

THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN OF THE AMERICAN
THEOSOPHICAL SOCIETY

MRS. MAY ETHEL FORD
7343 53RD AV. S. E.
PORTLAND, ORE.

VOL. XVIII

OCTOBER, 1930

No. 10

A Lodge of the Theosophical Society

By DR. ANNIE BESANT

Reprinted from *The Theosophical Review*

The MESSENGER will reprint a series of articles written in the early days of the Theosophical Society by H. P. Blavatsky, Col. Olcott, Dr. Besant, and others. The following one is given place this month because it gives a direct answer to several letters that have recently reached this office.—Editor, The MESSENGER.

NOTHING is commoner in these days than for a number of men and women, who are interested in a common object, to unite together to form a Society for the furtherance of that object. There are Societies for action; such as the Society for the Prevention of Cruelty to Animals, to which members subscribe in order to support agents who keep watch against cruelty, and to prosecute offenders. There are Societies for study; such as the Asiatic, the Geographical, the Chemical, Societies to which members belong in order that they may hear papers and get transactions bearing on the subject which the Society is constituted to further. Such Societies have their regular meetings, their discussions, their lectures, and subserve very useful purposes.

Looked at from one standpoint, the Theosophical Society seems to be even as one of these latter. It is a Society composed of students, with Branch Societies, or Lodges, all over the world, in

which its members gather to study religion in its broadest sense, to examine and compare the various religions of the past and present, to investigate the obscurer problems of human and general life in all its departments, to learn from the experiences of the more advanced, and to exchange opinions with each other. Thus considered, it is one Society among many, remarkable only for the profound and perennial interest of the problems with which it concerns itself, and it is subject to all the conditions which affect other Societies—increase and diminution of members, growth and decay of their enthusiasm, attractiveness or non-attractiveness of its exponents, interest or dullness of its meetings.

A good many of the members of its Lodges seem to look on it in this way. If a meeting is likely to be interesting, they go to it; if it is likely to be dull, they stay away. If a favorite speaker is to address the Lodge, the hall is crowded; if an unknown or dull speaker is the orator of the evening, the hall is full of empty benches. And so the activity of a Lodge waxes and wanes; one strong person can make a successful Lodge, but let something occur to translate that person to other scenes, and lo! the Lodge becomes dormant or dies.

Now some of us think that the Theo-

sophical Society as a whole, and its Lodges as Branches thereof, are something far other and greater than any learned Society. We recognize it, indeed, as having that as part of its character, as standing before the world in that category, but to us it is also something more, which marks it out as a thing unique, apart. For we believe, and have good reasons for our belief—nay, some of us can say we know—that this Society was not formed by the ordinary impulse that draws together men who are interested in a common study, but that it was designed, conceived, and started by some of the superhuman men who are the Spiritual Guardians of the human race, and who employed one of their own disciples, H. P. Blavatsky, to bring about its formation. We regard its launching as the work of these great ones, and we believe that they watch over and protect it. We see their hands in the struggles that from time to time disturb it, and that shake out of it those who are unfit to take further part in its development. We see their protection justified by the fact that it emerges from every struggle stronger, cleaner, wiser, than it was before it passed through it.

We see that spiritual forces in the past have ever been vehicled by organizations, bodies which served as material organs whereby their functioning might be carried on in the world. And we see that the value of every religion is measured, not by its external activities, but by the fulness and richness of the spiritual life transmitted by it to the world. But now, instead of another separate religion, a unifying energy is needed that may draw religions together, explain their differences, demonstrate their unity, and prepare the world for the coming of the great civilization in which Buddhi and not Manas, Wisdom and not Knowledge, shall rule. As ever, life demands a form, energy a medium, spirit a vehicle. We see that form, that medium, that vehicle, in the Theosophical Society.

The Theosophical Society is a nucleus in which the spiritual energies poured out by the great Brotherhood find a centre, and from it they spread

forth, organizing and directing spiritual growth throughout the whole world. . . . Wherever it is, there also are growth and organization, religions show new life, thought manifests expanding power. It works in India, and Hinduism revives; it works in Ceylon, and Buddhism becomes active; it works in the Parsi communities, and Zorastrianism begins to shake off its modern materialism and to show a dawning spirituality; it works in Christendom, and a new spirit of tolerance and liberality is seen.

Now, those who thus see the Theosophical Society and its high function in the world cannot measure their devotion to it and their service by the changing trifles which affect its environment, or by the transitory persons who take part in its outer work. To them each Lodge is a miniature Theosophical Society, of the same nature and essence as the world-wide Society. It also is a nucleus in its own town, its own area of influence, as is the whole Society to the world. All the splendor of being a center from which the spiritual energies stream forth belongs to each Lodge, however obscure, however small, however humble. . . . The good karma of the past—some loving service and self-sacrificing effort, some pure thoughts and tender deeds—have brought us into this living nucleus, and the power of the White Brotherhood pours through us, as a body, to the helping and uplifting of the world. Wherever a Lodge meets a star is shining 'mid the darkness of the world, and its magnetic influences stream through the atmosphere, carrying blessing wherever they go.

This belongs to us, be it remembered, as a body; hence our value; we are an organic whole. When a Lodge meets together, it presents an organized center, ready to be filled with outstreaming life. It is true that if the thoughts expressed in the meetings are strong and wise, such a meeting sends out into the district round it hosts of strong and useful thought-forms, enriching and purifying the mental atmosphere. That is done by the members; it is their own work. Far more important, if I may

be permitted to say so, is the life-energy of the Masters, poured out through that organized center on the district in which it meets. For this beneficent work, no keen thought or musical expression on the part of the members is needed; these neither help nor hinder the loftier worker. He seeks but a material nucleus; His is the life, not ours. And that life can be poured out as freely through a dull meeting of the Lodge as through a bright one . . .

Thus seen, the meeting of a Lodge takes on a new aspect and a new dignity. The question no longer arises, "Ought I to go to a dull meeting?" but the eager query comes, "Can I secure the privilege of being present to be part of the channel through which the life-energies of the Brotherhood will be pouring out on the world?" If this were the feeling of the members, we should never hear of the Branches becoming dormant or dying; while a Lodge can hold together, it can serve as a nucleus of life. What matters the interest of its meetings intellectually, while it remains intact, as the organ of this high spiritual function?

From time to time I read of a Lodge that has resigned its charter, of a member who has resigned his membership. This seems to me a thing impossible, incredible, a very madness. To have such a privilege and to resign it! To share in such a function, and to cast it aside! Truly, men know not the prize of their high calling, the mark of their hard-won dignity. They have worked hard in the past, and this work has entitled them to be counted amid the fortunate band which is the main channel of the higher life at this period of the world's history. What folly then is it to throw away the reward of their past toil when it is in their hand. As well, nay, better might the starving man throw away bread, the beggar throw away gold. Ignorance, as ever, is man's deluder, blinding him to his own true good, which lies in service to Humanity and devotion to its greatest sons. May no member who reads this article ever be so blinded by ignorance as to throw away the priceless privilege he has won, and so lose his share of the glorious function of being a life-bringer to the world.

From St. Louis

The event of the month for St. Louis Lodge was the series of three public lectures and a members' talk given by Mr. Rogers. We had the largest audiences ever obtained for Mr. Rogers' lectures in St. Louis. The last lecture of the three was to a crowd which filled the hall almost to capacity.

The Press gave us very good publicity, both in advance and on the day of the lecture. Financially, the lectures were the greatest success we have ever known, although no admission charge, only a collection was made.

St. Louis Lodge feels that a splendid start of the new season has been made and congratulates itself that it was so fortunate as to obtain the services of Mr. Rogers early in the season. We feel it is a good omen for a successful year.

CHARLES E. LUNTZ.

Field Workers

We have two Field Workers available for service in any part of the country—Consuelo Aldag and Nina E. Pickett. The latter is well-known. The former has recently come to the United States after having lived several years at the Manor in Sydney. She is a citizen of Mexico, of German-Mexican parentage, but speaks English fluently and made her first appearance in this country representing Mexico at the Theosophical World Congress in Chicago last year.

Lodges needing the services of either Field Worker for short or long periods should write Headquarters for details.

Mme. Aldag, who recently represented the Mexican Government at a general conference in Honolulu, has begun the season's work at San Francisco. Dr. Pickett is in Florida.

If you make me your authority, you will thereby destroy the reality.—Krishnamurti.

WANTED

Second hand and out of print books. Quote price, condition, binding.

THE THEOSOPHICAL PRESS
Wheaton, Ill.

The Philosophy of Reincarnation

by Charlotte E. Woods
Author of "The Self and Its Problems"

Paper \$.25

An outline of its principles. Suitable and inexpensive when needing something to give an enquirer.

THE THEOSOPHICAL PRESS
Wheaton, Ill.

THE THEOSOPHICAL MESSENGER

Published monthly by
THE AMERICAN THEOSOPHICAL SOCIETY

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

Editorial office—Wheaton, Ill.

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

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

SUBSCRIPTION PRICE.....\$1.00 A YEAR
FOREIGN SUBSCRIPTIONS.....\$1.25

Krishnamurti Or Bad Business?

IF THE emphasis which Mr. Krishnamurti is placing upon the value of independent action accounts for the slightly decreased membership in various theosophical organizations throughout the world, what explains the fact that organizations of all kinds and character are suffering far greater membership losses? That fact is undeniable. A wail over vanishing members in commercial, social and religious organizations is sweeping the country. Clubs that are among the oldest in the nation and that for many decades have been thought of almost in terms of immortality, suddenly find their faith in permanency vanishing, as scores of members drop out. Even so famous an institution as the Lambs Club of New York finds itself facing difficulties and it but illustrates a thousand others of the business, professional and social world.

It is true enough that Mr. Krishnamurti's teachings are inducing a small number of members to leave the Theosophical Society. But compared to those who drop out on account of non-payment of dues, they are negligible. The natural and regular growth of the American Theosophical Society through the acquisition of new members is several times greater than the loss by resignations, even in this difficult financial period. The number of resignations for the year ending June 30, 1930,

was 173. The number of new members for the same period was 564 and 206 reinstatements for the year. The number of resignations from July 1, 1930, to September 1, was 31. That is certainly not alarming. Our cause for uneasiness lies in a different direction—in the long-continued industrial depression that is bringing multiplied thousands of people in every great center of population within the shadow of desperation. Those who have permanent positions and find things going along smoothly have little understanding of what is occurring almost at their doors among the vast number of the unemployed. In a letter recently received, one of our prominent members writes:

"The industrial situation in this city at the present time is nothing less than appalling. Thousands have been out of work for anywhere from six to nine months and the actual suffering is intense. Besides the complete unemployment many others are working only part time. This applies to all classes, even office workers. Every clerk on our payroll in the city (two thousand of them) is laying off one day each week without pay. A number of our members have been affected by this situation."

The entire economic world is facing a graver situation than has yet dawned upon the public consciousness. We have, of course, been accustomed to periods of depression or "hard times," from which we gradually recover, to pass into a period of industrial activity and "good times." Our commercial prophets have long been saying that with improved banking and stabilizing methods we would now be free from any very marked period of depression; quite ignoring the simple fact that successive waves of general prosperity and adversity must follow each other just so long as the mass of producers are unable to get back for their use the major part of what they create; and that the farther civilization progresses the greater must be the per capita production and, therefore, the more acute the economic disease, until the cure is found for it.

A generation ago it was said that the age of machinery was here, but it was really only the dawn. The displacement of people by mechanisms is now enormously greater and is rapidly in-

creasing. Unless the shortening of hours of labor and the increasing of wages, which means the ability to get back more of what is produced, keeps pace with the increasing power of production, there is no possible escape from the paradoxical result of a prosperity that impoverishes the majority. That's what we are suffering from just now, and its paralyzing influence is being felt by all sorts of organizations in the land, except alone those which have no financial relationship to industrial life.

