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## "Art Thou He That Should Come?"

By the RT. REV. C. W. LEADBEATER

[Excerpts from the *Australian Theosophist*.]

AS I am asked to contribute some ideas on this subject, I will here state very briefly some points which, it seems to me, should be taken into consideration by our students. Correspondents frequently begin by saying that they are troubled about these matters, that their minds are disturbed, that they are full of uncertainty. I maintain that this is an absolutely wrong and mistaken attitude. No man should allow himself to be troubled or worried about such a question as this.

It is quite certain that the destinies of the world are in the hands of an entirely beneficent Power and that the best that can be done is being done; and that is all that matters. The great facts behind are the only things of any importance; our belief as to those facts, or our understanding or lack of understanding—all that makes no difference except to ourselves personally. We are in the presence here of a great mystery—what the early Christians used to call the Mystery of the Incarnation. It is obviously impossible that with our limited intellectual power we can fully comprehend what has happened or is happening. It would, indeed, be ridiculous presumption on our part to suppose that we can fully understand it;

but our lack of comprehension does not for a moment effect the great reality behind, so there is not the slightest reason for us to feel troubled. All is well, and some day we shall fully understand. We weigh the evidence that is put before us and decide according to the best of our ability. That is all that we can do, and each man must do that for himself. Meantime, we should go on cheerfully with whatever useful work we are doing.

Some of our friends seem to be much distressed as to whether Krishnaji is the manifestation of the World-Teacher or not; and they appear to be quite unable to realize that that is not their business, and that it does not matter to them whether he is so or not. The thought which lies at the back of all this questioning is: "If he be the World-Teacher, then we must accept every word that he says, whether it seems to us to be reasonable or not; we must obey every hint that we think he means to give us, whether our conscience approves such obedience or not." Again I maintain that this is an absolutely wrong attitude, and I think that in this he himself would unhesitatingly agree with me.

Whatever is said, whether it be by



the World-Teacher or by anyone else, we must take it upon its inherent value and not upon the authority of the speaker. I know very well—indeed, I have just been maintaining—that our intellect is as yet imperfectly developed, and that we cannot expect therefore fully to understand the mystery; nevertheless, our reason, such as it is, must be our guide; and whenever a teaching is put before us, we must try it by such reason and commonsense as we possess, as the Lord Buddha taught long ago in the Kalama Sutta. If we accept what Krishnaji tells us, it must be not because we think that he is the World-Teacher, but because it appeals to us as true and reasonable and helpful to our development.

Again, on what grounds are our friends accepting Krishnaji as the World-Teacher? Unquestionably chiefly on the testimony of our great President; if she had not proclaimed it definitely, if she had not warned us beforehand of His coming, it is reasonably certain that their attention would not have been attracted. It seems strange that if they accept her testimony blindly in regard to that matter, they will not listen to her when she says:

"I intend to remain linked to the world until all my race shall pass the portals before me; therefore I give all the power which I possess in order to help mankind, and I intend to continue to do so. Am I not to carry the Message in a form which they can understand to those who cannot grasp it in its direct form? Am I not to give crutches to those who cannot walk, in order that they may take at least a step? Shri Krishna has said, 'By whatever path a man comes to Me, on that path I meet him; for all the paths by which men come from every side are Mine.' If my own liberation is to make me leave men there where they are, then I refuse that liberation until the moment when all have passed the portals of the Kingdom of Happiness. But it is not thus; to be set free is to be more occupied with work in the world; it is to receive new powers to enlighten it, to have new possibilities for the helping of men; and those possibilities are numerous. Let us travel along our path, knowing that we also are doing the work of the Teacher. As for me, I choose this path; I do not abandon Theosophy; I welcome the sweet message of the Lord. I do not say that others ought to do as I do; I believe in free thought; I have proclaimed it all my life."

Krishnaji himself assures us that he is the World-Teacher, and has absolute identification of consciousness with Him; but it is only fair to remember that many other people have made a similar claim. There are many who claim to have been convinced by internal evidence that it is always the World-Teacher who speaks through Krishnaji; but obviously that must remain a matter of individual opinion. Let no one suppose that in thus expressing myself I am in any way writing disrespectfully of our Krishnaji, or casting the slightest doubt upon his good faith, or upon the reality of the manifestation through him. I am quite willing to bear most emphatic testimony to a fact of which I have no doubt whatever—that I have on several occasions heard the World-Teacher speak through Krishnaji.

Many of our members seem to be in the attitude of John the Baptist, who sent his disciples to Jesus to ask: "Art thou he that should come, or look we for another?" This is He who should come, and there is no need to look elsewhere; as I have said, I know

that the World-Teacher often speaks through Krishnaji; but I also know that there are occasions when He does not.

There should be nothing in the least startling or improbable about that; for if we read carefully the account given to us in the Gospels, it will soon become evident to us that exactly the same phenomenon was observable in that other life. For example, no thinking man would maintain that the World-Teacher cursed a fig-tree and caused it to wither away because it did not bear fruit at a season when no reasonable person could expect it to do so.

Another point which is often overlooked is that the work of the Bodhisattva for His world does not consist only, or even chiefly, of descending among men and presenting to them certain teachings. The duty attached to that great office is that of supervising, shepherding and guiding all the religions of the world all the time. He has often spoken of them as "My many Faiths;" once when something was said about the Christian Church, He said: "Not Christianity alone, remember; my many Faiths are all one holy Church." He is looking after them all every moment of every day. When He came last time in Palestine, did the work of the old religions in India and elsewhere cease? Certainly not; the religions of India, Persia, Babylonia, Greece and Rome all went on working, and He was carrying on all of them. He does not pretermit these other activities for a single moment; if He did, the world would be in a parlous state. If there were only one kind of man in the world, one religion would be enough; but we are of all kinds, and we need them all.

Just now as a part of a great forward step in evolution, and especially in order to assist the unfoldment of qualities for the new Sub-race, He is presenting a fragment of that most marvelous Consciousness to us in another aspect as a man among men, taking upon himself a human body like our own (except that it has been very specially prepared) through which, of course, even His stupendous energy can not exhibit a thousandth part of its true power and glory. Yet in that body He can move among men of the world as He cannot in His own more glorious vehicle, He can make certain contacts which would not otherwise be possible. We know that He appears in the outer world in this way at irregular intervals, and on each such occasion He has a special message to give, a special point to stress.

We are all familiar with the idea of the two paths up the mountain—one the broad carriage-road of ordinary evolution with comparatively easy gradients, which winds round and round the mountain, and the other the shorter but far steeper footpath which leads straight up to the summit. In following this latter road, the man's gaze is always directed towards that summit and he thinks of little else; whereas he who takes the carriage-road sees the broad smiling plain spread out before his eyes, and is of course much more liable to distraction by the way.

The direct path which Krishnaji urges everyone to take is obviously "the strait and narrow way which leadeth unto life," which



Jesus preached so determinedly in the Palestinian incarnation. But what some of our members seem to forget is that they are supposed to be already on that direct path. When they take up occult study, or when they decide earnestly to devote themselves to such a life as religion prescribes, they distinctly enter upon this path, and forsake the carriage-road. So even now we are toiling upward, though our steps may still be faltering and our progress sadly slow. It is not then a new path which is being so forcefully put before us; it is a trumpet-call to arouse us from self-satisfaction and slothfulness, to hasten our lagging footsteps, to rouse us to a fiery realization of what we theoretically know already.

But in another sense there are two paths, which have sometimes been called the Path of the Occultist and the Mystic Path. Both of them are equally pronounced departures from the ordinary road; both of them are short cuts to the glory of the mountain-top. These are twin paths, and which of them a man takes will depend upon his natural disposition and characteristics—his type, in short. There are some who try to develop themselves step by step, little by little, line upon line, as it were; and there are others who try to fly straight to the goal without thinking of anything intermediate. They must, of course, pass through the intermediate stages, but they do not think of them; they aim only at the One. There is no reason why the other man, the Occultist, should not keep the goal always in mind; but he does think of the next step that he has to take, and he does think of how far, in taking that, he can help other people along the line that he is himself taking.

The Lord in His graciousness has chosen to give a tremendous impetus to each of those types. Only a few years ago He, the same great World-Teacher, ordered the formation of the Liberal Catholic Church, and at the same time He also set in motion, or perhaps I should say especially energized, another scheme of ceremonial called Co-Masonry. He thereby gave a very great impetus and encouragement to those who were moving along that particular line, called sometimes the ceremonial line. It is necessary to give a similar impulse along the other line, the line of the Mystic, the line of the man who flies straight to his goal, or I had better put it, who thinks all the time of that goal. This is why Krishnaji is throwing all his energy into giving an impulse to that Mystic line. Surely, it is only fair that each line should have its turn, that help should be given to both paths, and not only to one. Both these types are needed; both are methods of progress; the same man might well take one of them in one life, and the other in another. Something of both of them is required for perfection, or perhaps we should rather say that what is needed is a perfect balance between them—a balance between reason and love, as Krishnaji has put it; but most of us at the present moment are earnestly following one or the other—following it so definitely, so one-pointedly that it is difficult for us to be patient with a man who

finds it best for his progress to walk on the other.

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Some have refused to believe that Krishnaji can possibly be a manifestation of the World-Teacher because of certain statements which he has made—such, for example, as:

"You cannot approach Truth by any Path whatsoever, nor through any religion or rite or ceremony whatever. Forms of religious ceremony may be intended to help man, but I maintain that they cannot help. You want to have your Masters, your gurus, your worship; you think that through religious rites, through beauty, through Masters, you can find Truth. You can never find Truth through these."

