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The Philosophy of Matter

By HUGH F. MUNRO

THAT the "material" atom has now been resolved into units of positive and negative electricity and its mass shown to be a function of their velocities is indeed one of the most wonderful of modern scientific achievements. Its philosophical importance, however, as constituting one more item in our knowledge of the nature of our world is outclassed by the new knowledge of matter considered as the substratum of the evolutionary process regarded as a whole instead merely of one of its aspects. Still adhering to the principle that all philosophy should be based upon the data furnished by the scientist let us listen to his account of how things came to be as they are. Of the origin of things he does not profess to know anything and so begins his story with matter in a nebulous or gaseous condition and at a temperature far too high to permit of the formation of any of the chemical combinations that we now know as solids or liquids. Water, for example, could not exist until a reduction in temperature enabled oxygen and hydrogen to combine in the proportion of sixteen parts by weight of the former to two parts by weight of the latter. We may well pause here to ask, when matter was in its original

or primordial condition where were the laws and processes that now constitute the science of chemistry? And whence came the definite mathematical proportions which form the foundation of that science? Who or what ordained that an oxygen atom could have two hydrogen partners to form water but neither more nor less? Having reduced the temperature of her laboratory by surface radiation to a point where combinations were possible, nature took millions of years to make about ninety-two elements and still more millions to recombine them into the compounds with which we are familiar. At this point, says our scientist, came life probably, in its simplest form, made up of such elements as we find today in protoplasm. Here he takes a leap before which we may well hesitate, but we have agreed to follow him and we will not desert him now. It is permissible, however, as he describes this newcomer and details all of its novel and wonderful properties, to ask him if they were all contained even potentially in the lifeless elements of the previous stage. He expresses that as his present belief and it becomes our turn to leap, although not perhaps with his alacrity. More millions of years pass in a world

that is the abode of life and again something new "emerges"—mind, and that says our scientist is a product of matter highly organized as brain substance. Another leap with a short pause, while we wonder if matter is able to bear the heavy load that we are putting on its shoulders. It is useless to ask where the laws and processes that we call biological or psychological were in the preceding inorganic world, for our scientist is likely to put one more straw on the back of the scientific camel. A few millions of years and we are called upon to welcome another new visitor—morals. We are becoming used to leaps by this time and instead of asking questions we can only reflect with amazement upon the "promise and potency" of matter. It is, however, beginning to dawn upon us that our guide is deifying matter without intending to do so and to assure ourselves on this point we ask him to define the word. Matter, he replies is "anything that can be grasped in the hand or weighed" (Rand, *Elements of Medical Chemistry*). Life, consciousness, mind, are conditions of matter without being material themselves. To our objection that, in investing matter with such momentous possibilities he is attributing more to the cause than is contained in the result and therefore making the cosmic process a pyramid that is standing upon its apex, he might ask us how we know that all that is apparent in the result was not inherent in the cause. That of course is possible, but if so how is it that as our knowledge of the powers and properties of matter increases, the wider the gulf becomes between mind and matter and the more remote the hope of deducing one from the other? If the equations of Einstein were potential in the stellar gasses out of which the world became what it is, then matter had and has all of the properties and powers that men have hitherto regarded as divine. A view more consistent with the facts is to regard matter as the receptacle into which divine powers are poured as fast as the receptacle can receive and express them. Then evolution is seen to be a process implying "Continuity of plan plus increment of force" (LeConte). In either case any difference of opinion can only arise over the terms that we use.

Some call it evolution;
Others call it God.

If we represent our present knowledge of primordial inorganic matter by a cube say six inches high, we could indicate the volume of our knowledge of life by placing beside the first cube another which would represent in its first six inches our knowledge of the properties of matter with added height to indicate our knowledge of life. Continuing we would have to add mind, morals, social organization and all that goes to make up our complex world, including ourselves. This has been done and the resultant column was over ten feet high.

The scientist admits his inability to cause life to spring from non-living matter, notwithstanding his knowledge of the composition of its physical basis. The physiologist also admits the impossibility of spanning the chasm between the physics of the brain and the cor-

responding facts of consciousness. Life and consciousness are both "emergents" and their derivation from the unaided resources of matter alone is unthinkable. The modern apostle of Emergent Evolution (Prof. Lloyd Morgan) accounts for the new powers and properties as due to "the directive activity of God" and thus relieves matter of a burden "too grievous to be born."

Henry Fairfield Osborn joined Prof. Millikan in the wording of a joint statement of fourteen leaders in science, setting forth their credo in the words of Wordsworth:

Wisdom and spirit of the Universe,
Thou Soul that art the Eternity of thought,
And givest to forms and images a breath
And everlasting motion.

Dr. Besant, in a passage in *The Ancient Wisdom* that, for profundity of thought and felicity of expression could hardly be excelled, says, "The Universal Mind is that in which all archetypically exists, the source of beings, the font of fashioning energies, the treasure house in which is stored up all of the forms which are to be brought forth and elaborated in lower forms of matter during the evolution of the Universe."

At the Adyar Convention

[From the Official Organ of the Theosophical Society in England.]

It was comforting, amidst all the clash of opinion and the turmoil of spirit one felt all about, to turn to our two veteran leaders, A.B. and C.W.L., to whom we all owe such a deep debt of gratitude for faithful and untiring service in the cause of Theosophy and in the furtherance of the welfare of the Society. Bishop Leadbeater is in wonderful health and spirits, body vigorous, mind as alert and keen as a young boy's, eagerly interested in every problem, amazing one with the depth of his insight and the grasp of his knowledge. For me, one of the joys of being at Adyar this time was C.W.L.'s question and answer meetings, which were held regularly every week. He speaks with such simplicity and devotion, with such kindly understanding, that it is a positive joy to listen to him, and in his radiant presence doubts and difficulties fade away. The Masters are such a living reality to C.W.L. and to our great President that they seem to live utterly in the sunshine of Their presence and breathe something of the fragrance of Their lives. One of the most touching and inspiring sights I have personally ever seen, and which will remain an inspiring memory all my life, was these two picturesque and dauntless old warriors standing shoulder to shoulder, calm and serene and untroubled while the waves of opposition and doubt and turmoil were beating all about them. Secure in their knowledge of the Masters and Their plan for man, they are absolutely tranquil and unafraid.—Extract from article by General Secretary Jackson.

Book ends are always needed on tables, desks, etc. The Theosophical Press furnishes them at \$1.25 per set.

America's Vanishing Race

By CLARA M. CODD

WHEN I first landed in America I hoped I would soon see a Red Indian. I hardly hoped to find one in all the glory of ancient warpaint, but I wanted to see a living descendant of what was once the great and mighty Toltec empire of Atlantis. And now that desire has been gratified. I have not only seen a Red man, but I have talked to a famous Algonquin Chief, who has fought an unceasing battle against tremendous odds for the rights and protection of his people during forty-seven long years. For two hours he talked to me, putting on at my request and in my honor the ancient ceremonial dress of his fathers, and never have I listened to a tale that made my heart so bleed with sorrow and compassion. Because of it I am going to ask my fellow Theosophists in America to come forward and do all they can to help assuage an ancient and cruel wrong.

"You have been brought up to think of us as savages," said Thunder-Water to me, "cruel, blood-thirsty and treacherous. But that is one hideous lie which the white man has spread about us, and which perhaps we shall never controvert. I tell you our people before the white man came had a culture more spiritual, if more primitive, than your own. They had a moral code purer and more binding on our people than any moral code you white men profess, but do not live, today. When you came to our country centuries ago, we greeted you with generous friendship and gave you trust, and you, believing us to be savages, repaid that trust with treachery and ruthless spoliation. And so it has always been down through the years. Your clever lawyers and business men outwit our simple people, despoil them of their lands and means of livelihood and drive them to desperation and despair. Last year five hundred of my people died of starvation and cold. I send them all I have. I have beggared myself that some of them may have a little help. How long will these things endure? I am getting old and tired, and for forty-seven years I have fought without ceasing in defence of my poor people and against their incredible wrongs.

"We should have our own schools, our own reservations, and our own religion. Our ancient faith is passing. Only the old chiefs know now its true significance."

"Then you are not a Christian," I queried, being under the vague impression that most Indians had become Roman Catholics.

"No!" thundered Thunder-Water, "certainly not. Yet your religion is a beautiful one, perhaps the most beautiful in the world. But no one lives it."

"Tell me about yours," I said.

Thunder-Water gave a weary smile. "No one wants to hear that," he said, "but Theosophists are different from other people."

And then he unfolded to me a fascinating picture of what I clearly saw was pure Theosophy.

He told me that all things came from the Great Spirit who lived in the sun and whose body was fire. "Fire is god, we say," he said, and I thought of H. P. B.'s similar statement in *The Secret Doctrine*. And all things travelled in a circle (think of Einstein's discovery), so that sometime, somewhere everything returned upon itself. Our lives were just such a complete cycle, and when the Indian talked about the happy hunting-grounds he meant the next incarnation which succeeded this one as well-matched pearls upon a string. The medicine men used to teach their people how best to endure wrong, to think right, that in the next life a happier time would come.

On his belt was worked in beads the ancient sign of the swastika. "That is the sign of the four winds, of life, breath, eternally revolving. In the centre is the earth, with all the people on it. The North wind is the region of intelligence and its symbol is the swift and the acuteness of the arrow. In the East dwells Life and its symbol is the heart. In the South is the region of heat; passion, love, anger, and its symbol is the blazing sun. The West is the world of death and its symbol is a circle cut in half by a line." That made me think of the thousands of our boys who in the Great War were said to have "gone West."

Thunder-Water brought with him an old Canadian chief belonging to the Six Nations, the Iroquois. The two of them told me how much their people thought of our Prince of Wales; what hopes they placed in him. "I know," said Thunder-Water, "I do not know how I know, but my soul tells me that there is a young man of great soul who could help us. Will not someone take my appeal to the Prince of Wales, that he may come to our aid?" I shook my head. There was something infinitely pathetic to me in this old inherent trust in the justice of a kingship that in modern days was hedged about with impassable barriers of convention.

"I have read the Fires on the graves of my ancestors," continued the chief, "and I know what is coming to the world. Every year I take part in the sacred dance and I read the smoke of the fire. I foretold the world war."

"Then, Thunder-Water," I said, "when each year you read the Fires by the bones of the great braves who have preceded you, surely sometimes you have seen a happier future dawning for the remnant of your people, a coming cessation of cruelty and wrong?"

"Yes, I have seen it," he answered, "but it will not be in my day." And with a sigh, he rose, saluted me, and went.

Now I want the Theosophists to help. It were a vast pity if what is left of the genius, culture and spiritual ideas of the ancient Toltec empire were lost. The Indian has a tradition of courage, simplicity, and truth

(Continued on page 83)

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Apologies to Kangaroos

THE distinction between the human and the non-human is often hazy. Sometimes the difference in form is not very great, while the difference in character is still less, and occasionally the balance in virtue represents nothing about which the human can boast.

A writer in the *Illustrated London News* describes the human-like behavior of kangaroos hunted by mounted men and dogs through Australian forest and plain. "In the lead," says the narrator, "was a half-grown doe; following her other fliers and bachelor bucks; next came the mature does, heavily loaded with joeys in their pouches; last of all, the lord of the mob—the old man With his tremendous strength he could have raced away from all but the fliers. But that is not the way of the old man kangaroo. His place was near the danger. He kept that place!"