Of course the present depression will some time wear itself out and with the following revival will come also "good times" for membership. Meantime, let us understand the relative causes at work and assign to each of them its proper degree of responsibility.

The World Is Ours

THE slight recession in theosophical members in various parts of the world no more shows the impermanence of the Theosophical Movement than the ebb of the tides on the beach indicates a diminution of the water in the oceans of the earth. Tides there are in all things, to be sure—in your business or profession, even in the state of your health—and the tide in our particular Society was once so low that only a few Lodges out of several hundred were left. Compared with that, the present little commotion is the merest trifle. A thoughtful consideration of the situation may assist in preventing the little cloud now upon the horizon being magnified into a thunder-storm or even into a cyclone.

One characteristic of the American Theosophical Society is that its membership is constantly changing. For many years while gradually increasing in numbers, it has been taking in and dropping out a great many people. That is clear from the fact that it has been losing an average of more than a thousand members a year, yet is still increasing in membership. The result is that within a few years we have a large majority of members who have been in the Society for a comparatively short period. There are, of course, a few who may properly be called "old members," those who entered fifteen or

twenty years ago or even earlier; but the majority have been in only a few years. If the member who joined twenty or twenty-five years ago will look carefully over his Lodge of perhaps a hundred members, he will find probably three or four that he knew in those early days. For our six thousand now enrolled as paid-to-date members there are probably not less than twenty thousand who have been members and dropped out through non-payment of dues. How can it be otherwise, when we have been placing over a thousand names a year on the delinquent list and no longer counting them as members?

There is an old adage which runs "There are as good fish in the sea as ever were caught." The sea is an inexhaustible evolutionary reservoir and the truth expressed in that saying will hold good through thousands of generations to come. In the same sense, the human race is the sea of the Theosophical Society and it will furnish an unlimited supply of members as good as the best we have ever had. The rising generation is more susceptible to theosophical teachings than its predecessors. Thousands of young men and women are now coming to maturity who are better than average theosophical material. There are very probably even Besants and Leadbeaters among them. We do not know at what moment such a highly developed soul may enter the Society as a youth.

If we do not continue to grow, both in numbers and in usefulness, we shall have only ourselves to blame. We must be more active than ever before in presenting Theosophy to the public. Every Lodge and every member should enter the season that is now here with renewed energy and unshakable resolution.

The Great Silence

THERE is no great loss without some small gain, says the old proverb, and so clouds have their silver lining. One of the gains from the world war is the growing observance on November 11 of the two minutes of silence in memory of those who sacrificed life in the war and in impressing the thought of perpetual peace. The World Peace

Union, directed by Theosophists, is gradually extending that great thought of peace to universal dimensions. In many nations support has now been won from government officials, churches, clubs, editors, institutions, newspapers, magazines, noted writers, and even from steamship and railway companies. November 11, the day on which the cessation of war was declared, should grow into the race consciousness as the birthday of immortal Peace, until thoughts of war will have no soil in which to live.

The Value of Action

IN A recent lecture C. W. Leadbeater called attention to the necessity of maintaining balance in our growth on the mental, astral and physical planes—the three worlds in which we are all constantly developing—by thought, emotion and action; “for,” he said, “if one is greatly in excess its expression is often mischievous.”

Probably one of the chief faults of Theosophists is in not putting more of their Theosophy into action on the physical plane. Yet opportunities lie all about us. A simpler one could hardly be imagined than that described in a letter recently sent to the MESSENGER. The member writes:

“I went into a restaurant one day and noticed what ugly dishes they used—large white dishes, turning gray through use, and badly chipped. The food was excellent, but one really lost one’s appetite eating from such unattractive dishes. I thought two weeks about the letter I wanted to frame to the manager and finally wrote it.”

War Without Guns

A clipping which contains the remarks of a University teacher in India just before being sentenced to prison has come in the mail:

“I plead not guilty. I have never yet excited to sedition, disaffection and hatred... But I believe this land belongs to us Indians as England belongs to the English and Germany to the Germans. I hold that there can be as little justification for a British India as there would be for an Indian England....

“We are doing what the meanest Englishman would consider it his duty to do under similar circumstances... We seek to do what George Washington did for America and Mazzini for Italy, what the patriots of all countries and climes have done. But under Gandhi’s banner we seek to improve the law of Moses of ‘an eye for an eye and a tooth

for a tooth’ and to follow the law of Buddha and Christ. We try to return good for evil and believe that hatred cannot be cured by hatred but by love... To-day, I am happy that I am called upon as many before me have been to prove my faith with my sufferings. My only regret is that I will be confined to the comparative security of jail while my companions are exposed to lathi blows and gunshots.”

“Dear Madam:

“We thank you for your letter of August 6 in regard to worn dishes. You may be interested to know that we have acted on your suggestion and removed over \$800 worth in our four places. Once again we thank you.”

Of course such a matter must be handled with great care and diplomacy. The last thing one would wish to do is to encourage members to go out meddling with things in general and suggesting a thousand improvements. But here was a real opportunity for genuine service to the business and to all who patronized it—an opportunity to supplant ugliness with beauty; and probably most of us too often forget that beauty is inherent in nature and quite as much an expression of the Solar Logos as is wisdom or power.

Very likely scores of other people had been offended by that ugliness which repelled our member, but it had not occurred to any of them that they could do anything to change it. Some of them had undoubtedly been so much repelled that they would never return. Others in their inner consciousness had probably severely criticized the management. Others had deplored the fact but endured the situation in silent protest. The one who finally put her Theosophy into action on the physical plane became a benefactor in much the same sense as one who gives a park to a city—in making life pleasant for many—and at the expense of just a little thinking and writing a letter.

for a tooth’ and to follow the law of Buddha and Christ. We try to return good for evil and believe that hatred cannot be cured by hatred but by love... To-day, I am happy that I am called upon as many before me have been to prove my faith with my sufferings. My only regret is that I will be confined to the comparative security of jail while my companions are exposed to lathi blows and gunshots.”

Checks

Make all checks except those to the Theosophical Press payable to the American Theosophical Society. This applies to all payments, no matter whether for the new membership plan, for regular dues, for the Building Fund or any other purpose. The money will always be properly applied.

Founders' Day Coming

The seventeenth of next month is Founders' Day or Anniversary Day—the day on which we annually celebrate the founding of the Theosophical Society. In other words, it is the birthday of our organization. Birthdays are, by common custom, celebrated throughout the world. The time of arrival upon the physical plane is an important matter, whether for an individual or an institution. Coming to incarnation, we begin a new chapter, in which we hope to achieve something of consequence, and coming into being and physical expression is, for such a Society as this, the beginning of a career that is to beneficially affect millions of people and to enormously hasten their evolutionary development. The anniversary on November 17 is an opportunity to develop veneration, to deepen the loyalty of all who are within the Theosophical Society, and to recall with gratitude the devoted service of the great souls who founded it.

The custom of taking a voluntary offering on that occasion to assist Headquarters with its financial burdens is another opportunity of service. In the autumn interest on remaining building bonds is paid, amounting to about two thousand dollars. What Adyar Day is to the World Headquarters, Anniversary Day is to National Headquarters.

Anniversary Day furnishes the occasion for attracting the attention of the public to the altruistic work in which we are engaged. A program suitable to the occasion will acquaint people with the character and spirit of the life-work of Madame Blavatsky and her distinguished associates. Speeches, readings and music should be prepared well in advance and should be advertised, so that the community in which each Lodge exists shall have the opportunity to learn more about Theosophy and the useful work it is doing for humanity.

Bookkeeper Wanted at Headquarters

Headquarters needs a bookkeeper to take the place of Miss Edmonston who has resigned to rest, on account of ill health. An altruistic nature and devotion to theosophical ideals are essential as well as a good knowledge of accounting, ledger balancing and making financial statements. An opportunity to render service. Write, giving references, experience, salary required, to Secretary-Treasurer.

Edwin F. Hitchcock

On January 15, 1930, Mr. Edwin F. Hitchcock brought to a close a long and useful life. He became a member of the Theosophical Society in 1898, and served one year as president and ten years as treasurer. He will be greatly missed, but leaves the rich heritage of the memory of a life well spent. "May perpetual light shine upon him."

The world at large . . . wastes its time in pursuing wealth and fame, which are valueless to the philosopher.—C. W. Leadbeater.

Two Kinds of Appreciation

The following note was accompanied by a substantial check for the Building fund:

"Ever since my visit to Wheaton I have intended to write to congratulate you on the very remarkable piece of work you have accomplished there. There is a charm and serenity about the place which conduces to the growth of wisdom and makes a most harmonious setting for the truths of Theosophy.

"For many years I have felt that my work lay with the theosophical efforts on this Western coast, but now I feel I must have some small share in your splendid achievement there."

MARY GRAY.

"Creation of Eve"

Paolo Veronese

There has recently been hung in the Art Institute, in Chicago, a painting by Paolo Veronese, "Creation of Eve." This painting is an addition to the Mr. and Mrs. Charles H. Worcester Collection. Another painting also in the Art Institute, by Paolo Veronese, is an unfinished one, "Madonna and Child."

A large and very interesting painting by El Greco, "The Assumption of the Virgin," is in the Art Institute. The particular reason for mentioning the latter is on account of the resemblance between these two artists to be found by comparing their portraits, and also a resemblance in their work, both showing according to some of the critics, a delightful optimism, and Veronese in particular "a sovereign ease."

ELLA L. CUTLER,
Akbar Lodge.

Headquarters Needs a Janitor

A man with experience as janitor of an office or apartment building, familiar with usual mechanical appliances, boilers, oil burners, pumps, etc. Also do the rougher kitchen work and some outdoor work in summer. Must be a member of the Society and willing to work in devotion to its Cause.

Mail full particulars, age, references, experience, to the Secretary-Treasurer.

Vegetarian Guides

A few books on food combinations, diet control, menus and their preparation are here given.

Golden Rule Cook Book, M. R. L. Freshel.....	cloth	\$2.50
Natural Foods, Otto Carque.....	cloth	2.00
Natural Diet of Man, Dr. J. H. Kellogg.....	cloth	1.75
Light on Dietetics, R. Millen.....	cloth	1.00
Vegetarian Cook Book, Los Angeles Lodge.....	paper	.50
Key to Rational Dietetics, Otto Carque.....	paper	1.00
The New Cookery, L. F. Cooper.....	cloth	3.00
Drugless Cures, R. B. Pearson.....	paper	.50

THE THEOSOPHICAL PRESS
WHEATON, ILL.

Members of the Central Theosophical Federation, Attention!

On Sunday, October 19, let us assemble in our first all-day session at our National Headquarters in Wheaton. Every Lodge in the Federation Area will want to be represented but every member who can possibly do so should be present to share in this friendly time of inspiration.

There will be an E. S. meeting in the morning at 11 a. m. under the direction of Miss Edith F. Armour. All E. S. members should present their membership cards for admission.

Dinner will be served the delegates at one o'clock by Headquarters at \$1 per plate.

The afternoon program will include:

1. Discussion and plans for work by the Lodge Presidents and delegates.

2. An address by Mr. E. Norman Pearson, the President of the Michigan Federation.

3. Public lecture in the evening by Mr. Pearson.

October 19 will be an eventful day in the history of the Central Federation. Be sure to come, to get acquainted and to participate in this interesting program. We have the welcome of our President, Mr. L. W. Rogers, and we shall all enjoy a day at Headquarters.

Headquarters must know in advance how many will come for dinner. Please write me at once if you wish to be included in the Federation dinner party at one o'clock.

ETHA SNODGRASS, President,
1962 E. 71st Place, Chicago.