This is in flat contradiction to the experience of thousands of people; we have been greatly helped and uplifted by ceremonies, and (what is of far more importance) we have been able through them greatly to help others. I myself have been helped on my way by our holy Masters—helped beyond the power of words to tell. Krishnaji himself has written:

"Without the Master I could have done nothing; but through His help I have set my feet upon the Path."

Most cordially and gratefully do I re-echo these beautiful and grateful words; they accurately represent my own experience also.

Krishnaji says: "Ceremonies are unnecessary; throw them away." Of course they are not necessary, not essential. It is one of the qualifications for the Second Initiation that the candidate shall have rid himself of the idea of the necessity of any ceremonies. But they are useful sometimes for certain purposes. I could do with my will some (not all) of the things which a Church or Masonic ceremony does, but it would take me days of hard work to do them. Why should I waste that time and that power when I can produce the same result in half-an-hour by a ceremony? The object of these ceremonies is to help others. While we are developing our will and attaining self-mastery, we may just as well be assisting weaker brethren at the same time. Motor-cars, aeroplanes and trains are not necessary, but they are convenient in that they help us to attain speed and save time, and so enable us to do more than we otherwise could.

So it happens that people say: "How can Krishnaji represent the World-Teacher when he makes these extravagant statements which we know by our own experience to be unfounded? Why should he speak so fanatically, insisting that there is no other way but that which he preaches, when the Lord Himself said: 'By whatever Path a man approaches Me, along that Path will I meet him'?"

Cannot you see that if a great reformer is to move a supine and inattentive world, he must speak strongly, he must insist upon the particular point which he is emphasizing, he must ignore all considerations which tell against it? He must be entirely one-pointed, he must see no side but his own—in short, he must be fanatical! Away from his physical vehicle he can afford to be tolerant and magnanimous; but the brain must see only his



own side, or he will never strike hard enough to make the necessary impression upon a pachydermatous public. Krishnaji is not speaking primarily to you or to me—men who have accustomed ourselves for years to think of higher things, who realize something of the relative importance of the inner life; he is aiming at the average unawakened entity whose thoughts centre chiefly round horse-racing, prize-fighting, football, business or pleasure; he must find a phraseology which will penetrate a fairly solid shell!

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Meantime, let us persevere steadily with any good work that we may have been doing, trying ever to extend it and make it more useful. When we compare those many presentations of the Truth, let us not carp or criticize, let us not commit the folly of trying to set one against another or to discover differences between them. Let us rather take the nobler attitude of endeavoring to synthesize, to find the agreement between them, to take them both and make the best of them. That, surely, is the path of wisdom.

We are told that charity never faileth; let us then never fail in charity! Two pieces of advice which St. Paul gave long ago to his converts seem to me to be especially appropriate at this time and in this connection: "Let every man be fully persuaded in his own mind," and "Let brotherly love continue."

## Seven Minutes in Eternity

That thrilling article by William Dudley Pelley that appeared a year or two ago in the *American Magazine*—a personal narrative of an astral experience—and which has probably done more to convince a multitude of people of the reality of life after bodily death than all the sermons ever preached upon the subject, has at last fortunately been put into pamphlet form and may be had from the Theosophical Press. The first thirty-two pages are occupied by the narrative itself, while following it is "The Aftermath," an account of the remarkable effect the magazine article had upon the readers and the astonishingly widespread results which ensued in awakening interest in the matter.

Mr. Pelley has the art of writing convincingly, and his account of how he got to the astral plane and what it was like carries the impression of veracity, but it is particularly in "The Aftermath"—the account of what has followed the experience—that he puts his critics to confusion. It appears that among the many thousands of people who wrote him after reading the narrative when it first appeared (he says he required six months to sort, classify and answer the letters!) were many who had had somewhat similar experiences, and he makes the point that they correctly describe details which he had also experienced *but had not mentioned*. These letter writers, he says, included railway and bank presidents, street car conductors and clerks, aged men and boys and girls. Protestant ministers were numerous

among those eager for information, and the magazine staff has learned of no less than 144 sermons that have been preached upon Mr. Pelley's astral experience. "In only one instance," writes Mr. Pelley, "was the position taken by these pastors skeptical." That one offered the suggestion that all that happened was that the devil was tampering with Mr. Pelley's soul, and that the evidence that he was not really in the world of the hereafter is that he didn't see Jesus there!

Mr. Pelley now discloses the fact that he did not like to write about his experience, for fear of being thought a spiritualist, or that he was perpetrating a hoax, but was finally pushed into it. To those who doubt the reality of his experience, "learned psychologists, psychiatrists and physiologists, who went to the trouble of composing monographs to convince the editors of the magazine that they had let themselves in for a hoax," Mr. Pelley flings the challenge to explain "the results of the phenomena in my life and affairs since." Then follows the account of his ability to constantly hold discussion with unknown minds that have passed on. He says that he can thus dictate to a stenographer a book on matters out of his line "so advanced in context and knowledge that it has surprised authorities on the subject." That must rather puzzle those who have tried to explain it all away by drugs or excessive use of tobacco, which Mr. Pelley denies. The experience, he asserts, led to even his complete indifference to, and disuse of, tobacco.

If misery, want and sorrow are thy portion for a time, be happy that it is not death. If it is death, be happy there is no more of life.—*The Path*.

## Useful Pamphlets

*A fine group of pamphlets that you may be overlooking appears below. Order either by number or name.*

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No. 4	Proofs of the Existence of the Soul, Annie Besant.....	.25
No. 9	Power and Use of Thought, C. W. Leadbeater.....	.25
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No. 29	The Influence of the East on Religion, R. Heber Newton .....	.25
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No. 132	The Objects of the Theosophical Society, Bertram Keightley .....	.25

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## Dr. Besant Discusses Krishnaji

*An Excerpt from the Adyar Theosophist*

By DR. ANNIE BESANT

You must remember that the Lord Maitreya is so great a Being that the Chohan of the second Ray, His own Ray, said that when He went into His presence, "We feel like the dust of His feet." That consciousness is omnipresent. Krishnaji does not share that omniscience. A fragment of the World-Teacher's consciousness is in him, and his own is merged in it. And you must remember that that consciousness in him in the ordinary affairs of life behaves like that of an ordinary man. When He was here in the body of the disciple Jesus in Palestine, He was a man among men. He does not bring His own wonderful body down here. If He did He would have to guard it by a tremendous waste of power. He has the whole of the religions of the world to attend to all the time. He puts down as it were a sort of finger of Himself into a human body specially prepared to stand the strain, a body absolutely pure, a life which for years has been a perfect human life. The consciousness of Krishnaji is merged with that Consciousness. This is not what we expected, judging from ordinary cases such as possession by a Master. Sometimes a Master took possession of H. P. B. and spoke through her. That was a change of personality. This is not. It seems to be a merging of consciousness but we cannot expect to understand its details. If I had determined to hold to the views of the stepping out and in, I should have taken that for granted and made a blunder. But I was prepared to take anything that occurred, and in answer to various questions I have said that I did not know. People always want to make a greater Being in their own image, and then complain if He is different. This is very silly. Treat him with great respect. Do not force yourselves upon him with a kind of physical devotion. It is very tiresome for anyone to live in a physical body while every one is staring at him. He has taken this body to help the world by it, and we have to take Their way of working, not our own. There will be many things said that you do not understand. Put them by, and think them over.

There were "hard sayings" spoken by the Christ which drove away many of His disciples. He said: "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." This was said to be "a hard saying" and drove many away. Remember He often speaks in ideals, not in details.

I advise all of you to read, *The Lord Is Here*, by George Arundale, because it gives all his own difficulties. Knowing the Lord Maitreya in His own home in the Himalayas, he sees the one he knows to be His chosen vehicle. The pamphlet states his difficulties frankly, and tells how they disappeared. Take the Life and do not be careful about the form. Krishnaji will say: "Throw away all forms."

Now the essence of that is: "Do not let the form constrain the life. Let the life grow." If the form is still helpful, the Life will make it more helpful. If your inner life has outgrown its forms, the inner Life will reform it. If you have thoroughly outgrown it, the inner Life will break it. He gives the Life. Our wisdom is to take it, and then let it do with us what it likes, break anything it chooses to break, remould anything it likes to remould, use anything it likes to use. You have to be very quiescent and adaptable, and remember that the people who are swept away completely by devotion feel nothing but the tremendous downrush of this splendid life, and so they want to imitate him in all sorts of little ways. The little ways are nothing. George Arundale says in his pamphlet that if Krishnaji asks people to walk, they want to drop everything and try to imitate Krishnaji in his steps and gestures. But he points out that all that matters is to walk, in your own way, not in Krishnaji's way. You must take the Life, not the details. Imitating the outside will not help you to express the Life. It is very difficult, of course. If it was not difficult the Christ would not have had only a hundred and twenty people at the end of His ministry. If many are swept away by devotion to-day, do not get irritated by them. Some say, the Theosophical Society has done its work. But "the Theosophical Society is the corner-stone of the religions of the future," as was once declared. It will go on to the end of the age. Some said at Ommen that Krishnaji was everything. Others asked where Dr. Besant came in. Dr. Besant has her own place and work. When Krishnaji and I went about at Ommen evidently very devoted to one another, people wondered what it was they had been saying. You must try to see the reality, for this is a time of reality. If anyone refers to the Society, you can answer that it has done very good work, since but for it they would not have had Krishnaji. The atmosphere of the Society has been around him all the time. He said at Ommen that Theosophy was the background of his teachings. But he does not teach it all over again. Be glad that you have gained the right to be born in this time. Some who belong to the sixth Ray will be very devotional and very narrow. But it is better to have too much devotion than too little. I think he will prevent too much extravagance, because he speaks very clearly against it.

