

# THE THEOSOPHICAL MESSENGER

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MRS. MAY T. HILL FORD  
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## The Theosophist's Dilemma

By RICHARD G. TYLER\*

I HAVE read with great interest what our theosophical leaders have written in regard to Krishnaji and have been disappointed in that they have in almost all cases tried to reconcile what he is saying with theosophical teachings rather than to understand his statements in their own context. We are apparently to repeat the error that Christianity is making in trying to accept the New Testament while clinging to the Old, although Christ then, and Krishnaji now, warns us that it cannot be done. The inconsistencies in the lives of Christians come largely from this attempt to reconcile the irreconcilable, as, for example, the doctrines of eternal damnation and of a God of love. As it is impossible to believe and to act upon opposites simultaneously, men have vacillated between the two for the past two thousand years. And now, while holding on to Theosophy with one hand, we reach out the other and gingerly select those of Krishnaji's statements which support our present views and leave those that remain to be looked into in some future incarnation. And so we are trying to interpret the new in terms of the old. Naturally, we are disturbed about the old without being able to understand the new, and our disturbance

is in direct proportion to our dependence on theosophical dogma.

The purpose of these remarks is not to defend Krishnaji, for defense springs from the same misunderstanding as does attack. But since everything that has appeared to date in the Theosophist has consisted of attempts to explain away Krishnaji's statements, it will not be amiss to present the opposite viewpoint. In fact, the way of going about understanding him should be very simple, as he himself states. If, instead of trying to reconcile or explain away his remarks, we would try to understand them, not selected statements but the whole, the difficulties would disappear, the dilemma would be nonexistent.

It is difficult to take some of the attempted explanations seriously, as for example, the theory advanced by Charles E. Luntz in the September MESSENGER that the World Teacher through Krishnaji is testing our loyalties while the latter does not know what is going on. Obviously Mr. Luntz has neither heard Krishnaji speak, for then he would be sure that the latter knows what he is about, nor has he read the reported lectures and answers to questions carefully, or he would know that Krishnaji has said that he is not testing anyone. We are being tested in an entirely different way from that sug-

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gested by Mr. Luntz, for we will now find whether we can recognize truth when presented in unfamiliar forms. Krishnaji's patience at the continual repetition of questions concerning theosophical dogma which sometimes approaches "heckling," makes Mr. Luntz's statement that "Krishnamurti has gone out of his way to deal the Theosophical Society, its leaders and its members a series of successive blows . . . . with evident relish," entirely unfounded. History repeats itself, for again a "chosen people" have become stiff-necked and exaggerate their own importance when they think a World Teacher's primary interest is in what 40,000 people believe rather than in the sorrow of *all* the people of the world.

It is obvious that an error was made in prophesying that the Teacher would have apostles who would found a new religion upon his teachings. Why not accept it as a warning to question all things from whatever source, that we cannot ourselves know, as Krishnaji urges us to do? It would indeed be ironical if "apostles" unappointed and even discredited by the Teacher should attempt to explain teachings with which he says they are not in agreement, after he shall have left us. For Krishnaji says quite definitely that he and our leaders do not agree.

"Your leaders have said that I am going to be something, and when that something contradicts what they have said, naturally there is confusion . . . . They are not in agreement with me nor I with them." (Int. Star Bulletin, May 1930, p. 21.)

Now let us consider some of the other explanations that have been attempted. It is the fashion to explain away those of his statements with which we differ by stating that he is a mystic while we are occultists. But he has clearly passed beyond all such artificial divisions of Life and speaks from a viewpoint which beholds Life as one. He says:

"My teaching is neither mystic nor occult, for I hold that both mysticism and occultism are man's limitations upon truth." (Int. Star Bulletin, March 1930, p. 27.)

The views of the mystic have always been largely unintelligible to me, but Krishnaji's teachings impress me with their reasonableness, while his suggestion that we find truth within ourselves is logically sound. By explaining away our difficulties, we shall slumber on in our theosophical dogma and remain unconscious of the unique opportunity of throwing away all crutches, rising above man-made divisions of Life and arriving at an understanding of that Truth to which there is no Path.

I can imagine with what interest the Masters are watching, while we try to understand that which neither They nor any other can teach but which can only be learned by the individual through his own struggles, his own choosing. We apparently assume that They are standing still, loyal to ideas and persons, while we alone are seeking Liberation. One cannot even conjecture as to what

Krishnaji's teachings mean to Them, but we can be sure that they are being received with more open minds than our own. It is a narrow and limited loyalty which prevents our testing with our doubt that which we have received through the Master's pupils. Perhaps by living life as Krishnaji has described it, the Master-pupil relationship may grow into one even more beautiful—that of friends, each working toward liberation, though with vastly differing backgrounds.

Many appear to be disturbed as to whether it is the Teacher or Krishnaji speaking at a given moment. Assuming it is the latter, who should know better what the Teacher wishes us to consider than one who is acknowledged to be more closely associated with Him than any other? The teachings which we are receiving can stand on their own merit and the sooner we receive and consider them on this basis, the sooner may we expect to understand and be able to live by them. Truth cannot be judged by the candle-power of the aura of him who presents it, nor by the sensation of power produced along our nerves. Some Theosophists expect to have Krishnaji change their lives while they listen to him speak, so that they shall go out into the world charged with his power. But such are doomed to disappointment, as he is very careful that such domination of others by himself shall not take place. Again, there are those who say that the Teacher spoke several times through Krishnaji and who expect a repetition of this particular kind of manifestation. But such matters are so far beyond the understanding of every one of us that the conjecture of any one may be very misleading. It is possible, however, for any one to apply the teachings to his own living and in a relatively short time convince himself of their value, whether it be the Bodhisattva or a young Hindu sannyasi who is speaking. If it be the latter, it is all the more remarkable that he should be able to teach as none has taught before.

If one is to make the above experiment of proving to oneself the truth of Krishnaji's statements, he must approach his experiment unburdened by previously held beliefs and theories and be willing to go all the way, wherever Truth may lead. Whatever he now has of truth will remain and he need have no fear that the new loyalty to truth will exclude any impersonal love to which he already gives expression.

\* \* \*

Our dilemma arises in part because Krishnaji has re-defined spirituality for us, shifting the emphasis from "becoming" to "being." Confusion naturally follows if in our thinking we do not realize that the distinction is fundamental and qualitative rather than quantitative. "Becoming" is defined in terms of stages, paths and of the future; "being" is described in terms of the absolute and the present. One either "is" or "is not" *now*. And while "being" includes all of the aspects of "becoming" such as loving, hating, coming, going, etc., it is more than the integration



or summation of these, its manifestations.

"Having ensouled the universe with a part of Myself, I remain," as the Bhagavad Gita expresses it.

It is not surprising that there is confusion in the Theosophical Society because we who have been accustomed to accept whatever our leaders say, now arrive at a time in our spiritual growth when we no longer have leaders. As Krishnaji says,

"There are no leaders. . . . You cannot follow the path of another, however great, however wise. Whatever prophet he may be, he cannot lead you."

It was probably inevitable that the leaders of the Theosophical Society should not accept Krishnaji, for had they done so, we would all have tried to follow blindly and would have accepted without in the least understanding him. But now it is different. Each must decide for himself whether he will seek life or its manifestations; whether he will know the truth which is absolute or go on step by step with the relative; whether he will live and know *completely* now, or postpone his attempt to a future life; whether he will attain unto a realization of life as One and his identity with it or will be satisfied with brotherhood with its inherent acceptance of separateness; whether he will place the emphasis on "being" or on "becoming." The ideals of the Theosophical Society are splendid ideals and the Theosophist's background of super-physical information should help him to understand Krishnaji, but his background of complicated theories, of dependence upon others for guidance, of feeling himself as chosen for a special work, is a handicap in arriving at this understanding. He will not arrive by continuing his idea of separateness, by saying, for example, that Dr. Besant is in charge of this part of the work and Krishnaji of that. Nor should he be criticized if he feels that, to break away from his past with its fears and the unessentials springing therefrom, he must leave the Theosophical Society, the Church or Masonry. If such appears essential to him, he will doubtless learn most quickly by following his inclination. At least he will be true to himself, which is the first essential. On the other hand, there may be those who assist theosophical work whenever possible because the Masters, Dr. Besant or C. W. L. are interested in this work, just as they would assist other activities undertaken by those for whom they have so high a regard. They are free to choose and in the choosing they will grow.

We have long used the metaphor of climbing straight up the mountain side instead of following the easier "carriage-road" around, as describing the most direct path to the highest. Thus have we sought the summit and the metaphor held so long as there was no better way. But now that man can fly, he finds there is neither the need of the painful climbing up the rocky slope, nor even the limitation of the peaks themselves, though they reach higher and higher as one proceeds. Krishnaji suggests that he soar above the highest peak and in his free flight he will behold its limitations.

## Miss Codd's Itinerary

Southern California Federation	To Nov. 6
San Antonio	Nov. 8
Houston	Nov. 9-19
Baton Rouge	Nov. 20
New Orleans	Nov. 21-28
Jacksonville	Nov. 30-Dec. 7
Tampa	Dec. 8-12

## Mr. Rogers' Itinerary

Detroit	Nov. 2-3
Cleveland	Nov. 4-5
Rochester	Nov. 6-8
New York City	Nov. 9
Baltimore	Nov. 10-11
Washington	Nov. 12-13
Philadelphia	Nov. 14-15
Buffalo	Nov. 16-17
Toledo	Nov. 18-19
Columbus	Nov. 20-21
Milwaukee	Nov. 27-29
Minneapolis	Nov. 30-Dec. 1
St. Paul	Dec. 2-3
Omaha	Dec. 4-6
Des Moines	Dec. 7-8
Ames	Dec. 9

## An Opportunity

Several members have written to Headquarters calling attention to a press dispatch which asserted that "A rich Theosophist in Paris was hiring Russians to walk about on hands and knees and imitate animals." As the alleged Theosophist is not named, it was a safe assertion to make. Some of our members turned the incident into an opportunity. Charles E. Luntz, President of the St. Louis Lodge, has a letter in the St. Louis Star of that city, in which he pertinently says: "The subject matter no doubt is good 'silly season' news, but if this eccentric individual instead of being a Theosophist (if indeed he is one) had been a Presbyterian, Roman Catholic or Methodist, I am wondering if his beliefs would have been so prominently featured in the headline."

Mr. Luntz sets forth that the Society "has no need to apologize for the level of intelligence of its members," and reminds readers that among them have been such distinguished people as Alfred Russell Wallace, Sir William Crookes, Thomas A. Edison and that Henry Ford, though not a member, seldom loses an opportunity to say a word for Theosophy. To the scientists who were Theosophical Society members could be added the names of Larkin, the well-known astronomer, and Sterling, President of the Australian Geological Society.

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## *Are We Faddists?*

IT MAY be all right to have fads, particularly when they are the sort that break down foolish old customs whose only claim to consideration is that they are customs; but fads may easily be harmful instead of beneficial and we should all be quite certain, if we give our allegiance to one of them, that it has substantial facts as its foundation. No careful observer will have failed to notice the readiness with which assertions that this thing or that thing is beneficial or injurious are accepted as a fact without investigation and then not only adopted or discarded, as the case may be, but the fad is passed on to others as a matter of course. Somebody says that chocolate is injurious and with no attempt to learn whether there is truth or error in the statement we begin to shun chocolate. Somebody recently asserted that oranges have properties that retard baldness; and without stopping to inquire whether this is put into circulation by the Orange Growers Association or some jokesmith we become "bulls" for the citrus market. Somebody declares that aluminum wear is poisonous and we hasten to re-establish the old slavery to heavy utensils. And so it goes in dozens of things that affect our health or our comfort.