The story describes how, although he covered fully thirty feet at a bound, the racing hounds overhauled him and he turned for battle, towering eight feet above the ground; "with his eyes shooting fire, and unafraid, he stands to meet the dogs. In a surging rush they come. Brindle leaps for the old man's throat With a downward chop of his front paw, with clenched fist, . . . he meets the coming dog and

knocks him to earth." In a lull of the combat the kangaroo turns swiftly and leaps far out in a pond where the dogs have to swim, while he stands in four feet of water and easily defeats them. The hunters fail with the lasso, and the gallant "old man" escapes on the opposite side to join his family.

It is hard to say which most appeals to one's sympathy, the heroic courage and spirit of sacrifice of the head of the herd or the pathos of the fleeing mothers encumbered with babies in their pouches. How tragic it all is and how almost unbelievable that human beings can find such "sport" entertaining! If we spoke the same language, one would apologize to the kangaroos for the conduct of human beings and express admiration for kangaroo courage and character.

Adyar Day Report

By DR. ERNEST STONE

American members will rejoice to learn that in spite of an off year, financially speaking, we will as a Section succeed this year in collecting \$3,500 or more for Dr. Besant, which equals our record for 1929. We have in the bank at this writing (March 14) exactly \$3,232.00.* Not all the Lodges have been heard from. There are always some late returns and friends will help in the final effort.

A bank draft for \$3,500 will be made up April 16 and dispatched to Adyar where "our activities are watered by the fertilizing stream." And to quote Dr. Besant further, "As President of the Theosophical Society I thank the Theosophists of the Great Republic for their generous help, and hope that our hard-working community at Adyar may prove increasingly worthy of the trust shown by their American comrades."

Captain Max Wardall, chairman of the United States Adyar Committee, sends grateful thanks to all members who have given to the Adyar Fund.

*Information comes from Dr. Stone that on March 19 the amount was \$3,800.

Miss Dykgraaf, in a letter to a member of Headquarters staff, writes as follows:

"Your letter made me think so much of the wonderful place Wheaton is and consequently I am most enthusiastic about the plan to have conventions there. I can only hope that it will be my good fortune to be able to attend one some time. The Headquarters so fully deserves, in my opinion, to become well known and dear to the members, as I know by experience how much happiness one gets from living there as I did for so many weeks."

Regretfully Done

By L. W. ROGERS

I AM not fond of controversies and do my best to avoid them; but sometimes I am pushed into a corner from which there is no other method of escape, and this, I trust, is sufficient apology for the present one.

Last summer Mr. Fritz Kunz submitted to me certain plans relating to the work of the American Theosophical Society, which did not seem to me to be practicable, and I did not take them up in the MESSENGER or otherwise. But he persisted in the matter, as every one who firmly believes he has a good plan ought to do. Yet I still did nothing about it. He felt that the importance of his ideas justified sending them out in mimeographed form to prominent members and Lodges. That, of course, brought the matter into the open. Lodges are asking me whether they were sent with my approval and endorsement, and I can no longer remain silent, however distasteful it may be to record an adverse opinion; for if these plans are to be discussed at all, I can do no less than frankly record my reasons for regarding them as wholly impracticable.

As Mr. Kunz' document would take nearly five of these pages, it is not possible to print it, but I shall examine its essential points and give my reasons for not adopting them. His whole idea is that we need a new order of things in our theosophical activities—in his own words "what we want is an appeal for a new and fresh program." His proposed program covers many things and would necessitate large additions to both our lecture force and to our Headquarters staff. My first objection is that his proposals are wholly out of keeping with the present evolutionary stage of the theosophical movement, and quite out of proportion to the present membership's possibility of achievement. But let us look at his plan in detail.

Mr. Kunz feels that we should have "national contacts with the press and magazine world," and that "articles should be sold to these publications along our lines." Why talk about selling articles to magazines when we can't even give them away? Or, if they would take them, where are the Theosophists who both can and will produce articles of the literary quality demanded by such publications as the *Forum* and the *Nation*? These magazines, among others, Mr. Kunz suggests. The idea is not new. Many years ago I tried to make up a list of members who are writers of the necessary ability (we have a few members who are professionally employed on magazines and newspapers) to furnish articles for such publications as would take them without price, but there was nobody to give such a project constant attention, and so no practical result was achieved. That is our greatest difficulty—to get members who both can and will manage such things. We must find the working force before we can undertake such a thing, and that is the chief dif-

ficulty. We simply haven't the members who have both the talent and the time.

Mr. Kunz next turns his attention to improvements which he thinks could be made in the Theosophical Press, and asks if we might not perhaps "make it a publication house, dealing almost entirely in wholesale lots to dealers." "Headquarters," he continues, "unless well staffed can hardly carry the burden of petty orders." Here again I am afraid Mr. Kunz has placed the cart in front of the horse. To get the proof of that he has only to step into any bookstore and ask the dealer how much of a "wholesale lot" of theosophical books he will take this morning! Why, we can't even sell the smallest retail order to him. In the whole nation there are not a dozen bookstores that will consider handling our books. Dealers will buy only what the public demands, and they will not invest their money and use their space for books that are almost never called for. People who are even slightly interested in Theosophy are not one-tenth of one per cent of the population. Try it with any book dealer, and he will promptly tell you that until we can create a demand for our books it would be business foolishness for him to stock them. As for being bothered at Headquarters with petty orders, we should be pleased to have more of them. Our literature is in its infancy and will be for many a year. We must patiently supply the present need for it, while doing what we can to increase the demand. It is only a waste of time to discuss plans to supply a wholesale market that does not exist and never can exist until there is a heavy retail demand.

It is to the lecture field that Mr. Kunz devotes chief attention, and here his plans are truly revolutionary. He would have a "Lecture Adviser," who would have charge of all matters pertaining to such work. He would "classify lecturers as to their ability" and also classify the territory in which they would work into metropolitan, intermediate and smaller communities. Then "Headquarters should take steps to foster . . . a club-like nucleus which might be called University Extension work." "Each year a course of lectures by gifted speakers" would be given in this metropolitan territory. Lodges in such cities, to qualify for participation, "should supply certain elements as their part" of the plan, such as "contacts with right people, halls, equipment, library, and, above all, a genial and restful atmosphere of beauty and achievement and learning." These lodges are to "cooperate with Headquarters . . . in creating a University Extension branch, with a club atmosphere, and this would do the principal public educational work." The intermediate circuit would be as carefully systemized, and the work in it "would be done principally by lecturers specially qualified," and "they would make their longest stays in these cities, touching the larger centers sometimes, but not

specializing in those. They would also make short stops in smaller communities."

Mr. Kunz says that we should also invite the cooperation "of able speakers in collateral organizations," and it is not clear to me whether he is thinking of them or exclusively of our own lecturers when he reminds us that "competent and willing speakers should be encouraged to appear before colleges, high schools, clubs, church groups, etc., as individuals with a message." Then follows this paragraph: "Lectures illustrated with models, experiments, slides, moving pictures, would be fresh and valued. The whole field of astronomy (even with observatory expeditions in some cases); biology, crystallography, and so on, lend themselves more and more to our views of cosmogony, evolution of life, group consciousness, etc. Authoritative lectures, especially illustrated, would fill a great need."

Fitting into this scheme of things and supplementing it, Mr. Kunz would have research groups. He says, "We have a number of people now who have put their minds to special research problems. For example the collection of anthropological information which would be intensely interesting material and good support for the theosophical view. Then the whole biological field wants inquiry by us. Some twenty or thirty such enterprises could be instituted with good effect and with much interest to the workers. Publications would result. Each job could be headed by a man or woman recognized already in his or her own scholarly world as sound."

Under "Project Groups," Mr. Kunz continues: "Related to the above, a few groups could be encouraged and helped to work out material collected by Research Groups. Some fifteen or twenty interesting projects at once occur to the mind."

Of this elaborate plan, Mr. Kunz casually remarks that "It wants heading by someone not burdened by administrative details." It certainly does! And that is about the only point on which I am able to agree with him. He will never know how grateful I am for being left in no danger of becoming It!

Now, what is the actual foundation on which all this machinery would rest? What proportions exist between our present working force and that which Mr. Kunz envisages—a "Lecturers' Advisory Bureau," these various research groups, the "many less well-equipped assistants" and all the rest of them which are above enumerated? What actual material have we for this large machinery to operate upon? We have a total of exactly three lecturers for the services of the proposed general manager of field activities. One is Max Wardall, who seems quite able to lay out his own tours, to decide where he is most needed, and to find his way to it, without assistance. He is expecting to go abroad, and there may be a long break in his field work. Then we have Robert Logan. He also has his duties as the chief executive of one of the nation's most active Anti-Vivisection Societies, and has never agreed to do more than give what time he can, as he can, to our lecture work. His tours must be determined by himself, in order to fit into

his affairs. The other lecturer is Mr. Kunz himself, and he is under agreement to work for a year in New York. As for myself, I am temporarily out of lecture work (except for Sunday afternoon and Wednesday evening lectures in Chicago) but when I get back into it, I think I know about as well as anybody where I am most needed and where I can be the most useful. If I do not know that, after more than twenty-six years of touring our theosophical centres, I am afraid a Lecture Adviser could not do much with me. We also have temporarily Mr. Hodson and Miss Codd, and they are being directed by Headquarters without any difficulty here and, I trust, with not too much inconvenience to them; although it should be understood that there is *always* a certain amount of hardship with all lecture tours. Very well, then. With only three National Lecturers, one of whom intends very soon to go abroad, another of whom can give his time only intermittently, and a third of whom is placed in one city for a year, what need is there of a Lecture Adviser? Whom would he advise, and what would he manage?

It may be said that we must have enough lecturers so that we do need a special manager for them. Well, let us, at least, have the possibility of getting them before we make elaborate plans about what they will do. In a quarter of a century we have evolved only three or four speakers who can do such work as Mr. Kunz outlines. Such a lecturer must have a number of points that make him "a rare bird" indeed—thorough theosophical knowledge, high grade speaking ability, devotion to the work, the spirit of sacrifice, a certain degree of mental and emotional refinement, and either an independent income or the grade of ability that will attract a fair measure of financial support. If any one of those qualifications is lacking, he will not last in the theosophical lecture field. The longer I study the matter, the more fully I am convinced that it is worse than useless to get into the work lecturers who do not score up to those qualifications. One's tendency is to push such things hard—to feel that additional work *must* be done, but I see more and more clearly, as experience increases, the full meaning of the warning which C. W. L. gave me at the time of my first experience in managing other lecturers: "Be very careful whom you send out."

We do indeed have a number of members who have the necessary qualifications for theosophical lecturing, and a few who are qualified for executive management, but they are engaged in business or professional life or have dependents or for some other reason cannot go into the lecture field or volunteer to come to Headquarters and help with business management. It is naturally the ablest people who are most in demand in other things and who find it hardest to break away. Until we can really have more lecturers than are now in sight, there is no possible reason for a lecture adviser and manager. If somebody able to do that is ready to volunteer his services, we can use him much more advantageously at Headquarters in the Theosophical

Press and in other more important work that already exists.

