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## Our Theosophical Inferiority Complex

By ARLEIGH B. WILLIAMSON

WHY is it that eleven years after the close of the World War, long after civilian America has abandoned the use of military titles, we of the American Theosophical Society cling so tenaciously to them? While the public today considers drawing attention to one's military activities in rather bad taste and is somewhat annoyed by the slightest evidence of fighting the war over again or of making capital out of one's war record, we in the Theosophical Society seek to draw public attention to our activities and to our leaders by giving them the distinction of a minor military title. Why do we do this? Is it because theosophy is more militaristic than pacific? I ask this question, not entirely as a pacifist, but as one who was himself made "an officer and a gentleman by an act of Congress," as one who for a number of years following the war made the attempt to dodge the epithet "Captain," hurled at him by his fellow-theosophists and escaped only, perhaps, by virtue of another title.

Is this glamor of the title for us confined only to the military? It would seem not. We love not only "Captain," "Major," and "Colonel," but "Doctor," "Professor," and "Father" as well, and we are eager to pin a label on whoms-

ever we can in our ranks. So common is the use of "Doctor" and so varied its connotation that I know of one Theosophist who, when he hears of a new doctor member of the Society, always inquires, "Horse, or otherwise?"

Why is it that we so value these titles? Why is it that we ferret out some *label* for a lecturer, or other leader, then seek to advertise him and Theosophy by the label? Why is it that we seek to gain public confidence by these labels, and in the end often merely hinder Theosophy by making ourselves ridiculous? As one instance of this, I think of a lecturer who, a number of years back, was advertised by the Society in its circulars as John Doe, B. A. Now B. A., Bachelor of Arts, is an undergraduate-college degree and is as common in America as Ford cars. Each year in America there must be a hundred thousand or more students turned out of colleges with the label B. A. It is a degree that in this country nobody ever uses in advertising, for it is simply too common to be any distinction. Therefore, to try to make it a distinction merely shows that we place more value upon the ordinary college degree than does the public at large and leads to the conclusion that such degrees are with us a greater



rarity proportionately than with the rest of society. So far as the public is concerned, it is far better to make no pretension and show ability—as practically all of our leaders can—than to make a pretension on a basis so thin that it stands for less than nothing.

It might be said that such examples are remote and that mistakes in judgment are bound to occur in all activities. Granting the matter of mistakes, we cannot admit the matter of remoteness. Let anyone think over the matter and he will be surprised how many examples he can himself discover. Only yesterday I received a theosophical circular with military titles rather prominently displayed. One of the most prominent business men enrolled in the Society, once the president of a western Lodge, told me that he had long been greatly annoyed by Theosophists continuing to dub him by the title he had won during the war. He was able to stop it only by taking a decided stand against it. His experience was much like my own, except that in his case he was given the rank he had earned, while in mine, I was raised a grade or so. In this I was in good company for, later, I was in New York when Ernest Wood was raised, by an advertising circular, to the doctorate. Now, he was already known as Professor Wood—a title well earned in educational service—but that was not quite enough; he must be Doctor Wood. It need hardly be said that Mr. Wood was anything but pleased over the inaccuracy, or thoughtless falsification.

I distinctly remember, too, when Bishop Cooper, before he became bishop, was elevated to the doctorate, by the college of tongue-waggers. But the outstanding example of the ridiculousness of such inferiority compensation was the case of a worthy member of the Society who had been a steamboat captain. He was appropriately, if with somewhat undue unction, called "Captain." In his case, at least, the title did not designate "killer," or a cog in a killing-machine. The curtain was raised on the comedy when Theosophists began to refer to him as "Colonel." So, by the grace of his fellow-Theosophists, he was transferred from the navy of the Mississippi to the Army of the Republic and advanced several degrees in rank, becoming known all over the American Section as "Colonel."

Although these incidents are not without their humorous side, it might not unjustly be said that their unconscious fabrication, or falsification, comes mighty close to falsehood, too close, really, for those who revere truth above all. One of the crassest examples of such fabrication that have come to my attention occurred in a large meeting presided over by a prominent Theosophist. While all the speakers were not Theosophists, the discussion was of a theosophical subject and the whole was initiated by Theosophists. In order, I suppose, to add prestige to the subject under discussion, the chairman introduced three of the speakers as "Professor." One only had a right to the title; and while reference to this might, on the surface, seem petty, the

making of a mountain out of a mole-hill, nevertheless the setting aside of truth for our own ends is never insignificant, and the end of bolstering up the theosophic cause can never justify a means which is partly falsehood. The purpose, of course, of such petty falsification is obvious. It is hoped, by the very little white lie, to give our cause more prestige; to elevate ourselves and what we stand for by making its exponents seem persons of recognized authority.

Why is it that so often we feel we must stamp our cause with the gold seal of prestige? An illustration suggests the answer. You will have noticed, time and time again, men wearing Masonic (or other lodge) insignia of tremendous proportions, sometimes the size of a pigeon's egg. Have you noticed also, when a person seems to be attempting to advertise himself in this way, that he is only too often drab, or in some way insignificant-looking? The fact that he himself feels inferior is perhaps the reason—psychologically speaking—why he wears the large pin. He associates the pin with something that will gain him social esteem. He seeks to compensate for a felt deficiency by something that will make him seem superior in the eyes of others, and in this way he bolsters up his own self-respect.

Our wearing of titles is much like this. Our faith in them as some sort of Open-Sesame to public esteem and our departure from truth into fancy's realm are obvious attempts to compensate for something that we feel we lack. For example, we realize that comparatively few of our members are distinguished according to the accepted standards of the world. We know that we have few, if any, great scientists, great scholars, great statesmen, great men of affairs, and rather a small percentage of persons of advanced education. We realize that few of our American leaders have distinguished themselves in any field other than Theosophy. Consciously or unconsciously, we feel that this condition puts us at a disadvantage and that as a consequence our leaders and our movement are apt to seem inferior to the public at large. What, then, is more natural than to seek to compensate for our felt deficiency by grasping at the straws of fancied greatness and by seeking to elevate a leader in public estimation by dubbing him something.

One hopeful aspect of the situation is that an inferiority complex is not necessarily evidence of any real inferiority. Because I myself am convinced that Theosophy and the members of the Theosophical Society are not inferior, I am attacking this foolish practice which is apt to make us seem really inferior to intelligent and cultured persons. And why should it make us appear so? Because a person under the spell of an inferiority feeling never appears at his best, never is at his best.

At the root of our *inferiority compensation* is an inability—or a refusal—to recognize the true greatness of our movement and of our leaders, to find a true standard of values, to place full faith in the "real." Behind it is a failure to recognize that wherever there is



greatness it will make itself felt and that fear and falsehood will not nurture it, but smother and kill. Did Madame Blavatsky need a title of respectability or fame to do a great work? Did Bruno, did Christ, did Buddha? We find H. P. B. renouncing her station in life, Bruno giving up the prestige of the Church and becoming an outcast, Buddha abandoning his heritage. We little men need not fear that the servants of the Gods will not gain a hearing. Wherever there is greatness is a servant of the Gods, and wherever there is such a leader, no matter how humble or how noble his antecedents, his influence will extend into the world of men, and greatness will respond to greatness. To attempt to dignify that greatness is like ornamenting a rare jewel with tinsel.

If we would rise above this inferiority feeling, if we would avoid making ourselves sometimes ridiculous to persons of taste, if we would really appeal to persons capable of judging men and ideas according to the higher values in life, let us then take our stand upon what we are as Theosophists and as men, not upon the standards we think the public will approve. If those who lead are too weak to stand this test, then to attempt to make them appear greater than they are will be like setting the crown on the head of the court fool and passing him off as the king. If our Theosophy is vital to us, if deep within ourselves we believe it, we shall be content to depend upon the values of the *real* rather than those of the *unreal*, both in regard to ourselves and our leaders. As Emerson, in his essay "Heroism" says, "See to it only that thyself is here; and art and nature, hope and dread, friends, angels, and the Supreme Being shall not be absent from the chamber where thou sittest."

### From H. P. B.'s Magazine

"The T. S. was not created to propagate any dogma of any exoteric, ritualistic church, whether Buddhist, Brahmanical or Christian" . . . "The Society was founded to become the Brotherhood of Humanity—a center, philosophical and religious, common to all—not as a propaganda for Buddhism merely."—H. P. B. in *Lucifer*, V. II 422.

### From Malay States

The Secretary of the Theosophical Lodge at Singapore sends an appreciative letter which is self-explanatory:

On behalf of my Lodge I wish to express to you our sincere thanks for the second supply of books which you recently forwarded us through our Mr. Mistry. I can assure you that they will be made good use of by us. I should have been glad to write to the donors of this last as well as of the previous lot of books to say how thankful we are for their kindness, but as I do not have their names, perhaps you will convey to them our gratitude.

C. R. MENON, Secretary.

### From Dr. Arundale, Greetings:

Sydney, Australia, Apr. 12, 1930.

Dear Mr. Rogers:

Will you allow me to send my very heartiest wishes for a splendid Convention Summer School? I do hope that every Lodge throughout your Section will make a point of sending at least one delegate. I do not think that Lodges realize how inspiring an influence a Convention is and how specially inspiring a Convention will be which is at the same time a Summer School. Every delegate who attends such a gathering should return to his Lodge a very real dynamo of spiritual force and practical activity; and I do not think it is too much to say that no active Lodge can afford to be unrepresented at a Convention or Summer School if it desires to increase in virility, in contact with the divine wisdom, and in active service to its surroundings.

It is as easy for Lodges as for individuals to dwell in ruts and to revolve in circles, and nothing is more devitalizing than to pursue an even and unchanging tenure of one's way. If you can stir every Lodge to send at least one representative, by hook or by crook, you will have rendered a great service to the Section; and my suggestion would be that either the larger Lodges, or a few well-to-do members, should place at your disposal sufficient funds to pay return fares and board and lodging in cases where the individual Lodge cannot possibly afford the expense. I should very much like to see the 1930 Convention a truly representative gathering of the whole of the Section and only wish I could attend such a nucleus of American brotherhood. The next few years will be pregnant with change both for individuals and for nations, and our Theosophical Society must lead the way. In Australia we are making a very special effort to do this. The need is even greater in your own country.

I might suggest, if the scheme is at all workable so far as regards leaders, that you should arrange a scheme of study with divisions into the four great departments of life and the relation of Theosophy to them: 1. the department of Government; 2. the department of religion and education; 3. the department of health; 4. the department of material prosperity. Theosophy in relation to these might, if virilely handled, meet the needs of most. I am almost inclined to think that the occult side might be touched very lightly. There is so great a tendency on the part of most people to mind anything else but their own particular business. Practical occultism for the average individual consists in sensible everyday living, and that will be enough occultism for a considerable time, added to which we have enough to do with the powers we possess without seeking to add to our already existing responsibilities which we fulfil with difficulty.

Fraternally,

GEORGE S. ARUNDALE.



# THE THEOSOPHICAL MESSENGER

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## Majorities And Minorities

IT IS a good plan to occasionally get a glimpse of how things are going in other parts of the theosophical world. Writing in the *Australian Theosophist*, on the subject that heads this column, Dr. George S. Arundale comments as follows:

It is easy to criticize. It is by no means so easy to satisfy, and it is impossible to satisfy everybody. Hence, there must always be some who are dissatisfied, do what one may. The Section officers know these things only too well. They know that there are some whom they can never satisfy, not because they do not want to achieve the impossible by trying to satisfy everybody, but because they are satisfying the majority. And if they satisfy the majority, they are bound to dissatisfy a minority. If only the minority, instead of expressing its dissatisfaction with the workers at Headquarters, would try to convert itself into a majority, it would be more likely to achieve its ends. But while it remains a minority it must expect the work to be conducted with a view to satisfying the majority and to go on being done with a view to satisfying the majority.

