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A Prediction Verified

By CHARLES E. LUNTZ

THERE can be no possible doubt that Bishop Leadbeater predicted radio and television almost twenty years ago and in such clear-cut fashion that the facts are susceptible of immediate verification.

In the *Theosophist* for February, 1910, when modern developments in radio were not even a dream, the article appeared which is quoted below. This article was reprinted in the MESSENGER for April, 1910. It may also be found in Chapter XXVI of *Man, Whence, How and Whither*.

This excerpt quoted is part of a clairvoyant description of the buildings and customs of the Theosophical Colony in Lower California 700 years hence and appears under the sub-head, "Public Meetings."

"In connection with each Temple there is a definite scheme of educational buildings, so that broadly speaking the school-work of each district is done under the aegis of its Temple. The great central Temple has in connection with it the huge open-air places of assembly, where, when necessary, almost the entire community can be gathered together. More usually, when the Manu desires to promulgate some edict or information to all His people He himself speaks in the great central Temple, and

what He says is simultaneously produced by a sort of altogether improved phonographic system in all the other Temples. It would seem that each of the district Temples has a sort of representative phonograph in the central Temple, which records at the other end of the line all that takes place there, so that all particulars are in this way immediately reproduced."

The significant words are underlined. Certainly a clairvoyant in 1910, knowing nothing of radio, which was hardly in the experimental stage until 1920, and familiar only with the crude phonographic devices of a generation ago, would be puzzled to know how to describe even the radio of 1930, let alone the (no doubt) perfected broadcasting and receiving devices of 700 years hence.

How else might he reasonably be expected to describe them but as he does—"a sort of altogether improved phonographic system!" The word microphone of course was not in existence, so he is forced to use the clumsy terminology, "a sort of representative phonograph in the central Temple which records at the other end of the line all that takes place there."

I do not think I am assuming too much in including television as well as

radio in the prediction, as Bishop Leadbeater states that *all* particulars taking place in the Central building are immediately reproduced elsewhere. With commercial television almost a fact accomplished in this year of 1930, there is little doubt that it will for centuries have been a commonplace in the year 2610.

As C. W. L. saw in 1910 the improved phonographic device which reproduced all particulars, we may be sure that what he saw and predicted was perfected radio and television. When our skeptical friends ask us for concrete proof that clairvoyance can foresee the future, here is an excellent piece of evidence ready to hand.

Reincarnation

BY ELMA IONA LOCKE

Why do we not remember our past lives?

One of the objections that is always sure to be raised against the doctrine of reincarnation is that we do not retain any memory of our past incarnations. This, with the average person, is of course true. But, disregarding the fact, also true, that we actually remember but little of our present life, there is one explanation (and one that so far as I know has never been brought forward) that seems to me to be one of the strongest, and one of the most natural reasons why we have forgotten our past.

It is this—the lives of average people, and that includes most of us, is generally about the same round of little pleasures and duties, joys and sorrows. How often does any great, outstanding event occur in our lives? Some events may seem such to us—but only because the experience is *ours*. An impartial view would usually show us that it is in reality only what is more or less common to our kind. In our past lives we may have lived in different countries and amid various customs, but in each case the new environment has so gradually dawned upon us in our infancy in the new body that it does not come to us as a shock, and slowly has replaced any memory that we may have brought back. And what is more, as the common daily life is a monotonous round of gaining our daily bread, clothing and shelter, the ordinary family life, the neighborly acquaintances, etc., in fact, the ordinary life of the common people in any country and all races, what is there especially to be remembered?

The exceptions to this common experience, those who have had the great, outstanding events in their past lives, or have advanced farther in their evolution than most, are probably those people who, in this present incarnation, have flashes of memory of past experiences, or perhaps a more complete and continuous memory of their former lives.

Permanent Guests

We have room for one or two resident guests at Headquarters. If you are interested in an ideal country home, with a theosophical atmosphere, yet near a great city, write for details.

Sorry, But—

Many who send material for publication in the MESSENGER will be disappointed because their ideas, often very useful, do not appear. Probably three or even four times as much matter is sent as can be printed. Very often some of it gets as far as being put into type and then, after being shifted to the "left-overs" for two or three months, is finally abandoned altogether. If you have done the work of preparing something for publication and the time is lost (?), remember that the editor reads, corrects, proof reads, and re-reads dozens of things that never get to the press. Sometimes some good things are all ready to appear, when some new and vital matter arises and several communications about it arrive. They get preference and then, before there is space available, the previous ones are out of date, or something more useful comes in. Sometimes the length of a communication alone defeats it, though nothing is ever accepted merely because it is brief. Occasionally a too-long article is accepted because it has a very useful suggestion which compensates for the extra space required. The editor himself is no exception to the stern rule of the survival of the fittest. He writes many things which never get to press but are discarded for something more important, no matter who the author may be.

World Congress Lectures

By Dr. Annie Besant

Right Civilization

Theosophy and World Problems

To put these lectures within the reach of everybody, they have been printed together in paper binding at the price of only 50c.

THEOSOPHICAL PRESS
Wheaton, Ill.

Book Chat

Zanoni. Some of the most vivid pictures of the Reign of Terror in the French Revolution are to be found in Bulwer Lytton's thrilling novel, *Zanoni*. In this book is "the Dweller on the Threshold" that has so often been discussed by Theosophists. A new edition in modern dress and attractive jacket has just arrived. Only a novel that has attained a huge circulation can be sold for such a price—more than 500 large pages for \$2! "One of the peculiarities of Bulwer," says the Introduction, "was his passion for occult studies. . . . He became absorbed in wizard lore; he equipped himself with magical implements. . . . The fruit of these mystery studies is seen in *Zanoni*. Bulwer himself has said that these novels are romance for the masses but truth for those who can understand them." *Zanoni* deals with the life of a pupil under his Master. It was among the early literature in the assault upon modern materialism. Occult tradition says that Bulwer Lytton was preparing himself for the first initiation when he wrote it.

The Understanding Life is just off the press. In it Clara M. Codd considers "The Other Side of Death," "The Meaning of Pain," and "Spiritual Training in Daily Life." Miss Codd is making an enviable reputation in the United States as a lecturer, and many are the requests for return engagements. Those who do not have the opportunity to hear her can at least read these three lectures. In paper covers, 25 cents.

The Real H. P. Blavatsky. Every new book about H. P. B. deepens our interest in that most interesting personality. William Kingsland is well known in the theosophical world through such of his books as *The Physics of The Secret Doctrine*, *The Esoteric Basis of Christianity*, and *The Mystic Quest*. It may not be so well known that he was one of those attracted to Theosophy when H. P. B. lived at No. 17 Lansdowne Road in 1888. A chronological table in this book makes the events in the life of Madame Blavatsky easy to follow and gives much information not generally known. From it we see at a glance that she visited the United States first in 1851, when she was but twenty years old, and again two years later, that time going to Chicago and also to San Francisco. It was twenty years later that she came to meet Col. Olcott, and she arrived more than two years before the Theosophical Society was organized. A feature of the book that will be useful to many is the adverse report of the Society for Psychical Research and the author's analysis which exposes its absurdity. There is also a complete index. The book follows H. P. B.'s extensive travels over the earth from the time she was thirteen years old to her death in her fifty-ninth year. The volume makes a fine addition to the library of the admirers of the great iconoclast.

Towards Discipleship. We have the testimony of Mr. Krishnamurti that one of the

happiest summers he ever knew was spent at Pergine Castle in Italy. It was there, surrounded by a group of aspiring Theosophists, that he gave a series of informal addresses to all those who are looking toward the common goal—discipleship. These addresses and conversations, in which questions were freely mingled, were published by the Theosophical Press in a neat little volume, with pleasant covers of blue and gold. The book is dedicated to his brother Nityananda, has a preface by Mr. Krishnamurti, and a foreword by C. J., and various pictures of the castle, the teacher, and the pupils.

In the Outer Court. Some of the oldest theosophical books are among the very best we have. It was in 1895 that Dr. Besant, in the early years of her theosophical experiences and with an enthusiasm that has rarely been approached, gave the five lectures which make up this book. Many people get occult truths most easily in the form of lectures, and this course of five is a particularly inspiring one. Purification, Thought Control, Building Character, Spiritual Alchemy, and On the Threshold are the five stages which the eloquent lecturer presents in the soul's journey.

Some Glimpses. When C. W. Leadbeater came to the United States in 1903 he spent many weeks in Chicago and found time to write a most interesting book. Among the themes were The Unseen World, The Rationale of Mesmerism, Telepathy and Mind Cure, Magic White and Black, The Use and Abuse of Psychic Powers, Vegetarianism and Occultism, How to Build Character, the Future of Humanity, Theosophy in Every Day Life, and The Gospel of Wisdom. The book gave the world its first opportunity to become acquainted with the lucid style of this author and authority on things occult, whose later books, with this one, make up such an important section of occult literature. The first edition of *Some Glimpses of Occultism* was brought out by the book concern of the Chicago Lodge. The author presented the plates and copyright to the American Society, and the present edition was issued at Krotona.

The first of the year is a good time to start with a Theosophical Correspondence School Course.

Now On Sale An Occult View of Health and Disease By Geoffrey Hodson

This is the first book we have had by a clairvoyant healer on actual occult observation and practice in the diagnosing and curing of disease.

The book describes various cases of cancer, epilepsy, obsession, etc.

Emotional dangers, repressions and sublimation.

The first practical book on occult healing.

Theosophical Press Paper covers, 75c

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World Peace

IT IS not conceivable that any human being desires war for its own sake. There may be some who, not realizing that in the long run nothing can be gained by the individual at the expense of the whole, desires armed conflict for personal profit, but they must be exceedingly few. Those who differ about disarmament differ only on the best method of procedure and on the speed with which it can be accomplished. It may be taken for granted that practically the entire human race longs for the time when war will be no more. That being true, there seems to be no reason why the nations of the earth should not unite in creating a world public spirit for universal peace that will sweep down all opposition.

The Fellowship of World Reconciliation has proposed the establishment of a World Disarmament Day. The Los Angeles Chapter of that Society, at the conclusion of an address by Mr. Henry Hotchener, sent President Hoover the following telegram:

Many people in California who enthusiastically support the Hoover-MacDonald program for the limitation of armaments as a definite step toward world peace, venture to suggest that you declare the opening day of the London conference as a day of prayer for its success, and that all Government agencies, churches, societies, business and other organizations pause at high noon to unite in the

thought and demand that the conference, under divine guidance, shall formulate a plan for the protection of the world from the horrors of war and its permanent security in the enjoyment of peace and prosperity.