Perhaps the most firmly established bugaboo of many years' standing is that potatoes are not very desirable food—

a reaction of the "beware of starch" fad. So long has that fear of too much starch been passed from one person to another that hundreds of people live in dread of possible consequences; and so obsessed are some vegetarians with the belief that potatoes should be shunned that that wholesome vegetable has almost disappeared from their tables.

In such a situation it is both interesting and useful to have opinions on the subject from people who are really qualified to give an opinion of value. Dr. Kellogg, of the Battle Creek Sanitarium, who is not only a medical practitioner with a half century of experience but also a life long vegetarian and a famous dietetic expert whose success in putting the human body back into normal condition after it has suffered from years of wrong eating is well known says that potatoes should be on the table every day in the week.

In full agreement with that statement is the opinion of another specialist from abroad as reported in the press dispatches as follows:

A diet with five times more potatoes would improve health standards and reduce the mortality rate in America, according to Dr. Mikkel Hindhete of Denmark, food administrator of his native country, speaking yesterday afternoon at Teachers College, Columbia University.

The potato is an unjustly abused vegetable in Dr. Hindhete's opinion, and the ban on it by reducing faddists is "unscientific and silly." Potatoes are 75 per cent water, and as a part of a balanced diet do not produce corpulency, he said.

"Potatoes have as many calories as meat, butter or eggs, and less of vitamin A," continued Dr. Hindhete. "Too much of vitamin A produces sluggishness and breaks down resistance to disease. Butter is rich in this vitamin and Americans would improve their health if they ate less butter or used a substitute. Too much of this vitamin consumed by children causes tonsillitis, eczema, enlarged glands and anemia."

How does such a harmful fad as the prejudice against potatoes get established? Very probably somebody who



knew little or nothing of dietetics wrote a newspaper story on the subject. A hundred people read it and with no knowledge of their own about the matter passed the warning on to hundreds of others who did the same thing in

their turn, all believing that they were doing a benevolent thing! If we must be faddists—and fads can be exceedingly useful—let us first make sure that the facts justify the fad and that we know exactly what those facts are.

## Central Theosophical Federation

The meeting of the Central Theosophical Federation held at the National Headquarters in Wheaton on Sunday, October 19, may well be considered a success from every point of view. It was the first affair of its kind to be arranged by this Federation so it is particularly fortunate that it can be remembered as such a happy one. The devas of the elements provided a beautiful sunshiny day and the Headquarters staff provided charming and comfortable surroundings and an excellent dinner for 38 members and friends. Later arrivals for the afternoon session brought the number of attendants up to 50 and comprised a representation from a majority of the Lodges belonging to the Federation.

The president of the Federation, Miss Etha Snodgrass, called the meeting to order at 2:30 and requested that during a brief period of silence following a musical selection by Miss E. M. Pelton of Cleveland, the members have in mind our great opportunity for service in the Theosophical Society under the wise leadership of our great President, Dr. Besant. After her brief introductory remarks she read a letter of greeting from the National President who though absent welcomed the members to Headquarters and extended his best wishes for a successful meeting.

The presidents of the various Lodges in the Federation, or their personally appointed representatives, were then called upon for a statement of the activities of their Lodges and their needs for further work. This sharing with one another plans for advancing our common aim of making the teachings of Theosophy available to the public should prove of incalculable value not only because of the interchange of ideas but because in that way we become better acquainted personally. And indeed the strengthening of the bonds of fellowship was one of the outstanding features of this particular meeting.

Mr. Sidney A. Cook then spoke briefly of the plan which he is putting into effect to accumulate a fund for propaganda purposes for the national Society.

After a brief recess Mr. E. Norman Pearson, president of the Michigan Federation, addressed the members on the subject "Theosophy—Mystical and Practical."

The Federation meeting was then adjourned and there followed a period of visiting among the delegates who seemed to wish to prolong this happy occasion.

ILA FAIN, Corresponding Secretary.

## The Theosophist Continues

Mrs. Hotchener wires that "as members are beginning to respond to Dr. Besant's appeal for support of her International *Theosophist* (published in Hollywood) it will be continued for another year, in the belief that the members will come forward and support it by donations and subscriptions and will renew now their former subscriptions for another year."

So a vital piece of theosophical work goes on. We can but admire the courage of those who start and carry on an enterprise such as this, realizing only that it is needed in the Masters' service but scarcely knowing from month to month what physical provision will be made for its maintenance. So should all Theosophists work with courage and with the confidence that there is no failure where love and effort are offered in Their name.

Still *The Theosophist* will ever be the personal responsibility of every member. Surely we shall not deny the fulfillment of the belief expressed in us by Dr. Besant as to further subscriptions or ever again leave the continuance of the magazine in doubt. The least we can do is to respond so fully that Dr. Besant and those who edit and manage *The Theosophist* for her may be assured that their work from now on will be a permanent element in promoting theosophical progress.

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# Letters

## PENALTY FOR LIVING IN A MENTAL GRAVEYARD

The apparent contradictions in Krishnamurti's statements are no more noticeable than were similar assertions made by Christ. Each alike is misunderstood. In the last analysis each brings the same remedy for the disease of evil. Mental crystalization then as now—the root crime. Life lived in harmony with nature—the remedy. "I am come that they might have life and that they might have it more abundantly," says Jesus in John 10:10. This was his mission. "I hold that there is an eternal Life, which is the source and the soul, the beginning and the end, and yet is without end or beginning. In that Life alone is there fulfillment. And anyone that fulfills that Life has the key to the truth without limitation. That Life is for us all. . . . From my point of view I have attained," says Krishnamurti. Each illustrates this Life by reference to nature's processes. Man is to grow like "the lilies of the field," Matt. 6:28. "Standing still is the greatest sin," says Emerson. Continuous intelligent readjustment of our whole human cosmos to its ever-changing divine environment, is the only remedy.

Within us and without us in all nature is this Life-abundant—nothing else exists, for there is no death. Man is a creator. He is always using this Life, consciously and wisely, or unconsciously and ignorantly in building his eternal habitation. Subjectively in this work, he needs no creed, organization, ceremony, or lodge. Objectively all organizations are necessary. When he puts "new wine into old wine-skins" he learns by bitter experiences. Theosophists entering the "Hall of Wisdom" taking truth for authority—not authority for truth—should understand this. "Reincarnation, karma," etc., are "facts in nature," as Krishnaji says, but in the transmutation of Life into body and faculty, "one does not need them," as he truly teaches. Remember he is expounding the religion of nature, scientifically and up-to-date. All these enigmas are solved reasonably if we apply the law of evolution to mental and faculty development, as Dr. Besant does in her lecture on *The Secret of Evolution*. Then if we look at humanity thru the eyes of Jesus and the eyes of Krishnamurti, we will recognize the same divine inspiring intelligence in both.

Mental inertia, thought crystalization; in church, in state, in business, in politics, in everything, is the one crying cause of most of our evils. Moneyvolatry, partyvolatry, ecclesiolatry and other forms of idolatry, cause our wars, crimes and poverty. The liberty to use the Life we have; the light to show us the way; and the love to inspire us, is the salvation both Jesus and Krishnamurti urge upon us.

S. J. BROWNSON, M. D.

## REPLIES TO J. HENRY ORME

The letter of J. Henry Orme in the August MESSENGER is the first real attempt of any theosophist in whatever country, so far as known, to meet the frankness and sincerity of Mr. Krishnamurti with equal frankness and sincerity. In fact it is the frankness and sincerity of Mr. Krishnamurti alone which has led many to accept him as the Teacher, when they knew no other, or would have no other authority. No one can deny him that. He is perfection in action.

Mr. Orme is to be congratulated on his courage as well as for the quality of the gauntlet he casts before our eyes. Yet he still has to have his sacred books of authority, written or dictated by one of the Masters. What then, of another message from a Master, and so late as December, 1925. On Page 13 of "A message from an Elder Brother" we read this authority: "It is the Law that our Blessed Lord comes among you, *be His welcome what it may*, though even He may not outstay His welcome," etc. . . .

Again Mr. Orme in his own letter disagrees with the leaders. He does not accept Mr. Krishnamurti as the Teacher while the leaders do. Is not this too, "not teaching and endorsing the statements of our leaders"? Is he not as inconsistent here as he would have another?

The one who wrote "Inconsistency thou art a jewel" must have known his "Rays." If a Teacher didn't challenge he wouldn't be a Teacher. If a Teacher didn't make one think for himself he wouldn't be a Teacher. Mr. Orme's letter indicates most fully that the Teacher has him thinking. I certainly like that letter. Let each individual say, preach, state, fuss, fume, and orate to his or her heart's content. We love them all just the same and yet go our own way. Yea! let me coin one thus: "Revelation and authority thou art inconsistent and fickle Jades, and confusion is thine eternal spawn. Get thee hence; for of a certainty Truth has no resting place, and you can't rest here."

GEORGE RAGAN.

## THE MUCH-USED WORD E-GO

The proper pronunciation of words or their improper pronunciation, according to the greater weight of authority, is very often taken as a criterion by which to judge of the rating of literary culture one possesses.

A survey of lexicon history shows that when the first unabridged edition of Webster's dictionary was published in one volume, in 1840, it was considered in orthoepy, etymology, definition and accuracy the standard authority in the English language. Although it is not per-



fect in every respect, it still holds that supreme standing that, other things being equal, it is the deciding authority.

With regard to that little important word, "ēgo," Webster syllabifies it so as to make long ē the first syllable, accented *go* the second, and makes that the preference pronunciation. He also gives a secondary or alternative as eg-o (as a pronunciation of less merit). There are only two dictionaries of meritorious standing that disagree with the Websterian pronunciation and make "eg-o" their preference and ē-go their secondary pronunciation, and those dictionaries are the so-called "Standard," published by Funk and Wagnalls, and the *Oxford English Dictionary* of England. On the other hand, Webster's preference pronunciation is corroborated by the high standard, elaborate *Century Dictionary* and *Encyclopedia* combined. It only recognizes the *one* pronunciation, namely, e-go. The other dictionaries which only recognize the *one* proper pronunciation of the word, with the *Century*, are Worcester, the *Winston*, the late excellent *Universities Dictionary* and the *Stormonth of Scotland*. The latter, or last named, is reputed as being of high merit in pronunciation; so the most authoritative and correct pronunciation of the word is the long ē round, full sound ē-gō.—A. ROSS READ.

#### GENERAL VS. INDIVIDUAL

Why all this turmoil about the differences between the Theosophical Society and Mr. Krishnamurti? Do they not each teach the same thing?

The T. S. was founded and organized to give out and spread the teachings of the Ancient Wisdom to all the world. To liberate all from bondage of superstitions, of man-made creeds and dogmas, and to be free to use and develop one's own innate powers, to use his own reason in choosing what he shall believe, to take no one's authority as to what is the truth for *him*.

