught I know, an intuitional road by which man can rise swiftly from savagery to illumination. But if that road is not available to people who are so far along in evolution as our venerable President, I am afraid that as for me I shall have to get along with the old Theosophy as best I can. I do not understand any new Theosophy that does not take into account the law of sacrifice. No Theosophy that tells me that I must look out for myself and leave the world to its fate. I want a Theosophy that I can give to others and that will do for those others what Theosophy has done for me. Let those who can go on. As for me, I will plod along with the crowd and light the way as best I can with the old Theosophy. I heard somebody in the corridor say that we need not worry—it didn't make any difference whether we could understand it or not, the Masters were on the job. No doubt they are, but my friends, there is a tremendously more important question for you and me, and that is whether we are on the job! Are we on the job with full mental and moral power? Are we on the job with full willingness to serve harmoniously as best we can? Are we on the job with both feet on the ground, using that good common sense which alone means success in physical plane work? It does not matter how much you can get from the new

Theosophy. It does matter how confident you are that it is just what the world needs. It does not matter how good a Theosophist you are, you will be a better Theosophist if you help to pass on to others the old Theosophy that has helped you to the understanding you have attained.

The following resolution, which had been adopted at a meeting of sixteen priests of the Liberal Catholic Church, with Bishop Cooper presiding, was read to the Convention:

"We, the undersigned Bishop and Clergy of the Liberal Catholic Church in America, who are present at the World Congress of the Theosophical Society, are absolutely in agreement with the policy of keeping separate the activities, places of meeting and publicity of the Theosophical Society and the Liberal Catholic Church."

List of Lodges guaranteeing \$1.00 per member (unless otherwise stated) for the fund established at the recent session of the American Theosophical Society Convention. Lodges not included below are invited to join the list:

Mr. Henry Hotchener, Besant Lodge, Hollywood.
 Mr. Walter J. Zollinger, Besant Lodge, Tulsa, Okla.
 Mr. S. W. Narregang, Besant Lodge, Houston, Tex.
 Mrs. Maud Ebert Ott, El Paso Lodge, Tex.
 Mrs. Jennie E. Bollenbacher, Columbus Lodge, Ohio.
 Mr. Alfred Braverman, Fresno Lodge, Calif.
 Mrs. Anna Bell Grant, Dallas Lodge, Tex.
 Miss Mabel Miller, Lawton Lodge, Okla.
 Mrs. Aurelia P. Lewis, Seattle Lodge of the Inner Light, Wash.
 Mrs. M. C. Lasell, Aberdeen, S. D. Lodge. (\$2.00 per member.)
 Mrs. Margaretta Maxwell, Cleveland Lodge, Ohio.
 Mr. Norman J. Pike, Saginaw, Mich., Lodge.
 Mrs. Ethelyn T. Johnston, Lansing Lodge, Lansing.
 Mr. Louis B. Cassell, Decatur Lodge, Decatur, Ill.
 Mrs. Alice Leland, West Side Lodge, Buffalo, N. Y.
 Mr. Ernest P. Carbo, Maryland Lodge, Baltimore, Md.
 Capt. E. M. Sellon, Service Lodge, New York City.
 Mr. Ernest Kresse, Brooklyn Lodge, N. Y. (\$5.00 per member.)
 Mr. James Bradley Cook, Richmond, Va.
 Mrs. Mary E. Boxell, St. Paul Lodge, Minn.
 Mr. Clifford A. Rainsford, Crescent Bay Lodge, Santa Monica, Calif.
 Judge C. F. Holland, Los Angeles Lodge, Calif.
 Miss Emily C. Daub, Wheeling, W. Va. Lodge.
 Mr. Charles E. Luntz, St. Louis Lodge, St. Louis.
 Miss Cora May Allen, Buffalo, N. Y., Lodge. (\$2.00 per member.)
 Mr. E. T. Eklund, Omaha, Nebr., Lodge.
 Mr. John W. Martin, Huntington, W. Va., Lodge. (\$2.00 per member.)
 Mr. S. B. Rudd, Norfolk, Va., Lodge.
 Mrs. Elizabeth Anhalt, Milwaukee, Wis., Lodge.
 Dr. Kenneth C. Hitchcock, Hartford, Conn., Lodge.
 Miss Anna Bloomquist, Yggdrasil Lodge, Minneapolis.
 Ray W. Harden, San Jose, Calif., Lodge.
 Mrs. Mell M. Meyers, Louisville, Ky., Lodge.
 Mr. Thomas H. Talbot, Oakland, Calif., Lodge.
 Mrs. Loura B. Flint, Maryland Lodge, Bremerton, Wash.
 Miss Grace L. Porter, Casper, Wyo., Lodge.
 Professor Roberto Brenes-Mesen, Evanston, Ill., Lodge.
 Mrs. Pauline H. Post, Des Moines, Iowa, Lodge.