We believe that if you sympathize with this plan the other countries of the world will also unite in this world-encompassing prayer and thus add a mighty spiritual strength and encouragement to their official representatives to make the conference an unqualified success.

Theosophists, who so well understand the value of concerted right thinking, should join in this project to the last member. If President Hoover should fortunately act favorably upon this excellent suggestion, it would bring millions of individuals into *active* relationship to the peace movement, and the result would be incalculable. We should not be discouraged by the immensity of the undertaking to bring about world peace. It is true that the karma of the race and the greed and jealousy of modern civilization are factors in the problem, but it is equally true that the united will of hundreds of millions can work apparent miracles. Various successful world movements have had far less propitious beginnings.

For the sake of suffering humanity, and with the hope of saving our sons from the slaughter of battle, let us mentally unite in this sacred crusade for perpetual peace.

India Strikes Hard

IT WAS inevitable that America should reap the karma of Katherine Mayo's foul book. *Uncle Sham* is the rejoinder to *Mother India*. When last month the editorial in the MESSENGER on the latest Mayo book, *Slaves of the Gods*, was written, setting down some of the things an Indian author might truthfully say in derogation of the people of the United States, it was not known that it had already been said, that immeasurably worse things than the editorial suggested had been written of us, and that the book was having a wide circulation in the orient.

Several volumes have been written by Indians, replying to *Mother India*, but the others contented themselves with disproving false assertions and pointing out exaggerations. Not so with the author of *Uncle Sham*. Stung to the

quick by the Mayo book, he seems to have caught up the very pen Miss Mayo laid down, to draw a picture of American life that is fully as forbidding and quite as brutal as hers. The publisher explains that *Uncle Sham* was originally confined to India and only recently admitted to this country by the United States Customs authorities—"a fascinating, unforgettable panorama of our lascivious age." In a foreword Kan-haya Lal Gauba disclaims the motive of malice in what he writes. But the reader has some difficulty in always believing it. He admits that he may shock Americans and that some of his books "may even be burnt at the open stake," and probably most of us will agree that the chapter on "The Virgin" ought to be. In some parts of the country the author would be in danger of being burnt with it; which, of course, would go far toward proving his case in other chapters! About the mildest of his remarks about "Miss America" is that she "is a modern Eve, par excellence, impertinent, seductive, passionate. Paris sets the vogue in wide fronts and abbreviated skirts, New York in wide consummation and abbreviated morals." The reader of *Uncle Sham* is often uncertain of the author's mood, whether he is serious or jesting in some of his startling statements, but he is too frank to quote with comfort. He has a ready wit and a biting sarcasm and uses both skilfully. Perhaps the most uncomfortable thing about the book is that he fortifies it with our own American documents and authorities. Companionate marriage he attacks fiercely and believes it leads in the direction of the destruction of the family and of society.

Coming to the end of the book, after a very hasty, superficial reading, one wonders if an oriental really wrote it. The method of treatment is strangely occidental. In any case it is cleverly done. Miss Mayo's hardest thrust was on the moral score. *Uncle Sham* counters by asserting that on that point the United States is worse than India. The average American who reads the book will ask himself whether he really knows American morals, after all, or whether some of the things said are

merely unhappy exaggerations. But whether true or not, some of the chapters should never have been written. Perhaps they would not have been, had *Mother India* never been printed.

Hunger at Home

WE NO longer need to look abroad for victims of starvation in exercising our charitable impulses. The new Governor of Porto Rico, our nearest island state, tells us that in the city of San Juan, in a public school with an enrollment of 710 boys and girls, 223 have no breakfast and 278 have no lunch; that throughout the island, which although it is but 35 miles wide by 100 miles long, contains 1,500,000—about half the total number of Americans at the time of the Revolutionary War—mothers may be seen "carrying babies who are little skeletons"; that literally "hundreds of thousands are on starvation diets"; that "60% of the children of the entire island are undernourished"; and that "of these a large number are literally slowly starving." In some of the worst districts, says Governor Roosevelt, 95% of the children are under-weight and under-nourished, and as a result this 95%, or nearly all, "had intestinal parasites and 72% had trouble with their respiratory systems." Governor Roosevelt says that he has been making a tour of inspection over the island and in six weeks has been through school after school and seen hundreds of thousands of these children on this densely populated little island. He deplores the ignorance of the average American about Porto Rico, and reminds us that in 1917 all Porto Ricans became citizens of the United States; that among them are "many men of literary and intellectual attainments, some of whom are now in Continental America, but most of whom are on the island—leaders in literature and science, prominent business men as well." The island, due to lack of agricultural and industrial development, is temporarily poverty-stricken, and the son of America's famous President appeals to American generosity to assist in ameliorating the present hard conditions, by supplying more food.



Freedom?

A Questioning Sonnet

By CHEM

I will the word of freedom. I *am* free.
My dungeons of illusion melt away;
All doors dissolve in the eternal day
Of utter Peace, of boundless liberty.
And yet, I hear a voice—or can it be
The memory of a voice? It seems to say:
“Ah, happy brother, that has found the way
So deeply hidden in the dark from me!”

And I am free no longer. All the chains
My brothers wear are mine, and all their
pains,
Their darkness and their struggles are mine
own.

Fool that I was, to think that I, alone,
Could take the liberty my soul has craved,
Leaving my myriad brothers still enslaved!

To-Those-Who-Mourn Club

By SAGITTARIUS

I recommend to those who, like myself and many others, find it impossible, because of karmic obligations, to promulgate the ancient wisdom by lectures and writings, a line of service which I have followed daily for several years and which, I firmly believe, has great possibilities. This activity is the mailing of literature to bereaved wives, husbands, mothers, fathers and other relatives. The actual and potential value of this activity to the recipients and, therefore, to the Theosophical Society, cannot be overestimated, particularly if its scope can be extended to cover an appreciable area.

The vast majority of those who would receive this literature could not, I believe, be interested in attending theosophical lectures, even if they knew that the same were to be held. But when the hand of death falls upon their lives, removing from their physical sight those who are near and dear to them, their receptivity to theosophical truths reaches a peak which is not even visible during normal times. With the pursuit of the bread of life and of pleasures temporarily quieted, the mind is filled with sorrow, disappointment, remorse and other negative attitudes too numerous to mention. It is then that the conscious and subconscious minds are filled with the maximum number of questions, unsolved problems; the purpose of life, the love and justice of God, the reason for pain and sorrow, et cetera.

My belief in the efficacy of this medium of service and publicity is so great that I am, after thorough consideration, recommending that the organized plan or procedure which I shall outline herein shall be put into effect through North America just as quickly as volunteers can be obtained. The elements of this plan are as follows:

First, to the bereaved individual or family, whether or not personally known to the server, and whatever the race or religious affiliation, will be mailed, on the date of the first newspaper notice, the following literature: (1) “To Those Who Mourn,” which can be obtained from the Theosophical Press, Wheaton, in 100 lots at five cents each. (2) “Reincarnation—Do We Live on Earth Again?” from the Theosophical Press, in 100 lots, free with above order. The server's name will not appear. The legend: “From a friend” will merely be written at the top of each.

Second, servers who are now doing this work will immediately advise Headquarters, at Wheaton, of the city or section thereof which they are caring for.

Third, Headquarters will record assignments on a blank schedule of all cities and towns in which there are members of the Society.

My experience of the last several years has indicated, in the two cities in which I have lived and continuously worked this plan, about one death a day for each 100,000 people. Assuming that out of the 120,000,000 people in the United States and Canada there are 60,000,000 located in cities in which members of the Theosophical Society are residing, 100 per cent cooperation of members of the To-Those-Who-Mourn Club would result in the mailing of approximately 600 sets a day or 18,000 sets a month.

Can you conceive of any other plan by which 18,000 families can be reached each month, or 216,000 each year, in a similar condition of receptivity to truth? If so, I should like very much to know of it. If not, will you not join with me in establishing the To-Those-Who-Mourn Club as a definite, continuing department of the American Theosophical Society?

“Faith without works is dead.” This is an eternal verity, stated, in one form or another, by every teacher of religion and philosophy. Let us work together to increase the scope and activity of the To-Those-Who-Mourn Club. For those who have no other satisfying theosophical activity, it is an opportunity to render their works commensurate with their faith.

About Voting

In the nominations for National President and National Vice-President, as elsewhere announced in this issue of the MESSENGER, it should be understood that inactive members are not entitled to vote.

Letters

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

A WAY TO HELP

Review of Reviews has an article in its December issue, entitled: "Unshackling the Mind." In it it says: "Today as never before people are being taken out of their immediate environment, for a time at least. Their outlook on life is widened by radio, travel, the automobile and the moving pictures. The human family is getting closer and closer together." (A very good article to read.) In the same magazine there is an article on "Teaching a Nation to Live."

And now comes psychology, suggesting that it is really better for our mental health to do a good deal of listening—claiming that in this way we may get some of the stimulus that our spirit requires.

There is a form of service that some of our members, who are inclined in that direction, may unostentatiously perform for our Lodges. We may subscribe to some of our good magazines for the Lodge reading-room, and in order to draw the attention of the members, write a short notice about the articles concerned with that "Progress of the world and humanity towards which we are all working," and post it on the bulletin board.

If we would serve, and grow thereby, or if we gain by our reading, and learning, we must keep in touch with what is going on. The world changes swiftly today, and here in America it is possible for all to keep in touch with the best minds and the newest inventions; but no one person can read or keep all the magazines. One good way is for each member to take over certain papers or magazines, take out the articles most concerned with progress, whether in political, educational, peace, humanitarian, religious, or any other line that leads forward and upward to our goal—"a free and glorious humanity." Personally, I take my articles out of the magazines and keep them for a time in a loose leaf book bought in the 5 and 10. There they are for reading "by those who run and read."

If we are going to fulfill our self-appointed task of being "workers in the service of the Masters," I think there are at least three conditions with which we must comply: We must know something about that in which we would serve; we must get in touch with the people who serve in the work in which we would do active work, or that which we have made our particular field; and having opened ourselves for all that is new and good, having become acquainted with the people concerned, we must do the work unostentatiously, without

making ourselves a nuisance, without expectation of recognition or praise—just so we can inspire those in a position to do the work, to do it according to the highest in them.