The T. S. was intended for, and is a *means* to be used, not an end in itself. And it still is as badly needed as ever for enlightening the world. If we think it can no longer help us (though who can truly say that?) then let us in common decency and gratitude, still do all within our means to assist it to carry on and take the light to others still in bondage.

Of the many points in the teachings of the T. S., Mr. Krishnamurti is stressing the one point of freedom, of liberation from all authority, of depending upon one's own reason and judgment for individual liberation. He is addressing each one directly, as an individual.

The paths pointed out to us by the teachings in the T. S., remember, are *general* paths—not individual.

"To the land of Truth, to that realm which is limitless, boundless, there is no path, no guide," says Krishnamurti.

Truly there is no path for any *one*, for every human being is different from every other, consequently each one must find a dif-

ferent path—his own. Or, rather, each one must *make* his own path to liberation.

All the knowledge we can gain is of real value to us only as it aids us to train ourselves, to develop our latent faculties, our powers of discrimination, judgment, etc., that we may weigh and measure in our own minds all things and then be able to forge out our individual path, for *no one* can point out to us exactly the way that *we* should go, the way to our individual liberation.

ELMA IONA LOCKE.

#### ANOTHER IDEA

I was deeply interested in the theory regarding Krishnamurti and his teachings expressed by Charles E. Luntz in the September MESSENGER, and I am inclined to agree rather strongly with his ideas.

I note that Mr. Luntz quotes the Buddha to the effect that, even though He should promulgate a teaching contrary to reason, it should not be accepted. He need not have gone back 2,500 years in this connection, for Krishnamurti himself has said practically the same thing: "Do not believe what I say because I say it."

A great many have wondered why, if Krishnamurti is right, Mrs. Besant has not come forward with a statement that she was mistaken in some of the things she said a few years ago. Since she is still human, she is not beyond the possibility of making mistakes, and it seems to me that a frank admission of that sort would clear the air wonderfully. On the other hand, according to Mr. Luntz' idea, such an admission might destroy the whole effect which has been so carefully built.

There is much food for thought in this article, and I wish I were in a position to recommend personally to every member of the Theosophical Society its prayerful perusal.

GEORGE B. LAKE, M.D.

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## The Inner Life

Conducted by Clara M. Codd

We must be careful in the life of meditation and aspiration to relate our highest moments at once with earth. Too often do we see a divided and uncoordinated personality, capable of great heights of inspiration and upliftment, yet seemingly quite incapable of relating those moods to everyday life. I have in mind as I write a woman who is—in one way—exceedingly sensitive, who will tell you with tears in her eyes of the lovely angels she can see and of her tremendous desire to find union with God. But that same woman, without exaggeration, makes a veritable hell upon earth for her husband and mother-in-law. Everybody is wrong but herself. She alone has suffered.

My friends, it is time that we learnt anew in our efforts to live the spiritual life the value of the ancient virtue of humility. Not by tremendous upliftments alone, not by the excitement of being in the vicinity of people greater than ourselves, not by sublime psychic visions, is the Divine Life ultimately realized; but by the growth of ever more sensitive and loving response to all life, however lowly, however ignorant and groping, around us, by growing to be "lowly of heart," and "poor in spirit." That does not mean talking like Uriah Heep, or having an "inferiority complex." That kind of mental dishonesty is only inverted egotism, conceit. Blessed, that is happy, are the meek, but the Greek word *Præis* does not mean shrinking timidity and self-depreciation, it means gentleness and kindness of heart coupled with fairness of mind. Aristotle defines it as "the mean between stubborn anger and the negation of character which is incapable of righteous indignation." Blessed, also, said our Lord, are the pure in heart, for they shall see God. The Greek word *Katharv* means thoroughly honest, genuine, unspoiled. So after all the best definition ever given of humility was that given by a famous divine: "Humility does not consist in thinking little of ourselves. It consists in not thinking about ourselves at all."

Perhaps we must learn to revise our ideas of that which is truly spiritual. Not psychic sensitivity, not religiosity, necessarily, indicate spirituality, but a growing sense of union with every living thing. Think what that means, and then let us look into our own hearts and judge whether we consider ourselves truly spiritual. We have all heard Krishnaji's story of the man he knew who used to meditate for hours on the Atman, and then come down and beat his children because they had made a noise. Was that man truly spiritual? By their fruits ye shall know them. Not by glowing descriptions of meetings or meditative states. The fruits of the spirit are well described by the Initiate Paul: "Love, joy, peace, long-suffering," especially long-suffering. Only a sweet, generous, self-forgetting heart can long suffer poor fools gladly.

Now what makes that extraordinary hiatus

between a man's glowing aspirations and his everyday practice? I believe it is the smudges of illusion which arise from unconquered egotism and blur the clear vision of the soul. It is always the "giant weed" in myriad forms that chokes true growth. The Master K. H., in a letter to Bishop Leadbeater many years ago, said: "Be honest and unselfish," for honesty, especially with ourselves, means purity of the mental body, and unselfishness means purity of the astral sheath.

The only way to gain this is by continual awareness, and here comes in the value of the ancient practice of self-examination. But its practice is a two-edged sword. It can become an instrument of unfathomable utility, or crystallize into a self-centered habit of mind. It should never be employed in a spirit of selfish scrupulosity and fear. Using it we must do as H. P. B. told us to do, make a bundle of our lower principles and nail them to the higher self. We must be the higher self, our own ideal, and look on our mind, heart, and body as a three-fold instrument of that inner self. View them as a good workman overhauling his tools. If they need it, and he has the time, he sharpens them. If he has not, he works with them as they are. But he does not think he *is* his tools, and weep over their deficiencies. It is a great thing in life to be able to smile at ourselves. I know we can smile at other people, but can we smile with equal facility at ourselves? And join in with other people doing it?

If we practice self-analysis in no deeper fashion than the following, it will still be of incalculable help. Once a week let us get hold of a quiet moment and revise the week, the events that came along, the people we had to do with. And do not think what they mean to *me*. That is a negative attitude we have all too much of. Think what did I mean to *them*. This is the beginning of wisdom, and the keynote to the understanding of life. Always, under any circumstances, try to see what was your own reaction, your attitude. For that is *what matters*, not the event itself. From the spiritual standpoint it does not matter in the least what happens to us, what events come along, what people say and do to us. *It* only matters how we, as positive, generating centres of influence, respond, react. "A disappointment overtook me. Did I try to answer with courage and patience? A success was mine. The neighbors all congratulated me. Did I take the appraisement at its true value, and take pains to include everyone else in the joy of success? I am not getting to think myself indispensable anywhere, am I? So-and-so was certainly unkind and overbearing. Did I reply with dignity and patience and yet with perfect firmness, for it is not the mark of a noble man or a true friend to let another browbeat him. My old aunt is surely getting very querulous and troublesome. Poor old dear, she has lost all that seems to make life worth living, and



I expect, without realizing it, feels all cold and lonely inside. I wonder if I could light a little fire for her poor old heart to get warm at? She feels she isn't wanted any more. Life is sweet when someone needs us. She shall feel I want her, that I am glad she is there. Even if she does it very badly, I will make a little niche in life which she can fill, all her own." And so on and so on. Only let us be genuine about it. We can so easily be prigs! But that is easy to find out. If the latter we shall require our efforts to be duly appreciated, and will be unexpectedly irritated if they are repulsed.

Our quality for practice this month is *Patience*. Says the dictionary, "the quality of being calmly enduring." Endurance is the central sign of spirit. It is the opposite of the "get-rich-quick" spirit. It is the sign of the spiritual will which can keep the soul's gaze upon the goal, however the storm of life may beat about its feet. "I waited upon the Lord." All things come to him who knows how to wait.

## What Lodges Are Doing

Los Angeles Lodge opened its fall activities with a series of lectures by L. W. Rogers, the national president. Mr. Rogers spoke October 5, 6, 8, 11 and 12, giving public lectures on the subjects: "Delusions about Death," "The Evolution of the Soul," "Shaping our Destiny," "The Inspired Life," "Self-Development and Power." These lectures were held in the lodge auditorium at 925 South Flower Street, where crowds of several hundred were in attendance.

A members' meeting, to which all Southern California Lodges were invited, was held the afternoon of Sunday, October 5, to open Mr. Rogers' work. Mr. Rogers spoke to the members on current problems; there was a musical program and light refreshments.

The Lodge is planning an active program of class work, four classes having been organized: Tuesday evenings, a class in "Fundamental Elements of Theosophy," teacher Mrs. Virginia Baverstock; Thursday evenings, a class on "Theosophy and Science," conducted by Vice-president of the American Theosophical Society, C. F. Holland; Friday evenings, a class in "Esoteric Christianity," conducted by Mrs. Jennie Wood; Wednesday afternoon, a class in "Practical Occultism," teacher, Mrs. Virginia Baverstock.

A Sunday afternoon tea-table meeting is also held and the Sunday evening lectures given by Mr. Rogers will be followed by a regular Sunday evening lecture series. Miss Clara Codd followed Mr. Rogers as the Sunday evening speaker for two weeks on October 19 and 26.

Interest in Theosophy on the part of the public has given the Lodge inspiration for its proposed work. There are many who crave the knowledge that the Wisdom Religion has to give them. Los Angeles Lodge hopes to meet some small part of that demand.

Brooklyn Lodge, under its new president, Mrs. Lillian Peper, plans to be very active this season. One of the older members will be in attendance at the Lodge room almost daily, afternoons and evenings. Special classes will be formed for beginners as well as for advanced students. Mrs. Peper will lead a *Secret Doctrine* class twice a week, one in the afternoon and one in the evening. At the close of a recent meeting a collection was taken for printing theosophical literature in "Braille" and sent to Mr. F. A. Baker of Los Angeles. There were promises of regular support for this work for the blind.

At the September conference of the East Coast and New York Metropolitan Theosophical Federations held at Hygeia Park Inn, Cape Henry, Virginia, with an attendance of fifty delegates, definite plans were made to carry out the Theosophical Correspondence Course outlined at the previous meeting at Sarobia and also the book-box plan. The election resulted in the choice of Mr. Thomas W. Pond for President of the East Coast Federation and Mr. S. B. Rudd, Vice-President. Mr. E. P. Carbo was reelected Secretary-Treasurer.

According to long established custom, the Lodges of Central Iowa held their annual post-convention picnic at the home of Miss Etta Budd in Ames, October 12. The weather was perfect and Waterloo, Des Moines and Ames Lodges were out in full force. Cedar Rapids did not get there but sent a telegram of regrets and encouragement. The program, following a delightful dinner, consisted of reports of the Convention and Summer School at Wheaton given by all who attended last summer.

Ojai Valley Oaks Lodge, at Ojai, is planning big work for the year. The Lodge is being incorporated so that it may receive a deed for the two lots in Meiners Oaks, which are entirely paid for. A building will be erected immediately for the Lodge home, including one Lodge room, a kitchen and two comfort rooms, so arranged that a larger room may be attached at any time. It is to be built by volunteer labor.