Sometimes a minority complains that it is not heard at Conventions. I doubt if the complaint be well founded so far as Australian Conventions are concerned. But even if it be not heard gladly, why complain? The majority knows what it wants, and that is surely no reason to suppose that what the majority wants is less conducive to the welfare of the Australian Section than that which the minority wants. The majority may be as right as the minority; and in these days it is only reasonable to expect the affairs of Theosophy in Australia to be conducted according to the will of the majority. Of course, it is always open to a minority to say that the majority

are dragooned by a few Theosophical Mus-solinis. But it is no less open to the majority to say that the minority is similarly dragooned, especially as the minority is probably a majority somewhere. It is futile to decry authority. Everybody has his own pet authority, even if it be himself. The pendulum of life swings between authority and experience, and there is not so very much to choose between the two.

Why can it not be assumed by one and all that the Section workers are sincere, earnest people, having at heart the welfare of the Theosophical Society in Australia no less than their critics? There may be another policy, but while a certain class of workers is in office, there must inevitably be a certain type of work. And if that class is put into office year after year by the Section as a whole, it is to be presumed that the Section as a whole knows what kind of workers it is putting into office, from yearly experience, and on the whole approves of the type of work turned out, endorses it, wants it. There may be a few who desire the policy to be otherwise. Let them try to bring round the majority to their way of thinking in any way they like. But they must not complain if the majority refuses to be brought round, and goes on putting into office the same workers. In the eyes of the minority the policy may be disastrous. But let the minority remember that if the existing majority were to be turned into a minority, it might deem the new policy of the new majority no less disastrous, so it is probably six of one and half a dozen of the other.

Take the question of the present activities of the Section. Let me say at once that there is every indication that the Section as a whole approves of them. It approves of the *Australian Theosophist* as at present conducted. It approves of the salaries of the Section secretaries. It approves of the Australian News Service. It approves of the large deficit. How do I know this? By the most effective of all acid tests—the money test. Members everywhere are putting up money, even in these difficult times, to keep these activities going. And not only are they putting up money to keep them going, *they have put up enough money already to keep them going during the year 1930.* They do not merely say: We should like to keep these activities going. They say: Here is the money to keep them going. And these activities will therefore be kept going unless the Convention as a whole determine otherwise, which is, of course, extremely unlikely. Anyway, the members who want to keep things going as they are are prepared to pay for the privilege, and do not ask those who do not want to keep things going as they are to contribute a single penny to the advantages these non-contents will derive from the financial generosity of the contents. The non-contents will thus be getting something for nothing, and as for the interests of the Section and of Theosophy in Australia being injured by such activities, surely this is a matter of opinion: and if the majority decides that these activities do more good than



harm, well, its judgment should at least be accepted with a good grace.

Dr. Arundale goes on to say that economies have been asked for and that "economies are forthcoming"; that the Headquarters have been transferred to a flat in the Mosman division of Sydney, which effects an economy of \$500 a year; that it is also proposed, and will be placed before the convention for confirmation, to reduce the salary of the General Secretary (National President) by \$500 per annum; that the salary of Mr. Davage (Business Manager) be reduced by \$1,000 per annum; that the *Australian Theosophist* be reduced from 32 pages to 24 pages, saving \$750 a year. This makes a total of \$2,750 per annum.

It appears from the article that a deficit of \$3,500 necessary "to balance the budget" was made up among the members. When we remember that Australia has 1,500 members instead of our 7,000, we can but admire their heroic courage and spirit of sacrifice.

### The Test

THERE is an old saying that everyone thinks he could manage a newspaper or a hotel better than the management in charge is doing it; and

there are certainly many readers and guests of that opinion. It is also true that there are in every organization some members who feel sure that things should be managed differently. They are usually quite sincere. But they fail to see that, with only a fraction of the facts within their knowledge, they are not in a position to fairly pass judgment upon what is occurring. In the most successful administration there is necessarily a small percentage of failures—an inevitable margin in the whole pattern that goes wrong. Consequently there is always the opportunity for criticism, based upon facts, and if the critics are unfair enough to magnify this minimum of failure and ignore the far more important successes, discontent can be created. Naturally enough, we cannot all think alike, and therefore we would, under the same circumstances, do things differently. But it does not follow that if they were done differently they would be more successful. A change can as easily be for the worse as for the better. And the only safe way to judge whether things ought to be changed is to first decide whether, as a whole, they have been reasonably successful.

### English Theosophical Society

The annual convention of the Theosophical Society in England met in April in Caxton Hall, London, with Dr. Besant presiding. The main session of the opening day was devoted to a discussion of the subject, "Has the Teaching of Krishnaji Shown Us a New Aspect of Theosophy?" Lady Emily Luytens and Dr. Besant were the chief speakers.

The report of the General Secretary shows some interesting statistics. A generous member has presented various pieces of property in London, which have been sold and the net proceeds, amounting to about \$180,000, have been invested in securities which give the Society a net income of \$7,000 a year. (Wealthy American members, please take notice.) The same generous member has made a further gift of Forest Gate Lodge, which gives the Society a meeting-place in the East End of London.

The total membership in April was 4,701, which represents a net membership loss of 281 for the year.

The General Secretary reports that there is increased interest in what they know as "students' weeks and week-ends." In various parts of the country the members meet for

a few days or a week, as the case may be, with study and recreation programs.

Three more Lodges have acquired premises of their own.

### New Catalogue

All catalogue requests on hand were shipped on or before Saturday, April 26, 1930. If any have received an incorrect number or none at all, we will be quick to adjust the error. A few complaints were received in May and copies sent. Advise Lawrence Held, Theosophical Press, Wheaton, Ill.

### Drugless Cures

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The Theosophical Press

Wheaton, Ill.



## H. P. B. and the General

In the introduction to *The People of the Blue Mountains*, H. P. B. tells of her conversation with an English General before she made her visit to the Blue Mountains to personally investigate the startling stories of the two remarkable tribes to which her book is devoted.

"The Toddes! the Kourombes!" he exclaimed, suddenly becoming furious. "The Toddes nearly drove me mad for a while and the Moulou-Kourombes have given me fever and delirium more than once! How and why? You shall know it later. But, listen. If some one of our governmental dunces declares to you that he knows well or that he has studied the habits and customs of the Toddes, tell him for me that he is boasting and lying. Nobody knows these tribes. Their origin, their religion and language, their customs and traditions, all remain *terra incognita* for the man of science as well as for the profane. As for their astonishing 'psychic power' as Carpentier\* calls their sorcery, their diabolical witchcraft—who can explain this force to us? I am speaking of their influence on men and beasts that no one can understand or interpret at all; with the Toddes this action is beneficent; with the Kourombes it is nefarious. Who can guess, who can define this power of which they make use as they please? We make fun of it, naturally, and laugh at the pretensions of these tribes. We do not believe in magic and we call superstitious practices and nonsense all that is dependent on the real faith of the natives. And it is impossible for us to believe in it. In the name of our racial superiority and of our civilization of rampant scepticism, we are constrained to turn from these foolishnesses. And yet our law recognizes this force in fact, if not in principle, at least in its manifestations, since it punishes those who are guilty of using it; and that under divers veiled pretexts and by taking advantage of the numerous gaps in our legislation. This law recognizes the sorcerers themselves and their nefarious powers over others, and permits the hanging of a certain number of them, along with their victims. We punish them thus not only for their bloody crimes but also for those mysterious murders in which no blood is shed and which have never been legally proved, in those dramas happening so frequently here between the sorcerers of Nilgiri and the aborigines of the valleys.

"Yes, you are right; I understand your laughing about us and our vain efforts," he continued, "for, in spite of all our work, we have not advanced a step towards the solution of the problem since the discovery of these *magi* and hideous sorcerers of the caverns of the Blue Mountains. And it is this force, truly thaumaturgical with them, which irritates us more than anything else; we cannot deny its manifestations, for we would have to fight every day against irrefutable proofs. In rejecting the explanations

of facts furnished by the natives, we do nothing except lose ourselves in hypotheses made up by our reason. Denying the reality of the phenomena called enchantments, witchcraft, and, moreover, condemning the sorcerers to hanging, we appear, with our contradictions, only as torturers of human beings; for not only are the crimes of these men not yet proved, but we go so far as to deny their possibility. We can say that about the Toddes. We make fun of them and yet we have a profound respect for this mysterious tribe. Who are they? What do they represent? Men or genii of these mountains, gods under the sordid rags of humanity? All the conjectures concerning them rebound like a rubber ball falling on granite rock. Know, therefore, that neither the Anglo-Hindu nor the native will give you any true information concerning the Toddes and the Kourombes. And they will not tell you, because they know nothing about it themselves and never will."

So spoke to me a plantation owner in Nilgiri, pensioned major-general and judge in the "Blue Mountains," in answer to all my questions concerning the Toddes and the Kourombes, in whom I had been interested for a long time. We were near the rocks of the "Lake," and when he stopped talking we heard for a long time the echo of the mountain, awakened by his powerful voice, repeat ironically and ever more faintly: "and never will! . . . never will! . . ."

## Mortality Among Indians

The MESSENGER recently published an article in which Thunder-Water, an Indian Chief, was quoted as having said that 500 of his people had died of starvation and cold last year. Charles Hampton of Los Angeles wrote the United States Office of Indian Affairs and has forwarded the MESSENGER the letter from Commissioner Rhoads, in which he denies the statement. He says, "The charge that 500 Indians died last year from starvation and cold is absolutely unfounded in so far as it relates to those on the reservations and under the charge of this service. In fact it is extremely doubtful whether any Indians actually starved to death from lack of food." It is not clear whether Thunder-Water was referring to Indians on the reservations. The last sentence quoted above from the Commissioner's letter is of interest—the statement that "It is extremely doubtful." It seems to leave the whole matter a bit clouded by doubt.

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\*Carpentier—celebrated physiologist.



# Every Lodge an Occult Centre

## *A Talk to the Omaha Lodge*

By GEOFFREY HODSON

[Concluded.]

The cause is the alleviation of human suffering, the spreading of divine wisdom, the establishment of a spiritual center on earth, and the radiation of spiritual power. The leaders will be trusted servants of the Masters. If the leader is a servant of the Masters, and if the Lodge is going to be a truly occult center, then it will recognize the Masters. All who form the occult center and who come and live either in or near it, would recognize the Masters. This is the difference between an occult center and any other kind of center; a recognition of the Great White Brotherhood and of the individual Masters or group of Masters who had graciously accepted this human offering of a center. The Masters will have Their representative on earth, probably an initiate who will be in charge of the center, responsible for all it does, and will convey the Masters' wishes to the brethren and see that they are carried out.

This really means that every one of the brothers would live in the Master's presence, working, playing, eating, in all things always in His presence, never forgetting Him. There is an old legend that God knocks at the door of the heart of every man once in each twenty-four hours. So often the knock is not heard for the dweller within is too busy to hear and answer. We Theosophists should be supremely alert and awake from the occult and spiritual point of view. The Masters draw near to us and the privilege of Their nearness is so great that we should always be listening for Their knock. And, having heard that knock, answered it and perceived our work, then give instant response without regard to our personal predilections.

There can be no idlers in an occult center. Everyone must put his shoulder to the wheel and push with all his might. There is a place for everyone in the Lodge. There are physical places for the physically strong and the virile; a place for meditation, a place for the humbler services, the menial tasks. One need not be brilliant or clever, though it is useful if one can, but all can work, all can meditate, all can serve.