There are great men in the world today. Some of them may have come specially to work out a certain idea or plan. They need support in their work and those who understand will rally around and help. Where should that understanding be found, if not in theosophical circles?

There is the parable of the bridegroom who went on the street to gather his guests for the wedding-feast—for those who had been invited were idle or too busy, or had some other good reason—they did not respond to the call when the time was ripe.—I wonder. . . .

ROSE PROESTOS,

OLD-TIMERS' NIGHT

Only those who had been long in the Theosophical Society were called upon in Krotona on November 17 to tell of what they knew of the founders of the Theosophical Society.

Miss Poutz had fifteen minutes and spoke of the value of the work and the existence of the Theosophical Society. Mr. Knudson spoke of the first meeting with Colonel Olcott at Adyar in 1897 and the Colonel's two visits to America; especially the very interesting conventions in Chicago when Bishop Leadbeater also was there. Several of the members who had joined the Theosophical Society about that time had never met the Colonel. There was no one present who had known H. P. B. personally.

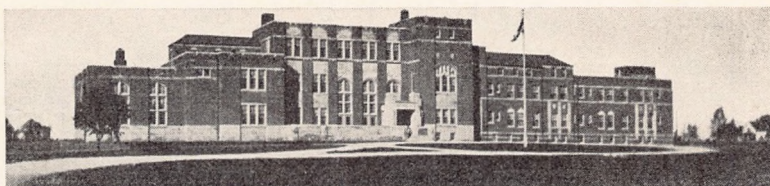
John Forsell was original and inimitable in his portrayal of incidents in Chicago, bringing in several of the characters now at Krotona. Mrs. Grace Hall outlined the activities of 1875 and Mrs. Thomas also had some reminiscences that were worth while. Mr. Ross spoke of Colonel Olcott's magnificent healing power and his contribution to the science of magnetic healing. Not the least of the values of the evening was an exquisite rendering of two violin pieces by Mrs. Monica Ross.

It is always inspiring to know that the work goes on and has gone on for years, and all agreed that the future had still more in store and the influence of the work had hardly begun.

Eugene Munson was chairman of the evening and closed with an exhortation to hold fast and carry on the work into the future—our own near future being the important time for us.

Why Not Wheaton?

EDITED BY MAX WARDALL



When the matter of holding future conventions at Wheaton was proposed there was unanimous assent among the members of Summer School and \$1,500.00 was subscribed by that small group, but we need to hear from the Section as a whole and must receive its support, else the project can not materialize. We have heard favorably from only a hundred and fifty of our members.

Mr. Rogers, our National President, when asked for his opinion at Summer School, expressed his sympathy and said this:

"I think it would be very fine if we could have our conventions out here. Indeed, Mrs. Campbell and I had talked it over from the first, but the obstacle was providing for so many people for a few days just once a year. The whole question comes back to the financial support we can get. If there are enough people in the Society who would be willing to give \$100 apiece (as several people have) I should think at first we could use a large tent for the assembly hall. Make it tentative. Make it dependent upon the support we can get. Of course, it would react so very beneficially upon all of us to escape the wearing turmoil of a great city. It would make a splendid annual vacation. I do not see why we could not have both Convention and Summer School all in one. You would be here. It would be only one railway fare for the whole thing. I think we could have a splendid national encampment and it would be a delightful rest for most of our members who are confined in offices."

He has said rightly. The whole question is "Are there enough people in the Society who are willing to give help?" If there are not, the project must be postponed.

Mr. F. J. Engleman made a survey of the conditions at Wheaton on November 20, and reports that the Wheaton grounds are spacious enough for the erection of two permanent bath houses and a kitchen. He recommends that the balance of the accommodations be for the present of a temporary character.

Are you ready for the change?

* * *

Brother George Shibley, of Washington, D. C., writes:

"Yes, let us by all means meet at Wheaton, and let us change the name of our annual meeting from Convention to American Theosophical Congress. This name gives prominence to the main feature of our annual meeting, which is to come together during the sum-

mer vacation season in a soul-inspiring convocation, with keynote addresses by our most thoughtful leaders. Addresses of an educational type would also be given, and be followed by the Summer Training School. Until the putting up of our spacious Headquarters we lacked a suitable setting for such an annual Theosophical Congress. Now a yearly pilgrimage at vacation time to Wheaton will help to give us an objective point in getting away from our homes for a few days, plus keeping us in tune cooperatively with our great cause."

* * *

A word from John Nimick:

"Your plan to move the annual conventions to Wheaton is an excellent one and should receive the hearty cooperation of all members. In addition to the many *spiritual* comforts already enumerated, the plan will add to the *material* wealth of the Society in permanent additions to our national headquarters, and also save money for our delegates in lower registration fees, hotels, and other expenses. It means looking ahead!"

* * *

One of our Irish members who was struck by our slogan, WHY NOT WHEATON, writes that she had suffered indigestion from her morning oatmeal until recently, when one day she awakened murmuring: "Why not Wheatena?" Freud could make a lot out of that!

* * *

The First Step

The following note was received from one of our members who has already pledged and who signed herself "One who is saving up for another pledge." What do you think of it?

"Reading over the list of subscribers to the 'Why Not Wheaton' plan published in the last MESSENGER, I was struck by a strange fact—I wonder if you noticed that practically all who have pledged support to this plan were those who attended Summer School, and that practically all who attended Summer School subscribed! Doesn't this indicate that everyone who had the experience of both Chicago and Wheaton is in favor of holding all future conventions in the peace and tranquility of the country? The hundreds of Section members who have not yet subscribed to this project simply do not know or realize what it means, or they would jump at the chance to assure its

success, as did that small group of Summer students. If they had all experienced for themselves the tremendous contrast between the gross materiality of the world's largest hotel in the world's worst city and the exquisite freshness and seclusion of our own Headquarters, they would not hesitate like this, for they would realize that their delay may mean the failure of this plan, which is the most progressive step ever contemplated by the Society in America.

"Our Headquarters could be made by this move a center so vital that it would radiate power and inspiration to the farthest corners of our country. Our members have contributed valiantly to the Building Fund and have erected a beautiful, modern, and efficient center where the affairs of the Section are executed with skill and despatch. But have we given of *ourselves*—our thought, our time, and our presence—to make our Headquarters a *spiritual* center, where not only efficiency, but inspiration, peace, love, and a dynamic stimulus to soul growth could flow in ever-increasing waves over the country? We have not—and the loss to us is considerable.

"The first step is to move our conventions to Wheaton, that the presence of our leaders and our members every year may build up this

great center as we would have it built. And this cannot be done unless those who were not at Summer School retire into the Silence and meditate on the vast importance of this step—and then send in their pledges to make it possible."

* * *

Avoiding Cities

When I reached the Theosophical Convention in Chicago and found that I must pass through the ordeal of being in a "worldly" hotel, I was much depressed. For me the elevation of the Convention sessions was balanced by the depression of the environment. I belong to a splendid organization, the Fellowship of Reconciliation, which holds its conventions in college buildings before the students gather in the fall or after they leave in summer; or in a mountain resort before the summer guests arrive or after they leave. Thus those attending the conventions create their own atmosphere and as they all eat together in one dining room, they get well acquainted between sessions, which may be half the value of the convention. And to me it is an important consideration that the expense under this plan is about one-half that of going to a fashionable hotel.

JOHN B. LEEDS.

Training School Extension

Headquarters is grateful for the immediate response of many members to the suggestions made in this column. Much time has already been saved. Please continue the good work!

Stamps: It is always permissible to pay fractions of a dollar in stamps, but sending them in quantities gives us trouble. We use stamped envelopes, for various reasons. They are much cheaper when the Government prints the return card, and the stamps can't rub off and thus cause delay by the return of the letter from the post office. On Theosophical Press packages we save trouble by using pre-cancelled stamps from the post office. Therefore please send us but few stamps and only for small sums.

Currency: Considerable cash arrives at Headquarters—often a \$5 or a \$10 note being enclosed in a letter. If cash is sent, it must be at the sender's risk, and sometimes letters en route are destroyed by fire or are stolen. Checks are the most satisfactory form of payment. It costs you nothing to write them, and now that we are out of Chicago it costs nothing to cash them. Post office orders are all right, but not so convenient.

Careless Writing: Much time is lost at Headquarters deciphering careless writing. The second or two saved in failing to write a name legibly often costs several minutes and the consultation of two or three people to read it. That is too careless and too inconsiderate to be called theosophical conduct! All careless writing is unfortunate.

Make It Short: Only experience in a place where hundreds of letters arrive in several

daily mails can give any idea of the time lost by uselessly long letters. Some of our members who have typewriters rattle off two or three, and occasionally even four or five, pages, when a half page would say all that is necessary. Study the art of brevity. Everything must be read, whether answered or not. Brevity is not only the soul of wit, but also of business.

Demits: All members transferred from other Lodges or from national membership to a local Lodge should present demits, and the Lodge Secretary should immediately send the demit to Headquarters, for the completion of our records.

Safety First

One of the measures adopted for stopping the losses of the Theosophical Press and yet permit it to continue publishing theosophical literature, is first to find out whether there is a demand for a book and then print it, if there is. That is slow, but it is safe. It has taken over three months to secure sufficient orders to justify the printing of Dr. Besant's two World Congress evening lectures, and now the work will proceed. The two lectures are printed in one book, and by the middle of January they should be ready to mail. So send your order now. The lectures are *Theosophy and World Problems* and *Right Civilization*. In paper binding only. Price, 50 cents.

All things are changing; and thou thyself art in continuous mutation and in a manner in continuous destruction, and the whole universe too.—Marcus Aurelius.

Theosophy and the Theosophical Society

By George Shibley, F. T. S., Ps. D.

Director of the Research Institute of Washington, D. C. Member of United States Supreme Court Bar

The scope of the word Theosophy is to be distinguished from the declared objects of the Theosophical Society.

In the *Key to Theosophy*, by our great H. P. B., she states that in Greece, in the third century of the Christian era, the word Theosophy was used by Ammonius Sacca, who was an advanced mystic, to supply a name under which he brought together man's combined knowledge, including mysticism, occult science.