(Continued on page 253)

## KARMA

Whatsoever a Man Soweth, A. Besant, paper.....	\$.15
Karma, A. Besant, paper.....	.35
Karma, A. Besant, cloth.....	.60
Study in Karma, A. Besant, paper.....	.35
Study in Karma, A. Besant, cloth.....	.60
Elementary Lessons on Karma, A. Besant, paper.....	.25
Karma and Social Improvement, A. Besant, paper.....	.25
Karma Once More, A. Besant, paper.....	.25
On Karma, A. Besant, paper.....	.25
Law of Cause and Effect, C. W. Leadbeater, paper....	.25



## Personal Opinions

By L. W. Rogers

### More About Point Loma

At Los Angeles recently I was so near to Point Loma that I came in contact with a number of our members who are personally acquainted with Dr. de Purucker and his associates and who have visited Point Loma. Also I received a telegram from Point Loma saying that they had read what I had to say about them in the October MESSENGER and cordially urging me to pay them a visit. That was impossible on account of my lecture engagements; and a similar invitation sent to Dr. de Purucker and Secretary John Fussell to come to Los Angeles also found imperative engagements in the way, so we did not meet.

My conversations with friends have left me with no doubt as to the earnestness of Dr. de Purucker and of the fact that he is surrounded by a most devoted and self-sacrificing band of Theosophists. On Sunday afternoon I spoke to the Theosophists of Southern California at Los Angeles on the two subjects now uppermost in the minds of our members, saying that in the Point Loma affair we should deal as leniently as possible with the facts, but that the actual truth of the matter should be clearly understood by the membership. The following day I received a letter from Mrs. J. Henry Orme, who seemed to feel that I had not been fair in the address and she vigorously defended Dr. de Purucker. The following from my reply covers the essential points:

Having carefully read your letter of October 6, it seems to me there are but two points that touch the heart of the matter—your assertion that Bishop Leadbeater was not personally invited to the proposed Point Loma celebration and that Dr. de Purucker should not be expected to agree with Bishop Leadbeater's occult writings. To both of those statements I readily agree but that changes nothing.

The invitation was certainly general enough to include Bishop Leadbeater. On page 9 of the *Theosophical Forum* of August 15, Prof. Eek refers to his "invitation to Dr. Besant and to representatives of all the national sections of the Adyar Theosophical Society to come to the great international congress next year at Point Loma to discuss the common problems of the great theosophical world movement and to celebrate the hundredth anniversary of the birth of H. P. B." etc. On pp. 5-6 of the September number of the *Theosophical Forum* Dr. de Purucker says:

"The idea was to have the chiefs and perhaps a very few of the other principal officers of the different societies meet together and talk over their common problems," etc.

Second to Dr. Besant, Bishop Leadbeater is not only the most distinguished member of the T. S., but he is also a member of the General Council, which is the governing body and the supreme authority of the organization. He is as much an officer as any national president and far more able than any of us to represent the Theosophical Society. Whenever there is a convention or congress of Theosophists, there are always a number of national Theosophical Societies eager to name him as their delegate. To say that the general invitation did not include him is merely to beg the question.

On the second point, it goes without saying that no occultists is under the slightest obligation to accept the accuracy of the work of any other, but that is not at all the point under consideration. In supporting your contention that my remarks were unfair to Dr. de Purucker you say:

"As for the avatara matter, how in the name of common sense could that be interpreted as an 'attack'? Fraternization does not mean that each brother must accept the psychic findings of the other."

But it *does* mean, my dear Mrs. Orme, that he must not speak in contempt or derision of them! Otherwise the use of the term "brother" becomes a jest. If you seriously take the position that calling Bishop Leadbeater's work "fantastically preposterous" does not constitute an attack, then we do not understand English alike. When to that is added the remark by Mr. Fussell that *Man, Whence, How and Whither* is "pretended recollection of former lives," it becomes simply a case of dubbing Bishop Leadbeater a charlatan as certainly as Mme. Blavatsky was branded a charlatan by young Mr. Hodgson, who was sent to India by the Society for Psychical Research to report on the phenomena she had produced. We are prepared for that sort of thing when non-Theosophists express an opinion about us and our work but I confess that it comes both as a surprise and a shock when it is from Theosophists—and particularly at the moment when they are broadcasting the need of brotherhood!

Naturally every Theosophist wishes Dr. de Purucker well in his plan for perpetual peace among the various societies that are presenting the Ancient Wisdom to the world and none of us will knowingly do aught to injure it, but when he himself does a thing so astoundingly in opposition to the proposed "getting together," it would be stultifying ourselves to pass it by in silence. Such a course would be to condone an insult to the two most distinguished members and highest officials in our Society. The next step is distinctly "up to" Dr. de Purucker and it will be awaited with interest by the theosophical world.

### Just Waiting

"Why don't you write something about Krishnaji?" asks a correspondent.

Don't you think enough is being written by others? I am not writing because I have had no reason to change the opinions on the subject which I expressed in these columns more than a year ago. I spoke then of the slow process of establishing mental contact between a World Teacher and the disciple who would repeat the thought on the physical plane, of the necessity of being patient and not expecting too much at present, of the absurdity of supposing that *every* utterance of Mr. Krishnamurti is of vital importance and of the certainty that Krishnaji's teaching would change as time passed.

That change has been so marked already that comment upon it is hardly necessary. I was told by a prominent member, who is a keen observer and who attended both the Ojai and Ommen Camps this year that the differences in that short interval were very striking.

Another reason why I am not writing on the subject is because I do not share the opinion of some members that any great harm is really being done to the T. S. by Krishnaji's talks. Very few members are leaving on that account and they will come back unless they are of the type that can be of no further use in the Society. On the other hand, those of our members who have been "put on their mettle" by Krishnaji's criticisms, who have been aroused to a spirit of defense for the Society, will be even better members for the experience than they have been before, no matter how ardent they previously were.



Traveling about the country and talking with members everywhere, I am convinced that at least nine-tenths of them are undisturbed in their loyalty to the Society and in their clear grasp of the fact that the work must go on in the future as it has in the past, only more energetically.

The other ten per cent will probably continue to entertain some doubts on the subject but most of them will remain in the ranks and march on. Convinced that nothing *can* seriously go wrong and that time will set everything right, I am just waiting.

### *Courtesy First*

THE MESSENGER has always been open to the expression of opinions by our members on any subject of vital interest to Theosophists and the small percentage of the manuscripts offered which our space can accommodate are selected to represent the various viewpoints. As the supervising editor I feel somewhat like a referee, whose chief function is to be fair to all concerned; but a referee has some privileges and one is to suggest points of decorum to the opponents who are contending for their opposite views. May I then suggest that all offensive wording be eliminated and that courtesy shall always have first place in every paragraph? No Theosophist should ever forget that one of the very important things we are expected by the Masters to acquire is the art of working *harmoniously* together. Almost any statement that can be made may be interpreted in various ways and in the heat of debate is very likely to be held to mean what the person who made it never dreamed of conveying.

A safe rule to follow is to keep out of a manuscript everything of a personal nature and also anything else that will cause ill-feeling to grow up among members. There is no reason why the several different viewpoints regarding Krishnaji cannot be tolerantly and dispassionately explained.

### *Anniversary Day*

On another page will be found an Anniversary Day program which may be of assistance to Lodges in arranging for the celebration of the most important day of the year for Theosophists.

Many special days, such as Independence Day, Decoration Day, etc., have degenerated to days of sports and amusements for the vast majority of the people who make mere holidays of them. It is only the few who remember the purpose for which the day is set aside and who take part in the programs planned to perpetuate the memory of heroic deeds and noble sacrifices.

But Theosophists will never make a mere playtime of the Society's natal day. Our work in life is too serious for that and the purpose of the Theosophical Society is too great to permit us to forget its exalted origin and its enormous service to the race. These things—the purpose and the work of the Society—should be impressed upon the public

mind and Anniversary Day gives us a splendid opportunity. Every Lodge should celebrate it appropriately and should not only have a special program but should also endeavor to get some notice of it and, if possible, a report of the meeting in the local press.

### *Moving Upward*

The quarterly membership report in this issue of the MESSENGER will be sad news to those who delight to tell the world that our membership is declining. Notwithstanding the heavy death toll and the resignations, we have a net gain of 72. Considering the most important factor involved—the industrial depression which has deprived hundreds of members of the means of paying dues—a difficulty that will slowly disappear—there is clearly no cause for pessimism about the future of the Theosophical Society.

### *In the Field Again*

Casper, Wyoming, is a typical oil town of about 25,000 inhabitants. It is also ideal territory for theosophical work. A "typical oil" city is not one dripping with oil and loaded with grime. The oil fields surround the little city which consists of fine new residences and superior public buildings, parks, rich lawns,—all looking as though they had come into existence within the last few years. The only reminder of oil wells is the forests of high derricks on the far distant horizon.

Such a country is as good hunting ground for the theosophical lecturer as for the oil prospector. It is the town of the open mind. Most of these people have broken away from old moorings and sought new fields for "a hazard of new fortunes." They are alive, awake, alert in mind and body, always ready for whatever improvement others can suggest in either the physical, mental or moral realms.

The lectures were in the banquet room of the leading hotel. That was a happy beginning. People like to go to a pleasant and popular place identified with the best things that come to the city. In a smaller town people are often afraid of being seen at anything that is not yet accepted by the public. In a very large city proper advertising is nearly impossible. The cost is prohibitive. A western city of from 25,000 to 75,000 is ideal territory for our work. Our members said that we had the *bon ton* of Casper at the lectures. We started with an attendance far above the general average and things went so well that we put on an extra lecture on Saturday night and completely exploded the old theory that Saturday is not suitable for a public lecture. We had the second largest audience of the course of six lectures, the estimate by count of chairs being about 300. Those not well accustomed to guessing the attendance usually nearly double the correct number. If we could always be sure of even 150 by actual count we would be fortunate.

The incidental meetings growing out of the lecture course made it a strenuous week—luncheon talks to the Lions, the Kiwanis, the



Business & Professional Woman's Club, a dinner with interested school teachers, a banquet and members meeting, two meetings with small groups of enquirers, some individual appointments, etc. But it was distinctly a case of the game being worth more than the candle. We got 13 new members, one of them being the principal of a school with 500 pupils and many teachers and another a teacher holding an important post.

It used to be that the talks to clubs were upon some subject not very intimately related to Theosophy. The chief value was that they perhaps helped a little to advertise the lecture course and also placed some generally helpful thoughts before the club. But I resolved long ago that unless I could talk on Theosophy I would not accept such invitations. That brought the question of whether we dare call Theosophy openly by its right name and freely talk about it to a "showdown," and it works! Why should not such clubs hear what Theosophy is when they hear about all sorts of other things that are new to them? So I talked to one club about our particular view of brotherhood, to another about what we think of a tolerance that will bring the nations and races together in the bonds of good will, and to the third about what really fine, cultured and intelligent people are to be found in India, China, Japan, etc.; and these business and professional men and women listened and applauded the objects of the Theosophical Society. In New York City a few years ago I

addressed their great Rotary Club containing "big business" men on "Life After Death" and it went over so naturally that the program committee suggested a latter talk on reincarnation; all of which leaves me with the impression that we are much too timid about talking freely and frankly of Theosophy and calling things by their right names.

### *J. Henry Orme*

Mr. J. Henry Orme, who has been a capable executive head of Besant Lodge, Hollywood, recently resigned the presidency of that Lodge to accept an official position with the Point Loma Theosophical Society, which he and Mrs. Orme have joined. He is succeeded in Besant Lodge by Mrs. Emma C. Fleming, as President.

