

44th Convention and Summer School, Wheaton, July

THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN OF THE AMERICAN
THEOSOPHICAL SOCIETY

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

VOL. XVIII

MARCH, 1930

No. 3

1930 Convention-Summer School

By L. W. ROGERS

[Since this article was written the dates have been fixed at July 6-15]

THE combined Convention and Summer School at Wheaton is now a settled fact, the Board of Directors having acted affirmatively upon it. Max Wardall, father of the Why Not Wheaton Plan, is greatly pleased with the idea and so is everybody else who has been heard from. The only point not positively settled is the exact date, which will be announced either in this number of the MESSENGER—this is being written on February 6—or in the next one, and there is little doubt that it will be held early in July, as that seems to accommodate the largest number of people.

And now for planning our first Convention at the National Headquarters! What idea can you offer to make it an unqualified success? One suggestion has already been sent—the suggestion that we establish a Suggestion Box. A capital idea. Let us make it a Convention thought out and carried out by our members. Let us have a new order of things, for we are really “starting something.” We are inaugurating a new era in theosophical affairs. For the first time in any country a national Convention is to be held in a building especially built for theosophical activities on extensive grounds owned by a

national Theosophical Society. The Convention of 1930 will be a milestone on the road traveled by the Theosophical Society, starting on November 17, 1875, and stretching into the unknown future. We must make it an occasion worthy of the cause.

A little business there must be, as usual, and much time given to listening to those who can so usefully instruct us. But this time there should be something more. Why not specialize on joyousness? It seems to me that among all philosophies and religions Theosophy has almost a monopoly on the idea of joyousness. Among what other people, in what other literature, can you find the insistent declaration that beauty and joy are as certainly attributes of the Logos as are wisdom and beneficence? Then why not express them? Why not organize the 1930 Convention on the basis of fifty percent for business and fifty percent for having a good time? We need more of the young people at our Conventions, with their enthusiasm and optimism and laughter.

This time we will have the necessary setting—the quiet country, the wide lawn, the blooming clover fields, the rustling grove, the moonlight—ah,

there's an idea; consult the almanac; and if the proposed time does not correspond with the period of the full moon, shift the date until it does! There's more than one reason for that, as every occultist knows.

But the right setting is only the foundation. We must have music and dancing. Moonlight without music and dancing is like blossoms without fragrance. The days should be studious, but the evenings should be given to entertainment—to music, to songs, to dancing, to merry-making, to amateur theatricals, to anything that will contribute to having a royal good time and the cultivation of the spirit of fellowship.

What, then, is your suggestion? Send it to the Convention Question Box. Do you know of something that has in the past given you particular pleasure? Can you think of some novel idea that might contribute to the joyousness of the evening gatherings? Send them to the Question Box. Let us see if altogether we cannot work out the finest day programs and the jolliest evening schemes that ever made a joyous crowd happier.

RADIO CONTROVERSY

All praise to the author of "A Prediction Verified" in the January MESSENGER, for his ardent support of Bishop Leadbeater and his clairvoyant powers! But the record should be kept straight.

"Radio was hardly in the experimental stage until 1920," he says. Probably he has overlooked Dr. Alexander Graham Bell's historic experiment of talking over a beam of light in 1879, credited by scientists with having been the first demonstration of the radio telephone ever made. And do you remember Marconi's feat of establishing trans-oceanic communication, in 1901? It was called "wireless" in those days, of course, but it was radio, nevertheless.

Then in August, 1915, radio carried the human voice from the Naval Radio Station at Arlington, Va., to the Eiffel Tower in Paris. Another test on October 21 of the same year resulted in messages being heard in Honolulu as well as Paris. Broadcasting stations were established in 1921.

"The word microphone of course was not in existence," says the article, referring to the year 1910. In my own library I have some technical works on electricity, issued long prior to that date, in which descriptions of a crude but efficient microphone are given, the instrument being designated by that word in the text. Also I find the word defined in a venerable copy of Webster's Unabridged Dictionary, printed in 1905.

I have been a student of Theosophy for more than a quarter of a century, and have no doubt of Bishop Leadbeater's clairvoyant powers. But I do doubt the wisdom of attempting to prove the existence and value of such powers to the skeptical, as suggested by the article, by pointing out statements of supposed facts which are so easily refuted. The average person regards members of the Theo-

sophical Society as a "bunch of harmless nuts" anyway. I believe that theosophical literature should be the last place in which one should find apparent proof of the soundness of that contention.—C. E. Duffie.

Mr. Luntz Replies

I believe Mr. Duffie has missed the point of my article which was that Bishop Leadbeater appears to have foreseen modern developments in radio with a startling clarity of detail which the crude pioneer experiments of those early days would in no way have justified him in anticipating.

The words I used at the beginning of the article were "when modern developments in radio were not even a dream" (in 1910). As my authority, permit me to cite the new edition of the *Encyclopaedia Britannica* Vol. IV, page 214: "The wireless telephone, which is the basis of all wireless broadcasting, first became a practical piece of apparatus after the invention of the thermionic triode during the years 1912-14." Mr. Duffie refers to Marconi's feat in establishing trans-oceanic communication in 1901. This was purely through wireless telegraphy—most certainly not through transmission of the human voice.

In the Preface to the *Britannica* just issued, on page XIII, under the heading "Twenty Years Ago," which gives a review of the *Encyclopaedia* issued in 1910—the very year of C. W. Leadbeater's prediction—appears the following:

"At that date there was, of course, nothing about 'Broadcasting.'"

And a few lines further down:

"The themes of motors and motoring were then small and simple beside what they are now. It was the same and more markedly with 'Wireless.' A few pages about it came under the head of 'Telegraph;' AND NOWHERE IS THERE ANY ANTICIPATION OF 'WIRELESS' TELEPHONY."

If the wireless experts who compiled that article in or near 1910 nowhere anticipated wireless telephony, I submit that I have fully substantiated my case that a layman in the scientific field, such as C. W. L., could by no normal process of reasoning have anticipated modern broadcasting based on the knowledge then available.

So much for radio. But I maintain that C. W. L.'s use of the words, "all particulars taking place in the central building are immediately reproduced elsewhere," points strikingly to the fact that not only radio but television was seen clairvoyantly by him, otherwise why the use of the words "all particulars?" Why did he not merely say "the speaker's voice," which would certainly be more logical if only sound were meant?

Now if Mr. Duffie maintains that experiments prior to 1910 were sufficiently advanced to justify prediction of visual broadcasting by television, his view does not appear to be corroborated by the closing words of the writer of the *Britannica* article on "Future Tendencies in Broadcasting," who is no less

a person than Ralph Brown, M. E., Ph. D., Past President of the Institute of Radio Engineers, who certainly should know whereof he speaks. Mr. Brown uses the following language (Vol. IV page 214):

"—there are even those who prophesy that the visual broadcasting by television, which has already been crudely demonstrated, will before many years become of practical importance."

If this great authority on the subject speaks of television as having been crudely demonstrated in the year 1929 and uses such words as "there are even those who prophesy," what shall we say as to one who prophesied it in 1910?

I use citations from the new *Britannica* rather than from other works of reference only because it is the most up-to-date general reference work available and because its pronouncements are almost universally recognized as authoritative.

In one quite unimportant particular I stand corrected. I stated that the word "microphone" was not in existence in 1910. I should have added the words "in its modern significance." It certainly was not a word in common use then, as it is today, when it has even become to the man in the street the familiar "mike."

In case I am challenged on this statement, I enclose a clipping from the *St. Louis Star* of Feb. 3, 1930, page 8, which describes the first radio broadcast which took place in St. Louis on Feb. 9, 1922. In it appears the following paragraph:

"The sensitive little instrument known today as the microphone HAD NOT BEEN INVENTED and the most sensitive instrument available for recording studio sounds was a telephone receiver."

And this refers to only eight years ago—not twenty. As a matter of technical fact, the writer of the above is wrong, just as I was. The microphone was in existence, but the word then did not mean what it does today when applied to radio, and C. W. L. could only make his meaning intelligible by referring to "an altogether improved phonographic device which reproduces, etc."

Now if anyone can produce a prophecy published as far back as February, 1910, and by a non-scientific man which describes as accurately as that of C. W. L. present developments and methods of broadcasting in radio and television, I will gracefully surrender and admit that there was nothing phenomenal about this prediction.

Until then I stand by my guns and claim that with the knowledge then extant, the prediction was a remarkable one and evidence of the possession by C. W. L. of supernormal powers.

This letter, I think, will also answer the article by Mr. A. E. Smythe in a recent number of the *Canadian Theosophist*, in which he uses almost exactly similar arguments, in attacking my conclusions, to those of Mr. Duffie.



Sympathy

By EDITH N. HOLT

With toil I climbed the mountain.
Upon its summit breathless, I waited.
Many passed me by, walking with agile feet,
Seeming not to know that there a mountain stood;
Others more weary than I, with dazed and clouded eyes,
Noticed me not, as I waited there.

Came One who walked more wearily than all,
Footsore, bent with the burden of His load;
He looked at me, and a song flooded my soul,
Gone were the aches, the pains, and the care,
For, lo, between us perfect sympathy was born.

Again I climbed, for the mountain tops were endless before me.
This time my load was light, my feet were winged with power;
And as I walked with Sympathy, many joined the caravan,
And all made eager haste toward that Great Height—
The Height of Understanding,
Which is the highest form of Love.

New Catalogue

Very soon after the March number of the MESSENGER reaches the readers, the 1930 catalogue of the Theosophical Press will be in the hands of those who have sent five cents in stamps for it. Five cents does not cover postage and wrapping. The chief reason for making a nominal charge is to prevent waste. Nobody who really wants a catalogue will hesitate to pay one-third of its actual cost. If he does not want it, why give it to him? A great many new books are listed this year.

How to Send Money

Members will please remember that the Theosophical Press is a separate institution, although housed at Headquarters. It will save much work here if checks for book purchases and Publicity orders and contributions are sent to the Theosophical Press and checks covering remittances for dues, pledges and other contributions are made out to the American Theosophical Society.

ZEN A MAGAZINE OF SELF-REALISATION

by the Buddha's Golden Path

Trial three months free. \$2.00 Per Year

ADDRESS

DWIGHT GODDARD, Thetford, Vt.

THE THEOSOPHICAL MESSENGER

Published monthly by
THE AMERICAN THEOSOPHICAL SOCIETY

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

Editorial office—Wheaton, Ill.

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

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

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

Science Confirms It

MATERIALISTS have often listened to theosophical descriptions of the aura with an amused smile, but that attitude of good-natured tolerance is changing to one of surprised interest, as Dr. Andre Moineau, the noted French scientist, makes public the results of recent investigations of the emanations from the human body. The conservative and dignified *St. Louis Globe-Democrat* comments editorially upon the discovery under the appropriate caption, "Our Aurora Bodyalis," as follows:

The bright, mysterious aura, visible only to persons specially gifted with second sight, seems now to have been run to its hole and trapped by science. That this must have been a difficult feat is made clear by the dictionary definition of an aura as a "subtle, invisible emanation, effluvia or exhalation from a substance." That clearly removes it from the apprehension of ordinary mortals. We "dumb driven cattle" have had no more chance of seeing an aura than an electron, but there have been gifted ones who have seen auras of various sorts. We know that because they have said so. We who belong to the I-won't-believe-it-unless-I-see-it class have had to retreat from that position. Science has driven us off the hill of doubt, by

proving the existence of things even scientists themselves cannot see with their most powerful microscopes. Who are we, then, to doubt halos and auras that others say they see?

