

# THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN OF THE AMERICAN  
THEOSOPHICAL SOCIETY

MRS. MAY ETHEL FORD  
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## The Philosophy of Coal

By HUGH F. MUNRO

COMING home for lunch on a hot day in July, the writer saw a man discharging coal from a truck into his cellar. It was ice, not coal, that was most prominently in our minds during the heat of that month, still it is not difficult to account for the incident. The lady of the house knew that in a few weeks the weather would change and coal would be necessary to ensure the comfort of those under her care. She knew also that in the winter coal is dearer, deliveries less prompt, and the dealer less in need of business. In laying in the supply, she met a number of conditions which, based upon her experience in the past, she knew would almost certainly arise. This indicates that she is possessed (among other admirable qualities) of memory, foresight, the ability to anticipate a future need, and to devise the best means for meeting it. In other words, she exercised intelligence or reason, indicating presence of mind and only upon that basis can her action be explained.

It is now December, and as I turn from my book to reflect on what I have just read, the coal in the scuttle beside me catches my eye. Where did it come from? So unlike anything else in its properties, what is its history? As a

mineral it was taken from the earth, and so the geologist has something to say regarding its origin and, if there is anything philosophical about it, the philosophy must be, as all philosophy should be, based upon facts scientifically ascertained.

Following the scientist, then, we are taken back to a period ranging from two hundred and fifty to three hundred million years ago (Henry Norris Russell, *Scientific American*, April, 1928). It is the middle of the Palaeozoic period when the surface of the earth presented a different appearance from what it now does. Islands were then where much of our continental areas now are. The land was low and swampy, the sea and air warmer, the latter being heavily charged with gasses conducive to rapid plant growth. Flowering plants which now form four-sevenths of all plant life were totally absent, the predominant species being gigantic club mosses, horsetails, gymnosperms, and primitive seed plants of classes long extinct. The only insects known to exist then were cockroaches and a gigantic dragon fly with a body fourteen inches long and a wing spread of two feet.

Some fishes had developed the ability to live partly on land as amphibians;



reptiles were appearing, but were as yet ages in the future. Not a mammal was then living, and as for man, there was not even a hint of any form remotely approaching him. Every condition was present for luxuriant but short-lived plant growth. Trees insecurely rooted fell and together with leaves and seeds formed a mat hundreds of feet thick. Several of such mats, that were not buried, form today the peat bogs of Ireland and Scotland. In other places the mineral debris carried down from the higher levels buried the mats hundreds of feet below the surface, compressing them into, first, bituminous and later into anthracite coal. This stage in geological history was unique, nothing like it having occurred before or since, and in the entire range of ten epochs it occupies the middle place.

Thousands of years elapse, birds develop from reptiles and mammals from marsupials. Man in his most primitive form appears and lives for still more thousands of years as a strict individualist. Slowly he outgrows this stage and passes successively through the family, tribal, and community phases of his social evolution. In the meantime he has clothed and housed himself. He has learned to use fire and has invented weapons of war and chase, he has domesticated the horse and dog, and to some extent has begun to cultivate the soil. His outward appearance has changed very little but his mind has outstripped his body. He is about to enter a new and higher stage of social development with greater possibilities of cultural development. The nation is about to form out of the federation of tribal states, necessitating improved modes of travel, transportation of commodities, and more intimate social and intellectual contacts. For his further development, he must be released from long continued manual labor through the discovery of some other than the human source of energy.

He is on the threshold of the age of steam and electricity, but something is lacking and his development halts, pending its discovery. Prof. Watts, President of the Geological Section of the British Association for the Advancement of Science, says (Smithonian Report 1925): "But while with the aid just described (grasses), it was possible for mankind to progress far on the road to civilization, progress would have been stopped and as a matter of fact was seriously retarded until the discovery and utilization of the solar energy stored up in the earth's crust during the carboniferous and subsequent periods in the form of coal and other fossil fuels." The scientist has now spoken, and he has told us of the unique stage in the earth's history when the sea and the atmosphere apparently conspired, so to say, to produce a useless mineral and store it below the surface. In the meantime the evolutionary process developed a race of creatures whose progress tended steadily but all unknown to them toward a state when it must either stop or some new form of energy be discovered. A brief delay, and this creature went down into the earth cellar and found coal.

Coal is in the cellar of our home because some one who can reason, anticipate, and provide caused it to be put there. Can its presence in the earth be explained without invoking an infinitely higher form of reason? Our action was based upon our experience with past winters, the Infinite Reason acted in anticipation of a state of affairs that was as yet millions of years in the future. Again is the Ancient Wisdom justified: "The Life of the Logos abiding in each form is its central controlling and directing energy."

## More About "Unbalanced Theosophists"

By H. L. M.

"Unbalanced Theosophists" is the title of an editorial in the MESSENGER for November last.

The present writer, hoping soon to emerge from that classification, begs leave to address his brother and sister nuisances, it being understood that graduates from our humble status will ignore what follows.

Taking us on the average, we have become theosophized by means of some piece, or a number of pieces, of theosophical literature of the garden variety, followed by a series of asinine remarks of a complimentary character by one or more supposed "Initiates"—flattered and filled with an excited enthusiasm thereby, we have anticipated chelaship forthwith.

I shall doubtless be charged with exaggeration, yet believing that my reader is in general accord with the above outline, let us pass over the next phase, of pumping ourselves full of ear learning, seeking all forms or methods of short cuts to attainment, and approach the first hurdle. This is where the neophyte Theosophist realizes that he must "put away childish things"—give up the nursing bottle of current theosophical pap and tackle the raw-meat of the Wisdom Religion.

Theosophy now begins to assume a different hue to us "unbalanced" ones. We have traveled far enough to recognize this as "the small old path," and for us there is now no turning back.

Thus we prepare to enter the student stage and here the confusion begins. There is a tremendous difference between *student* and *pupil*. The Standard Dictionary defines a student as a person engaged in study; a pupil as one under the care of a teacher. We thus must realize that between the student and the pupil in occultism there is a wide gulf; a chela (even a probationary one, to say nothing of an initiate) is a big fellow indeed. A. P. Sinnett, even during the time of his close relations with the Mahatmas, did not pass beyond lay-chelaship, and even this was somewhat of a complimentary title. H. P. B. herself was referred to as an "initiated chela" by K. H., which gives one a vague idea of what it really means to be a chela. On page 51 of "Five Years of Theosophy," we find:

"For centuries the selection of chelas—outside the hereditary group within the



gon-pa (temple)—has been made by the Himalayan Mahatmas themselves from among the class—in Tibet, a considerable one as to number—of natural mystics. The only exceptions have been in the cases of Western men like Fludd, Thomas Vaughan, Paracelsus, Pico de Mirandolo, Count St. Germain, etc., whose temperamental affinity to this celestial science more or less forced the distant Adepts to come into personal relations with them, and enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings."

If granted permission by the kindly editor, the writer will, in subsequent issues, briefly detail the virtues of Fludd, Vaughan and Mirandolo; and touch still more lightly upon the lives of St. Germain and Paracelsus, the most famous occultists in European history.

The qualifications of a chela, from Book IV of Kutei, Chapter on "The Laws of Upasanas" (Service), were:

1. Perfect physical health.
2. Absolute mental and physical purity.
3. Unselfishness of purpose; universal charity; pity for all animate beings.
4. Truthfulness and unswerving faith in the law of karma, independent of the intervention of any power in nature; a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies.
5. A courage undaunted in every emergency, even by peril to life.
6. An intuitional perception of one's being the vehicle of the manifested Avalokitesvara or Divine Atma (Spirit).
7. Calm indifference for, but a just appreciation of, everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

In rare and exceptional cases the first condition "might have been modified."

But why go back to the "Upasanas." We can simplify our job immensely, for nearer at hand we have the precepts of Buddhism, which are quoted below; their similarity with our own Ten Commandments make them more familiar. H. P. B. sets forth in Volume 11 of *Isis Unveiled* at great length her belief that the Commandments of the Christians were adopted from these precepts:

1. Thou shalt not kill any living creature.
2. Thou shalt not steal.
3. Thou shalt not break thy vow of chastity.
4. Thou shalt not lie.
5. Thou shalt not betray the secrets of others.
6. Thou shalt not wish for the death of thy enemies.
7. Thou shalt not desire the wealth of others.
8. Thou shalt not pronounce injurious and foul words.
9. Thou shalt not indulge in luxury. (Sleep on soft beds or be lazy.)

10. Thou shalt not accept gold or silver.

We have obeyed only such of these as were needed to keep us out of jail; we have not killed excepting in self defense; we do not steal if anybody is looking, and so on down the line. The highest Theosophists unthinkingly accept gold and silver for their teachings (precept No. 10), while the Buddha let his priests starve rather than ask for food, for with him to ask for anything was considered a form of theft. "It is stealing from the universe, if one may so express it, asking for what your Karma has not got for you."

In the *Transparent Jewel*, by Mabel Collins, page 48, we read: "The man who does not kill is one who protects life. This is a daily and hourly duty."

What we find before us then, my unbalanced associates, is the Burning Ground of the Hindu and the Katharsis of the Mysteries of Greece; then follows the preparation, which means—*make the Ten Precepts* our standard until they become ingrained habits. We were educated from infancy to the Commandments which parallel these Precepts. Let us live them truly, and Chelaship, Initiation and Masterhood are ours—not *sometime* but *now* will come the reward.

"All has to be understood by the one who is entering upon the path, before he enters it. It is a task from which none turn back; its attraction is too profound for any turning back when once the desire to enter it has been felt. But it is full of danger for those who do not fully know, from the first, what is the goal and by what great effort it can alone be reached. There is no short cut in Yoga; those who imagine there is suffer severely in some way from the mistake. The whole work of purification and of positive moral development must be gone through without flinching."—*Transparent Jewel*, P. 47.

Be not discouraged that we have so long remained among the unbalanced. Look about you! How many do you know or have you looked upon who are yet prepared for the pupil stage? Read the requirements and ponder them. Perhaps on the whole our experience has been beneficial. Maybe the tempering of our metal, the hardening process, coming thus early in our theosophical careers, has greater merit than we dared hope. Meanwhile we have done some hard thinking.

So, my brothers of the feeble mind, let us emerge and join the ranks of advanced students of the Occult. Suppose we abandon the short-cuts and know that we must *get knowledge* (and get it as nearly as possible from its source), but each must get it for himself—otherwise knowledge will never be his.

The secrecy of the ballot is perfectly preserved by following the voting instructions given elsewhere, but it does not invalidate the vote if it is not kept secret. Therefore for failing to vote there is not even the excuse that it requires an inside and an outside envelope.



# THE THEOSOPHICAL MESSENGER

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## Peace or War?

THESE lines are written as the great Peace Conference is assembling in London. All the world is thinking as never before of the possibility of perpetual peace. And that gives more hope than all other factors combined. Statesmen alone, however earnest, are not likely to achieve it. The obstacles in the way, in the form of fear, suspicion, jealousy, and general distrust, are too great. But if the human race desires it ardently enough to create an overwhelming public opinion, the final verdict will be peace.