The best way to help Krishnaji is to be dead against separateness. If ever you see it, oppose it. Say, if you like, that we are two sides of one work. Dr. Besant is at the head of one side and Krishnaji of the other. One is the work of the Manu, the other of the Bodhisattva. They always work together. We, if we are fit to be Their servants, must be ready to do the same.

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**O**CCASIONALLY we are told that organizations whose mission is to combat superstition and intolerance are no longer needed, because humanity has made such rapid progress that brotherly affection now exists between all religionists. It is pointed out that the churches are probably about to unite and erase all denominational lines. Then like a bolt from the dark clouds of intolerance comes something like this:

The Presbyterian General Assembly, recently in session at Cincinnati, decided to retain the ban against marriage with Catholics—"with infidels, papists and idolaters." The press dispatches tell us that after a prolonged and spir-

ited debate, the vote was three to one against dropping the old rule.

We also find Unitarian ministers excluded from local alliances of pastors and Buddhist priests grossly insulted by other "gentlemen of the cloth." There is a world of work yet to be done before intolerance and hatred disappears from amongst "the brethren."

*Dr. Besant and Krishnaji*

**T**HROUGH some unknown error, the *Adyar Theosophist* has not reached the MESSENGER office since early in the year. The March number contained an article by Dr. Besant on the much-discussed subject of the Theosophical Society and Mr. Krishnamurti. After considerable delay, the MESSENGER office succeeded in recently obtaining a copy, and a reprint of the most impressive part of the article will be found on another page.

Dr. Besant and Bishop Leadbeater are the two most conspicuous members of the Theosophical Society living today, and they are also unquestionably the two in whose views of things theosophical the largest number of other Theosophists are deeply interested. These two veterans—both now beyond eighty-three years of age—who have given more time to theosophical service and produced more theosophical literature than any other living persons, are regarded with veneration by a host of readers, and their viewpoints will be studied with close attention.

## Music and Flowers

Music will form an essential part of the background of our Convention. The *Arts and Crafts* department of the Chicago Order of Service is preparing the program by which every session will be opened with music and the intervening hours of leisure beautified by occasional brief musical hours in the library.

We are all to have a share in the music by means of group singing—community singing. At those times, it is not the quality that counts so much as the get-togetherliness. But those of us whose contribution is mainly volume and good intention will much appreciate the help of good voices; so will you, who are so blessed, please come prepared for a little advance practice on our songs, thus helping both us and the director? Please send your name to Mrs. Ava Boman, 120 South Taylor Avenue, Oak Park, Ill.

The same department of the Order of Service is in charge of decorations. Naturally nothing lovelier than our summer flowers can be planned. It is suggested that if those who live near Wheaton and come to occasional sessions can and will bring a few flowers with them occasionally, it will be a delightful way to augment our own supply. Mrs. Boman will receive them and see that they are properly cared for and placed. All such helpfulness stresses the fact that this is our own convention in our own home and that we can all share in making it our real Theosophical Society home.

Mrs. Fanny Mae Dowling of Chicago has presented to Headquarters a quilt containing signatures that were obtained during World Congress last year. This will be on exhibit during the convention and summer school.



## Ojai Star Camp—1930

By CLARA M. CODD

I am writing this just after the closing meeting of the Star Camp on Sunday morning, a meeting in the Oak Grove which was attended by nearly 3,000 people, large numbers of them residents from the surrounding districts. Krishnaji was as he has been all the time, full of power, direct and emphatic of speech, very penetrative and incisive in thought, and every now and then exhaling an extraordinary sweetness of sympathy and understanding. He is so modest, so impersonal, so truly desirous to help all men towards "deathless joy," as he calls it, and peace. One questioner asked him why he went about the world teaching, and he said the answer was very simple, because he wanted to. "Then you will ask me why I want to? Because I can see such sorrow, such uncertainty in every face."

Perhaps Krishnaji is almost at his best answering questions, and the questions this year have been very good. I notice a great change in their character. The provocative questions have ceased. The ones that come now are all marked by intense sincerity and depth of feeling, and Krishnaji answers accordingly. It is amazing the rich thought, the penetrating insight that flashes out in answer to the most futile question. Then how lovely is his sudden smile, his simple, modest eagerness to come in touch with all!

For a week we have met and listened to him once a day, on two occasions in the afternoon, and all other times in the morning. At the campfire at night sometimes he was there and sometimes not, and only to sing us Hindu songs or to recite a poem. His message he gave us morning by morning, and every year that I hear him it seems to me that that tremendous message grows clearer and richer in presentation. It is the ancient message of the Discovery of the Self, and as did the Teacher two thousand years ago, Krishnaji urges us to seek *first* this kingdom and then all other things will rightfully and normally be added. In a new and entrancing way the ancient truth is enunciated; in fact in such an amazingly fresh and lovely way that I catch my breath as I listen to him, and horizons of endless and infinite beauty open before me. It is all so divinely natural, so utterly true. I *know* he is describing that lovely Life which is the breath of our being, in which there is neither great nor small, good nor evil, but only lovely Life rejoicing to be. And to reach its realization—for, as he said to us one day, it is not a problem to be solved but a life to be realized—we have not to become superhuman, only ever more and more gloriously human. The aim of life is to think more and more impersonally, destroying every tinge of separation in our minds; to love more and more, until from impersonal thought and greater love is born that perfect balance which is intuition, true wisdom, whose characteristic is fearlessness and deathless joy. We must be free in thought; feel much more, for de-

sire, feeling, is the flame of life, and it must not be extinguished, but altered in the light of eternity. Neither love nor thought has any resting place, for they are life itself, ever fluctuating, growing, with ceaseless effort.

We must look inside and see where we lay our emphasis in life, where our desires are really going, and alter them to be all-inclusive. For if we want anything in the world, possessions physical, emotional, mental, we shall be cruel to other men. To want and to give are the same thing. We should neither want nor give, but *be*!

Krishnaji shines, perhaps because he is a poet, when he discourses on beauty. Beauty, he says, is life's experience and is unconscious of itself. A lovely flower is unconscious of its beauty. If it could be conscious of it it would not be beautiful any more. He was asked about meditation. That process he said was only to teach you how to think and how to love. It was the loving and the thinking that mattered, especially the loving, for most of us did not feel enough, and if we loved a guru it was the love that was lovely, whether it was directed to a guru or to a man in the street. Through all-inclusive love we found eternity, which was love itself. He was asked about service and he answered that the real thing is to understand, then one automatically served and worked. He was insistent that we cast away *all* fear, otherwise we could never find the Self, and he said a very beautiful thing, that the moment a man is free and expressing himself, life takes delight in him. One questioner spoke of her ceaseless heartache since losing a beloved sister, and he said pain came to set us free, to make us love ever more inclusively. With regard to reform organization he said that if we *lived* our true thoughts and convictions people would come round us and organizations acquire strength to destroy the cruelty and exploitation of the world.

But what he teaches we should study in the *Bulletin* which prints his every word. That teaching is full of extraordinary life and creative vigor. It can come as the rain from heaven upon our Theosophical outlook and work, purifying, invigorating, energizing all. But most of all we can bless Krishnaji for his spirit of utter purity and love. Its loveliness and immensity reminds me of the Buddha's direction to his monks, that they fill the world in all directions with thoughts of love, "unmixed with any sense of differing or opposing interests." As Krishnaji says, evolution is a fact, there are differences, but we must not have the *sense* of them, the awareness of them, if we would be truly spiritual. Krishnaji is its living embodiment. At one campfire Mrs. Walati Patwardham told us a story of how one day when some of them were walking along the road in India, a poor outcaste ran into the gutter that he might not defile the holy Brahmins with his shadow. Krishnaji also walked into the gutter and walked beside him. Yes, he is to everyone of us without distinction, as Bishop Tettemer in another unforgettable campfire speech called him, "My Friend."



# Convention and Summer School

## Convention Program

FORTY-FOURTH CONVENTION, WHEATON, JULY 6 TO 8

Saturday, July 5—Arrival and registration of delegates.

8:00 p. m.—Reception to our English Visitors.

Sunday, July 6—

9:15—Program of music.

9:30—Opening of Convention.

Address of Welcome, by Robert R. Logan.

Greetings from delegates.

National President's Report.

Appointment of Committees.

Introduction of Resolutions.

12:00—Adjournment.

3:30 p. m.—Public Lecture by Geoffrey Hodson, "The Search for Reality."

5:00 p. m.—Official Convention Photograph on Headquarters lawn.

7:30 p. m.—Symposium: Mrs. Gussie M. Hopkins, Mr. C. F. Holland, Mme. Consuelo Aldag, and Mr. Charles E. Luntz. "Has The Theosophical Society Outgrown Its Usefulness? If so, What Is Offered as a Substitute?"

Monday, July 7, 9:30 a. m.—Business session,

11:50 a. m.—Adjournment.

2:30 p. m.—Business and Forum Session.

3:30 p. m.—"The A. T. S. Through the Eyes of An English Visitor," Mr. Hodson.

7:30 p. m.—Public Lecture by Clara M. Codd, "Modern History in the Light of Occultism."

Tuesday, July 8, 9:30 a. m.—Business Session.

11:50 a. m.—Adjournment.

2:30 p. m.—Business and Forum Session.

3:30 p. m.—"Krishnaji, The Living Light on the Path," Miss Codd.

6:00 p. m.—Annual Dinner (Informal.)

Speakers: Mr. Logan, Mr. Hodson, Miss Codd, Mrs. Shillard Smith, Dr. Edward C. Boxell, and Mr. Rogers.

Closing of the Convention.

9:15 p. m.—Outdoor Pantomime.