It is most interesting, as well as somewhat amusing, to observe the caution with which such scientific progress is acknowledged. Not so very long ago admission and doubt were about equally balanced, while a safe amount of ridicule was put in to "save the face" of the writer among the utter sceptics. But now observe that only one little sentence is thrown in the direction of the scoffers—"We know that because they have said so." Take out that one line and the editorial would be satisfactory even to Dr. Moineau himself.

In the following language the editorial writer of the *Globe-Democrat* follows his introduction, as above printed, with this announcement of the discovery itself:

It seems that Dr. Andre Moineau, a French scientist, has proved that the body throws off waves, a sort of human broadcasting that requires no battery or wires. Whether some sort of mental or physical antennae are necessary for receiving and recognizing these waves is not yet determined, but since we have those who claim to see our enveloping colors such antennae must exist and we may rely upon science to find them and put them in the book just as surely as it has found the waves themselves. Broadcasting is of small value unless the masses can hear and see. Dr. Moineau has devised a machine by the use of which he can detect and measure these body waves, and has learned that their length varies with the individual. Who knows but that our aura will soon take the place of our thumbprint in determining our identity and that we shall all be recognized by our wave lengths instead of our noses before science gets through investigating us, if it ever does get through?

The clever journalist again closes the paragraph with a light touch of humor that will prevent the chronic sceptics

voting him a hopeless fool, but which also fits quite as well into the hypothesis of those who hold opposite views. Such progress in heralding the scientific confirmation of theosophical teachings is most gratifying. We shall soon find auras and astral bodies as commonplace in scientific lingo as x-rays and electrons.

Farewell the Monkey

A REVIVING element has been injected into the perennial discussion about our animal ancestry by Dr. Henry Fairchild Osborn, director of the American Museum of Natural History, who is reported to have reversed his previous opinion and now declares that there is good reason to think that the human race is not only not directly descended from the ape, but that it is doubtful that man and monkey have a common ancestor.

This conclusion comes with another equally interesting one—that the Gobi Desert was the real cradle of the race and because, thinks Dr. Osborn, “the great central Asian plateau was a treeless plain, the first men could not have been forest dwellers.”

The distinguished zoölogist does not in the least abandon the evolutionary

hypothesis, but merely abandons his former belief in the nearness of relationship between humanity and the other primates.

Amid all the pronouncements upon the subject, we should not lose sight of the fact that the scientific men have long been modifying their views about the age of the earth and the remoteness of the period when organized life began to appear upon it. That part of the earth's past which they know is admittedly a mere fragment of its entire existence; and just as they have, within more recent years, added enormously to the period of the earth's supposed age, they will yet stretch out the presumed age of the race in such fashion that the few millions of years with which they are now dealing will come to be a comparatively recent period instead of remote racial infancy.

But in any case, what nonsense it is to make a mountain of the relationship between man and monkey! Since all forms that exist are evolving from the same primordial matter, it is wholly immaterial whether we are first cousin of the ape, or second cousin to the horse. The fact is that we are not now descending from anything but are ascending from a remote and unknown ancestor, and the thing of real importance is not what it was, but what we are.

To the Members of the Theosophical Society

(In response to an earnest cry for Light)

IN THE summer of 1926 a prophecy was given to two devoted Theosophists of this Society by one whom they have come to accept as their guru and teacher, which foretold the state of the original society three years hence.

It ran as follows:

“A Prophecy Received July 29, 1926

“The next three months will be a period of severe trial, persecution, ridicule and death. Everything pertaining to the human race will move in cycles of three for the next three years, i. e., three days, three weeks, three months, three years.

“The reason for that is apparent to those who understand. Three impostors will rise to fight that which was given forty years ago. Three branches will break from the original trunk. (Three years!) They will fall like rotten withered lumber from a tree after the blast has struck to the very heart, but the root, with care and tender love, will grow

again into a stout tree, beneath whose branches the peoples of earth will find rest. And all this is true because I have given it to you as I have received it from my teachers who have a mighty plan to unfold. The period ends, the day dawns, earth awakens!”

“Do not allow the criticism from some who follow after my order to stay your hand. You will bring about your ears a veritable deluge of criticism.

“Some of my followers have forgotten the source of that which they preach, the method by which it was given. This will have the blessed result of healing and bringing a remnant of them back to the proper channel.”

“For a long time there has been a plan which I have not been able to further on account of not having the cooperation which I needed.

“Some of those to whom I have bequeathed

the task of carrying out those purposes which have been revealed to us in the secret retreat are failing miserably to maintain all of the high standards which we had established and so these sources of inspiration seemed closed for the moment.

"Closed not because the ceaseless train of love had ceased to function, but because the earthen vessels into which we sought to direct the currents of healing and wisdom were drained and of no use to us. But we are entering that cycle towards which all men have been moving with uncertain tread—that cycle that is to be ushered in by a consummation of the movements which herald understanding.

"It must not be thought that the streams of instruction and the channels of contact with the masters of old have been closed because a few leaders have passed into the spirit and because there is stagnation in my movement.

"An explosion is needed that will cleanse the air and certain valiant ones will lie prostrate on the field wondering how they arrived there."

That this is a picture true of affairs today few would gainsay.

And now the crisis is at hand when all healthy growth must be preserved. Dead wood must be removed that the life force can play unhindered by the refuse mass. Underbrush must be gathered up that the pure sun's rays can feed directly the fresh growing roots.

Metaphor, this may be, but it carries a meaning clear.

No longer can changes be delayed. Old customs, plans and schemes must make way for the coming work of the new day.

You ask: What is the matter with the Theosophical Society? What can we do, for we are ready to follow thy bidding if we can but understand.

Always we are ready to respond—but it is for you to listen with unprejudiced mind in order to catch the import of our will.

All work in cycles is performed and now, as you near the close of the dreaded "eighth" when those unready fall, a leader you must choose who has been tried by "tongues of flame," (who has) lived through the battle old and won to light; one who without a quiver quaffed the bitter cup of envy, jealousy and ridicule perchance, to the dregs. For only such an one can we use today when all is turmoil and strife with personalities carrying the day.

Where can such an one be found, you say.

In your very midst, we say. You see not? Ah, you have eyes but you see not, ears, and you hear not!

Hearken now while a tale is told of that one, you say, you know not.

Years back a soul there was who sought the light and knocked at the Theosophical Society door.

From that day when through the portal she passed, her every thought has been for our work.

No personal claims bound her, no task was ever too irksome or too grim if it but served the cause she loved.

Friends blew hot and cold, for, ever true she held all in the scales of balance where the work was concerned.

No task however hard or heavy was ever dropped by her.

And still you know her not, you say.

You know her not for you were young in thought when she was serving us in those days at Krotona.

To friend and foe alike she ever gave "fair play."

As "discipline" head she taught many in this section as they had never been before.

They sought her out but "pride" knew her not and their thought she turned to service ever.

Her leader there she served as Secretary to the section when he was sorely tried; and through those stormy days she steered the "Ship of State" without a murmuring cry though funds were low and lawsuits threatened him who held the name.

The Book Concern, surrendered by a critical one, upon her shoulders fell when creditors aplenty had no word of good to say for those into whose shoes she was made to step.

Trustees to her turned and honors of office were suggested but always to the leader she deferred.

That season rounded out—for her reward a crown of thorns was given.

She took the post none thought she'd accept and from that hour dreamed dreams of building strong a Book Concern of international repute that every section a part should have with Adyar profiting all.

In India, her point at last she won with President and Manager—but what to her was more—as a brother server, she returned, as leader of the order in America.

Many entered the order as brothers and large sums were sent to Headquarters in its hour of need but never thanks nor mention from the chief were given.

And when confusion to the Theosophical Society threatened from the birth of churchly orders in its midst, she gave a cry of warning to those unwary ones but none could see the end as she—and only cried her down demanding resignation from Krotona's board on which she as a founder sat.

When no explanation or reply was given from her esoteric head did she murmur or rebel? Not she, but steadily at her work she kept ever faithful and true to all.

And then from that last post she was ignominiously cast down—but never a cry of protest passed her lips, and still true to the cause she loved, she silently slipped away that none might be confused and lose their hold by act of hers—thus 'twas unknown.

Ten years now it is since she left that dreamland of her aspirations.

Think you, such a worker can be spared!

Who else so fit to lead you wisely? Who, with so great a grasp of situations now? For

other groups have sought her out to whom help was joyfully given, but her strength she could not join to those who made attack, on what to most would be deemed, her enemies. Never so with her, but her cry to us was ever for "mercy" and the privilege of serving once again that those who seemingly wronged her might not suffer from her hand.

With love like this our work is safe—and we make few mistakes from ages long.

A GURA TEACHER.

Received January 21st, 1930.

The "guru teacher" who is responsible for the above article is known to the undersigned, members of the Theosophical Society.

He states that he came from India to find "E. R. B." in order to prepare her for future work if she recognized and accepted him as her guru.

He promises to meet you all at the next Convention, providing the members indicate their desire to know him by electing his chela, Eleanor R. Broenniman, as President.

Until that time he has determined to remain unknown.

(Signed)

AMADOR BOTELLO,
SVEND AMDISEN,
AUGUST TRATH,
KAREN AMDISEN.

Balloting

Some members are sending in ballots without any name to indicate whose ballot it is. Of course these votes cannot be counted. If you wish to preserve the secrecy of the ballot it must be enclosed in an envelope marked "Ballot" and sealed, and then on the outer envelope or otherwise let it be known who is voting. If that is not done the name cannot be checked off on the list. The point is that the tellers must know who is voting, but they do not know how one is voting.

Dr. Arundale Recommends

"Every single member of the Summer School, if he or she be well advised and have the necessary financial opportunity, must buy a copy of Dr. Besant's 'Lectures on Political Science.' They were lectures that she gave to the College of Commerce in Madras. I very strongly urge you to buy that book and see how you can apply the principles it contains to the conditions in which you live. In that book you will find a study of the relations between the individual and the nation."

From Address of Dr. George S. Arundale to the Wheaton Summer School.

The Theosophical Press sends the lectures referred to for one dollar.

"If then we talk of one life, one brotherhood, let us practice it. Let us live it. For there is no hypocrisy greater than the pretense to a virtue that we deny in our daily lives."—From *Theosophy and World Problems*, by Dr. Annie Besant.

Getting It Straight

Dr. Besant uses the title *Adyar Theosophist* for the little 64-page magazine which will be printed there and will be the organ for official notices and announcements. The subscription price is \$2.40 a year and must be sent to Adyar.

In the first issue of the *Adyar Theosophist* (January) Dr. Besant announces that "subscribers, both Indian and foreign, who have paid their subscriptions for the current volume of *The Theosophist* will get a copy of that magazine from Los Angeles, for the period covered by their subscription." The publisher of *The Theosophist*, at Hollywood, writes that "Those who sent both to Adyar and here will either have their subscriptions extended a year beyond the first expiration or will get the second subscription back, if they want it." Everybody hopes that everybody else will now clearly understand the whole matter!