The news that Mr. Orme has become identified with the Point Loma Society will not surprise his acquaintances. For ten years or more he has been conspicuously dissatisfied with Dr. Besant's administration. He was a member of Krotona Lodge when it was arrayed against Mr. Warrington's administration in 1919. That Lodge gradually dwindled in membership and finally died although in 1919 it was by far the largest and most influential Lodge in America. Mr. Orme remained out of the Society for a number of years but finally entered again and after being elected to the presidency of Besant Lodge gave it a vigorous and able administration.

## Personal Mail

All mail relating to general business should be addressed to the Theosophical Society or to the National Secretary. Any letter sent to me and marked personal will be forwarded and greatly delayed. No letter should be thus addressed unless it contains something that others at Headquarters cannot possibly take care of.

L. W. ROGERS.

## Dr. Cousins Returns

Early in October Dr. James H. Cousins began a tour across America, giving lectures in various Universities. He will be in this country for the next two years.

## Garden Notes

Someone has inquired if the fact that the garden notes were discontinued means gardening was abandoned at Headquarters. No, but it does mean that no time could be found to write about the matter. The drouth that was so prevalent during the latter part of the summer did seriously affect a part of the crops that was not within the irrigated area. But we had strawberries, raspberries, currants, gooseberries, fine carrots, broccoli, parsnips, salsify, peas, lima beans, etc. The sweet corn,

while far better than the kind one can buy in the market, was very poor compared with previous years and several other things were nothing to boast. Honey production was also cut far below normal by the long rainless period.

## Quarterly Report

Total active membership, July 1, 1930 .....	5997	
New members .....	71	
Reinstatements .....	69	
Transfers to American Section.....	6	6143
Resignations .....	51	
Deaths .....	17	
Transfers from American Section	6	74

Total active members, Oct. 1, 1930...6069

## 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.



## Mr. Rogers in New York

On Sunday, Nov. 9, at five-thirty p. m., at the Roerich Museum, the National President will deliver a lecture to members of the American Theosophical Society on the subject, "The Alleged Crisis in the Theosophical Society." Not a public lecture. This is the only lecture Mr. Rogers will give in New York City. It will not be necessary to bring your membership cards.

## What Lodges Are Doing

(Continued from page 249.)

During October four Sunday evening meetings of Detroit Lodge were devoted to the subject of reincarnation. The series began with a lecture entitled "Our Cycle of Lives," by Mr. E. Norman Pearson. On each of the next two Sundays there was a symposium, and at the last meeting Mr. Pearson conducted an open forum upon the subject. Mrs. Anna K. Bryan is conducting public study classes on Thursdays.

A debate was recently held between a Christian minister and Mr. W. G. McFadden in one of the schools of Paducah, Kentucky, on the subject, "Resolved, that the Scriptures (Old and New Testaments) are the only revealed will or word of God unto man." Mr. McFadden has been a student of Theosophy for many years and very ably represented the negative side of the discussion.

Mrs. Louise De Koning, the newly-elected president of the Spokane Lodge, writes that the first week in September they rented a booth at the Spokane Interstate Fair, decorated it artistically, put up signs offering free literature, and displayed many theosophical books and pamphlets, at the same time advertising a beginners class, in the hope of attracting new members.

The Southwestern Theosophical Federation met at Medicine Park, Oklahoma, on September 13 and 14, with representatives from six of the seven Lodges in the Federation, and a total attendance of about fifty. Miss Henkel, the Secretary, writes that the enthusiasm at the meeting promised a fruitful year in Federation work.

The newly organized Rogers Park Lodge has elected Mrs. Helen G. Fisher President, Mr. Mather W. Sherwood Vice-President, Mrs. Evelyn N. Patterson Secretary-Treasurer, and Mrs. Katharine L. Sherwood Librarian. Their meetings will be held at 7027 Ridge Boulevard on Wednesdays at eight o'clock.

An interesting program has been arranged for the Sunday afternoon lectures of Chicago Lodge. Five lessons in astrology were recently given during a short visit of Miss Julia K. Sommer. On Thursdays at seven o'clock there is a Public Study Class, using Mr. A. E. Powell's "Mental Body" as a textbook, with Miss Edith Bate as leader.

Brotherhood Lodge of New Orleans has elected the following officers for the ensuing year: President, Mrs. Mary J. Smith; Treasurer, Mr. Charles Bartron; Secretary, Mr. Fernando Patron, and Librarian, Mrs. Anita Witte.

Hermes Lodge now has the following officers: President, Mr. Robert R. Logan; First Vice President, Mr. Hugh F. Munro; Secretary, Miss Marion J. Black; Treasurer, Mr. George D. Turner, and Librarian, Mrs. C. Shillard-Smith.

Dr. C. J. Cahill of Chicago will deliver two lectures to St. Louis Lodge—"Reincarnation and Heredity," on October 31 and "Theosophy and the Progress of Modern Science" on November 1.

Public lectures on a variety of subjects were held by Besant Lodge of Cleveland during October. In addition to the weekly meeting for members they have four study classes each week.

An interesting program has been arranged by Minneapolis Lodge for October and November. There will be a weekly lecture, with study classes Friday afternoons and Saturday evenings.

The Sheridan Lodge recently elected the following officers: Miss Lena A. Stover, President; Mr. Sim Goddard, Vice President, and Mr. Perry Hulse, Secretary-Treasurer.

Herakles Lodge, Chicago, is having a weekly lecture during November and December, the one on the second Friday of each month being for members only.

San Antonio Lodge is holding free public lectures on Theosophy every Sunday evening at eight o'clock in the Red Room of the St. Anthony Hotel.

At the conclusion of Miss Codd's recent engagement with Pacific Lodge, San Francisco, seven new members were received.

Casper Lodge reports excellent attendance at the series of lectures by Mr. Rogers, with thirteen new members.

Peoria Lodge reports that it is now meeting regularly on Thursday evenings, at Unity Center.

### ESOTERIC

Esoteric Christianity, A. Besant, cloth.....	\$2.25
Esoteric Reading of Biblical Symbolism, H. T. Bartlett, cloth .....	2.50
Esoteric Orders and Their Work, Dion Fortune, cloth .....	1.25
Esoteric Philosophy of Love and Marriage, Dion Fortune, cloth.....	1.25
Esoteric Buddhism, A. P. Sinnett, cloth.....	2.50
Esoteric Basis of Christianity, W. Kingsland, cloth .....	1.50
Esoteric Astrology, Alan Leo, cloth.....	5.25



## 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.]*

### Some Uses of the New Funds

Revenue from the new membership plan has already been put to work along the lines and for the purposes to which it was pledged in the inception of the plan—stronger propaganda plans and work among the Lodges, including those that are of themselves insufficiently strong to provide for a visit from a worker.

Mrs. Aldag, who lived at the Manor in Australia for some time and who is well acquainted with some of our leaders, became available for field work and commenced on the Pacific Coast where she happened to be located after completing an engagement in Honolulu for the Mexican Government. Mrs. Aldag has had educational experience and long acquaintance with Theosophy and possesses a personality that is peculiarly adapted to work in Lodges and among members. Splendidly enthusiastic reports of her work have been received, and her chatty and humorous summary of experiences is given in this issue.

Her stay on the Coast was made possible by the new funds and has included many of the smaller Lodges, among whom such expensive visits could not be made except by this financial help. Her work continues.

Dr. Nina Pickett is about to commence activities among the Lodges of Florida and the South East along the same lines as that of Mrs. Aldag in the West and with the same assistance from the new funds.

Mr. Rogers and Miss Codd on lecture tours have been able to draw larger audiences in more suitable halls by reason of additions to the appropriations for local advertising of sums from Headquarters funds.

One federation has found it possible to arrange to send a lecturer each month to distant points in its territory to assist small groups to regain strength and save their charters. Headquarters funds will cover the essential expense.

This work among members is to some extent a new venture. The desirability of providing public lectures under Lodge auspices has always been recognized but there seems to be a great deal of merit to this movement to have workers spend their time to reawaken the spirit of loyalty and friendliness and cooperation and service within the Lodges. For to have those principles emphasized in a new way by a new presentation, through a new worker, is sure to revive some latent enthusiasm in our members so that a greater outpouring of life and power will make themselves felt in useful activity.

A reprinting of free literature and of the prepared lectures is being arranged and among the innovations is a series of interesting articles in a form suitable for mailing at regular intervals to new members. Their purpose is

to cement the new-comer into the organization by these periodical contacts and at the same time to present in very readable form the main fundamentals of Theosophy so that in a general way the member may realize the field our philosophy covers. We are indebted to Mr. E. Norman Pearson for the preparation of the first few of this series of approaches to new members. We anticipate that in the future they will reduce the number of those whose interest wanes in the first few weeks or months of membership.

And so the new funds have been put to use. Other and perhaps more elaborate methods of helpfulness will be developed as the degree of response to the new membership plan becomes greater and the probable annual revenue more definitely calculable. At first the simpler and more direct and proven methods have been given support and reinforcement.

One thing is sure. All the revenue from the new membership plan will be used for these purposes and for none other until all propaganda requirements have been met and all Lodges, where necessary, given the help of lecturer or field worker that they may need to ensure their reestablishment on a stronger basis. This money is for the direct service of the Masters—the Lodges and their territories, and so it will be used. Time will prove the new membership plan to be the means of providing contacts productive of greater virility and stability of Lodge membership, to the end that through the Lodges more of Their work may be done. To help this program through Contributing, Supporting or Sustaining membership is an opportunity of "greater power of service" for each individual member.

\* \* \*

### Our Objective

Let us not lose sight of our objective. That objective is still \$60,000.00 annually. And let not anyone be discouraged or alarmed because the amount appears to be large. It isn't large when rightly considered. It is an amount made up of a number of very small payments made by some 6,000 earnest Theosophists. Sixty thousand dollars would be the result if each member paid but \$2.50 each quarter under the new membership plan. Very few members would find it even inconvenient to pay such a small amount—83c monthly—and yet that is all that is necessary to produce the \$60,000 of annual income for Lodge help, propaganda and activities.

It seems perhaps impossible but it is a matter of simple arithmetic that if every member would mail \$2.50 each quarter for Contributing Membership, our Society would have ample funds for some really intensive and substantial work along propaganda lines that would make some impression and have some influence on the thought of the world.



For those few for whom \$2.50 quarterly would be too heavy a burden there will be enough Supporting and Sustaining memberships to maintain the average of \$10.00 per member. But those who can afford \$2.50 each quarter must do their part if this objective is to be approached.

This is a wonderful example of what could be accomplished if every member felt his responsibility to the whole and carried his proportionate share—small as it is. Think of it—83c each month. It is only the price of one good meal, or a couple of movie tickets, and who amongst us would hesitate to miss a meal or a movie for the sake of the great work on which our hearts are set?

Physically it is so easy. Only the Brotherhood spirit, the determination to cooperatively do one's own part and a realization of the value of the theosophical work are needed to ensure the whole program.

It is remarkable to consider how much of Their work could be done for such a small amount each month by each member—just the price of a meal or a movie. So little to offer, so tremendous an opportunity and so great the possibility of achievement.