I find that two of the students of Sacca were Plotinus, the advanced mystic, and Adamantius Origen, an equally advanced mystic. Origen was a research worker within the Christian Church, while Plotinus was outside of it. Both continued the work of Sacca by placing in writing man's combined knowledge about Life, God. Origen's monumental treatise is *The Principles*, the only instance of where there is in Christian writings a systematic description of our Solar System, by an advanced mystic, combined with the orthodox Christian tenets. (In English, *The Ante-Nicene Fathers*, vol. iv.) Plotinus is largely translated in English and expounded by various writers, mostly under the title of Neoplatonism.

Today, amidst the wonders of modern science that is less than 300 years old, there again is need for placing together man's combined knowledge. Our universities ignore mysticism, both in the departments of philosophy and of theology, as well as in each of the other departments. Exceptions are some of the writings of Dean Inge, of the English Established Church, and a book by Professor William James, *The Varieties of Religious Experience*. Dean Inge's latest book is *Platonic Tradition in English Religious Thought*, 1926. It is a plea for reform within the Christian Church, to be based on spiritual knowledge, mysticism. The real title of the book is *The Philosophy of Mysticism in English Religious Thought*.

Professor William James, of the chair of philosophy in Harvard University, in his last manuscript, published after his death, says:

"We may hope that the term philosophy will revert to its original meaning of man's completely unified knowledge. Science, metaphysics and religion may then again form a single body of wisdom, and lend each other mutual support." (*Some Problems in Philosophy*, 1910, p. 27.)

The name Theosophy in our day represents the breadth of meaning which Professor James asked for the word philosophy namely, man's combined knowledge, truth. The motto of our society is "There is no religion higher than Truth."

Of necessity the declared objects of the Theosophical Society are limited to a field wherein new knowledge has been and is being

poured forth to the public under the leadership of our elder brothers. But that should not be permitted to blind us members to the much broader meaning of Theosophy.

The Perfect Lodge

By GEOFFREY HODSON

I have found the perfect Lodge. It exists on the physical plane and here is a description of it.

Come with me along this broad street of large and well-built houses which is near the center of the city, and yet away from the main stream of the traffic and its noise. This long line of cars parked on either side has brought a quiet audience to the auditorium for the evening's address. We step into the handsomely built dwelling house and immediately find ourselves in a well-furnished lounge and reading room. Behind this are offices and out in the garden beyond, the auditorium.

Although it is some fifteen minutes before the lecture begins, the hall is already well filled. It is beautifully decorated and is constructed on the lines of a theatre. Use has been made of systems of colored lights by means of which the hall can be made to glow with many different hues. Ushers are receiving the people. There is an evident sense of refinement as well as of welcome in the manner in which they are met and conducted to their seats.

A large book stall is erected at the rear of the hall between the two entrance doors, and on each is a fine display of Theosophical literature. Two stewards are already at work showing the books to their visitors, and a number of others are carrying trays of books amongst the people and unobtrusively showing them to such people as are interested.

We are conducted to a comfortable seat and observe that the chairman is leading the lecturer to a private dressing room at the side of the stage. There he will find quiet and seclusion to enable him to make his final preparations for the work of the evening.

As we look around the hall we see a number of people who are not joining in the general chatter of conversation. They are members to whom no active duties have been assigned, but are none the less mentally at work, holding the idea of the evening's lecture strongly in their thoughts, endeavoring to prepare a receptive atmosphere for the lecturer.

The platform is beautifully decorated with flowers and nearby is a grand piano. A reading desk with its own electric light is placed just at the right position and height to hold the lecturer's notes, a small vase of flowers and a glass of water.

Promptly at the time advertised, the lecturer and the chairman come onto the platform. Both are in immaculate evening dress and have evidently perfected the art of stage deportment.

The meeting opens with a short musical selection which has the effect of quieting and harmonizing the atmosphere. It is not a

florid display of technic, but consists rather of sustained chords accompanying a beautiful air; evidently the pianist is something of an occultist as well for she is putting much more into the music than mere perfection of technic. She tells us afterward that she endeavors to ensoul the music with her own life force and understanding, and deliberately invokes the power of the Masters and the presence of the angel hosts to enrich her work.

The chairman then introduces the lecturer by name, giving his qualifications and the particular point of view from which he approaches the study and exposition of Theosophy. He welcomes the lecturer to the city, and to the Lodge, and graciously prepares the way for his address.

The architecture of this lecture is extremely interesting to observe. The speaker has built up his exposition on a solid foundation of generally accepted facts, illumined here and there with spiritual interpretation. From this agreed basis he proceeds to develop his subject, passing with strictly logical precision from one clear cut idea to the next. He gradually leads his audience step by step to the pinnacle of the temple which he has built. He is by turn humorous, serious and aglow with enthusiasm for his subject. He seems to embrace the consciousness of his hearers within his own, and to lift them with him into the very sanctuary of the temple of truth. He is evidently well informed both concerning Theosophy and modern thought. He speaks definitely of the life side of knowledge and is evidently a student of life itself rather than of form.

After forty minutes the lecture ends and is followed immediately without announcement by soft music followed in its turn by silence. The chairman then informs the audience that the lecturer is willing to answer questions and that slips of paper, and, where needed, pencils, will be handed around by the ushers for this purpose. The interest which the lecture has aroused is demonstrated by the large number of questions he receives. He answers these briefly, wittily, and without wandering from the point. The last question of all is of a spiritual nature and again enables him to lift his audience into the higher realms of consciousness.

The chairman makes the necessary announcements for future meetings, and draws attention to the books, mentioning the titles of those which bear directly upon the subject of the evening. He informs the public that the Lodge will follow up their visitor's address by a series of popular theosophical lectures by one of the Lodge members, and announces a weekly study group for inquirers. He makes it very clear that the Lodge welcomes most heartily all those who attended the lecture and those who will participate in later meetings and who feel disposed to join the Theosophical Society.

The meeting is then declared closed, the lecturer returns to his private room, there to wait until he is ready to be taken to his hotel.

Such is one evening at the perfect Lodge. Everywhere was efficiency, precision, punctuality. Everywhere amongst the workers were smiling faces and a sense of dedication to their work. All appeared to be outward turned to the needs of the world. Enthusiasm, happiness and a great sense of unity seem to bind the members into this happy center of the Master's work.

The hall was filled to overflowing for the advertising had been well done and the local papers had published good interviews with the lecturer. This had been attended to by the publicity steward of the Lodge.

Indeed after visiting this, the perfect Lodge, if I were not a Theosophist I should most certainly desire to become one. In the address we listened to the fundamental truths of reincarnation, karma and the purpose of life, applied to the particular subject on which the lecturer spoke. His voice and personality were harmonious, his diction clear, so that every word was audible throughout the auditorium.

This is no mere dream Lodge. It actually exists exactly as described and consequently it grows continually and is full of life.

Here then is a model; why should not every Lodge become the perfect Lodge? The world is hungry for the wisdom Theosophy can bring. So often when the bread of life and the wine of wisdom are sought by the hungry soul in the Lodges of Theosophy they receive the stone of intellectualism, they are repelled by slipshod work, unpunctuality, bad advertising, ugly lodge rooms, or an unprepossessing exterior. Instead of love and unity between the members, there is friction, jealousy and personality. As a result of these indulgences on the part of members, the Master's work is injured and the public is repelled rather than attracted by the average theosophical Lodge. Many, who might accept the ancient wisdom, join our Lodges and become good workers, turn away in disgust. For while perfect Lodges are very rare, imperfect Lodges are everywhere to be found.

Our English Visitors

Mr. and Mrs. Hodson spent the holidays near New York, at the home of Captain and Mrs. Sellon, and Mr. Hodson will give the month of January to lecturing for the New York Federation. They are spending the New Year holidays with Mr. and Mrs. Robert R. Logan at Eddington, Pa.

Miss Codd spent the holiday period at Headquarters and made a few visits in that immediate vicinity. Early in January she will start eastward on tour.

Whether or not you are doing any New Year's "swearing off" of bad habits, it would be a fine thing to swear on a few good ones; for example, contribute to some of the Headquarters funds.

It is thy duty to leave another man's wrongful act where it is.—Marcus Aurelius.

BUILDING FUND BULLETIN

The purpose of this department is to give to the members of The American Theosophical Society news of the progress made in raising the money necessary to pay for our National Headquarters Building.

OUR BUILDING FUND

What a fine display of credits we have on this page! It is evidence to the world that Theosophists believe they have a philosophy worth something and that they back their beliefs with practical action.

If this Society is the organization of the Masters, as H. P. B. declared, it is most fitting that it should be represented on the physical plane by a dignified building and that its National Headquarters should not look like the home of some inconsequential organization, with a corporal's guard of poverty-stricken members.

We still lack a few thousand dollars of having building fund pledges enough to balance our obligations. There has never been a mortgage upon our present headquarters building or grounds, but until the last building bond is redeemed we are not wholly free. Moreover, we must pay 6% interest annually on all that we owe. When we no longer owe anything, the money which we now pay for interest will be used in letting the world know more about Theosophy. Every dollar that comes in not only cancels one hundred cents of indebtedness but also cuts six cents interest charges per annum from running expenses.

Have you "joined up" yet in the campaign of clearing off the remaining obligations?

GROUND AND GARDEN

On November 21 we got the first breath of winter—a blanket of snow, but still had sunny weather. It was difficult to believe that the thermometer was only two degrees above zero. Only the hardy sparrows and the snowbirds were lingering with us. The fifteen evergreen trees in the grove stand out beautifully against

the leafless branches of their deciduous comrades, and the background of snow gives them added charm.

At this writing, mid December, the fields are deeply frozen, and all garden things are in pralaya, except the rhubarb roots stored in the basement near the boiler room. They are sending up stocks which are now a foot high and which should be ready for holiday consumption. That is one plant that is indifferent to light and asks only a temperature that does not fall below 55 degrees.

A DRAWING CARD

Our Headquarters building continues to draw non-Theosophists who come solely to see it. Many of them linger surprisingly and buy some books before they leave. Never a one but expresses admiration for the architecture. It has been photographed inside and out for architectural magazines, and often photographers may be seen with a camera set up on the lawn, taking a shot at the building, for whom or what we cannot guess. The largest sum any of us remember non-Theosophists to have invested in books at one time in a visit to Headquarters is \$25.

NO PLANTS NOW

Please do not send us plants at this season. We are delighted to receive them, of course, but have no way of easily taking care of them until spring. A few arrived long after the ground was frozen hard—probably a case of some nurseryman not promptly filling an order—and we have placed them in the coolest inside spot, but it is difficult to keep them dormant and impossible to plant them outside. Those who kindly make us such presents will please remem-

ber that the first week of April is the earliest date at which we can safely plant here.