## What To Do When You Arrive

When you reach Wheaton, whether by the North Western Railway or the Electric (Chicago, Aurora & Elgin) you will find on the platform a booth in charge of some member of the Headquarters staff. Get necessary information there. Those going to village rooms should not take taxies to the Building. For those going to the Headquarters Building a special rate of 25 cents per person has been arranged. Those who take village rooms will, after they are located, be furnished free transportation to and from the Building.

## No Collections

It has been customary to take collections at our Convention lectures and they are always generous ones. This year that custom will not be followed. No collection baskets will be in evidence at Wheaton. Of course, if you are just dying to get rid of some money, you can go into the Secretary-Treasurer's office and be accommodated.

## Delightfully Informal

Everything at the Convention Summer School will be informal. You can dress precisely as you please. On Tuesday, July 8, there will be a special dinner with the customary speeches, but we are not calling it a banquet. Any style of dress that will make you comfortable will be appropriate.

## Summer School Lectures

Among the subjects of lectures at the Summer School will be "Theosophy and the Modern World" by Robert R. Logan; "Theosophy and Social Reform" by Clara M. Codd; "Presenting Theosophy to America" by Mr. Geoffrey Hodson; "Practical Problems, National and Local" by L. W. Rogers; "Lodge Problems and Lodge Work" by Mrs. Jane Hodson; a series of three lectures on "The Descent Into Incarnation" by Mr. Geoffrey Hodson. The divisions are: "The Permanent Atom and the Mechanism of Incarnation," "The Building of the Bodies, Subtle and Physical," "The Work of the Angels." "Poetry as Seership" by Robert R. Logan; "Theosophy and the Relation of the Sexes" by Clara M. Codd; "The Karma of Disease" by Mr. Geoffrey Hodson, "Theosophy and the Child," by Clara M. Codd; "Working With a Clairvoyant," by Mrs. Jane Hodson; "Theosophy and Animal Welfare," by Mr. Robert R. Logan, "Theosophy and Healing," by Mr. Geoffrey Hodson, "The Necessity For and Way to Realization," by Mr. Geoffrey Hodson.

## Mosquitoes Defeated

When asked if the mosquitoes were bad at Wheaton, Max Wardall wittily expressed doubt that there are good mosquitoes anywhere. However that may be, the plans for the Convention-Summer School, now being rapidly pushed toward completion, will defeat all mosquito attacks upon our visitors. Among the changes made possible by the "Why Not Wheaton Fund," the north section of our very extensive basement is being converted into a lecture hall and dining-room, the lecture hall on the third floor not being large enough for the audiences that Mr. Hodson and Miss Codd will draw. The upper hall will be used as a dormitory, likewise three of the offices.

It was at first intended to erect a large



tent in the L formed by the north and west wings of the building and have both auditorium and dining-room under canvas. But when it came to detailed consideration of the welfare of our guests, no satisfactory scheme could be worked out against flies and mosquitoes, and it is imperative that everybody shall be comfortable. Last year some of the evening lectures were given on the roof and—believe it or not—the mosquitoes *did* bite! Now you just cannot fully enjoy a lecture when half of your attention must be given to stinging insects. It was decided that our guests *must* be comfortable every moment during their stay at Wheaton, and finally the plan of having everything within the safe refuge of the building itself was worked out. The building is much larger than most people who have seen it only in pictures realize. There was the space. It was only necessary to clear the well-lighted basement and do the necessary finishing and decorating to have all activities comfortably housed against insects, rain, or disagreeable temperatures. In the hottest weather ever recorded in this region, the basement hall would be perfectly comfortable.

## Laundry

In the re-arrangements being made in the building, it is found that we will have to recall the offer of the use of our large laundry, as it must be used temporarily for other purposes. However, facilities will be provided elsewhere in the building for those who wish to do some light laundry work for themselves.

One-day outside service has also been arranged for, for those who wish to send out their laundry, and cleaning and pressing will be done and the garments returned the following day.

## Things to Bring

An essential which should not be overlooked when you are packing your suitcase is a bathrobe or dressing-gown, unless you know that you are located in a room with bath. Of course, also bring your membership card.

## The Children

Yes, you can bring children with you if you have registered and we know what to expect. They will be well cared for. Those not registered will have to make special arrangements. Write to the registration clerk, Mr. Lawrence Held.

## Stenographers and Typists

We need a few more stenographers and typists before and after convention and the Secretary-Treasurer will be pleased to receive offers from volunteers. Bookkeepers can also be helpful.

## Entertainment

One of the unique and most interesting of many pleasant things being prepared for the entertainment of those who come to Convention and Summer School is the engagement of some Mexican musicians who will furnish their particular kind of music.

Mrs. Cecil Ray Boman of Oak Park, who is in charge of Music and Decorations, has also arranged for a half hour of music in the library at five o'clock daily during Summer School.

Her group of interpretative dancers, a half-dozen graceful young women, were recently at Headquarters for a rehearsal on the lawn. The moonlight was not as good as it will be at the full flood during the Convention.

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

There is to be a bridge party at 3 p. m. on Saturday, June 12, for those who enjoy that game, and after the evening lecture, at 9:30, dancing for those who enjoy it.

Mrs. Wayne White of Hinsdale, who teaches the drawing and painting of portraits and still-life, with an occasional trip out-of-doors, will be happy to conduct a class on these subjects one or two afternoons during Summer School. The only supplies that need to be brought along will be the water colors and brushes.

## Cheap Transportation

By buying ten-ride commutation books those coming from Chicago to Wheaton can save a very substantial amount of money. As the Headquarters Staff constantly uses such books, those who do not use all the tickets may turn them in to Headquarters at face value and get the proper refund. Such books are not individual but can be used for any number of people on any train.

Miss Katherine Seidell, who is in charge of the office of the Chicago Lodge, 725 Kimball Building, Chicago, will furnish any information and make all desired arrangements, up to the opening of convention, July 5; thereafter, doubtless whoever is left in charge in her stead can furnish information. The telephone number of the Chicago Lodge is Webster 7149. Office hours are from 11 a. m. to 5 p. m. daily, except Sundays.

An especially interesting day in the Summer School program will be Sunday, July 13. At 3 p. m. there will be a lecture by Mr. Hodson on "Practical Guidance on Meditation" and at 4 p. m. Miss Codd will lecture on "The Spiritual Life." At 8 p. m. there will be a Forum session, in which everybody can participate and will choose his own subject.



## Transient Visitors

There will be many members who, on account of business or other absorbing matters, will be able to attend only occasional sessions or perhaps only single sessions. They will require neither rooms nor meals. Those who come to any session of the convention will of course pay the \$2 registration fee. As for the Summer School, the two daily sessions are forenoon and evening. Tickets for single sessions (either one) will be \$1. For both sessions \$1.50. This is not much above the rate of \$10 paid by those who register for the full period.

One of the interesting items on the entertainment program of the Summer School will be the exhibition of the moving pictures taken for the American Theosophical Society by Stanley Rogers at Adyar, during the Golden Jubilee Convention.

There will also be exhibited those taken last year at the Summer School by Mrs. Edwin T. Maynard and Mr. Sidney A. Cook.

There will be a booth at the Wells Street station of the Chicago, Aurora & Elgin electric railway, from 8 a. m. to 5 p. m., Saturday, July 5, where 10-ride tickets to Wheaton can be secured.

Through a typographical error in the death announcements in the May MESSENGER, the letter "s" was added to "Mr." The announcement should have read Mr. Charles S. Cooke.

Immediately after the close of the Summer School, Mr. and Mrs. Geoffrey Hodson will return to England, sailing from Montreal on the Empress of France, July 16.

After Summer School Miss Codd will go directly to Seattle for the Orcas Island Camp and for public lectures in Seattle.

Word is received that Colonel Garead has just been elected General Secretary of the Theosophical Society in Portugal.

## Election Returns

We, the undersigned, board of tellers of the American Theosophical Society, hereby certify that the counting of the election ballots for three Directors of the American Theosophical Society took place at the Wheaton Headquarters building on Wednesday evening, June 11, 1930; that the sealed ballots were turned over to us by the Secretary-Treasurer, and that the count shows the following result:

Mr. Charles E. Luntz.....	1830 votes
Dr. E. C. Boxell.....	1736 votes
Mr. M. B. Hudson.....	1679 votes
Mr. Sidney A. Cook.....	751 votes
Capt. E. M. Sellon.....	498 votes

The total vote cast was 2,172.

Mr. Charles E. Luntz, Dr. E. C. Boxell and Mr. M. B. Hudson are hereby declared elected as Directors of the American Theosophical Society.

ETHA SNODGRASS,  
ETHEL M. KRAATZ,  
PEARL SHEEHAN,  
EDMUND SHEEHAN.

## Eminent Theosophists In Europe

Dr. Besant presided at the annual convention of the English Section and will preside at the Congress of European National Societies which opens at Geneva on June 27. She will remain in Europe until November and possibly longer. Bishop Leadbeater will also spend the summer in Europe, but writes that he will not be able, as we had hoped, to visit this country. Mr. Jinarajadasa is traveling with Dr. Besant.

## SHAMBHALA

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Agents Wanted



## What Lodges Are Doing

Englewood Lodge, Chicago, recently celebrated its seventh birthday anniversary with an appropriate program.

Mr. Fritz Kunz has been elected President of the Atlantic Coast Theosophical Federation for the coming year, and Captain E. M. Sellon, Treasurer.

Miss Etha Snodgrass has been elected President of the Central Theosophical Federation at Chicago, and Mr. Mather W. Sherwood of the Aurora Lodge as First Vice-President.

The Rev. Marshall Dawson lectured recently on the Bhagavad Gita under the auspices of the El Paso Lodge, which gave opportunity for some helpful publicity in the newspapers.