Mr. Kunz also turns attention to what he thinks are mistakes in the theosophical work as it is now being done. He says: "Short visits are extremely unproductive for lodges, however pleasant they may be for lecturers. This applies even to some distinguished visitors from abroad." From that view I most emphatically dissent. If our foreign visitors now in the lecture field were following the long-period stop everywhere, many cities where they are arousing new enthusiasm would of necessity be excluded. I hold that it is much better to have twenty-four important cities stimulated into renewed life and activity by five-day visits, than to have four or five cities receive visits of three or four weeks each—far more important. There is an occasional place, like New York, where an unusual combination of circumstances does justify a month, but it would simply not be possible to most of our lodges. The manager of such tours must not only always keep in mind "the greatest good of the greatest number," but must also have a clear grasp of the possible results in each centre and apportion the time to those circumstances. Whether "short visits are extremely unproductive" depends wholly upon the circumstances, including the lecturer's ability to arouse and enthuse his audience. Instead of being "pleasant for lecturers," short visits are quite the reverse. The hardest work I have ever done in the lecture field is the one-night stop in a circle of seven cities, with a lecture a week in each. Next come the two-night stops in a regular tour, in which one visits a number of cities. The easiest of all work is the long visits of a couple of weeks or more.

Another point on which I must take issue with Mr. Kunz is his assertion that "monotonous repetition of fundamentals is an obsolete method, however attractively these items are dressed for the occasion and presented." If there is one thing of which I am more certain than another, it is that our lecturers *should* devote their thought and energy to theosophical fundamentals and leave psychology and other subjects to the speakers who feel that those things are more important than Theosophy. What on earth are we in the theosophical movement for, if it is not to get the fundamentals of the philosophy before the public? There is positively no reason why lectures on such fundamentals should become monotonous. None of us will ever live long enough to exhaust even the two subjects of reincarnation and karma. The possibility of presenting those subjects from new points of view, with new arguments and new illustrations, is infinite. If any lecturer permits them to grow monotonous, it is because the limitation is in himself and not in his themes. There are so very few of us who both can and will talk on the theosophical fundamentals, and there is such a vast number of people who ought to know something about them that it seems a great pity to give time to other subjects, however progressive, when there are

plenty of non-theosophical speakers to take care of them. Yet some of our lecturers seem unable to stick to Theosophy. Recently a member told me of taking a friend whom she wished to interest in Theosophy to hear one of the itinerant lecturers, who did *not* talk theosophical fundamentals. When the discourse was over the friend, with a bewildered look, remarked, "I thought it was to be a theosophical lecture. What in the world was he talking about?"

The whole of Mr. Kunz's plan for "a new and fresh program" of procedure in our theosophical work appears to me to be impracticable—quite as impracticable as was his plan a few years ago for a chain of "Star Gardens" across the country. At that time he felt that it was very important to secure a plot of ground in the cities where we had centres. These vacant lots, or areas of whatever size, were to be set aside for the use of the Star, though how they *could* be of any use I could never understand. The deeds were to vest in Dr. Besant, I believe. Of course she declined them when she arrived. Nothing could come of them except absorbing money to pay taxes. All such enthusiastic plans are not merely useless; they are positively harmful, not only because they throw away money, but because they give people the impression that we are impractical visionaries. In some cases where members asked my opinion about investing in the Star Garden plots I did not hesitate to dissuade them. Those who did invest of course regretted it later. One of our members later on explained to me that the reason why he could not make a Building Fund pledge for Headquarters was because of the Star Garden affair—that Mr. Kunz had so strongly urged him to give a lot for the plan that, not having one to give, he went out and bought it. It absorbed the cash he would otherwise have given to our Building Fund.

I am really sorry that Mr. Kunz has persisted since early last summer in forcing his present plan into the limelight, notwithstanding that was his right, if he thought it vitally important. Otherwise I could have successfully avoided what seems to me a useless discussion. But when he finally decided to give it himself to the members, the only course I could possibly take was the unpleasant one of showing its impracticability.

What we most urgently need today in the Theosophical Society is to learn to keep our feet on the ground and not permit bubbling enthusiasm to sweep us into schemes that appear absurd to sober-minded people. The public already has a suspicion that we are a lot of rattle-headed fanatics, and that is an extremely unfortunate thing, because the public, knowing little of our philosophy of life, will inevitably judge it by the course we take in matters which they do understand.

The plans which Mr. Kunz has built are a glimpse of a theosophical Utopia that will some day be reached when the Theosophical Society in the United States has 50,000 members, or more, many of whom have retired from business and professional life. Merely

as a plan, with no reference to when it is to be applied, it is pleasing and attractive. It even reminds me of the wonderful plans we are told the devas make, but which are only plans. C. W. L. tells us also that occasionally a deva comes over into the human evolution and he brings along, of course, the characteristics of great enthusiasm, active mentality and joyousness. I have a suspicion that Fritz is one of them, and that he has not yet quite lost the love of spinning plans! May he never lose the other characteristics. We need them in the work.

Election Announcement

We, the undersigned, board of tellers of the American Theosophical Society, hereby certify that the counting of the nomination ballots for the office of National President and National Vice-President took place at the Wheaton Headquarters building on Tuesday evening, March 11, 1930; that the sealed ballots were turned over to us by the Secretary-Treasurer, and that the count shows the following result:

For President:

L. W. Rogers	2,529 votes
Mrs. E. R. Broenniman	44 votes
Max Wardall	28 votes
Robert R. Logan	23 votes
Fritz Kunz	13 votes
Others	11 votes

2,648

For Vice-President:

C. F. Holland	2,168 votes
Max Wardall	90 votes
Robert Logan	77 votes
Fritz Kunz	47 votes
Mrs. E. R. Broenniman	21 votes
Charles E. Luntz	12 votes
Others	96 votes

2,511 votes

There were 164 irregular ballots, not included in the above count.

The total vote cast was 2,648. The registered membership at the last annual convention was 6,917. The total vote cast therefore represents 38.2% of that number.

Mr. L. W. Rogers and Mr. C. F. Holland, having received more than 60% of the entire vote cast, as required by the By-Laws, are hereby declared elected to their respective offices.

GUSSIE M. HOPKINS,
WILLIAM SOMMER,
ETHA SNODGRASS,
PEARL C. SHEEHAN,
EDMUND SHEEHAN.

March 11, 1930.

About Elections

Some of our members may not fully understand that the recent voting, a record of which appears elsewhere in these pages, is only for nominations, not elections; but the By-Laws provide that any person receiving sixty per cent of all votes cast shall be con-

sidered elected and that no further election shall be held. Because it was a nominating ballot, members were free to vote for anybody, and of course votes could be cast for members without their knowledge or consent.

In the election of Directors the By-Laws provide that the names of the nominees shall be announced in the MESSENGER for April and the ballot for voting in the MESSENGER for May, so we do not vote for Directors until next month.

Certificate of Nominations

We certify that the following nominations for members of the Board of Directors were received, prior to March 15, 1930, with the necessary number of signatures required by the By-Laws:

Dr. E. C. Boxell, nominated by L. W. Rogers.

Mr. Sidney A. Cook, nominated by Miss Edith F. Armour, Miss Gail Wilson, and Max Wardall.

Mr. M. B. Hudson, nominated by L. W. Rogers.

Mr. Charles E. Luntz, nominated by L. W. Rogers.

Dr. E. C. Boxell, nominated by L. W. Rogers, Miss Miriam Hertz, and Herman C. Schneider.

Mr. M. B. Hudson, nominated by L. W. Rogers, Miss Harriet E. McArthur, and Miss Eva Minnich.

Mr. Charles E. Luntz, nominated by L. W. Rogers, Miss Harriet E. McArthur, and Miss Eva Minnich.

Captain E. M. Sellon, nominated by Mr. Frank F. Knothe, Mr. Wm. J. Ross, and Mr. August Trath.

L. W. ROGERS, National President.

LOUISE MARSHALL, Secretary-Treasurer.

Supporting Captain Sellon

Together with the nomination will you kindly also print the following regarding our nominee for the above office:

Captain E. M. Sellon is one of our most active and devoted workers. He has been a Theosophist for several years, having first contacted our philosophy in India through Mrs. Besant. He has been active in New York City for quite some time as President of Service Lodge, Theosophical Society, but most of our New York Theosophists know him best as the President of the New York Federation of the American Theosophical Society. His splendid work in the Federation opened the way for the unification under one roof of three of our largest Lodges in New York City: New York Lodge, Service Lodge and Central Lodge, and has well coordinated the activities of all the Metropolitan Lodges where real cooperation and service for the cause are to the fore.

Sincerely yours,

AMADOR BOTELLO,

Secretary, Central Lodge, Theosophical Society.

Electing Directors

By L. W. ROGERS

The election of members of the Board of Directors is a little different from the election for National President and National Vice President. Directors are nominated in March and elected in May. Perhaps one reason for having them elected at a different time was to make sure that they stand upon their merits and are not carried into office by the popularity of better-known officers by being on the same ticket.

Three Directors are to be elected and five have been nominated, and it is in order for those who have proposed them to give the reasons for doing so. I have nominated Mr. Hudson, Dr. Boxell and Mr. Luntz because they are, in my opinion, all men of ability and the kind of experience that is needed on the Board of Directors.

The nominations of Captain Sellon and Mr. Cook came in after I had made the three nominations referred to. I know Captain Sellon well and have great admiration for his fine qualities. He is absolutely devoted to Theosophy. He gives it his unflinching service and supports it liberally with his money. I do not know Mr. Cook so well, but what I do know of him is on the right side of the ledger of character. He also gives money liberally to the work, and that is a real test of sincerity.

Why, then, if I can so warmly endorse these two candidates who have been put forward by their friends, do I intend to vote for the three I have nominated? Because they are equally good men in the same qualifications, because they have given and are now giving satisfactory and valuable service on the Board of Directors, and because I know of no reason why they should be discontinued.

All three of them are excellently qualified for such service. Mr. Hudson for more than twenty years has been an asset of great value to his Lodge. Through the stormy days from 1916 to 1920, when there were large defections from our ranks and most trying times in St. Louis theosophical circles, he was a tower of strength and saved the Lodge from dissolution. Dr. Boxell made an enviable record when he was President of the St. Paul Lodge, and one recalls the period of his regime with pleasure. Since I came into the office of National President ten years ago, I have taken the greatest care to nominate for members of the Board of Directors only those who have been successful in their own affairs, because success in one's own business or profession is the best recommendation for managing the affairs of others. Both Mr. Hudson and Dr. Boxell are successful men. Moreover, they have had several years' experience on the Board of Directors, and such experience is a valuable asset to the Society.

When a vacancy occurred on the Board some months ago, I thought much about the necessary appointment to temporarily fill it. Thinking carefully over the members, I could find no one to recommend to the Board for filling the vacancy who seems so well qualified for the position as Mr. Luntz. He is one

of our younger members, having joined in 1923, but in that time he has made a remarkably fine record. Like Mr. Hudson and Dr. Boxell, he is successful in his own affairs, being President of an aluminum company and manager of its business. He is equally successful as a teacher of Theosophy, to which he constantly gives a great deal of time. He and Mr. Hudson were the chief planners and managers of the fine new auditorium building of the St. Louis Lodge. It is the most ambitious and successful building program yet adopted by any theosophical Lodge in this country, ably planned and soundly financed. I know several members who would do well on our Board of Directors, but I can think of none who has so many different qualifications and abilities for it as Mr. Luntz. Since he has been on the Board he has made original and valuable suggestions and has, like the other two, given satisfactory, immediate, and careful attention to the Society's business. Why, then, should we displace him? It would be equivalent to saying to Mr. Luntz, "We have tried you for six months, but find that you are not qualified for the position. Step aside for somebody else." That would be neither good business nor good Theosophy.