A GIFT

Miss Elma I. Locke of Santa Monica sent some pink amaryllis and narcissus bulbs for Headquarters grounds.

From Mr. and Mrs. S. W. Narregang of Houston has come a gift of flowering shrubs for the garden next year.

BUILDING AND ACTIVITIES FUND

November 15, 1929, to December 15, 1929

Adelaide E. Knabb.....	\$ 10.00
H. L. Fraser.....	15.00
Arthur M. Coon.....	5.00
Miss Anita M. Henkel.....	10.00
Miss Alice M. Reynolds.....	10.00
Miss Cora M. Allen.....	100.00
Mr. & Mrs. Richlew.....	5.00
Chas. E. Luntz.....	5.00
Mrs. Jean McConnell.....	1.00
Miss Maryse Manly.....	5.00
Mrs. Eliz. B. Moreland.....	5.00
Henry W. Hayden.....	5.00
William Sauter.....	16.50
Mrs. Florence Banks.....	10.00
Chas. E. Edgar.....	5.00
Mrs. Marie Metzelaar.....	5.00
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Horatio A. Root.....	5.00
Mrs. Delia Pyvbeola.....	1.00
Mrs. Mabel A. Sandt.....	5.00
L. D. Burling.....	15.00
Margaret & Henrietta Mik-lau.....	50.00
Oak Park Lodge.....	7.00
Mrs. Paton.....	5.00
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Miss Helen L. Burton.....	25.00
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Mrs. George Friend.....	5.00
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Joliet Lodge.....	17.00
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Laguna Beach Lodge.....	5.00
Albert Robson.....	6.00
Mrs. Nola D. McClintock.....	10.00
Charles R. Montgomery.....	3.00
Mr. & Mrs. R. L. Andrews.....	10.00
Dr. & Mrs. Frank Curran.....	25.00
Miss Emma Allaire.....	50.00
A. S. Fleet.....	20.00
Hugh F. Munro.....	50.00
Mrs. Hazel P. Stuart.....	15.00
John Clark.....	5.00

\$657.90

Election This Year

Elsewhere in this number of the MESSENGER are reprinted two sections of the By-Laws of the American Theosophical Society. Read them and select your candidate for the office of National President and National Vice-President for the next three years. Please also observe that every member has the privilege of announcing himself as a candidate for either office.

An H. P. B. Letter

"Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest, reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists. The former are greater in numbers than you may think, and *they prevailed*, as you in *America will prevail*, if you only remain staunch to the Master's program and true to yourselves. And last night I saw . . . and now I feel strong—such as I am in my body—and ready to fight for Theosophy and the few *true* ones to my last breath. The defending forces have to be judiciously—so scanty they are—distributed over the globe, wherever Theosophy is struggling against the powers of darkness."

The foregoing is from a letter by H. P. B. to Wm. Q. Judge, in 1888.

Congress and Summer School Proceedings

As was originally announced, a limited edition of the condensed report of the World Congress proceedings and also of the Summer School proceedings of 1929 was printed. These have been entirely exhausted by orders filled or in hand, and those who have not already ordered cannot be supplied.

Are you keeping in touch with theosophical thought? Have you ordered Dr. Besant's World Congress lectures on *Right Civilization* and *Theosophy and World Problems*? They are bound together and cost but 50 cents.

Saw C. J. in South America

"I followed Mr. Jinarajadasa in a number of places in Latin American countries, and I can confirm what has been said about the thousands who came to hear his lectures and about the strong, vivid impression he made upon the minds of the Latin American people. He certainly did a great work down there."—From a letter by Mr. C. D. Corey.

But Fund is Exausted

I am a very new student in your thought, and in hunting for helps in books at our Minneapolis Public Library I found L. W. Rogers' *Reincarnation and Other Lectures*, credited to your Society. I appreciated the privilege of reading the book and wish very much there could be other books of Mr. Rogers here. There is so little to be had at our libraries, and I wonder why. Can you not be still more liberal and add more such books to our very small list?—L. C. G.

THE UNDERSTANDING LIFE

by Clara M. Codd

Three Lectures —

The Other Side of Death

The Meaning of Pain

Spiritual Training in Daily Life

Paper binding 25c

Theosophical Press, Wheaton, Ill.

THE THEOSOPHIST

Dr. Besant's Magazine

IMPORTANT FEATURES in the January issue, the first American number:

A new unpublished portrait of Madame Blavatsky, painted by Gutzon Borglum; The Higher Life, by Dr. Annie Besant; Memories of Madame Blavatsky, by Bishop Leadbeater; The Bodies of Man, by C. Jinarajadasa; Reflections on Self-Reliance, by Dr. G. S. Arundale; Cosmic Sex, by Claude Bragdon; An Angel Valley (Illustrated), by Geoffrey Hodson; Life and Karma, by Ernest Wood; Experiences in the Himalayas, by Margaret Cousins; Type Problems of the Personality, by Marie R. Hotchener; also articles on education, anthropology, religion, scientific achievements, the imminence of war, world news, theosophical activities, etc., etc.

SUBSCRIBE NOW

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Personal Opinions

By L. W. Rogers

[On this page the National President will write monthly of matters of general interest but which are of a somewhat more personal character than the subjects discussed in the editorial columns.]

A Spartan Soul

Clemenceau, who so recently came to the end of an incarnation that was filled with usefulness, romance and heroism and who did not lay his body down until it was 88 years old, gave this formula for a long and successful life:

"Go to bed at seven and rise at four. Work hard and never eat meat. Use no liquor, never dine out, and never marry."

That will not find much favor with a generation that has a growing tendency to go to bed at about the time "the old Tiger" sets for rising.

It is interesting to note how well some of his ideas fit into occult teaching. C. W. Leadbeater has pointed out the great advantage of retiring very early in the evening (and practices it) and rising correspondingly early in the morning. The second sentence "Work hard and never eat meat" is idealistic Theosophy, as also, of course, his "Use no liquor." "Never dine out" seems a bit Spartan in spirit, but is in perfect harmony with the determination to accomplish the utmost. "Never marry" would not do for the mass of mankind, if the race is to persist, but it is precisely what all disciples finally come to in the evolutionary journey, and, of course, the sooner the better. You can not even think of a married Master of the Wisdom, and we are all moving toward that goal and beyond it. Clemenceau is evidently far along in evolution, as far perhaps as Disraeli, who is said to have come into incarnation intending to do a certain work, but, like H. P. B. in the period of the French Revolution, found the forces involved too difficult to control.

Desirelessness

There is probably no more accurate method of judging where one stands in the evolutionary journey than by observing in what degree he is superior to the attractions of material life. A man may be brilliant, may indeed be a genius, and yet be a slave to the glamor of the physical plane. If so, he is not a very old soul. Clemenceau had a contempt for material comforts and slept by choice on a bed of wooden slats, covered with a thin mattress. Almost fanatical that, some would say, but if it was the natural and satisfactory thing to him, why not? He evidently did not have what Dr. Besant has referred to as "the luxury-loving body of the occultist." H. P. B. had a similar indifference to material things and conditions and a passionate devotion to her work. To her that was the centre and circumference of everything and she lived for that alone.

I do not remember ever to have heard in just what order we get free from all the ma-

terial attractions, but I do recall a very old member telling me of a conversation many years ago which he said he had had with Dr. Besant. He had told her that the chief attractions which beset him were riches and the opposite sex; and she consoled him with the remark that they were the last ones that we lose. That may help you to weigh yourself in the evolutionary scale!

Speaking of H. P. B.

Speaking of H. P. B. reminds me of the new book, *Some Unpublished Letters of H. P. Blavatsky*, which I have just finished reading. No Theosophist should be without it. Here are the things and the thoughts she put down on paper *as herself*. She did not do that in all her books, if we may accept her own testimony. In most of her books she was simply an amanuensis writing down dictation. In these letters she is her own unique self, expressing her personal views and expressing them in true H. P. B. fashion! She was always the iconoclast, and at that time, 1876-8, she was after the fakes and frauds in spiritualism with a big stick. How she did hate the trickster and the hypocrite! She is fortunate in having a sympathetic biographer who, although he thinks that both she and Col. Olcott made some minor tactical mistakes, is full of admiration for her matchless courage and remarkable achievements.

Two "Miracles"

It is just a little thrilling that we live near enough to the founding of the Theosophical Society to still be able to occasionally check up on a bit of its unpublished history. That was my good fortune while giving a course of lectures in New York City twenty-two years ago. Attending the lectures was an old violinist, who had on various occasions furnished some of the music in the parlor meetings addressed by H. P. B. One evening he lingered after the lecture and asked me if I would explain something about Madame Blavatsky that had always puzzled him. He said that when the people attending the parlor meetings had gone and the musicians were packing up their instruments to leave, she might be seen doing astonishing things. "I have seen her roll a cigarette," he said, "and reach toward the gas jet which was far above her head. The cigarette would leave her fingers, travel to the gas, and come back lighted." Another thing he recalled was that she would just look at her slippers and they would move across the floor to her. It was easy to see that the mild-mannered old gentleman was half afraid I would discredit his testimony. Probably he had kept that to himself all those years for fear of being laughed at; but perhaps some-

thing I had said in the lecture encouraged him to mention it. It does seem miraculous, on the surface, but it is simple enough when you remember her attendant "elementals," always looking for something to do. If the musician had had even etheric sight, he would have had the simple explanation.

The Press

Not only the member in every Lodge who acts as Purchasing Agent, but all members are invited to contribute helpful ideas to increase the circulation of theosophical books; but I hope this invitation will not overwhelm the Press office with visionary plans! Theories are rarely of much, if any, help. It is only the person with actual experience whose ideas can assist. If you have had real experience of any kind with theosophical books, you are likely to be able to give a useful hint to others.

There are two things that we desire to do with the Theosophical Press. One is to extend the circle of readers of theosophical literature, and the other is to bring back the volume of business which the Press used to have; and of course the two things go together. In the latter much has already been done toward recovering lost ground. But there have been so many things to claim attention at Wheaton! I was no sooner in charge of the Manager's desk in the Press office than circumstances dragged me out again, and I am only now getting back. Since the adjournment of the Summer School in September the entire Headquarters has been reorganized. More changes of a fundamental character were made in two months than in the previous two years. These changes not only involve persons, but also nearly an entire re-arrangement of offices. Along with a radical reduction of the working force went a shifting of things generally. Two in the Press office were put in the Record office, another in the office of the Secretary-Treasurer, one from housekeeping went to assist in the shipping room. The offices themselves were shifted. The Record office was moved to the east side of the main floor, the Press office was sent downstairs, and the shipping room moved from the top of the building to the bottom. All that not only put the three departments in much closer touch, and thus saves time, but will also save much fuel. With these inner changes completed, and the office force readjusted to them, everything is ready to handle business in the most efficient fashion. We shall now hope for more of it.