From Shri Krishna Lodge of Norfolk, Va., we learn that Mr. E. P. Carbo, of Baltimore Lodge, and Secretary of the East Coast Theosophical Federation, gave two very able lectures at Norfolk.

Jacksonville Lodge sends the information that White Lotus Day was observed with a memorial service in honor of Madame Blavatsky and her associates. At the following meeting they had ten visitors in addition to the regular membership.

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.

The Denver Lodge sends a newspaper clipping about the funeral services for Mrs. Mary E. Walker, "internationally known Denver theosophical leader," whose body was cremated. Mrs. Walker was one of the charter members of the Colorado Theosophical Society, founded thirty-three years ago.

An interesting course of lectures by Julia K. Sommer is going on at 725 Kimball Building, under the auspices of Chicago Lodge, at 3:30 Saturday afternoon, closing June 28. The lectures are based on Professor John Dewey's "The Old and the New Individualism," Miss Sommer's subjects being "The U. S., Incorporated," "The Lost Individual," "The New Individualism" and "The Crisis in Culture."

"You may notice how very often amongst ourselves, taking the ordinary fifth sub-race type, the presence of weakness is provocative. It does not call out compassion, but impatience. Quick to understand and grasp a fact, it is impatient with the weakness and mental dullness which cannot easily appreciate the differences which seem to it so clear."—Annie Besant.

## For Sale

Occasionally something of unusual interest is presented to Headquarters. Mrs. Dora La Forge has sent a strawboard handbill advertising an entertainment on "Monday, December 12, 1837." Public is spelled "Publick," and the entertainment is to be in the "Brick Methodist Meeting House." One attraction is "the new and wonderful musical instrument, the Melodeon." "Entrance consideration" is "15 Cents for One, two for a York Shilling." An N. B. says that "Men and Women *must* sit apart," and that is followed with: "Caution!—External Discipline will certainly Be administered *publickly* to any pupils who misbehave."

This ancient document, which is 8x8½ inches, and is printed on both sides, will be sold for the benefit of the Building Fund, and the best cash offer received for it will win the curio. It has been encased in glass and is perfectly legible.

Recent visitors to Headquarters included Mr. and Mrs. Joseph H. Phillips, Mr. Robert A. Walsh, and Mr. and Mrs. Earle M. Watts of Chicago; and Mr. and Mrs. Palensky of Peoria.

## Lodge Secretaries, Attention!

The carelessness of many Secretaries in sending to Headquarters applications from new members results in the loss of much time and costs the Society considerable money. Clerks in the Record Office furnish the information that the commonest of these errors are as follows: Omission of the name of the Lodge from which the application comes and also the name of the Secretary; failure to indicate the proper prefix for the new member's name; failure of the Secretary also to write Miss or Mrs., as the case may be, before her own name; failure to give her street address. Often the right amount of dues is not sent, yet the table on the back of each application gives very definite information on that subject. Omission of the date when the applicant was admitted to the Lodge, failure to state whether he has been a member before.

It would require but a few moments time for the filling in of all the necessary information, but when it is not given in fifty or sixty letters it means many hours of unnecessary work at Headquarters. We should all learn to be definite.

## Form of Bequest

*I give, devise, and bequeath to the American Theosophical Society, a corporation, with its principal place of business in the City of Wheaton, State of Illinois, the sum of*

..... dollars (\$) )  
(or the following described property): .....



## The Inner Life ~ ~ ~

Conducted by Clara M. Codd

Many people think that meditation is a very difficult practice, only suited to those whose temperament is devotional. This is not true, for meditation is a process which can be engaged in by all, and is not restricted to one temperament or type. Indeed, we all do "meditate" quite naturally whenever we want to think anything out and our interest is aroused. Such moments of concentration may be so intense that the cogitator becomes oblivious of what is happening around him. He has not left his body, but his consciousness is withdrawn from its usual diffused outward-turned condition, and turned in very vividly upon an interior problem or idea.

What makes our minds do that, and thus remain for perhaps a considerable time? Intense interest. Instead of saying "practice concentration," we might put it a better way, and say "practice being interested." A man can always concentrate on a subject which interests him. These are mainly of three types. He wants to understand something, he loves something, he wants to map out a plan of action. If we look inside we shall see that our thoughts very readily run in one of those three directions, that is, in their positive, creative aspect. They will also very readily run in a negative direction, towards worries, failures and anxieties. But these are unproductive of higher good, and if they have established too great a hold over the mind, will act as a bar to real meditation.

What happens when we try to understand, dream of a beloved object, plan a course of action? We use that wonderful quality of the mind which we call the imagination, literally the "image making" power. Some people say "only imagination," but it is the greatest creative, transforming force we possess. Consciously or subconsciously, we are continually being made anew by it. For every interior image impresses itself upon the plastic subtle matter of our mental bodies, and as we contemplate and ponder an idea or an ideal we become for a moment the very thing we see. Thus a man is always finally the product of his thought. The Buddha said: "Creatures from mind their character derive; mind marshalled are they, mind-made." How important therefore to watch and choose what images we allow to rest in our minds! Thoughts of cruelty, injury and revenge produce the very actions long dwelt on in thought. Similarly aspirations, good wishes, loving desires, produce the very opportunities for realisation pictured.

This is the rationale of all mediative processes. In Scriptural words we "are changed into the same image from glory to glory." Deliberately employed, even for only a few minutes, at recurring intervals, the gradually transforming power of sustained thought pointed towards a high ideal can be determined by all. Let us use a few minutes every day for the deliberate development of the un-

derstanding and the will, the expansion and purification of our emotional nature, and the infusing of spiritual purpose into daily life. This month we will consider understanding. Next month those forms of meditation which set the heart alight.

Understanding is always the result of concentration. There is no subject in the world, no person who is a puzzle to us, upon which taken into silent thought, illumination will not come in time. A person or idea we do not understand we often dismiss at once. We must think them over, and thinking them over, *wait*. It is a question of being still in order to know, and the knowledge flashes in with the light of inspiration. How wise was our Lord's mother in this respect. She did not decry the strange and wonderful things that happened around her; she did not ask all the other people what they thought. The other people "wondered," "but Mary kept all these things, and pondered them in her heart." We do not do enough pondering. We have not thought to take time and space to do it. We live such busy, scrambling lives we haven't time. But that is just where we risk failure and spiritual bankruptcy of character. Our failure to carry through schemes, to win others to vision, to apply principles to action, lies here. A man of character is a man of *thought*. If we have no other time, sit up in bed for ten minutes every morning, use the time spent in the street car coming home, take a quiet afternoon off on a Sunday once a week, and let us contemplate, ponder over, make our own, the thoughts of a great thinker, the lovely visions of a great poet, the beautiful characteristics of a beloved friend, the wonderful lessons that are given us in the little events of daily life. Of all books the Book of Life is the greatest. Only let us think. A great doctor once said: "If I were giving advice to a young man setting out in life, I would say to him, Meditate." Life will be lovely, purposeful, creative, in proportion to our understanding and self-control, therefore let us *think*!

Even a little practice like the following is productive of great results. Take a book like "At the Feet of the Master," or even an Essay of Emerson's. Read a sentence, stop and think it over. Visualise what it means, how it works out in action. Try to keep track of your thoughts. One will suggest another, but try to notice the change, that you have not flown round the universe before you were aware of it. At the end of a paragraph sum up in as few words as possible its central meaning. Write it down. Sir Francis Bacon said: "Reading maketh a full man, speaking a ready man, writing an exact man."

A charming yet wise book is at present one of the best sellers of America. It is worth reading by all Theosophists. "The Art of Thinking," by the Abbé Dimnet.

The quality of character for this month is



Unselfishness. Let us try to see what that means and put it into practice. The Buddha said that wanting things for ourselves was the root of all pain. We must want things till we have grown beyond them, so let us try to want lovely things which we can all share, and if disappointment in any way comes let us make it a point of honor to give it up gladly and bravely. And let us try to be really glad in the success and happiness of other people.

## Good Advice

Writing in the *Australian Theosophist*, Dr. George S. Arundale discusses the unsettled conditions at present prevailing in the Theosophical Society and makes some very excellent suggestions:

"Never mind results. Do what your heart and your intuition tell you to do, and you are, practically speaking, bound to be right. Do not bother about what other people are doing. Never mind what I am doing. Never mind what the President is doing or what Bishop Leadbeater is doing. Do what you feel is the best, the happiest and most peaceful, the most splendid and beautiful thing for you to do. Do what you think is best and you will be quite right. Above all things do not let us make a fuss about what we are doing, and do not let us think that because we are taking a certain course other people who take a different course are beyond the pale. \* \* \* There is one movement that ought always to encircle us—the Theosophical Society. The Church—that is something special. Co-masonry—that is rather special. Even the E. S. is rather special, but the Theosophical Society is the one movement that can include everything, and I think that whatever else we may leave, we should do well to retain our membership in the Theosophical Society, so that we may be within the great circle of Universal Brotherhood. Everything else matters very much less than the Theosophical Society, and certainly the last movement that I should leave, if I had to leave one movement after another, the last would be the Theosophical Society. So I say, let us go our different ways in all friendship,

## Early Teachings

You would have wealth and tell of the good you would do with it. Truly will you lose your way under these conditions. It is quite probable that you are as rich as you will ever be, therefore, desire to do good with what you have—and do it. If you have nothing, know that it is best and wisest for you. Just so surely as you murmur and complain, just so surely will you find that "from him that hath not, shall be taken even that which he hath." This sounds contradictory, but in reality is in most harmonious agreement. Work in life and the occult are similar: all is the result of your own effort and will. You are not rash enough to believe that you will be lifted up into Heaven like the prophet of old—but you really hope some one will come along and give you a shove toward it.—*The Path*, 1886.