Of course everybody knows that war is as senseless as the custom of duelling that civilized countries have abandoned. But on account of the complexities of national relationships, it will be far more difficult to abandon warfare; and the demon of Fear will be whispering in the ears of most of the delegates while the Conference proceeds. Duelling died slowly, because men were afraid of being called cowards if they declined to fight. In abandoning war they have a greater fear—the fear for the personal safety of themselves and those they protect. Fear is the most dangerous and destructive thing in the world, and the greatest tribute ever paid to love was the declaration that it “casteth out fear.”

## More About the Theosophist

ALL our members know that the *Theosophist*, the magazine founded by Col. Olcott and after his death continued by Dr. Besant, has been transferred from Adyar to Los Angeles, but there are some points involved which Dr. Besant evidently wishes everybody to clearly understand. The following telegram from her publisher in Los Angeles, Mr. Henry Hotchener, to the MESSENGER is self-explanatory:

Doctor Besant has just cabled that she needs a small magazine at Adyar for official publications so is replacing the small *Adyar Bulletin* and calling it the *Adyar Theosophist*, but says the *Theosophist* published in America will remain her property and continue to be called the *Theosophist*. She says she desires it to continue to be the large international magazine representing the society and a far superior production to the *Adyar Theosophist*. She feels that this small publication at Adyar should not militate against the success of her large *Theosophist* published here. She says she is sure it will succeed and appeals to all members to support it. As her partial change of plan may confuse American members, will you kindly publish in February MESSENGER this statement of her cablegram which emphasizes her desire for continued support of her larger American *Theosophist*? Please thank the members for the magnificent response to the first announcement as more than eight hundred new subscriptions have been sent here for her American publication. As Doctor Besant's publisher, I thank you for your cooperation.—Henry Hotchener.

It is indeed a pleasure to hear that eight hundred of our members have sent their subscriptions to the *Theosophist*. More hundreds will probably do so. With an experienced editor and an able publisher, the *Theosophist*, transplanted to American soil, should flourish in a long and useful career.

## Cities That Kill

WE ARE truly getting on in modern civilization when its development compels the appointment of a commission of experts to make a report upon just what increasing noise does to a human being! Five learned doctors, after having carefully studied noise in its many effects on the physical body—on blood pressure, heart rhythm, brain pressure, etc.—unanimously returned against the modern city the verdict of guilty of slow murder. There are five counts in the indictment. The least is



that hearing is impaired by loud and continued noises. Noise also seriously interferes with efficiency, they declare, and makes concentration upon a task or subject difficult. The third count is that noise puts a great strain upon the nervous system, leading to neurasthenic states. Noise also interferes seriously with sleep, say these doctors, and everybody knows what that alone can do to health. The final count is that noise does its most injurious work in infancy and youth. "It is well established," says the commission, "that the normal development of infancy and youth is

seriously interfered with by constant loud noises."

What remedy? These doctors have given expert confirmation to the general belief. We have all known that the city racks our nerves, destroys our efficiency, impairs concentration and imperceptibly shortens life. We need another commission that shall show how to abandon cities for life in the peaceful countryside, where physically and mentally life is at its best. Henry Ford has indicated a way—take business into the country and let the workers live close to nature.

## Our Island of Peace

By MAX WARDALL

A few years ago while in India I heard Dr. Besant give a lucid and unreserved account of the activities of Adyar and the purposes for which this great theosophical center existed.

She spoke of its unique library, with its work of translation of ancient scriptures; of the many schools for the outcast population of India that derived their inspiration and resources from Adyar; of the beneficent and redeeming influences that radiated from Headquarters; of the hovering guardians of peace that cast their sheltering wings across the compounds; of the visitations of the Masters and their chelas; of the storehouse of spiritual refreshment and vitality that poured out across the land of India; and she spoke finally of Adyar's place in the Great Plan.

One gathered from her words that Adyar was more than a place; that it was a great focal center for torrents of force that played out from our world's spiritual dynamo, the Great White Lodge; that many of the divine projects for the education and relief of a perplexed and disordered world have their beginning in this White City of India. Indeed she gave one a distinct impression of the Theosophical Headquarters as both a channel and transformer for the spiritual outpourings that help mankind, and certainly those of us who have visited Adyar can testify to the wonder of the place insofar as our vision permits.

The real test, however, of the truth of her statements may be found in the effect of Adyar upon oneself. If you go there with a good motive and are yourself a worthy person, with genuine character and integrity, you will find Adyar an earthly Devachan—a place where all that is real and beautiful within you is brought to the surface to mingle with the heavenly vapors there. In the evening you may stroll down where the bay and river meet, and sit upon the large circular seat that overlooks the bay. In the distance are the flashing beacons from the lighthouse, and further beyond the lights of Madras appear. Around you are breezes as soft as moonbeams.

You are touched by fairy fingers, and you drink of ecstasy until you are filled. Visit the palm grove where slender brown trunks ringed and girdled with age send out green sheltering tops that bear the burden of scorching days and leave you cool and refreshed, or pass through the casurina grove by moonlight and count the fairies, seen and unseen. Here on this Island of Peace the ego takes command so completely that the personality does not even dream of rebellion.

I suppose in the rush of the New Year of 1930, when we must begin all over again, many of us have forgotten this far-away city of our dreams, Adyar the Beautiful. But it is still there, inviting your homage and understanding. It is your home, your creation, embodying all that is purest and best in theosophical ideals. It is your shrine, made sacred by the presence from time to time of those supreme Men who with unwearying devotion guide our faltering steps. We may not be able with the beginning of this New Year to control ourselves or our destinies. We may be harried with anxiety, exasperated with failure, and drugged with ill health, yet we can appreciate Those who have conquered life and turned Their strong and helpful hands toward the world. We can not perhaps imagine what it means to be undying, unlimited, and unafraid, but we can give homage to Those who are.

When we consider the environs and background of Adyar, its value and significance are more apparent. Lying on a point of land embraced by the Adyar River and the Bay of Bengal, six miles from the city of Madras, Headquarters lies in the west central part of a huge country of three hundred millions of people, where decades of poverty and oppression have left indelible marks of misery. Here in the midst of social desolation we have reared a monument to progress and spiritual liberty. Here streams of invading life, that can not penetrate the areas of ignorance and darkness about, are received and transformed into suitable energies for the helping of our race.

February 17th is Adyar Day, our day to



help make this center perfect for Their use. Every gesture of love and generosity directed toward Adyar is an expression of our confidence in Theosophy, in the Plan, and in our great Chief and Those she so valiantly serves.

*Remember Adyar Day—February 17.*

## Adyar Day

*By DR. ANNIE BESANT, P. T. S.*

Headquarters owe to Madame de Manziar a great debt of gratitude for her suggestion that the 17th of February should be kept every year as "Adyar Day," and that on that day a collection should be made by every Lodge for the helping of Headquarters. The day was well chosen, for on that day a babe was born who became our beloved and wise leader, Charles W. Leadbeater. On that day the President-Founder of the Theosophical Society left his body, after thirty-two years of loyal service to his Master and to the Society. On that day Giordano Bruno, a follower of Pythagoras and a forerunner of Theosophy, left this earth in a chariot of fire.

The Theosophists of the United States of America took up the suggestion with much love and energy, and each year they have sent to Adyar a larger gift—a gift which has much helped us in our work. Year by year the Adyar Library receives a share of the generous donation. The schools are helped, and other branches of our activities are watered by the fertilizing stream.

As President of the Theosophical Society, I thank the Theosophists of the Great Republic for their generous help, and hope that our hard-working community at Adyar may prove increasingly worthy of the trust shown by their American comrades.

## Passed On

It will be no very great surprise to most of our members who were aware of the ill health of Mrs. A. Ross Read in recent years to know that she passed out of the physical body December 23. Mrs. Read, who was sixty-nine years old, was perhaps as well-known as any woman in the American Theosophical Society. Her membership dated from the previous century and she was for many years not only prominent in theosophical work, but took a very active part in progressive political work in Ohio and was for a long period a member of the School Board of Akron, where she lived.

### Summer School Proceedings

Shall we make a second edition?

Many seem to desire it.

If sufficient requests are received it can be done.

**The price is one dollar**

*Write the Theosophical Press*

Mrs. Richard Blackmore, well known in Minneapolis and various eastern cities, where she and Dr. Blackmore have lived in recent years, passed on, December 5, at Northport, Long Island, where Dr. Blackmore is in charge of the U. S. Veterans Hospital. Mrs. Blackmore was deeply interested in Headquarters and on different occasions sent photographs and other mementos of historical value, to be preserved here for the future. She and Dr. Blackmore attended the Theosophical World Congress in Chicago.

## Central Lodge, Theosophical Society, New York

Jan. 25, 1930.

### Copy of Minutes.

Regular monthly meeting of the general membership of Central Lodge, Theosophical Society, held on Saturday, Jan. 25, 1930, at 3 p. m.

I move that the members of Central Lodge request Eleanor Ray Broenniman to allow her name to be indicated as a candidate for nomination and election to the office of President of the American Theosophical Society, and I hereby nominate Mrs. E. R. Broenniman for President of the American Theosophical Society.

AMADOR BOTELLO,  
Sec. Central Lodge, T. S.

Motion seconded by Sven Amdisen, Treasurer of Central Lodge, T. S. The above resolution was unanimously adopted. AMADOR BOTELLO, Secretary.

Eleanor Ray Broenniman accepts the invitation of Central Lodge, Theosophical Society, of New York, and allows her name to be placed on the ballot for President of the American Theosophical Society.

[Signed] ELEANOR RAY BROENNIMAN.

Mrs. E. R. Broenniman, more familiarly known as E. R. B., requires no introduction to the members of the American Theosophical Society, as she has been Assistant General Secretary (appointed by the Trustees) of the American Section, Theosophical Society, 1914-1915. She was manager of the Theosophical Book Concern and the Theosophical Publishing House, Krotana, Hollywood; one of the founders of Krotana, Hollywood; and the first representative in America for the Brothers of Service. Many in the Section will remember her as "Discipline" head.

The general membership of Central Lodge, Theosophical Society, requests the Editor of THE THEOSOPHICAL MESSENGER, Official Organ of the American Theosophical Society, to publish a copy of all the above, in fairness to our nominee, thus bringing our candidate for President of the American Theosophical Society to the attention of all the members.

Central Lodge, Theosophical Society,  
AMADOR BOTELLO, Secretary.

The Place of Intuition in the New Civilization, by C. Jinarajadasa, \$.25.



# Letters

## Another View

I am much pleased to receive from Wheaton the booklet, entitled, "There Is No Religion Higher than Truth." I beg to say, *there is* a religion higher than truth. It is the religion of freedom to find the one true way of individual goodness for universal happiness. It is higher, since goodness is above truth.

ANDREW PLECHER.

## Would Change Name

I am enthused beyond words with the ideas suggested in the October MESSENGER about eliminating the regular conventions from Chicago and substituting for them the sessions of a Summer School. However, while this matter is in its infancy, I would like to suggest that we abandon the words "Summer School" and refer to this instruction as "Wheaton College." I do not think that any college on the face of the globe has to offer its students the material we received at the sessions this summer. I think we should be known as a college, as most of our instructors have degrees of some sort, and it adds dignity to the plan.—HENRIETTE POSNER.