The following pledges were received:

Miss Agnes S. Stewart, Brooklyn, N. Y. \$100
 Mrs. Annie F. Cook, Richmond, Va. 100
 Mrs. Adelia C. Humphreys, Denmark, Ia. 100
 Mr. Cecil V. Hickling, Denver, Colo. 200

Mr. Rogers announced that the names of people contributing to this fund would be published in the MESSENGER, unless instructions were definitely left that the donors were to be anonymous.

Headquarters Notes

Franklin Lacey spent two weeks with Marshall and Jack Samuel of Hinsdale, during August.

Miss Dykgraaf spent a couple of weeks at Headquarters prior to the convening of the World Congress.

Headquarters has received from Mrs. Dorothy A. Shumaker of St. Paul Lodge some beautiful Egyptian candlesticks.

Among the many visitors to Headquarters immediately after the Congress were Dr. Anna Kamensky and her hostess, Mrs. Clara J. Kochersperger.

Dr. Besant, after opening the Summer School at Wheaton on Aug. 31, spent a few days at Headquarters, leaving in time to sail from New York on Sept. 4.

Dr. Arundale talked to the Headquarters residents on Aug. 20 on "Nirvana" and "The Manor," and Rukmini Arundale spoke on Aug. 21 on "The World Mother."

The World Congress having become a matter of history, Mr. Ray W. Harden, who was at Headquarters for several months engaged in publicity work for the Congress, has returned to his home in San Jose.

On account of the space necessarily given to the World Congress in this issue of the MESSENGER, report of the Summer School will appear in the October number. For the same reason much in the nature of Lodge reports has been held over to next month.

There came to Headquarters recently a beautifully engraved invitation in Chinese and English, requesting the presence of the editor of the MESSENGER at the formal opening of the Yenching University on its new site. Nothing of course but distance prevents the editor's presence there.

Mrs. Blackmore has given Headquarters a rare photograph of H. P. B., an early autographed photograph of Dr. Besant, and a leaf from the Buddha tree inscribed by a great Indian teacher to Miss Frances Ellen Burr, who was a great friend of H. P. B. and knew her before the formation of the Society.

A number of members spent from a few days to some weeks at Headquarters prior to the opening of the World Congress. Among them were Mr. A. F. Knudsen, Mrs. Mary Louise Biggar, Miss Beatrice Wood, Miss Anita Henkel, Mr. Grover Huckaby, the Misses Christine and Elise Walter, Mrs. Mary L. Patten, Mr. Frank L. Read of Austin, Texas; Mr. and Mrs. F. C. Coover and their daughter from Lincoln, Nebraska; Mrs. May

S. Rogers and Stanley; and Mrs. M. M. Patterson of Oklahoma City.

Among those who merely called were Mrs. Ben Samuel and her sons from Hinsdale, Ill., Mr. Claude L. Watson, Mr. and Mrs. Kurt H. Meyer of Louisville, Mr. Leon R. Franks of Lancaster, Pa., Mrs. Jeannette Gallegos of Miami, Mrs. Estelle H. Larsen and her friend, Mrs. Hallett, of Chicago, Mr. Arthur A. Plard and his son, August, of San Juan, Porto Rico, Robert M. Bernadeau of Tulsa, Oklahoma; Mr. and Mrs. J. A. Nimick of Atlanta, Georgia; and Miss Lucille O. Kahn of New York City.