For Travelers

Mr. and Mrs. Arthur Chase write from Chateau de Montmaur, Montmaur, Hautes-Alpes, France, that American Theosophists going abroad will find at that "extraordinary old Chateau" a vegetarian diet. "All Americans who come to Ommen ought to spend some time at this fascinating place. The living rooms are huge, some of them 60 x 20 feet, and 20 feet high. Theosophists are in charge."

The Geneva Congress

Judging by the summary of the Geneva lectures and discussions given in the *Adyar Theosophist*, Dr. van der Leeuw stood alone on the proposition that the Society has no future or at the best an extremely doubtful one. Dr. Besant made the first address, devoting herself to the freedom of opinion that should characterize the Society. Dr. van der Leeuw proceeded to put the principle into practice and placed before the Congress his views on the relative value of "revelation and realization."

"The spirit of the new age," he said, "is one which recognizes that life is not a problem to be solved but a mystery to be experienced. . . . Modern man does not seek the shelter of a system that rationalizes all. Rather than live in such a false security, he will

brave the shocks of life in his own strength. For him the claim of Theosophy that it explains life and solves its problems is no longer a recommendation." He held that "if the Society is to survive, its organization will have to be very much looser than at present. The traditional Lodge, with its traditional meetings, should be abolished, and members in a town should only be called together when there is something worth while to offer them." These, he thought, are some of the reasons "why the world at large is no longer interested in the Theosophical movement."

Bishop Leadbeater gave the third lecture. He strongly emphasized the need of working for the first object, saying that it is "the main aim of the Theosophical Society." On Dr. van der Leeuw's idea, Bishop Leadbeater said a great deal in three sentences:

"We used to say that this great study of Theosophy has been 'revealed' to us. The antithesis between revelation and realization seems to me to be elusive, for they are two stages of the same process. Every great idea is, when first given out, a revelation, and then we begin to understand it."

On the reasonableness of teaching others and having help along the way, he said:

"Realize the central facts of Theosophy, and show no hostility towards others of our brethren who tread paths different from your own. Our Krishnaji says that the highest is pathless. Still we are not all so evolved as to work out the way for ourselves. It is our privilege to take advantage of the labour of those who have gone before. We do teach the child, acquaint him with the conditions around him, without leaving him to find everything for himself. Well, that is what we are trying to do in our Society, by advising people; but by no means may we force our opinion upon them."

His final thought was this:

"Let brotherly love prevail, then we shall be helping in the evolution which Krishnaji said in *At the Feet of the Master* is God's plan for man. Let us stand together as brethren, and work together. The brotherhood of man is a great reality; the brotherhood of this Society ought to be a great reality to us. I have had forty-seven years of it and shall stay in it to end of this incarnation, and I hope I shall know enough in the next incarnation to join again."

The utmost good humor prevailed and the spirit of all the speakers seemed to be one of great toleration for the views of others while holding strongly to their own.

Copies of the By-Laws, as revised at the 1930 convention, may now be obtained by application to Headquarters.

Have you registered for the 1931 Summer School? Send in your \$5 advance payment now. Money refunded if unable to attend. Lawrence Held, Registration Clerk.

WANTED: Position as housekeeper for elderly couple or gentleman's home. Address, Miss Anna Brinker, care THEOSOPHICAL MESSENGER, Wheaton, Ill.

Headquarters Notes

Visitors at Wheaton the past month have been: Misses Edith Armour and Etha Snodgrass of Chicago; Mr. and Mrs. Albert Kraatz, Mr. and Mrs. Adolph Herbstreit, Misses Gertrude Silberman and Lillian Berg of Milwaukee; Mr. A. F. Knudsen of Ojai and Miss Taylor of Gloucestershire County, England; Miss C. Benevenuti, W. F. Blevins, Mr. and Mrs. Carl Giddings of Chicago; Mr. W. P. Fogg and nephew of La Grange; Mr. and Mrs. C. H. Gieseman of Saint Louis; Mr. Lee D. Fisher of Fort Worth, Texas; Mr. Felix Layton; and Mrs. Marian Applequist of Aurora.

Mrs. C. D. Gano of Chicago has returned to her residence there after a summer at Headquarters.

Correction

Through error, the officers of Central Lodge, New York, were incorrectly listed in the September MESSENGER. The President Emeritus is Mr. H. C. Copeland; President, Mr. Svend Amdisen; Librarian, Mrs. Eva E. Hoyt, and Secretary, Mr. Amador Botello.

Mr. Rogers' Itinerary

Los Angeles	To October 12
Denver	Oct. 15 to 20
Wheaton	Oct. 22 to 29
Grand Rapids	Oct. 30-31
Lansing	Nov. 1
Detroit	Nov. 2-3
Cleveland	Nov. 4-5
Rochester	Nov. 6-8
New York City.....	Nov. 9

Miss Codd's Itinerary

Northern California Federation	To Oct. 17
Southern California Federation	To Nov. 6
San Antonio	Nov. 8
Houston	Nov. 9-15

Who Or Whose?

Headquarters has received a check for \$12, under date of June 2, drawn on the District National Bank, Washington, D. C., with no signature nor any means of identification, except a marginal line which reads: "Dues for 1929-1930." The bank can give no help. Who sent it, who should have signed it, and whose dues does it pay?

Headquarters is also in receipt of \$3 in currency, pinned to the lower part of Mr. Rogers' recent circular letter, with the notation, "Will you please pass this on?," but without a signature.

Mr. Hodson Returns

The New York Metropolitan Theosophical Federation has made an engagement with Mr.

Geoffrey Hodson to give a course of lectures extending from October to the holidays.

Mr. Hodson's address will be c/o Captain E. M. Sellon, Loudon Woods, Rye, N. Y.

Why Be Delinquent?

A prompt payment at this time of dues not yet sent in will enable a member to escape the fate of being placed upon the delinquent list. The MESSENGER cannot be sent if dues are not paid.

Be ready for the time when thy soul shall fall out of this envelope.—Marcus Aurelius.

I have said that organizations founded on belief are of no value to man; but I have also said that you must have organizations for doing objective things.—Krishnamurti.

A SELECTION OF OCCULT NOVELS

Brother of the Third Degree, W. L. Garver.....	cloth	\$2.60
Om, Talbot Mundy.....	cloth	.75
Guns of the Gods, Talbot Mundy.....	cloth	.75
Garden of Vision, L. Adams Beck.....	cloth	2.50
Dreams and Delights, L. Adams Beck.....	cloth	2.50
Ninth Vibration, L. Adams Beck.....	cloth	2.50
House of Fulfilment, L. Adams Beck.....	cloth	2.50
Kondora, P. Pigott.....	cloth	3.00
Locked Room, M. Collins.....	paper	1.00
Nightmare Tales, H. P. Blavatsky.....	paper	1.25
Quest of the Golden Stairs, A. E. Waite.....	boards	3.50

THE THEOSOPHICAL PRESS
WHEATON, ILL.

KONDORA

A Romance of the Magic of Egypt

[By PERCY PIGOTT

Cloth \$3.....

Author of: *Heroes of Old India*

The love story is a tale of three incarnations. The first is in Egypt where the fate of the nation is at stake. Next, in England where the Jacobite uprising is involved. Then in America where comes the final understanding and meaning to the lovers of their lives. Through it all astrological prediction and the stars play no small part.

Whatsoever we sow, we shall reap, or Karma, is made very clear, and for his effort to group so much of occult truth in a way that the general reader will not disdain, the author deserves great credit.

THE THEOSOPHICAL PRESS
Wheaton, Ill.

Impressions of Star Camp, Ommen, 1930

By C. JINARAJADASA

Whenever Mr. Krishnamurti talks, he gives us plenty of food for thought. Probably just now in the world, there is none so original as he. His point of view is so striking, and so uncompromising, and yet so simple, that what seems revolutionary from his lips is really most logical, provided, that is, one realizes his standpoint of being "one with Life."

Like as an eagle whose wings as they become stronger fly to higher and higher regions, so is Krishnamurti. This year, he is giving expression to thoughts of a great philosophical range also. Consciousness and Self-consciousness were two topics he dwelt upon, among others; and one wonders if he will escape the fault which he denounced in Theosophists, that of the use of a "jargon" to describe their system of thought.

One rather puzzling matter is that he uses terms in a novel way. For instance, this year, the use of the terms "natural" and "sub-human." The term "natural" seems to him to represent the high and perfect expression of man, what in fact Plato would have termed "archetypal." Therefore, to Krishnamurti, any attitude or conduct short of the highest is "unnatural." Similarly, "human" seems to him to imply the lofty conduct of one who is "one with Life," and therefore all conduct of a lower range is to him "sub-human." Usually, we use the term "sub-human" to denote the animal.

This year he has laid marked emphasis on Right Conduct, Right Behaviour, as the "natural" self expression of man. Very noteworthy is the emphasis which he laid upon the truth that the true purpose of the individual is to transcend his individuality and to become "one with Life." A statement of his, that the universe has no plan, will undoubtedly be challenged; and some too will question his assertion that the highest purpose of the universe is to create the individual.

Mr. Krishnamurti is, in some ways, at his best, when he answers questions. Each answer is direct, and when analyzed, absolutely logical, from his standpoint. Indeed he is often careful to say, "from my point of view." Many questions were put to "draw him out," to modify what he has already said. In each case, his answer was direct, and indeed the answer could have been given by the questioner himself, if only he could place himself on that "mountain top" from which Krishnamurti surveys all problems.

I doubt if any previous religious Teacher has been called upon to answer questions on so many points, religion, mysticism, social conditions, sex problems and problems of government—these and many others have come under his survey, and to each he gives his own touch, showing how each can be seen from a new angle—that of the man who is "one with Life," and desires to give to all the same supreme beatitude.

I arrived at Ommen too late for what I

have been told was the gem of all his discourses of this year's Camp. It was his answer to the question whether his message was only for some, and not for all. His answer, given with wonderful dignity, gentleness and serenity, was to the effect that he came to all, to the wise and to the unwise, though of course only the wise would accept him. In all that I listened to there were many gems, but the one that has remained clearest in my mind is: "To judge another is to deny him his liberty."

Both Dr. Besant and Bishop Leadbeater were present. The weather was trying, with many showers each day, and on the second day of Camp there was a deluge for twenty-four hours. However, the spirit of the campers never flagged.

Even the London railway porters seem to know of Ommen. I left London two days after Camp had begun; when I registered my luggage at Liverpool Street Station, the porter asked me: "Aren't you late?" The attendance this year was close upon two thousand five hundred.

Re-elected

The following officers were elected for the coming year by the Board of Directors of the Central Theosophical Federation:

President—Miss Etha Snodgrass (Chicago Lodge).

First Vice President—The Rev. Mather W. Sherwood (Aurora Lodge).

Second Vice President—Dr. O. E. Severance (Milwaukee Lodge).

The plans under consideration for the year are promising and include a weekly theosophical Forum in Chicago, constructive help to the smaller Lodges, the development of centers where there are no Lodges at present, and outstanding public lectures. Wholehearted cooperation is promised by Federation members and the Board of Directors look forward to a year of accomplishment.

Miss Virginia Blunt of Washington, D. C., recently sent to Headquarters hollyhock seed, and tulip poplar tree seedlings with the suggestion that if given good care they will grow into "tall sentinels on Headquarters grounds."

LECTURE NOTES

by

C. JINARAJADASA

Boards \$1.25

Cloth \$1.50

C. J. has outlined in this volume his method of lecturing for the purpose of aiding those who wish to be lecturers. A point that probably escapes the vast majority is his re-writing the notes when he has not repeated a lecture within two weeks. This he states is because he has grown if he has lived rightly. Remember from day to day you change and you are always enlarging your horizon. Many lecturers will find his topics and the outlines good foundation for their own.