The Theosophist, formerly published at Adyar, but now removed to Hollywood, is \$3.50 a year to subscribers in this country and \$4 a year to those residing abroad, the difference being on account of postage. The February number of *The Theosophist* contains articles by C. J., Dr. Arundale, Prof. Wood, Robert R. Logan, Geoffrey Hodson, Max Wardall, Dr. Anna Kamensky and other well-known theosophical writers. There is also a fine photograph of Col. Olcott, the last he sat for, and a pen sketch of C. W. L. by James Montgomery Flagg, which has but a slight resemblance to its subject—unless you can see more in it than the writer can.

Address of Mr. Kunz

Mr. Fritz Kunz, who is still in Florida, writes that the address for himself and Dora Van Gelder Kunz from March 1, 1930, for one year, will be 15 Midland Ave., Rye, N. Y.

"Moon's Sign Book"

By Llewellyn George

A Planetary Daily Guide for All

A daily counsellor. All the favorable and unfavorable dates throughout the year are carefully and completely calculated according to Astrology, with directions. Ready for the immediate use of busy people.

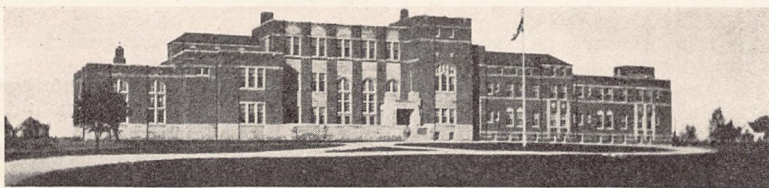
Now in its 25th annual edition. The publisher doubled the usual number last year. More than 160 pages of interesting information.

Price \$1

The Theosophical Press
WHEATON, ILL.

Why Not Wheaton?

EDITED BY MAX WARDALL



At last we are getting somewhere. We are on the move. The majority of the Board of Directors and the President of the American Theosophical Society have smiled upon the Wheaton plan. All we need now is your approval—yes, *yours*, dear reader. Will you meet us on the Wheaton Compound during July, 1930? You will find both a Convention and Summer School in progress. You will find old friends and new friends waiting to welcome you. You will find ozone, sunshine, flowers, trees, larks of every kind, both human and divine. For the roar of the elevated we offer you the soft whisper of the wind through the maples, for the squeak and rattle of tram cars we offer you the sound of gentle voices, for the hoot and clamor of auto cars the moos of contemplative cattle. We offer you a body-building rest, a stimulating vacation, a glorious holiday, an inspiring Convention, a sumptuous Summer School, all for the price of a single admission. You will have courses in diet, deep breathing, exercise and theory, in psychoanalysis, soul surgery and dream phantasies. In mind culture, *mantras* and moon chains. In—well, let's not anticipate. But you will be surprised.

In order that your comfort and convenience may be provided for we must know as soon as possible when you can come and how, and what your general needs will be. You will find the cost will not greatly exceed your customary vacation and will be spent with healing and restorative value to all your bodies, seen and unseen.

When we have a fairly accurate idea of the attendance, a questionnaire will be sent you which, when answered, will enable Headquarters to provide for your needs.

Heed this call. Why—Not—Wheaton?

Some one writes: "Are the mosquitoes bad at Wheaton?" We replied, "We have never seen any good mosquitoes anywhere." But we may say quite cheerfully that if there are any good mosquitoes, they are to be found at Wheaton. They do not flirt or advertise. During Summer School of 1929 I never heard the subject discussed, nor did I note any slapping, squirming or verbal improprieties.

Another member writes: "I am coming to Wheaton whether any one else comes or not. If the Convention is held at Chicago I shall sit on the steps at Wheaton and laugh. I will listen to the crooning wind and smell the green herbs and laugh."

Your Vacation

By the National President

If you can manage to have your annual vacation from July 6 to 15, you can get more for a small amount of money than you could possibly expect in the light of your past vacation experiences. In order to place both the Annual Convention and the Summer School within the reach of every member, plans are being worked out that will make the cost of spending ten days at Wheaton Headquarters, including living expenses, Summer School tuition and incidental expenses, no more than you would pay for hotel bill alone in Chicago, even at the special rates we have been able to secure for conventions there in the past.

And think of the difference! Ten days in the quiet country, surrounded by green fields and shady groves, with daily lectures by our best thinkers and speakers, with evenings of rest and recreation, with food that comes fresh from field and garden.

The two previous summer schools at Wheaton have been encouragingly successful. The best evidence of that is that those who came first, came back again, and the number doubled. At the close of the last session many said they would much rather have missed the World Congress than the Summer School. What higher praise than that? Experience enables us to do better each time. This year we shall improve upon last year and try to make the Wheaton Summer School so interesting and so useful that nobody will ever want to miss it.

Cutting the Cost

In order to put this vacation at Headquarters within the reach of every member, the cost will be kept down to the lowest possible point. To do that we must have many volunteers to assist with various things to be done. By having *many* it will be very light for each and will be so arranged that nobody will miss anything in either day or evening programs. It is not fair to helpful people that they should come for a vacation and then miss a lot that they came to hear. But who would not be willing to give a half hour twice a day to some light task (at a time when no program is on), in order to help cheapen the cost for everybody? It is merely a matter of having volunteers enough and perfect organization.

Accommodations

The accommodations will be camp-like—

similar to the Star Camp at Ojai, but with the added comfort of our big building, which will make a world of difference. There will be some who are getting on in years and who do not prefer life in a tent. A number of these can be given rooms in the building. They will be as comfortable as in a hotel and we will let them pay hotel rates and use the money to lower the general price of living expenses. That will please both those who are glad to get the rooms and everybody who will get the lower price for other things.

A Family Party

Can you imagine the difference between the old style conventions and the one we are to have at Wheaton in July? It will be a huge family party, a vacation picnic. It will be an "outing," with the added mental and emotional setting that will make up a perfect program for Theosophists. Camp life in the country, with no "dressing up," no hot "dinner coats," or other foolish fashions, will be a relief! Wear what raiment you please, ordinary or fine, but be perfectly comfortable.

Making It Cheap

Could you get a summer vacation of ten days anywhere in these times for \$39.50, to say nothing of a three-day convention program and seven days of summer school thrown in? Yet \$39.50 for registration, tuition, eating and sleeping accommodations is all it amounts to. If it costs you a cent more it will be because you voluntarily give it or buy a book or something else. Itemized it runs as follows: Convention registration, \$2 (slightly more than half of last year), meals per day \$1.75, lodging per night \$1, summer school tuition \$10. If you attend convention only it would amount to a total of \$10.25. If you should attend only the summer school the total will be \$29.25. If you attend both convention and summer school the total will be \$39.50. How long would \$39.50 last at a great hotel, with the never-ending tips, street car and taxi rides, etc.? The minimum for which you can get a room alone at the Stevens Hotel, even at the special convention rates, and with two in a room, is \$2.50 each per day. Yet at Wheaton you will have a sleeping place *and* meals for \$2.75.

How is it possible to do it? By thorough organization, by securing a large number of volunteers, who will eliminate a good part of the usual labor cost, and by having no "complimentaries" who do not pay in cash for what they get. In such matters there is usually a considerable number who do not pay. This time we will all pay for what we get, including the National President and others of the lecture staff. The only "complimentaries" will be to our three foreign visitors. The rest of us are at home and "on the job." We are *servers* and should eagerly welcome a chance to help in any kind of theosophical service, particularly when it is so light a thing as a couple of half hours a day, perhaps only every other day.

Register *now*. Send \$5 with your name and address at your convenience. Do not miss the historic event of the first convention at Wheaton.

Register Now!

Registration for the convention and summer school should begin immediately. In fact it *has* begun, several names having arrived, but it should at once become general. It has always been convenient to have advance registration, but this year it is a *necessity*, because we must know for how many we are to provide. Re-arrangements in the building must be made to change some office space and also some other space into sleeping rooms. Some additional bathing facilities must also be provided. Outside the building there is the matter of individual sleeping tents, also tents for two, shelter for additional dining space, etc., and the problem of the size of the auditorium tent. Our engineer estimates the bed and cot capacity of the building at 104. The rest of us will live chiefly in tents.

Then there is the matter of food. We could of course buy it easily enough; but it is so much better to raise it and have it fresh from garden and field. Therefore, we cannot know too early how many thousand meals are to be served. Some of the planting should be done in the latter part of March.

Photographs

The Theosophical Press has photographs of both Miss Codd and Mr. Hodson, 7x11", and if those ordering desire it the photographs will be autographed for them. Naturally that will take a little extra time. Price of either photograph, 75c.

Moonlight, July 6-15

Sometimes things come about oddly enough to be interesting. When the first-page article about the 1930 Convention-Summer School was written, the first Sunday of July was in mind as the date for the opening. That would make the closing date July 15. Then the very great advantage of having a moonlight period came to mind, but several days passed before there was an opportunity to look it up. It was then discovered that the full moon for July falls on the 10th—that is to say, the desired dates and the moonlight flood period corresponded exactly. Of the ten days there will be just five days before full moon and five days after full moon, thus giving us the maximum of moonlight for the entire period.

Wants It At Wheaton

There has been considerable discussion the last few months as to the advisability of using Wheaton headquarters for our annual Conventions.

Allow me to say that it would be a most unpractical, and, I might even say, un-American attitude that would prefer to hold the

Convention elsewhere, and not at our splendid headquarters, with its beautiful building. I have been away from America for nine years, and in that time headquarters was moved to Wheaton, and the building erected. It seems to me that it would be unbusinesslike, to the point of being ridiculous, if we do not use it to the utmost, use it for schools and summer schools, and pay for it, so that as soon as possible the American Section can point with pride to a splendid building, well located, central for the United States, and therefore something that everyone can be proud of. It does not take much money to put it through. Let no one who has pledged himself fail now in living up to his pledge. We are being weighed in the balance, and we must not be found wanting.

AUGUSTUS F. KNUDSEN.

Adyar Day Report

By DR. ERNEST STONE

At this writing—February 14—three days before the actual event on February 17, it is too early to give a full report on the ADYAR DAY collections. Our records show about the same volume of returns as compared to last year at this time. We shall, I hope, equal last year's record of \$3,500. Our goal for 1930 is \$5,000. The fund will be open during March and all those members who have not contributed will still have an opportunity to do so.

America's voluntary contribution to ADYAR year by year since 1924 has made an indelible impression on the Theosophical world; particularly has it caught the attention of Dr. Besant, our beloved leader. She is most grateful for our annual help. We do not ask anything for ourselves, except perhaps further opportunities to serve, and we will continue to give without thought of return, knowing full well that we will receive in proportion as we give. It is the LAW!

Commends Miss Codd

The *Toronto Theosophical News* speaks very highly of the recent lectures of Miss Clara M. Codd in that city, referring to them as having been "the means of arousing a great deal of popular interest in Theosophy." Her Sunday evening audience is said to have been one of the largest ever assembled in that hall. "Her unassuming platform manner," says the account, "and her sympathetic answer to the numerous questions impressed her audience very much."