## Some Occult Experience

I have studied Theosophy a number of years and am thoroughly familiar with the subject, but I have had difficulties in recent years—the past six years especially. I have *not* (as yet) actually *developed* clairvoyance, but nevertheless I have been greatly bothered with a sort of "spirit obsession" which darkens my brain and prevents my thinking from fully taking place. Of course I can think to an extent—a certain extent—but my former state of thinking has all but left me. I can't out-picture ideas in the brain any more (as I once could and very easily, at that). This loss of ability is also accompanied by severe pains in the head (as though I had two different astral bodies being forced into my brain at the very same time—one on each side—and tied together inside the brain). This inner feeling does, of course, pretty well shut off any thoughts from getting down through into my brain from the mental body; naturally and extremely effectively.

In order to regain my former state of consciousness, I must have some assistance direct from your Headquarters, and at once. I really am in need of true occult healing at the present time. Both my dreams and especially my intuitions have been practically cut off, as well as the mental out-picturing faculty mentioned above, thus leaving only my reasoning faculty, which is also naturally greatly hampered as well. Any assistance you might be able to give me would be greatly appreciated.

F. H. S.

## A Suggestion

After reading the article of the December MESSENGER, at the bottom of page 259, regarding the annual prize offer, I feel urged to express an opinion.

I merely wish to say to those who are competing for this prize, and to the prominent Theosophist, that Service is its own reward. Would it not be very hard to find the true winner, who, of course, would immediately donate this prize to a theosophical activity? In order to eliminate extra work, I suggest that the "prominent Theosophist" make this a special contribution, directly to the Theosophical Society.

MARTHA STEIN.

## Vegetarian Diet

I read in the MESSENGER some time ago of a member having trouble with vegetarian diet and wondering if any reader could talk from practical experience. Well, I have been a vegetarian since 1922 and cured myself of asthma when I gave up meat alone. Two years later, 1924, I gave up milk and its by-products and lost my so-called incurable catarrh (throat and nasal). Three doctors had told me there was no cure for catarrh.

Eggs then followed the way of milk and meat, as they gave me pains, and when I gave them up I was rid of all the ailments that "baffle" medical scientists today. Of course I can't take all the credit, as I was shown in visions and revelations, through prayer, what to avoid eating.

I am a bricklayer and contractor (small) and can do the hardest kind of work (after a little practice) with less fatigue than on the animal diet.

CHARLES HOPPE.

## Card of Thanks

Mr. and Mrs. Geoffrey Hodson desire to thank their numerous American friends for their greetings and good wishes for Christmas and the New Year. It is not possible to acknowledge these individually, but Mr. and Mrs. Hodson wish to assure all that they are keenly appreciative of the kindly thoughts of which the greetings are an expression.

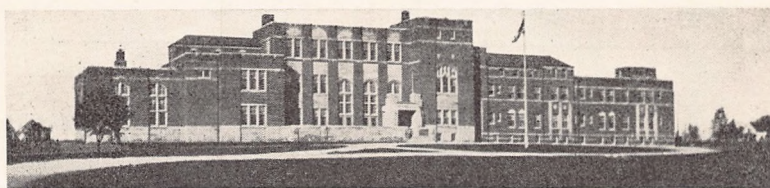
## Have You Voted?

Have you sent to the Secretary-Treasurer your nominating ballot for National President and National Vice President of the American Theosophical Society for the ensuing three years? The time for doing that will soon expire. Read the voting instructions in another column.



## Why Not Wheaton?

EDITED BY MAX WARDALL



### CONVENTION AND SUMMER SCHOOL

By L. W. ROGERS

[For fear somebody may accuse me of crowding out the regular editor of this page, let it be said that I had to write "copy" for this space, because the Page Editor, being busy with Adyar Day affairs, could send none.]

To my mind, one of the strongest points in the Wardall Plan to have conventions at Wheaton is that it would so greatly cheapen the cost of coming to conventions that there would be a corresponding increase in attendance. Many members would come who could not otherwise be present. There are probably scores of members who could drive to Wheaton and stay ten days if they knew that the total cost would be less than the hotel bill alone in a large city. Many of our members, with two or three and sometimes more Theosophists in the family, are quite unable to incur a hotel bill that runs to \$10 or perhaps \$15 a day for just a place to sleep.

Anything that will enable more members to attend conventions is exceedingly important.

Many letters come to Headquarters speaking with enthusiasm of convention time and telling in glowing terms of the uplift and the inspiration gained during those few days. There can be no doubt that every such large gathering is utilized by the Supermen for sending a tremendous volume of spiritual force into the material world. The effect upon members at conventions is so obvious that we are all familiar with it through personal experience. We all go back home feeling tremendously "fit" and feel again the enthusiasm of youth. I am confident that if we could double the attendance at conventions we should double the Society's capacity for achievement.

Another point of great value in Mr. Wardall's plan is that changing from a city environment to the country would create what might be called a "picnic spirit" of closer comradeship and intimate association. In a great hotel our members are mixed with a multitude of other people in the corridors and are soon lost in individual rooms. When we do get together in an enormous hall, we mill aimlessly about, unable to find the particular people whom we are looking for. On Wheaton grounds we should have the place to ourselves, with room enough on the four-acre lawn and in the grove to spread comfortably out, with no crowding. With the country quiet and pure air, close to nature, free from the conventional clothes which city life requires, we should be

genuinely happy and have a real outing and rest. More and warmer friendships would be made, and that is of very great value to our work, not only now, but for future incarnations.

The one point in the plan that seemed to me undesirable was the proposition to postpone the convention next summer to 1931. And the more I thought about it the less I liked it. It seemed to me that it was missing an opportunity of spiritual rejuvenation. Then I looked it up in the By-Laws, and was in doubt about our right to annul the convention, and so it was put up to Vice President Holland, who is chairman of the Judiciary Committee. His reply is that the By-Laws would have to be changed, in order to omit the convention of 1930.

As the matter now stands, a majority of the Board of Directors are in favor of combining the convention and summer school and holding them both at Wheaton. Three days could be devoted to the convention and a week of summer school follow, making ten days in all. It would necessitate a careful figuring out of the costs of renting an auditorium tent and other tents and arranging generally for a comfortable sojourn on the grounds during the ten days. It would necessarily mean registration in advance, so that we should know precisely what to count upon, and it would also mean fixing the time at the season when our "star attractions" will be available. It seems now that would have to be in the early part of July, perhaps beginning about the fifth. By the time the next issue of the MESSENGER appears, all these matters will have been definitely settled.

### 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.

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## Is It A White Elephant?

Some Statements About Headquarters That All Our Members Should Read

By L. W. ROGERS

APPARENTLY much misinformation is abroad in the land, and it has crystallized in a letter from Mr. Frank F. Knothe to the National President. For the information of members who have more recently entered the Theosophical Society, it may be stated that Mr. Knothe was Assistant General Secretary during the administration of Mr. Alexander Fullerton. Following is the letter of Mr. Knothe in full, with the exception of the introduction, which has no relationship to the matter which follows it.

Mr. Knothe's letter reached me when I was absent from Headquarters and too busy with other affairs to do more than make a brief reply, which contained the following paragraph:

I am too much pressed with affairs at the moment to give your letter the detailed reply it should have and must leave that until later. Meantime I note your remark about the tendency of the administration to restrict the space given to grievances. Therefore I will ask your permission to publish your letter in the MESSENGER. Many people besides yourself must have heard these rumors, and so your letter gives the opportunity to explode them. Will you kindly grant that permission by wire to Headquarters?

Mr. Knothe's letter:

Dear Mr. Rogers:

I have not attended a Theosophical Society convention since the years when it was invariably the custom to give the gathered delegates a very complete resume of their own financial affairs. A few of us here have decided that a free and frank discussion of our general Theosophical Society problems, by a selected group of local members, might be profitable at this time. Knowing something of business affairs, I do not like to go into conference on mere heresay or uncorroborated statements. I hope to get some information why the outstanding activity of the American Section seems to be the Headquarters at Wheaton, while the dissemination of Theosophy, in the most effective and up to date ways, is secondary.

2. I feel hesitation in touching upon some phases of the Wheaton Headquarters affairs, because I have always felt strongly against a fixed national headquarters. When such a project fails so signally in Holland, where can it hope to succeed in these days with our type? Besides, I never have, and I never shall, contribute directly to its maintenance. My sole interest in the Theosophical Society and the American Section is the furtherance of the theosophical movement. I have small patience with Theosophical Society garnishings and side-shows.

3. I believe our cause is suffering because of the great financial burden of the Wheaton Headquarters and the engrossing attention it receives from you. There is not much use

groaning about Wheaton, but what might we not have done, over a period of years, with well directed propaganda, using Wheaton cost and never-ending upkeep invested in a Foundation Fund?

4. This discussion of any of our real problems which we plan here must be done without fear or favor. Personally I have no political axes to grind. The political ambitions of no one to further. I feel it to be unwholesome for a corporation whose stockholders are mere puppets. I dislike passivity when wise action is necessary.

5. There is so much gossip and also much valid criticism going on about our Theosophical Society's shortcomings. It is much better to have it out because it cannot be smothered. It should be given a vent.

6. You reserve most of the MESSENGER to setting forth your own views, while you announce at the same time that there is no space available for communications and what not from members. Where are members to unburden their grievances? Is only space to be given to those who uphold your projects?

7. Then, too, this dissatisfaction cannot find a vent at conventions (You plan to have none in 1930) because it is so evident that things have been so arranged at conventions to overawe the timid ones. Spontaneous discussion is so evidently not wanted from the rank and file. There are no evidences of democracy in Theosophical Society gatherings such as our conventions. It takes no clairvoyant to sense all this.

8. Well, dissatisfaction, when it has some basis for existence, must find a vent or there is an explosion! I am not going to explode, but I am letting off steam so I can keep the old machine running.

9. All this is written without personal animus towards you. I have maintained that, of our four General Secretaries, you were the most capable and most sane on business matters. So you must take my word for it, and believe me, with kindest regards,

Yours very cordially,

(Signed) FRANK F. KNOTHE.

I have numbered the paragraphs in Mr. Knothe's letter to make matters very definite. Paragraphs 1 and 3 should be taken together, as they are one in essence. Is it true that "the outstanding activity" is "the Headquarters at Wheaton," while "the dissemination of Theosophy, in the most effective and up to date ways, is secondary"? I should indeed feel very apologetic about it if that were the case. Mr. Knothe does not say that it is so, but that it "seems to be" so. It would, of course, be absurd to permit the machine to defeat the purpose for which the mechanism exists. But I most emphatically deny that chief attention is



given to upbuilding Headquarters or that the field work is being in any way neglected. All the time or attention that is given to the Headquarters *as such* is the space it gets in the MESSENGER, the very little time it has taken to write it, and the letters which go at long intervals to those who have made Building Fund pledges. I ask any one who holds a contrary opinion to say in what other way time or energy is being given to Headquarters that would not be given if we were in a rented building instead of one we own.

Has the Administration neglected the field work? We have at present two of the ablest lecturers from abroad, each here for a year or more, that have ever worked among our Lodges—this in addition to the usual lecturing force to which we are accustomed. It is true that I am out of the lecture field temporarily—since being steadily in it for a little more than twenty-five years (since January, 1905)—but that is incidental to the vicissitudes of the book publishing business, which is a very vital part of the work. At the very worst terms in which it can be stated, the present condition for “the dissemination of Theosophy” compare very favorably with any past period I can recall in a quarter of a century. If Mr. Knothe knows of any more “effective and up to date ways” of reaching the public than those in use, which are not merely theoretical and untried methods, they will be eagerly accepted and put into practice.