\* \* \*

#### There Must Be Many Like This

When announcing the New Membership plan we stated that members would gradually step up as it were from General to Contributing, to Supporting and to Sustaining Memberships. Therein lies one of the most important features of the plan. As members grow older in Theosophy, more interested and more appreciative of its value and of their theosophical responsibilities, they will wish to be contributors in the higher membership groups, and the revenue for the Society's work will grow year by year.

After a very short period of Supporting membership, Mr. John H. Mason of Portland, Oregon, changed to Sustaining membership and his letter explaining his action is reproduced below for he must be expressing the thoughts and feelings and even the intuitions of many others who differ from him only in that they have not responded so quickly.

"Your favor of 8th inst. at hand expressing pleasure at my change from Supporting to a Sustaining Membership, and inquiring if any particular statement in any letter I have received or in the MESSENGER influenced my action.

First, back of it all and as you well stated, was 'a sincere appreciation of the value of Theosophical work.' On every hand we have organizations and societies engaged in some form of activity to aid suffering humanity, but none of them strike at the *cause* of all their woe as does Theosophy. What I can afford to give I prefer should go towards the removal of causes rather than the palliation of effects.

My Supporting Membership was held less than a month, and various reasons influenced me to change into the higher classification.

Aside from your form letters to members, your vigorous, practical and inspiring statement in 'Silvering The Path,' and Mr. Roger's comments upon the same in 'Personal Opinions,' perhaps when our faithful, efficient, levelheaded President wrote in the August MESSENGER, 'Here at last is the help for which I have long been asking—some member with sound business ideas who would assume part of the heavy burden at Headquarters,' and in the September number, 'What is \$100.00 a year to people who are supposed to be giving their lives to Theosophy,' he appealed more especially to me."

\* \* \*

#### Changing to New Classification

Although the fiscal year of the Society runs from July 1 to June 30, there is nothing to prevent change of membership at any time when it is convenient to the member. The provision for quarterly payments makes the change a simple matter for it is necessary only to pay the current quarter and succeeding quarters as they come along. It is entirely optional with the member whether or not he pays for the past quarters of the current fiscal year.

We are now in the second quarter of the fiscal year and members may join the new groups by paying only three quarters of the annual dues, omitting the first quarter if they wish. And these remaining three quarters may be paid in three installments at \$2.50 for Contributing, \$6.25 for Supporting or \$25.00 for Sustaining membership.

\* \* \*

#### Primary and Secondary Duties

No rules can ever be offered by which members may decide to which of many theosophical activities they should subscribe, but it may perhaps be in order to urge the necessity for discrimination and exercise of reasoned judgment in the selection of the movements to which support should be given.

This reference to the subject is prompted by a reading of many letters from members who cannot make payments to Headquarters funds and who in some cases cannot support their lodge activities because of subsidiary movements to which they have assumed obligations. Lodge presidents have written of the difficulty of carrying on active lodge work because members subscribe more readily to the promotion of teas and socials and other rather subordinate activities which are always pleasant but often not productive of results commensurate with the expenditure. It is very true that such matters cannot be judged entirely from a mercenary standpoint, but there seems to be some quality lacking when activities essential to lodge life are starved in order that side issues may be carried on. Very many movements have arisen as offshoots from the parent Society and while each is worthy and useful in its field, we ought to remember that as Theosophists we should perhaps first support the Theosophical Society that gave birth to these allied activities.

Surely our Lodge is our first concern and our Headquarters needs the next, these vari-



ous subsidiary movements then following in precedence according to the inclination and interest of the member.

Perhaps too the time may come when all such subordinate but specialized theosophical activities arising directly out of the Society may look to Headquarters to provide the funds by which their essential work may be carried on. If it is theosophical work in keeping with the Objects, the Society ought to be doing it or sponsoring it, and perhaps to support allied movements devoted in a special way to such objects is one method by which future expansion of theosophical influence can be made effective.

But that is only a dream of the future when the Society is strong enough to carry on its work through well organized and finely coordinated departments actively influencing world thought in its various fields. At least it is an ideal toward which to work, and the stronger we make our lodges and the more firmly we build the power to serve into our Headquarters organization, the sooner can these ideals begin to come into objective realization.

\* \* \*

#### "Love Will Find a Way"

An expression that is commonplace in the literature of romance, but one that states an occult truth. For while the visible examples of its practical application and of its truth are generally found in the stories of man and maiden romance, it nevertheless expresses in every day language the one outstanding law in nature on which the universe progresses.

To visualize its application on a plane rather higher than that of youthful romance we have only to consider such a case as that of the celebrated Dr. Barnardo who out of a great love gave himself and all he had to thousands of homeless children. On many occasions when all visible resources had been expended and nothing but an overwhelming love for his helpless charges held despair in check, that love somehow attracted to his cause the means and methods by which the great work could be carried on. Love alone created the

confidence, the certainty of the nobility of the service, and found the way.

We have so often been told that the universal law that controls all nature is one of beneficence, and that the great law is one of love; that by love the Masters lead the way that humanity must travel and that love alone is the impelling power that brought them to the selection of Their path beyond the Adept initiation, in the physical world, thus sacrificing for ages to come the glories of other vestures. Love alone keeps Them on that path for the helping of mankind and is the underlying power by which Their work is carried on.

"Love will find a way" is true on every plane and in respect of every effort that has selfless love overwhelmingly and genuinely as its background. We of the Society should apply the law constantly to all our work. If everything that we contemplate as a personal or lodge activity for Theosophy were founded upon a boundless love for our Cause and for humanity, much more of our effort would bring successful results. We should hear much less of lodges that for one reason or another cannot carry on an active program and less even of members who cannot pay their dues.

As Krishnaji says, our work should take the form of action prompted from within, not reaction to an outer stimulus. Love, the inner urge to service, will not only stimulate to work but will itself find the way in which that work can be carried on. If the love is real it will be strong and will express itself in all the forms necessary to the task, the will to keep on, the patience never to tire, the sureness of ultimate success. Much depends upon continuity of effort and constant thoughtfulness about our work and these can be maintained unceasingly and therefore cumulatively in their effect only if they spring from an indwelling love that in the course of time may perhaps become so impelling as to constitute an undeniable demand from the ego itself for expression in human service.

Let us make love the background for all our personal and our lodge effort. Then shall we find a way to do what we desire for our Society and greater success will attend our activities.

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## Report of New Membership Plan

	Subscribed	Pledged
Previously reported .....	\$3175	\$820
Current total .....	3855	795

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## Theosophy Past and Future

Cloth . . . \$1.00

Adyar Convention Lectures, 1929, by A. Besant, C. W. Leadbeater, J. Wedgwood, and C. Jinarajadasa.

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## The Big "If"

It is not impossible for the reader of this page to attain Adeptship within twenty-four hours; that would be possible if he had sufficient will—a will, however, which no one seems to have. But leaving time out of the question, it is possible for him to attain Adeptship; if he fixes his eye on the goal, and goes straight ahead without thinking about the passage of time, he will comparatively soon find himself there.—C. W. Leadbeater in *Talks on the Path of Occultism*.

There is no love worthy of the name which thinks only of what it will obtain from others.—C. W. Leadbeater.



## My Creed

By JOHN MASEFIELD

(Recently appointed Poet Laureate of Great Britain)

I hold that when a person dies  
His soul returns again to earth;  
Arrayed in some new flesh disguise  
Another mother gives him birth.  
With sturdier limbs and brighter brain  
The old soul takes the road again.

Such is my own belief and trust—  
This hand—this hand that holds the pen  
Has many a hundred times been dust  
And turned, as dust to dust again.  
These eyes of mine have blinked and shone  
In Thebes, in Troy, and Babylon.

All that I rightly think or do,  
Or make or spoil, or bless or blast  
Is curse or blessing justly due  
For sloth or effort in the past.  
My life's a statement of the sum  
Of vice indulged or overcome.

I know that in my lives to be  
My sorry heart will ache or burn  
And worship unavailingly  
The woman whom I used to spurn,  
And shake to see another have  
The love I spurned, the love she gave.

And I shall know in angry words  
In gibes, and mocks and many a tear  
A carrier flock of homing birds  
The gibes and scorns I uttered here.  
The brave word that I failed to speak  
Will brand me dastard on the cheek.

And I shall wander on the roads  
And shall be helped and healed and blessed,  
Dear words that cheer and be as goads  
To urge to heights before ungessed.  
My road shall be the road I made,  
All that I gave shall be repaid.

So shall I fight, so shall I tread  
In this long war beneath the stars.  
So shall a glory wreath my head  
So shall I faint and show the scars,—  
Until this case,—this clogging mould,—  
Be smithied all to kingly gold.

The key to the highest reality is independence—  
independence of thought and action  
and feeling.—Krishnamurti.

## PATANJALI

Patanjali for Western Readers, D. R. Stephen, paper..\$	.40
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## An Anniversary Day Program

By CHARLES E. LUNTZ

1. Opening address by the Chairman. (The meaning and purpose of Anniversary Day.)
2. Music.
3. Reading from *Old Diary Leaves* or *The Golden Book*. (Founding of the Society in New York City.)
4. Music.
5. Reading of MESSENGER article on Anniversary Day.
6. Music or Recitation.
7. Appeal for funds by the Chairman.
8. Collection.
9. Refreshments.
10. Social Hour.

In the above suggested program for celebration of Anniversary Day, November 17, the music should be varied if possible; for example, the first selection (No. 2 above) might be piano and violin; the second selection (No. 4) vocal, and the third selection (No. 6) a piano solo. If a recitation is given it should be along theosophical lines—John Masefield's poem "My Creed" would be very suitable.

## Stenographer Wanted

Headquarters needs a good stenographer who can write letters without dictation. Please state experience and compensation expected.

## Getting Experience

We hear that a lot of our members are taken up with Rosicrucianism. If they knew better they wouldn't. But every one has to have his experience and pay for it. No doubt if we charged high fees and sent out a lot of "instructions," which do not instruct, we should flourish like the green bay tree. That is the sort of tree that Judas hanged himself upon.—Canadian Theosophist.

## Present Day Problems

by J. I. WEDGWOOD

Paper . . . \$0.25

## Right Thinking The Royal Road to Health

By MANLY P. HALL

Paper . . . \$0.35

*A study in Psychotherapy*



## The American Section Through Mexican Eyes

Dear American F. T. S.:

Even we Theosophists believe that there is such a thing as destiny (we sometimes call it Dharma) and some of you may remember that at Convention I expressed the idea, that because of the very many and divers hereditary streams in my make-up (I had an assorted collection of ancestors from Italian, Scotch, English, Spanish, Mexican and German sources in three generations, giving my personality a "tutti frutti" flavor), destiny has endowed me, *not* with the great and wonderful intellectual, moral and spiritual faculties that I admire abundantly in my fellow F. T. S.'s (whenever they give me a chance by displaying them), but simply with the faculty of filling gaps, of building bridges between different outlooks, shortly, of being the "missing link," whose finding fills the hearts of scientists with rejoicing.