This seems to be an era of starting things. Mr. A. F. Knudsen sends the preliminary announcement of "an industrial cooperative colony for Ojai" which outlines extensive plans for acquiring and developing land and creating industries. The membership fee is \$100 and the investment \$1,000 or more.

Useful Assistance

In preparation for my course of Sunday afternoon lectures at the Masonic Temple, Chicago, Mr. Manly P. Hall and his associate, Mrs. Maud F. Galigher, have been most helpful in offering the use of the huge mailing list they recently accumulated there. This makes it reasonably certain that I shall be talking Theosophy to pretty much the same people that Mr. Hall addressed, though not so many, of course, because a smaller percentage of any population is interested in Theosophy than in the much wider range of Mr. Hall's discussions.—L. W. R.

Don't Get In a Rut!

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge.

H. P. BLAVATSKY.

Valuable Second-Hand Books

The Secret Doctrine, edition of 1888, bearing the name of William Q. Judge in title gilt on cover on Vols. I and II, and Theosophical Book Concern, 1897, on Vol. III. Binding somewhat loose, but contents of three volumes O. K. First edition, \$25.

Examine into the quality of the form of an object, and detach it altogether from its material part, and then contemplate it.—Marcus Aurelius.

Nominating ballots must reach Headquarters by March 10. Have yours been sent in?

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

To Those Who Rejoice

The "To Those Who Mourn" Club has an ally. It may be that many of our members do not know that Mr. Fritz Kunz has written a pamphlet under the title *To Those Who Rejoice*. Its opening paragraph is the finest possible introduction:

"Before certain of the greatest of the mysteries of existence the mind of man fails. Death has long been one of these, though now at last it appears that science is reaching out into the realms which exist beyond what we call death. But of the wonder of birth our modern knowledge gives us still less of a rational explanation. Even of the creation of the physical form of the babe we know really very little; and when to that marvel is added the still greater wonder of the endowment of the tender and delicate body with power upon power of emotion and mind and of transcendent spirit, man's present science must humbly acknowledge itself defeated."

Death has no monopoly of the work of creating favorable conditions for the entrance of Theosophy into the home. Birth is just as difficult to explain as death, and theosophical knowledge is the key to an understanding of both. As death brings sorrow, birth brings joy, and it is a propitious time for giving the parents some new and extremely interesting facts about the soul that has come as their guest—facts that should lead them into a study of Theosophy. There are more births than deaths, and those who watch the daily papers can find plenty to do on the joy side of life. The price of *To Those Who Rejoice* is five cents the copy, and when taken in 100 lots it will be four cents. The Theosophical Press will supply you.

Good Books

So many requests for the names of any new books we have issued and for suggestions for other suitable books are received by the Press that the following list of titles is given:

<i>American Lectures</i> , by Geoffrey Hodson	Paper	\$.75
	Cloth	1.25
<i>New Theosophy</i> , by Ernest Wood.....	Paper	.75
	Cloth	1.25
<i>Gods in Chains</i> , by C. Jinarajadasa	Cloth	2.50
<i>World Mother as Symbol and Fact</i> , by C. W. Leadbeater.....	Cloth	1.00
<i>Spiritual Factor in National Life</i> , by C. Jinarajadasa.....	Cloth	1.00
<i>The Universe Around Us</i> , by Sir James Jeans.....	Cloth	4.50
<i>The Understanding Life</i> , by Clara M. Codd.....	Paper	.25
<i>What Is Personality</i> , by A. E. Powell	Paper	.60
<i>The After Death Life</i> , by A. E. Powell	Paper	.60
<i>The Science of Seership</i> , by Geoffrey Hodson.....	Cloth	3.00
<i>Sane Occultism</i> , by Dion Fortune	Cloth	2.00

<i>Lectures on Ancient Philosophy</i> , by Manly P. Hall.....	Cloth	5.00
<i>Projection of the Astral Body</i> , by Muldoon and Carrington.....	Cloth	6.00
<i>The Real H. P. Blavatsky</i> , by Wm. Kingsland.....	Cloth	6.50
<i>Altai Himalaya</i> , by N. Roerich.....	Cloth	5.00

THE THEOSOPHICAL PRESS,
Wheaton, Ill.

Miss Codd's Itinerary

Baltimore—February 26 to March 11.
Washington—March 12 to 16.
Birmingham—March 18 to 22.
New Orleans—March 23.
Houston—March 24 to 28.
Oklahoma City—March 29 to April 7.
Tulsa—April 8 to 17.
St. Louis—April 18 to 24.

Mr. Hodson's Itinerary

Houston—February 26 to March 5.
Oklahoma City—March 7 to 11.
Tulsa—March 13 to 17.
Kansas City—March 18 to 22.
St. Louis—March 23 to 30.
Detroit—March 31 to April 4.

"Three words describe the Theosophical Congress at Chicago—a magnificent success."
—Dr. Annie Besant.

The Miracle of Birth

By Geoffrey Hodson

—

A Book on Prenatal Development

Among the 9 chapters are:

The Mental Body at the Fourth Month
The Emotional Body at the Fourth Month
The Work of the Nature Spirits Observed at the Fourth Month
The Etheric and Dense Bodies at the Fifth Month
Our Lady
The Hour Before Birth

—

Cloth binding \$1.25

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.

BUILDING AND GROUNDS

The Building Fund pledges continue to bring in a cheerful harvest and of course our outstanding building bonds are gradually disappearing as the cash arrives. Remember that this handsome building belongs to all of us in common, and that it and its surrounding eighteen acres will continue to grow in value from year to year. Have you had your part in paying for it? We are always pleased to hear from a new recruit to the little army of volunteers which is presenting this Headquarters building and grounds to the American Theosophical Society.



Winter Sport At Wheaton

Our winter garden in the basement of the building was a perfect success. The crop of rhubarb, exclusively for our own tables of course, began to yield generously the first of January and is supplying all we can possibly use. The quality is excellent. The space occupied by the rhubarb is about 4 x 6 feet. Anybody who has a basement where the temperature ranges from 55 to 70 degrees can have rhubarb in winter by simply packing the roots in a box with soil around them and giving a little water occasionally. Of course the roots are worthless for planting again in the garden, but it is very easy to produce more.

BUILDING AND ACTIVITIES FUNDS

January 15, 1930, to February 15, 1930

Dr. Clara A. Hooper.....	\$50.00	Mrs. William H. Thomson.....	15.00
E. F. Dann.....	10.00	Lee Fassett.....	5.00
Ismael S. Zapata.....	6.00	Dr. R. J. Newman.....	5.00
Mrs. D. M. Galgier.....	2.50	Miss Dorothy McBrayer.....	5.00
Mr. and Mrs. John Clark.....	5.00	Miss Nettie Smith.....	25.00
St. Petersburg Lodge.....	5.00	Jacob E. Middlekauff.....	20.00
J. Gabriel and Annie H. Warren.....	5.00	Miss Minnie A. Holmes.....	25.00
Miss Meta Memmler.....	20.00	A Friend.....	.80
Mrs. Jennie Wood.....	10.00	Henry C. Kelch.....	15.00
Miss Charlotte Peel.....	5.00	Frederick D. Olmsted.....	3.00
Mr. and Mrs. Donald E. Shaw.....	35.00	Mrs. Zoe A. Innes.....	20.00
Miss Edna Scheufler.....	1.00	Dr. Elbertina Cross.....	5.00
W. Burr Allen.....	10.00	Mrs. Catherine Gardner.....	10.00
Miss Marion Hempstead.....	10.00	Mrs. Ida M. Copp.....	2.00
Melvin O. Stone.....	10.00	Sergei Arkhangelsky.....	27.50
Mrs. Elizabeth Anhalt.....	10.00	Mrs. Alma Z. Phillipi.....	1.00
Dr. Peter D. Pauls.....	2.00	Mrs. Anna C. Climo.....	49.00
Miss Alice Newstrand.....	50.00	Mrs. J. E. Middlekauff.....	10.00
Mrs. Hester C. Kimball and Mrs. Frances C. Kimball.....	40.00	Mrs. May E. Reitz.....	30.00
Mrs. Margaret H. Gross.....	3.00	Walter E. Babcock.....	10.00
Fred Edinger.....	5.00	Mrs. Janie Rice Bigelow.....	11.50
Mrs. Caroline M. Gillett.....	10.00	Charles A. Williams.....	10.00
Dr. William A. Flick.....	5.00	Miss Maud M. McCauley.....	10.00
Mr. and Mrs. J. G. Lucas.....	10.00	Mrs. Rebecca B. Ebbecka.....	1.00
M. F. Koehn.....	5.00	Mrs. C. L. Stoy.....	7.00
Chester Green.....	5.00	Charles E. Edgar.....	5.00
Dr. Ruby Painter.....	3.00	Mrs. Margelia E. de Vou.....	10.00
Mrs. Harriette E. Beyer.....	1.00	Albert Robson.....	6.00
Ole Sundt.....	20.00	Miss S. G. Seymour.....	10.00
Hal C. Acken.....	25.00	Mrs. George S. Wright.....	2.00
A Friend.....	5.00	Miss Muriel Mitchell.....	2.50
Miss Adelaide Knabb.....	10.00	Mrs. Edith H. Nichols.....	10.00
Louis B. Ball.....	10.00	Miss Regina Malck.....	10.00
Mrs. Belle T. Reynolds.....	12.50	Mrs. Jennie H. Corbus.....	5.00
Frank E. Noyes.....	7.50	Mrs. Jennie Wood.....	5.00
Chas. R. Montgomery.....	20.00	A Friend.....	5.00
Dr. Ida B. Putnam.....	5.00	Mrs. Maud Waffle.....	5.00
W. P. Hornberger.....	5.00	Mrs. Agnes G. Soeller.....	10.00
Mrs. G. B. Callicotte.....	15.00	Karsten R. Thomsen.....	5.00
Miss Helen M. Freund.....	10.00	H. J. Coventry.....	10.00
Miss Julia E. Johnsen.....	10.00	Mrs. L. de Koning.....	6.00
Jacob W. Young.....	5.00	A. S. Fleet.....	20.00
Morris Aron.....	3.50	Mr. and Mrs. W. J. Zollinger.....	15.00
Mrs. Flavia B. MacKenzie.....	3.00	Miss C. Myrtle Reid.....	5.00
Mrs. Olive L. Fleming.....	20.00	South Shore Lodge.....	50.00
A Friend.....	55.00	Nels Froslev.....	15.50
John R. Fincher.....	10.00	Miss Maryse Manly.....	5.00
Mrs. F. Irving Hull.....	25.00	Felix Morales.....	.60
		Miss Julia Jackson.....	30.00
		Miss Laura Brey.....	5.00
		Mrs. Bessie M. McIlvaine.....	2.50
		Mrs. Blanche Kilbourne.....	10.00

Mrs. Marie A. Gouffe.....	2.50
Mrs. Georgia M. Brakmo.....	1.00
Estate Lula H. Rogers.....	250.00
Mrs. A. F. Cook.....	10.00
Mr. T. Bradley, Cook.....	12.50
	\$1,473.90

Book Chat

Mrs. Eddy, *The Biography of a Virginal Mind*. The world is made up of personalities, and nothing is more helpful to an understanding of life than studying them. Few stories are more interesting and instructive than this history of a woman who, having lived in poverty and obscurity for fifty years of her life, suddenly rose to wealth and fame by the sheer force of her personality. A large volume of 560 pages, properly priced in the original edition at \$5, is now to be obtained from the Theosophical Press for \$2.