## A Place to Live

You already know that it is possible to live temporarily or permanently at Wheaton Headquarters, but do you know that you can live in Wheaton and have your daily work or study in Chicago, and that hundreds of people who object to residing in the city do that?

As for getting the most out of life, probably no other city in this nation except New York equals Chicago for educational and entertainment facilities—lectures, music, art galleries, museums, schools, theatres. The "Sunday Services and Lectures" announcements, spreading across six columns of an issue of the *Chicago Daily News*, lists, in addition to the orthodox churches and several independent ones, over twenty spiritualist societies, Christian Scientists, The Bahai, the Ethical Society, and various others. There are also Sufi lectures, lectures on social science, physiognomy, anthropology, marriage, numerology, character analysis, birth control, crime prevention, and biographical lectures on great people—no lack of either instruction or entertainment, with the opportunity to frequently see and hear nationally-known men and women.

in all happiness, but let us go our separate ways within the Theosophical Society."

## July \$5.00 Club Book Offer

Man's Life in Three Worlds.....	Besant .....	cloth	\$1.00
Theosophy Simplified .....	Leadbeater .....	cloth	1.25
Fire of Creation .....	van der Leeuw .....	cloth	2.00
Destiny .....	Wood .....	cloth	.50
Heritage of Our Fathers .....	Jinarajadasa .....	paper	.50
In His Name .....	Jinarajadasa .....	paper	.35
Nature's Mysteries .....	Sinnett .....	paper	.35
			\$5.95

### CHOICE OF ONE OF THE FOLLOWING PREMIUM BOOKS:

Daily Meditations .....	Besant .....	cloth	1.25
Path of Discipleship .....	Besant .....	paper	.75
Duties of the Theosophist .....	Besant .....	cloth	.75
Growth of Civilization .....	Rajagopal .....	cloth	.75

THEOSOPHICAL PRESS, Wheaton, Ill.



# BUILDING FUND BULLETIN

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

## Too Busy

The Editor of the MESSENGER has been too fully occupied with the changes in the building and other matters relating to the annual convention and summer school to find time to write much for the MESSENGER this month. A number of trees and many plants have been added to the premises, the most conspicuous being a fine Norway spruce, purchased by the gift of the 1929 Summer School attendants, who wished to mark the spot where Dr. Besant stood in the grove while saying farewell to them last year.

The spot where Dr. Besant stood in our grove at Wheaton Headquarters when she delivered her farewell lecture at the Summer School last year is now marked by a beautiful Norway spruce tree, the largest evergreen upon our premises. An evergreen seems especially appropriate for our venerable President, who is as active in her beneficent work at the age of eighty-three as she was a quarter century ago.

A gift of flower seeds came to Headquarters from Mr. A. E. Kunderd, a florist, of Goshen, Ind., but he failed to let us know who had ordered them. We would be glad to know to whom we are indebted.

## How to Make Out Checks

All checks should be made out in either of the two following ways: American Theosophical Society or Theosophical Press.

To draw checks differently adds to the book-keeper's work and, if full information is not sent, delays the department to which addressed, as they must write a letter for further information.

The only checks to the Theosophical Press will be for books, photos, incense or any food orders. All other checks should be drawn to American Theosophical Society.

Never make out checks to Theosophical Society, as it then means an extra endorsement. The Theosophical Society is at Adyar; the American Theosophical Society is here.

By carefully complying with the above suggestions you will save much clerical work at Headquarters.

### HEADQUARTERS RATE CARD

Room with private bath	
One Person	Two Persons
Per Day . . . . \$2.50	\$4.00
Per Week . . . . 15.00	24.00
Vegetarian Meals \$1.75 per day	
Week Days	Sun.—Holidays
Breakfast 7:30	Breakfast 8:30
Luncheon 12:00	Luncheon 1:00
Dinner 6:00	Supper 6:00
Sundays and Holiday Dinners,	
\$1.00	

Ideally situated, in the peaceful countryside, 50 minutes by electric train from the heart of Chicago, the Theosophical Headquarters Building at Wheaton is a most restful place for a few days sojourn. All the comforts of a good hotel, plus serene quiet, at little more than half the cost.

### BUILDING AND ACTIVITIES FUND

May 15, 1930 to June 15, 1930

L. P. Tolby	\$ 5.00
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## The Forest

By AVA BOMAN

We seem to have heard a remark somewhere about not being able to see the forest for the trees. Truly, the strenuous life does so fill our minds with a diversity of "trees" that it is well, at intervals, to withdraw our attention from them, to try to shift the focus, as it were.

We have been told that among other conditions, which prevail at the time of the coming of a World Teacher, is a universal urge towards unity. At once there springs to mind the present effort towards Christian unity, towards world peace, towards universal communication and intercourse. Inspiring, yes, but obvious; we have been conscious of them for some time. These paragraphs are written to draw attention to three young and widely separated movements of the day which would seem to be part of a common pattern.

There is Russia. An astonishing thing is happening there; but the press is so busily reporting the destruction of churches and parades of the Godless that we must go elsewhere to find the positive aspect of the situation. In recent weeks there has been formed the *Society for the Protection of Brotherly Love*. It is nothing less than a union of Mohammedans, Christians, and Jews against Atheism. It suggests the age old policy of nations, threatened with civil war, who turn upon an outside enemy and thus weld their enemies at home once more into a loyal unit. For centuries the more fanatical of these religionists have attacked each other; but now they have a common enemy in the actively destructive atheism of Russia and a new unity movement is under way. Founded for self defense, it functions for mutual defense, and who shall say that mutual respect and mutual appreciation will not emerge. Watch Russia.

Now turn to Indo-China. There we find a new religion called Cao Daim. This new religion is only four years old and already numbers 600,000 enthusiastic supporters. But here is the significant feature: It "attempts to combine the best out of all the established religions while allowing each convert to hold to whatever he considers essential in his old belief." Cao Daim is an avowed mixture of the best of Taoism, Confucianism, Buddhism, and Christianity.

That turns our minds again to our western world and to its *Fellowship of Faiths*. This is not a new religion, but it is a new viewpoint which has for its ideal—not "tolerance," for there is a patronizing air in the idea of tolerance—not tolerance but appreciation of the other great world religions. At the public meetings of this comparatively new movement, there appear on the same platform and speak, each in turn, upon the same theme a Hindu, a Buddhist, a Christian, Confucianist, a Jew, a Mohammedan and, perhaps, a follower of Gandhi. Three thousand persons attended the recent meeting at the City Temple in London and two thousand were turned away. A few nights ago in Chicago,

two thousand attended such a meeting at the People's Church and, while hundreds were turned away, thousands more heard the services via the radio. Nineteen great cities of the world have each their "Committee of One Hundred" for this work. It is spreading to other cities as fast as human endeavor can keep up with the movement.

By withdrawing our minds from the center of our varied interests and our varied activities to obtain an occasional world view like this of Cao Daim in Indo-China, Society of Brotherly Love in Russia, and Fellowship of Faiths in western Europe and America, there spreads before our vision the fair form of the great "forest" itself, the gentle, peaceful, positive, cohesive trend.

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# Letters

## Counsels Caution

In common with all peace-loving people I have been rejoicing in the gesture of the Point Loma Theosophists toward an era of goodwill and real brotherhood among all the followers of Madame Blavatsky. I was delighted to see that our particular Society welcomed promptly and heartily the offer of peace and also to see that it went no farther than that, while awaiting developments! We could, of course, do no less, for it would be shameful to turn our backs upon their outstretched hand and thus stultify ourselves by refusing to practice what we preach. But I hope I may be pardoned for being unable to *instantly* forget many years of persistently offensive publicity and also for wondering if the unity proposed by Dr. de Purucker was of a really selfless type—if it meant a unity in which they would abandon their Society and come into ours as readily as we would be expected to abandon ours and go into theirs.

Dr. de Purucker seems to have answered this question himself in lectures he has given at Point Loma. On May 11 he said: "I seek the destruction of no other Society. I want to help them. I want to work with them. . . . My dream, my hope is, and I see it on the horizon of the future, a union—a reunion—in order to carry on the Masters' work, of all true-hearted Theosophists everywhere, under one banner, in one common corporate body. It is coming."

In a printed report of a lecture by Dr. de Purucker which was issued from Point Loma on May 20, 1930, under the introduction "Dr. de Purucker Appeals for Union of Theosophists, the Whole World Over," it is clear that he regards the Point Loma organization as the true centre of the theosophical movement and sees other theosophical organizations as having diverged more or less from the path. The Point Loma Society is always referred to as "The Theosophical Society" and the rest as "other Theosophical Societies." He says: "We do not ask members of other Theosophical Societies to resign their fellowship in these other societies. We simply say: 'Our doors are open. We extend to you the glad hand of fraternal good-will. Come; come in; drink; prove to yourself that what we say is true. . . . I want to gather under the wing of the one protecting spiritual light all true hearts.'"

Again he says: "In conclusion, you may ask: Would it not be better, however, if every Theosophist who joined the Theosophical Society [the Point Loma Society] resigned his fellowship in other Theosophical Societies? I will tell you truthfully what I think: it would be better, and for one reason only, that thus his energies would not be dissipated by a diversity and variety of interests."

Here we have the frank declaration from Dr. de Purucker that he thinks our members should join his Society and resign from ours, and that is very clearly the kind and only kind of union of Theosophists of the world that he sees. Should we not be equally frank? Friendship and peace, by all means! But I am glad our Headquarters stopped very pointedly just there. A. WINSTONE.

## Thinks Message Great

In these days of periodical unrest in the Theosophical Society the question naturally arises: What is the underlying cause of it all?