I had an illuminating sidelight today on human nature, and particularly theosophical human nature. I was discussing the question of how to run a study group for the newcomers in the movement, and I said that my method was to take the series of penny pamphlets which we have in England, each one dealing clearly with the basic truths—reincarnation, karma, life after death, and so on. Newcomers are taken thru these pamphlets, generally getting thru one in a night, so that at the end of two months or so they are thoroughly grounded in the basic truths of Theosophy. The reply was, "Yes, but the members have heard all that so many times and they

would not come!!" I fear that spirit is all too prevalent. *We do not go to the Lodge meetings for what we are going to get, we go to work.* If the members, the old and new, could just realize what a wonderful privilege, what a great opportunity there is in welcoming these new brothers from the outer world, many of whom have worked with us in the past and are slowly finding their way back into the ranks, they would be only too eager to attend.

We used to insist in certain of our Lodges in England that it was everyone's duty to attend Lodge meetings and public lectures. The members of one group of about sixty people, with which I have been associated in London during the last six years, whenever Dr. Besant lectured at Queen's Hall, as she did practically every year, went there, generally a half hour before the meeting, and placed themselves in different parts of the hall and deeply meditated; as the people came in they tried to prepare an atmosphere for the President's message, and during the lecture continued to try and help in that way. If all our members would do that in our Lodges and at public meetings the results of our work would be far more permanent and we ourselves would grow rapidly as we thus took our share.

So also with an occult center. The work of such a center would be to establish a center of power, life and consciousness of the Great White Brotherhood on earth. Should that not also be the work of every Lodge; to make a place which belongs to the Great White Brotherhood, in which They can find willing workers and harmonious conditions, from which Their power can radiate over the world, and to which They can attract people whom They desire to help?

One of the ways of helping people in the inner world is to guide them to the kind of teachings and truths they want, and particularly to theosophical teachings. The Masters themselves and our leaders look for the nearest occult centers and endeavor to guide people from the outer world to those places in the hope that the work there will be sufficiently well done to provide them with that spiritual illumination which they are needing. Our Lodges must be beacon lights, centers to which our brothers can be directed from the outer world.

One last thought, although I have only touched the fringe of a great subject. Let us try and remember—as the people of an occult center should never forget—that *There is Only One Work*, and that is the Master's work. It does not matter whether it is social work, church work, co-masonry, round table, or work for the animal kingdom, educational or theosophical, it is all one work. There must not be any sense of division between the



branches of work; that is one of our greatest mistakes at the present moment. It came out at the recent World Congress as nothing else—the sense of division in our work, of divided allegiance to our different leaders, even of antagonism between them. We do not set the ruby against the sapphire, the emerald against the opal, why one leader against another? Our work is one, our leaders many and they will inevitably increase in numbers unless we make of their originality a stumbling block in the fulfillment of their great mission in the world. In that case they might withdraw and leave us leaderless, and then indeed it will be a case of “Back to Besant,” or “Back to Leadbeater,” instead of “Forward with each new leader who comes and helps us to become leaders in our turn.”

Let us then welcome each especial contribution, as we welcome the beauty of every jewel, and be supremely grateful that there are those to lead us from the darkness to light.

Thus, I feel, may our work and our Lodge be filled with power and our brethren with enthusiasm. Thus indeed might every Lodge become a radiating center of life and power and light to the world.

## The Play Cancelled

Owing to the fact that the only available hall for staging a play at Wheaton will be undergoing repairs at the time of the Summer School, it will be impossible to put on “William Weaver’s Wives,” as intended. A debate on “Has the Theosophical Society Outgrown Its Usefulness?” will be given instead.

## Year Ends June 30

As our fiscal year ends June 30, those who do not pay current dues by that time then become inactive. Pay your annual dues through your Lodge Secretary or, if a National member, send them direct to the Secretary-Treasurer.

## \$5.00 Club Book Offer

Light on the Path.....	Collins.....	Cloth.....	\$ .75
Stanzas of Dzyan.....	Blavatsky.....	Paper.....	.35
Vegetarianism and Occultism.....	Leadbeater.....	Paper.....	.25
Reincarnation.....	Hampton.....	Paper.....	.25
Bhagavad Gita.....	Besant.....	Cloth.....	1.00
Self and Its Problems.....	C. Woods.....	Cloth.....	1.25
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THIS OFFER EFFECTIVE UNTIL JUNE 30, 1930

**Theosophical Press**  
WHEATON, ILL.

## Theosophist on Hoover Commission

By M. W.

One of the many commendable things started by President Hoover when he entered upon his duties as our Chief Executive was the establishment of the “White House Child Health and Protection Conference.” The object of this Conference is to bring happiness and health to the children of America. This Committee was given birth last July under the guidance of Secretaries Wilbur and Davis.

In casting about for suitable assistants in this work for child welfare, the eyes of the discerning chairman lit on Miss Anita Henkel, prominent Theosophical Society member of Oklahoma City and executive head of the Tuberculosis Society there. Miss Henkel, who is an expert on health education in elementary schools, was on February 6 invited to assist in this work. She accepted the appointment with alacrity and is soon to be advised of her duties.

Miss Henkel, still a young woman, has long been identified with the work of the Order of Service in Oklahoma City, and when interviewed by the International Director of the T. O. S. said with commendable modesty: “I don’t know why they picked me for this job, but I am accepting it and will put all I have into it. My work for Theosophy and for the Order of Service has helped me enormously in the preparation for this new activity and my heart is in it.”

Five persons chosen from the entire United States comprise this Committee. Congratulations, Miss Henkel! The Theosophical Society is proud of you and wishes you inspiration and joy in this new and honorable undertaking. The unborn children of this land will remember your work long after you are gone.

When presidents, kings, princes, millionaires, and the noble women of America join in a plan for the welfare of the unborn, we may indeed have much hope for the future. And you, beloved egos in your wee corners in Devachan, awaiting rebirth, you may smile in anticipation of this world that prepares for you and awaits your coming.

## REINCARNATION— A CHRISTIAN DOCTRINE

By the Rev. Charles Hampton

Paper Covers, 25c

**THEOSOPHICAL PRESS**

Wheaton, Ill.



## The Ohio Federation

By FRANK E. NOYES

The annual convention of the Ohio Federation of Theosophical Lodges was held in Columbus, Ohio, May 3 and 4, and it was refreshing to find that the interest and work of the past year exceeded that of its first year to a very considerable extent. This is a young federation, the outgrowth of the old Lake Erie Federation, made up from three states, Ohio, Pennsylvania, and New York. The distances proved too great for social purposes and after its dissolution, the Ohio Federation was formed and has now passed its second year.

The work of the past year has been largely confined to contact meetings, held in the cities where the various federated lodges are located and at points where it is hoped to eventually establish lodges.

The first of these was held at Springfield, followed by Lima, Hamilton, Dayton, Columbus, Cleveland, Canton, and Akron. The subjects discussed included "Reconciling Theosophical Viewpoints," "Extension Work," "Theosophical Ideals," "Lodge Procedure," "The Theosophical Attitude," "The Golden Mean in Theosophy," and "Theosophical Freedom."

An interesting feature of all these meetings, and one that might well be copied by other federations, was the freedom of speech. Each one present, whether members or not, gave thoughts on the subject under discussion. The interest displayed showed that this method of procedure caused a thawing-out process and aroused a rare type of enthusiasm. In several instances members were added to the centers visited, and it has been generally conceded that contact meetings are promoters of successful work, extremely beneficial to those who attend and will form a strong foundation for propaganda work which will follow in due time.

The high spot of the Convention was the annual banquet, followed by a symposium by Lodge Presidents or their representatives. The following topics were covered: "Theosophy, What It Is," "The Present Application of the Three Objects," "How Theosophy Is Educational," "Theosophists—By What Sign Shall Ye Know Them," "Our Younger Brothers," "Karma and Reincarnation," "The Message of the Ages," "The Deva Kingdom" and "Krishnamurti's Message." The ideas advanced by those who covered these subjects showed that Ohio Theosophists have an understanding of theosophical truths.

At the business session the following officers were elected: President, Mrs. Jennie E. Bollenbacher, Columbus Lodge; Vice President, J. Arthur Faulk, Cleveland Lodge; Secretary-Treasurer, Mrs. Ida V. Zetty, Harmony Lodge of Columbus; Executive Committee Members, Mrs. Anne M. Climo, Besant Lodge of Cleveland, and Mrs. Laura E. Holway, Dayton Lodge.

## A New Book by H. P. B.

By L. W. ROGERS

New, at least to the English language, is *The People of the Blue Mountains*, by H. P. Blavatsky, for it now appears for the first time, I am told, in English. It was written in Russian while she lived in India, and has been previously translated into French only. If you do not read either Russian or French, you now have your first opportunity to peruse another book by the famous Theosophist.

There are many strange things in India, "the land of mystery," but probably nothing more remarkable than the strange people—remnants of some unknown race—that H. P. B. describes in this book. Indeed, there are two races—the "dwarfs" and the "giants," and each has its fascinating interest. One incentive which H. P. B. evidently had in writing the book is that the one people represents white magic of a most remarkable kind, while the dwarfs practiced, with hideous success, malignant black magic. Oddly enough, the two peoples lived in the same environment—in fact the dwarfs may be said to be, in a sense, servants of their white magic superiors—and the opportunity to study the two kinds of magic in such sharp contrast must have been an absorbing work for H. P. B.

The real purpose of the book, it seems to me, is triple—to show the reality of the existence of occult powers among living people, to give a description of these remarkable remnants of ancient peoples, and to furnish the evidence that the usual explanation of "mere superstition" is utterly absurd and can by no possibility explain the admitted facts.

H. P. B. was a remarkable writer on occult themes, but her literary work on any subject has an element of arresting vividness and power. In this particular book she conveys to the reader a sense of the mystery back of the close association of the angelic big people and the diabolical dwarfs. It will be enjoyed by every student of Theosophy for its information and by every reader who likes a good, entertaining story. It therefore has a double attraction for all Theosophists.

### THE LIFE EVERLASTING

by Marie Corelli

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Wheaton, Illinois

### Brother of the Third Degree

by Will L. Garver

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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.]

### Opposing Views

In this issue of the MESSENGER will be found a letter from the President of the Peoria Lodge, expressing the view that Mr. Hodson and I should stay out of the lecture field altogether because, he thinks, we can do more useful work for Theosophy elsewhere—Mr. Hodson in seclusion in research work and I in administration and business management. Another letter, which I have not gained permission to print, takes me to task for neglecting the lecture work and remaining at Headquarters. The writer expresses the opinion that it is much easier to find business managers than it is to find qualified and successful theosophical lecturers, and he holds that just now there is nothing so important as bringing new members in to counteract the resignations caused by the present state of unrest.

These opposing opinions very aptly illustrate the fact that convincing everybody that one is taking the wisest course is no baby's job! The difficulty which all of us experience in trying to find out just what is the most useful thing to do, is that none of us ever takes all of the facts into consideration and probably never even thinks of half of them. Indeed only a Master could. We see a few of the points involved and form an opinion from them. The opinion will be sound or otherwise in proportion to the facts we know and fully understand. There are always so many facts involved which one is liable to overlook! I do not know whether or not Mr. Hodson would be considered "a trained clairvoyant" in the sense in which that term is commonly understood, nor how far he is able to carry researches. But if he went into retirement there must be funds for living expenses, and if his observations are to be passed on to others, there must be money to publish them. The relative value of his lectures and clairvoyant investigations is a matter on which I am unable to hold any opinion, because I am not sufficiently informed. Therefore, my only safe course is not to reach conclusions upon that subject.