The Theosophical Press
Wheaton, Ill.

The Inner Life

Conducted by Clara M. Codd

This month I want to talk about the attempt to realize the Supreme, because that is the highest peak of all meditative efforts. At the foot of the holy mount within our own being we ponder on verbally expressed truths, on lovely sayings and thoughts, we consider how we may apply them in the circumstances of our individual lives. In this way we tend to form character and enlarge understanding. It is a necessary and stable foundation for a greater ascent in the future.

Higher up we contemplate with the eyes of the developing imagination mental images, truth in its pictorial and symbolic form. As their loveliness is sensed the adoring heart responds, but that response is the electric flash of the deep life within towards the same life without shining through the image created by the mind. Thus we love and adore, receive inspiration and comfort from the thought of the Master, the mediator between "God" and man.

There is still a greater height to scale. From the thought of the Master we should try to pass to the attempt to realize the Supreme Life which shines through Him and also through every living thing. Here we have at first to employ mental images, symbols. Make the image as vast and impersonal as possible, yet not as excluding anything, but as being the very heart and life, the eternal essence of all. Find many new names for Him. *Life is God. What is life?* Life is everywhere, there is nothing in the universe from atoms to the greatest archangel that does not live by His life. And life is consciousness, always unfolding from within in response to stimuli—experience—from without. Perhaps the whole universe is really contained in an atom. Say: "In Him we live and move and have our being." Keep very still and try to realize that. Realization means making *real* to ourselves.

Again God is beauty, loveliness. Is there anywhere or anything where the divine Beauty does not lie hidden or expressed? Krishnaji tells us that ugliness, evil, are nature's awkward attempts to express her beauty. God is moral beauty too, love, honor, justice, purity, strength. Those are aspects of His shining in you and me. Through us all the One Life seeks fulfilment. In each one of us He seeks to learn, to love, to achieve; that is to say, He seeks vision, expansion, power which is peace. We are Him. Our deepest selves are ever one with Him, "in the bosom of the Father."

There are many ways of attempting the realization of unity. The following are some little formulas which may help to guide thought. Keep the mind steadily upon the one which seems best individually to express our ideal of the Divine Life, and think and feel as deeply and intensely as possible. At the highest point of intensity, of aspiration, remain quite quiet for a few minutes, "waiting" upon the Lord within, trying to feel the Life in which we have our being.

1. Think of the divine Presence, and say: "Holy, holy, holy, Lord God Almighty; heaven and earth are full of Thy Glory; glory be to Thee, O Lord most high."

2. Say: "God is one. God is infinite. He is everywhere and beyond everything." Think of the sky, of space, and try to feel His immensity.

3. Say: "God is Truth. He is all that is. All things are a mask through which He shines. He is living within my Self, the Soul of my soul." And picture Him as a white Flame seated within the heart.

4. Picture a glowing Light within and without, and say: "More radiant than the sun, purer than the snow, subtler than the ether, is the Self, the Spirit within my heart. I am that Self. That Self am I."

5. Say: "God is purity, I am in Him, I must be pure. His purity shines through my heart to the hearts of all others. He is strength, therefore His strength is shining through me to all others. He is serenity, compassion, joy, love; as these He shines through me to others."

6. Repeat and try to realize the ancient Vedic prayer: "Unveil, O Thou that givest sustenance to the universe, from Whom all things proceed, to Whom all must return, that face of the true sun, now hidden by a vase of golden light, that we may know the truth, and do our whole duty on our journey to Thy sacred seat."

The realization of the Presence of God, the Supreme, should not be confined to the hours of meditation only. We can think of ourselves sometimes, trying to put away all which does not seem to purely express divinity, a prejudice, a mood, a thought, an emotion. Say: "That is not I," and try to realize yourself without it. Then practice the same method with others. See an angry man, a disappointed woman, *without* that passion. See the Self within, pure, serene, unmoved, as a rock over which the seas of uncontrolled passion dash. They have made the mistake of identifying themselves with the moving seas instead of the unchanging rock. See God's beauty, God's loveliness, striving to come into manifestation through every form, from the lowest to the highest alike.

The quality for consideration and practice this month is *Contentment*, not unwilling resignation, but a brave, unselfish determination to learn the lesson of every experience, knowing that Life ever means us eternal good. W. Q. Judge once wrote to an aspirant: "Look at all circumstances as *just what you desired*, then it will act as a strengthener." Epictetus put it another way. When we lost something we were attached to, he said, we should say to ourselves, "I have given it back." When a dear friend of his lay grief-stricken at the loss of a beloved daughter, he said to him, "My friend, say to yourself, I have given her back to the beloved gods."

Personal Opinions

By L. W. Rogers

A Strange Peace Plan

Some astonishing things are printed in the August 15 issue of *The Theosophical Forum*, official publication of the Point Loma Theosophical Society. Had they appeared elsewhere one would promptly deny their authenticity.

A brief review of events is necessary to a clear understanding. Some months ago Dr. de Purucker issued a peace manifesto to all Theosophists—a call to forget past differences and personal criticism—a note that came most fittingly from Point Loma and which was widely hailed as the harbinger of theosophical peace and goodwill.

At the recent Theosophical Congress at Geneva there appeared Dr. Lars Eek who announced himself as the personal representative of Dr. de Purucker, saying that he came to present "officially to the Congress" the greetings of Dr. de Purucker and "the invitation to Dr. Besant and the representatives of all the National Sections of the Adyar Theosophical Society to come to the great international congress next year at Point Loma," etc. Tremendous enthusiasm was created by this announcement and Dr. Besant, with her customary wholehearted approval of whatever moves toward the goal of universal brotherhood, at once cabled Dr. de Purucker a promise of hearty cooperation and "I also accept personally as does my brother, Bishop Leadbeater, the invitation to be present at Point Loma on August 11 next year to celebrate the centennial of the birth of our great teacher, Madame Blavatsky."

And there the trouble began! Speaking on "Theosophical Fraternization" at Point Loma on July 10, Dr. de Purucker said:

"I realize with perfect clearness that Dr. Besant's amiable response to my message of goodwill and fraternal and kindly feeling, sent through Mr. and Mrs. Hotchener and our Comrade, Lars Eek, and presented by them at the Geneva Adyar Theosophical Conference very recently—I realize, I repeat, that Dr. Besant's cabled answer to my message is based perhaps on a misunderstanding which, if so, would import into my message extraneous ideas, which, perhaps, if accepted by us might seriously hinder if not prevent the movement for genuine Theosophical fraternization and unity which we are so sincerely and earnestly and brotherly working for.

"I do not suggest that Dr. Besant's reply contains any attempt to be unfair: possibly she misunderstood the import of my message, because I had had of course no opportunity to converse with her, or to write to her, in explanation. For instance, she should understand, and clearly, that if Mr. Leadbeater, who is so prominent in the 'Liberal Catholic Church' movement, and whom she states in her cable as intending with herself to attend our world-convention of Theosophists next year, comes here, he would of course have to come as a duly accredited delegate of some

Theosophical Section or Lodge.

"For the reasons hereinbefore set forth and in order to make our world-convention a purely Theosophical one, we must limit the delegates coming to those who are Theosophists and who will be present as duly accredited Theosophical delegates."

Could a host be guilty of a greater breach of etiquette than to assume that a guest would come if not properly accredited or that, having come, he would use the occasion for propaganda of some special interest? But the affront does not stop there by any means. Farther on in his address Dr. de Purucker says:

"I will go even a little farther in what I have to say, and will state that I was hoping that the response from the chief officials of the Adyar Society would not be the too-ready acquiescence which in fact I feared might come, but which nevertheless I saw no way to prevent. A contingent or conditional acquiescence had pleased me much better, as showing a more thoughtful and more reserved attitude of mind."

But this rebuke for promptly accepting what Dr. Besant and Bishop Leadbeater had every reason to believe was a genuine message of brotherhood and an invitation to Point Loma with "no strings" attached, is mild compared to what follows. At various points in his discourse Dr. de Purucker strongly emphasized the danger of anything that is not "true and genuine Theosophy." For example:

"* * * and we shall have to move very carefully even now and in the future in order not to permit the entrance into our holy atmosphere or into our Sacred Work of antagonistic influences emanating from people who, although they may belong to other Theosophical Societies, are not such devoted adherents to true and genuine Theosophy as we try to be."

Toward the close of the address he says:

"I do not know how many of you realize what some of the teachings are that are taught in certain other Theosophical Societies. Such teachings as I allude to are not genuine Theosophy. The mere fact that they are strange and unheard-of would in itself be nothing against them. My objection is that the teachings that I allude to are not Theosophy.

"For instance, when Mr. Leadbeater teaches, as I heard that he taught from a letter* which Brother Joseph Fussell read to me this evening, that Jesus Christ was the wife of Julius Caesar—presumably in another incarnation of Jesus Christ—you can see that it is necessary that we limit our invitation to the Theosophical World-Congress to Theosophists alone. Had Mr. Leadbeater known that Jesus was an Avatara, and as such an Avatara had never had a previous birth—in other words, had Mr. Leadbeater known what the Avatara-doctrine means—this fantastically preposterous assertion would never have been made."

Serious as this assertion is, the readers who

know C. W. L. will not be able to repress a smile over that phrase, "in other words, had Mr. Leadbeater known what the Avatara-doctrine means"!

*Printed below is the footnote by Mr. J. H. Fussell, as follows:

"The letter mentioned from which I read was from one of our Comrades in the East, and the statement referred to, for which Mr. Leadbeater is held responsible, is published in the book entitled: *Man, Whence? How? Whither?* together with some other equally fantastic and even revolting statements of a pretended recollection of former lives of himself and others. This book is written jointly by Annie Besant and C. W. Leadbeater; but I have every reason to think that the authority for the statements concerning previous incarnations is C. W. Leadbeater alone. The actual reference regarding the marriage of Julius Cæsar to Jesus Christ (as a woman) occurs on page 328 of the above-named book. On page 487 of the same book the statement is also made that Jesus (as a woman) was married to 'Mars' (the key-name, according to the Appendix of the book, of one of the Great Teachers most revered by all true Theosophists)."

The book thus described by Mr. Fussell is the result of the joint clairvoyant work of Dr. Besant and Bishop Leadbeater and every statement in it has the endorsement of both authors. In the Preface Dr. Besant writes: "The research work was done at Adyar in the summer of 1910; in the heat of the summer many of the students were away, and we shut ourselves up, so as to be uninterrupted, for five evenings each week; we observed, and said exactly what we saw, and two members, Mrs. Van Hook and Don Fabrizio Ruspoli, were good enough to write down what we said, exactly as we said it."

After referring to *The Secret Doctrine* as an example of "the use of clairvoyance for research," Dr. Besant says: "We shall, we know, have a large body of readers who are students, who, believing the power to be a reality, and knowing us to be honest, will find this book both interesting and illuminating."

But *Man, Whence? How? Whither?* is now definitely labeled at Point Loma as "pretended revelation" and "fantastically preposterous." Dr. Besant and Bishop Leadbeater as the joint authors of the book in question must stand or fall together on the question of sanity, honor and veracity.

What brand of brotherhood is that which invites a distinguished Theosophist to a proposed great congress and then administers such a slap in the face? The unfortunate course which Dr. de Purucker has taken will send a thrill of indignation throughout theosophical circles in the forty-four nations which are organized by, and which give allegiance to Adyar. It is not the slightest exaggeration to say that more than nine-tenths of all the members venerate both Dr. Besant and Bishop Leadbeater and they will be deeply offended by this affront to them; and it was

all so absolutely unnecessary! There is, I believe, not more than one of all the forty-four national Societies that would not be proud to be represented at any Congress by C. W. L. He and Dr. Besant enjoy equally the love and confidence of nearly the entire membership throughout the world, and no more harmful blow could be dealt the movement toward theosophical goodwill and friendship than that just given by Dr. de Purucker.