Ohio Federation

Five Lodges were represented at an informal meeting of the Ohio Federation held in Springfield, Sunday afternoon, July 21, at the home of Mr. and Mrs. Meyer. This get-together was for the purpose of increasing the enthusiasm at Springfield, where the Lodge is being revived. Several interested prospective Theosophists were in attendance and the meeting was largely given over to the laying of plans for the future, the answering of questions put by these visitors and a round table discussion of theosophical subjects. Short informal talks were given by the Federation President, Mrs. Jennie E. Bollenbacher of Columbus Lodge, J. A. Faulk of Cleveland Lodge, Miss Marie Pilgrim of Hamilton Lodge, Miss Mary Malone of Harmony Lodge at Columbus and Frank E. Noyes, District Lecturer. After the meeting was over, delightful refreshments were served by the hostess. Besides accomplishing the purpose of inspiring the Springfield Lodge, the session helped materially in cementing those present into a greater unity and increasing the feeling of brotherhood through the state. All present enjoyed themselves heartily and plan to attend the next meeting, which will be held in the near future with Hamilton Lodge.

Get Some of the Congress Spirit!

The Theosophical World Congress is so rare an occurrence that many of our members will desire some simple yet beautiful souvenir of the great event, whether or not they were able to attend at Chicago. You may send ten cents in stamps to pay for mailing tube and postage and one of the World Congress posters in three colors, with ten excellent photographic reproductions, will be mailed to you. Or for the ten cents in stamps you may receive copies of the World Congress official program of twenty pages, cover of India sepia tone and gold, tied with silk cord, and containing the full text of the community songs used at the Congress. The best photographs of Dr. Besant and of the International Vice President are reproduced in the program. If you want both the foregoing, of course send twenty cents, stamps or otherwise.

Regarding the Sales Plan

The following useful information is taken from a letter from Mr. Ray W. Harden, in which he expresses his pleasure that a different plan for raising funds for theosophical activities has made the sales plan unnecessary. He writes:

Several members and Lodges have already sent in goods of various kinds, in anticipation of the holding of these sales. In order that they may know that their loyal and immediate action shall not be in vain, I now state that all this material will augment the next sale to be held in California, as is regularly done by the Order of the Round Table, and the proceeds will be divided between the Round Table work for girls and boys, and the Theosophical publicity fund. The goods can be freighted from Wheaton to California at nominal expense. Thus the efforts of all these promptly-helpful members will bear excellent fruit in two directions, and the Society will not be involved in the affair in any way.

Any further contributions intended for this purpose, which members may have prepared to send, but have not yet shipped, should be addressed direct to the Round Table Headquarters, P. O. Box 690, San Jose, Calif.

Your Last Copy

By-law IX of the American Theosophical Society provides that "the official organ shall not be sent to those members whose dues have not been paid in advance" for the current year. The magazine is sent without charge to all members of Lodges who pay their annual dues of \$3 and to all national

WANTED: Capable young man to care for mild mental case. Patient man, 35 years old. Board, room and \$21 per week. Address: Mrs. F. C. Albrecht, 401 Mitchell Ave., Elmhurst, Ill.

American Lectures

By Geoffrey Hodson

Cloth \$1.25

Paper 75c

An exposition of the faculty of clairvoyance and its employment as an instrument of research. Clairvoyant accounts of fairies, nature spirits, and devas and of the processes of parenthood.

members who pay their annual dues of \$6. Those who have not paid dues for the current year will kindly take notice that we are prohibited from sending farther copies of the MESSENGER.