I do have an opinion about my own work. Both of my correspondents are right about it. I should be in the field and also at Wheaton. But I should not be expected to be in both places at the same time! If the lecture work had not been relinquished for a year, we should have lost more at Headquarters than the lectures could have gained for the Society, but by autumn it will be safe to go out again, though possibly for only limited tours of two or three weeks at a time. The Theosophical Press is again "on its feet." All actual deficits have been stopped. Although the retrogressive movement that has drastically affected the entire theosophical world has hit us hard and our dues receipts for the year were

over \$4,000 less than for the previous year, we are "living within our income," with a safe margin to spare, meeting every obligation as it comes, discounting bills by immediate cash payment, and are still listed financially by such commercial agencies as Bradstreet's and Dun's in the highest rating it is possible to attain. This condition can now be maintained while the lecture work also has attention. Then why not both?

### Lecture Courses—Long or Short?

The following letter is from the President of the Oklahoma City Lodge, which is one of the most active, wide-awake Lodges we have:

For several years the Oklahoma City Lodge has felt the short lecture engagements usually offered the Lodges are not proving satisfactory from the standpoint of results obtained or money spent.

We have experimented with lectures as to types of notices sent out, location of halls, amount of newspaper advertising, etc., but with little difference in the results obtained.

After an analysis of the figures of the past five years we find our Lodge has spent \$2,544.19 for lectures, an average of \$500 a year. These lectures reach practically the same group of people each year, and during that period we admitted fifty-nine new members, half of whom are now inactive. Our membership averages about fifty people and about half of that number can be counted upon for work and support.

As an experiment we arranged with Mr. Wardall for a three weeks engagement in an effort to get some lasting good from the money spent. We invited him on faith as we had no money in the treasury.

The following figures show clearly the advantage to the individual Lodge when a lecturer stays a longer period and can give more attention to the work at hand.

Mr. Wardall gave nine lectures, six class talks, three members talks, ten talks to civic clubs, high schools, etc., to a total audience of 6,875 people. After all advertising, hotel bills, and check for \$150.00 to the lecturer had been paid out of the collections, the lodge was left with a deficit of only \$10.70.

On the other hand, Mr. Hodson, of equal drawing power and ability as a lecturer, and whose lectures were better attended than Mr. Wardall's, partly because of better weather conditions and partly because of the newness of the subjects, gave two lectures, one University talk, one members talk, reaching a total audience of 480 people. After all expenses were paid out of collections, the lodge had a deficit of \$44.99 to meet.

Mr. Wardall drew in ten new members and Mr. Hodson none. This comparison is not drawn to show any disparagement of Mr. Hodson's work. We understand the impossibility of leaving lasting results behind in two lectures. But these comparisons are made to show the value of longer lecture engagements in terms of renewed life in the Lodge and of financial deficits.

The Executive Committee of the Oklahoma City Lodge has carefully discussed the matter, and we feel there should be some one person, or group of persons, who will go into the subject from the viewpoint of the best and most lasting results to the Lodges.

We believe there are members in the Section with the necessary experience and ability who can and will gladly make a study of the question in the light of the experience of the Lodges and the results obtained. Such persons would not ask more reward than that they be of



service to the Lodges of the country. We strongly recommend that the Administration give the matter a sympathetic hearing and take steps to find persons suited for such a study.

We realize it may take a year or two to devise a plan, but it will at least mean we are working together toward the solution of a difficult problem.

In the meantime, we suggest that this letter be published in THE MESSENGER with the invitation to other Lodges to offer their experiences in the matter of lectures. We believe this is a matter of vital concern to every Lodge and feel sure that an open, free, and frank discussion will be of much benefit to all of us. Without doubt every Lodge has had problems to face regarding its lecture programs and would welcome an opportunity of offering and receiving suggestions. Out of the suggestions made, there must surely come a better understanding of our common problems and a resulting good. When the Administration realizes the difficulties and discouragements of the Lodges, we feel sure steps will be taken to seek a solution.

Very sincerely yours,

J. B. JENKINS,  
President.

Executive Committee of Oklahoma City Lodge.

Accompanying the letter are carefully prepared statistics, giving the exact number of lectures annually during a five-year period, the average cost per lecture, the number of new members gained, the number of active members at the end of the year, the kinds of advertising used, etc., etc.

There is no doubt that a free and frank discussion will be beneficial through the exchange of ideas, and THE MESSENGER is just the place for it. By all means let us have every idea which the experience of officers and program committees can contribute. It is not, however, because the Administration has not realized "the difficulties and the discouragements of the Lodges" that a solution has not been found. It is merely because, as George Bernard Shaw once put a concise reply, "The solution is that there is no solution." I agree that, as a rule, *other things being equal*, a fairly long visit in a place may produce a somewhat better proportional result than a short one, *but with our very limited lecture force and the small number of Lodges that could undertake such a campaign it is impossible to adopt that plan*. As matters stand at the moment, the best we can be sure of is to open the lecture season next autumn with two regular traveling lecturers—Miss Codd and myself. Mr. Kunz is engaged for a year in New York. Mr. Wardall may be back from Australia. As I must give part of the time to Headquarters, Miss Codd only, unless Mr. Wardall certainly returns, will be available for continuous service. Counting out holiday seasons, vacations, etc., at the best she may have twenty-nine or thirty weeks. If she followed the plan of Mr. Wardall's visit to Oklahoma City, she could visit at most ten of our more than 200 Lodges. A larger number of requests for a return engagement with Miss Codd have reached Headquarters than for any other lecturer who has visited us in several years. What could Headquarters say to those Lodges that are enthusiastically awaiting her return, if nearly all of them were told that only ten or twelve were

on the lecture list? We can't start a theosophical riot! As for the other lecturer of whom we are certain, myself, surely nobody will expect me to make a long stay. I shall have to depend rather upon intensive work, endeavoring to arouse as much interest as possible in the time limit which necessity compels.

One of the facts which I often wish our members would get clearly in mind is that we have such various conditions in different Lodges that it is quite impossible, with our limited working force, to give all of them, or even many of them, what they would naturally like to have. We Theosophists are a lot of pioneers, doing a very difficult job under extremely hard conditions. We must not expect any spectacular returns for our hard labor. Yet that hard work is producing results. By the statistics above mentioned, it appears that while the average number of active members in the Oklahoma City Lodge during the five years is fifty-one, they have given the public seventy-six lectures at a cost of \$33.47 per lecture; and that in addition to giving the seventy-six high grade theosophical lectures to the city they have taken in a total of fifty-nine new members, *or more than the average active Lodge membership*. Add to that all the other people who have been given the theosophical conception of life but did not join the Lodge, and you certainly have a very satisfactory showing.

Would there have been a better showing if the total of seventy-six lectures had been given in groups of nine or ten lectures? That would have meant seven or eight lecture courses, distributed over the five-year period. My reason for doubting that that would have been better is that such a plan has given no better results than shorter visits elsewhere. For example, New York City is an excellent field and it has had many long-period lecture courses. Ernest Wood was there at different times for some months. Mr. Alwyn Baker put in about a year at one time. Mr. Kunz spent a number of months with them, and his work was liked so well that they have him now for another year. Yet the total gain in members for the combined six New York Lodges during exactly the same period for which the Oklahoma City Lodge gave the foregoing record, is but 158 members, while their total membership is 265. Therefore, judged by the comparative statistics, Oklahoma City is the better showing by nearly two to one.

It's a long way from being proved that when a lecturer spends three weeks or three months in a place he has accomplished more, or even as much, as he could have done by spreading his work over a large territory. Sometimes it is the better plan. Sometimes it is not, and our conditions vary so greatly in our vast territory that no inflexible rules can be followed. What should be done at a given time depends upon a number of constantly shifting factors in the problem.

I repeat that there is no other solution than working courageously on with the limited force and funds we can get, and cheerfully



making the best of the situation. But the more we think about it, the better we shall understand it, and it is a most interesting proposal that Dr. Jenkins has put up to the Administration—to find the members “with the necessary experience and ability who can and will gladly make a study of the question,” and I appoint Dr. Jenkins chairman of that committee.

### *Other Problems*

Troublesome problems are of many kinds in the theosophical world. The dearth of successful lecturers is by no means our only handicap. There is pressing need for other kinds of helpers that we can't get. The small number of those who are willing to give their time to theosophical work throws a heavy burden upon those who are willing to devote their lives to service. Here at Headquarters, for example, the two resident officers cannot escape very long daily hours, commonly continuing to nine p. m., on account of lack of assistance. This is partly because they do a class of work that the average office workers can not do. If the Headquarters staff were complete, if it corresponded to the work to be done, there would be a manager for the Theosophical Press whose time would be fully occupied in finding new and suitable manuscripts to publish, in bringing them out in the most attractive styles, in devising methods of getting the books before the public, in studying publicity for the literature, in devising plans for stimulating sales by our Lodges, etc., etc., all of which would require much thinking and correspondence. Management of the Theosophical Press is a good full-time job for one person, with much experience in business life and one who has tact and sound judgment.

The management of the place itself should be in the hands of some person who likes the outdoor life and who understands gardening and all which that word includes, in its various phases, from the practical to the purely ornamental. Our Headquarters building is in the center of eighteen acres of grounds, which supply our tables with fruits, vegetables, honey—in short, all the necessities of life that this part of the world produces. These eighteen acres of rich soil are an important factor in our material success, but they require time, thought, management. The early years are the most difficult, because we are still in the permanent planting and improving period. This spring, for example, we have put in more than one hundred trees, in addition to shrubs and flowers. We should have an experienced gardener to attend to all this, but until he comes forward it must somehow be managed.

The proper editing of the MESSENGER is another full-time job for one person. Note the emphasis on “proper.” It is not, and never has been, properly edited. Some of our members have been tolerant enough to say that the MESSENGER is interesting and all right, but any newspaper or magazine man who looks it over knows immediately that it is a

long way from what it should be. I feel apologetic about every issue that goes out. But how can it be helped when there is nobody here who can do such work except a man whose hands are more than full with other things? One feels like a juggler who is keeping four balls constantly in the air and and is then called upon to somehow take charge of a fifth and see to it that it is also kept afloat and is not permitted to touch the ground.

The general executive work is also enough to keep one person busy, if rightly done. There are always many things awaiting attention—visiting lecturers to be booked, routes to be arranged, programs to be printed, a heavy correspondence with Lodges about the itinerant lecturers, business to be done with Adyar, communications from other theosophical organizations at home and abroad, requests to help out Theosophical Societies in foreign countries to get a Headquarters building or to help with some of their other enterprises, elections, conventions, summer schools to be arranged, committees to be found and induced to act, visitors coming and going, Lodge officers calling for advice, new members making inquiries, members of the Headquarters staff resigning and their places to be filled, plans about all sorts of things submitted for examination—for raising funds by life insurance, by new membership schemes, by selling real estate, by various other methods—manuscripts upon the merits of which would-be authors want an opinion, usually accompanied by the naive remark that it could have attention when there is nothing else to do! The correspondence at Headquarters is far heavier than our members are likely to think. In the first, the morning mail, Tuesday, there were 109 letters; and these things mentioned give but a passing glance at the various activities here.

All this is not a complaint but an advertisement of the fact that we need more help at Headquarters, and need it very much. We do have members who could help. The American visitor at the Headquarters of the Theosophical Society in England is impressed with the number of volunteer assistants to the General Secretary, or National President as we name that officer in the western hemisphere. We also have in this country many members who have retired from active affairs. Why do not some of you volunteer?