I am willing to welcome a change in any of the three positions to be filled on the Board, if anybody can give me a good *reason* for doing so. But to change just for the sake of a change is not the way of business success, and this is business. As a matter of fact, in the business world the "captains of industry" do just as little changing as circumstances necessitate. They know that when a man is satisfactory he grows more able the longer he serves and that, if there is no *reason* for superseding him, it is an economic mistake to do so.

For these reasons I hope to see the reelection of Mr. Hudson, Dr. Boxell and Mr. Luntz, notwithstanding the fine character of the two other candidates.

The Projection of the Astral Body

By S. J. MULDOON
and HEReward CARRINGTON

With illustrations

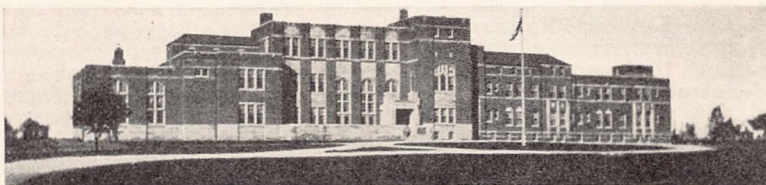
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THEOSOPHICAL PRESS
Wheaton, Ill.

Why Not Wheaton?

EDITED BY MAX WARDALL



Where are you going this summer? Why not Wheaton?

Simplicity is like health—it depends upon adequate elimination. Successful living and happiness arise not so much from getting and begetting as from weeding out complexities and non-essentials in life. Most of us are doing things that bring new demands and vexations and do not profit us. Simplicity means living with divine essentials. What are they? Health, companionship, and usefulness.

Now, dear reader, when considering whether or not you can come to Wheaton July 6 to 15 to attend the Convention and Summer School, we ask you to try a course in elimination and when you have reached bedrock you will find only the divine essentials staring at you—and when you come to Wheaton you will find them: Health without complication, companionship without hooks, and usefulness that neither strains nor struggles.

You may respond, "Yes, yes, this is all very well, but I can not afford to come." In answer to this we make the following suggestion: Give your Monad a chance. Don't crush and thwart him with negations. Say to yourself, "Why should I not go?" Then say again, "Through Will divine and invincible I straighten my universe." Say it three times a day and ten times on Sunday. You will be surprised.

Your Monad probably wishes you to come to Wheaton for the inspiration and uplift it will give your personality, and he will arrange it if you but give him a chance. God is our best organizer. His Will, Intelligence, and Creative Imagination have shaped and still shape unnumbered universes, and He is still at work. Nothing yet is finished; nothing is settled. The field of creation is open and free. Your Monad is a part of Him and is shaping and re-shaping *your* universe. He has the power to reduce the complexity and confusion of your life to order and synthesis. He can straighten out the tangled webs and bring *your* universe into divine order. Why not ask him to do this?

If Wheaton is a part of his program of eternal progress, he will find a way. Neither debts, mortgages, nor other impediments can baffle him. Only you, the personality, lacking faith and simplicity, can defeat him. Convention and Summer School together in 1930 will do more for your everlasting progress

than years of futile fumbling at the latch of life.

If you have a fear complex that sends you trembling and scuttling before the winds of life, then remember the Monad has no fear. He is invincible will, he is unclouded wisdom, he is unstained love. He can banish every cloud from your sky and drive every wolf from your door.

You say, "Yes, I know this is all New Thought psychology—take what you want from life's shopwindow." No, you are wrong. This is Theosophy in its new era of liberation. This is Theosophy free from the thralldom of fatalism. It is Theosophy unperplexed with ancient notions of Karma. It is Theosophy that is Life, Light, and Liberation.

Where are you going this summer? WHY NOT WHEATON?

MAX WARDALL.

Register! Register! Register!

It is absolutely necessary to register for the Convention-Summer School. The rate quoted is so low that we cannot afford to get ready for more people than are certain to be present. The rule we must adopt is \$5 with the letter announcing that you are coming, \$10 on or before May 15, and the balance upon arrival at Wheaton. Construction plans must be under way next month, and we shall need some of the money to work with. In cases where those who are coming can conveniently send the total amount, instead of paying by installments, it will facilitate the work. We want to make this first convention at Headquarters the success that the beginning of a new order of things deserves. One way to do that is to begin early and have the plans so definitely and fully worked out that everything will move smoothly, pleasantly, and successfully.

Ten Golden Days

Lost opportunities are always looked back upon with keen regret. We seldom realize at the time how much we are missing. Looking backward ten or twenty years later, we see things in true perspective. Who that missed seeing and hearing C. W. L. twenty-five or thirty years ago would not now count as a rare misfortune whatever it was that pre-

vented it? And who among them would not now "move heaven and earth" to have that lost opportunity presented again! It is particularly in things occult that taking all possible opportunities constitutes the way of wisdom.

The ten days from July 6 to 15 will indeed constitute a golden opportunity for students of the Ancient Wisdom and of the lore of inner planes. Five teachers will present a program of lectures and questions answered that will fill the days with spiritual and mental pleasure and profit, while the evenings will be given to the lighter things of life, the joy side of human existence. Ten days and nights in the serenity of the country, in close contact with Mother Nature, will fit you physically and spiritually for a successful year.

The Hodsons to India

After the Summer School is over we shall lose Mr. and Mrs. Geoffrey Hodson to India. They will sail from the Atlantic side, in the autumn. The only certain way of hearing Mr. Hodson, in a series of lectures, and having the opportunity to ask him your questions, is by coming to Wheaton for the period from July 6 to 15 or such part of it as you can manage.

For the first time since C. W. L. was last with us, twenty-four years ago, we have a theosophical lecturer who speaks of things occult from actual personal observation. Such occasions are too rare to be missed, and none of us who can prevent it will let any hindering circumstances keep us away.

Valuable Testimony

One of the most interesting things to date is that it is those who have previously attended the sessions of the Summer School who are registering first. There is no testimony so valuable as that of actual experience. Those who were here last year know that they will get real value for their money, and lots of it.

Miss Poutz Coming

Among the early registrations for the Convention-Summer School was that of Miss Marie Poutz, who enclosed her check with the sentiment, "With heartiest good wishes for a huge success."

Another Reason

I have been thinking for some time that it would be a good plan to stress the question of pure food as one of the reasons why we should hold our convention in Wheaton.—M. B. H.

Laundry Convenience

Ladies attending Summer School will find our large laundry in the basement of the building a convenience for personal use.

Railway Certificate

As usual, the railways will make us special rates for transportation—full fare coming and one-half fare returning. This is applicable, however, only to actual members of the Society and the dependent members of the families. The instructions say: "It will be the duty of your Secretary or other officer to certify that the holder is a member or dependent member of the family of a member of the Society."

Very cheap transportation can be had on numerous bus lines to all parts of the country.

For those who prefer to come in automobiles there will be unlimited parking space on the Society's grounds.

America's Vanishing Race

(Continued from page 75)

which is the very heaven wanted to mellow the hard practicality of America. Cleveland has started a Women's League for Justice to Indians. Will someone in every Lodge make it his business to start one in every town. Write to Miss Renie Burdett, 18102 Clifton Road, Cleveland, Ohio, for full particulars of the national movement. I can imagine no work more worthy of our Order of Service and of the Society which stands for the brotherhood of man without distinction of race, creed, sex, caste or color.

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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.

Garden Perennials

Our large plantation of asparagus and rhubarb will be exceedingly useful this summer when the Convention and Summer School are in session. Fortunately, we have both of them coming into full bearing this year. Likewise the red raspberries. Both asparagus and rhubarb plantations are good for about twenty years, when properly cultivated.

Spring Again!

How swiftly the seasons pass to those who are busy! Of course winter will linger a bit, as usual, but the lawn is beginning to show life, the tulips are emerging in a riot of color, the grove is putting on its new 1930 dress of various shades of green, the birds are beginning to build nests, and the tide of returning life will soon begin its annual flow toward the crest of "the good old summer time."

Lasting Through

Our root cellar (the plan of which was presented to us by the farm buildings engineers of the State University) has gone through its second winter and has made a perfect record. Apples, potatoes and other vegetables put in during the autumn came out almost as sound as if just from the orchard and garden. Potatoes are as plump and fresh as they were in October. This is no doubt due to the construction and perfect ventilation. The thermometer shows a temperature remaining nearly stationary a little way above freezing, regardless how cold the weather is outside.

Fruit Trees

This spring we shall put out some more apple trees, of carefully selected varieties. We do not need more for our own food supply, but we do need more trees on what we might call the farm part of the grounds, and apple trees, when rightly trained, from the beginning, are beautiful as well as useful. Few things are more valuable in this part of the country than a well-kept apple orchard. One of our farm neighbors has several acres in apples and never takes a bushel to market. People drive out from Chicago and pay him fancy prices for all he has—from \$2 to \$3 a bushel. His orchard is more profitable than all the rest of his farm. A neighboring city of three millions of people plus the automobile means a never-failing market at our door.

Commuters

Mr. and Mrs. Edmund Sheehan have the distinction of being the original Headquarters commuters. Mr. Sheehan is an instructor in

the Illinois Bell Telephone Company. Mrs. Sheehan is private secretary to one of the company's managers. They decided that living in a great city was an unnecessary hardship when it was possible to reside in the country. So they came to live in our Headquarters building. They let their big car stand idle and walk the mile and a half to and from the railroad station, and seem to thoroughly enjoy it. Recently a Chicago member calling at Headquarters remarked that Mr. Sheehan suggested that she follow their example. That is excellent testimony that the plan is in every way satisfactory.

This is the beginning of the theosophical community that we expect to see here. Those who prefer to keep house can buy a lot adjoining the Headquarters ground for very little money, and the Sears-Roebuck Company will build them a cottage *without any cash at all* and let them pay monthly installments no larger than rent until, in a few years, they own the place.

The easy access to a great city which meets the requirements of both those whose quest is business and those who seek education or entertainment, the very low cost of obtaining a home, the possibility of living in the Headquarters building if too busy to keep house, the large lots and excellent soil, the ready sale for what is produced from them, and the added lure of real country life, make a combination hard to beat or even to match. In the very nature of things a flourishing theosophical community will grow up around our Wheaton Headquarters.