World Congress Delays

Patrons of the Theosophical Press will please remember that the World Congress means necessarily delayed book orders at Headquarters for a few days, as the entire Headquarters staff left Wheaton August 23, and did not return until August 30.

Congress Proceedings

A condensed Proceedings of the Congress, containing all the vital things, will be published in paper cover at 75 cents per copy. Send your order to The Theosophical Press.

Dr. Besant writes:

"Mr. Pavri is well known by an ever-increasing circle of readers for the interesting and clear way in which he presents Theosophical teachings in the form of Questions and Answers. A new edition of his *First Book of Theosophy, in Questions and Answers*, (Price, \$2.00) has just been issued, and a much larger volume (of 488 pages) *Theosophy Explained in Questions and Answers* is published, both by the T. P. H., Adyar, and may be ordered through any bookseller. (Price, \$3.25). Mr. Pavri has made this conversational method of imparting Theosophical knowledge peculiarly his own, and I feel that I need only mention his books to attract a large circle of readers." Through The Theosophical Press, Wheaton, Ill.

A New Book by Geoffrey Hodson

The Science of Seership

Cloth \$3.00

"The book is a study of the faculty of clairvoyance with examples of its use as an instrument of research and an explanation of its rationale and development."

Directors' Meeting

At a meeting of the Board of Directors of the American Theosophical Society, held Aug. 23, 1929, with a full attendance, the minutes of the last previous meetings, the improvements during the year at Wheaton, and the dissolution of the following Lodges were approved:

Helena Lodge	Helena, Mont.
Council Bluffs	Council Bluffs, Iowa
Olcott	East Orange, N. J.
Unity	Muskegon, Mich.
Lynnwood	Huntington Park, Calif.
Arjuna	Chicago, Ill.
Fiat Lux	Chicago, Ill.
Knoxville	Knoxville, Tenn.
Mt. Vernon	Mt. Vernon, Ill.
Pensacola	Pensacola, Fla.
Trenton	Trenton, N. J.
Altoona	Altoona, Pa.
Alcyone	Mobile, Ala.
Arden	Arden, Wilmington, Del.
Asheville	Asheville, N. C.
Beaumont	Beaumont, Texas
Bismarck	Bismarck, N. C.
Blue Ridge	Blue Ridge, N. C.
Bozeman	Bozeman, Mont.
Eureka	Eureka, Calif.
Danville	Danville, Ill.
Phoenix	Phoenix, Ariz.
Rigel	Chicago, Ill.
North Star	Superior, Wis.
Passaic	Passaic, N. J.
Osiris	Cleveland, Ohio
Richmond	Richmond, Calif.

Mr. Fritz Kunz, Mr. Robert R. Logan and Mr. Max Wardall were appointed National lecturers. Dr. Nina E. Pickett was appointed Field Worker.

Mr. Geoffrey Hodson's Itinerary

Indianapolis, Ind.	Sept. 9 to 12
Milwaukee, Wis.	Sept. 13 to 17
Minneapolis, Minn.	Sept. 18 to 22
St. Paul, Minn.	Sept. 23 to 27
Omaha, Nebr.	Sept. 28 to Oct. 2
Fremont, Nebr.	Oct. 3 to 5
Des Moines, Ia.	Oct. 6 to 8
Kansas City, Mo.	Oct. 9 to 12
St. Louis, Mo.	Oct. 13 to 15
Chicago, Ill.	Oct. 16 to 20
Grand Rapids, Mich.	Oct. 21 to 25
Lansing, Mich.	Oct. 26 to 29
Petroit, Mich.	Oct. 30 to Nov. 3
Cleveland, Ohio	Nov. 4 to 8
Akron, Ohio	Nov. 9 to 13
Buffalo, N. Y.	Nov. 14 to 16
Rochester, N. Y.	Nov. 17 to 21
Pittsburgh, Pa.	Nov. 22 to 26
Washington, D. C.	Nov. 27 to Dec. 1

Application for later engagements may be sent to L. W. Rogers, Theosophical Bldg., Wheaton, Ill.