The United States of Europe, by Paul Hutchinson, is a book of 225 pages, well printed and bound. It includes the plea for the United States of Europe made at Geneva by M. Briand. The author has made a careful study of the difficulties in the way of such a Federation and devotes chapters to the economic and military phases of the problem.

The Hidden Meaning of the World's Great Stories, by E. Matthews Dawson. This paper-bound book deals with the Arabian Nights stories, familiar fairy stories and Bible stories. The price is 75c.

Artistic Emblem Plaque. The handsomest and most artistic bit of work that has probably been done with the emblem, which is prized by all Theosophists, has just arrived from England. On a white plaque 7¼ by 8½ inches, the serpent appears, in natural colors, forming the circle. The interlaced triangles stand out against a varicolored background. It is a very attractive piece of art that would look well on any wall and is particularly appropriate for a Theosophist's room. The price is 75 cents.

New Book by Wedgwood. The latest London mail brings *The Larger Meaning of Religion*, by Bishop J. I. Wedgwood. There are chapters on "Man and His Pilgrimage," "What Is Religion?" "The Scope and Aim of Religion," and three chapters on "The Explanation of Church Worship." In paper covers, 75 cents.

Did Not Materialize

There seems to be some desire among members to know whether or not a very large check, given to the American Theosophical Society during some exciting moments at the World Congress, and involving an amount of several thousand dollars, was converted into cash. Sad as the news is, it is necessary to say that it was not, and never will be.

The Theosophical Press has some very convenient and artistic book marks, with silk tassel. They sell for only 15c.

Lectures by L. W. Rogers

On March 2 Mr. Rogers will begin a course of Sunday afternoon lectures in the Masonic Temple, 32 West Randolph St., Chicago, (9th floor). The program is for the five Sunday afternoons (3:30 o'clock) of March but if the interest is what is hoped for and expected the course will be continued. Mr. Rogers has not lectured in Chicago for about a year and a half. On his last appearance there the admission charge for the lecture was 75c and \$1 and the hall was packed. This time admission will be free, with a voluntary offering. The same hall will be used as before (250 seats) but a larger hall in the building will be in reserve, if needed.

Theosophical Community House

Does Chicago want a Theosophical Community House? If so, the old Headquarters building at 826 Oakdale Ave., which is still owned by the American Theosophical Society, can be either leased or purchased for the purpose on unusually favorable terms. The location is near the north end of Lincoln Park and the building is well suited to the purpose. A number of members could live in it, and there are two very large rooms, or halls, one of which is now being used for Sunday meetings.

Any one or more of the thirteen Theosophical Society Lodges in Chicago that wants a home will find here a bargain, either for buying or leasing, that no owner or agent would ordinarily offer; or any group of Theosophists that may wish to club together in cooperative living may also take over the building. Since erecting our new headquarters building at Wheaton the Society has no use whatever for the Oakdale Ave., building and will give a generous bargain to somebody.

Books for Meditation

A Few Helpful Suggestions

<i>Imitation of Christ</i> , Thomas a Kempis	Cloth	\$.80
<i>Meditations of Marcus Aurelius</i>	Cloth	1.40
	Pocket Classics	
	Leather	1.00
<i>As A Man Thinketh</i> , James Allen	Leather	.60
	Gift	1.50
<i>Impersonal Life</i> , Anonymous.....	Paper	.50
	Leather	1.00
<i>At The Feet of the Master</i> , Krishnamurti	Paper	.25 or .50
(Miniature or large)	Cloth	.50 or .75
<i>Light On the Path</i>	Paper	.50
	Cloth	.75
<i>Bhagavad Gita</i> , Trans. by Annie Besant	Paper	.60
	Cloth	1.00
	Leather	1.25

THE THEOSOPHICAL PRESS,
Wheaton, Ill.

Personal Opinions



By L. W. Rogers

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

Fair Play

Trying to so manage things that everybody will be satisfied is an interesting job! It's doubtful if anybody ever succeeded in doing it. At least we know that even the World Teacher did not, in His Palestine incarnation. Why, then, expect it among ordinary mortals? But we have to keep on trying—and smiling at our failures!

It was thought that the ballots in the MESSENGER for nominating the National President and National Vice-President of the American Theosophical Society would be sufficient, but so many requests came to the Secretary-Treasurer for additional ballots that enough for everybody were printed and sent to all Lodge Secretaries. The Secretary of an eastern Lodge wrote back, upon receipt of them, as follows: "Before granting members their ballots I want a report by you as to the qualities of the opponent of Mr. Rogers for the presidency. I am shocked, in the spirit of fair play, that your February copy of the MESSENGER does not give any further information." To that the Secretary-Treasurer replied that every scrap of information that had been furnished us by Mrs. Broenniman's campaign committee was to be found in the MESSENGER for February. She also enclosed a circular from the said committee that had been received after the February MESSENGER went to press—the circular which will appear in this number of the MESSENGER. Not only will everything else which that committee sends also appear in the MESSENGER, but the greatest care will be exercised in getting the March MESSENGER out at the earliest possible date, thus giving all those who read the circular time to vote before March 10, on which date the polls close for nominations.

The one thing that will not appear in the MESSENGER is any campaign material for the present incumbent of the office. If his work alone is not sufficient recommendation he should be voted out of office. I trust that the Lodge Secretary in question will feel that in this whole matter I have not too grossly violated the spirit of fair play.

Battle About a Book

A writer in *The Nation* describes the remarkably effective publishing organization of Christian Scientists from which we Theosophists might well take a lesson. The story is to the effect that every "publicity committee" consists of just one man. That's good sense to begin with. Each state has one publicity man, all under direction of the national publicity man, who, through the state men, can reach every Christian Science church. When a lecture is to be given the collective efficiency of the members of that committee is brought to a focus in advertising it. That counts for something in a city where there are several Christian Science churches!

But the writer in *The Nation* goes on to say that the Christian Science publicity machine is used with equal effectiveness in limiting the circulation of literature to which they object, and he cites the case of the book by Edwin Dakin, *Mrs. Eddy, The Biography of a Virginal Mind*, and says that the advertising patronage of members of that society as well as the collective personal influence was brought to bear with such effect that so powerful a paper as the *Chicago Tribune* for a long time ignored the strenuous efforts of the publisher of the book to get a hearing.

The whole matter is an interesting and useful example of the power of united effort. We could doubtless double the output of theosophical literature if we unitedly gave thought and effort to it. We should not want of course to suppress anything, for that would be wholly untheosophical. Anyhow, attempted suppression is a boomerang, as witness the particular book referred to. The opposition to it and the determined fight of the publishers for it has led to such a demand that the price of the large volume of 560 pages has been reduced from \$5 to \$2! Thousands will now read it who otherwise never would have read it. But that is all on the right side of the matter, for however emphatically people may differ about Mrs. Eddy, they will agree that she is one of the most remarkable women of her century, and an impartial and reliable biography of her has a place of real service in American literature.

Dr. Besant's World Congress Lectures

Theosophy and World Problems and Right Civilization.

By giving these to friends, to show the interest the Society takes in public affairs, you may do an inestimable amount of good. Paper covers, 50c. Order of The Theosophical Press.

"You can enjoy the responsibility of your best men to give their services to your great nation. Then you can lead the world and its future, for you will have combined the leading of wisdom and the observance of law."—From *Right Civilization*, by Dr. Annie Besant.

The Place of Intuition in The New Civilization, by C. J. Paper covers, 25c.

WANTED—Research Work by Theosophical Students

AN APPEAL BY GEOFFREY HODSON

THE author of this appeal is at present busily engaged in carrying out a lecture tour of the United States of America and will be so engaged until October of this year. He thinks he sees the possibility of a valuable piece of work which the Theosophical Society might do for the world, but is himself too busy to attend to its performance. This work concerns especially the task of bringing to the world knowledge concerning the Angelic Hosts and their place in the economics of the Solar System.

Science has at last discovered the fact—always well known to occult scientists—that the apparent solidarity of the material universe is an illusion; that in reality the universe consists of flowing energies. Theosophy has an important part to play at this juncture. One of the next steps in the progress of exoteric human knowledge is the discovery of the intelligences associated with these flowing forces. These are the devas and nature-spirits.

Before we can play our role, our knowledge must be classified and correlated with the latest scientific thought, hence this appeal.

Will students and groups cooperate with the author in the following ways:

1. Collect from all reliable sources information concerning nature spirits and devas. Some sources are:
 - (a) The Secret Doctrine,
 - (b) Other standard Theosophical books, especially "The Hidden Side of Things" and Masonic books by C. W. Leadbeater,
 - (c) "Fairy Faiths in Celtic Countries," by W. Y. Evans—Wentz,
 - (d) Standard works on national folk and fairy lore,
 - (e) The author's books, especially, "The Angelic Hosts," "The Miracle of Birth," and "The Kingdom of Faerie."
2. Classify the information somewhat as follows:
 - (a) The four great divisions or orders of Nature Spirits of earth, water, air and fire; with the appearance and sub-divisions of each order, e. g. earth spirits include gnomes, brownies, manikins and elves; these evolve into landscape angels, and up to the Spirit of the Earth, (vide "The Angelic Hosts").
 - (b) The function of each in nature and their method of carrying out that function; their relationship to the phenomena of nature, vegetation, climate, etc., (vide "The Kingdom of Faerie," Chap. V.)
 - (c) Other orders—such as the builders (vide "The Miracle of Birth," es-

pecially Chap. V.), the healing angels, the ceremonial angels, the power angels, guardian angels, etc.

3. Apply the results to modern scientific discoveries in astronomy, meteorology, physics, physiology, biology and psychology, by watching and collecting the writings of advanced thinkers in these fields.
4. Prepare the resultant material for publication:
 - (a) As a whole in book form, perhaps in several volumes,
 - (b) In article form for magazines, both theosophical and general.

In illustration of the possibilities which lie in this method of work, the author quotes from his address on "Angelic Cooperation in Social Reform," delivered at the Theosophical World Congress in Chicago in August, 1929, and from other sources.

"The present age is marked by the discovery of the forces of Nature and their employment by man, for the pursuit of knowledge is the true keynote of the age. Foremost in this search are the men of science in every land, and their search is leading them away from the materialistic and toward the transcendental outlook. The mechanistic view of scientific phenomena is being discarded and the method of explaining them by the construction of models has come to be regarded as a hindrance rather than an aid to understanding. So rapid indeed is the progress of scientific discovery that the textbooks of one year become out of date in the following.

Within the memory of many of us, the foremost men of science were proclaiming that in matter was to be found the promise of life. Later that dictum was reversed. The atom, as a material particle of which the whole universe was built, was itself found to be capable of further subdivision. The ultimate unit was discovered to be an electrically charged particle to which was given the name "electron," a unit of force vibrating in the ether. Now even the electron is being doubted, for recent researches have demonstrated that the electron has no continuous existence. It appears, disappears and reappears continually. So rapid is the process, however, that the illusion of permanence is produced.