BUILDING AND ACTIVITIES FUND

February 15 to March 15, 1930

Lester E. Trainor	\$ 10.00
Anson L. Havens	6.00
Miss Grace L. Porter	10.00
John Hibscher	20.00
Miss Marion Hempstead	5.00
E. F. Dann	10.00
Mrs. Maud Skeldon	25.00
Mr. and Mrs. Henry C. Samuels	6.00
E. A. Haim	1.00
Isaac Rosenstein	5.00
Mrs. Elizabeth Perry	25.00
Miss Nellie C. Cunningham	20.00
Felix Morales	2.80
J. E. Houle	10.00
J. C. Wilkes	1.00
Mr. and Mrs. H. O. Bjerg	25.00
Mrs. Mabel Gundy	10.00
Lee Fassett	5.00
Chester Green	5.00
Hal C. and Marie L. Acken	2.50
Mrs. Catherine Gardner	10.00
Mrs. Muriel Mitchell	5.00
Mrs. Zoe A. Innes	10.00
Henry W. Hayden	5.00
H. E. Emmons	20.00
Oakland Lodge	5.00
Miss Hilda Toenberg	100.00
Felix Morales	2.60
Miss Ruth Dickerson	5.00
Mrs. Rebecca B. Ebbecka	2.00
Mrs. Catherine Van Etten	20.00
Dr. Emily C. Hackett	10.00
Frank W. Noyes	10.00

Mrs. Louise W. Stretton.....	25.00
Mrs. Mabel Sharp.....	2.00
Charles A. Williams.....	15.00
John H. Mason.....	5.00
Frances Cunningham.....	5.00
Mrs. W. A. Black.....	2.00
Mrs. Edith Nichols.....	10.00
Albert Robson.....	6.00
Mrs. Martha B. Najder.....	3.00
Mrs. Mary A. Hasty.....	100.00
William Sauter.....	7.50
Mrs. W. A. Eshbach.....	20.00
Mrs. Dagfrid Grannes.....	5.00
Mrs. Florence Hutto.....	1.00
Mrs. Elizabeth Perry.....	25.00
Mr. and Mrs. George W. Bretz.....	5.00
Mr. Roy Rush.....	10.00
Mrs. H. E. Emmons.....	5.00
Mrs. George S. McIlvaine.....	2.50
Dr. Fred K. Read.....	2.00
Mr. Wm. H. Thomson.....	10.00
A. S. Fleet.....	20.00
Mrs. Marie A. Gouffe.....	2.50
Mrs. Flavia MacKenzie.....	3.00
Miss Edith P. Bate.....	25.00
Mrs. George H. Wright.....	2.00
Miss Alice M. Reynolds.....	10.00

\$737.40

Helping Humanity

That's what all right-thinking people are seeking to do in life, and a place on Headquarters staff furnishes the opportunity. Nearly all of us here at Wheaton are volunteers in some degree or other. Some accept less than others, but all are making a contribution of service to the Society which, in turn, exists only to serve the world. Therefore it is that a member who joins the Headquarters staff is very truly helping humanity and is living the theosophical ideal. A volunteer working here who pays living expenses as though merely a guest and accepts no money, may well thus be donating the equivalent of a thousand dollars or more a year to the cause. One who accepts merely food and shelter may still be contributing the equivalent of at least several hundred dollars a year to the Society; and one that accepts some cash besides, may also be making a handsome present. We have all kinds of volunteers. We want more.

Continuing Chicago Lectures

Mr. Rogers' lecture course in Chicago on Sunday afternoons at 3:30, on the ninth floor of the Masonic Temple, 32 West Randolph St., and at 8:00 Wednesday evening on the seventh floor of the Kimball Building, having been successful during March, will be continued each Sunday afternoon and Wednesday evening during April.

A Gift To You

Mrs. Henriette Posner, 552 Humboldt St., Rochester, N. Y., desires to have it known that she will mail free to young people a copy of *The Inspired Life*, by L. W. Rogers.

One of the suggestions sent for the "Suggestion Box" is that we might have a Colonial party one evening with colonial dress—masks, perhaps, and that as the Convention opens on July 6 the spirit of Independence Day will still be in the air.

Tat Twam Asi

I am creative Will. I am not Mind:
That I can change. I can control the fire
Of my emotions, and the dull desire
Of flesh. Not one of these can bind
The free, enlightened Soul, that cannot find
Contentment in materialistic mire;
That does not yield to glamor; nor yet tire
In treading the high Path to Its own kind.

Yes, I am Will; but That is not mine own.
Indeed, there is no Will, save God's alone;
And THAT AM I. Though buried deep in
earth,

To gather Wisdom; I shall win rebirth
In the Divine, when I have run my course,
And brought my fruits of service to the
Source.

CHEM.

Mr. Hodson in California

Arrangements have been made whereby Mr. Geoffrey Hodson will arrive in Los Angeles, May 13, and lecture for the Southern California Federation Theosophical Society before the opening of the Ojai Camp. Afterward, at a date not yet definitely fixed, he will be at the La Honda Camp of the Northern California Federation. The three Pacific Coast Federations are to join in the La Honda Camp. Following that, he will lecture in San Francisco and Oakland before returning for the Wheaton Convention-Summer School.

Are you a square peg in a round hole?

Would you like to have a scientific analysis of your character and abilities? Something to guide you in your development of character and to aid you in finding your most suitable occupation or profession?

You will find a Holux delineation helpful to yourself and a great assistance in the guiding of the children and young people in your care.

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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.]

Purely Personal

My thanks are due to a number of Lodges who took the trouble and incurred the expense of adopting and sending out to others resolutions giving the reasons why they thought that I should be re-elected to the office of National President. There is usually widespread apathy in our elections and members do not take the trouble to vote. They think the election is a mere formality and that anyhow it will go as they want it to go. But this year there was an opposition candidate. The result was that 2,648 votes were cast as against 1,296 votes in the last election, three years ago. Members should get the habit of voting at all times when votes are in order. Otherwise they may sometime wake up when it is too late and find a state of affairs not to their liking.

Being continued in this office has very little interest for me, but the confidence and goodwill expressed by the vote is deeply appreciated. As for the office itself, it is a burden that I hope in the not too distant future to hand to somebody else; but it must be somebody whose ability and loyalty command the confidence of the members. Until that time I shall carry on, notwithstanding my longing for a freedom that is impossible to one who occupies such a position. Probably few of us get what we prefer in life. If I could have things as I want them, I should give my time exclusively to writing and lecturing on Theosophy, being free to go abroad in that work whenever it seemed desirable; and then when the vigor of my present physical body is no longer equal to that, to retire to the cottage that I shall begin building in a few weeks, on ground adjoining the Wheaton Headquarters, and there, among the trees and vines, spend the remainder of the incarnation in an advisory capacity, while watching the younger people do the real work.

Psychic Orders

For the first time in the affairs of the American Theosophical Society, psychism has made its appearance as a factor in elections; but the effort to place in the office of National President a member recommended by a psychic communication can hardly be said to have met with an encouraging response. Had it been otherwise we might, indeed, be in despair about the future; for it would have meant the rise of rival groups, among those who countenance such things, under conflicting psychic orders.

It does not require much thinking to see the absurdity of expecting issues to be settled by such methods. Even if we agree that one of the Adepts might conceivably thus send a suggestion on the subject of how members should

vote, how could the members possibly know whether the message was genuine? And if an opposing candidate countered with a similar message, contradicting the original one, how could members choose between the two documents? Granting, for the sake of argument, that an Adept would want to interfere in such a matter, would he be likely to adopt a method that is obviously foredoomed to failure?

I have not the least doubt of the good faith of those responsible for introducing psychism as an authoritative guide in the election. I am fully persuaded that they felt that it was a solemn duty to put that communication before the members and probably they very confidently expected a decisive vote in favor of their candidate. But surely they must see, upon reflection, that it is a method open to anyone who can do automatic writing; that there are many who can do it; and that they are usually equally confident of its authenticity and importance. Therefore, to accept it as guidance in elections would lead to chaos and ultimate disaster.

More Help Needed

Elsewhere the Secretary-Treasurer is advertising for a much-needed stenographer. As there are likely to be good stenographers idle in these dull days, there must be some who would like to come to Headquarters. We hope to draw from the prize package of the unknown one who can take dictation readily and transcribe it rapidly, and we are willing to pay well for such service.

By the Way

Those members who have sent letters replying to Mr. Knothe's article on Headquarters in the February MESSENGER will please understand that I appreciate their good will and friendship, but cannot publish their letters. I wrote Mr. Knothe, offering him space to reply to my rejoinder, but instead he merely wrote that he was voting for my continuance in office.

The incident is closed. Mr. Knothe had evidently been misinformed and was quick to recognize the actual situation, as any business man would be, when he had the facts. Having retired from business, he is going abroad for a while, and suggested that he would like to give his service to Headquarters when he returns—a capital idea. Executive ability is about the rarest thing in the world—either in the Theosophical Society or out of it—and Mr. Knothe's familiarity with commercial affairs would enable him to be most useful in the Theosophical Press.

The incident referred to emphasizes the need of giving even more information about

Headquarters than has been appearing in the MESSENGER. Occasionally a friend writes me something like this: "I'm for you always, but I can't see the wisdom of some of the things you do." Then, when he has been asked for and has stated the details as he *thinks* they are, and has been given the facts as they *actually* are, he comes back with apologies (which are unnecessary) and feels satisfied with the situation. It usually turns out that he had facts, right enough, but there were many other factors, of which he knew nothing and which totally changed the matter. A truth which all of us need to fix in the memory and to think about daily is that unless we know *all* of the facts involved in a problem, we are not competent to pass judgment upon it; and that if a Theosophist is really qualified for the job he is doing and apparently has good motives *plus* good judgment, it is usually safe to assume that nothing can go very far wrong. But there must be good judgment as well as good motives, or nearly everything may go wrong.

Mr. Krishnamurti Returns

Mr. Krishnamurti is again with us and our members are impelled to send their conflicting views to the MESSENGER. Perhaps instead of getting into a controversy these antagonistic views can be sufficiently considered here. Mary Alice Duke says:

It isn't so much his words that are important. I believe practically everything he said can be found in the February *Star Bulletin* and the pamphlet *Now*; rather, it is the life he pours out on his audience. I have never been so profoundly impressed. I seemed to tingle all over from the moment I saw him enter the side door and that feeling is with me still every time I think of the possibilities—the actual certainties—that await each and every one of us. I didn't have the impression so many have told me they had, that he seemed to raise their consciousness while he was talking and then when it was over they felt let down, not knowing just where they were. On the contrary, I have felt very certain of what I wanted and just how I was to go about accomplishing it. For instance, one question put to Mr. Krishnamurti was to this effect: "How is one to go about reaching this goal of which you speak? How can one know one is on the right path?" The question was beautifully answered for me very clearly: "There are no paths to the truth, my friends. Truth is a pathless land and can only be reached by an intense desire to attain. You must be in love with life. Cultivate, until it becomes a part of you, an interest in all things, and a love that is universal—not personal; a love that includes all things and all people, and that alone will lead you to truth."

In the same audience was Mr. Alfred Bolun. He says:

I sat with open heart and mind and eager ears, striving to perceive the sounding of a divine keynote that would reverberate to my innermost self and make me go out and do something that I never had found myself big enough to do before and I felt that that was the attitude of many a sincere listener in that crowded, spacious auditorium, despite the inclement weather. But the smallest pamphlets on "The Impersonal Life" seemed to me to convey more helpful suggestions for the attainment of spirituality than most of the vague generalities propounded by Mr. Krishnamurti. I had heard Mr. Krishnamurti on several other occasions and always went away with that same feeling of disillusionment. I will, though, give him the credit for having inspired me with courage to publicly voice this, my innermost protest, for he insisted that his listeners *should* think and deeply ponder over his words and translate that thought into pure action even though they be wrong! I am in harmony with Mr. Krishnamurti on the assertion that many of our present institutions are cumbersome, misleading and are sapping the vi-

talities of our very existence, but I do not believe anyone has the right to tear down even a single stone until he can produce "a perfect plan" for the new edifice.