Send No More

All of us who had to do with the sales plan were delighted that the action taken to raise funds, as described elsewhere in this number of the MESSENGER, enables us to discard the original idea. Such things as had already been sent have been turned over to the Order of the Round Table and the proceeds will be divided between that organization and the Theosophical Society Publicity Fund.

To the President of the United States of America

Wheaton, Ill., Sept. 1, 1929.

May it Please Your Excellency

The fourth World Congress of the Theosophical Society and its National Sections in forty-five countries was held in Chicago, Ill., from Aug. 24 to 29. The first object of the Theosophical Society is to form a nucleus of the Universal Brotherhood of Humanity, and its National Sections are found in Europe, Asia, Africa, India, Australasia, Northern, Central and Southern America. Over 1,700 members from all parts of the world attended the Congress of 1929.

It held a farewell banquet on Aug. 29 and I, as President of the International Society, proposed, and Mr. Rogers, as President of the Theosophical Society in the United States of America, seconded, a resolution, which was carried by acclamation, that:

We, the fourth World Congress of the Theosophical Society, pray Mr. Hoover, the President of the United States of America, who saw in Europe the devastation wrought by war and who nobly devoted himself to the relief of its victims, to lead the Nations of the world to the outlawry of War, and to the establishment of arbitration for the decision of International disputes.

Respectfully yours,

ANNIE BESANT, D. L.,

President, International Theosophical Society.

Miss Codd's Itinerary

Omaha, Nebr.	Sept. 1 to 11
Des Moines, Ia.	Sept. 15 to 22
Ames, Ia.	Sept. 23 to 28
Cedar Rapids, Ia.	Sept. 29 to Oct. 5

Miss Codd will then visit in succession, beginning about the middle of October, Milwaukee, Minneapolis and St. Paul, spending about five days in each place. Lodges desiring engagements should address Mr. Rogers at Headquarters.

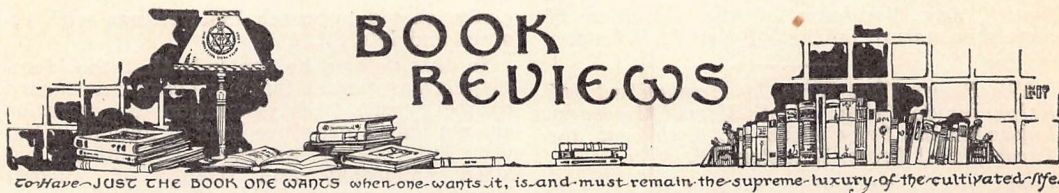
Manly P. Hall, whose books are so popular, will give a few lectures in Chicago in October.

BOOKS BY MISS CODD

The American Section has secured the services of England's Senior National Lecturer, for a year. She has already made a very favorable impression upon those who heard her at World Congress.

Miss Codd is one of our best organizers and has written several interesting books.

ON LECTURING AND LECTURE ORGANIZATION,	
Paper	\$.65
THEOSOPHY AS THE MASTERS SEE IT, Cloth	1.75
MASTERS AND DISCIPLES, Cloth75
THEOSOPHY FOR VERY LITTLE CHILDREN,	
Paper35



BOOK REVIEWS

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

The Miracle of Birth, by Geoffrey Hodson. Published by The Theosophical Publishing House, Ltd., London. Price, cloth, \$1.25, through The Theosophical Press, Wheaton, Ill.