Is it because we have lost confidence in our peerless leaders and in their pronouncement that Krishnamurti is the chosen vehicle of the World-teacher? The confusion, I think, centers in our comprehension, or perhaps miscomprehension, of the functions of a World-teacher. Is he to be a miracle-worker, an instantaneous healer of physical, mental and moral ills, one who restores the dead to life? Or is he to bring to the world a message that will lead humanity to a fulfillment of its true mission, which we believe to be the evolution of man to the stature of superman?

I for one accept Krishnamurti as a World-Teacher; for has he not given to the world the greatest message yet revealed to it, the message of self-reliance or rather self-realization? What greater message has ever been pronounced for man?

One word more regarding the throwing away of the so-called crutches, etc. Isn't this the absolutely correct stand for a World-Teacher who has outgrown the stage of evolution in which most of us are still immersed? Like the invalid who has grown strong, we, too, in lives to come, shall throw away the crutches when we have outgrown them; but for the present we would probably collapse without their sustaining influence.

A. B. GROSSMAN.

## A Factual Conception

If one cannot become liberated while using Theosophy and occult knowledge for the benefit and helping of mankind and the world, then he cannot become liberated at all. You are bound to the wheel of sorrow by your own limited conception of truth and authority.

If theosophical knowledge, and even ecclesiastical occult knowledge, be used as an instrument of world service, the same as any other instrument of service, such as a radio station or a hospital or other organized instrument, this will not interfere with anyone's liberation if his attitude is correct and his knowledge sufficient. (Of course the priest will, naturally, use his knowledge with



more love and reverence than one would use a radio station, etc.)

This is a thought that comes to me in reference to the teachings of Mr. Krishnamurti. It seems to me that one should not try to reconcile the teachings of Krishnaji and other teachings.

Krishnaji's teaching is for the individual—for our individual advancement and enlightenment, to be used by us in "living the life" and in our meditations and inward searchings. The moment one tries to reconcile or correlate this truth, we are lost in a maze of complexity and contradiction.

It does not necessarily follow that because of this we shall immediately assert that everybody must now stop studying chemistry, engineering or architecture, because these things have no bearing on liberation or assert form in contradistinction to the new teachings; that because these sciences are connected with form, therefore we shall all fail to achieve if we study or work with these things. Many will say of the above: "Oh, that's different, you don't understand." Possibly we *do* understand and *you* do not. Let us see.

What is the difference in studying chemistry and Theosophy? Aren't both the study of the laws of nature?

What is the difference (so far as "liberation" is concerned) in being an engineer or an architect and one who works with nature through ceremonies and occult ritual? Aren't both working to build a structure through which service may be given to the world? The one builds of physical matter while the other builds of finer grades of matter, that a form may be properly constructed—to be used for our physical welfare in the one case and for our emotional, mental, and egoic welfare in the other, and for the world as a whole, physical and spiritual.

There is no real difference except that most people's minds do not see clearly and therefore their attitude in the matter starts from a wrong premise. Change your attitude of approach and all objection will disappear. If one will *use* all things for His service, the same as he uses all things for his own personal life, and uses them as a means, an instrument, and not as an end, he will have no trouble in gaining liberation, at least because of entanglement in occult thought.

DR. J. WALTER BELL.

## To-Those-Who-Mourn Club

A report of shipments of the little booklet "To Those Who Mourn," and accompanying pamphlet explaining reincarnation ("Reincarnation—do we live on earth again?"), from Wheaton during the first four months of 1929 and 1930, indicates an increase from 787 to 3,209 copies. This shows excellent progress for the period as a whole. Analysis of shipments for each month, however, leads one to the conclusion that, after the period of initial enthusiasm, there has been a falling off of interest on the part of some of those who commenced the work in January and February. Also, I conclude that relatively

few cities in which Theosophical Society lodges and members are located are as yet adequately represented in this club's activity. The 1930 monthly figures are as follows: Jan., 1623; Feb., 725; March, 519; April, 342.

Since I require 100 copies each month to completely cover my home city of 300,000 inhabitants, and since the death rate there is as low as anywhere on the continent, I know that not more than a combined population of *two million* people is being served. This situation is somewhat discouraging when one realizes that there are theosophists, in fact section members, in cities having combined populations of at least seventy millions. One hundred per cent cooperation on the part of Lodges and section members would result in the monthly distribution of this wonderfully helpful theosophical literature to approximately 23,000 families or probably 50,000 persons—more than attend all the lectures of an entire year throughout North America.

This is one of the most fruitful classes of publicity work—actually and potentially. The receptivity to truth and the desire for comforting philosophy is never so great as at the time when death knocks at the door. Both conscious and sub-conscious minds are most susceptible. Impressions made at this time will never entirely pass away. What a great opportunity we theosophists, seekers after, and teachers of truth have to serve and teach the bereaved.

This work is not, however, for those who require reward and acknowledgment. Any other writing on or in the booklet or pamphlet than "from a friend" or other impersonal designation, is the manifestation of a desire to obtain credit. This seeking to obtain the fruit of action is detrimental not only to the cause but also to the server. All those who have studied and meditated the path of service will agree with this statement.

Those who wish to be the most serviceable members of the To-Those-Who-Mourn Club will have or develop the following attributes: First, desire to give to others their own understanding of life and death; second, detachment from the fruit of action; third, negation of prejudice, which would exclude any bereaved person, because of different "race, creed, sex, caste or color;" fourth, thoroughness, omitting none; fifth, tenacity, keeping everlastingly at the job.

There is not a Lodge in the land that does not contain those who have reached the condition of a stagnant pool. There are those who have assimilated so much and distributed so little that they have, like the dead sea, no outlet. Will not these, and others who vision the vast potentialities of this work, enter upon it with vigor and determination. This service, consistently, persistently and wisely performed, will aid the Society in sowing seeds which will bring to it the good karma that it deserves for placing the stamp of ancient wisdom on the minds and hearts of mankind. There is no more effective way of improving human values—to the central theme or urge of every truly great movement.

SAGITTARIUS.



## Madame Blavatsky on Psychism

The goal of the aspirant for spiritual wisdom is entrance upon a higher plane of existence; he is to become a new man, more perfect in every way than he is at present, and if he succeeds, his capabilities and faculties will receive a corresponding increase of range and power, just as in the visible world we find that each stage in the evolutionary scale is marked by increase of capacity.

This is how it is that the Adept becomes endowed with the marvelous powers that have been so often described; but the main point to be remembered is, that these powers are the natural accompaniments of existence on a higher plane of evolution, just as the ordinary human faculties are the natural accompaniments of existence on the ordinary human plane.

Many persons seem to think that Adeptship is not so much the result of radical development as of additional construction; they seem to imagine that an Adept is a man who, by going through a certain plainly defined course of training, consisting of minute attention to a set of arbitrary rules, acquires first one power and then another, and when he has attained a certain number of these powers is forthwith dubbed an Adept. Acting on this mistaken idea they fancy that the first thing to be done towards attaining Adeptship is to acquire "powers"—clairvoyance and the power of leaving the physical body and traveling to a distance are among those which fascinate the most.\*\*\*

In this connection we would warn all our members, and others who are seeking spiritual knowledge, to beware of persons offering to teach them easy methods of acquiring psychic gifts; such gifts are indeed comparatively easy of acquirement by artificial (laukika) means, but fade out as soon as the nerve-stimulus exhausts itself. The real seership and Adeptship, which is accompanied by true psychic development (lokottara), once reached is never lost.

It appears that various societies have sprung into existence since the foundation of the Theosophical Society, profiting by the interest the latter has awakened in matters of psychic research, and endeavoring to gain members by promising them easy acquirement of psychic powers. In India we have long been familiar with the existence of hosts of sham ascetics of all descriptions, and we fear that there is fresh danger in this direction, here, as well as in Europe and America. We only hope that none of our members, dazzled by brilliant promises, will allow themselves to be taken in by self-deluded dreamers, or, it may be, wilful deceivers.—From *Spiritual Progress*, by H. P. Blavatsky.

## News of Mrs. Bartlett

Vice President Carroll of the Buffalo Lodge writes enthusiastically of the helpfulness of Mrs. Harriet Tuttle Bartlett in various activities in that city. It will be remembered that

last year Mrs. Bartlett turned her attention to non-theosophical work, but of course did not lose her interest in Theosophy, and the letter from Buffalo says that she has been talking reincarnation and karma from the standpoint of Christian doctrine and the Bible and has thus reached many people whom the Lodge could not interest. "The biggest thing she did," says the letter, "was to organize a Lodge of Co-Masons, with nine charter members. We all feel that it was a wonderful privilege and, only for her, Co-Masonry would still be dormant here."

## Mr. Wardall in Tulsa

Communications from Tulsa Lodge tell of the success of the lecture course given there by Max Wardall. There were nine public lectures and six class talks, and Mr. Wardall appeared before the young people of the First Presbyterian Church, the Kiwanis Club, Business and Professional Women's Club, Republican League of Women Voters, General Assembly Central High School, Wesley Bible Class First Methodist Church, General Assembly Tulsa University, Tulsa Geological Society, and at a Sunday evening service of the Colored M. E. Church. He spoke on "International Brotherhood," on "Young People," on "The Value of Ideals," etc. These addresses were received with enthusiasm. There was also an Order of Service meeting.

Over the radio Mr. Wardall talked on "There Is No Death," on "Mind Radio," on "Your Unconscious Mind," and on "International Relations." Many favorable comments were received by mail. The lodge is peculiarly fortunate in having for its Vice President Mr. H. G. Humphreys, who is associated with a radio station.