As to Jesus of Nazareth

I do not know what view Point Loma Theosophists may take of the widely accepted belief in the theosophical world that Jesus of Nazareth passed through human evolution to the point of discipleship and then surrendered his physical body to that World-Teacher known as the Christ. There is certainly nothing "fantastically preposterous" in the statement that in a previous incarnation that soul (Jesus) had been in a female body and had been the wife of a certain other entity who is known to the world by a historic name—nothing preposterous unless the doctrine of reincarnation itself is preposterous—and to most of us it is quite as sane as the nebular hypothesis or the law of gravity. The story of past incarnations referred to on page 328 of *Man, Whence, How and Whither* (Adyar Edition of 1913) includes the characters not only of Corona (Julius Cæsar) and Brhaspati (Jesus) but also Surya (the Christ), then high priest of the kingdom in which the action of the story takes place.

But the real point—and the tragic one—is the tone of Dr. de Purucker's speech, the gratuitous and groundless affront to the world's two most distinguished Theosophists, and the caustic attack upon their book. One readily grants perfect freedom of opinion—his unquestioned right to point out, had the book been the subject of discussion, what seemed to him to be erroneous—but a contemptuous opinion, expressed in intemperate language, is not quite what one expects of a man who would bring all Theosophists together in loving accord.

I would not put the slightest obstacle in the way of that harmony among Theosophists proposed by Dr. de Purucker, but it is necessary that our members know the unpleasant facts—the very strange facts; for had Dr. de Purucker set out to deliberately wreck his own peace plan he could have chosen no better method than to exemplify the very conduct he had abjured.

Are You a Real Theosophist?

A most valuable feature of the new group membership plan is that it is designed to furnish *permanently* annual revenue. All our previous methods have been of transient character. We work up a certain degree of enthusiasm at a convention and give so much, or so much, or at least promise to give it. Experience has shown that the expected sum total must be heavily discounted because circumstances change rapidly with most people—and apparently with nearly all Theosophists

—with the result that good intentions cannot possibly be made to square with stern karmic facts. That method of raising money may do for a special purpose, such as getting a building or putting on an intensive campaign for a short time; but it is wholly inadequate for the permanent revenue necessary to finance activities that are to be carried on year by year. But the new plan does meet the requirement, because it is a permanent, dependable source of support, of exactly the same nature as the general annual dues of \$3 per member.

Another excellent point about the Contributing, Supporting and Sustaining membership plan of financing our theosophical activities is that it gives everybody a chance to directly participate in the work and to make a sacrifice for it. A Contributing member who during the year earns the necessary \$10 by extra labor of some sort has performed that labor for Theosophy as certainly as another member who writes a theosophical textbook or operates a typewriter at Headquarters or teaches in our Theosophical Correspondence School.

What we need now is reasonably large groups in the three divisions of \$10, \$25 and \$100 per year, and I am hoping that hundred-dollar people will not undervalue themselves! Among six thousand members there should really be enough of us in the hundred-dollar group to count for something. To support a religion of far less importance tens of thousands of people have gladly given a tenth of their incomes. At that rate a member earning \$125 a month would easily be in the \$100 a year group; and there would be very few indeed who would not be in the \$25 a year group.

Just what does being in the Sustaining group mean? It means only that you must put aside less than \$2 a week for the Masters' work. That's all; and isn't it the fact that hundreds of us could easily do it? Isn't it just a matter, with the majority, of really understanding the importance of the thing—of realizing that the American Theosophical Society is *not* doing the work it ought to do and *could* do in the United States if you do not undervalue its importance to the people and also its importance to you.

Come into one of the groups and help us "put across" this new plan for making the American Theosophical Society a more highly efficient instrument in the hands of Those Who originated it and are using it to enlighten the world.

Some Statistics

The most accurate method of judging the present condition is by a comparison with previous years. That is the universal practice in the business world.

Let us take, then, the membership statistics, for examination. There are a few among us who, like the people that "enjoy bad health," are never weary of telling us how badly we are doing in the matter of membership and who rejoice to herald abroad the assertion that we are overwhelmed with resignations.

Let the record speak on that point. This year we have placed 1,441 on the inactive list. Last year the number was an even 1,600. The year before (1928) it was 1735. As for resignations, this year it stands at 173. Last year it was 88 and in 1928 it was 141. It is true that while the number of delinquents has decreased, resignations have increased, but the proportionate difference is trifling. The average for three years is 134. This year it is 32 more than in 1928 and 39 above the average for the three years.

Our real trouble and our *only* trouble is that we are not getting Theosophy before the public. The figures quoted show that the stability of the Society is not decreasing but increasing—that a smaller number of members have dropped from the ranks this year than in either of the two previous years.

What Answer?

Reference to the annual membership report made up for Adyar and which appears in this issue of the MESSENGER shows that we have three less than an even six thousand members, in good standing: that during the year 173 resigned and that 1,441 were placed on the inactive list, for non-payment of dues, while only 564 new members have entered. This is the worst record for new members we have had in many years and it is a challenge to our active members. All organizations are suffering heavily in membership losses but ours are lighter than in either 1928 or 1929. The difficulty lies in the fact that we have not taken in the usual number of new members, and it is people who have not heard of Theosophy in whom we should be specially interested. Having given the priceless philosophy to those who have joined the Society, we have done what we could, and if they will not remain within the ranks and help spread the light they have been given that is their misfortune and not our fault. But what are we going to do about those who have not yet been reached? That is the vital thing.

To me it seems that there is but one possible reply. When the purpose for which the Society exists is not being achieved greater exertion must be made. When hundreds drop from the ranks those left must do more to maintain the balance. That is the method by which all great causes have been sustained and all great victories won.

As a matter of simple fact, very few of us have been doing anything like what we should do for the Society. We believe that we are the physical plane representative of the Supermen; that the Theosophical Society is the evolutionary vanguard of the race, bringing to the mass of humanity a message of spiritual enlightenment that will hasten their inner development and be of incalculable value to them; that we are here in incarnation for that particular work and that nothing else in life is half so important.

Now, let me ask you, how many of us are living up to it? How many are half way doing it? How many are either giving the time that could otherwise be used to earn an in-

come or else giving a substantial amount for the work? The payment of dues of a few dollars a year is a matter so trifling compared to the mission in which we are engaged that one should be ashamed to mention it. No real Theosophist has done his bit by merely paying what is necessary to retain membership. We should not only be ready but eager to support the Masters' work more liberally than we have ever helped anything else. Are many of us giving anything like the ten per cent of our incomes that was the ancient conception of the appropriate minimum to be set aside for the spiritual life? I often wonder what

the Masters think of the proportion between what we have and what we give to sustain the work for which They brought the Society into existence.

Well, we are face to face with a real test of the genuineness of our theosophical profession. To meet the situation of loss of members exceeding the gain the one remedy is to get Theosophy before more people, and a plan has been worked out to provide the funds to do it. The welfare of the Society and the success of its mission depends upon the response which the six thousand of us make to that plan.

Russian Greeting for October

Soon there will be the 1st of October and the P. T. S. Dr. Annie Besant will be 83 years old. In spite of her age, she continues a perfectly superhuman activity on earth. Surely, hearts all over the world will send her a loving and grateful greeting! Like a celestial bell, her voice sounds in the world, awakening the conscience of nations. Like a radiant beacon on a hill, overshadowing a stormy sea, her life shines in the darkness of the world, giving an unparalleled example of beauty and perfect service and reminding us of the Good. Like a divine music, coming down from invisible snowy summits, is heard the song of her great heart, strengthening the weak, comforting the sorrowful, inspiring the strong. May the love of all who know her, lighten the burden on her shoulders, may it strew her steep and beautiful Path with many fragrant flowers! Svasti!

In the name of Russians spread all over the world,

DR. ANNA KAMENSKY,

General Secretary of the "R. T. S. outside Russia."

Mr. Luntz Acknowledges Letters

I certainly seem to have started something in writing my article, "The Great Testing," dealing with the Krishnamurti question. A deluge of letters from members in all parts of the country has convinced me—if I needed any convincing—of its timeliness and need.

Ninety per cent of these letters have been appreciative and commendatory in tone. I have, in fact, been rather surprised at the lack of adverse comment. One good lady, it is true, exhorts me to cease writing "foolish explanations" in the MESSENGER and devote the space to commentary on the works of H. P. B., which, it would seem, would be rather "gilding the lily."

Several correspondents have kindly said that in their opinion this article presented the first constructive and entirely consistent theory which has so far been presented on the subject. This I do not claim. Mr. Rogers' attitude has been entirely consistent throughout and his own clear thinking kept me from going off at a tangent in the earlier

days when the teachings, so utterly amazing and unexpected, were exploding like a series of bombshells in the theosophical camp.

As I have not the time to acknowledge individually the many letters received on the subject, may I say, as an answer to all, that I had only one purpose in view in writing the article. I have always felt that the T. S. had no mission among those who were perfectly satisfied already with their own system of philosophy or belief—that it was not our place to proselytize or to attempt to unsettle people who were entirely happy in their religion or lack of it and who sought nothing better—that we had something to offer only to those who were seeking, and had not yet found, a way of life which would satisfy them.

Similarly I wrote, not for those who feel that there is no inconsistency between Krishnamurti's teachings and ours, but for those who feel that there is; not for those who see nothing irreconcilable between his statements and those of our leaders, but for those who see plenty that is; not for those who are untroubled by opposing and contradictory ideas, but for those whom they perplex and bewilder.

It is for these latter I ventured to suggest a concrete, definite and consistent explanation which would hang together and defy attempts to shake it—a theory with no chinks in its armor and no convenient ignoring of embarrassing details.

My voluminous correspondence on the subject leads me to believe I have succeeded and I hope those who do not agree with me may feel that I sincerely respect their point of view and honor them for maintaining it.

May I not ask as much from them for my own?

CHARLES E. LUNTZ.

To Lodge Secretaries

Please do not delay in remitting members' dues. Too many members write to Headquarters for membership cards, claiming that their dues were paid weeks and even months past. Generally the Lodge Secretary has not remitted. We can't write to the members that their Secretaries are neglectful but neither should the Secretaries thus permit Headquarters to unjustifiably acquire a reputation for inefficiency. Remit dues promptly and deliver membership cards at once.

Silvering The Path Edited by Sidney A. Cook

[Mr. Cook will answer all questions asked on subjects pertaining to this department. Send them to him at Headquarters.]

The Spirit of Sacrifice

The letters received from members in response to the presentation of the new membership plan range through all the shadings from the shining white of utter sacrifice and devotion of those who really cannot but nevertheless do contribute, to those clouded but unclassified who apparently can but do not.

But not a single reply has carried even a word of disapproval of the plan. Indeed the greatest encouragement and the surest evidence of ultimate complete success comes from the cordial and unqualified acceptance of the plan as an advance upon any means of financing hitherto attempted in the Society. Unstinted approval and enthusiastic expressions of confidence in the direct and indirect results are accompanied by promises of active cooperation and support from individual members and lodge presidents.

But not all have yet replied. Many Lodges are not in session during the summer and therefore many members will have no contact with the plan except as it has been presented in the MESSENGER. When the Lodges have reconvened every member will have had the plan explained, for the Lodge presidents have been given the details and have been invited to ask for further particulars if any point is not clear. Members are similarly invited to inquire.