Today, therefore, this apparently solid world of ours is not regarded as a material world at all. It is a concentration of energy, a focal point of power amid a universe of flowing forces.

Similarly, the brain is no longer regarded as a satisfactory model of the mind, a mechanism of concrete particles which constitutes the whole machinery of thought. The brain is now regarded as an instrument, thought the power which drives it.

Of the nature and origin of these forces, science as yet says little, but the movement of scientific thought is away from the concrete toward the abstract, and this is parallel with the evolution of human intelligence which also is away from the analytical and concrete and toward the development of the faculty of synthetic and abstract thought. As an illustration of this, the idea is beginning to dawn that time itself is typical of the kind of material of which the physical world is built. In probing external phenomena to their depths, the scientists and mathematicians fall back upon symbols and equations as the only means of expressing their discoveries. The substance has melted into a shadow; only force remains.

What is the next step likely to be? The latest pronouncements show that certain men of science are beginning to postulate mind as the ultimate reality. Matter is being regarded as a manifestation of force operating under natural law; and of that law, Prof. Eddington of Cambridge says: "It is perfect and unbreakable, worthy to be associated with the mind of God." He has also stated publicly that it is now possible for the scientist to be a man of religion. From this we see that as truly as the mystic, the scientist is following a light, and his quest is leading him away from the seen to the unseen world. The next discovery may very well be that of the existence of those intelligent beings called in the East "devas" and in the West nature-spirits and angels, who are the agents of the Divine Will in the controlling and manipulating of these hidden forces of the natural world.

What is the contribution of Theosophy to this development? Theosophy itself consists of a body of basic truths concerning the material and spiritual worlds, their inhabitants and the purpose of the Divine Will in creating them. Investigations such as those of the modern scientist referred to have been pursued since the earliest days of human life upon this planet. There has always been an unbroken succession of investigators, and the result of their work has been preserved. It constitutes a vast accumulation of knowledge which is gradually being made available today, partly by the illumination of the mind and intuition of leaders of human thought, and partly by the publications and activities of the Theosophical Society, and kindred movements. From this source each man may take that portion of the Divine Wisdom which he himself is able to grasp and to interpret. In the study of Theosophy each man must be his own interpreter; each must provide his own illumination; and the views which I shall put forward are not necessarily those of my fellow members of the Theosophical Society.

For the purpose of this article, I have extracted, from the teachings of Theosophy as I understand them, a number of fundamental ideas which would appear to be pertinent to the subject under our consideration.

Behind all the differences and diversities of material forms, there is the one life; that

life finds its expression through natural forces. Behind the flowing forces of which the material universe consists there is one law, perfect and unchanging. Behind the law there is one Mind—the Mind of That which is the Creator, the Sustainer, the Transformer of all worlds. The answer to the question as to what is behind the manifested mind of the universe, I can best give by quoting an Eastern scripture, in which the Logos is made to say: "Having permeated the universe with a fragment of myself, I remain." (Note: Bhagavad Gita) Behind the Immanent is the Transcendent, and the *Immanent* is partly manifest throughout all worlds in and through the forces of Nature. Electricity and Magnetism are the manifestations of the Divine Immanence, aspects of the power of God.

Concerning these forces, Theosophy has a great contribution to make to scientific research, if only for its revelation of the existence of intelligent beings evolving and working in association with them. In the East these beings are called *devas*, a Sanscrit word meaning "Shining One" and aptly describing their appearance. In the West we know them as Angels, and meet them in the Bible as messengers from God to man, visiting him at special times in his career and displaying powers over the natural forces which the normal man does not as yet possess. Man is associated with the material and form side of existence; the angels with the life and force side of manifestation. They are the engineers of the Logos and they control and guide the activities of the forces of Nature. To them the Sun is the mighty heart and source of all power and life. From that heart the energies which are the life blood of the solar and planetary body of the solar Logos are continually outpoured and as continually withdrawn. He breathes out and His power flows to the very confines of this system. He breathes in and His power is withdrawn. So rapid is this fundamental process that the illusion of permanence is produced. Science is on the verge of accepting this great fact; for, as previously mentioned, it has discovered that the atom and the electron have no permanent existence; they appear, disappear and reappear continually.

This outbreathing and inbreathing of the solar life is rhythmical. The difference in the appearance of material forms is the result of a difference in rhythm. The solar heart pulses and establishes throughout all worlds that rhythm, upon which all other rhythms and time periods are based.

Amid this mighty display of rhythmically outrushing and returning energy live and evolve the two great races of the children of the Sun—the angelic and the human hosts. Side by side, as neighbors in the solar fields of space, they are evolving; side by side they are working for the fulfillment of the divine will, though all unconsciously so far as most human beings are concerned. The whole system is moving unceasingly toward an ideal which is the perfect manifestation of an archetype within the Creator's mind.

The central motive of this appeal is that the time has now come in the evolution of the human race when cooperation between angels and men in the fulfillment of the Divine Will may become conscious on our side as it has always been on theirs, and in the concluding portion of my address I wish to show how this consummation may be brought about.

Fruit of the Family Tree By A. E. Wiggam.

In speaking of the chromosomes of the reproduction cells he says: "Nothing in all nature is more thrilling than to watch these life processes under the microscope, or to study their outcome in the future offspring. The way these chromosomes behave in the cells, the marvelous and, to us, still mysterious way in which they move with all the mechanical precision of the planets; the way they divide and grow and sort themselves out in Mendelian proportions and thus distribute the various characteristics of the ancestry among the descendants—all carried on *as though they were endowed with some inner intelligence or else under the guidance of some Supreme Will, acting with a vast 'Purpose' in view.*"

Each one of these tiny particles bears its own particular and indivisible burden of life as though it had been divinely appointed as the messenger of some Master Builder who has some purpose of His own hidden beyond human ken.

Further: "Whatever God is, or whatever these processes are that lie within and behind it all, we know they can be trusted. Man has at last met the universe face to face and finds that its forces are simply high-born kinsmen of his own, and that he need not be afraid."

An article on Sir J. H. Jeans' Book "The Universe Around Us" in "The Outline" Supplement to John O'London's weekly—October 5, 1929:

PROBLEMS OF PHILOSOPHY:

The astronomer, says Sir James, must leave the problem at this stage and hand it over to philosophy. But he is a bit of a philosopher himself. There is a missing code, he says. A code without which we cannot decipher the "Phenomena which come to us disguised in their frameworks of time and space; they are messages in cipher of which we shall not understand the ultimate significance until we have discovered how to decode them out of their space-time wrappings." The ultimate reality remains insoluble. We may well admit, he remarks, that science cannot at present hope to say anything final on the question of human existence and human destiny.

An article on Evolution by Professor J. Arthur Thomson, in "John O'London's Weekly"—October 12, 1929:

THE EVOLVING PROCESS.

This way of looking at the Becoming of living creatures implies (1) that the evolving process can be more or less described in terms of verifiable factors, similar to those that can be seen in operation today.

(2) That there has been a continuity, although particular lines of advance or retrogression may have come to an end, and;

(3) That there has been on the whole a progressive integration from lower to higher forms of life. For Organic Evolution is not an eddy.

But when we explore the exuberant fauna and flora of a region not too badly man-ridden, or see the bulging dredge emptied out on the deck, or visit one of the great museums with case after case of highly individualized birds and drawer after drawer of once ecstatic but terflies, we are usually dumbfounded. There is an embarrassing richness of individuality and beauty; there are detailed adaptations everywhere; there is an extraordinary perfection and finish, and there seems to be no end to the insurgent resourcefulness of life. We repeat the formulae in which we sum up the known factors in organic evolution; Variation, Heredity, Selection and Isolation—changing and entailing, sifting and singling—and we are left dissatisfied. *The factors do not seem to be adequate for the result.* We shake our heads when there are no fundamentalists lurking around, and murmur to ourselves: There is surely some factor that remains unrecognized. (*Italics mine.* G. H.)

Our Uneasy Feeling.

It is not the FACT of Organic Evolution that we have any dubiety about; our hesitation concerns the FACTORS. Are they sufficient to account for the outcome—an outcome that includes ourselves? Let us briefly inquire into the reasons for our dissatisfaction—our uneasy feeling that we are missing something.

(a) To some extent this is a fallacious impression due to our preoccupation with end-results and forgetfulness of the long-drawn-out process of evolution. The human ear is a marvel, but it is led up by a long staircase.

(b) It must be kept in mind that many of the ladders of life have lost their lower reaches by elimination, and that the origins of many of the great groups of animals remain quite unknown.

(c) It is hopeless to try to envisage the evolution of living creatures in a mechanical way. As effortful individualities they have taken a hand in their own evolution. Variability is an urge towards self-expression; heredity is the reminiscent hand of the past on the shoulders of the present; selection is often a sifting of endeavors after well-being; isolation is often the outcome of sex-whims. It is impossible to leave out the mental factor—the urge of feeling and the bent bow of purpose.

The author is willing to help with this work and is especially interested to receive results of work carried out along these lines. His address up to October 30, 1930, will be care of Theosophical Society, U. S. A., and afterward care of Theosophical Society, Adyar, Madras, India.



Headquarters Building and Hall of the Omaha Lodge, T. S.

The Omaha Lodge

By R. T. G.

During the first seven years of its existence the Omaha Lodge made excellent progress. The first meetings were held in the printing office of one of the members, with the presses and other printing machinery for company on Lodge nights. Later, meetings were held in the business office of the President until it was possible to rent a home for the exclusive use of the Lodge. David M. Unger of Chicago was a popular lecturer in Omaha in those days. Other lecturers came later.

More suitable quarters were obtained and these in turn were outgrown.

In October, 1925, an opportunity came to secure a fine old estate. It was opportunity to none but John Eklund and his wife, for no eyes but those with the utmost faith could have seen an obligation of \$12,000 as a reasonable undertaking then for a Lodge of fifty members or less. Inspired by a vision of establishing a permanent spiritual center of a new type for Omaha, Mr. Eklund and his wife mortgaged their own home and bought the estate as a personal venture.

It was an exceptional place. Resting on a plot of ground 135 feet wide and half a block in depth was a stone and brick mansion, originally one of the finest homes of the city. Dignity and beauty and strength were there. Shrubs and fine old trees, a curving driveway, and the porte-cochere of other days were effective exterior touches. The interior of the house likewise revealed a hundred evidences of care in design, and of enduring construction. The stairway was of hand carved oak and the dining room finished with the same wood in paneled elegance. Upstairs was a room finished in birdseye maple.

Repairs were needed. Re-wiring and re-decorating were expensive. An unusually large garage back of the house was extended and refinished to form a lecture hall seating well over 200, and the second floor of the same building became a Co-Masonic lodge room of a very desirable character.

In the last two years particularly, the Omaha Lodge has grown in membership and in the number of its activities—a growth resulting probably more from the efforts of the Eklunds than from any other cause. A phase of great interest to visitors is the development of a young people's group with great vitality, which not only holds its own meetings apart from those of the Lodge proper, but also has sponsored several very successful entertainments of a constructive nature. This group is soon to establish a United Art Society with the entire third floor of the Lodge home for its quarters.

The outstanding characteristic of the Omaha Lodge is the unity of its membership. There are no factions. Harmony prevails in all the branches of effort.