Turning from these two opposing views of members who heard Mr. Krishnamurti in New York I find on my desk another communication from a member who did not hear the lecture, but speaks from a study of the printed page—Mr. J. Henry Orme, who writes:

There is no doubt that it is impossible to incorporate Mr. Krishnamurti's teachings into Theosophy as taught by the Masters. His whole trend is iconoclastic, centrifugal, individualistic; that of Theosophy is the reverse. In his *Now* he says: "Man being free, is wholly responsible to himself, unguided by any plan by any spiritual authority, by any divine dispensation." Is not this the antithesis of Theosophy? His statements about the Masters and the Path are utterly at variance with ours. For example: "It is not a question of vital importance whether the Masters exist or not. Who cares whether you are a pupil, or an initiate or a Master himself? You cannot be free and strong if you are a pupil of another, if you have gurus, mediators, Masters over you. . . . You have certain pre-conceived ideas of what truth is, that through religion or religious rites you can find it, that through beauty you can find it, that through Masters you can find it. You can never find truth through these. . . . You want to twist what I say to suit your fears, your creeds, your conventions, your beliefs, your Masters, your discipleship. I tell you it cannot be done."

Those sentences are scarcely open to more than one construction. They do not admit of any misunderstanding and Mr. Krishnamurti is emphatic in his insistence that his language shall not be taken to mean something which the words do not say.

Dr. Besant and Bishop Leadbeater, who are chiefly responsible for the influence which Mr. Krishnamurti has with Theosophists, say we should listen to his utterances, accepting whatever may be helpful and putting aside temporarily, with neither acceptance nor rejection, that which we cannot comprehend. If all our members literally followed that advice no problem at all would be involved in his teachings because the only practical difficulty thus far is that many members in different parts of the world have abandoned membership in the Theosophical Society because he has said that organizations and Masters are not a necessity to the attainment of happiness and the successful spiritual life! Are such members consistent? If they accept Mr. Krishnamurti as a teacher and guide they must either be acting upon his advice or imitating his example. But where do they find the *advice* to abandon the Society? If they are following his example they must remember that when he stood where they now are he did work with the Society and did have a Master. Indeed the most useful work of his life thus far was transmitting to the world the instructions of that Master in the remarkable little theosophical classic *At The Feet of the Master*—a work that has had a wider circulation and that has been translated into more languages than any other on occultism that has yet been put into print. It is the simplest and yet the most comprehensive instruction for rising in the evolutionary journey from the human to the superhuman level that can be found in print. It was by suggestion of the Bodhisattva that it was given to the world. That declaration comes from the same authority from which came the in-

formation that Mr. Krishnamurti represents the Bodhisattva. How can the one be rejected and the other accepted? If the Bodhisattva was instrumental in having many hundreds of thousands of copies of that useful book come into the hands of the people it surely cannot be that the Bodhisattva thinks Masters and organizations are unnecessary. If there really are members who cannot see so simple a thing as that it is obviously useless to try to reason with them about anything whatever.

In the MESSENGER for March, 1929, I wrote: "I am not at all disturbed by Mr. Krishnamurti's course, except insofar as it causes disorganization within the Theosophical Society through the unfortunate assumption by members that every word he utters or writes expresses the views of the World Teacher, and also insofar as it puts us in an awkward position with the public through the belief that we unqualifiedly endorse it all as the utterance of the World Teacher. . . . It is being said among members that instead of taking actual possession of the physical body of Mr. Krishnamurti the World Teacher is merely blending the consciousness of the two; and this is given as a reason for assuming that every utterance is authoritative. But just what does the 'blending of consciousness' mean? That seems to me decidedly less definite than actual occupation of the body."

I can see no reason to change that view. Meantime, while waiting and alertly listening to what is said it is very interesting to observe that both Dr. Besant and Bishop Leadbeater go steadily on with their work in the Theosophical Society. What else can anybody consistently do? No matter how fully members may agree that organizations are not a *necessity* to spiritual illumination, do they really feel that they have grasped the process of consciousness by which they can, in one bound, attain enlightenment? If not, how can they profit by throwing away the crutch with which they have at least limped along thus far?

When a teacher has a spiritual truth in mind it can easily be imagined that great difficulty exists in finding words to convey it to the minds of others. It may be that Mr. Krishnamurti, desiring to point out the danger of depending too much upon organizations and ceremonies, and too little upon the latent powers within us, can find no better way of setting people to thinking hard about it than the attitude he is taking toward organizations. But it would seem little short of absurd to think that he condemns organizations, as such; for it is no more possible to be without organizations than to be without the air we breathe. Everything in material existence represents organization. In Chicago Mr. Krishnamurti recently spoke to an audience in the Hotel Sherman, which is a remarkably fine business organization, without which the people could not have assembled to hear him. He came from New York on the New York Central Railway, one of the most efficient organizations in the world. He was

enabled to reach New York because of the existence of a great steamship company, without which such a journey would be impossible. In Chicago a couple of his friends had assembled an audience of two thousand people (who were brought together not only from within that city but from several other cities within a radius of four hundred miles), a thing they were able to accomplish by using the existing mechanism of the Theosophical Society. Had it not been for that organization—which some of our members are now lightly leaving because of their interpretation of his teachings, the organization in which he was prepared for life work and by which he was made known to the world—there would have been no audiences now to address and no camps at which to assemble; for Theosophists constitute at this moment almost the whole of his following and their organization has made it possible for him to place his ideas before the public.

Organization! Yes, the entire world of which we are conscious is just a complex organization, without which the human race could not exist for even a week; and the most perfect organization of all is the solar system through which the Logos expresses Himself—an organization so perfect that the astronomer can predict a century in advance precisely the instant at which any of its planets will arrive at a certain point in space and the exact distance any two of them will at that time be apart. An organization like the Theosophical Society may be less useful to some members than to others, but if people so far along in evolution as Dr. Besant and Bishop Leadbeater still find it useful and necessary, the rest of us should do some careful thinking before we leap to the conclusion that we are beyond the point where we need it.

We all owe Mr. Krishnamurti much for his courageous challenge of the existing order of things, for that compels self-examination and definite thinking, and possibly that is its chief purpose.

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Books of the Month

Would you like to know a little about all the books that are being turned out by the various publishing houses each month—just enough to know the title, the author, and what the book is about? All kinds of books they are, on fiction, biography, travel, history, philosophy, life's problems, human progress, and what not. It takes a fifty-page monthly pamphlet just to briefly describe them. That is too expensive for any one publishing house to print, in the small quantity their patrons would require. But by clubbing together, and so dividing the cost of a huge edition, it comes to a mere trifle of about four cents a month for each reader. The Theosophical Press has joined this publishing club and can furnish "Books of the Month" to its patrons for fifty cents a year. Don't you want it? Send orders to the Theosophical Press for a year's subscription.

Book Notes

The Great Initiates, by Edward Schure. In 2 volumes. A sketch of the secret history of religions. Vol. I.: Rama, Krishna, Hermes, Moses, Orpheus. Vol. II.: Pythagoras, Plato and Jesus. Cloth, \$4.00.

American Lectures, by Geoffrey Hodson. Chapters on The Rationale of Clairvoyance, Clairvoyance As An Instrument of Research, The Clairvoyant Study of Motherhood, and the Clairvoyant Study of Fairies, Nature Spirits and Devas. Cloth, \$1.25. Paper, 75c.

The Universe Around Us, by Sir James Jeans, one of the most distinguished of living scientists, whose professional books are known to every student of the natural sciences, and who has now written a book for the layman. What is our universe really like in the light of colossal new telescopes and Einsteinian theories? The depths of space and the secrets of the atom throw light on the nature of the universe and the life of man. Sir James Jeans has the gift of devising simple similes to explain abstract ideas, of obtaining clarity without the sacrifice of truth. Cloth, \$4.50.

The Indian Question

The March number of *The World Tomorrow* gives a large amount of space to India. "Will India Become a Lost Dominion" by Kirby Page, "India—Symbol of Eastern Aspiration," by C. F. Andrews, "The Chances of Indian Unity," by Reginald A. Reynolds, and a symposium of pen pictures of outstanding Indian leaders in the present impulse for independence, cover, in all, a wide range and give the reader much information on a subject that is not too well understood in this country. "My Impressions of America," by A. Fenner Brockway, M. P., is the view point of a British visitor who has been touring the United States for the purpose of strengthening the movement for permanent peace. He writes of the crime wave, prohibition, sex freedom, pacifism,

military training, prosperity, etc. The magazine's policy is evidently very broad and progressive.

Headquarters Notes

A party of six of our Headquarters young people drove to St. Louis to see the comedy, "William Weaver's Wives," which was put on by that Lodge on the evenings of March 15 and 16. Mr. Fred Menzenwerth of Headquarters staff, who had been on vacation there, had the role of Alfred Sessions. Both socially and financially, the entertainment was a success.

Among Headquarters visitors were Mrs. Gussie Hopkins, Miss Edith Armour, Miss Etha Snodgrass, Miss Ila Fain, Miss Edith Houston, Miss Wilmot Lewis, Mr. Sydney Cook, Mr. Ralph March, Mr. William Sommers and Mr. Robert Jordan of Chicago, Prof. Roberto Brenes-Mesen of Evanston, Miss Lillian Berg of Milwaukee, Mrs. Leonard Applequist of Aurora, and Mr. John Henning of St. Paul; also Mr. Carle Christensen and his friend Mr. Munday, with the latter's daughter, Eloise.

The latest addition to the Headquarters staff is Miss Margaret Barsi of Denver, who will be remembered as one of the young women who last summer went on a thousand-mile hike to the World Congress in Chicago.

Other visitors to Headquarters were Mrs. Edwin Beckwith, Mr. Albert de Pena, Mr. George Engelhart, and Mr. Jean de Beltrand.

An Opinion

A paragraph in a letter from Mrs. Henriette Posner reads as follows: "In regard to *Thus Have I Heard*, by Mr. Hodson, I know you will thank me for having introduced you to this book. The meditations in it by C. W. L. and others are marvelous for us to circulate. The book has magic in it, I tell you! It is unlike anything I have held in my hands for a long time, and since it pleases *outsiders so much* I consider it most important to speak about it. Please remember it for next Christmas."

CHILD TRAINING IN THE LIGHT of THEOSOPHY

Compiled by Prof. R. K. Kulkarni

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Letters

A Vivid Experience

Have been a vegetarian thirty-one years. Health much better.

When I contemplated being a vegetarian I had a vivid dream in which I was led to an underground room; everywhere I saw animals, birds, fowls hanging bleeding. I was filled with sorrow and horror, finally the person who brought me said, "this is man's work. It is enough, come and lead the way out."

I had no further desire to eat meat. When one wills to do a thing it is half of the battle; the body soon falls in line. Let us use our wills to conquer the body. "Be still and know I am God."—M. J. M.

The Foundation

While reading a report in February issue of the MESSENGER, certain lines from "Letters from the Masters of the Wisdom" come to my mind:

"The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of Society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations—to call the poor despised "nigger" brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle."

I wonder how far we of today are helping to fulfill this object?

ROSE PROESTOS.

Why Not Experiment?

In traveling around the Lodges on our lecture tour it seems to me that when a small charge is made for admission to the lectures, there is a better type of audience; and the procedure is much more dignified, and though the audience may be a little smaller, the people who just come out of curiosity are eliminated.