But to return to the letters of response. So evident is the sacrifice of some, even to maintain general membership dues, that we cannot ask them for more. Some of these replies make us feel how little we do, to whom larger contributions are relatively easy. Measured in terms of sacrifice there is infinitely greater value in the pennies of some than in the dollars of others. Measured in terms of ability to provide propaganda personnel and material, larger contributions count the most. Yet who can tell whether in the end the spirit of sacrifice or the golden dollar shall produce the most towards realizing the ideal of greater power of service?

Both are needed. But what a gift when, with every penny, the contributor gives something of himself in a spirit of genuine sacrifice! We cannot measure, we cannot compare money and sacrifice, but we know unfailingly that to combine the two is to produce a force whose creative power is infinite in comparison with the power of money alone.

We must have the spirit of sacrifice, the giving by each member of something of himself to the work, whether in personal sacrifice in making payments on his dues, in active personal service for the plan or in the gentle creation of harmonious and compelling thought-forms that occasionally blaze forth in words of encouragement to those less helpful in their attitude.

It isn't just our work, for service to the Society is work for Those by Whom it was created for helping the world. In such service nothing less than the best that every Theosophist can give can be sufficient.

* * *

Life Memberships and Life Fund

One of our prominent workers has made the very excellent suggestion that Sustaining Members automatically become Life Members with exemption from further payment of dues on completion of payment of Sustaining Membership dues for ten years. The idea was presented to the Board of Directors with a recommendation that it be approved. Such approval has now been given and at their next meeting the Board will formally ratify the necessary addition to the by-laws.

This means that any member who pays \$1,000 for Sustaining Membership over a period of ten years becomes a Life Member. He may take ten years to pay, and acquire Life Membership at the end of that time, or he may at any time pay the balance and thereupon immediately become a Life Member.

The by-laws will provide that any amount of \$500 or over paid in one sum on account of Life Membership shall be set aside in a permanent investment fund and the income only shall be used.

This gives our members an opportunity to do something of a permanent nature in the way of providing revenue for the Society. For a Life Membership purchased by payment of \$1,000 of which \$500 or more is paid in one sum will assure an income to the Society in perpetuity. We are told that the Society can never cease to exist, so for all future time a Life Membership of today will be contributing to the fulfillment of the Masters' work.

Such a magnificent opportunity for continuous service will meet the wishes of those who have been looking for some way of making their contributions on a basis of permanent usefulness. Others who wish to make substantial gifts can designate this same "Life Fund" to which their donations may be added. It is a fund to contribute income permanently for the life of the Society.

Most institutions have endowment funds of this nature but our Society has never been the recipient of amounts large enough for endowment classification. But there is no time like the present to start something worth while and in connection with the new Sustaining Memberships we can introduce the "Life Fund" and when started it may be expected to attract other contributions.

* * *

Why Every Member Should Help

Some ask the question "Why does not the Theosophical Society attract as many adher-

ents, supporting it as liberally as other organizations that exist for philosophical or religious purposes?" A full answer would require an analysis and comparison of all the philosophies and religions to which men devote their energies and their time, to weigh their enticements and attractions and psychological influences on the minds and hearts of those who follow them. But there is one great and outstanding reason. Theosophy proclaims an essential root principle, fundamental in its nature, that is much less emphasized in other philosophies.

That root principle is that "not for himself but for the world must the disciple live."

True it is that many organizations formed for altruistic purposes recognize this fundamental, but those attracted by the beauty of our philosophy early discover that it is a cardinal point in the theosophical life. For Theosophy teaches that progress comes from service, from living and working for others, but that such work produces no progress except it be done for the work's sake, for those whom the work can help along the way; not for the sake of progress. A great love must be behind all theosophical activity—all giving, no thought of recompense or of self.

The satisfactions of Theosophy—the inner satisfaction that accompanies altruistic, unseeking helpfulness, of the peace that comes from a sure conviction of the existence of a plan in the charge of the Masters of Wisdom—are not the kind that attract the crowd. It too often brings misunderstanding, never material gain or comfort or the approbation of the multitude. And if it gives an inner serenity it correspondingly brings a sense of the need for ceaseless work and of an obligation to carry on.

That is why comparatively few are attracted permanently to our great philosophy. To be a Theosophist calls for a high degree of unselfish and devoted living and few care to make the effort.

We are still a nucleus. Not many are ready to join our ranks, to subscribe to our high ideals of service without thought of self. Very few are yet able even to think of work without recompense, of service without anticipation of reward. Members in what is still a pioneer movement, our responsibility is still to maintain that nucleus, not only a nucleus of brotherhood but one of spiritual understanding; with our knowledge of the inner side, creating and maintaining our lodges for the Masters' use; those centers of the white light through which even a few devoted souls become foci for the distribution of spiritual power and blessing.

It is all giving, all serving, all brotherliness, all self discipline, all for others and for Them.

How great therefore the responsibility and the opportunity of our members! It seems sometimes they little recognize the power of helpfulness they control in membership alone, when sympathetic thought, the utmost friendliness of feeling and cordial goodwill are directed to every other member, to every activity, to every problem.

To each and every member this opportunity belongs, and on each one there is a corresponding responsibility to help to the utmost of his capacity in every possible way. To keep the centers alive and to create new ones is still the Society's great responsibility, that, through them, one here and another there may be brought into contact with the wisdom and perchance become a worker for Truth an incarnation or two earlier than without our aid. Who can estimate the value to the Masters of the production of even one worker in Their service? We can only be sure that the touch with Truth of those who pass as members through our ranks will some time bring benefit to the world, all the more effective for the contact our Society made possible.

What an opportunity; how great a responsibility membership places upon us! Not one can help enough in return for the privileges of such membership, even though it is all giving, all service, nothing for self.

* * *

Group Success

An earlier article stated that one sustaining membership to twelve general memberships, or one supporting to two general, would provide an average of \$10 per member. But too many are waiting for someone else to be the one to bring the total up to that average. Surely each member should be contriving, and if necessary sacrificing, to himself be the one supporting or sustaining member. Those who can, ought to join the new groups, paying in quarterly installments if necessary to insure that their membership helps toward the average of \$10. Those able to take only Contributing memberships do their full share. Those who take Supporting memberships help two General memberships to average \$10 while each Sustaining member in cooperation with twelve General members maintains the desired average.

But it requires a considerable number of Supporting and Sustaining members to balance up the many members who just haven't the good fortune to be able to pay \$10 for Contributing membership dues.

Everyone familiar with economic conditions understands that this is not a favorable time to launch a financial program. But there is no time when the essential work of spreading theosophic truth should not be provided for. The work of the Great Ones Whom we of the Society serve cannot be made dependent upon economic balance, upset as it usually is by artificial conditions of which human selfishness is the root. Our answer lies within our own ranks for it simply means that when more are disabled those still able must each accept a larger proportion of the load.

As a group of servers, a Society dedicated to the Master's work, we need not, must not fail. The lessened ability of some must mean only the enhanced opportunity, the gladly accepted larger responsibility of others.

Hence this call to those fortunate members who are really able to ensure that the Great Work goes on. To a Theosophist, to

be able is to be willing. Many more can join the ranks of those Sustaining, Supporting and Contributing members who through this new plan have made a contribution to the spreading of Theosophy.

* * *

Report of New Membership Plan

One hundred and forty-six members have responded definitely. One hundred and fifteen of them have taken new memberships, totaling \$3,175, and thirty-one others have pledged themselves shortly to take memberships totaling \$820, making \$3,995 paid or definitely promised. Many others have expressed their intention to take the new memberships, but not in a way to yet justify including them as pledges. But \$3,995 from only one hundred and forty-six members proves the utility of the plan and shows what can be accomplished when responses are in from all those who are able to support it. The easy installments will scarcely leave anyone out. Lodge members generally have yet had little opportunity to give the plan consideration, as most of the Lodges are only now opening for the new season's work. * * *

For Every Pocketbook

Some of the correspondence about the new membership plan makes it clear that many members do not understand the installment basis of paying dues.

To make it possible for every member to participate in the new membership plan the dues of Contributing, Supporting and Sustaining members are payable quarterly, semi-annually or annually at the discretion of the member.

The following is a table showing the amounts and the months in which quarterly installments should be paid:

	Contributing	Supporting	Sustaining
June	2.50	6.25	25.00
for July, Aug., Sept.			
September	2.50	6.25	25.00
for Oct., Nov., Dec.			
December	2.50	6.25	25.00
for Jan., Feb., Mar.			
March	2.50	6.25	25.00
for April, May, June			
Annually	10.00	25.00	100.00
Equivalent to monthly payments of	.84	2.09	8.34

Payment in this way still constitutes payment in advance as called for by the By-laws.

The installment method makes payment of the higher dues just as easy as the lower dues for general membership. General membership still requires the payment of \$3.00 for the year in advance in June (\$6.00 for National members). Contributing Membership requires payment of \$2.50 in advance; Supporting Membership \$6.25, and even Sustaining Membership can be taken for a quarterly payment of \$25.00.

When considered in terms of monthly cost it becomes apparent how every purse was considered in determining the amount and method of payment. For instance Contributing Membership costs less than \$1.00 per month and Supporting Membership but slightly over \$2.00.

Building Fund

It is gratifying to find among the responses to requests for payment of pledges, letters and checks from members who have not been heard from for many months and in some cases for several years. It makes a splendid start for the day when the morning mail brings renewals of contacts with members who had not written for months but who still have their hearts in the work. Won't all pledgers give us this same pleasure?

* * *

Funds

BUILDING AND ACTIVITIES FUND

August 15, 1930, to September 15, 1930

Anonymous	\$ 10.00
Mrs. Dagfried Grannes	3.00
Mrs. Catharine Gardner	10.00
A. Friend	1.00
Nola D. McClintock	5.00
Miss Maryse Manly	5.00
Hans C. Hutteball	3.00
Mrs. George Urschel	10.00
L. A. Roed	25.00
F. E. Noyes	10.00
Walter E. Babcock	10.00
Louis O. Shudde	20.00
L. V. Goriensky	.49
Arthur J. Sharpley	2.50
Henry J. Faurres	2.00
Mr. and Mrs. Lester E. Trainor	10.00
Mrs. Catherine Van Etten	40.00
James R. Randall	10.00
Mr. and Mrs. O. Ray Stevens	4.00
Mrs. Ethel E. Leonard	20.00
Mrs. H. W. Fisher	30.00
E. Norman Pearson	15.00
A. S. Fleet	20.00
Miss Ida M. Copp	2.00
Mrs. R. L. Steelsmith	5.00
Juliet F. Lewis	5.00
Mrs. Kathleen Martin	10.00
Mrs. Alice F. Kiernan	100.00
Mrs. Lillian C. Pierre	100.00
Dr. Setrac G. Eghian	6.00
I. I. Nelson	1.00
Henry W. Hayden	5.00
Mrs. Elizabeth Nelson	5.00
Dr. Geo. B. Lake	10.00
Mr. and Mrs. Lionel Dunrobin	2.50
Mrs. Ethel Layton	1.50
Miss Elsie C. Bansen	10.00
J. E. Beyer	1.00
Mrs. Flavia MacKenzie	6.00
Mary L. Porter	2.00
D. L. Filley	5.00
Miss Adelaide Henschling	5.00
Mrs. Georgia N. Brakmo	1.00
Miss Dorothy McBrayer	6.00
Dr. R. J. Newman	10.00
Mr. and Mrs. Arthur T. Rinchlew	10.00
Mrs. Alice Kress	10.00
Miss Minnie Tolby	5.00
Louis V. Phillipi	5.00
Mrs. Pauline Howell	10.00
Jose M. Beltran	10.00
Otto A. Behrendt	10.00
Florence H. Halley	20.00
Mrs. T. H. McEnroe	12.00
W. C. Ochampaugh	5.00
Mary Gray	40.00
James M. Roddy	2.00
Mrs. Anna V. Hooper	1.00
Wm. Sauter	8.50
Mr. and Mrs. H. De Groat	10.00
Miss Albertine Larson	4.00
Miss C. F. Dewick	5.00
Lancaster D. Burling	12.00
Charlotte Huxthal	10.00
Martha B. Najder	5.00
J. M. Wangberg	5.00
Mrs. Irene Gracey	28.34
E. A. Haim	1.00
G. A. Bembridge	2.00
Fred Edinger	5.00
Mary A. Pennybacker	5.00
M. B. Holmes	7.55

Mary H. Parfitt	10.00
Miss Anita M. Henkel	25.00
Miss Alice M. Reynolds	10.00
Mrs. Mabel A. Sandt	3.00
W. H. Pitkin	1.00

\$862.38

* * *

The Manu's Work

Mr. Luntz' article "The Great Testing" must go straight to the heart of every real Theosophist and there find a response founded upon a stability of purpose from ages past when the Servers worked with the Manu.