The remaining points in these two paragraphs are that “our cause is suffering because of the great financial burden of Wheaton Headquarters,” and that we might have done great things in propaganda by “using Wheaton cost and never-ending upkeep” for that purpose.

In view of Mr. Knothe’s admission in paragraph 1, that all he knows of the matter is “hearsay” and “uncorroborated statements,” the foregoing assertions seem a bit reckless. What are the actual facts about the alleged “never-ending upkeep?” *The building is earning at the present time a gross income of \$8,387 per annum.* What are the sources of this revenue? Transient guests, permanent resident guests not employed at Headquarters, hall rent, and room rents from employees, which, in Chicago, was paid to landlords instead of to the Society. We still have some space in the building to spare and the above income will increase. It is only now becoming well known to our members that a few of them may reside here in the quiet of the country with a very large theosophical library at hand and a city nearby. I shall be disappointed if within a year the building is not earning a gross income of above \$10,000 per annum. But that relates only to the residence wings of the structure. What about the office wing? How much cash rent would we be paying out if we did not have the building? Ten years ago in Chicago, when we had no book business to house and had only four employees at Headquarters, we paid exactly \$2,400 a year rent for the very unpretentious place we occupied

in a very ordinary neighborhood some three miles from the business district. For the space we require now in a class of offices that we would not be ashamed to occupy, we would have to pay at the very least \$5,000 or \$6,000 per annum. If we put together those two things—what the building is earning, plus what it is saving—what becomes of the strange idea that it is a white elephant?

At present we have to meet an annual interest charge of (as it stands today) \$4,545, which, together with the cost of maintenance, balances the income from the residence portion of the building. Less than six months ago that annual interest on our outstanding building bonds was \$5,460. A couple of years ago it stood at \$6,000, or nearly fifty per cent more than it is now. In two or three years more it will have completely disappeared, because all the bonds will have been redeemed. *We shall then have a handsome permanent annual income* of several thousand dollars to spend in “the most effective and up-to-date dissemination of Theosophy.”

We have often discussed the desirability of raising a fund that would give us a special sum yearly with which to work. We actually tried it at the last convention. We created all the enthusiasm we possibly could, and have done much letter writing since, but the indications are that we will not get over \$3,000 for the year, or \$250 a month. We can’t do very much with that, and such a plan would have to be annually repeated. But by our building plan we get *both* a handsome headquarters building and a far larger annual propaganda fund, *which is permanent.*

As Mr. Knothe is a successful business man, there is, I think, no possible explanation of his letter, except that he was not aware of the facts and actual conditions at Wheaton, and has been imposed upon by some person who had drawn erroneous conclusions and then proclaimed them as facts, without knowing what he was talking about. It is rather remarkable, but there are Theosophists who do just that, and lightly put into circulation untrue statements, with apparently no thought of the injustice done or the damage to the Society which may follow; for any statement which makes people think that they would be wasting their money by contributing to the building fund is distinctly injurious to the Society.

Mr. Knothe says in paragraph 2 that he “never has and never shall” contribute to a National Headquarters building. Well, that is a viewpoint to which he has a right. It is merely a difference of opinion as to business policy. All I ask is that members who do not wish to help with the Administration’s building plan, which was *unanimously* approved by the Convention of 1925, is that they will not discourage others from doing so. About 2,500\* of us are united in putting that plan

\*2,506 at this date. That is the largest number of individual contributors we have ever had to any fund. Previous to the building project the largest number of fund contributors was about 600.



"across," and more are joining us constantly. There is no possible question of our ultimate success, and I am inclined to think that when the full significance of the enterprise is clearly seen, the Society will be forever grateful for what we have done. Meantime, let those who have more faith in some other form of service follow that. They can find many good ways in which to help disseminate the theosophical teachings.

Let us now examine the complaints which Mr. Knothe makes. He has not attended conventions in recent years, he says (I do not remember to have seen him at one for more than twenty years prior to the last one) and complains in paragraph 1 of lack of information in detail about financial matters. Had he been attending he would have seen the gradual change and have known why we evolved into the present practice. Members have insisted upon avoiding the old custom of discussions over Society politics and detailed programs of business procedure, so that the time could be devoted to such subjects as how best to get Theosophy to the public, to conduct classes, to finance local lodge activities and to strengthen membership. That was the chief reason for taking all elections from the Conventions and leaving to the Board of Directors the work of carrying out the details of the measures (such, for example, as financing and erecting the building) which conventions decided were necessary. If Mr. Knothe will remember that last year we had but one day for the American Convention (Sunday) he could hardly expect more details than were given.

This theme in paragraph 1 is continued in 6, which suggests that there is a tendency to keep from members a knowledge of what is being done, and that they have no chance to make complaints in the MESSENGER because I reserve most of it for setting forth my own views.

Now, as a matter of exact fact, not a single criticism, which was not anonymous, and which was not put in abusive language, has ever been denied space in the MESSENGER to the best of my knowledge. Even of that class which no publication will print, only two or three have, in a period of many years, been consigned to the wastepaper basket. Moreover, the most of my own writing is in the nature of information to the members about our activities, and if I have taken too much space it should be charged to the necessity of supplying the details which the practice of recent years excludes from the conventions. Thus, for example, I have written so much about the book business that members are far better acquainted with its details than if it had all been said at conventions, where, on an average, not a tenth of them are assembled; and as for keeping unpleasant information from them, I have written as freely and frankly about the losses in the book business, and occasional losses in membership, as about the improvement of the grounds or the increasingly favorable showing in our Society's assets. It may well be, however, that I write

too much for the MESSENGER. We all learn through criticism and I shall give thought to that point to see if it is not well taken.

From the statements in paragraph 7 I must fully and emphatically dissent. No arrangements "to overawe" and suppress "the timid ones" have ever been made that I know of in our conventions since the first I attended in 1904. I have never observed that members who have criticized any of the four administrations in the history of the American Theosophical Society have been afflicted with timidity! Some of our most tolerant members were rather impatient with me ten years ago because, as chairman of the convention at the Edgewater Beach Hotel, I allowed such wide and even questionable latitude to the solidly organized and very powerful opposition to the Administration. I'm afraid that Mr. Knothe's imagination is playing him tricks and that he has mistaken the brisk business methods of later conventions for deliberate suppression of discussion. In the early years of the century our conventions often had an attendance of 100 or 150 people, whereas they now have a thousand and sometimes more. The old methods are now impracticable.

In the last paragraph (9) Mr. Knothe's assertion that he has written without animosity toward me, I wholeheartedly accept. Of his good intentions and his interest in the welfare of the Society I have not the slightest doubt. The whole difficulty is that we have somewhat different ideas about what is the plan that will lead to ultimate success, plus the fact that somebody, for what reason one can only guess, has filled Mr. Knothe's mind with inaccurate statements about Headquarters and so created the uneasy feeling that the building we have erected at Wheaton will drag us down to poverty and failure. Precisely the reverse is true, and it is now only a matter of two or three years when it will be so obvious that nobody can possibly question it.

L. W. ROGERS.

## What is Personality?

by Lt. Col. Arthur E. Powell

Has Man An Enduring Personality?

What Is The Personality Made Of?

The Vital Personality

The Feeling Personality

The Thinking Personality

The Immortal Personality

Paper 60c

THEOSOPHICAL PRESS

Wheaton, Ill.



# 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.

## NEARLY A THOUSAND

Cash sent in on the Building Fund pledges for the thirty days from Dec. 15 to Jan. 15, as you will see on this page, is only a little under \$1,000! That is a fine showing, and it spells future success for our work. Just what does it mean to have \$1,000 paid on Building Fund pledges? It means that our outstanding bonds to that amount are at once called in and paid off. The sum on which we pay 6% interest per annum is thereby reduced, and of course the annual interest drops by the amount of \$60. Thus the \$1,000 has the double effect of cancelling the bond and saving \$60 each year in future interest charges. If you watch this Bulletin Fund page you will know just how rapidly the interest charge, which now stands at \$4,545 (not counting what is shown on this page) is disappearing. As the building bonds disappear the income of the American Theosophical Society will rise. If, by some good fortune, we could pay off the rest of the bonds at once, we should have \$4,545 a year to spend on the work, which we are now paying for interest. If we did not have the building we should be paying more than that for rent each year.

One of the many good reasons why a building is an excellent investment is that we do not have to pay any taxes upon it. When we pay rent we do indirectly pay for taxes on the building we occupy in the rent bill; for of course taxes, just like any other item of production and maintenance cost, determine the rate of rent.

The practical horticulturist that we need at Wheaton before we can do more than have a few blossoms here and there has not yet offered his services.

## PHEASANTS INCREASE

Our flock of Chinese pheasants has been more than doubled in number since we acquired the Headquarters grounds and now contains about thirty fine specimens. They will not leave, for they have here the two great game necessities—food and protection. The latter is afforded by the tall uncut sweet clover, which we grow on alternate fields, for keeping the soil at its best, and the former by the rye and oats which we sow for mulching asparagus, rhubarb, raspberries and garden plants. Gardeners and birds of all sorts are natural partners. We want the straw and they want the grain. Several times a day the pheasants emerge into the open and may be seen industriously searching the straw between the rows of asparagus and raspberries and, when necessary, finding the grain under several inches of snow. Quail, although adding attractiveness to the grounds, are not quite so domestic as the pheasants. They are nomads by nature and love a wide range. One small flock of a half dozen, however, is fairly constant, as well as very tame, and may occasionally be seen on the lawn near the Building, probing through the snow and evidently finding something worth the trouble.

So far we are having what is called "a hard winter." The ground has been covered with snow most of the time since early in December.

Are you planning to come to the Summer School next time? Why not have a combination vacation in the country and an inspiring season of theosophical instruction at the same time?

## WILL YOU HELP?

If you have not yet joined the 2,500 of us who are presenting a beautiful and most useful building to the American Theosophical Society, you will be very welcome among us. Some of us have made a second and third pledge, after paying previous ones. Can you use money in a better way? It will help to create a permanent income for spreading theosophical truths through the nation.

Come to Wheaton and see what we really have here. You will enjoy it.