While I shall keep in close touch with book Purchasing Agents, there are always others who can be reached only through the MESSENGER, and it is for them that this is written.

The first essential in salesmanship is to let the prospective customers know what you have. We must, therefore, arrange to *display the books*. We must study the best methods of bringing the books and the buyers together. At all meetings, where people come together for theosophical reasons, the books should be on display on tables, racks, or in other ways. But that is not enough. The chairman or

some other member should call attention to them, not hastily and incidentally, but deliberately; and he should each time have *some one book* of which he speaks in detail. An alert, courteous member who *knows the books* should be at the selling table, with as much assistance as will make it certain that the buyers will have prompt and intelligent service. It is a sad mistake to keep people waiting when they wish to hurry home. The selling should always begin with the first arrivals at the meetings. But nearly always there is a rush of buying after the meeting. Those in charge sometimes make the mistake of trying to do too much, while other willing members stand idle.

Success in anything means a lot of thinking about that thing. We must do a lot of thinking about the book business.

Radio

I am afraid that our radio plan is hopeless. The difference between the cost at the very lowest possible estimate and the fund as reported in the MESSENGER is so great that no word less expressive than "hopeless" describes the situation. It seems a pity when there was such a large field to be reached and we were ready for the opportunity; but perhaps it will finally mature in some fashion. Some new invention may suddenly simplify the problem and make a cent do the work that is now a job for a dollar!

Clairvoyance at Work

Being unable to purchase a stock of Mr. Geoffrey Hodson's book, *An Occult View of Health and Disease*, the Theosophical Press, feeling that so unique a work must be always within the reach of the people, decided to issue a small edition, for sale during Mr. Hodson's American tour. Very often a task proves to be a blessing in disguise, and after proof reading had compelled me to go through the book twice, I was thankful it had fallen to my lot.

Mr. Hodson's descriptions of his close contact with the deva kingdom are interesting and useful, but to my way of thinking it is when he turns his X-ray sight upon the incipient development of the diseases of the common flesh that he "gets down to brass tacks," if I may use an expressive Americanism. I cannot imagine a more practical employment of clairvoyant sight than examining into such diseases as cancer and epilepsy, tracing them to origins and studying just how and why they flourish. That disease and emotion are most intimately related is too obvious to require consideration, and of course emotions and their effect upon physical matter can be fully revealed only to the clairvoyant. Every page of the little book is interesting and instructive, but perhaps nowhere more so than when pointing out just how such emotions as fear work havoc on the flesh.

Among the things discussed and described by Mr. Hodson are the causes of delusion,

the various kinds of obsession, and the results of emotional excesses, the generative force, repression and sublimation, just how to use the will power as a remedy, the effect of emotion on the subtle bodies, the effect of prenatal shock, how occultists deal with obsessing entities, etc. The pages devoted to the cooperation between the ego and the personality will be interesting and useful to the older students as well as to the newer ones.

Manly P. Hall

During a long course of lectures in Chicago Mr. Manly P. Hall finally came to the subject of "H. P. Blavatsky and the Masters of Wisdom"—and thereby hangs a tale! I had carefully put the date down on my desk calendar, intending to let nothing prevent my going; but an unexpected thing did prevent.

Five letters of protest arrived a few days later from T. S. members who did hear the lecture and who took exception to what they reported Mr. Hall to have said on some points. It seemed fair to publish these, but not without giving Mr. Hall an opportunity to state his side of the matter. I therefore wrote him, giving the gist of the letters and asking what defense, if any, he wished to make. Instead of replying he came to Headquarters to see me. That was, of course, more satisfactory. We talked steadily for something more than three hours, and the length and earnestness of the discussion was equalled by its frankness, on both sides. When we finally parted neither had the slightest doubt about the other's theosophical viewpoint.

A couple of months ago in these columns I wrote a few lines about Mr. Hall, saying that the lectures which I had heard were quite worth while and that he seemed to be doing excellent work in bringing people half way from orthodoxy to Theosophy. Now, after a "close up" for an afternoon, I feel that I know him far better than if I had heard him in a hundred lectures; and, since the opinions of the Theosophical Society which he so frankly expressed in the lecture referred to give me the right, I shall speak with equal frankness about my impression of him.

My impression of Mr. Hall is that he is an H. P. B. fanatic. Perhaps that is not very reprehensible. If one must be some kind of fanatic, that is a reasonably good brand. Anyhow, to my mind, he is a bit fanatical about anything relating to H. P. B. and so, it seems to me, is seeing things out of proportion; that, I think, is just what led him into shying a few oratorical brickbats into the Theosophical Society during that lecture—that and other things.

We had not been talking long before I made one discovery—that Mr. Hall is tremendously in earnest about his particular view of Theosophy; and a second discovery was—and of this I am absolutely certain—that he regretted the incident and the disturbance it caused. He did not come to apologize, nor did he say that he regretted it. Yet the fact was clear to me. But who of us that

lectures has not said things on the spur of the moment that we would recall, if we could, the next day? Mr. Hall explained that he never prepares a lecture and that the discourse on any particular evening is "what the audience draws out of me," to use his words. His associate tells me that in ten years of lecturing no such incident has ever before occurred. After my talk with Mr. Hall I feel quite confident that it will never be repeated.

If this matter had come to pass a dozen years ago, I should probably have written some very uncomplimentary things about Mr. Hall and possibly have sent him a few thought-forms full of lurid points! But the older I grow the less belligerent I become—that is to say, the more theosophical I become. We have all admired the impersonal way in which Dr. Besant ignores what is unpleasant and goes serenely on with her work. Here is a fine opportunity to follow her example. The worst possible thing to do with a criticism is to start an argument about it. The best possible answer to make to a criticism is to prove by your conduct that it was undeserved. The dignity of the Theosophical Society is in our keeping.

Fritz in Florida

Fritz Kunz is doing his usual stirring work in sunny southern Florida and is sending in book orders from his converts. He is anchored in Miami until the middle of February. On his way down he had crowds at Jacksonville, where the Lodge had gone to pieces, and on the way back he will probably be able to reorganize it. I organized that Lodge in 1919 after a course of lectures for which fifty cents admission to each lecture was charged. That furnished the money to take care of the expenses of hall rent and advertising, ably attended to by my faithful advance agent, Charles Hampton. The Lodge flourished several years, and then dissension arose and the membership dwindled. Finally when the leader of the remnant went to live in northern cities the end came. Jacksonville is good territory and will yet have a fine, strong Lodge.

Fritz will also visit Tampa—an excellent field for us—and will speak at the University of Florida, too, at Gainesville—splendid work!

Expert Reviewers Wanted

If we have some professional book reviewers in the Society, the MESSENGER will be pleased to know it. Many books come to the MESSENGER for review. They are sent on to the reviewer with postage for return and are then placed in the library. Our reviewers are volunteers who receive no compensation except that of reading a good book without having to buy it.

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

New General Officers

The calling of H. Kay Campbell to Adyar left two positions vacant on the roster of National Officers—one on the Board of Directors and the other that of Secretary-Treasurer. The former is an elective office, but when a vacancy occurs the Board of Directors fills it until election time, and Mr. Charles E. Luntz, President of the St. Louis Lodge, has been selected to fill out the unexpired term.

The office of Secretary-Treasurer is appointive, with no special term, and is held at the pleasure of the Board of Directors. The Board has appointed Mrs. Louise Marshall of Akbar Lodge, Chicago, to succeed Mrs. Campbell. Mrs. Marshall has been Secretary to the National President since last July, and will continue in that capacity also. Hereafter all business formerly sent to Headquarters to Mrs. Campbell should be addressed to Mrs. Louise Marshall.

Revised Official Roster

National President, L. W. Rogers.

National Vice-President, C. F. Holland.

Additional members—Board of Directors:
M. B. Hudson, Dr. C. E. Boxell and Charles E. Luntz.

Secretary-Treasurer, Mrs. Louise Marshall.

National Lecturers: Max Wardall, Fritz Kunz, Robert R. Logan.

New Catalogue, 1930

The new catalogue of the Theosophical Press for 1930 will probably be out this month. It will list and describe all the new books, as well as the old ones, and will have some fresh illustrations. It has been learned by experience that indiscriminate giving away of catalogues has led to great waste. Therefore we shall place the merely nominal price of five cents upon it hereafter. Of course that is but a fraction of its cost, to say nothing of the postage required to send it, but it will prevent careless waste. Enclose stamps to that amount in your next letter to Headquarters and your name will be placed at once on the mailing list to receive it. The 1928-29 catalogue is sadly out of date and should be discarded as soon as the new one is received.

Good Stenographers

We have a waiting list at Headquarters, and most important upon it are good stenographers. If one of our stenographers is called home by the illness of a relative, or decides to get married—a fate that has overtaken three or four Headquarters girls—it disorganizes the work unless she can be immediately replaced. That's why the waiting list is necessary. If you have Headquarters longings, let us know about it.

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

Voting Instructions

Sec. 6. Nominations. At any time in January or February next preceding the expiration of the term of National President and National Vice-President, an official ballot shall be published in the official organ of the Society. Each member entitled to vote shall vote for one candidate for National President and one for National Vice-President. The ballot shall be sealed separately in a special envelope marked with the word "ballot." This ballot envelope shall be placed in a larger envelope and forwarded to the Secretary-Treasurer of the Society. The signature and address and the name of the Lodge to which the member voting belongs, or the words "National Member" shall be placed upon the outer envelope. No ballot shall be counted however which does not reach the office of the Secretary-Treasurer of the Society before 10 p. m. of March 10. If out of the nominating votes cast sixty per cent are for one person, such person shall be deemed elected to the office for which he is so nominated. If all the names but one have withdrawn as candidates for either office and if the remaining candidate has received fifty per cent of the total votes cast, then he shall be deemed elected to the office for which he is nominated and no further election shall be held.