And in this humble role I am having the good fortune of going through the American Section in the hope of tying little knots of understanding and affection between the Lodges, and if Mr. Rogers does not object too strongly against this tittle-tattle appearing in his otherwise most serious and earnest Messenger, these lines will pass on to you my impressions of the Lodges I have visited, in the hope of making you still better acquainted with each other, to the end that we love each other more, and as Dr. de Purucker (I needn't introduce him, do I?) says, "Love is the cement of the universe!" It must be so. I hope, though, that this "cement" does not turn out to be too solid in our case, but remains pliant and ductile, let's say, something more like rubber than like cement, as that would go further towards making of the American Section what, in my opinion, it should be!

Please excuse the personal flavor of these comments. I am a deadly and unredeemable sinner against the unwritten theosophical command that "we must be impersonal," in which I do not believe. On the contrary, I believe that the personal contact often brings things more really to us, even if they be slightly colored, but then, friends, what would the universe be

If color were taken away from the world,  
From shrub, and vine and tree,  
And all the flowers were spectral white;  
How saddened we would be!

as the talented and charming Vice-President of Pacific Lodge of San Francisco, who is a specialist in beautiful surroundings, and has shown this in the newly acquired Headquarters of this Lodge, puts it in a little poem of hers which space forbids to quote in full length. She is thus to be the first to make her little bow before you, and her name is Mrs. Henrietta Horton Kapp.

Another of the notables of Pacific Lodge is the President, Mr. Alexander Horne; I con-

ceived a tremendous respect for him, as you would if you knew that one of his favorite topics is The Fourth Dimension, on which he has written a popular book. He is very business-like, in fact, the meetings of this Lodge at which I was present were solely business on account of having recently moved into their new Headquarters, and yet he is a most accomplished musician, he and his wife often providing the ambrosia of music for their fellow-members.

Then there is Mads (Mr. M. P. Christensen, if you have to have the whole name), who is one of the jolliest, kindest and hardest-working Theosophists it has ever been my privilege to meet. He is the Order of Service man and is responsible for the acquisition of the La Honda camp, where Theosophists from all over the country tire their lazy muscles and rest their weary nerves under the California redwood giants. Mads is just common clay, like you and me, but oh! such a doer. He has been setting the world right since he was in the cradle (he is a far-famed socialist) and therefore he is also a great talker. I used to go into the little shop in which Karma keeps him out of greater mischief during some fourteen of the twenty-four hours of the day, and chat with him about the past, present and future, personal and impersonal, of the Theosophical Society.

The Dalleys are a precious couple. He is an artist and an L. C. C. priest and she is a critic and not a member of the Church. You might suspect that that is a doubtful combination, but if you did so, you would be far from right; I assure you that they pull together most marvelously.

Mrs. Stretton, a press woman, whose work also keeps her busy many hours, yet works for many who should do their own share and not let her overwork herself. Dear Mrs. Smith and Mrs. Pierson are also like her.

It was with great pleasure that I met a friend of Mexico in Pacific Lodge. As those who know the country and the people, he loves both and wants to go back. It is Mr. Millen, who was in charge of the book concern of the Lodge. He is a lover of books and gave me a treat, when he got for me from the library of Berkeley Lodge a book of Mexican folk-lore, wherein I found all the legends I used to hear from my "nanas" when I was a child. So, last Sunday, at the reception given by Pacific Lodge, San Francisco, in honor of Miss Clara Codd, and in remembrance of old times when she and I were at The Manor, I made them shiver by reading them the legend of a beautiful Mulatto girl who was so lovely and so rich and did such marvelous feats, such as procuring husbands for old maids and the like, that the people began to tell that she must be in league with the devil, and so she was thrown into a dungeon of the Inquisition and was to have been burnt at a stake, except that she chose another exit from her cell, namely, she painted a ship on the wall of her cell and sailed away from it in sight of the Inquisitor who had come to see whether he could make



her confess to imaginary coalition with the devil. Telling of ghost stories was one of the favorite pastimes at The Manor, presumably to make us realize something of the supra-physical worlds! (Third Object of the Theosophical Society, please!)

And, of course, there was Miss Margaret Miklau, whom everybody calls Rita. She is the Theosophist "comme il faut—sans tache et sans peur" and is a pillar of her Lodge and many things more that I must not talk about. One of the many services she and her dear mother render to the Theosophical Society is harboring famous Theosophists at their charming little home in Funston street during their stay in the city of St. Francis. Mrs. and Miss Miklau, Mr. Eugene Deaderick and Mads and I went one Sunday to La Honda, held converse with the deva and the spirits of the redwoods and agreed with them that it is a lovely place and one that should be visited oftener by mortals who wish to have their auras cleaned and their coloring improve under the devic influence and the fresh air of the camp.

Dr. Lynn, another member of Pacific Lodge, saved my faith in Abrams by assuring me that his cure *did* cure and then sent me into despair by telling me that it could not be procured any more, owing to the opposition of the A. M. A. (vested interests?).

The President of the Federation is a modest but efficient young man, Mr. Earl Hiller, whose best possession is a charming wife; at their home I tasted a dinner that would convert the most recalcitrant meat eater to vegetarianism! He arranged my work in Sacramento, Fresno and Stockton.

The San Francisco Lodge is a very interesting one. Save for the Golden Gate lodge, I believe it is the oldest in San Francisco, and there I beheld pictures of the oldest theosophical conventions recorded. They are devout students of H. P. B. and their Lodge, which I believe is also used by some fraternal order, has a great deal of "atmosphere." But in spite of their preference for the older versions of Theosophy they cooperate actively with Pacific Lodge, where more "modern" tastes prevail. I thought that augured very well for the future, because what we need is a Society where in spite of differences of opinions, personal likes and tendencies, we may all be brotherly, i. e., loving and trusting that we are all searching for truth and ultimately deserve to find it, and will do so, of course. We had a delightful talk in which we discussed Krishnaji, and they assured me that they were glad I thought as I did! talked up the future of the Society with them on another occasion and gave them also a talk on Mexico in Toltec, Spanish, and modern times. Mr. Reich, their president, is a fine scholar. He keeps a record and notes of every book he reads and is building up a wonderful store of knowledge. I sincerely envied him and would do as he does if I could begin my life over again. Young men and maidens, harken ye and be studious as this brother of yours is, so that our Theosophical Society may have

more members of the scholarly type! I think he is the youngest member of the Lodge, as most of the others are veterans. Miss Cast is the friendly soul of San Francisco Lodge; she believes (as I incidentally do too) that the social aspect of the work of the Lodges is most important, and she tries to make every visitor feel at home in the Lodge, and succeeds, too! If I were God, or Mussolini, and the Theosophical Society were Italy, I would order that Pacific Lodge should study the books of H. P. B., and San Francisco Lodge the books of A. B. and C. W. L. and that neither should get upset when they found statements that they could not make agree. But, then, God is wiser than I am and so he lets us each study what we want in our beloved Theosophical Society, for which we thank Him!

In this connection I should like to mention the wonderful spirit of cooperation shown by Mr. Offer, the head of the P. L. Lodge in San Francisco, who invited me to address his Lodge on Bishop Leadbeater and the work carried out in The Manor and by the Liberal Catholic Church, because he explained that he was sure they had a slight prejudice on account, presumably, of lack of knowledge, and so he wanted his Lodge to hear from one who had been so many years under the same roof as Bishop Leadbeater what I had to say about him. Of course I availed myself gladly of the opportunity and I believe that, as several of them assured me at the end of the talk, they had then a new light in which to consider the L. C. C. (most interesting and illuminating, one of them assured me the talk had been). I believe this attitude is certainly a most commendable one and truly theosophical, and if all of us show a similar tolerance there cannot be a doubt but that the future of the theosophical movement is a very bright one, due to our enlarged horizons produced by mutual interchange and desire to understand each other's point of view. I wish there were a hundred Mr. Offers on both sides. By the way, Mrs. Ellis, the President of the Oakland P. L. group, is a charming Theosophist and I addressed about fifty people, between our members and theirs, at a meeting of their Lodge, on "The Future of the Theosophical Society" which to me seems to be bright with promises of future growth in many directions. Our Lodge in Oakland had to call off the lecture on account of a fire in their premises.

I am now en route (literally, as I am finishing these notes on the wheezing little river boat) to Sacramento and other Lodges of the Federation.

Greetings from your Mexican sister,  
CONSUELO ALDAG.

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## C. W. L. Answers

At a meeting in London on July 6, Bishop Leadbeater, as published in the October *Theosophist*, replied as follows to a question of vital importance:

*Question: Is it just as true now as it was some years ago, that one of the best ways to reach the Masters of the Wisdom is by serving the Theosophical Society? Is it equally true that the Great White Lodge is still interested in the work of the Theosophical Society?*

*Answer:* Of course it is. Divine truths are always true, and that must not be forgotten. One of the best ways to reach our Masters is to serve the Society which They founded, or any of its subsidiary movements. Quite recently that has been confirmed, and of course it is obviously true, but there may very well be some among you for whom that is not the easiest line. There is the choice Krishnaji is putting before you in giving you this other line. If you feel you want to try it, go ahead, but I should strongly recommend you not to take the foolish step of resigning from other things while you are trying it. Some people have done that, and it seems to me an incredibly foolish thing to do.

Some people penetrate into higher inner recesses of our Theosophical world. There has always been an inner teaching for those who wanted it, and were willing to make some sacrifice in order to make progress and to help other people. Don't you see that it is good Karma—the result of your own good actions in other lives—that you have the opportunity to join organizations of this kind? Having once won that opportunity, why be such a fool as to cut off the connection if you have attained it? Don't be in a hurry to resign things. That is how it appears when looking at it from a higher plane.

It is equally true that the Great White Lodge is still interested in the work of the Theosophical Society. The Society exists because of the existence of the Great White Lodge. It is an outer expression of it on the physical plane. We squabble about other points and forget that we are the outer expression of that mighty hierarchy.

## Who Will Volunteer?

Many requests are now being received from India, Japan, South Africa and other countries for correspondents living in America. The International Correspondence League, a branch of the Theosophical Order of Service, links up people of various nations for the purpose of friendly correspondence. Friendships are sometimes formed in this way which last a life time, and a broader vision is gained by knowing how our brothers live in other lands. Anyone interested please send name and address to me, also ten cents in stamps to cover postage. State languages written and desired subjects.

MRS. SARA FRISBIE,

2235 Oregon Street, Berkeley, Calif., American Secretary.

## Revelation Again

Helena Pissareva, a Russian member of the T. S., has sent out an interesting reply to Dr. Van der Leeuw's pronouncement against "revelation" in the Theosophical Society but it is far too long for publication in the MESSENGER. From the introduction the following excerpts will interest MESSENGER readers:

On considering one after the other all the points of the letter of Dr. Van der Leeuw, it becomes evident that they all come from a mistaken fundamental thought: That the one aim of the T. S. was meant to be the experience of the Eternal by man in himself. At the time of the foundation of the T. S., as the elder generation remembers well, the chief aim of the T. S. was the "necessity of collecting and diffusing a knowledge of the laws which govern the universe." The first programme under the title: "The T. S., its origin, plan and aims," was: "To oppose the materialism of science and every form of dogmatic theology; to make known among Western nations the long suppressed facts about Oriental religions, philosophies, their ethics, chronology, esoterism, symbolism; to disseminate a knowledge of the sublime teachings of that pure esoteric system which are mirrored in the oldest Vedas and the philosophy of Gautama Buddha, Zoroaster and Confucius; finally to aid in the institution of Brotherhood of humanity, wherein all good and pure men of every race shall recognize each other as the equal effects (upon this planet) of the one Uncreated Universal, Infinite and everlasting Cause."