## BUILDING AND ACTIVITIES FUND

December 15, 1929 to January 15, 1930

Cleveland Lodge.....	\$ 10.00
Mrs. Margaret I. Callicotte.....	10.00
Misses Stella & Anna Zersig.....	10.00
Great Falls Lodge.....	2.50
Mr. and Mrs. H. W. Hayden.....	5.00
Mr. J. W. Wagenvoort.....	156.09
Mr. James Friel.....	30.00
Anonymous.....	5.00
Chas. C. Pennell.....	5.00
Chester Green.....	5.00
Caroline W. Barbour.....	10.00
Anonymous.....	5.00
Hans C. Hutteball.....	3.00
Mrs. C. G. Commandich.....	15.00
Mrs. Catherine Gardner.....	10.00
Miss C. Gertrude Spencer.....	100.00
Lee Fassett.....	5.00
Mrs. Marie Allen.....	2.00
Mrs. Maja R. Crocker.....	10.00
Mrs. Marie Nuneville.....	25.00
Mrs. M. E. Pannebaker.....	10.00
Charles A. Williams.....	10.00
Mrs. William Ridell.....	10.00
Frank J. and Mrs. Ruth Greenhill.....	30.00
Miss Nettie Smith.....	250.00
Miss Grace Porter.....	5.00
Albert Robson.....	6.00
Miss Anita Yeo.....	1.00
Mrs. Elizabeth and Miss Florence Belz.....	100.00
John E. Heckman.....	5.00
Mrs. Robt. G. MacKenzie.....	2.00
Mrs. George H. Wright.....	2.00
Henry W. Hayden.....	5.00
A. S. Fleet.....	20.00
Mr. and Mrs. Henry Samuels.....	1.00
Miss Julia E. Johnson.....	10.00
Mrs. E. E. Leonard.....	10.00
Miss Mathilde Busacker.....	5.00
Dr. George B. Lake.....	25.00
Anonymous.....	1.25
Miss Alice M. Reynolds.....	10.00
Mrs. Marie A. Gouffe.....	2.50
Mrs. Alice I. Kress.....	10.00
Miss Hazel P. Stewart.....	15.00
Mrs. R. L. Reynolds.....	5.00

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## Thoughts About Wheaton

By CLARA M. CODD

I have been spending Christmas at Wheaton, a large part of the time in solitude, resting after strenuous touring, and I have been immensely impressed by the dominance of a certain great thought which seems to take complete possession of me here. I wonder if Dr. Arundale made the thought-form and left it here? But this is it. All the time I am here I am intensely and vividly conscious of all the United States. It may sound a little ridiculous to put it this way, but I feel as if the whole of the United States were inside me, and that there was not a spot in them or a movement of human feeling and thought generated in them, of which something in or through me was not aware and responding to. I wake in the morning and find my aura as big as America and all my heart and mind flowing America-wards. It is so tremendous that I cannot help noticing it and asking myself its reason and meaning. For it is only here I feel it. I do not feel it the same way in a big city, however important.

So trying to understand, I think it must be this: That Wheaton Headquarters is a radiating centre of the Masters' life and purpose to all the States, a physical focus-point for forces which come down, I expect, to even the etheric levels of the physical plane. We have heard that in the cave-museum of the Great Brotherhood, of which the Master K. H. is the Curator, there exists an etheric map depicting the living influence of every stream of spiritual thought. There the great religions show as different-colored streams, and Theosophy, the ancient wisdom which lies behind them all, as a white, undulating light. It radiates etherically chiefly from Adyar, flowing right around the world, centering somewhat in every Lodge and showing by its degree of brightness the true vitality of that Lodge. But in far fuller measure it centres in the Headquarters of every national Society, for there form the great spiritual nerve-plexuses which feed the work in each country. More especially is this the case when the Headquarters is a noble and beautiful building and situated in a suitable environment. Our Headquarters at Wheaton is such a building, and is well outside the psychic aura of Chicago.

But it has a human side. The beautiful building, the right situation, is not enough. Most important of all are the human channels of theosophic inspiration who live there, or who come there. Do not come and work at Headquarters unless you are determined to leave your little self behind. Otherwise your contribution to the thought and feeling forces of Wheaton, which should be flowing America-wards all the time, will be turned back at the limit of self, of Wheaton, of Chicago. Besides it is dangerous to live in a place like this and not try to grow big. The pressure towards greatness is so tremendous that it will shatter those who insist on being small. Quite a common experience in staying or living in such spots is to find one's self suddenly giving

away to intense depression, or irritation. Those are the two major reactions of nerves to a pressure to which they are not yet attuned.

Wheaton is only at the beginning of its days. Its soul has to grow, develop, bloom, and fill the beautiful body which has been provided for its expression on the physical plane. Come to Wheaton, though it means an expenditure of money and time, and bring with you a gift of love, appreciation, vision. To have stood quietly in its lovely entrance hall for only five minutes, and to have dreamt a little dream of America the beautiful and what it will become when the divine light and love irradiates every policy and culture of its people, is not to have come in vain. The temple of humanity's future happiness and freedom is built with the stones of individual hearts and minds. Our Society is the instrument with which we build, but not the temple itself. Think America-wards, and remember H. P. B.'s words: "Do not work for Theosophy. Work for humanity through Theosophy."

The Life Magnificent, by G. S. Arundale, \$50.

## Cosmic Consciousness

*A Study in the Evolution of the  
Human Mind*

By Richard Maurice Bucke, M. D.

*The late Prof. William James of  
Harvard University wrote to Dr.  
Bucke of this work:*

"Let me say that I believe that you have brought this kind of consciousness home to the attention of students of human nature in a way so definite and unescapable that it will be impossible henceforward to overlook it, or ignore it, or pooh-pooh it entirely away . . . It is an addition to psychology of first rate importance, and you are a benefactor of us all."

Price, \$6.00

THEOSOPHICAL PRESS  
Wheaton III.



## 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.]

### *What's In a Name?*

One of the letters on another page suggests changing the name of the Summer School to College. I should never agree to that unless it really *becomes* a college. Things should be called what they really are. It is far better to have a school so useful that people are impelled to think of it in higher terms than to have a high-sounding name for something that does not fit its title. There has been too much of that in the Theosophical Society. Theosophists are great dreamers. Constantly new plans for some wonderful theosophical achievement arrive at Headquarters by mail. Occasionally one of them presents a sound business plan of doing something, but most of them are just rosy dreams. One of the easiest of all pleasant occupations is to make a fortune on paper, and every dreamer *knows* his plan will be a success.

Some years ago an enthusiastic young member actually did start a theosophical university at Krotona with a great hurrah, got the Board of Directors to let him use the building, organized a staff of teachers consisting of B.A.'s, M.A.'s, PH.D.'s, etc., got the University of California Extension experts on the job, formed the residents at Krotona into a student body, and created a wave of tremendous enthusiasm and excitement that was the wonder of the day. For a few weeks my life was made miserable because I was the only opponent of the great plan for "a practical, visible and immediate Theosophical University," and persisted in saying that from the business viewpoint it was absurd and impossible. Not being an officer at that time, my opinion was of no material importance to the promoters, but they wanted unanimous moral support, and other measures were resorted to to convert the mule. So flattery was tried. A University of California professor called upon me to say that they *must* have textbooks from the theosophical viewpoint and that I was the only one who could write them! Was I going to stand out against the great plan of giving the world a theosophical education? He must have been greatly shocked when I bluntly replied that I had no time to waste on an educational plan that was certain to die in infancy and that I declined to have any connection with it. The chief promoter became my mortal enemy and I was scorned as the one poor fool who could not grasp the fact that a new era in world-education was at hand.

For a short time the Theosophical University flourished and the tide of enthusiasm ran high. Then an awful calamity occurred. At the main entrance a brief notice was tacked up. It simply read, "The University is closed." It must have lived nearly two months! The only echo ever heard from it

since was when the chief promoter sued a contributor for \$15,000 which he had refused to pay in after he had at last grasped the fact that the great university was really on the toboggan slide, with the gulf of oblivion at the lower end!

Many of the theosophical schemes and dreams have names reminding one of Frank Stanton's poem which ends with the words, "and we find the smallest kind of possum up the biggest kind of tree!" Let us stick to the rule of modesty in naming our activities.

### *What Is Success?*

The gist of the little controversy between Mr. Frank F. Knothe and myself, which you may read elsewhere in this issue of the MESSENGER, is whether or not the present administration is a business success. Probably everybody will agree that it would be unfair to judge that by any particular brief period of time or by one or even a few things in the general course of affairs. Every business must have its ups and downs, and no man or group of men are one hundred per cent successful in their undertakings. There have been deficits in some of our accounts, as I have pointed out in the MESSENGER, the worst being in the Theosophical Press. It has previously been explained that for such reasons it was decided that I should spend a year or more at Headquarters, concentrating attention upon business management. The time is only about half up, but I am happy to say that every particular deficit, small or large, has disappeared. Of course mistakes have been made. Nobody's judgment of either people or conditions is infallible. We all make mistakes, and successful people are those who make fewer failures than successes.

### *A Way of Service*

The member who wrote last month in the MESSENGER about sending to bereaved families a copy of the pamphlet "To Those Who Mourn" started something. Members in eight cities had set to work at it within two weeks of the appearance of the article and others are making inquiries. The plan appeals because it is something that anybody can do.

There are always two sides to everything. Some may feel that harm might be done by approaching bereaved people who, if they resent intrusion at such a time, might be permanently prejudiced against the Theosophical Society. Since there are all types of minds, that point certainly has some importance and is entitled to consideration. On the other hand is the fact that we are constantly arousing more or less enmity by any sort of propaganda work, including our books and lectures,



and that is a risk we must run if we are to accomplish anything. Whether one would resent the intrusion of radically different ideas when death has entered the family circle probably depends upon the person's viewpoint. To some the idea is repellent, while others would eagerly welcome any ray of hope about life after death, and it is pretty safe to say that the vast majority of people are really materialists at heart, regardless of religious belief, or, at the best, are in considerable doubt about the future. To them the pamphlet "To Those Who Mourn" should be a message of joy and consolation.

The pamphlet has been especially designed by its venerable author for propaganda, and that is why the price has been kept at less than half what it otherwise would be. Sagittarius made a good point in saying that those to whom the pamphlet would be mailed, under his plan, would not be interested in attending theosophical lectures, even if they knew about them. That is unquestionably true, for they are the average run of men and women of the world, most of whom have no interest whatever in such matters—until they are actually in the presence of death. Then they think as never before on that particular subject.

## Book Chat

*A Very Great Man.* Have you ever asked yourself, "Who is the greatest soul in the history of America?" Of just what does greatness consist? A Theosophist will readily decide that the greatest person is the one of highest mental and moral development, who uses his talents freely in the service of humanity, and who gives the least attention to his personal welfare. It is from that viewpoint that many believe the award for greatness should go to Benjamin Franklin, of whom one very great American has said, "Franklin is so great that he reminds me of the stars."

That Franklin was very far along on the evolutionary journey is certain, because of his balanced development and versatility. He was equally remarkable in any field to which he turned attention—science, philosophy, invention, statecraft, business; he was perfectly at home and successful in all of them, and he put both his life and his fortune at the service of the people.

Perhaps it is not remarkable that the latest book about him, *Franklin, The Apostle of Modern Times*, sold to the number of 75,000 copies before publication. That enormous sale enabled the publisher to reduce the price from \$5 to \$3, and the original price was certainly moderate for what they gave, in the large illustrated volume. The book is by Bernard Fay, a Frenchman, who is himself a rather remarkable person, having at thirty taken all the degrees that can be earned by a Professor of France. In 1920 he graduated at Harvard University, and has since spent half of each year lecturing in various American Universities and writing various books, some of them appearing in five different languages.

It was Franklin's good fortune to live in the most thrilling period of American history, and a valuable feature of this latest book about him is the faithful picture it gives of those romantic days. It is a valuable contribution to our colonial history and also to French and English life of that period, for Franklin spent many years abroad and resided almost exclusively in those two countries. His close association with the philosophers and the learned societies of Europe during the eight years of his residence in France, and also the intimate views of his private life, are illuminating. Romance with him did not die

in youth, and we find him proposing marriage at seventy-five. The chapters on his constant battle of wits with his adversaries in the vital work of securing support for the American Revolution and his adroitness in diplomacy are of intense interest.