Do not sign the ballot. Place it in an envelope, seal it, and place on the outside of the envelope the one word, "Ballot." Enclose that sealed envelope in an outer envelope and on that put your name and the name of your Lodge, or, if a National member, write those two words, "National member," upon it, and address it "Secretary-Treasurer, Theosophical Society, Wheaton, Ill." When your letter arrives the Secretary-Treasurer checks your name on the voting roster and puts your ballot in the ballot box. This method preserves perfectly the secrecy of the ballot. She knows that you have voted, but she does not know how you voted. When the tellers begin their work in March, they have a lot of sealed envelopes bearing the one word "Ballot," and nothing but the ballot inside.

(CUT OFF HERE)

and MAIL at once to the National Secretary-Treasurer, Wheaton, Illinois

Official Nominating Ballot

for

National President and Vice President, American Theosophical Society

For National President, American Theosophical Society,

I nominate.....

For National Vice President, American Theosophical Society,

I nominate.....

(Write on the above lines the names of your choice for National President and National Vice President)



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

Thus Have I Heard, by Geoffrey Hodson. Published by Theosophical Publishing House, Adyar, Madras, India. Price, \$1.25, through the Theosophical Press, Wheaton, Ill.

Thus Have I Heard is the modest title the author gives to this little book, stating that it is a "Book of Occult and Spiritual Gleanings from the Teachings of the Great," yet in his assimilation of those gleanings through the clarity and spirituality of his own mind, he has expressed his thoughts in an original way.

The book is an inspiration for those intensely yearning to follow the path leading to truth and spiritual beauty; a book not merely to read, but to live with, just as we live with "At The Feet of The Master," the "Bhagavad-Gita," the "Voice of The Silence." A secondary title could be "Lest We Forget," for the book is stimulating, yet restful; urging us onward, yet full of peaceful influences.

It is divided into three parts—First, the "Spiritual Life," in which the author explains the "Way of Release" to the "Attainment of Spiritual Consciousness"; second, "Cooperation with Angels," in which he tells us the need angels have of us, even as we need them; and the third part is devoted to giving a very clear exposition of the meaning of a World Teacher, which ought to dispel the hazy conception which this subject has in many minds.

There is no doubt that this book, when read and known, will be one of the popular books in Theosophical Literature.—Maude Lambart-Taylor.

Endocrine Diagnostic Charts, compiled by Henry R. Harrower, M. D. Published by The Harrower Laboratory, Inc., Glendale, Calif. Price, leather, \$1.00, through the Theosophical Press, Wheaton, Ill.

While most physicians are convinced of the enormous importance of the endocrine gland secretions in physiology and pathology, yet the great drawback in dealing with conditions, which might reasonably be ascribed to disorders of these secretions, has been a lack of more or less satisfactory diagnosis of any particular gland or glands in fault.

From the vast literature on endocrinology, Dr. Harrower has collected and tabulated such data as was available on the subject of diagnosis of endocrine disorders. A good deal of this is in the form of charts and tables which give the prominent symptoms of hyperfunctioning, hypofunctioning and glandular apasias.

We do not remember ever to have seen any similar collection of such information gleaned from literature and therapeutic experience.

While the reader will at once see that the book carries a good deal of advertising matter for the Harrower Laboratory, this should not detract from its value as a comprehensive *vade mecum* of facts which are not otherwise available in a compact collected form.—Geo. B. Lake, M. D.

Dissonant Harmony, The New Sense of Space, and The Cycle of Culture and Sacrifice, by D. Rudhyar. Published by Hamsa Publications, Box 384, Carmel, Cal. Price, paper, single copy, \$.35, through The Theosophical Press, Wheaton, Ill.

Sometimes the smallest things are the most important. This could be said of these three booklets by Mr. Rudhyar, the largest of which boasts only twenty-nine pages. Yet—what a world of information they contain; ideas of importance; "grit for the mental crawl" aplenty.

They are the first of a series of seven booklets by Mr. Rudhyar, to be published between September, 1928, and September, 1929, under the collective title, "Seed Ideas." A very appropriate title, as each booklet is to be devoted to putting before the public advanced ideas and principles in relation to vital topics of interest. In other words, they will be the "seeds" from which will develop the "plants." A most worthy idea, this, for which the editors deserve much praise.

It would be impossible for me to say which of these three booklets I found the most gripping, so fascinating are all of them, but I will say emphatically that they are not to be picked up idly or carelessly skimmed. They are for the thinker; the student; the one who looks, ever beyond old, traditional, worn-out meanings, to the Truth.—M. G. Elliott.

Cheiro's Language of the Hand, Sixteenth Edition. Published by London Publishing Co., 5040 Whitsett Ave., North Hollywood, Calif. Price, \$3.00, through the Theosophical Press, Wheaton, Ill.

Cheiro's Guide to the Hand (Same Publishers). Price, \$1.50, through the Theosophical Press, Wheaton, Ill.

These two books are similarly and strikingly bound in black and white, beautifully printed and illustrated.

Anyone interested in the study of palmistry must go to books for much of his or her information, and no one could make a mistake in purchasing either of these standard volumes. They contain the personal knowledge of Cheiro, one of the most preeminent masters of this science. The Language of the Hand contains fifty-five full-page illustrations and

over 200 engravings of lines, mounts and marks. Many people have proved the genuineness of Cheiro's information and a complete mastery of the data these two volumes contain would enable one to read hands with surprising accuracy.

For more serious study the larger book—*Language of the Hand*—is the more practical and in the end more economical. The data contained in each book are identical, but the larger book has more detailed charts, more illustrations and the added advantage of full-page plates of the hands of celebrated persons such as Gladstone, Sarah Barnhardt, Mark Twain, W. G. Stead, Vivekananda and Dr. Annie Besant.

Both volumes are divided into two sections, Cheirognomy and Cheiromancy, or the study of the shape of the hand and its lines. Even a partial knowledge of this science is valuable as the more one knows of oneself and of human nature the better equipped one is to help one's fellowmen. Palmistry is of proven value in this respect, and amply rewards its students, even though they may never have opportunity to advance further than the amateur stage.—Elise A. Staggs.

Seven Times, by Major H. W. Wadge, M.C., B.A., M.D. Published by The Covenant Publishing Company Ltd., London, Eng. Price, cloth, \$1.25, through The Theosophical Press, Wheaton, Ill.

This is a rather labored attempt to do what has been done several times before—show that the happenings of history, particularly recent history, are prefigured in the prophecies of the Old Testament and in the symbolic measurements of the pyramid of Cheops. Several large, folded charts of this structure purport to explain its symbolism.

Many pages are filled with mathematical definitions and computations and rather tedious interpretations of texts from the Hebrew scriptures.

All in all, it is a "heavy"—if not a deep book, strongly tintured with "fundamentalism," and scarce worth the time of most people, when there are so many more helpful and vital things to read.—Geo. B. Lake, M.D.

Merely Players, by Claude Bragdon. Published by Alfred A. Knopf, New York, N. Y. Price, \$3.00, through the Theosophical Press, Wheaton, Ill.

"All the world's a stage, and all the men and women merely players," yet the writer demonstrates in this very interesting book that the play and the playground have their own significance of mystery and beauty. It is a book of reminiscences, and through pen-portraits of individuals, "some comparatively unknown and some famous," the author reveals his keen and penetrating observations of man and things; his artistic sense of beauty, and his power of mystic vision into the very core of reality.

Architecture, sculpture, painting, literature and the stage get their share of attention, and

from an original point of view. There is a chapter devoted to Dora Van Gelder which will interest Theosophists, and introduce the fairy or nature-spirit world in a new aspect to many who have discarded the ancient belief in fairies.

The book is beautifully written, versatile, subtle, full of pathos and humor, yet there is a golden thread of Theosophic truth and spiritual mysticism running all through its statements.—Maude Lambart-Taylor.

A Short Life of Apollonius of Tyana, by M. Florence Tiddeman. Published by the Theosophical Publishing House, Adyar, Madras, India. Price, paper, \$.85, through the Theosophical Press, Wheaton, Ill.

The material presented in this small volume has been gathered from a large number of sources, although a good deal of it has been taken from Mr. Meade's "Apollonius of Tyana," a book which is now out of print. The author has rendered a very valuable service to those whose hours of study are limited, by gathering these records together so that they are thus easily accessible, and has done so in a manner which makes the story not only as authentic as is possible, but also forms delightful reading. She quotes from the records of history and from the records of occult research, thereby making the book of particular value to a Theosophist.—E. Norman Pearson.

It's Not Our Fault Why We Can't Be Good! By Alfred Lawrence Hall-Quest, Ph. D., Columbia. Published by Horace Liveright, New York. Price, cloth, \$2.50, through The Theosophical Press, Wheaton, Ill.

This is a history of the idea of good and evil, as those words are applied to human conduct, and a look at present standards of morality from the historical, biologic and sociologic standpoints. It also explains the bearing which theology and philosophy have had upon these conceptions.

The author feels that the repressive laws, which aim to enforce machine-made morality by statutory enactment, are among the worst mistakes this country has made.

Summing up the results of his studies and cogitations, in Part III, the Doctor phrases his ideas thus: Wanted, (1) A Religion that Respects Man; (2) Relative Standards; (3) Penology with a Soul; (4) Sportsmanlike Marriage; (5) People Who Know Themselves.

This is an interesting summary of the historical background of our moral standards and contains the views of a thoughtful and open-minded student of men and affairs. It is a bit prolix, in spots, but well worth reading by anyone who has a taste for such considerations.—Geo. B. Lake, M.D.

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

News Notes

When Miss Codd lectured in Toledo, she spoke to Professor C. J. Bushnell's class at the University of the City of Toledo on "Present Tendencies in Social Advance, Viewed in the Light of Theosophy," and the reports show it to have been a great success. After the talk one of the pupils took her home to luncheon.

* * *

Owing to unfortunate delays in passports, H. Kay Campbell did not sail as early as expected for India, and is still lingering in Seattle.

* * *

The Big Rapids Lodge in Michigan has by unanimous vote surrendered its charter. So many members moved away that no other course seemed possible.

* * *

By suggestion of the Secretary of Decatur Lodge the friends of Mrs. Beecher M. Crouse of Utica, N. Y., have sent information that she has been missing from her home since November 14 and that \$5,000 cash will be paid for information leading to her return.