### *Lecturers Are Few*

The entire Theosophical world is suffering from a dearth of the type of lecturers who can present Theosophy in a way that attracts public attention and commands the respect of the class of people to whom such a philosophy appeals. The supply of such lecturers seems almost to be growing less instead of increasing. England is said to have no National lecturers now in the field. Australia is reported to have but one. In expressing his regret for not being able to come to the World Congress last year, Bishop Leadbeater referred to the fact that the United States is



better equipped for the work than any other part of the world, and that Australia had few workers and its need is great. That's why I am skeptical about getting Max back promptly!

### *Are We Discouraged?*

"The difficulties and discouragements of the Lodges" is a phrase that sticks in my mind. It is doubtless true. The local Lodge officers do often have great difficulty in keeping things going, in getting members to pay dues, in meeting the rent bills on time, and all the rest of the disagreeable experiences that such responsibility entails. Then after years of hard work the figures are footed up and the small results look discouraging. In a population of 150,000 only half a hundred have been brought into the movement! Quite so. But has the race ever made progress in any other way? Consider the slowness and discouragement that has always been inseparable from important achievements. Think of what Columbus endured! He spent years of weary waiting, arguing, illustrating, explaining, pleading for a chance to prove his theory; and that is the history of most of the explorers, inventors and discoverers. It is equally true in the evolution of human liberty. Mazzini, Garibaldi, Kossuth or Washington will serve as illustrations. What have we had in theosophical work to compare with Washington's situation at Valley Forge, for discouragement?

Getting still nearer home, what cause have we for discouragement, compared with the early days of the Theosophical Society? Its founders were alone in the heart of the materialistic wilderness. The scientists of their day were overwhelmingly materialistic. Superstition and bigotry were immeasurably stronger than they are today. The early Theosophists could scarcely get a hearing, in the press or from the platform. But they worked steadfastly on, regardless of the almost imperceptible progress that was then possible.

It is not easy for those who have not been in the movement for at least twenty-five or thirty years to understand how great the change has been. No longer ago than 1909 it was very difficult for a theosophical lecturer to get engagements, and the best terms that could then be made with Lodges was that the lecturer would be given what collections there happened to be on hand, if any, after hall rent and advertising were paid. Lodges strong enough to take a lecturer at all were very far apart and traveling expenses were correspondingly greater. The National Headquarters were in the lodging of the General Secretary or in his business office, if he had one. Compare that with conditions today and say whether we should feel discouraged! It's true that we have had a trifling interruption in the steady growth of the Society. What of it? That's incidental to all growth. It's no more than a lost step in the day's journey. Compare our condition to that of the rest of the theosophical world. We have the largest

membership of all theosophical organizations, not excepting India, and notwithstanding we count only those who are paid up to the minute. We have a Headquarters building specially constructed to furnish the best facilities for all our activities. We have a Theosophical Press steadily putting out a large grist of theosophical literature annually that flows to every part of the nation. We have, in a few years, accumulated a surplus, over all liabilities, of more than a quarter million dollars. And more important than all else, while there is much trouble and contention in theosophical circles abroad, we have enjoyed unbroken peace for ten years. Why should hard work or trifling failures dishearten us? We are in a movement that cannot fail. Let us be wise enough to hold our present position in it and cheerfully carry on.

### *Helping Out*

Annual dues are beginning to come in rapidly and all of us here will be grateful to those who pay early and thereby diminish the pressure that grows greater and greater as the end of the fiscal year approaches in June. The accumulation then is something like that of the Christmas mail, when the postal authorities find it physically impossible to handle it. By acting now you will help to spread out the mountain of mail so that at the peak period it can be managed without distress. Will you help our workers in that work?

### *A New Department*

In this issue of the MESSENGER will be found a new department—a page that will be a regular feature in the MESSENGER, edited by Clara Codd, and a department, I feel confident, that will prove to be of genuine value to a large number of readers. In volunteering to do this work, in addition to constant lecturing and traveling, Miss Codd gives us an object lesson of the inner life of which she writes.

### *Cooper Gardening*

The rough and tumble of the strenuous life has told upon Bishop Cooper's physical manifestation to such an extent that he has retired to country life for an indefinite period to recuperate. With a two-acre plot of California soil, he is living close to nature and producing the fruits and vegetables necessary for home consumption.

"You must not let your Theosophy be outside your daily life."—A. B.

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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.

## Bird Life

As spring merges into summer, it is interesting to observe our feathered guests settling down for the season. Among the newcomers this year the most welcome are a pair of brown thrashers (sometimes called brown thrushes), with graceful, red-brown bodies and melodious song. One of our girls from a southern state came in one morning exclaiming "Oh, we have some mocking birds!" She had heard but had not seen them. Only one well accustomed to outdoor life would be able to distinguish between the songs of the two. The mocking bird has a little more extensive repertory, but not a finer one; and the brown thrasher is too sensible to wake you up at ten p. m. and midnight and two a. m. to listen to his performance, as the mocking bird does night after night, until the annoyance destroys the pleasure his song can give.

In April our beautiful Chinese pheasants took such a long vacation that some of our family circle began to be alarmed about their absence. Perhaps the plowing, tree setting and general sowing and planting was not to their liking, but when it was over they were back again, keeping well to the borders of the premises until the new growths are higher. Then when they can conveniently hide in a moment we shall find them hunting insects all through the gardens and often barely getting out of the way when we come along. They are not likely to leave us, for they know as well as we do that no harm ever comes to them here.

## Getting Free

Some of our members who have not made payments on pledges for a long time are now coming forward nobly and the result is obvious in the statement on this page. As fast as the cash arrives it is deposited in a separate bank account and when the accumulation is sufficient a bond is called in and paid. This stops the interest upon it. Those interest payments represent what we should otherwise be paying out for rent to some landlord, in some location where we do not want to be! As the bonds are redeemed and the interest payments are stopped, we will be, so to say, "rent free" for life. Are you doing your bit to hasten that happy day? Since the beginning of 1930 we have paid off bonds amounting to \$9,900.

## Garden Gifts

Gifts of gladioli bulbs have been received from Miss Hannah Johnson of Minneapolis and from Mr. Charles Blank of Omaha, also

## BUILDING AND ACTIVITIES FUND

April 15, 1930, to May 15, 1930

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Mrs. Martha Paton.....	5.00
Gustav A. Manson.....	20.00
Mr. and Mrs. Geo. W. Bretz.....	5.00
Mrs. Anna E. Lancaster.....	10.00
Mrs. Martha B. Najder.....	3.00
Mrs. Caroline W. Barbour.....	10.00
Mrs. Catherine Gardner.....	10.00
Mrs. Mary L. Porter.....	1.00
Lee Fassett.....	5.00
H. R. Hummel.....	5.00
Miss Regina Malek.....	10.00
Englewood Lodge.....	20.00
Miss Muriel Mitchell.....	5.00
Mrs. Matilda Nielsen.....	30.00
Albert Robson.....	6.00
Mrs. C. E. Martinez.....	10.10
Boulder Lodge.....	5.00
Singapore Lodge-Malay States.....	4.00
Mrs. G. C. Urschel.....	25.00
Frances Cunningham.....	5.00
Mrs. E. Mathie.....	25.00
H. S. Kiewer.....	1.00
Mrs. M. M. Kinney.....	15.00
Thomas W. Pond.....	25.00
Mrs. G. H. Wright.....	2.00
J. David Houser.....	250.00
Miss Nettie Smith.....	50.00
Mrs. May Rowan.....	2.50
Mrs. V. F. Ebbecka.....	1.00
A. S. Fleet.....	20.00
Mrs. Flavia MacKenzie.....	3.00
Dr. R. J. Newman.....	5.00
J. Arthur Faulk.....	10.00
Mr. and Mrs. W. C. Ochampaugh.....	35.00
Miss Edythe E. Strang.....	27.00
Mr. and Mrs. E. P. Rohrbach.....	5.00
Miss Augusta E. Gunderson.....	5.50
George E. Young.....	3.00

\$1,039.50

from Mrs. P. A. Brustad of Minneapolis, and from Mrs. Lida M. Gano of Chicago.

Miss E. S. Gucker of Rochester, N. Y., has sent a gift of various flower seeds for the Headquarters garden.



## What of Krishnamurti?

By C. JINARAJADASA

I have been told that it is reported, concerning my attitude to Krishnamurti, that I am "sitting on the fence." I presume this is because I still belong to the Theosophical Society, have not left the Esoteric School, and keep up my interest in Masonry. It would be far truer to say that I am sitting *on the bridge*. For that is what I have always done. Born a Buddhist, I have long been sitting on the bridge between Buddhism and Theosophy.

There are contradictions, and sometimes violent ones, between the religions, as any student can quickly see. Buddhism to all intents and purposes denies the existence of God. Hinduism asserts that He exists. The religions are like islands, each surrounded by water which the faithful are forbidden to cross. But the very purpose of Theosophy is that it enables one to build bridges over the watery gulfs, and so unite island to island.

This is what I have done steadily—building a bridge between non-theistic Buddhism and theistic Christianity, a bridge between non-æsthetic Vedanta and the æsthetic Plato, a bridge between the "other worldliness" of most religions and the practical idealism of Pythagoras. Twenty years ago, I attempted to build a bridge between Roman Catholic ceremonial and Hindu ceremonial and Masonry in my little *Ritual Unity of Roman Catholicism and Hinduism*.

Of course, in so building bridges, I have to ignore irreconcilable differences. What criterion do I adopt? I ignore what does not appeal to me, and I select what does. But surely this is a very personal criterion, and perhaps one very dangerous too. Ought I not to seek "absolute Truth?" That is indeed my ideal, and I hope to achieve it some day. But in the meantime, as a practical person, I mean to "get busy" with what I can understand and assimilate, and put off the remainder to another life. I have to do that now constantly with many things, like mathematics, for instance. I know well that I am missing many great and inspiring truths, just because my brain is not mathematical, and mathematics make me sleepy. I must wait for another brain to revel in mathematics as I want to. In the meantime, I must construct a code of ethics from what I understand, and not from what I cannot grasp.

So, in Krishnamurti's teachings, I promptly concentrate on what inspires me. I think I am mentally wide awake to note the points which I cannot as yet build into my code of life. But there is nothing new in this quandary; it has happened in the past. Therefore my practical Dharma is to derive the fullest inspiration from what does appeal to me.

I am fascinated by Krishnamurti's challenge to all: "What have you *done*?" That makes one take stock of one's self. For all of us desire to save the world, but we are apt to be blind to the fact that much is claimed as "done," when perhaps it has not been even

properly begun. Krishnamurti insists on a standard; it is implied in the code of every religion. But Krishnamurti hammers at us in a new way, and personally I am grateful for the hammering.

But even more than this, what appeals to me is Krishnamurti's intense longing to make the whole world perfect, not by men following him, but by following themselves. His doctrine of becoming one with "the Beloved," one with Life, is the old teaching of the Upanishads of "*that art thou, O Shvetaketu*."\* But Shvetaketu was not taught that by becoming one with *that* he would in some mysterious manner help all others to come to that same goal. While Krishnamurti insists on the greatness of the individual, he insists also that the individual's problem and the world's are related and not separable. He would have us be perfect, not just simply for liberation's sake as a personal achievement, but because that is the sole way to liberate others.

But what about the Masters, Occultism, the Path, Ceremonies, Masonry?