Franklin was radically progressive and he held views a century ago that are even now considered to be in advance of the times, for he not only abhorred human slavery, but was an opponent of war and of capital punishment. He was a Theosophist of the finest type, and his comprehensive mind intuitively selected the most impressive methods of conveying his philosophy to others. What, for example, could be more effective than writing it down in his own epitaph: "The body of Benjamin Franklin, printer (like the cover of an old book, its contents torn out, and stripped of its lettering and gilding), lies here, food for worms, yet the work itself shall not be lost, for it will, as I believe, appear once more, in a new and more beautiful edition, corrected and amended by the author." Chiseled upon his tombstone, it would be read by countless thousands and printed in the books about him. What publicity for reincarnation! How could five dozen words do more for propaganda? Every American, young or old, can draw inspiration from the wise and courageous life of Benjamin Franklin.

*An Occult Era.* The newest thing from the Theosophical Press is Mr. Hodson's little book, *An Occult View of Health and Disease*, which was mentioned last month in Personal Opinions. Mr. Hodson truly says that the world is getting away "from forms of treatment which merely suppress the symptoms of disease." So far as known, Mr. Hodson is the first clairvoyant, of established reputation, to make prolonged and systematic study of diseases, in association with physicians in actual practice. It is always the author who writes from experience rather than the one who speaks from theory, who has something worth while to say. It seems reasonably sure that future generations will look back upon Mr. Hodson as a pioneer in the primitive days of a great revolution in medical practice.

*Light On the Path.* Mabel Collins made emphatic objection to the editions of *Light On the Path* that were being sold a few years



ago. After extended correspondence with her, an edition was produced that received her O. K. It is that approved edition which the Theosophical Press furnishes its patrons. Every member should have that standard classic.

There is not unanimous opinion about all the advice given in *The Problem of Purity* by Dion Fortune, which advocates meditation upon certain centres of the body. Having looked the book over, Mr. Geoffrey Hodson points out Pages 46, 47, 48, 66, 67, 107, 118, and 119 as containing instances in which he holds a contrary opinion. As the Theosophical Press has been selling the book, it is only fair to give readers the benefit of Mr. Hodson's opinion.

One cannot read everything, and for that reason a recommendation is useful. Dr. Bucke's *Cosmic Consciousness* has probably escaped the attention of many of us, but we can now be grateful to his publishers, not only for bringing out a beautifully printed new edition, but also for running on the jacket of the large volume the letter which Professor William James wrote to Dr. Bucke, an extract from which appears in the advertisement of the book in this issue of the MESSENGER. Professor James was a really great psychologist, who was unfettered by modern materialism, and the progressive thought of the world owes him a very great deal.

Dr. J. Walter Bell of Fresno Lodge sends the useful suggestion that at every meeting of the Lodge, the Purchasing Agent or Librarian or some other person qualified for the work should review one book in a five-minute chat, a book which he can enthusiastically recommend members to purchase. He also parenthetically remarks that *Gods in Exile* by Van der Leeuw is "a book that, read and studied carefully, will bring any earnest person to initiation, because for clear, concise, occult instruction it has no equal."

Dr. Besant's "*The United States of Europe*" is the biggest twenty-five cents worth one may hope to find in these days of high prices. Only in India where wages are near to nothing could such a pamphlet be printed at that price—thirty-five pages, with three half-tone plates. Just now, when the future of Europe, its peace or war program is to the front, the views of the great occultist are particularly pertinent.

An American edition of *An Occult View of Health and Disease* by Geoffrey Hodson is ready. Typographically, it is an improvement on the old edition, and it has a handsome cover. The price is seventy-five cents.

The Press has just received a new edition, revised and enlarged, of *Krishna, A Study in the Theory of Avatars*, by Bhagavan Das, which sells at \$2.25.

Cheiro's True Ghost Stories, \$2.50.

## Some Instructive Experience

We owe an apology to many Lodges in a string of cities between the Atlantic Coast and Chicago for the changing back and forth of the dates of one of our lecturers. Some of the Lodges lost patience. But it all arose through circumstances largely beyond our control. "There is no loss without a gain," however, and it all serves as a lesson to Headquarters to be more cautious about agreeing to changes, because an accommodation to one city may be a misfortune to a dozen. Moreover, the experience is useful in that it will help Lodges to understand what it really means to change the dates when they are once established. That knowledge will help to stabilize things in the future.

What happened was that one city had had such excellent results that the Lodge insisted upon a return engagement of "two or three weeks." The Lodge felt so strongly that it was very important that the request was reluctantly granted, and as three weeks would fit into other arrangements as matters stood at that moment, the itinerary was reconstructed on that basis, and the Lodge in question was notified. Then came a telegram in reply saying two weeks would be the desirable thing. The itinerary was recast to two weeks. Of course that would throw all following dates correspondingly later, and the string of Lodges was asked to shift dates accordingly.

A second lecturer was following the first, and about a month later. We were advised by the Lodge in question that on account of the return engagement of the first lecturer the engagement of the second one must be cancelled. That itinerary was then recast, and the necessary notices given to those concerned. In the meantime correspondence between the Lodge that had wanted the return engagement and the lecturer who was to return resulted in the discovery that certain satisfactory local conditions could not be made and it was decided that the return engagement should be abandoned! That decision was wired to Headquarters. Out went the telegrams and letters again to the list of Lodges, changing the dates accordingly. A request came with the cancellation notice that now that the proposed return engagement was dropped, the cancelled engagement of the second lecturer should be restored. So that itinerary was again remodeled.

A second city on the Atlantic Coast had asked for another engagement by the first lecturer, but the dates offered were not acceptable. But when it was learned that the first Lodge applying had abandoned their return engagement for two weeks, there seemed no good reason why the same length of time could not be given to the later applicant, because that would make the following dates exactly what they would have been, had the first applicant not cancelled. True, it would, but that string of Lodges had then to be notified that the previous dates were restored! Is it any wonder that they became suspicious that Head-



quarters was mentally deranged or that one of them wrote us: "You have changed the dates back and forth so much that we hardly know where we stand."

It should be remembered that a change in one itinerary makes necessary a change in the itinerary of any lecturer that is following, in order to avoid having lecture courses too close together; also that when any Lodge cancels an engagement it necessarily either changes the dates for the following Lodges or holds a lecturer idle for several days, and perhaps to the great inconvenience of all parties concerned. In this particular case, one city has dropped out altogether because the revised date was too late in the season, and the gap thus made will probably cause other excellent engagements to be dropped, because the advanced date conflicts with an established annual entertainment that cannot be changed. It has also resulted in the cancellation of an engagement for the following lecturer.

### Mrs. Bartlett's Work

Our members will be pleased to have some news from Mrs. Harriet Tuttle Bartlett. She has entered the service of the Buffalo Stereopticon Entertainers, whose letterhead announces that they specialize in "highclass illustrated, educational entertainments for lodges, churches, clubs, etc." Mrs. Bartlett asks that her mail be sent in the care of that Company and adds: "I am working under their banner now, with liberty to talk as I please. This is a great advantage for the work I want to do."

The best wishes of all our members will go to Mrs. Bartlett in her new work.

### New Orleans Lodge Divides

The first sharp difference of opinion among members of the American Theosophical Society over the color question has developed in New Orleans, on the point of whether, as a protesting member puts it, "colored members can and shall be excluded from T. S. meetings." On this issue, we are informed, eighteen members of Crescent City Lodge withdrew and secured a charter as Brotherhood Lodge.

### The New Catalogue

In a previous issue of the MESSENGER the hope was expressed that the 1930 catalogue of the Theosophical Press would be out late in January, but we have had the good fortune to have several new books to produce, and that has crowded things a bit. It will be the latter part of February when the new catalogue is ready to mail. All who have sent five cents in stamps for it will get it the moment it is ready.

Separate ballots are provided by Headquarters for those who may desire them in case there are not enough for all T. S. members in the family.

### What About *Your* Lodge?

When the polls at Headquarters close at 10 p. m. on March 10, now only a few days away, will your Lodge be one that has not sent in even one member's vote? It is not impossible that among our more than two hundred Lodges there may be some that are thus absent—some that will not have a single voter's check mark on its roster at Headquarters. Detailed information for voting will be found in this issue of the MESSENGER.

### Health Food Stores

*the business with a future*

Best equipped HEALTH FOOD CO. in large eastern city may be acquired for \$4,500. Fast growing concern with two stores to which more might be added. Trade is well established with exceptionally good possibilities. New owners, partners or family will be thoroughly trained in this highly profitable and fast growing line of business. Ask for details. Box B, THEOSOPHICAL MESSENGER, Wheaton, Ill.

### Moon's Sign Book

25th Annual Edition for 1930

A Planetary Daily Guide



The publishers' announcement reads as follows:

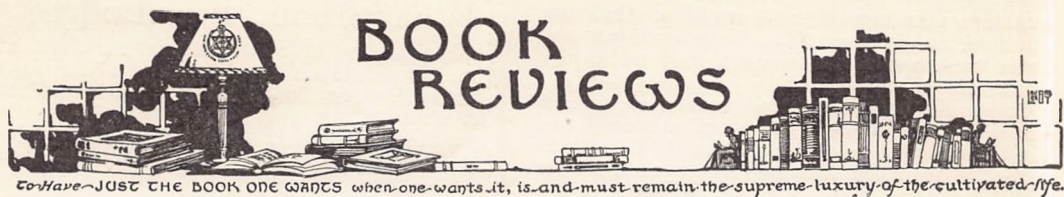
Although we published double the usual number last year, they were entirely sold out by November, and we have been scurrying about trying to buy some back from the dealers. This year we are *doubling last year's output* to meet the constantly growing demand.

Price \$1

Theosophical Press

Wheaton, Ill.





*The Mind At Mischief*, by William Sadler. Published by Funk and Wagnalls, New York City. Price, cloth \$4.00, through The Theosophical Press, Wheaton, Ill.

A short review is inadequate to deal with this surprising and fascinating book.

It begins with a definition and explanation of the subconscious and ranges through every thought, feeling, human emotion and complex, from which man must suffer. The author lists and defines the instincts and emotions, not confusing them but showing the natural growth of the latter out of the former. One feels a profound interest in which he psycho-analyzes the mind of the neurotic and does it in such a simple manner that the conviction arises that each one may be his own physician and get well. The chapters on dissociation and multiple personality are especially interesting as are those on automatic writing and telepathy. He accords nothing to spiritualists and mediums, though in the appendix he admits being nonplussed by one patient who communicates with *extra-Planetary spirits*.

The book is valuable to Theosophists, as showing the most advanced thought on the subject of consciousness, by the leaders of neurology and psycho-analysis.—V. B. H. D.

*A. To Z. Horoscope Maker and Delineator*, by Llewellyn George. Published by Llewellyn Publishing Company, 8921 National Blvd., Los Angeles, Calif. Price \$4.00 through the Theosophical Press, Wheaton, Ill.

Astrology, as set forth in the six hundred and fifty pages of this volume, is readily understood. Simple language is used, and where there is any chance for misinterpretation an example is given.

It is divided into five parts. It deals, in detail, with the meaning and influence of the houses, signs, and planets in both the natal and progressed chart. It explains how to erect a horoscope; how to find the noon mark; conversion of standard time into mean time, with examples and a table of standard time zones; also tables of noon marks, right ascension and others. Correction of planets by logarithms. Rectification of birth time by right ascension. Delineation of one radical and several progressed charts. Explains parallels, etc. One of the outstanding helps is the meaning of aspects from planets to the mid-heaven and ascendant. Many works go into detail on aspects of planet to planet but say little or nothing about the influence of aspects to the mid-heaven and ascendant.