* * *

Professor R. G. Tyler of the University of Washington, Seattle, writes that he very greatly enjoyed a stay at the Fellowship Club, 51 Lancaster Gate, in London, and thinks traveling Theosophists ought to know that they can find there very pleasant quarters, with vegetarian food.

* * *

The great distances around the world make communication slow and difficult. A paragraph in a letter from Bishop Leadbeater reads as follows: "I wish to thank the Chicago Convention for the very kind message of greeting which it sent to me. The Congress will of course have dissolved long ago, so quite possibly my acknowledgment is useless, yet I should like to put my gratitude on record to this extent."

* * *

Otelia J. Bengston, M.D., who attended the Summer School at Wheaton, is much interested in the formation of a branch of the International Medical Theosophical League. Her address is 77 Durston Ave., Ossining, N. Y. She says she wrote to Dr. Bendit in England to see what progress they were making with the plan there, but did not receive very encouraging information. She would like to know how many American medical F. T. S. would be interested in such a matter.

* * *

Herr Josef Parchansky was recently elected General Secretary of the Theosophical Society in Czechoslovakia.

* * *

The Kansas City Lodge is the fortunate recipient of a bequest of \$2,000 in cash from the will of Mr. Louis George, who recently passed on at the age of 87.

Headquarters Notes

Mr. H. D. Olsen, who is Traveling Agent for the Southern Pacific Railway, and has his home on the Pacific Coast, recently visited Headquarters while on a vacation trip to Chicago and other cities. Mr. Olsen made a double pledge of \$100 each to the Public Library and Publicity Funds, and also inaugurated a new scheme, by which he made a bond payment, interest from which is to be placed in the Publicity Fund semiannually and the total proceeds of the bond when it matures in 1941.

Headquarters is very grateful for the regular visit of Mrs. Charles den Dulk of Chicago, who spends one week each month with us and disposes of a very large amount of stenographic and other work.

Among recent visitors to Headquarters were Miss M. E. Wilson of Chicago, Mr. Ralph S. Baverstock of Los Angeles, F. H. Bonelli of Birmingham Lodge, and L. E. Trainor of Kansas City.

A beautiful carbon copy of Ford Maddox Brown's painting, "Christ Washing Peter's Feet," the original of which hangs in the National Gallery in London, was recently sent from that city as a gift to Headquarters, by Mr. and Mrs. Arthur Chase of Rochester, N. Y.

Mrs. Carl Meyer of Service Lodge, Springfield, Ohio, has sent some zinnia seeds for the garden.

Mrs. A. Hamann, of Seattle, Wash., has sent in a file of the MESSENGER for several years.

Among recent visitors to Headquarters were Mrs. Elizabeth P. Coffey and Miss R. J. Eichbaum, members of the Fort Smith Lodge, who are now living in Chicago.

Our latest volunteer worker at Headquarters is Mr. Arthur H. Dreiser of Minneapolis, who is a licensed engineer and therefore fits in admirably in a place where we have considerable machinery to be looked after.

Mr. John Sonne and his family, of Cleveland Lodge, spent a day at Headquarters recently.

Handsome Gifts

The Theosophical Society in England was recently the fortunate recipient of a handsome endowment from a generous member—property which has been sold for \$150,000, a leasehold for the present Headquarters building worth \$20,000, and a deed for a lesser property valued at \$3,000, making a total of \$173,000, which is the equivalent of a yearly income of approximately \$10,000.

What Lodges Are Doing

The Atlantic City Lodge has elected the following officers: President, Mrs. Rose Proestos; Secretary, Mrs. Cecil Meyer; and Treasurer, Mrs. Grace Wood. The Lodge is now apparently starting upon a new era, and it is hoped, a prosperous one.

A California member has sent in the printed program of Mr. C. F. Holland, National Vice President, which shows that he gave a series of lectures in the Hall of Theosophy, Los Angeles, on the six Sunday nights from October 20 to November 24.

New officers in the Cedar Rapids Lodge are: President and Corresponding Secretary, Miss Hazel Ramer; Vice President, Mrs. Helen Worley, and Treasurer and Recording Secretary, Mrs. Dora Swem.

Following Miss Codd's visit at Detroit, Mr. Pearson, the former President, organized a public class in elementary Theosophy. It meets once a week. The first meeting of members in the month is devoted to study, the second to character building, the third to the Order of Service, and the fourth to the open forum. If there is a fifth meeting, it is given over to a social evening.

Oklahoma City Lodge had a successful Thanksgiving party in the New Theosophical Lodge room in the City Federation of Women's Clubs building. The Lodge library is kept open every Sunday afternoon from 1 to 5. The Lodge sends out a bulletin which announces prospective lectures for many weeks in advance.

Sirius Lodge, Chicago, has a lecture every Thursday evening and prints a program more than two months in advance. The Lodge gave a Christmas party at the home of Mr. and Mrs. Johnson on Saturday evening, December 21.

Mobile Lodge has been having rather a hard time of it on account of the exceedingly small membership and the illness of the President. Mrs. Minnie S. Mitchell, the Secretary and Treasurer, has a Sunday School class of thirty-eight members who seem willing to listen to Theosophy so long as it is called Christianity.

Central Lodge, New York, held an election in November, selecting Mr. August Trath for President, Mrs. Ella Sherman Sears and Mrs. Eleanor R. Broenniman for First and Second Vice Presidents respectively, Mr. Amador Botello as Secretary, Mr. Sven Amdisen as Treasurer, Miss Viola Cooper as Corresponding Secretary, and Mrs. Eva Hoyt as Librarian. Central Lodge is part of the New York Metropolitan Federation.

The Annie Besant Lodge of Boston has been having weekly lectures on "The Abolition of the Death Penalty" and "Krishnamurti's Teachings," and giving some attention to a "Review of Current Books of Importance." An English Folk Dancing Class has been formed, under the direction of Miss Elizabeth E. Hancock. The library is open on Saturday afternoons from 3 to 5. In December Mrs. Chester Green gave a series of twenty-minute talks on "Health and Natural Living."

The Aurora (Illinois) Lodge made an engagement for a public lecture and some parlor talks by Miss Codd in mid-December.

A letter from Honolulu says that the Army now has a good T. S. Lodge at Schofield, with Col. Merrill, Major Sutherland and Captain Partlow for leaders, and that they occasionally give talks to the Honolulu Lodge, of which Mr. Charles Henry Mackintosh of Chicago is President. He gives a public lecture every week.

Better Late Than Never

Miss Katherine Mayo has just announced that she will never write anything more about India.—Tulsa Daily World.

MAN

Whence, How and Whither?

A monumental work
by

Annie Besant and
C. W. Leadbeater

This great volume contains the record of the clairvoyant investigations by the authors of the remote past of the human race, not only on the earth but also on the moon chain. Fascinating accounts of the Atlantean civilizations and of prehistoric civilizations since. Also the beginning of the coming civilization of the next race to dominate the earth. This book and the *Secret Doctrine* are necessities in every theosophical library.

Price, the well-bound American
edition, \$5.50

Theosophical Press
Wheaton, Ill.

Official Reports

J. I. HAGLUND

On Sunday morning, Nov. 17, 1929, our Anniversary Day, our dear brother, Mr. J. I. Haglund, passed out of the body. He joined the Theosophical Society in 1891 and for thirty-eight years was faithful and loyal to the ideals of Theosophy, ever striving to realize them in life. For thirty-six years he was a vegetarian. He made a journey to Adyar to attend the jubilee convention, also attended the convention in Chicago in August, giving interesting reports of the meetings there.

We shall miss his kindly presence, his clear explanations of theosophical truths, and his cheerful, encouraging help in the performance of duty.

The Lodge held memorial services on Sunday, Nov. 24, many of Mr. Haglund's friends paying a tribute to him as friend and brother. Of him it may be said—"We live in deeds, not years . . . He lives most who feels the noblest, acts the best."

He was a member of Besant-Seattle Lodge.

DEATHS

Mrs. Sarah F. Connley (Long Beach).
Mr. L. Gross (Duluth Lodge).
Mrs. Albertine Haywood (Long Beach Lodge).
Donald B. Frank (Port Angeles Lodge).
Mrs. Richard Blackmore (Holywood Lodge).
Mr. Samuel Baird, Kansas City Lodge.
Mrs. Sarah McGeer, Kansas City Lodge.
Mr. Louis George, Kansas City Lodge.

MARRIAGES

Miss Mildred Krauss (Ft. Worth Lodge) and Mr. Elro Mathieu.

Mrs. Lucy May Burch and Philip M. Moore (Youngstown Lodge).

Funds

ANNIVERSARY DAY FUND

November 15, 1929, to December 15, 1929

W. P. Fogg.....	\$ 5.00
Miss Alba Bales.....	10.00
Fargo Lodge.....	5.00
Harmony-Toledo Lodge.....	12.85
Lansing Lodge.....	23.50
Ann Arbor Lodge.....	4.00
Sampo Lodge.....	7.00
Rockford Harmonic Lodge.....	5.00
Besant Service Lodge, Indianapolis.....	1.00
San Buenaventura Lodge.....	5.96
Chattanooga Lodge.....	3.75
Yggdrasil Lodge.....	35.00
Sacramento Lodge.....	2.00
Tacoma Lodge.....	6.00
Sirius Lodge.....	10.00
Oaks Lodge, Ojai.....	5.00
Ojai Valley Lodge, Ojai.....	5.00
Berkeley Lodge.....	5.00
Pasadena Lodge.....	4.00
Dallas Lodge.....	4.50
Lightbringer Lodge, Washington, D. C.....	2.75
Crescent Bay Lodge, Santa Monica, Cal.....	6.00
New Haven Lodge.....	2.00
Logia Espana.....	6.00
Quetzalcoatl Lodge.....	2.50
New Cycle Lodge, Spokane, Wash.....	3.00
Oakland Lodge.....	5.00
Chas. E. Edgar.....	4.00
Wallace Lodge, Idaho.....	10.00
Pacific & San Francisco Lodges.....	9.00
Besant Lodge, Seattle.....	7.00
Big Rapids Lodge.....	5.00
Pittsburgh Lodge.....	2.63
Los Angeles Lodge.....	10.00
Omaha Lodge.....	10.00
Minneapolis Lodge.....	16.40
St. Paul Lodge.....	12.20
A. B. San Diego Lodge.....	4.45
Columbus Lodge.....	10.00
Besant & Cleveland Lodges.....	19.00

Des Moines Lodge.....	12.92
Oak Park Lodge.....	5.00
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