The Miracle of Birth describes a clairvoyant investigation of the processes involved in the building of the three bodies—mental, emotional and physical—in which man incarnates. The special case under observation was studied from the fourth month of prenatal life until a few hours after birth. The work of the ego, the master builder, and his helpers—angels and nature spirits—was carefully studied and is reported in detail. In introducing his subject, the author presents a brief but remarkably comprehensive résumé of the teachings of the Ancient Wisdom regarding the purpose and processes of incarnation, and offers an interesting and inspiring theory concerning the creative function: the effect of self-control and pure expression of mutual affection in that “union which is an expression of the purest love.” Near the end of the book is one heart-gripping chapter on “Our Lady.” “Radiant and beautiful beyond description,” he sees her when endeavoring to discover the source of a descent of power from the higher worlds that caused a marked change in the appearance of the angel builders during the eighth month of fetal life. His description of the “atmosphere

of spiritual power and splendor” that prevailed during the agony of birth, when the Presence of Lady Mary protected both mother and child, offers a satisfying explanation to those who have marveled at the wonderful endurance of mothers during this trying period.

The book suggests principles that will be established when the subject is better understood. It closes with a clarion-like call for others to help carry on further investigations.

This publication should be distributed widely outside theosophical circles. It has a peculiar fascination that will appeal, even to those materially-minded persons who class as “fan-

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B-3 Gold Enameled (Small).....	3.00

Prices for others upon inquiry.

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was ever before written upon the subject of sex. Carefully and thoroughly the reader is taken into the purposes of nature. Mistakes and abuses are not condemned but explained. Best of all, practical, workable remedies are prescribed. These are so simple that anyone can make immediate good use of them in the helping and instructing of those who need teaching.

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THEOSOPHICAL PRESS
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tastic" any discussion of the activities of angels or nature spirits.—Pearl E. Wilson.

The Power That Wins, by Henry Ford and Ralph Waldo Trine. Bobbs-Merrill Company, Indianapolis. Price, cloth, \$1.75, through the Theosophical Press, Wheaton, Ill.

The Power That Wins is an intimate talk on life by two modern philosophers of America. The dialogue runs as questions by Ralph Waldo Trine, answered by Henry Ford.

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From the story of his work with the motor car the conversation drifts into the more abstract subjects. The purpose of life is discussed, leading to reincarnation and the life after death, giving the ideas of both philosophers on the relative importance of the present life and the future life.

The Power That Wins is service; and love and courage are the motive power that moves the atoms and the planets.—Flavia B. MacKenzie.

The Tarot of the Bohemians, by Papus. Published by William Rider & Son, Ltd., London, England. Price, cloth, \$2.50, through The Theosophical Press, Wheaton, Ill.

M. Gerard Encausse (Papus) is the head of the school of Martinism in Paris and is a member of the modern Kabalistic Order of the Rose-Cross. Therefore Theosophists, espe-

cially, should approach his writings with respect and interest.

In this volume he contends that the hieroglyphic Tarot cards that have been transmitted by the gypsies from generation to generation are not only a primitive book of ancient initiation, but contain "an explanation of the exalted philosophy and science of ancient Egypt." He proceeds to unfold his theory in a manner that will be found deeply interesting to a student of occultism, especially one for whom numerology and astrology have an appeal.

The seeker after amusement will find this book of interest also as it contains seven lessons, simply expressed, on how to tell fortunes with the Tarot.—M. Gracey Elliott.

The Path of the Elders, by Ernest Erle Power. Published by The Theosophical Publishing House, Adyar, Madras, India. Price, boards, \$1.00; cloth, \$1.50.

The above is an exposition of the doctrines and ethics of ancient Buddhism. Theosophy has often been accused by superficial inquirers of being a form of Buddhism, but this book shows very clearly the difference between the aspirations of the Theosophist and the Buddhist. Buddhism has also been denounced by Western civilization as an atheistic philosophy. Again the writer clarifies this misunderstanding. On the whole, it is an admirable treatise of Buddhism, making clear to the Western student obscure points in the Sankya philosophy, especially as set forth in the Bhagavad-Gita.—Maude Lambert-Taylor.

Our Mental Garden and How to Cultivate It, by E. Wilmot Lambert Apsley, Bamstead, Surrey, England. Price, cloth, \$1.00, through The Theosophical Press, Wheaton, Ill.

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