True, we did not guess that the testing, the sifting of the stable from the unstable of purpose, would come in such subtle form through Krishnamurti himself. Whether consciously or unconsciously and whether in his capacity as the Teacher or the personality of the vehicle, is of relatively little consequence. We can be sure that it is a sifting process for we see it going on before our eyes; members dropping out because the Teacher points out another way that they recognize as their own, others because no way is yet clear, and still others steadfastly staying to do the work within the Society along the line already chosen, the way of the Manu.

In this way organization is essential. The Manu builds races and civilizations and they are organizations. In the Teacher's way the individual finds all forms unnecessary.

But we of the Society—selected for His, the Manu's, work—must work His way and the Society is a part of His organization, for He conceived and promoted it, through its Founder, H. P. B. To Krishnaji and those on his way, it is not necessary.

Perhaps the Society is not necessary for those who stay and work within it, for we too learn to seek life, truth, within ourselves. But in our searching we must give. To Theosophists living, being, is serving, giving of ourselves. It is not that the Society is necessary to us for ourselves—it is but the medium through which we express qualities that develop in the course of our inner search.

In the Society we see an expression of the love of the Masters, of Their recognition of the unity of all life. It is Their attempt to create in the outer world an organization in which there shall be a reflection of that perfect unity and understanding that lives in the Great Brotherhood itself.

They do not depend upon the Society for themselves and neither should we. But we Theosophists should use it as They have used it and as They use it still, as a means of expressing life to the degree that we find it, for life to us, as to Them, expresses itself as Service to the world, and never was one who truly served but knew that he also *lived*.

The Society is not necessary to us for ourselves. We work for our great leaders, under their still greater Ones, in a special branch of the work for which we are willing to be selected, for which our supreme conviction is already established, and in which we render utter obedience and are willing to make any sacrifice, even though as sacrifice it merges

into joy. It is the most glorious work, a part however small in a tremendous plan, for which our unstinted allegiance and obedience, our supreme conviction of the present will fit us in the future.

But it must be a supreme conviction, not a thoughtless hanging-on, or some other sifting may shake us off. It must be an immovable inner certainty and stability of purpose—to serve in the work of building—thinking not of ourselves or our progress but only of the work, forgetful of all but the joy of active service, of devotion to Those Who, in the depths of our being, we know are true Servers, and to truly serve Whom is to truly live.

The Theosophist

The Theosophist was brought by Dr. Besant for publication in America because ours is the largest magazine-reading nation in the world and because better facilities for publishing a magazine of acceptable appearance and quality were available here. The magazine has been splendidly produced and is indeed a credit to Dr. Besant in her decision to publish it here and to those she selected to accomplish that work for her. And in literary merit and interest it even exceeds its mechanical perfection.

But we of the Theosophical Society have an obligation in regard to it. We must look upon it as a major theosophical enterprise and ensure its success. The September MESSENGER carried an announcement by Dr. Besant that as an American publication it can continue only if more substantially supported. *The Theosophist* published here is the world's most creditable theosophical magazine, presenting in most acceptable form the truths of the Ancient Wisdom. We of the Theosophical Society ought to consider it a prime duty to ensure its success until such time as extension of its sale among general magazine readers provides subscriptions enough to carry it on.

A copy ought to be in the reading room of every lodge and in every public library within lodge reach. As a matter of urgent theosophical duty, every member who can afford to do so should support this theosophical enterprise, sponsored as it is by our great President, Dr. Besant herself. Beside helping the general cause, a subscriber gets his money's worth several times over, for each issue is loaded with brilliant articles on vital subjects by our greatest leaders.

The progress of *The Theosophist* is a vital matter to all Theosophists and the American members particularly should feel a direct interest in its success, and should consider subscribing as an act of service to Dr. Besant and to the cause we serve with her.

Help *The Theosophist* and the theosophical movement. This magazine, the world's finest theosophical publication, must go on. Help!

The Theosophical Press offers its services to members in forwarding subscriptions.—S. A. C.

What Lodges are Doing

Harmony Lodge, Toledo, issues a beautifully printed prospectus for 1930-31.

Information comes that Pacific Lodge moved into new and attractive rooms about the first of September. Entrance is from either 1212 Market Street or 9 Grove Street.

The Richmond, Virginia, Lodge moved into better quarters six months ago and has a picturesque and distinctive place.

Oak Park Lodge began the season with an open forum on September 3. The public is invited to attend the Wednesday evening meetings at 8:15.

The East Coast Theosophical Federation held its annual Federation meeting at Cape Henry, Va., September 13, 14 and 15.

Orcas Island Camp, in the extreme northwestern part of the United States, reports 65 campers registered from eight cities and towns in that vicinity.

Schofield Barracks Lodge elected the following officers for the coming year—President, Col. T. E. Merrill; Vice President, Capt. Leo. L. Partlow, and Secretary-Treasurer, Mrs. Louise Couper Allen. Word also comes that Col. Merrill and Miss Mary Ryan Malone, of Columbus, Ohio, were married recently.

The Michigan Theosophical Federation held its regular quarterly meeting at the Durant Hotel, Flint, on Sunday, September 7. The Executive Board met in the morning, before the federation proper convened. The Board meeting was followed by an E. S. meeting. At noon a delicious four-course vegetarian luncheon was served in the main dining room of the hotel, and at 1:45 p. m. the federation convention opened. There was no program of talks, as has been customary in the past, but some very definite plans recommended by the Board were brought to the attention of members assembled—plans for interesting and constructive follow-up work to be carried on after a National lecturer has given lectures in one of the centers. This work will be tested out in the Michigan Federation, and if found to have practical value, will be passed on to Headquarters for recommendation to other Federations. Mr. E. Norman Pearson, President of the Michigan Federation, initiated this experiment, and was enthusiastically supported by the entire Michigan Federation membership present. There were sixty-five members present, and it was by far the best Federation meeting ever held in the State of Michigan, because members felt that they were bending their efforts toward some practical, definite work. The Flint group, under the able leadership of Mrs. East Irish, though very small in numbers, extended such sincere and hearty hospitality to visiting members that the day started off with a feeling of good-fellowship which was apparent throughout the deliberations, committee meetings, etc.

DONNA SHERRY, Secretary.

FAIRIES

Fairies at Work and Play, G. Hodson.....	cloth	\$1.25
Kingdom of Faerie, G. Hodson.....	cloth	1.25
Nature Spirits and Spirits of the Elements, D. N. Dunlop.....	paper	.35

FOR CHILDREN

Book of Real Fairies, A. K. Gulick.....	cloth	.60
Chats with Colorkin, W. L. Hubbard.....	paper	.75
Chats with Colorkin, W. L. Hubbard.....	cloth	1.00
A Pixie's Adventure in Humanland, J. Delaire.....	cloth	1.50

Set of Fairy Books, by M. St. John Webb:

Flower Fairies
Forest Fairies
Heath Fairies
House Fairies
Insect Fairies
Orchard Fairies

Pond Fairies
Sea-Shore Fairies
Seed Fairies
Twilight Fairies
Weather Fairies
Wild Fruit Fairies

Cloth\$.75 ea.

FAIRY PHOTOGRAPHS

Views A, B, C, D, & E.

Small	\$.75 ea.
Medium	1.25 ea.
Large	2.00 ea.

THE THEOSOPHICAL PRESS
WHEATON, ILL.

Book Reviews

Veiled Mysteries of India, by Mrs. Walter Tibbits. Published by Nash and Grayson, London. Price, cloth \$7.50, through the Theosophical Press, Wheaton, Ill.

The author takes time on her way to India to sight-see in France telling in lively terms her impressions along the way from Marseilles to the veiled East. As she proceeds to the heart of India we learn that she is accompanied by some of our T. S. leaders, opinions of whom she expresses with perfect frankness. She seeks the magical bungalow into which H. P. B. was said to have disappeared and always there hangs before one's vision the veil of Maya which hides the realities. There is Indian history and Indian lore and an interesting chapter on the recovery of a picture said to portray H. P. B. in another body than the one known to Theosophists.

The writer has little more than sketched in her impressions as she rambles from one place to another, but nevertheless the story is a fascinating one. The beginning is pleasing, for it is a frontispiece composed of two pictures of H. P. Blavatsky.—V. B. H. D.

The House of the Soul, by Evelyn Underhill. Published by the E. P. Dutton Co., New York City. Price, cloth, \$1.00, through the Theosophical Press, Wheaton, Ill.

"The House of the Soul," the latest book from the pen of Evelyn Underhill, a university acknowledged authority on mysticism, is written for a very definite class of people. It is intended for those who are following the path of mysticism and who realize a need of and are definitely in search of some practical teaching on the personal problems that confront the aspirant to mystic attainment; for the occultist the author does not write.

The writer regards the personality as the house inhabited by the soul and contends that the business of maintaining the soul's dwelling is in many respects analogous to the business of maintaining a well ordered household. In this small book a large problem is dealt with and throughout its pages there runs a thread of very practical teaching bearing on this problem of dealing with the behavioristic phenomena of the personality. It is interesting to observe that Miss Underhill is now writing less from the standpoint of a mystic student and more and more from the standpoint of one who has attained a mystical experience and firsthand knowledge.—Roy Maberry.

The Masonic Why and Wherefore, by W. Bro. J. S. M. Ward. Published by the Baskerville Press, London, England. Price, cloth, \$2.00, through the Theosophical Press, Wheaton, Ill.

While the symbolism of Freemasonry has been well treated by Waite, Pike, Higgins, and other authorities of the Craft, there are not many small, simplified handbooks which discuss the esoteric side of the symbols and ceremonies of the first three degrees in a brief but adequate manner.

W. Bro. J. S. M. Ward is a prominent English Mason and is well qualified to write on the subject of Masonry. This work of 101 pages is prepared in the form of questions and answers. It cannot be expected to cover all the salient points of the three degrees, but an advanced student of the Craft will be surprised at the nature of some of the questions, and the erudition displayed in the answers. Brethren who have read Bishop Leadbeater's important books on Masonry will note the general agreement and harmony between the two writers, except on one subject—the origin of Masonry in the Ancient World.

Brother Ward favors the theory that Masonry owes its origin largely to the Syrian cult of Astarte and Tammuz, rather than to Egypt, although the bulk of esoteric Masons seem to favor Egypt as the source of the Craft, as does Bishop Leadbeater.

The first chapter deals with the Entered Apprentice Degree in a very able manner, into which are woven some principles of Occultism. The second chapter deals with the Fellowcraft Degree, and the third with the Sublime Degree of Master Mason, both of which contain discussions of singular interest to the Freemason who wishes to understand his order. A chapter is devoted to general problems, and the book concludes with several historical questions.

This little book should be read and pondered upon by every Mason who wishes to know the whys and wherefores of his ancient and occult order, and is worthy of examination by others interested in Freemasonry, as it covers the fundamentals in a satisfactory manner and impartially.—Leon R. Franks.