A chapter is devoted to the symbolism of the planets, and there is quite an interesting

article on the signs and their relation to Bible references and ancient mythology. It is completed with a dictionary of astrological terms.

Even a superficial reading will convince the student of the value of this book.—L. Siebke.

*Science and the Unseen World*, by Arthur Stanley Eddington. Published by Macmillan Company, New York City. Price, cloth \$1.25, through the Theosophical Press, Wheaton, Ill.

*Science and the Unseen World* is the 1929 lecture of the Swarthmore Series which are delivered at Friends House, London, on the evening preceding the Yearly Meeting of that excellent little group of inspired workers, The Society of Friends.

The Lectureship is destined to interpret to the members of the Society their Message and Mission and to bring before the public the spirit, aims, and fundamental principles of the Friends.

We have in this book ninety-one pages of intensely interesting reading matter from the pen of an advanced student of the outward physical sciences who has taken the time to develop an inner understanding sufficient to reward him with spiritual glimpses not available to the average hurrying and worrying individual.

The author gives us a word picture of the accretion of primal matter into island universes followed by its dispersion and condensation to form the heavenly bodies of our stellar systems, an outline of the evolutionary scheme and the appearance of Man on the horizon with his changing outlook and ideals and his consciousness charged with ambition, aspiration, and yearning. He then points out to us in a quiet and convincing manner the irrelevancy of natural law to some aspects of mind and consciousness and the injustice which is wrought to the mystical outlook when criticism or denial is made by leaders in other lines of thought or in some field of science without personal knowledge or experience to substantiate their attitude.

To this is added a plea for the encouragement and development of the Spirit of Seeking after an understanding of the mental and spiritual nature of ourselves by which alone we may hope to see beyond the limitations of the five senses and to be conscious in the Unseen World to which the human spirit belongs. He says, "We are doing nothing irrational or disobedient to the leading of truth which as scientists we are pledged to serve when we use the eye of the soul and incorporate what is revealed thereby into our conception of reality," and "Consciousness alone can determine the validity of its convictions."



There shines no light save its own light to show itself unto itself."

This lecture suggests that it may be well to read something else by Mr. Eddington and to look forward with anticipation to the next lecture of the Swarthmore Series.—Noyes B. Livingston.

*The Real H. P. Blavatsky, by William Kingsland. Published by John M. Watkins, London, England. Price, cloth, \$6.50, through The Theosophical Press, Wheaton, Ill.*

In this book the author, a friend and pupil of Mme. Blavatsky, has written a most beautiful tribute to the Great Soul of H. P. B. He has dealt almost entirely with the last third of her life, respecting her own wishes expressed when A. P. Sinnett was writing of her—that the first years be ignored, as belonging wholly to herself.

But the last of her life she gave wholly to the world for the purpose of putting the teaching of Theosophy before an unresponsive audience, when enemies assailed her bitterly with accusations of charlatanry. He shows her unflagging efforts to make her broken body respond to the call of the spirit—her suffering during the years of her most arduous efforts to complete the *Secret Doctrine*—and makes the judgment of superficial thinkers a poor thing in the light shining from so great a soul.

And in the telling of the story there pass across the pages the many names of those who, ripe for the awakening of their Higher Selves, fell into step beside the great leader and tried to save her from many of the blows that fell.

Mr. Kingsland is a deeply devoted adherent of H. P. B., and while he is evidently not in accord with some of those who are carrying on H. P. B.'s work, yet he is not offensively partisan, and keeps mainly to the one point of stressing the magnificent teaching itself.

The book ends with an interesting bibliography and a critical analysis of the 1885 report of the Society of Psychical Research.—Mrs. V. B. H. Deaderick.

*The Science of Seership, by Geoffrey Hodson. Published by Rider & Co., London E. C. 4, England. Price, cloth, \$3.00, through the Theosophical Press, Wheaton, Ill.*

The merit of this book lies in the irrefutable evidence it gives that *occult* science is not a mere chimera of the imagination. Material science has reached the point where there is no instrument fine enough to penetrate, either by vision or sound, further mysteries of Nature. The writer emphasizes the fact that there are latent powers in man, which can be developed by all, and which can see behind the veil of the unseen; he *proves* this fact by incontestable corroborations of psychic information in the fields of physics, astronomy, biology, and psychology.

He differentiates between the lower psychism, which cannot be relied upon and the higher psychism which can only be devel-

oped by means of the well trained intellect, and purification of character.

The author's description of the seven chakrams or nerve centres, and the effect of Kundalini upon them (as Kundalini must be aroused before the chakrams can consciously be employed as sense organs) is very illuminating, whilst the diagrams clarify much of this very interesting subject.

The author also asserts the importance of right methods of meditation for the "expansion of consciousness," and "refinement of the vehicles," necessary for the development of the higher psychism. Amongst suitable subjects for meditation he mentions the "Lord's Prayer" and the "Practical Presence of God," by Brother Lawrence. Those who have experience of such meditations can strongly endorse this statement.

This book should be in great demand, for it cannot fail to counteract much of the evil rampant at this period through the popularity accorded to the lower psychism, which often results in an unstable nervous system, if not insanity, to those enmeshed in it.—Maude Lambart-Taylor.

A good citizen goes to the polls to vote. That is the duty of citizenship. A good Theosophist is equally conscientious, but he does not even have to go to the polls—he only has to enclose his vote in an envelope and mail it to Headquarters.

## An Occult View of Health and Disease

By Geoffrey Hodson

Preface by Oscar Kollerstrom

With Index

The Subtle Bodies in Health and Disease

Mental Disorders

The Ego and His Vehicles

Paper Binding 75c

THEOSOPHICAL PRESS

Wheaton, Ill.



## News Notes

Professor William E. Duckering, for several years the Secretary of the Canadian Theosophical Federation, has resigned, on account of poor health, and has been succeeded by Mr. Harold J. Hobson of Vancouver.

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Zen, "A Magazine of Self-Realization," edited by Dwight Goddard, is apparently doing the useful work of spreading Buddhist thought and precept through this part of the world. To know the self through meditation is the gist of its procedure.

\* \* \*

An unusual advertisement for Theosophy is to be seen at the corner of Carnegie Avenue and East 76th Street, Cleveland, on the Speedway Boulevard, where it is said that one hundred thousand motorists pass daily. It is a large billboard, 11x18 feet, carrying half a dozen lines about reincarnation—the latter word in letters large enough to almost fill the eighteen feet at the top of the board. After three or four months of this advertisement, erected by Mr. Herbert A. Staggs, a well-advertised lecture on reincarnation will be given in a downtown hotel.

\* \* \*

The present House of Commons has six Theosophists among its members, Mr. Peter Freeman, Mr. George Lansbury, Major D. Graham Pole, Mr. John Scurr, Mr. H. C. Charleston, and Mr. Ben Tillet. In the House of Lords is one Theosophist, Lord de la Waar.

\* \* \*

The annual convention of the Theosophical Society in Chile took place in Valparaiso on the 18th and 19th September last, and Senor Armando Hamel was re-elected General Secretary for the term of two years.

\* \* \*

Among the unique things that have reached this office is an envelope with the sentence in the lower left-hand corner which reads: "Build Friendships, Not Warships, for National Defense." On the back of the envelope C. J. Johnson, 128 Orleans St., Springfield, Mass., announces that he will furnish such envelopes at the rate of five hundred for a dollar.

\* \* \*

J. Edward Morgan of Oakland, Calif., who, like Benjamin Franklin, is both printer and philosopher, says that he decided to go to England to search for material to refute the theory that Francis Bacon wrote the Shakespearean plays. After spending several months in the work of collecting material, he became convinced that Bacon was really the author and has now revised his plan and proposes to publish a book, giving to the public the new evidence which he has discovered. He claims that it is quite overwhelming and that it is entirely different evidence than has previously been found.

Therefore if any man thinketh that he is religious, and bridleth not his tongue, his religion is false.—St. James.

## Headquarters Notes

The latest member to join the staff is Miss Eula Spears of the Hamilton Lodge.

Mrs. Zoe Alice Innes of Des Moines paid a brief visit to Headquarters recently.

Through the generosity of Miss Emma Allaire of Detroit the ladies of Headquarters are to enjoy the use of a sewing machine.

Dr. and Mrs. O. E. Severance of Milwaukee, and Mrs. Severance's sister, Miss Reum, recently visited Headquarters, with Mr. and Mrs. Albert Kraatz.

Mrs. Edith MacArthur, who was temporarily a member of the Headquarters staff, has accepted a position as teacher in the Pogue Sanitarium near Headquarters.

Having been dubbed Santa Claus a year ago by some of the Headquarters staff, Dr. E. C. Boxell of St. Paul Lodge kept up his end of the joke this year by sending his check for \$25 for Christmas entertainment for the Headquarters staff.

Visitors to Headquarters recently included Mrs. Leonard Applequist of Aurora, the Rev. and Mrs. Edmund W. Sheehan and Mr. R. E. Jordan of Chicago, Mr. and Mrs. W. Frank Reinbold and their children from Villa Park, and Mrs. Ellen T. Breeze of Minneapolis.

Some of the Headquarters staff, probably just to give an exhibition of exuberant health and vitality, donned bathing suits and took snow baths during a recent storm. It was not quite so daring as it sounds, for the thermometer was more than twenty degrees above zero.

## Psychic Dangers

On the page devoted to Letters is a communication from one who appeals for help in getting free from unpleasant psychic experiences. He does not indicate whether his difficulty arose through efforts to develop clairvoyance—a thing against which one of the Masters has plainly warned—or whether the unfortunate condition otherwise came about. The letter is probably a good example of what frequently does happen in prematurely forcing the development of psychic faculties. Theosophy has long taught the danger, yet occasionally some student yields to the temptation and comes to grief. The only safe way to clairvoyant sight is to earn the right to have it by living the highest type of spiritual life which the mind can picture.

## Why Not Enroll?

How about placing your name on the Headquarters waiting list? We never know when we may need additional help.



## What Lodges Are Doing

In conducting the "Blavatsky Class" of Besant Lodge, Houston, Mr. S. W. Narregang uses both Kingland's *The Real H. P. Blavatsky* and the *Key to Theosophy*, giving forty-five minutes to each book. The interest is said to be deep and the discussions lively.

Houston Lodge put on a "Brotherhood Campaign," in which each member was assigned some other member to whom he was to play the role of brother for a month. His identity was not to be disclosed, but he called the member up occasionally on the telephone, or wrote him a letter, or sent him a little present or a ticket to a show, but always carefully kept his identity concealed. Prizes were given to those who made the best record, that to be determined by membership vote.

Lightbringer Lodge, Washington, reports great success with the lectures by Mr. Hodson, given under the auspices of that Lodge and Washington Lodge. They did liberal advertising, charging one dollar for a series of students' talks, entertained their visitors nine days, easily met all expenses, and had a suitable surplus when the accounts were balanced. They greatly hesitated to try the paid admission plan but were induced by Headquarters to make the experiment and were delighted with the results. The Secretary writes that they could do better in the light of the experience they have now had.