C. J. in Spain

The Indian philosopher, C. Jinarajadasa, recently gave a lecture in the Madrid Ateneo on "Impressions of a Trip Through Spanish America."

In Buenos Aires, as the visitor said, all the races of the world are represented. Its economic force radiates over all America and is the champion that is put forth in opposition to the United States.

The Brazilian, he says, is the most cultured

and gentlemanly type in the world, as he inspires the spirit of brotherhood. The negroes who live there are not only the legal equals of the whites, as in the United States, but their social equals as well.

Montevideo is the Athens of America, with its extraordinary love for culture. Chile will develop a type of certain spiritual importance.

In Central America the financial interference of the United States is fatal; the North American capital which makes inroads there is not always well administered.

In respect to Mexico, he said that even in the midst of its internal turmoils, there is manifested a love for ideals which goes to unheard-of lengths. Cuba feels keenly the problems of ideals, and Porto Rico, in spite of its external Americanization, keeps the Spanish spirit.—Translated from a Madrid Daily.

Nomination of Directors

The following are the nomination instructions, Section 13, By-Law VI, of the By-Laws of the American Theosophical Society:

Nomination of Directors. Any three members of the Society who are qualified to vote may nominate from one to three candidates for the office of Director by first obtaining twenty-two signatures in addition to their own to a nominating petition and also the written consent of the person or persons nominated. This petition together with the written acceptance of the person or persons nominated shall be forwarded to the Secretary-Treasurer of the Society not later than March 15, of the year in which the election is to be held, and the National President and the Secretary-Treasurer shall publish in the April number of the official organ a certificate containing the names of all persons so nominated together with the names of the three members making the nomination.

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.

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

A traveling member speaks of having dropped into the reading room in the Detroit Union Station and finding the *Christian Science Monitor* and other publications of that Society on the reading table, and makes the suggestion that our Lodges might well get some of our propaganda pamphlets into the hands of the public in that way.

A POINTER

"*The Science of the Emotions*, by Bhagavan Das, was one of the books of which Dr. Arundale spoke highly at the Summer School. In these days when there is so much concentration on psycho-analysis, this is an excellent book to advertise. It is a wonderfully helpful book too."—H. P.

NOW READY

New and Revised Edition
of

C. W. Leadbeater's Science of the Sacraments

Cloth \$5.00

The Theosophical Press
WHEATON, ILL.

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.

What Lodges Are Doing

San Antonio Lodge presented to the public of that city Mr. Frank L. Reed, Director of the University Conservatory of Music, at Austin, Tex., in two illustrated lectures on "Parsifal," which were given in the ballroom of the St. Anthony Hotel.

The New York Federation reports most gratifying success for the lecture course of Mr. Geoffrey Hodson in that city, extending over a period of about a month. There were four free public lectures, which tested the capacity of Rumford Hall, with 350 seats. In addition there were four meetings for members only and a series of four students' lectures, which were extensions of the free lecture subjects and for which \$2 was charged. The plan worked out admirably and gave sufficient revenue to properly finance the lectures.

Besant Lodge, Boston, and the Community Church collaborated on a supper conference and lecture by M. Paul Richard, French mystic and author, who spoke on "The Modern Wise Men of the East." Supper tickets were sold for \$1, and twenty-five cents admission was charged for the lecture.

Mr. E. H. Hiller, who is the Executive Secretary of the Northern California Theosophical Federation, writes that it has been unanimously resolved to hold four meetings a year, one being assigned to the San Francisco, Berkeley, Pacific and Oakland Lodges; to send a qualified field worker once a year to the lodges at Fresno, Santa Rosa, Stockton, Palo Alto, San Jose, Pacific Grove and Sacramento, two experienced members, Mr. Harry Wilson and Mr. Alwyn J. Baker, being available for that work; to make a survey of the situation in Alameda, Eureka, Los Gatos, Mill Valley, Napa, Richmond and Vallejo; to pool lecture dates available to the federation Lodges so as to arrange the entire schedule of visiting lecturers to the best advantage. Mr. Hiller writes also that they are considering the possibility of doing some work in Modesto, where Mr. Baker found excellent responses to his lectures.

The Schofield Barracks Lodge at Honolulu is very active, and Captain Partlow sends the information that the Lodge underwrote the proposition to establish a little magazine and made a pledge to raise \$500 for it. There is an attendance of from thirty to forty at the lectures of the Lodge and in addition the lectures are broadcast over the military post radio system to unknown numbers.

Shri Krishna Lodge at Norfolk, Va., has selected Mr. S. B. Rudd for President and he has expressed his intention of becoming very active in spreading the Ancient Wisdom. Other officers elected were Mrs. Mary L. Black, Vice President, Mrs. Claudia M. Rudd Secretary-Treasurer, Mrs. Eva M. McChesney

Librarian, and Mrs. Sadie Cox Assistant Librarian, and Mrs. Margaret A. Gustafson and Mrs. Mary Wagner were added to the Board of Trustees.

Besant Lodge, Hollywood, sent out a neat printed announcement for January and February. There are regular Tuesday lectures with the possibility of afternoon classes being established.

From the Secretary of Houston Lodge comes the information that all meetings are now held in the Rice Hotel. The increased cost is said to be fully compensated for by better attendance. Monthly lectures are given by the President, Mrs. Laura S. Wood, frequently illustrated by colored slides, and with an attendance of over one hundred. During Educational Week and on Armistice Day special lectures were given. On Anniversary Day there was a program by members and an offering was sent to Wheaton. Many theosophical books, says the Secretary, have been placed in the Public Library by Houston Lodge.

The Crescent City Lodge of New Orleans had the honor of having as their guest and lecturer, Dr. Maximus Neumayer of Rio de Janeiro. He is enroute to India. Dr. Neumayer is one of the original or charter members of the first Lodge of Adyar to be established by Mme. Blavatsky. He is ninety-eight years old and appears about sixty-five. He lectured at the Tulane University and was guest of honor of the Masonic Temple. It was through the influence of Wallace de Ortega-Maxey of Santa Barbara, who was the guest of the Doctor in Brazil last year, that the Lodge was able to obtain him. Mr. de Ortega-Maxey has been doing a great deal of work here for the Society. He is a noted psychologist from the Society Internationale de Philologie, Sciences et Beaux Arts, founded by Jules Verne, whose headquarters are now in London.

The new Lodge at New Orleans, known as "Brotherhood Lodge," sends information that Mr. Charles M. Bartron has been elected President, Mrs. Anita W. Babb, Vice President, and Miss Sarah Costanza, Secretary. Public lectures are given on Saturday evenings twice monthly at the Carnegie Library. The rooms of the new Lodge, at 1025 Canal street, are open every day from nine in the morning until five in the afternoon.

President Milo Perkins of Besant Lodge, Houston, says that they put twenty-nine new books in the public library at Christmas time and that they hope to place \$500 worth of books in libraries throughout the state within the next two years and will check up results with a view to discovering what books are most useful for that purpose. He thinks

Headquarters could act as a clearing house in such a matter and that the good work would thus spread through the nation. He writes: "Let us not throw away *any* channel of value, for the Theosophical Society will come into its own marvelously when Theosophy is made available to the public where it wants it, without obligation, without hooks, without follow-up. What arrogance to assume that a man studying Theosophy must join the Theosophical Society to be of real use in the world. We need more Theosophy *outside* lodge rooms!"

Oklahoma City Lodge sent out a calendar showing the activities of Max Wardall, who was booked from January 25 to February 14 and had daily engagements. The engagements included public lectures, club lectures for the Rotary, the Town Club, the Lions, the Co-Operative and Civitan Clubs, the Oklahoma University and the High School, and talks to members.

Dr. George H. Wright, Secretary of the Washington Lodge, sent out invitations to an entertainment given by the National Theosophical Temple Association of the District of Columbia in the Lodge Hall for the purpose of "bringing about fuller and wider knowledge of the organization and its Objects and to increase its membership."

St. Petersburg Lodge reports the election of Mrs. Rebecca J. Boardman as President, Dr. Clara A. Hooper as Vice President, Mrs. V. F. Ebbecka as Treasurer, Mrs. Maude H. Kennard as Corresponding Secretary, Miss Ethel Crowley as Recording Secretary, and Mrs. Edith P. Cronan as Librarian.

The initial number of *Theosophy in Hawaii* has arrived. The Editor is a well-known member of the Theosophical Society, Mr. Charles Henry Mackintosh, formerly of Chicago. Captain Leo L. Partlow is Associate Editor. The magazine is a quarterly, and the subscription is \$1 a year. It contains twenty pages of interesting theosophical material, with some excellent poems by the editor, and a list of Tuesday and Thursday lectures through the months of January, February and March.

Star Affairs

News comes through announcement by Mr. John Ingleman, who served three years as National Organizer in America for the Star, that its office on Beachwood Drive, Hollywood, Calif., has been closed and the building will be sold. Correspondence relating to the business of the Ojai Star Institute should be addressed to Mr. Louis Zalk, Ojai, Calif. The Star Publishing Trust Agency in America is in care of Mr. Ernest Osborne, 100 E. 42nd Street, New York City.

Book Reviews

The Symbolic Meaning of the Story of King Arthur and The Book of the Fellowship of the Knights of the Round Table. Published by Librarian, Fellowship Knights of King Arthur, Tintagel, Cornwall, Great Britain. Price, each, cloth, \$1.25, through The Theosophical Press, Wheaton, Ill.

To discover that the ideals and spirit of King Arthur and his knights of the Round Table are again abroad requires only a look around. Even American business men have become infected with it and have organized a luncheon club imbued with the Arthurian scheme and setting. Now come two books which set forth, first, the simple stories of King Arthur and his knights; next, the symbolic interpretation of their adventures; and last, a plan for the formation of a modern Round Table, with an eye to international, interracial and interreligious unity. What the organization for children within the Theosophical Order of Service seeks to accomplish, such also does this "Fellowship of the Knights of the Round Table" seek. In the case of the latter there is the inspiration of the supposed place where Arthur was born (Tintagel, in Wales), a reconstructed Round Table, throne room, emblems, armour, chapel, and murals depicting events in the search for the Holy Grail. These are situated near Tintagel, and are headquarters for the organization which will issue a certificate of membership to anyone subscribing to the ideals of the Fellowship and desiring to live the knightly life. A system of degrees has been worked out and ample attention is given to the founding of juvenile branches in churches and schools.

The two books, "The Symbolic Meaning of the Story of King Arthur" and the "Book of the Fellowship of the Knights of the Round Table," should be considered together. The first gives briefly and satisfactorily the tales of the King and his followers. The stories, like Tennyson's "Idylls of the King," are based on Malory's great work, "La Mort d'Arthur." At intervals throughout the book the symbolic meaning is given. All of which ought to be especially helpful to those who are working in the Theosophical Round Table organization, if only because here are to be found the simple facts of the tales in abbreviated and easily-accessible form, so that in retelling the stories to children, or in discussing their inner beauty in groups, the material for such work is simplified and convenient.