True Ghost Stories by Cheiro. Published by the London Publishing Company, North Hollywood, Calif. Price, boards, \$2.50, through the Theosophical Press, Wheaton, Ill.

A great white bat that haunts the possessor of an Egyptian scarab; a ghostly hand that moves the throttle of an engine and sends it speeding to its destruction; seances where Nordica sang and Nurse Cavell spoke; these are only a few of the subjects of the "True Ghost Stories" taken from the personal experiences of "Cheiro."

You will enoy them whether you believe in ghosts or not. Those who believe in them will find support for their belief. Those who do not may, because of Cheiro's reputation and the editors' testimony as to the authenticity of the stories, be led to think, "Perhaps there is something in it after all."

The most trying to one's credulity, however, are the last few chapters, one on a Chinese cave of devils, another on experiments to contact the Lost Atlantis. Perhaps a bit of scientific dullness in the narrative might have made one take them more seriously, but as it is they seem just good stories. The earlier chapters are more convincing and more useful to the author's purpose of showing to those who doubt that life continues after death.—A. M. B.

The Practice and Experience of Christian Worship, by Fitzgerald Sale Parker. Published by Cokesbury Press, Nashville, Tenn. Price, cloth, \$2.00, through the Theosophical Press, Wheaton, Ill.

This book is composed of lectures delivered at the Methodist College, Emory, and now published in one volume. The author is a Methodist minister and the editor of the *Epworth Era*. The several lectures, the author says, are designed "To stimulate ministers and lay churchmen to a just appreciation of the Christian's privilege of communion and fellowship." He holds that worship antedates theology by many centuries, and even yet is equally important; he discusses the two main streams of worship—Sacrifice and Prayer—as seen down the vistas of history. The part of "Musical Praise in Worship" forms the subject of a lecture, the "Liturgy, or Holy Communion," is the theme of another, and the "Sunday Service and Sermon" closes the series.

This is in reality a history of worship. It is written in a scholarly style and with a considerable degree of broad-mindedness. It would probably not have great interest for the general reader, but doubtless fulfils the purpose avowed by the author.—A. G. B.

Unfired Food and Tropho-Therapy, by Dr. George J. Drews. Published by the Apyrtropher Publishing House, Chicago, Ill. Price, cloth, \$5.15, gilt edge, \$6.00, through the Theosophical Press, Wheaton, Ill.

Herein is set forth an interesting and perhaps scientific theory of a healthful and scientific diet consisting exclusively of unfired vegetables, fruits and nuts. As to the merits of the theory, the reviewer does not consider himself competent to judge, but if ten per cent of what the author says is correct, it would pay a lot of people who are now enjoying poor health to buy this book and practice tropho-therapy for a while.

The most useful part of the book is the section containing some 360 recipes for the preparation of unfired food for all occasions, including a wedding banquet, with a cake! Whether one feels like going all the way with the apyrtrophers or not, one can find here plenty of new and wholesome dishes to add attractiveness and variety to any menu.—Leo L. Partlow.

The Mystic Garden by N. C. Wilson. Published by Sun Publishing Company, Akron, Ohio. Price, paper, \$.50, through the Theosophical Press, Wheaton, Ill.

This is a simply told story of Creation presented with the idea of sounding again the call to the world to stop and listen, that the fulfillment of prophecy is nearing. It is written in very beautiful little stories of the beginning of the race, as portrayed in Genesis, the going forth from the Garden, and the return, and finally the fulfillment in the teaching of Jesus.—V. B. H. Deaderick.

The Life of a Soul, by Mary E. France. Published by The Austin Publishing Co., Los Angeles, Calif. Price, paper, 75c, through the Theosophical Press, Wheaton, Ill.

This book is intensely interesting to all who desire to know the truth concerning man's after-death condition. The author, through years of study, meditation and devotion to the spiritual life, developed the ability to leave the physical body and, guided by one who preferred to be called "Abba Father," her "Master," she visited many of the "palaces and slums of spirit life." In plain, simple language—for she is without a scholastic education—she tells us just what she saw, heard and experienced. The story carries conviction to the heart as well as the head of the honest truth-seeker. It also forms a splendid introduction to the study of Leadbeater, Swedenborg, Davis and similar authors.

From an acquaintance of several years with the author, I am happy to state that she is unusually well-balanced mentally, absolutely sincere, spiritually minded and above the control of the money lure, personal motives, religious creeds or a distorted imagination. We reap exactly the result of our sowing, is the great lesson inculcated.—S. J. Brownson, M. D.

The Minor Upanishads, published by the Advaita Ashrama, Calcutta, India. Price \$.75, paper, through the Theosophical Press, Wheaton, Ill.

The Minor Upanishads is one of a series of eight books dealing with the portion of the Vedas, the sacred Hindu writings, known as the Upanishads.

The Upanishads give the spiritual and philosophic aspects of the Vedas, being generally considered as commentaries on the ritualistic portion of the text which comprises the greater part of the writings.

They are sublime priceless contributions to spiritual literatures in the world, and have inspired such profound thinkers as Emerson who admits their influence on him.

The lesser Upanishads, the subject matter of this little book of 104 pages, while not equal to the great Isha, Kena, and Katha Upanishads in literary quality, yet in many places touches their sublime heights.

Nine of the Minor Upanishads are given in this book, which has the original Sanscrit text, the English translation, and notes for each Upanishad.

As one of the few English translations of these sacred writings, this work is to be commended for its lucid attractive literary quality, and the fairly exhaustive notes of the text.—Leon R. Franks.

CHRISTMAS CARDS

12 Fine Etchings.....	\$2.00
Famous Box Assortment.....	1.25
Xmas Wrapping Assortment.....	1.00

THE THEOSOPHICAL PRESS
WHEATON, ILL.

HELPING HAND FUND

August 15, 1930 to September 15, 1930

Richard C. Fuller\$ 2.50

PUBLICITY FUND

August 15, 1930, to September 15, 1930

Tacoma Lodge\$ 3.00

St. Paul Lodge15.00

\$ 18.00

SPECIAL CONVENTION FUND

August 15, 1930, to September 15, 1930

West Side Buffalo Lodge\$ 10.00

Association of Jewish Theosophists3.00

Miss Helen E. Schneider15.00

\$ 28.00

WHY NOT WHEATON FUND?

August 15, 1930, to September 15, 1930

Mrs. Amy V. Kulle\$ 5.00

Anonymous5.00

\$ 10.00

CHRISTMAS GIFT
SUGGESTIONS

Rubaiyat of Omar Khayyam.....leather, boxed \$ 2.00

Lectures on Ancient Philosophy, M. P. Hall.....10.00

Science of Seership, G. Hodson.....cloth 3.00

Impersonal Life, Anonymous.....leather 1.00

Science of the Sacraments, C. W. Leadbeater.....cloth 5.00

Science of the Emotions, B. Das.....cloth 3.00

Key to Theosophy, H. P. Blavatsky.....cloth 2.00

Influence of Music on History and Morals, C. Scott.....cloth 2.75

Patanjali's Yoga Aphorism, W. Q. Judge.....fabricoid 1.00

The Prophet, K. Gibran.....pocket, leather 2.50

The Prophet, K. Gibran.....cloth 2.50

Jesus the Son of Man, K. Gibran.....cloth 3.50

THE THEOSOPHICAL PRESS
WHEATON, ILL.

DEATHS

Archer, Miss Marion Amelia, St. Louis Lodge, July, 1930.

Bristow, Mrs. Callie M., Richmond Lodge, Aug. 29.

Jenkins, Mr. Thos. G., Wheeling Lodge. Died early in August.

Lippitt, Mrs. Rose F., Annie Besant Lodge, Aug. 19.

B Ninety-Five B
O Cents O
O Postpaid O
K One Dollar K
S S

The Modern Library has brought out many worth while books in the past few years and the price at which they are sold has enabled thousands of readers to own and enjoy them.

A Few Titles Are:

Anna KareninaTolstoi

Romance of Leonardo Da Vinci.....

.....Dmitri Merejkowski

The Dance of Life.....Havelock Ellis

The Turn of the Screw—The Lesson of the MasterHenry James

Evolution in Modern Thought.....

.....Haeckel, Thompson, Weismann

The Revolt of the Angels.....Anatole France

THEOSOPHICAL PRESS
WHEATON, ILL.

Dues Under the New Membership Plan

Sustaining Memberships.....\$100.00 annually

Supporting Memberships.....25.00

Contributing Memberships.....10.00

General Memberships—Lodge.....3.00

General Memberships—National.....6.00

All but General Membership dues are payable in quarterly or semi-annual installments. Members who have already paid General Membership dues may transfer to other groups by paying only the difference.

General Membership dues (Lodge) must be paid through the Lodge, but all other dues may be paid directly to Headquarters.

APPLICATION FOR NEW MEMBERSHIP

(1, 2, 3 or 4)

I enclose..... dollars for..... quarters'

dues for.....Membership under the New Membership Plan.

Lodge

THE THEOSOPHIST

Members May Now Subscribe Through

THE THEOSOPHICAL PRESS

Wheaton, Ill.

The International Theosophist, edited and produced in America, is the outstanding Theosophical magazine of the world. Important contributions by leading writers on Theosophical subjects and on national problems and current events.

October issue will contain:

Lecture Dr. Annie Besant
The Over-Soul G. S. Arundale
League of Nations C. Jinarajadasa
Questions and Answers.....
.....C. W. Leadbeater

Subscribe now and support an international Theosophical activity.

\$3.50 per year Foreign \$4.00

Office: **The Theosophist**
6137 Temple Hill Dr.
Hollywood, Calif.

Summer School Proceedings**\$1.00**

Ready latter part of October.

THE THEOSOPHICAL PRESS

Wheaton, Ill.

BOOK SPECIAL

From month to month there will be an offer on which the price will vary. This time the offer will be that with any \$1.00 book of this list will be given free any booklet up to twenty cents in the catalog.

Example: If you order "The Evidence of Immortality" by Dr. J. A. Anderson at \$1.00 you could get "Eternal Now" by Dr. Besant or "To Those Who Mourn" by C. W. Leadbeater, "Law of Rebirth" by Dr. Besant, etc.

Methods of Psychic Development, Irving S. Cooper	cloth	\$1.00
Secret of Happiness, Irving S. Cooper	cloth	1.00
Some Problems of Life, A. Besant.....	cloth	1.00
Starlight, C. W. Leadbeater.....	cloth	1.00
Light on the Path, M. Collins.....	min. leather	1.00
Chats With Colorkin, W. L. Hubbard.....	cloth	1.00
Three Paths to Union With God, A. Besant	cloth	1.00
Some American Lectures, A. Besant.....	cloth	1.00
American Lectures, G. Hodson.....	cloth	1.00
New Theosophy, Ernest Wood.....	cloth	1.00

THE THEOSOPHICAL PRESS
Wheaton, Ill.

THEOSOPHICAL CORRESPONDENCE SCHOOL

EMOGENE S. SIMONS, Principal

*Personal Instruction by Mail**5 Valuable Courses of Study*

A very easy and effective method of theosophical education.

The tuition fee always includes the printed lessons as well as the personal service of the teachers in correcting each student's work.

Course I—Elementary Theosophy—30 weeks. Tuition \$10. Books required not included.

Course II—Intermediate Theosophy—30 weeks. Tuition \$10. Books required not included.

Course III—Theosophy and Christianity—30 weeks. Tuition \$10. Books required not included.

Course IV—Comparative Religion—1 year. Tuition \$10. Books required not included.

Course V—Thought Power—15 weeks. Tuition \$5. Books required not included.

Detailed information upon request.

THEOSOPHICAL CORRESPONDENCE SCHOOL
WHEATON, ILLINOIS