This shows us that the time of the foundation of the T. S. was an epoch of growing materialism amidst the intellectual classes and of fanatical intolerance of the clergy. The methods of H. P. B., to which Dr. Van der Leeuw is opposed were the consequence of the necessity of breaking the double crust of materialism and fanaticism, which kept back the free development of the European consciousness of the time. A powerful impulse was needed. H. P. B., who possessed an exceptional organization, decided to show to men the possibility of communion with the invisible worlds. It was a "revelation," but it had the needed effect: It broke the obstacles to the development of our consciousness.

## BOOK SPECIAL

With any One Dollar and Twenty-five cent (\$1.25) book in this list will be given free any pamphlet up to Twenty-five cents in the catalog.

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Wheaton, Ill.



## Book Reviews

*Meditation, Its Practice and Results*, by Clara M. Codd. Published by The Theosophical Press, Wheaton, Illinois. Price, cloth, \$0.75.

One hears so much these days of Concentration, as if it were the sum total of mental achievement, that it is a real service to the world that Miss Codd has done in her little book by calling public attention to the fact that there are indeed higher phases of mind action than just concentration, and the simplicity and clearness with which her book is written makes it understandable by everyone and gives it an instant appeal.

The titles of just two chapters will illustrate my meaning, "The Procedure of Meditation" and "Results of Meditation and Obstacles to its Successful Practice." There are several others of equal merit.

Miss Codd's little volume takes one easily and successfully through meditation, showing its effective use when concentration has been achieved and opens the way to the realization of Contemplation as the goal yet to be attained. As "Brevity is the soul of wit," so conciseness is the soul of knowledge in this busy twentieth century, and this fact Miss Codd has achieved and attained in a marvelous manner. Any student, whether a novice or a Master, will be benefited by the perusal of Miss Codd's book.—Dr. Horton Held.

*The Nature of Consciousness*, by E. R. Rost. Published by Williams & Norgate, London England. Price, cloth, \$4.50, through the Theosophical Press, Wheaton, Ill.

This book is a quite unusual and remarkable contribution to modern psychological works, by a British army doctor who has spent many years in the Orient, and has become well acquainted with Buddhism.

The author claims that Buddhism contains all that is necessary for the scientific study of psychology, as it conforms to modern scientific methods, and explains mental processes and conditions in a clear and comprehensive manner.

To the Occidental, unfamiliar with Buddhist sacred works, which are claimed to outline a complete scheme of psychologic and even natural knowledge (even to the extent of classification of micro-organic life, which the author states he has seen in a Museum manuscript), this work comes as a complete surprise, although those of us who have studied Theosophy have been led to suspect something of this possibility.

The author describes the phenomena of life and consciousness with scientific precision and clarity, and outlines in much detail the Buddhist system of psychology, giving a number of tables and diagrams. Forty and more types of scientific meditation are mentioned, and the four paths (corresponding to the Initiations culminating in the Arhat degree) are outlined. Superphysical realms are described, also Karma and rebirth.

The work is a worth while study of modern scientific psychology and an interesting revelation of Buddhism which may leave some effect on current thought.

It must be admitted, however, that the author falls somewhat short of entirely correlating modern science and Buddhism satisfactorily, which is to be expected, because of lack of many fundamental facts of true science, but it is to be hoped that this book will form a basis for more extended scientific study along the lines of Buddhism.—Leon R. Franks.

*Studies in Freemasonry*, by Leonard Bosman. Published by the Dharma Press, Clapton, England. Price, cloth, \$1.00, through the Theosophical Press, Wheaton, Ill.

Studies in Freemasonry is one of the relatively few works we find on Masonic subjects which are written by men possessed with a thorough knowledge of Masonry, spiritual appreciation, a natural eloquence, and familiarity with esoteric truth, and can be said to rank with Manly Hall's "Lost Keys of Masonry."

The Three fundamental degrees of Entered Apprentice, Fellowcraft and Master are first outlined in their esoteric and spiritual aspects. The succeeding chapters deal with the higher Temple degrees in a very compelling and interesting style.

The author, in common with other writers on esoteric Masonry, believes that speculative Masonry originated in the far distant past secret religious orders, and only since the Middle Ages has put on the garb of Operative Masonry combined with Jewish thought.

Probably one of the greatest favors which could be bestowed on the more intelligent members of the Craft would be the gift to them of this well written, spiritually fervent, and attention-compelling book.—Leon R. Franks.

*The Soul and Its Mechanism*, by Alice A. Bailey. Published by Lucis Publishing Co., New York City. Price, cloth, \$2.00, through the Theosophical Press, Wheaton, Ill.

Most persons will agree that the search for more information on the glandular system and its secretions is the most prominent investigation of medical (especially in the realm of psychology) science today.

The author of this book indicates very clearly the correspondence which exists between the endocrine glands and the seven "Centers of Force" in the physical body according to Eastern Philosophy. Controversy has been rampant all through the ages as to the location and mechanism of the Soul; the writer of this book gives us a veritable encyclopedia of all that has been said and written on this vast subject, and proves through her intuitional insight, as well as intellectual knowledge, her theory of the purpose of the glands as connected with psychological proc-



esses. The information she gives far exceeds academic and medical science, as expressed to the general public. The book should be invaluable to all physicians, as suggesting new approaches to enlightenment on the glandular system, solving many of the difficulties which confront them, and which they are so conscientiously and valiantly trying to conquer. Every student of occultism will delight in its profundity of knowledge. This remarkable work should be a stimulus to every psychologist, meta-physician, and philosopher. It should have an unprecedented circulation.—Maude Lambart-Taylor.

*Is My Dear One Dead*, by Beatrice Wilson. Published by Anglo-American Publications, London, England. Price, paper, \$.40, through the Theosophical Press, Wheaton, Ill.

All who have known the desolation of personal bereavement are intensely desirous for assured knowledge of their loved one's life after so-called death. This booklet gives consolation and encouragement to every mourner. It explains how dear ones "passed on" can be greatly helped by the thoughts we send them, thoughts of poise and serenity, with no purposeless regrets. It is written from the spiritualists point of view, and portrays the activities of the after death life, as a continuation of interests carried on here. It affirms the apostle Paul's statement "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—Maude Lambart-Taylor.

*The Humorous Side of War*, by G. E. O. Knight. Published by Anglo-American Publications, London, England. Price, paper, \$.35, through the Theosophical Press, Wheaton, Ill.

War being such a grave and tragic subject it is difficult to imagine its humorous side. This brochure being the short diary of an interned Britisher in Austria-Hungary, the reader is not harrowed by mental visions of actual warfare. The humor lies in the pomposity of authority by petty officials, and the crudity and ignorance displayed amongst the people with whom the writer came in contact, both as prisoner, and in his medical work. Mr. Knight has the true gift of humor, in that there is the note of pathos running all through his relation of events, and one realizes his compassion for the foibles of human nature.—Maude Lambart-Taylor.

*Shambhalla*, by Nicholas Roerich. Published by Frederick A. Stokes Company, New York City. Price, cloth, \$2.50, through the Theosophical Press, Wheaton, Ill.

A book exclusively written about Shambhalla and interpreting the word in its spiritual meaning.

All who love beauty in thought and literature will delight in this work, and at the

same time will realize the high standard of spirituality conveyed through Buddhism. Many legends of India and Tibet are related, and the reader all through the book feels translated into another world where "time and space are not."—Maude Lambart-Taylor.

*Hartmann's International Directory of Psychic Science and Spiritualism*. Compiled and edited by William C. Hartmann. Published by the Occult Press, Jamaica, New York. Price, cloth, \$1.00, through the Theosophical Press, Wheaton, Ill.

A well-compiled directory for those interested in Psychical Research, Spiritualism, and kindred subjects. All occult societies and the names of prominent persons connected with them are listed. Spiritualistic churches, camps, libraries and reading centers in various countries, are catalogued; a bibliography in which are cited many of our Theosophical books and a Portrait Register which informs the reader where to find pictures of noted leaders in occultism.

An unusually useful reference book to have on library shelves.—Maude Lambart-Taylor.

*World Predictions by Cheiro*. Published by the London Publishing Co., North Hollywood, Calif. Price, cloth, \$3.00, through the Theosophical Press, Wheaton, Ill.

In this book Count Hamon sets forth the coming destiny of the principal countries of the world in a most fascinating way. Herein is found the life and history, past and future, of many nations, with the Jewish people forming a prominent design in the pattern. In days to come the Jews, in their new Palestine, merge with the United States into the principal design as virtual leaders of the world.

This forecast is based entirely upon astrology, and the Count links both the past and future with passages from the Bible, making his predictions and interpretations from its prophecies.

The book was written in 1925 and it is interesting to note that many of its predictions have already been fulfilled. Count Hamon, a great seer, has also to his credit a number of prophecies accurately cast, such as: The Boer War, the death of Queen Victoria, the date and duration of the World War, the time and circumstances under which Lord Kitchener met his death, and others too numerous to mention.

Of special interest to us is his prediction: "The zone of influence of the United States will extend from the Arctic Sea to the Isthmus of Panama. She will become a great trading center for the East and West."

Altogether, it is a book which reads like a romance, and one that the peruser will dislike to lay aside before completing.—H. L. B.

What matters is what one is—not the institutions or beliefs with which one is identified.—Krishnamurti.



## Tennis Court Fund

By LAWRENCE HELD

To all those familiar with Headquarters and the distance it is from the village of Wheaton (one mile and a half) and Chicago (twenty-five miles) the lack of recreational facilities for the workers and for the use of guests when stopping for periods ranging from one day to several months, is very noticeable. Especially are these wanted at a period such as Convention and Summer School when in leisure hours the mind turns to wholesome sport with people we like.

Mr. Herbert A. Staggs of Cleveland Heights, Ohio, during the Summer School, gave \$50.00 toward the construction of a tennis court. The cost of a tennis court is of course, considerable, but if all who are interested come up with their bit, the court will surely emerge out of the invisible into the world of form. I will get quotations and give more information in following MESSENGERS.

### TENNIS COURT FUND

Herbert A. Staggs.....\$50.00  
Sidney A. Cook.....6.00

Then in order that all forms of sports activity should have an equal incentive Mr. Robert R. Logan, of Eddington, Pa., gave \$50.00 toward any other games the workers should desire to have, and appointed me chairman. Quoitenis seems to be at present the one catching popular fancy and we (the workers) will have for you next year two courts available for it. Of course, the place of the courts is subject to Mr. Rogers' approval and the additional games chosen also.

The one help that all can give is suggestions as to the sports that will be suitable to the largest number. Send them in.

## Deaths

Mrs. Helen S. Johnson (National member)  
Dec. 4, 1929.

Adrian A. Parsons (National member) Aug.  
1, 1929.

Mrs. Rose Marie Campbell (Annie Besant  
Boston) Sept. 5.

Dr. Duncan Pearce (National member) recently.

Mrs. Ella Seiler (Chicago Lodge) recently.

H. Blankfield (Galveston Lodge) date unknown.

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