News comes from Texas that the Fort Worth Lodge has made Mrs. Sarah Brannan, President, Mrs. Marie G. Mathieu, Secretary, Mr. Noyes B. Livingston, Vice President, and Mrs. Mildred Mathieu, Treasurer. Dr. Pickett gave three very interesting lectures. The Lodge was expecting the arrival of Max Wardall about the first of the year.

A letter from the Vice President of the St. Paul Lodge, speaking of the excellent work done there by Mr. Hodson and Miss Codd, says: "They gave our Lodge such a boost that we have been having many strangers and of a very fine type, too. Our class especially is growing in interest, with several young people attending." Seventy-five dollars in addition to expenses was the sum made by putting on a reincarnation play.

Vice President Holland is giving a series of Sunday night lectures for Los Angeles Lodge in its fine auditorium at 925 South Flower Street, which are said to be a growing success, and an article in the Los Angeles Herald about them is embellished with his picture. Mr. Holland, who has been National Vice President for several years, has been on the National Board of Directors through two administrations, covering a period of about twenty years.

A letter from the President of the Richmond, Va., Lodge, tells of the excellent work done by Fritz Kunz in addressing various

clubs and organizations of that city on his recent trip southward from New York to Miami. The newspapers gave him excellent reports.

Washington (D. C.) Lodge reports applications from fourteen new members since last July. That certainly shows that the Lodge is very much alive and is doing good work.

Mr. Frank M. Martin, Corresponding Secretary for the Everett Lodge, writes that a course of successful lectures was recently given under the auspices of that Lodge by Miss Elaine Scribner of Seattle. The lectures were well attended and four people signed applications for membership.

The Secretary of the San Antonio Lodge sends information that under the leadership of Mrs. Rush, the newly-elected President, the Lodge work is going along beautifully. In the Oak Room of the St. Anthony Hotel their lectures are given, and in Room 257 they have a library and public reading room. The Lodge is looking forward to a successful season.

On Sunday afternoon, January 5, Max Wardall, who was giving a course of lectures for the Besant-Tulsa Lodge, spoke over the radio on "There Is No Death," and on January 19 on "Your Subconscious Mind." The Lodge charged fifty cents to single lectures and four dollars for season tickets. That Lodge has been flourishing ever since it adopted the paid-admission plan, and is now located in a fine hall in an excellent building.

Information comes from Cleveland Lodge that the following officers have been elected: President, Mrs. Margaret Maxwell; Vice President, Mr. Herbert A. Staggs; Recording Secretary, Miss Jessie C. Burgess; Corresponding Secretary, Mr. J. Arthur Faulk; Treasurer, Miss Ella M. Pelton; Auditor, Mr. J. W. Harrison.

The Rochester Lodge announced over the radio Mr. Hodson's lectures in that city. The Lodge was satisfied that that form of advertising was very effective.

Some of the eastern cities presenting Mr. Hodson to the public have found financial success in a students' course of lectures, for which season tickets were sold.

## No Lodge Directory

Experience has shown that so little use is made of a Lodge Directory that it is less trouble to supply the special information desired occasionally, for theosophical work, and thus to avoid the heavy printing expense. The By-Laws of the American Theosophical Society forbid the use of the addresses of officers or members except for strictly theosophical work.

For theosophical jewelry, rings, buttons, pins, watch charms, etc., consult your November MESSENGER, back page.



## 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)

## Funds

### ANNIVERSARY DAY FUND

December 15, 1929 to January 15, 1930

St. Louis Lodge.....	\$ 25.00
Houston Lodge.....	10.00
Port Angeles Lodge.....	1.00
Spokane Lodge.....	5.00
Latino Americana.....	3.00
Akbar Lodge.....	7.00
Milwaukee Lodge.....	9.55
Montclair Lodge.....	10.00
Atlanta Lodge.....	9.35
Kansas City Lodge.....	5.50
Saginaw Lodge.....	5.00
Duluth Lodge.....	10.35
Schofield Barracks Lodge.....	19.00
Long Beach Lodge.....	10.00

\$129.75

### WHY NOT WHEATON FUND?

December 15, 1929 to January 15, 1930

Miss K. Nimmo.....	\$ 2.00
Robt. M. Benardeau.....	20.00
Mrs. Alice F. Kiernan.....	100.00
Mrs. Adelaide M. Cox.....	25.00

\$147.00

### SPECIAL CONVENTION FUND

December 15, 1929 to January 15, 1930

Cleveland Lodge.....	\$ 1.00
Verne A. Read.....	2.00
Milwaukee Lodge.....	5.00
Mrs. Adelia C. Humphrey.....	100.00
Miss Mary E. Kilgour.....	5.00
Mrs. Josephine C. Stewart.....	5.00
Miss Alma Bloomquist.....	25.00
Miss Hilda Toenberg.....	25.00
Miss Alma La Vielle.....	5.00
Louisville Lodge.....	11.00
Edna B. Anderson.....	5.00
Miss Mathilde Busacker.....	60.00

\$249.00

### HELPING HAND FUND

December 15, 1929 to January 15, 1930

Richard C. Fuller.....	\$ 11.15
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### PUBLICITY FUND

January, 1930

Glendive Lodge.....	\$ 2.50
H. D. Olsen.....	5.00
Mrs. Lucia Macbeth.....	10.00
St. Petersburg Lodge, Fla.....	5.00
S. Black.....	1.00
Seattle Lodge of the Inner Light.....	3.00

\$ 26.50

### MARRIAGES

Miss Louise C. Sannes (Akbar Lodge) and Mr. Claude O. Bolton (Besant-Hollywood Lodge).

Mrs. Jennie Douglas and Mr. Lawrence Wood, of Los Angeles Lodge.

Miss F. Freakley and Mr. Warren Blakeley, of Los Angeles Lodge.

### MISS CODD'S ITINERARY

Boston.....	February 1 to 6
New York City.....	February 7 to 17
Philadelphia.....	February 18 to 25
Baltimore.....	February 26 to March 11
Washington.....	March 12 to 16

### MR. HODSON'S ITINERARY

Philadelphia.....	January 30 to February 12
Atlanta.....	February 14 to 18
Birmingham.....	February 20 to 24
Houston.....	February 26 to March 5

### DEATHS

Samuel J. Purser (Memphis Lodge) Nov. 26, 1929.

Mrs. A. Ross Read (Akron Lodge) Dec. 1929.

Joseph Steinem (Harmony-Toledo Lodge) Dec. 12, 1929.

Mrs. Mary Ruth Hull (New York Lodge) Nov. 27, 1929.



## The American Theosophical Society

Balance Sheet, December 31, 1929

## ASSETS

FIXED ASSETS	Cost	Depreciation Reserve	Balance
Land—Chicago.....	\$ 6,000.00		\$ 6,000.00
Land—Wheaton.....	35,237.47		35,237.47
Land—Miscellaneous.....	1,600.00		1,600.00
Building—Chicago.....	14,226.65	\$ 4,272.19	9,954.46
Building—Wheaton.....	208,283.60	10,355.65	197,927.95
Furniture and Fixtures.....	35,402.51	10,916.85	24,485.66
Library and Paintings.....	4,286.71	478.26	3,808.45
Tools and Equipment.....	4,744.51	1,007.89	3,736.62
Book Plates and Composition.....	11,028.01	5,071.87	5,956.14
Moving Picture Film.....	212.78		212.78
Motor Truck and Automobile.....	1,492.66	765.48	727.18
Total.....	\$322,514.90	\$ 32,868.19	\$289,646.71

## CURRENT ASSETS

Inventories.....	\$ 40,431.20		
Less Reserve.....	5,000.00	\$ 35,431.20	
Accounts Receivable—Customers.....		6,525.33	
Cash on hand and in Bank.....		13,684.15	
TOTAL CURRENT ASSETS.....			55,640.68

## DEFERRED CHARGES

Stationery and Office Supplies.....	\$ 1,036.35		
Prepaid Insurance Premiums.....	377.66		
TOTAL DEFERRED CHARGES.....			1,414.01

\$346,701.40

## LIABILITIES

## CAPITAL LIABILITIES

Six Per Cent Gold Bonds			
Authorized.....	\$150,000.00		
Less—In Treasury.....	70,150.00		
Outstanding.....			\$ 79,850.00

SPECIAL TRUSTS.....			5,330.33
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## ACCUMULATED INCOME—SPECIAL PURPOSE

New Territory and Advertising.....	\$ 942.99*		
Publicity.....	3,153.99*		
Public Library.....	3,401.18*		7,498.16

## DEFERRED CREDITS

Membership Dues—Received in Advance.....			7,404.19
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## CURRENT LIABILITIES

Accounts Payable.....	\$ 3,523.13		
Accrued Royalties.....	298.62		
Accrued Adyar Percentage.....	947.16		
Accrued Interest.....	1,197.75		5,966.66

SURPLUS—Per Exhibit (B).....			255,648.38
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\$346,701.40

(Certificate by Auditor)

BURT L. ERICKSON AND COMPANY.

\*Deductions



## A Few Selected Books

*Destiny.* By Prof. Ernest Wood. Five practical philosophical lectures on Human Destiny: Pleasure, Pain and Happiness; Divine Justice in the World; Self-Reliance and Devotion; Man's Knowledge of God.  
Cloth, \$ .75  
Paper .35

*Four Great Religions.* By Dr. Annie Besant. Hinduism; Zoroastrianism; Buddhism and Christianity. Complete explanations of each.  
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Boards, \$1.00

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*Initiation.* By Dr. Annie Besant. Explanations of the meaning of the Path of Initiation. Discussions of its various stages.  
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*Man's Life in Three Worlds.* By Dr. Annie Besant. Deals with the physical, astral and spiritual worlds.  
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*The Masters.* By Dr. Annie Besant. A description of the four Initiations, with chapters on the Masters as Facts and Ideals.  
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*Memory Training.* By Prof. Ernest Wood. A practical course. A combination of oriental and occidental methods.  
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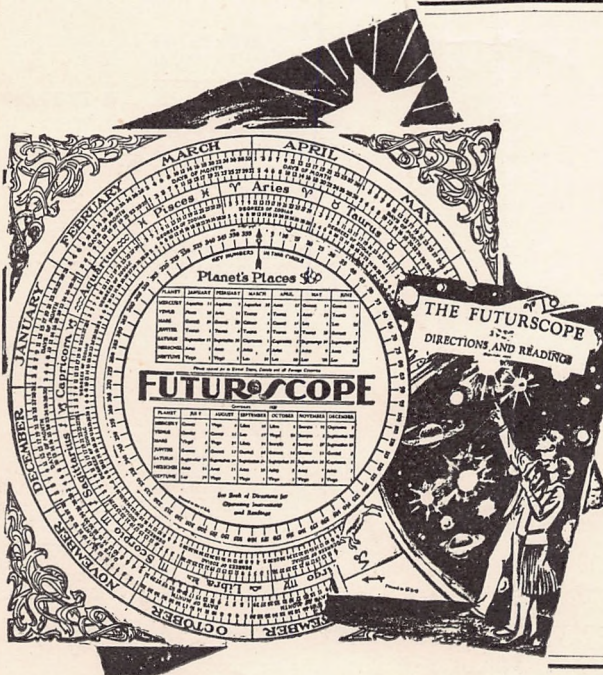
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