It seems a good plan, where the first lecture is on a Sunday evening, to have that free, and to make a charge of 50c for the ensuing lecture or lectures. If preferred they could be called students' talks or lectures.

The objection raised by one Lodge to whom the suggestion was made was that they never make a charge for spiritual or occult teaching. I think, however, that a small charge could not be regarded as payment for this; it is obviously to meet the expenses.

Wherever this experiment of making a charge has been tried, it has been successful, and I certainly think Lodges would be very

well advised to try it, at least when they have an international lecturer. It relieves the Lodge of the very heavy expense, and often gives them a chance to have more advertisement and publicity. Perhaps some of the Lodges who have tried the experiment would like to tell us their opinion.

Of course, the important thing is to reach the people with our message, and not to make money, but our experience has been so far that where a charge is made, the audience is more ready to listen to our message, and a better financial return is received.

MRS. GEOFFREY HODSON.

Traveling Libraries

Some time ago suggestions were asked for in the Lodge about distribution of Theosophical literature. I made a suggestion at the time—but doubt if it went further—to the effect that some years ago an organization to which I belong had done good work by sending out traveling libraries, and afterwards the libraries were taken charge of by the library association of the state. We sent out boxes containing books to number of twenty-five or fifty, according to size of volumes. These were left in different towns for about six months, then moved on, and it has seemed to me that the Lodges could send to various small Lodges that have no library facilities.

Also it might be feasible to enclose records of the lectures of some of our best lecturers, and let the Lodges of small towns thus benefit from our advantages. Of course the radio would be preferable but I believe that was not deemed possible at present. I merely offer this for what it is worth.

DR. P.

Light From Mohini

Pertinent to the recent proposal to separate the Society and the Church is the following, copied from pages 112-13, Charles Johnston's *Crest Jewel of Wisdom*:

Mohini M. Chatterjee, translating the *Atmanatma Viveka*, says: "Uparabi (cessation) is the abstaining on principle from engaging in any of the acts and ceremonies enjoined by the *Shastras*." Elaborating this in an article entitled "Qualifications for Chelaship," published in the *Theosophist* many years ago, and reprinted in *A Guide to Theosophy* (1887), Mohini said: "The third qualification, known by the Brahmins as Uparabi, is the renunciation of all formal religion and the power of contemplating objects without being in the least disturbed in the performance of the great task one has set before oneself. What is here expected of the aspirant for spiritual knowledge is that he should not

allow his sympathies and usefulness to be narrowed by the domination of any particular ecclesiastical system, and that his renunciation of worldly objects should not proceed merely from an incapacity to appreciate their value."

"The condition of refusing to lean on external things" of the *Crest Jewel* naturally includes the condition of nondependence upon rites and ceremonies and ritual, "communions and church goings." It is evident, however, that in some cases, as Mohini indicates, complete abstinence is necessary.

H. L. MERRY.

From Prof. Motvani

Dr. Howard W. Odum, Head of the Department of Sociology and Director of the Institute of Social Research at the University of North Carolina, Editor of the *Social Forces*, Editor of the American Social Science Series issued by Messrs. Henry Holt & Co., elected President of the American Sociological Society at its December meeting at Washington, D. C., and recently appointed by President Herbert Hoover to work on the Committee to report on social and economic changes in this country, closes his book, *Man's Quest for Social Guidance*, considered a great contribution to sociological thought in this country, thus:

Jeddu Krishnamurti has published in March, 1927, a little volume *The Kingdom of Happiness*. He discusses intuition, enthusiasm, personality, experience, great men, mind, sacrifice. Describes the part which these forces have played in the lives of some economists, historians, political scientists, sociologists.

Krishnaji's other book, *The Search*, has not escaped Dr. Odum's search for fundamentals in all phases of social reality, and he has included it in the bibliography of his latest volume, *An Introduction to Social Research*.

Let us note which way the wind blows. Of all the people in this country, the Theosophists should watch the growth of sociology, universally acknowledged to be an "American" science in the sociological circles all the world over. This is the mental receptacle, I submit, which Lord Manu is preparing side by side with the building of the new race type, so that the wine of wisdom and love may be poured into it in our Lord's good time.

K. L. MOTVANI.

State University of Iowa.

Are Organizations of Value

When an individual has learned all that humanity has to teach him, including the impermanency and illusory nature of his own sense of separateness, it is obvious that the habitation of any body, mental, emotional or physical and the performance of any work on any of the planes of form can be of no "personal" value to him whatsoever.

Similarly, a man approaching the state of "liberation" would naturally find himself increasingly able to do without many if not all of the "props" that served as supports earlier

in his evolution. For, knowing that the "way" is found through renunciation and that the "truth" lies within—within the heart of every man to be found there by himself alone—it becomes clear that as soon as a man can successfully live the "life" without external help he should by all means do so.

Now this reasoning, in the opinion of the writer, is true—but it is not the "whole" truth.

What about the millions of other human beings struggling to escape from pain, suffering and ignorance? Ultimately each one of those millions must of his own free will renounce all and seek within himself. The sooner he is able to perceive that "path," the better. But, in the meantime, are we selfishly to leave them to their karma? Is it for us to seek liberation and after attaining it abstain from all contact with these "lower" worlds? Simply because "bodies" and "organizations" and "limited forms" are no longer necessary for us, does it become our duty to knock down the props that support our brother? Because the truth is found within must we refuse to help without?

Any effort to help another being on any of the planes of separateness must of necessity be made through a vehicle of that plane. It matters little whether the vehicle be an individual or an organization of individuals, provided it does the work. And if we are to be truly effective it should ever be our determination to help not simply on the highest but upon all planes—simultaneously. Naturally another person receiving help through a person or an organization may, out of his ignorance, fail to perceive the true source of the help and thus worship a form, invest it with authority and bind himself to illusion. But should we refuse to help simply because that effect is liable to happen? And when it does happen it is more than often the inexperience of the helper rather than the ignorance of the one helped—for it is possible to help without drawing attention to yourself. It is possible for an organization to be far more helpful than a few isolated individuals—and without drawing attention to itself and creating authority.

For truth needs no authority. It proves itself upon application. And in giving truth to another it is unnecessary to appeal to authority, for unless a man can perceive the "inherent reasonableness" of your statement a heaven of authorities will never move him. And when he does see the "light" authority is unnecessary.

Let us then cease desiring to "mold" and "convince" people, but rather resolve to use every means available to bring the truth to those who are truly seeking it—and what more effective method of service is there than the working together through an organization in which the force of each individual is multiplied by the force of the whole. Such an organization is the "Brotherhood" of the Masters. Such can be the Theosophical Society if its members will but understand, love and will.

C. L. S.

What Lodges Are Doing

Oklahoma City reports, as the result of Mr. Wardall's lectures there, seven new members and three reinstatements.

Vice-President C. F. Holland is still running his course of Sunday night lectures at 925 South Flower St., Los Angeles, which have gone on without a break since last autumn.

The Secretary of the Baltimore Lodge states, in warmly commending Miss Codd's recent two-weeks' visit to Baltimore, that three new members have joined the Society.

Following the lectures in Fort Worth by Max Wardall, three new members handed in applications. The regular attendance is much larger, the Recording Secretary reports, than it has been.

Away out at Tacoma the Lodge listened in its own hall to the talk of Mr. Krishnamurti in New York. The member who installed the radio also showed some moving pictures taken last year at Ojai.

A letter from Mr. Hotchener reports a very enthusiastic Southern Federation meeting. Mr. J. Henry Orme, President of the Besant Lodge, of Hollywood, is lecturing among the Lodges of the Federation.

Portland Lodge celebrated Adyar Day on Sunday, February 16. A dinner was served in the evening to members and invited guests. After-dinner speeches of from five to ten minutes were received with enthusiasm.

The Secretary of the Dallas Lodge reports two new members added, with four inactive members again taking their place in the ranks. "All this activity," says the letter, "is the result of the Wardall lectures."

Brooklyn Lodge reports having just opened new and beautiful quarters at the corner of Seventh Avenue and Lincoln Place, "very centrally located," and that they have had very good attendance, with a number of strangers at the first meetings.

From the President of the San Jose Lodge we learn that a course of three lectures was given there by Mr. Alvin J. Baker in the new Lodge rooms of the Society, at 116 South 9th St. It is thought that a number of people thus became interested in Theosophy.

Houston Lodge reports great success for the lectures of Mr. Hodson. The audiences were said to be as large as 400 at some of the lectures. Five thousand folders were distributed and fine newspaper publicity was secured. A large number of Theosophists and friends attended a vegetarian luncheon at the Rice Hotel, where both Mr. and Mrs. Hodson spoke briefly. Eight new members and several reinstatements of old ones occurred after the lecture course.

A member from Port Angeles writes that although that Lodge is very small, weekly meetings are nevertheless held. Port Angeles is rather off the main line of travel and it is difficult for lecturers to go their way, but the Lodge is bravely holding its own.

Cleveland Lodge held a successful bridge party in the Lodge rooms on February 20. Tickets were sold at \$4 a table, and included a fortune-reading by a palmist, tea leaf or handwriting expert. Ninety dollars was cleared, to help pay for a new furnace.

The Southern California Theosophical Society Federation has elected Mr. Henry Hotchener, President, and Mr. Ray F. Goudey, Vice President. Mrs. Betsy Jewett remains the Secretary. The Federation is planning for some lectures by Mr. Geoffrey Hodson in May.

The Corresponding Secretary of the Central Theosophical Federation reports that, owing to ill health, Mrs. Freeman Hurd has resigned as President, and that the Vice-President, Professor Roberto Brenes-Mesen, will carry on in her place to the end of the fiscal year in September.

The Sheridan Lodge election resulted in the following officers being placed in charge of its affairs: President, Mr. S. Goddard; Vice-President, Miss Lena A. Stover; Secretary-Treasurer, Mr. Perry Hulse. Regular meetings are held on the last Friday evening of each month.

Detroit Lodge reports public lectures in their hall each Sunday night during the winter and members have been giving digests of good theosophical books. The attendance at the lectures surpassed expectations and the Secretary of the Lodge recommends the plan as a means of keeping Theosophy before the public.

The Casper Lodge seems to be very much alive and is placing paid advertisement of a half-column in the local press. The meetings are held in the Casper Business College Hall, and the extensive advertising they are doing must not only bring a good attendance but also be impressive reading for the citizens of the city.

The Michigan Theosophical Federation held its annual convention in Detroit on March 2 and re-elected Mr. E. Norman Pearson as President. A vegetarian luncheon was served in the Italian Garden of the Book-Cadillac Hotel and a flashlight picture of the gathering was taken. Mr. Pearson gave a public lecture in the evening on "The Science of Civilization." Other officers of the Federation elected were Gen. J. D. Lodeesen-Grevinck, Ann Arbor, First Vice-President; Mrs. Jenny June Rechtenwald, Second Vice-President, Mrs. Donna Sherry, Secretary, and Mrs. Bessie Finkbeiner, Treasurer.

Book Reviews

The Bible of Bibles, by Frank L. Riley. Published by J. F. Rowny Press, Los Angeles, Cal. Price, cloth, \$7.50, through the Theosophical Press, Wheaton, Ill.