I have described some bridges which I have so far made between my world of Theosophy and Krishnamurti's world of the Beloved. They are bridges between the old dispensations and the new. If there are bridges not yet made, I feel no call to be disturbed. Krishnamurti has not called upon anyone to destroy any bridge which he may have made between religion and religion, between science, philosophy and art. If Krishnamurti's teachings do not give me inspiration for certain lines of activities to which I desire to dedicate myself, I get that inspiration elsewhere. In many ways the dispensations which appeal to me most deeply are the dispensation of the Upanishads and the dispensation of Plato.

My duty to Truth and to my dreams of service to live such ideals of *every creed* and of *every age* as I can grasp. And my chosen work is to build "bridges" between dispensation and dispensation. It is for that I am a Theosophist, and daily pledge myself to live in a tiny measure the ideal which my Master lives to such splendid fulness.

I am utterly thankful that the World Teacher in Krishnamurti is now showing me how to build one more bridge, between heaven and earth, between men and men.

\*This famous phrase of "*Tat tvam asi—That art thou*" occurs in the Chhandogya Upanishad, where it is taught to the boy Shvetaketu by his father.

Adyar, April 11, 1930.

## Dr. Woodhouse Passes On

Dr. H. J. Woodhouse, an old member who will be well known throughout the country, passed on last month, at the age of seventy-nine. He had purchased a tree at Wheaton and directed that his body should be cremated and the ashes placed beneath the tree at Headquarters.



## The Inner Life

Conducted by CLARA M. CODD

For a long time I have felt the need in our work for some form of definite help and inspiration for our younger members in our common efforts to live the beautiful life. Nearly everyone who enters our ranks does so under an impulse of intense idealism and aspiration. The great and lovely ideals of Theosophy move our hearts. We long to achieve, to realize, to draw nearer to them. In fact, we all desire to live a beautiful and inspired life. For the older amongst us, who are able and willing to put themselves under a strict discipline of life, there is the inner school which leads to the ancient narrow way. But some have not yet qualified, or are debarred by poor health or obligations which they may not forego. To them especially, I want to bring, if I may, something of help, inspiration, and encouragement. The National President has agreed to let me have a page of the MESSENGER each month, which will be devoted to this ideal. As long as I am here, and I hope that will be for another sixteen months, I shall be the editor of this page. I want it to be as helpful as possible. If anyone reading it feels that there are any problems of his or her life which he or she would care to discuss with me in any way, I shall esteem it a happy privilege to answer as best I may any letter addressed to this department.

In trying to understand how we may live "The Inner Life," let us always remember that it is living as a soul and not as a body. When we have learned to live grandly, beautifully, purely, as a soul, we shall presently begin to live as the immortal, spiritual man, he in us who is ever "one with God." Therefore, we must try to discriminate between our earthly life, with all its events and conditions, and our soul-life, which is the life of motives, ideals, feelings, and aspirations. That is the real life, far more potent for the helping of others and the rapid development of ourselves than anything that happens to us or that we do on the physical plane. As Epictetus put it: "It is not so much the events of life that matter, but what you *think about* those events." It is not so much the act of service that we do for another, but the inner glow of love, real interest, and sympathy which accompanies and is the *soul* of the act. So, living the inner life is the careful, persistent, enthusiastic training and development of our thoughts and feelings. If they are right, our actions will follow suit. By thoughts and feelings, life after life, our soul selves grow. How shall we learn to think more nobly and truly, feel more vividly and unselfishly, and so gradually reach up to the realms of spiritual consciousness which lie beyond?

Month by month we will discuss this matter, define it together. We will consider the creative power of well-formulated ideals; the development of understanding and will; the ex-

pansion and purification of our emotional nature; the beauty and dignity of life; the finding of the Master, and the building of the essential character needed. We will try to see clearly the method and purpose of meditation and how that meditation should broaden and glorify life. My brothers, the instrument for the attainment of lovely and noble living is in the hands of each one of us. It is ourselves, our own minds and hearts. Why should we not learn to use and develop them beautifully? In that way our Theosophy will become a living factor in our lives and the true power of the Society be enormously increased, for it is by what we are, rather than by what we say or do, that the great work is furthered. The words and deeds which sometimes through all of us cloud the pure ideal in the minds of others are born of an unpurified heart and an uncontrolled mind, and alas! the world which is hungry for the truths of the Ancient Wisdom will judge the Cause and ourselves by them. It is the bearing and life of our members that is our greatest propaganda.

So the work we will endeavor to do in this department is to realize our highest ideals; to try to become a center of understanding and inspiration to others, and to consistently build character. To achieve these results we must cultivate understanding, imagination, and will. With their help there is no heaven of our heart's longing we may not reach. The ideal character can be fostered and grown in each one of us, once we understand the power of a glowing thought-picture created by the imagination, made clear and firm in outline by concentrated thought, and shining with the vivid life of enthusiastic purpose. Think what qualities you would desire to possess. Think clearly which ones your ideal of a perfect character would show, then endeavor to understand them, visualize them in action. Try to act them day by day.

Another month we will go into much more complete detail concerning this, and each issue we will present an ideal quality for thought and practice. This month we will take *Perseverance*, because it is so needed in any undertaking, spiritual or material. Without it, indeed, our best endeavors will come to naught. Like the boy scouts who try to perform one act of service at least in the day, let us look back at night and say: "Have I persevered? Can I carry on in spite of discouragement, misunderstanding, attack? Can I carry on in spite of the weakness and love of change and excitement in myself?" The Master K. H. says our emotional bodies *like* change and excitement. "But you want none of these things, and therefore you must discriminate between your wants and your body's." And He tells us in a lovely letter to an aspirant that we can do it. "Good resolutions," He writes, "are mind-painted pictures of good *deeds*: If we



encourage them they will not fade away like the dissolving mirage in the Shamo Desert, but grow stronger and stronger until one's whole life becomes the expression and outward proof of the divine motive within." Let us end our page with the blessed words with which the Master closes the above quoted letter, "Try, child, Hope, and accept my blessing."

Next month I want to discuss the practice of meditation.

## White Lotus Day

At Headquarters May 8 was observed by a simple but appropriate program. Several members of the staff read selections or gave a short address.

Our Boston and San Diego Lodges send word of having joined with the Point Loma Theosophists in the celebration of White Lotus Day.

From New York comes information that the Council of the New York Federation accepted the invitation of the Independent Theosophical Society of that city for a joint celebration of May 8 in the rooms of the latter.

Word is received from Mr. Harold Morton, General Secretary of the Theosophical Society in Australia, that the Headquarters of the Australian Section and of *The Australian Theosophist* has moved from Sydney to Iluka Road, Mosman, New South Wales.

## The Awakening

When life was fresh, and naught seemed past,  
All things before me lay so bright,  
Earth's joys, I thought, must always last,  
Life never can be night.  
But as the years relentless pressed  
Upon my soul the weight of light,  
They showed that life is bitterness,  
And left but love and God.  
Love came, dawn broke, the precious light  
Resplendent shown; then awful night  
Passed o'er and love was gone.  
I sought for God, he drew me close  
And blessed me, till my life was like a rose.  
Then whispered, "Bring the rest."  
N. B. L., Ft. Worth Lodge.

## Steamship Tickets

It has become the fashion for organizations to be appointed agents for steamship companies. Headquarters has been given the agency for all lines sailing from the United States. When you place your order here you put money into the treasury just as you do when you order a non-theosophical book through the Theosophical Press. But our members seem seldom to remember it when going abroad. Recent sailings show that three groups of our members paid steamship companies a total of several thousand dollars. The commission would have been a handsome sum.

## BOOK CLEARANCE SALE!

The Press has on hand a limited supply of the following books, the majority of which are no longer carried in stock, and some are out of print; This special offer will be good until July 31. At these special prices none of the books may be returned.

Title	Author	Regular Price	Special Price
Ancient One.....	Bright	cloth \$2.00	\$1.25
Annie Besant Jubilee Speeches.....	Besant	paper .25	.15
Bedrock of Education.....	Arundale	cloth 1.00	.60
Birth of New India.....	Besant	cloth 1.00	.50
Case for India.....	Besant	paper .10	.05
Dictionary of Theosophical Terms.....	Besterman	cloth 3.50	1.75
Education for the New Era.....	Besant	paper .20	.10
Future of Indian Politics.....	Besant	cloth 1.50	.75
Future of the Indo-British Commonwealth.....	Besant	cloth 1.50	1.00
Heritage of Our Fathers.....	Jinarajadasa	paper .50	.25
How I Know That the Dead Are Alive.....	Paget	cloth 2.50	1.50
How India Wrought for Freedom.....	Besant	cloth 1.50	.90
Krotona Drama.....		paper .25	.10
Lodge Procedure Book.....		cloth 1.00	.50
Lord's Work.....	Jinarajadasa	paper .35	.15
Melting Pot of Christian Unity.....	Ferrell	cloth 2.00	1.00
Notes and Index to the Bhagavad-Gita.....	Browning	paper .40	.25
Progress of the Theosophical Society.....	Besant	paper .25	.10
Sanatana Dharma—Advanced.....	Besant	boards 1.50	.70
Science of Religion.....	Das	paper .50	.25
Shri Rama Shandra, Ideal King.....	Besant	boards 1.00	.45
Some Japanese Artists.....	Noguchi	cloth 1.50	1.00
Speeches and Writings.....	Besant	boards 1.75	1.00
Starlight.....	Leadbeater	cloth 1.00	.65
Story of the Great War.....	Besant	boards .75	.45
Talks with Golden Chain Links—(for children).....	Whyte	cloth .50	.25
Theosophy as the Basic Unity of National Life.....	Besant	cloth 1.00	.60
Three Levers of the New World.....	Hauser	paper .75	.40
Truth About Christ and the Atonement.....	Willis	cloth 1.25	.75
War and Its Lessons.....	Besant	paper .75	.40
War and Its Lessons.....	Besant	cloth 1.25	.65
Wesak Valley Picture.....			.20

Theosophical Press

Wheaton, Ill.



## Convention Notes

Yes, sir, the horseshoes are here, pony size for the ladies and larger ones for the men. Challenges can now be issued to anybody you think you can beat at the old-fashioned and health-giving game.

The time to arrive for Convention is Saturday afternoon, July 5, in order to be here for the reception to our English visitors. The first meal served will be dinner Saturday evening. The Summer School will close Tuesday afternoon, July 15, the last meal served being at noon that day. This makes exactly ten days and ten nights in all. Of course there will be arrivals almost daily until the middle of the summer school. There are always people who cannot get away when they wish to, but Saturday afternoon is the time to arrive if you want to see the "whole show." By closing early in the afternoon on the final day, there will be time to pack up and get off comfortably in daylight.

Convention will open at 9:30 Sunday morning and adjourn at noon until Monday morning at 9:30. Sunday afternoon at 3:30 there will be a lecture by Mr. Goeffrey Hodson on "The Search for Reality." A picnic-plan supper will come at 5:30, and Miss Codd will deliver the evening lecture on "Modern History in the Light of Occultism."

Dr. Wallace F. MacNaughton of Detroit has volunteered to take charge of a practical demonstration of the value of sunbaths. He appropriately suggests that there can be no better time and opportunity than July on our big lawn and that there would be required only the necessary wall tents. Dr. MacNaughton is a physician of many years' experience, who has made a special study of the various kinds of light effects on the human body. He believes that taking a series of sunbaths during the Summer School, in addition to all of the outdoor life we will have, would send everybody home with the vigor of youth. There will be no extra charges for such things at the Summer School.

Dean Logan suggests the following division of time for the Summer School: 9:30 a. m. to 12:00 noon, 3:30 to 5:30 p. m., thus leaving three hours and a half between the day sessions for rest or what you like. The evenings will be given chiefly to recreation, music, dancing, etc., with perhaps some special lectures occasionally worked in.