The second volume, of course, attempts to apply the ideals to modern life, pointing out the need for brotherhood and unity and the longing in man for the realization of his dreams. A discipline is offered, rich in symbolism and beauty, and much of the quaint wording of the old documents is preserved. The dues are nominal and the plan of organization adequately worked out. As in all systems looking to the unfolding of the spiritual nature, one must meet the problem of individual insight, individual realization, versus

the standardization of a group, but that does not gainsay the value of this attempt to apply the aspirations of man to the needs of the world, nor deny the value of an appeal to the noble, the heroic, and the unselfish courage of youth.—O. B. Moore.

Introduction to Social Psychology, Mind in Society, by Radhakamal Mukerjee, and Narendra Nath Sen-Gupta. Published by D. C. Heath & Co. Price \$3.00, through the Theosophical Press, Wheaton, Ill.

The book is essentially a text-book for the student of psychology. It should be especially interesting to Theosophists; and, after all, who is not interested in psychology, the science of the human soul, in its broad outlines? The work contains copious foot-notes with references to other books and authors, and a splendid index. It is written in a style and language easily followed and understood.

Prof. Davis, in the foreword, emphasizes the importance of social psychology, and remarks that "we are particularly fortunate in the present volume to have the results of years of research on the part of two of the leading Indian scholars in Social Psychology, who are already well known in both England and America."

In his introduction, Prof. Yerkes frankly says that he does not always agree with the authors' point of view, yet he pronounces the work excellent, and heartily commends its reading by those interested in the subject.

The authors in the preface declare that their endeavor has been "to bring together data and standpoints, both of psychology and sociology, for the purpose of analyzing collective behavior," and thus "to reveal the mechanism through which the group shapes the course of mental life." The term "group mind" is used frequently by the authors in dealing with their subject; the resemblance and analogy between this term and the group-soul of the animal world, familiar to Theosophists, is obvious and striking.—F. W. Mettler.

The Vedanta According to Samkara and Ramanuja by S. Radhakrishnan, published by George Unwin and Co. Ltd., London. Bound in Green cloth, price, \$3.50, through the Theosophical Press.

A scholarly exposition of the teachings of these ancient philosophers who are the chief exponents of Vedantism, is herewith furnished us in the English language. Since these teachings are the basis of the Hindu religion we are given an unusual opportunity to learn its tenets. True, the English language lacks the vocabulary for expressing all those shades of meaning required and so there is free recourse to Sanskrit terms.

Austere intellectualism and remorseless logic characterize the teachings of Samkara; to the man whose feelings cry out for satisfaction, Ramanuja supplements this lack and brings out the religion, warm, human, pulsating and satisfying, which can also be found in the Vedanta.

Reader, you are a profound philosopher, indeed, if you can follow the author in the metaphysical subtleties which are the basis of the philosophy of Samkara. Still, if you cannot do this, you will find an immense stimulation to subtle and logical thinking by making the attempt. It will make you think; perhaps it will make you go off into bypaths of speculation for yourself, but when you come back to the book you will find there a still undissolved residue of Truth which invites you to recurrent adventures into the realm of philosophy.

Here we have a profound philosophy as expounded by its two outstanding philosophers, explained to us by a philosopher who is himself an East Indian. Nothing in the English language gives a more adequate conception of Vedantism than does this book.—I. M. A.

The Five Great Philosophies of Life, by William D. Hyde. Published by The Macmillan Company, New York. Price, cloth \$2.50, through the Theosophical Press, Wheaton, Ill.

Relatively recent research work and the translation of ancient manuscripts from eastern lands have brought to the attention of modern thinkers and readers the real merits of the ancient philosophies, and how they have all had their part in forming the thought and the civilization of today. Each has paved the way for the one that is to follow.

Mr. Hyde's book, "The Five Great Philosophies of Life," traces simply, forcefully and in a superbly interesting manner the ideals of Epicureanism, Stoicism, the theories of Plato, Aristotle and Christ.

The advantages, aspirations and defects of the first four, their contribution as a background of development for the reception by the race, of Christianity, and the part that each has given to the Christian religion; all is traced in simple, elegant language, grand in its very simplicity. The excerpts from the ancient writers are selected with unusual discretion and give just what the modern reader, striving to cover much literary territory, wishes—brevity and conciseness, coupled with lucidity of ideas. The scholar or the dilettante, he who reads to refresh his memory or he who reads to supply it, will find gems of knowledge in this book which will widen his vision of the higher and deeper things of life. The Epicurean pursuit of pleasure; the Stoic self-control by law; the Platonic subordination of the lower to the higher; and the Aristotelian sense of proportion, are all woven into the Christian spirit of love.

"The Five Great Philosophies of Life" is a book that should awaken an instant response in the minds of all readers. Its author has achieved a masterpiece in the field of modern adaptation of ancient lore.—Dr. Horton Held.

Altai-Himalaya, by Nicholas Roerich. Published by Frederick A. Stokes Company, New York. Price, cloth, \$5.00, through the Theosophical Press, Wheaton, Ill.

For those who can never hope to explore the wonderful region of Altai-Himalaya, the very best substitute is to read this travel diary. The author jots down his impressions and experiences with such vividness, the reader is by his side. The description of the vast scenery, with its colossal glaciers and mountains, its ethereal beauty, its marvellous aspects, transports one into the very region of the Himalayas—but there is much more which fascinates the reader—the writer's contact with the Llamas of Thibet, their monasteries, and his relation of the legends of Issa (Jesus) which have survived in most remote places, proving that Jesus must have taught and healed in these wild surroundings. Stories of ancient documents containing esoteric knowledge never as yet given to the world, and underlying all, the author gives us glimpses of great spiritual beauty.

In the introduction, by Claude Bragdon, we are told that the author's great hope is the "binding humanity into a brotherhood through beauty," and beauty is the refrain which runs through all this book, and its illustrations. Every Theosophist interested in India, in Mongolia, in Shamballah, in Maitreya, cannot fail to find in this diary a revelation of facts they have longed to know.—Maude Lambart-Taylor.

The Evolution of Earth and Man, by Professors of Science in Yale University. Published by the Yale University Press. Price, cloth, \$5.00, through the Theosophical Press, Wheaton, Ill.

This book gives a clear and succinct statement of the origins of earth and man, as far as physical science can explain them. What cannot be known, except through the five senses, is not scientific fact to the professor of science. Yet most of their discoveries have been preceded by hypotheses. The book deals with the origin of earth from astronomical deductions and geological structures. It treats of the evolution of man, from the investigations of fossil remains, embryology, and the differentiation which exists between animal and human intelligence.

Particularly interesting to the Theosophist is the chapter on the future trend of human evolution, which states opinions closely allied to the convictions of occult scientists. For instance, in the following quotation: "If higher species of man evolve in the future, it is not unlikely that this will occur, as in the past, in connection with great secular changes, over which man has no control, such as the rising and sinking of continents, the formation of deserts, or mountains, or oceans, or changes in climate comparable to the glacial and interglacial epochs, during which human evolution made such wonderful progress." The work, which is an epitome of the theories of physical science, as at present held, should be studied by every earnest occult student, for before we can comprehend things unseen and

invisible we must have as a basis the knowledge of things seen and invisible. "As above, so below," is an occult axiom, and many scientific hypotheses are closely linked up with and even corroborate occult information.—Maude Lambart-Taylor.

Dreams of Love and Life, by John W. Boldyreff. Published by The Stratford Company, Boston, Mass. Price, boards, \$1.50, through the Theosophical Press, Wheaton, Ill.

A collection of sixty lyrics of a mystical nature. Ideals of beauty are sustained throughout. The call is here sounded forth for the brotherhood of the human race, and for love as experienced through self-renunciation, which leads to great conceptions of tolerance, because to love all is to understand and to forgive all.—Maude Lambart-Taylor.

Funds

PUBLICITY FUND

Jan. 15, 1930, to Feb. 15, 1930.

Glendive Lodge.....	\$ 2.50
H. D. Olsen.....	10.75
S. Black.....	1.00
Inglewood Lodge, Calif.....	1.50
Seattle Lodge of Inner Light.....	3.00
St. Paul Lodge.....	15.00
Alkio Lodge.....	2.00
	\$85.75

WHY NOT WHEATON FUND

January 15, 1930, to February 15, 1930

Miss Edna Scheufler.....	\$ 5.00
--------------------------	---------

SPECIAL CONVENTION FUND

January 15, 1930, to February 15, 1930

Mrs. Emma F. Shortledge.....	\$ 5.00
Lawton Lodge.....	13.00
W. E. Haily.....	10.00
Milwaukee Lodge.....	5.00
Lansing Lodge.....	5.00

ANNIVERSARY DAY FUND

January 15, 1930, to February 15, 1930

Fairhope Lodge.....	\$ 3.50
---------------------	---------

HELPING HAND FUND

January 15, 1930, to February 15, 1930

Lansing Lodge.....	\$15.00
Richard C. Fuller.....	2.75
Stockton Lodge.....	3.00
Decatur Lodge.....	3.00

BIRTHS

To Mr. and Mrs. Warren L. Harden, a son, Pacific Grove, Calif.

To Mr. and Mrs. Earl C. Pursel of Casper, Wyo., a son, Jan. 11, 1930.

To Rev. and Mrs. Newell K. Chamberlain of Rochester, N. Y., a son, Jan. 22, 1930.

MARRIAGES

Miss Hazel Drufenbrock (National) and Mr. Walter Freeman Underwood, Nashville, Tenn.

Miss Selena Jones (Shri Krishna Lodge) and Mr. W. B. S. Granby.

DEATHS

Mrs. Evaline Dana McKimmie (Norfolk Lodge) Jan. 3, 1930.

Mrs. Rowena A. Smith (Berkeley Lodge Jan. 12.

Mrs. Lucy Crocker Miller (Tacoma Lodge) Jan. 8.

Major Fletcher E. Marsh (Akbar Lodge) Feb. 2.

Mr. Leo E. Koorna, (Vipunen Lodge),

1930 Convention and Summer School at Wheaton Headquarters

July 6 to 15

Convention, July 6, 7, 8
Summer School, July 9 to 15 inclusive

Teaching and Lecturing Staff

GEOFFREY HODSON
MISS CLARA M. CODD
MAX WARDALL
L. W. ROGERS
ROBERT R. LOGAN

Convention Registration	-	-	-	\$2.00
Summer School Tuition	-	-	-	10.00

Application Blanks

A supply of new application blanks was sent to each Lodge Secretary last July. These should take the place of the previous issues. Some Secretaries are using the old forms. Please destroy those and use only the new form.

Correspondence Cards

The Theosophical Press has very fine, heavy, gold-edged correspondence cards, with the theosophical emblem and the words, "There is no religion higher than truth." An envelope to match goes with each card. The price is 10c, 12 for \$1, a box of 25 for \$1.75.

Marriage and Morals

By Bertrand Russell

Horace Liveright, Pub.

"A bold, fearless book—the kind we so much need, sensational in its courage and candor.

"Ten years ago it could not have got by the censor. But now they dare not suppress it."—Ben B. Lindsey.

Fourth Large Printing \$3.00

The Theosophical Press

Om, The Secret of Ahbor Valley

Cloth, 75c

By Talbot Mundy

This very interesting mystic novel has been read by many with much pleasure.

Below are listed a few of Mr. Mundy's books written in the same setting and vein.

King of the Khyber Rifles

The Devil's Guard

Rung Ho

Guns of the Gods

Cloth, Each 75c

The Theosophical Press