A masterly compilation of analogous statements in the Scriptures of the world,—the Tao-Teh-Ching, and other Chinese philosophers, the Vedas, Upanishads and Buddhistic teachings of India, the fragments of Chaldean, Babylonian, and Iranian literature; recensions of the Egyptian Book of the Dead; the Jewish Talmud; the Mohammedan Koran; and the Old and New Testaments of Christianity,—proving that, fundamentally, all ancient and modern religions have emphasized certain aspects of one great Truth, and that diversities of creeds are the result of deteriorations from primeval knowledge given through the Spirit of God, residing in every man.

It is a remarkable and scholarly work, containing the wisdom of the ages, and should take a prominent place in the library of every theologian, philosopher, and aspirant towards spiritual perfection. Especially interesting to the Theosophist will be the analogies between passages from the Bhagavad-Gita, and the teachings of the New Testament Gospels and Epistles.

The book is a veritable gold mine of spiritual knowledge. Each chapter contains a special and individual subject:—"God; the Beneficence of God; Creation; the Origin and Constitution of Man; the Problem of Evil; the World, Matter, the Unreal; the Works of the Flesh; the Kingdom of Heaven; the Fruits of the Spirit; the Straight and Narrow Way; Prayer and Healing; Peace, Brotherhood, Heaven on Earth." The chapter dealing with Prayer and Healing will be a delight to every occultist, while the carefully prepared index is an important aid to the study of this invaluable work—Maude Lambert-Taylor.

The Anatomy of Melancholy, by Robert Burton. Published by Farrar and Rinehart, New York City. Price, cloth, \$5, through the Theosophical Press, Wheaton, Ill.

The title of this book would lead its reader to expect the unusual—and he will not be disappointed! It is the work of a scholarly mind dealing with a subject in itself extraordinary, but which is used only for a nucleus around which to assemble an absolute compendium of fact and fancy in almost bewildering profusion. Burton, whose thoughts came into expression during the age of Shakespeare, was passionately interested in the strange and unreasonable aspects of human nature. He analyzes, with literally thousands of anecdotes, erotic psychology, scarce distinguished from physiology and astrology, with a wealth of familiar symptoms—sighing, fear, sorrow, suspicion, wantonness, outrages, despair, frenzy, suicide and murder. The book is a strange mixture of poetry, medicine, psychology, philosophy, science, morals, history, food, travel; in fact, it would seem to cover

everything which passed through the prolific mind of the writer. Four "partitions" divide the main portions of the book. The first of these is a general analysis of "melancholy," with dissertations upon its various causes. "When the head is heated," Burton says, "it scorseth the blood and from thence proceed melancholy fumes which trouble the mind." Side by side with such statements will be found pearls of wisdom such as: "Excess of meat breedeth sickness—by surfeiting many perish, but he that dieteth himself prolongeth life." The second "partition" is given to the "Cure of Melancholy;" the third, to "Love-Melancholy;" and the fourth, to appendices and bibliography.

This is a book which will delight the heart of the student who is looking for something "different," for it wafts the thought of another age right into our midst and provides a glimpse, rarely accessible, of the scholastic mind of centuries ago.—E. Norman Pearson.

The Possibility of Miracles, by Anna Maria Roos. Published by Rider & Co., 34-36 Paternoster Row, London, E. C. 4. Price, cloth, \$2.25, through The Theosophical Press, Wheaton, Ill.

For those interested in powers of healing, psychometry, and psycho-physical phenomena, this book will have a fascinating appeal. In these days of scientific wonders, the possibility of miracles can only be doubted by a dull and ignorant mind. The metaphysics of Time and Space, and the power of mind over matter, are being increasingly explored and understood, and modern research is proving that, with all the added light and knowledge revealed, we are but on the outermost boundary of a vast realm of scientific fact, which, when known and understood, will possibly result in greater miracles than have ever yet been achieved.

To those who have studied modern criticism in Theology the writer's remarks on "The Miracles of Christ," concerning possible interpolations, evident inconsistencies, and apparent inaccuracies in the Gospels of the New Testament, will not be startling. Dr. Besant in her "Esoteric Christianity," a standard work on the subject, gives a scholarly interpretation of many of the incidents dealt with by the writer of "The Possibility of Miracles."—Maude Lambert-Taylor.

All Quiet on the Western Front, by Erich Maria Remarque. Published by Little, Brown & Co., Boston, Mass. Price \$2.50, through the Theosophical Press, Wheaton, Ill.

Of this extraordinary document Christopher Morley in the Saturday Review says, "It is to me the greatest book about the war that I have yet seen; greatest by virtue of its blasting simplicity." He voices the thoughts of all who read it, for here one is in the presence of a spirit groaning with the birth pains of a new race, and the stark horror of the ordeal awakens within one a sense of utter revulsion at a civilization which can impose such burdens on its unwilling youth. Youth with its dreams, its poetry, its warm-hearted

comradeship, its humor, its love, and, saddest of all, its trust in the older order, is trampled before one's eyes, twisted, tortured, blotted out by war. Those who die in anguish of mutilation are no less torn in spirit than in flesh; those who live on miraculously, tenaciously, are gripped to the very soul by horrors of brute necessity. Life remains to them, but how changed, how battered, how mutely, pathetically, lost to its inheritance of youth. A note of protest, of despair lest the protest be not heard, cries out through the pages of the book and strikes to the heart. Here, of this youth which has perished in the tortured sacrifice, a new spirit is born. And now, unswerving, this spirit sees as its only possible goal supreme effort toward the obliteration of war.—Nathalie Parker.

The All-Seeing Eye, Volume III, edited by Manly P. Hall. Published by Hall Publishing Co., Los Angeles, Calif. Price, cloth, \$1.50, through the Theosophical Press, Wheaton, Ill.

This is the third volume of a weekly paper devoted to philosophy, science and religion, dating from November 24, 1926, to April 13, 1927.

This is an excellent volume for the busy man or woman who has not much leisure for reading. There are terse and admirable articles on many occult subjects, condensed in style, yet written with such clearness that the reader obtains a fund of information in five or ten minutes' perusal. There are interesting short biographies of Madame Blavatsky, Comte de St. Germain, Cagliostro, Paracelsus, Eliphas Levi, Athanasius Kircher, and Albert Pike, seven great teachers of occultism. In an article on the Bacon-Shakespeare controversy, new light is given; while the papers on esoteric subjects should attract every occult student.

The questions asked and answered, which refer to problems in the occult life, are essentially helpful, clearing up many hazy conceptions held by the ordinary student.

It is a volume well worth owning, and ought to be in much demand.—Maude Lambart-Taylor.

Shakespeare's Signatures, by Sir George Greenwood. Published by Cecil Palmer, London. Price, \$1.75, through the Theosophical Press, Wheaton, Ill.

This is an eminently learned and, to the Shakespearean student, a logical and plain elucidation of the six signatures ascribed to the writer of the Shakespeare plays. The present author is numbered with the company of controversialists who are not convinced that the Stratford Shakespere can be identified as the writer of the marvelous plays of the folio—and keenly and clearly presents a number of points to prove that the signatures are the scrawls of the uneducated William of Stratford and not the "fine Italian hand" which the dramatist was said to employ in his work. Shakespeare's "flowing hand-

writing" is referred to by several of the early commentators and one has only to examine the facsimiles of the Stratford Shakespere to feel quite sure that his best friend could not term it a "flowing hand"—that the "addition" to the play of Sir Thomas More is written in the style of the scribe, that is, in the style adapted from the Italian, and had become the fashion, and that this addition has always been credited to the writer of the plays would refute in itself the idea that it was written by the author of the six signatures as Sir E. T. Thompson maintains.

It is indeed a great pity that no writing of an absolutely authentic nature has ever been found that would prove that Shakespeare and Shakespere of Avon were identical. Until such a proof is discovered, it is to be feared that these controversies must go on, ad infinitum.—V. B. H. D.

The Life and Doctrines of Jacob Boehme, by Franz Hartmann. Published by Macoy Publishing Company, New York. Price, cloth, \$1.50, through the Theosophical Press, Wheaton, Ill.

Jacob Boehme, the God-taught philosopher, was born in 1575 in Germany. He came of poor parents and was a humble shoemaker all his life. At this time the Roman Catholic Church was very powerful and the priests supreme. They taught that God was a being who at his death gave all his power into the hands of his clergy, and Jacob's teaching, that God was still a living being and interested in men and their troubles, was utterly contrary to the church. He was unlettered but he debated with them. Most of his doctrines are commonly accepted by Theosophists today and it is hard to see why he was so bitterly opposed unless we bring back to mind the historical setting.—A. P. Munn.

The Religion of Love, by H. I. H. Alexander (Grand Duke of Russia). Published by the Century Company, New York. Price, cloth, \$2.00, through The Theosophical Press, Wheaton, Ill.

The writer's statement of "The Religion of Love" is not new to Theosophists, for his conception is purely theosophical, although he writes as if it were an original idea, revealed to him through his individual experience of life. The book is helpful and inspiring for all, but its chief value lies in its strong appeal to the general public who, from lack of investigation and understanding, consider Theosophy superstitious and fanatical. It is written without technicalities, but to the Theosophist it is a concise exposition of what he *knows*, not merely *believes*, to be truth. The author's chapters on "God and the Laws of the Universe," and the "Heights of the Soul," are exceptionally fine, and the book is bound to lead many into true paths of righteousness. It is, as is stated by one critic, "a book not alone to read but to live with."—Maude Lambart-Taylor.

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DEATHS

- Mrs. Susan B. Lincoln (Minneapolis Lodge), November 17, 1929.
 Mrs. Margaret Mitterling (Fremont Lodge), January 28.
 Mrs. E. P. Critchfield (Columbus Lodge), February, 1930.
 Mr. Leo E. Kaarna (Vipumen Lodge), February 13.
 Mr. Joseph Mooney (Pacific Lodge), February 20.
 Miss Anna Bradbury (Chicago Lodge), February 21.
 Mrs. Eleanor Haupt (Oak Park Lodge), February 22.
 Mrs. Lena Depew (Tacoma Lodge).

BIRTHS

- To Mr. and Mrs. Carhart (Detroit Lodge) on February 16, 1930, a daughter.

MARRIAGES

- Miss Elizabeth Knowlton and Mr. Walter Earl Babcock (Montclair Lodge).

MISS CODD'S ITINERARY

- Oklahoma City—March 29 to April 7.
 Tulsa—April 8 to 17.
 St. Louis—April 18 to 24.
 Milwaukee—April 27 to May 1.
 Minneapolis—May 2 to 12.
 St. Paul—May 13 to 21.

MR. HODSON'S ITINERARY

- Detroit—March 31 to April 4.
 Milwaukee—April 6 to 10.
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by
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Paper 75c

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What It Does Not Mean

"It does not mean that you should give up the Theosophical Society because I do not belong to it."—From notes of a talk to Theosophists by J. Krishnamurti in London, February 24, 1930.

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There are three kinds of accommodations—cots in the building, tents on the lawn, and rooms in the village. We hope to avoid the latter as far as possible because of transportation back and forth twice a day.

Tents will be similar to those used at Ojai Camp—two cots in a tent. Larger tents may be had for families or parties. In the building there are now only cots to be had. These will be placed in rooms of various sizes and bathing facilities arranged in the building for all its occupants. For occupants of tents there will be outside bathing facilities. Great care will be taken to make everybody comfortable.

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A payment of \$5 will be made with the reservation, \$10 or more by May 15 (construction work must begin by that time), and the balance upon arrival.

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