The new Wheaton city swimming pool is only a short distance from the Headquarters grounds. If you like that sort of sport bring along your bathing suit.

The Registration Clerk will be grateful to all who will advise him in advance of the day and hour of their arrival and in what way they are coming. Just send a postcard to Mr. Lawrence Held, Theosophical Society, Wheaton, Ill.

The indications at the present time are that the majority of our members who are coming to the Convention-Summer School will drive

here. That of course cuts down the number of railway certificates. Only twice in previous years have we been able to make the goal in getting the necessary number of certificates. Those were both special occasions which brought an enormous crowd. It therefore looks as though the prospect for the half-fare return trip is not too bright. Those who can get summer rates will doubtless take advantage of that and many others will come by the bus lines which carry passengers for about two-thirds the railway fare.

## Change of Deans

The fact that Theosophists never know far ahead what is going to happen to them is illustrated in the trip of Max Wardall to Australia. He had accepted the appointment as Dean of the 1930 Summer School and confidently expected to be with us in July, but the scenes suddenly shifted and he sailed for Australia. Robert R. Logan has accepted the invitation to fill the vacancy. This also changes our staff of teachers from five to four, but perhaps the smaller number will be better, because there never seems to be time enough for what all of them have to give. We especially want plenty of time for Miss Codd and Mr. Hodson.

## Reservations Continuing

May 15 was the time when it was necessary to know about how many would require tents and bathing facilities on Headquarters grounds, so that construction work could begin, but that did not mean that nobody could come if not registered by that time. We are reserving rooms in the village for those who do not like tent life, and if a room pleases you better than a tent you can register until July. Free transportation is furnished between Headquarters and all village rooms.

## Our Foreign Visitors

Both Miss Codd and Mr. Hodson are attending the Star Camp at Ojai and the La Honda Camp later, farther north. Mr. Hodson will give lectures in Los Angeles and San Francisco before returning for the Summer School. Miss Codd will do no speaking except at the La Honda Camp and will return in time to have a comfortable rest at Headquarters before the opening of Convention. Next season Miss Codd will be available for lectures in the various cities on the Pacific Coast.

Members coming to the Convention or Summer School or both should bring along their membership cards.

If you have not yet registered for the Convention or Summer School you should give the matter immediate attention in order that you may not have to take the "tail end" of the accommodations.



## Official Voting Ballot

*For Three Members of Board of Directors of  
American Theosophical Society—Term  
Expiring 1933*

All members whose dues are paid for the year ending June 30, 1929, are entitled to vote.

Each member entitled to vote shall vote for three candidates (*three candidates only*) for members of the Board of Directors, as provided by the National By-Laws.

- |   |  |
|---|--|
| <input type="checkbox"/> Dr. E. C. Boxell     | (Nominated by L. W. Rogers, Miss Miriam Hertz and Herman C. Schneider)       |
| <input type="checkbox"/> Mr. Sidney A. Cook   | (Nominated by Miss Edith F. Armour, Miss Gail Wilson, and Max Wardall)       |
| <input type="checkbox"/> Mr. M. B. Hudson     | (Nominated by L. W. Rogers, Miss Harriett E. McArthur, and Miss Eva Minnich) |
| <input type="checkbox"/> Mr. Charles E. Luntz | (Nominated by L. W. Rogers, Miss Harriett E. McArthur, and Miss Eva Minnich) |
| <input type="checkbox"/> Captain E. M. Sellon | (Nominated by Mr. Frank F. Knothe, Mr. Wm. J. Ross, and Mr. August Trath)    |

Mark with an X names of *three* candidates for the Board of Directors.

The By-Laws provide that ballots shall be enclosed in an envelope and marked "ballot." This shall be enclosed in a larger envelope, bearing the name of the member and the name of the Lodge to which he belongs (or "National member"). These are then to be sent to the Secretary-Treasurer at Wheaton, Ill., but they do not have to be sent individually. Any number of such envelopes can be sent in a single larger envelope.

No ballot may be counted which reaches Wheaton after 10:00 p. m. June 10, 1930.

Additional copies of ballots may be secured from your Lodge Secretary or from Headquarters.

## Instructions For Members' Use of Ballots

Mark ballots indicating your choice for three Directors.

Place marked ballots *alone* in a small envelope, seal, and mark plainly on the outside "Ballots."

Enclose this sealed envelope in a larger envelope, also marked "Ballots" and bearing (in upper left corner) your name, with name of your lodge; or "National Member" if you are attached directly to Headquarters.

Address this outer envelope and mail to the

Secretary-Treasurer, American Theosophical Society, Wheaton, Ill., so that it will reach her before 10 p. m. on June 10, 1930.

Your careful observance of these instructions insures both the secrecy of your ballot and its effectiveness.

Members who have paid dues for the year ending June 30, 1929, are entitled to vote.

## Last Call!

Have you sent in your vote for three Directors of the American Theosophical Society? Every member should be patriotic enough to vote—should be alert enough to have an opinion, and interested enough to express it.

No vote can be counted if it reaches Headquarters later than June 10, and the only safe way, if you have not yet sent your ballot, is to do it immediately.

## Book Offer

On another page will be found a new feature which we are inaugurating with the June issue of the MESSENGER. This is a club offer which will enable one to buy a group of selected books for the club price and also receive one of the three premium books. The offer will change each month and will only be good for the month of issue. You may already have some book in the list. It is a very easy way to get a book for a gift at a moderate price.

## The Miracle of Birth

By GEOFFREY HODSON

What can be of greater interest than this expert analysis of the very source of existence? How did you get your body? By what deep, mysterious force does man perform the creative function for the giving of bodies to other Egos? The help of the Deva Kingdom in body-building—the effect of birth upon astral and mental bodies—these and other questions are made clear in this volume.

A book of new things throughout.

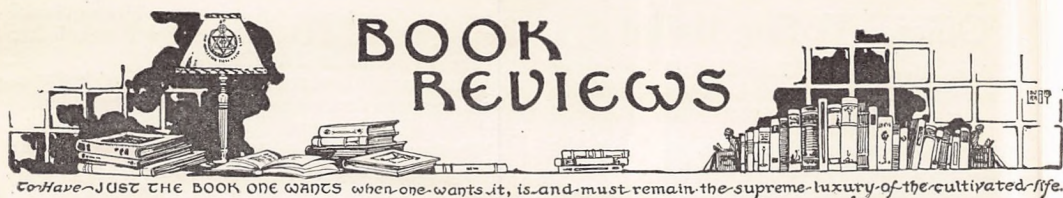
Theosophical Press

Wheaton

Illinois

59 pages—Price, \$1.25





*The Understanding Life* by Clara M. Codd. Published by the Theosophical Press, Wheaton, Ill. Price, paper, \$.25.

This little book is a most welcome addition to one's shelf of small Theosophical pamphlets. It comprises three lectures by Miss Codd, "The Other Side of Death," "The Meaning of Pain," "Spiritual Training in Daily Life," and is simply and yet arrestingly written. To those who are looking for a new book to hand on to friends who are in trouble or to those who ask for more information on the Theosophical attitude, this little book can be highly recommended. In each of the articles the author deals with her subject in such a way as to stimulate her reader's understanding by her own thorough grasp of material. The closeness of the state we know as "death" and "sleep" is brought forth in the first talk, inspiring confidence and comfort. In the second the Law of Pain is discussed with finest understanding. "Offenses are the work of the evolution of the will" she says, and shows how our gradually developing consciousness is by the school of pain awakened.

In the last lecture practical suggestions are made as to the living of the Understanding Life. This is the particularly vivid part of the book which comes as a climax to the whole. One is given a renewed sense of the personal equation in spiritual growth and at the same time is made to feel that along one's own life, whether active or mystical, one can loose the dynamic springs of one's inmost self and grow daily to a wider and dearer understanding of life.—Nathalie Parker.

*The After-Death Life*, by A. E. Powell. Published by Besant and Co., Ltd., London, England. Price, paper, 60c, through the Theosophical Press, Wheaton, Ill.

For teachers and students alike, this is a most valuable little book and containing, as it does, a bibliography of Spiritualistic as well as Theosophical books on the subject of the Beyond, a wide study is presented.

Its chapter headings alone present food for thought and research; as for instance: "Is There a Life After Death?" "How Does It Feel to be Dead?" and "Our Wanderings Through the So-Called Purgatory and Hell" bring us to the seven planes of heaven, where souls are finding what they thought in the earth life would be their greatest reward and happiness. This will make a most desirable book for reference and teaching.—V. B. H. Deaderick.

*The Art of Thinking* by Ernest Dimnet. Published by Simon & Schuster, New York. Price, cloth, \$2.50, through the Theosophical Press, Wheaton, Ill.

There has come to my book desk recently a little volume which introduces itself by saying that it "comes to help and not to dazzle." A unique statement, but eminently true of the delightfully artistic little book, *The Art of Thinking*, by Ernest Dimnet. The author being a Frenchman, it sparkles with the spontaneity of the French and this very sparkle carries home the scientific truths and lessons which the minds of today need really to learn.

The style of the writing is epigrammatic in form and one can open the book anywhere and read even a few lines with definite profit. The simplicity of the language used to convey the thoughts and the lessons is in itself the proof of its genuineness and the sound foundation of its theories.

Its precepts will fit into the activities of any constructive life, will make the way to accomplishment easier along mental lines, especially for those who have not had the advantage of a college education as a background for their advanced reading. It is well adapted to the twentieth century reader and should find its way to the library table of every practical thinking person. The chapters entitled, "Be Yourself" and "Find Yourself," I would especially recommend as practical and pleasing.—Dr. Horton Held.

*The History of Psychology* by W. B. Pillsbury. Published by W. W. Norton & Company, Inc., New York City. Price, cloth, \$3.50, through the Theosophical Press, Wheaton, Ill.

This is a very valuable book for either the student of psychology or the layman in this line of thought. It begins with the work of the early Greek thinkers and touches on the theories of almost every philosopher and psychologist, up to the present age. One learns of the School of the Atomists, formed before Socrates—Plato's dialogues explained and Leibnitz of the fifteenth century. French and English Schools are presented and compared with the prolific output of the German philosophers.

America is represented by James, McCosh, Watson, and many others who are leaving their impress on the thought of the day. The book should have a wide reading and find an honorable place on reference shelves.—V. B. H. Deaderick.



## Headquarters Notes

A second edition of last year's Summer School Proceedings was required, but after all orders have been filled there are a few copies left on hand. They sell for \$1, plus 12c postage.

Recent resignations at Headquarters are those of Mrs. Laura B. Flint, who returned to Seattle on account of illness in her family, and Miss Olivia Martin, who has taken up her residence in California.

Miss Marie Mequillet, who used to be a member of the Headquarters staff until her family called her home, has volunteered her services again from the latter part of May until the opening of Convention.

Headquarters would like to secure an original photograph of Col. Olcott, of considerable size, for the purpose of having a portrait made for Headquarters in the style of the portrait of Madame Blavatsky which at the convention of 1928 was purchased at auction by Mrs. O. E. Severance of Milwaukee and presented to Headquarters.

As the ballots in the election for members of the Board of Directors arrive, it is found that many come without the names of the members who send them. Of course such ballots cannot be counted. It is useless to vote unless you put on the outside envelope your name and the Lodge to which you belong, if you are not a National member.

Since H. Kay Campbell is no longer at Headquarters, the Tree Fund which she started and handled so successfully has been turned over to Mr. Fred Menzenwerth, who is giving special attention to it. If you have a tree in the grove you will find it properly labelled and if you have not one but would like to have one, write to Mr. Menzenwerth about it.

Among the recent visitors to Headquarters were Mrs. Frances Williams, Mrs. Lyda M. W. Gano, Miss Jeanne I. Edenheim, Miss Codd, Mr. and Mrs. Edmund Kiernan, Mr. Peter D. Pauls, Mr. H. A. Warren, Mr. and Mrs. W. F. Reinbold and family, Mr. J. C. Crummey, Mr. Milo Perkins' father, Mr. Carl Christensen and his grandfather, Mr. Donald W. Greenwood, and Mr. and Mrs. R. C. Francis, Miss Christina Deans and Mr. Stephens, and Mr. Burt L. Erickson and his mother.

I believe that the cause of anti-vivisection, small as it may appear to the uninformed, is the most important question before the civilized world today; that its triumph or failure implies respectively the elevation or the degradation of the race.—Matthew Woods, M. D.

## Notice of the Forty-Fourth CONVENTION

The Forty-fourth Annual Convention of the American Theosophical Society is hereby called to convene on Sunday, July 6, 1930, at 9:30 o'clock a. m., at Headquarters Building of the American Theosophical Society, near Wheaton, Ill., for the transaction of such business as may properly come before it. This annual convention will adjourn from time to time until its business is finally finished and may hold any of its subsequent meetings as it shall elect.

Under the By-Laws of the Society, every member is entitled to vote in all conventions either in person or by proxy.

### IMPORTANT TO MEMBERS

*Whether you intend to be present or not, please:*

1. Sign the proxy on the form below, inserting therein the name of the person whom you appoint to act for you at said Convention.

2. Cut off the proxy and mail the same immediately to the Secretary-Treasurer at Wheaton, Illinois, with the word "PROXY" marked on the envelope. *Put the proxy alone in the envelope.*

3. Notify by letter the person whom you have chosen as proxy, of your action in so doing.

You are asked to comply with the above immediately, *whether you expect to be present or not.* This will in no way prevent you from voting in person if you are present at the Convention, and will insure the necessary quorum.

LOUISE MARSHALL, Secretary-Treasurer.  
L. W. ROGERS, National President.

### PROXY

KNOW ALL MEN BY THESE PRESENTS, that I, the undersigned, a member in good standing of the American Theosophical Society, hereby ap-

point.....  
with full power of substitution in the premises, to be my proxy, to vote in my name in the forty-fourth annual convention of the said Society to be convened in the year 1930 and in any adjournment or adjournments thereof, and to act for me in said convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

All previous proxies are hereby revoked.

Given under my hand and seal this.....  
day of....., 1930.

..... (SEAL)  
(Write name plainly)

Member of.....Lodge,  
located at.....(or state if  
National member).....



## What Lodges Are Doing

Chattanooga Lodge (Tennessee) held their annual election of officers on May 6. Mr. J. E. Freeberg was elected President, Mr. W. J. Porter, Vice President, and Mrs. J. E. Freeberg, Secretary-Treasurer and Librarian.

The Indian National Congress, to be held under the auspices of the Woman's National League for Justice to Indians, will be postponed until the first week of September, so we are informed by the Secretary of the League, Miss Renie Burdett.

Mr. Ray Wardall of Seattle writes: "We are now busy making plans for Krishnaji's visit here in the middle of June." And Mr. Earl Hiller of Berkeley, Calif., informs us that Krishnaji will be at the La Honda Camp, California, from June 7 to 10 inclusive.

The following telegram was received from the Ohio Federation of Theosophical Lodges: "The Ohio Federation of Theosophical Lodges, assembled for their Second Annual Convention, send heartiest greetings and assurance of cooperation in the great work of the American Theosophical Society."

The Ojai Valley Oaks Lodge is the name under which the two existing Lodges in the Ojai Valley have united. They were formerly the Oaks Lodge and the Ojai Valley Lodge. The officers of the new Lodge are: President, Augustus F. Knudsen; Vice President, William W. Kent; Recording Secretary, Harold M. Rider, and Librarian, Mrs. Thomas J. King.

The Besant-Tulsa Lodge of Tulsa, Okla., held its annual election of officers on April 29, 1930. The officers elected were as follows: W. J. Zollinger, President. H. G. Humphreys, Vice President. Anne G. Bell, Secretary, Kate

C. Murphy, Treasurer, Frances L. Zollinger, Librarian. The Lodge reports that Theosophical Lectures have been well received by the public.

The Pacific Coast Theosophical Federation Conference will be held at Camp Halthor, La Honda, Calif.—in the redwoods some forty miles from San Francisco—on June 6, 7 and 8. Mr. and Mrs. Hodson will attend the Camp, Miss Clara Codd of England, and a number of other prominent theosophists. The Camp will continue to June 22 or longer for those who desire to remain after the Conference. Those who plan to go to the Camp are urged to register at once.

Detroit Lodge reports that Mr. Hodson's lectures were well attended and quite successful. The audiences were intensely interested and asked many questions. Mr. Hodson's series of lectures were followed by two courses: One advanced given by Mr. E. Norman Pearson, president of the Michigan Theosophical Federation, and the other by Mrs. Anna K. Bryan. The courses were well attended, and many new people were attracted to them as a result of Mr. Hodson's lectures.

A group from Headquarters went to Oak Park Lodge, located about fifteen miles east of Wheaton, on May 7, to hear Sumayah Attiyeh, the internationally known Syrian orator. She recounted her early life in Syria, and told what brought her to this country. In her talk Miss Attiyeh told an actual story of reincarnation that occurred in a family not in any way aware of occultism. Fifty-six people were present at the lecture, and refreshments were served after the talk. We understand that the Headquarters' group made the trip to Oak Park in a truck and had a merry time.

Seattle Lodge of the Inner Light reports a most interesting year of endeavor and growth. Classes were held Sunday, Monday and Wednesday evenings and on Thursday afternoons. A book review and social tea were given on the last Thursday afternoon of each month. Very successful dinners have been given at stated intervals, social gatherings held from time to time, and the annual Christmas bazaar was a splendid success. The Woman's Theosophical Club of the Lodge is a tower of strength. Its faithful and efficient members evolve and carry out the plans for the social and financial functions of the Lodge.

### Suggestions

Dear Mr. Rogers:

You may not consider this anything but another idea, but nevertheless I believe it has points worthy of consideration. It has to do with our lecturers, and Mr. Hodson in particular. It is my contention that Mr. Hodson could be of far more use to Theosophy in particular and humanity in general if he were not shuttling around over the country making short stands and subjecting himself to almost overwhelming fatigue and most likely doing untold damage to his delicate physical vehicle. He will have been under a constant strain almost a year by the time Summer School is here and during that time he has been doing work that could as

## Special Note!

### DO NOT FILL IN THIS SPACE

### PROXY BY SUBSTITUTION

(This side to be filled in by the holder of proxy in case he has to be absent from convention.)

I hereby appoint.....  
to represent me in 1930 convention and to exercise this vote thereat with full power of substitution.

(Signed) .....

Original Proxy



easily have been accomplished by any other trained man—namely, giving lectures.

It may be argued that he has proved a great attraction. I'll grant that and even more, but we must not forget that Mr. Hodson is primarily a trained clairvoyant and as such tremendously important as a research worker in the field of medicine, astronomy and physical science in general. In fact research work in those fields is so important that it seems to me selfish for us to utilize his time and jeopardize his health by asking him to do work which is clearly a hindrance to the furtherance of his occult research work.

In my opinion Mr. Hodson has no more business on a lecture tour than you yourself have. In other words, you are more important to us as a chief executive than as a lecturer—you are particularly fitted for your post as President and the Society suffers when you are away for any length of time. The same thing applies to Mr. Hodson and his highly specialized development.

EUGENE V. FARRELL.

#### DEATHS

Mr. Vicente Ranudo, (President, Cebu Lodge, P. I.) March 6.

Dr. H. J. Woodhouse, (National) April 4.  
Miss Ellen Rudebeck, (Des Moines Lodge) April 21.  
Mrs. Sarah Caroline Bibb, (Norfolk Lodge) April 28.  
*Correction.* May MESSENGER reported the death of Mrs. Barbara Dunning Collar as of April 4. This was an error; it should have read March 28.

#### MARRIAGES

Miss Betty M. Sellon (Service, N. Y.) and Stanley Bishop Warner (St. Louis Lodge).

Miss Esther L. Long and Mr. George Kindig, (National members) of York, Pa.

#### SPECIAL CONVENTION FUND

April 15, 1930, to May 15, 1930

Jacob S. Garethun.....	\$ 5.00
Shri Krishna Lodge.....	17.00
Besant Hollywood Lodge.....	92.00
J. W. Wilkes.....	1.00
Los Angeles Lodge.....	50.00
Columbus Lodge.....	21.00
Wm. E. Haily.....	10.00
New York Lodge.....	110.00
Anonymous.....	6.00
Saginaw Lodge.....	6.00
Thos. W. Pond.....	10.00
Mobile Lodge.....	10.00
Chattanooga Lodge.....	10.00

\$348.00

#### WHY NOT WHEATON FUND

April 15, 1930, to May 15, 1930

Anonymous.....	\$ 5.00
Miss Edna Scheuffer.....	10.00
Miss Jessie C. Burgess.....	30.00
Mrs. Charlemagne Tower.....	50.00
Miss Florence Pinkous.....	10.00
Anonymous.....	50.00
Mrs. Dolly Dean Burgess.....	5.00
Mrs. Mabel R. Miller.....	10.00

\$170.00

#### HELPING HAND FUND

April 15, 1930, to May 15, 1930

Montclair Lodge.....	\$ 5.00
Richard C. Fuller.....	1.50

\$ 6.50

#### PUBLIC LIBRARY

April 15, 1930, to May 15, 1930

W. J. L. Norrish.....	\$ 1.00
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#### PUBLICITY

April 15, 1930, to May 15, 1930

Pacific Lodge.....	\$ 1.35
Mrs. Frances Wile.....	2.00
H. D. Olsen.....	9.50
Seattle Lodge of Inner Light.....	3.00
Oakland Lodge.....	4.25
S. Black.....	1.00

\$21.10

*Krishnamurti In Relation to the World-Teacher.* This pamphlet of 14 pages is a reply to an article by Bishop J. I. Wedgwood in the December number of *The Theosophist*. Price, 10c.

*Theosophy and Theosophists*, by C. Jinarajadasa. An address delivered at the convention of the Theosophical Society in Holland last December. Price, 15c.

## Convention - Summer School Accommodations

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.

The price of meals will be \$1.75 per day and of lodging uniformly \$1 a day, whether in tent, in the building or village, with the exception that in the latter a room with special advantages may cost more. We cannot guarantee rooms in the village for all applicants at the rate of \$1 a day, but will do so as far as possible. There will be free transportation for those not within walking distance.

Relatives and also intimate friends who have a real interest in Theosophy may attend, on the same terms.

Special arrangements will be made for the care of children. For detailed information write the Registration Clerk, Mr. Lawrence Held, Theosophical Building, Wheaton, Ill.

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.

Make all checks payable to American Theosophical Society.

L. W. ROGERS, National President.

#### RESERVATION FORM

Name .....

Address .....

Accommodation preferred:

Cot in building.....

Tent on lawn.....

Room in village.....

If willing to give a half hour's assistance twice a day in some way, please indicate what you can do:

Enclosed \$.....

This form should be returned to Lawrence Held, Registration Clerk, Theosophical Building, Wheaton, Ill.



MRS. MAY ETHEL FORD  
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THE THEOSOPHICAL MESSENGER

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