Mr. Robert Benardeau writes of the effect produced by the talk at the Central High School, of the presentation of the American flag by a group of Boy Scouts, and draws an interesting picture of the enthusiasm of the 2500 boys and girls who heard the address.

Miss Anna G. Bell writes of "the surprisingly large number of people that braved a terrible blizzard in a sub-zero temperature" to hear Mr. Wardall on "Reincarnation" and similar subjects. "His class talks were more intimate in tone and even more inspiring and his clear and forceful speech and charming personality made numerous friends outside the Lodge." Miss Bell predicts that the Lodge "will continue to feel for a long time the uplifting effect."

Miss Muriel C. Standley writes of her impressions and says that she had "run the gamut of established religions in the rather erratic order of Methodist, Episcopal, Christian Science and Catholic," and while she found certain helpful qualities, she was not satisfied and had reached a mental condition of feeling greatly discouraged in her search, until she heard Mr. Wardall over the radio. She then attended the lectures and found that "Mr. Wardall has the faculty of inspiring his

(Continued on page 165.)



## Theosophy in Libraries

Mr. J. H. Talbot, who placed in the State Library the following list of books while acting as the representative of the American Theosophical Society, furnishes the information that any person in California can draw any book he wants from the California State Library which his local library does not have. He does this of course through the librarian of the town where he resides, and for the service there is no charge. He simply pays the return parcel post carriage to the State Library, Sacramento.

- ARNOLD, Sir Edwin:**  
Light of Asia The, or The Great Renunciation.
- BESANT, Dr. Annie:**  
Annie Besant, *an* Autobiography.  
Ancient Wisdom, The.  
Daily Meditations on the Path and its Qualifications.  
Immediate Future, The.  
Inner Government of the World, The.  
The Future of Indian Politics.  
Man's Life in Three Worlds. (Physical, astral, mental and spiritual worlds.)  
Man; Whence, How and Whither (By Annie Besant and C. W. Leadbeater.)  
Masters, The.  
Mysticism.  
Occult Chemistry.  
Path to the Masters of Wisdom.  
Reincarnation.  
Seven Principles of Man.  
Study in Consciousness. (A deeply philosophical treatise on psychology.)  
India Bond or Free.  
Theosophy.  
Theosophy and Life's Deeper Problems.  
Theosophy and World Problems. (Four 1921 Convention lectures by Annie Besant, C. Jinarajadasa, J. Krishnamurti and G. S. Arundale.)  
War and Its Lessons, The.  
What Happens After Death?  
Wisdom of The Upanishads.
- BLAVATSKY, Helena Petrovna:**  
Isis Unveiled—2 volumes.  
Key to Theosophy.  
Practical Occultism and Occultism Versus the Occult Arts.  
Theosophical Glossary, The.  
Voice of the Silence, The.  
The Secret Doctrine (The standard work of the great founder of the Theosophical Society.) 2 vol.
- BRAGDON, Claude:**  
Architecture and Democracy.  
Beautiful Necessity, The.  
Four Dimensional Vistas.  
New Image, The.  
O'd Lamps for New.  
Primer of Higher Space (Deals with Fourth Dimension.)  
Projective Ornament.  
Tertium Organum, Ouspensky (Translated from the Russian by Nicholas Bessaraboff and Claude Bragdon.)
- COOPER, The Rt. Rev. Irving S.:**  
Methods of Psychic Development.  
Reincarnation, The Hope of the World (meaning, purpose, process and logical proofs of reincarnation.)  
Secret of Happiness, The.  
Theosophy Simplified.  
Ways to Perfect Health.
- ELLIOTT, W. Scott:**  
Story of Atlantis and Lemuria, The.
- GELEY, Dr. Gustave:**  
From the Unconscious to the Conscious.
- GULICK, Alma Kunz:**  
New Education, The.
- IRWIN, Beatrice:**  
New Science of Color, The.
- JINARAJADAS, C.:**  
Mediator, The.  
Practical Theosophy.  
Theosophy and Modern Thought.  
Theosophy and Reconstruction.
- KILPATRICK, Wm. H.:**  
Foundations of Method. (Pertains to Child Training.)
- KRISHNAMURTI, J.:**  
At the Feet of the Master.

- Kingdom of Happiness, The.  
Pool of Wisdom, The.  
Immortal Friend, The.  
Life in Freedom.
- LEADBEATER, The Rt. Rev. C. W.:**  
Astral Plane, Its Scenery, Inhabitants and Phenomena, Clairvoyance.  
Devachanic Plane, The. (The heaven world, its character and inhabitants.)  
Dreams, What They Are and How They Are Caused.  
Inner Life, The. 749 pages. (This is one of the most valuable books in Theosophical literature.)  
Invisible Helpers.  
Masters and The Path, The.  
Other Side of Death, The. (Scientifically examined and carefully described. A very large book.)  
Outline of Theosophy, An.  
Some Glimpses of Occultism.  
Talks on "At the Feet of the Master." 514 pages, 32 discourses.
- MALLET, Ethel M.:**  
First Steps in Theosophy. (Illustrated.)
- OCCULT, H. S.:**  
A Collection of Lectures on Theosophy.  
Theosophy, Religion and Occult Science.
- PYTHAGORAS:—See also Schure, Edouard.**  
Golden Verses and Other Pythagorean Fragments.  
The Great Initiates (Schure).  
Pythagoras. (By a group of students.)
- ROGERS, I. W.:**  
Elementary Theosophy. (Excellent for beginners.)  
Gods in the Making.  
Purpose of Life and Other Lectures, The.  
Reincarnation and Other Lectures.  
Self Development and Power.  
Theosophical Questions Answered.
- SINNETT, A. P.:**  
Esoteric Buddhism.  
Incidents in the Life of Madame Blavatsky.  
Occult World, The.  
Collected Fruits of Occult Teaching.  
Familiar Unknown, The.
- SPENCE, Lewis:**  
History of Atlantis, The.  
Problem of Atlantis, The.
- STEINER, Rudolf:**  
Way of Initiation, The, or How to Attain Knowledge of the Higher Worlds.
- VAN DER LEEUW, J. J.:**  
Conquest of Illusion.
- WALKER, E. D.:**  
Reincarnation; A Study of Forgotten Truth.
- WEST, Geoffrey:**  
Annie Besant, Mrs.  
WOOD, Ernest:  
Destiny.

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## A Theosophical Reading Course

By CHAS. E. LUNTZ

Lodge officers are often called upon to suggest a plan of selecting from our voluminous Theosophical literature works of greatest benefit to beginners. The order in which such books should be read is also a problem the new student is hardly capable of deciding for himself.

An Annie Besant may come into Theosophy after reading the first two volumes of the Secret Doctrine, as narrated in her autobiography, but most of us are likely to be given acute mental indigestion by trying to absorb such rich nutriment too soon.

The writer, knowing nothing of Theosophy, and with no foundation (in this incarnation) other than a peculiar untaught belief in reincarnation from childhood, was loaned Sinnett's book, "The Growth of the Soul." It almost killed his budding interest by its breath-taking statements. The only thing which prevented this catastrophe (for the writer) was a lecture by Mr. Rogers. His sane, balanced method of presentation counteracted the premature dose of Sinnett.

I never think of the narrow escape I had of missing Theosophy through a badly chosen initial reading without feeling the importance to the beginner of a carefully chosen course of study. At the invitation of the MESSENGER I am, with some diffidence, venturing to give my views on the subject. I recognize that others might make a different selection. Members of my own Lodge, however, to whom I have recommended this list (in somewhat abridged form) have invariably informed me later that they have found it very satisfactory—that it has led them by easy stages through the simpler instruction into the deeper teachings, so that the latter when reached was not utterly beyond their depth.

In order to vary the mental diet I suggest that two books be studied simultaneously—one as the basic work and the other (more specialized) by way of contrast. An hour a day might be given to the one and a half hour or less to the other. I have arranged the list of books, therefore, in groups of two, marking the supplementary work with an asterisk.

### FIRST YEAR

1. Elementary Theosophy (Rogers).  
\*Astral Plane (Leadbeater).
2. Textbook of Theosophy (Leadbeater).  
\*Riddle of Life (Besant).
3. First Principles of Theosophy (Jinara-jadasa).  
\*Devachanic Plane (Leadbeater).
4. Ancient Wisdom (Besant).  
\*Concentration (Wood).
5. The Inner Life—two volumes (Leadbeater).  
\*At the Feet of the Master (Krishnamurti).
6. Theosophy Explained (Pavri).  
\*Clairvoyance (Leadbeater).

### SECOND YEAR

1. Man, Whence, How and Whither (Besant and Leadbeater).  
\*Invisible Helpers (Leadbeater).
2. Hidden Side of Things (Leadbeater).  
\*The Chakras (Leadbeater).
3. Masters and the Path (Leadbeater).  
\*Brotherhood of Angels and Men (Hodson).
4. Talks on the Path of Occultism (Leadbeater and Besant).  
\*Fire of Creation (Van der Leeuw).
5. Other Side of Death (Leadbeater).  
\*Extracts from the Vahan (Corbett).
6. Key to Theosophy (Blavatsky).  
\*Dreams (Leadbeater).

### THIRD YEAR

1. Study in Consciousness (Besant).  
\*Ghosts in Shakespeare (Rogers).
2. The Etheric Double (Powell).  
\*Occult Chemistry (Besant and Leadbeater).
3. The Astral Body (Powell).  
\*The Monad (Leadbeater).
4. The Mental Body (Powell).  
\*Superphysical Science (Sinnett).
5. The Causal Body (Powell).  
\*Early Teachings of the Masters (Jinara-jadasa).
6. The Secret Doctrine—three volumes (Blavatsky).  
\*Science of Seership (Hodson).

The study of the last named work of H. P. B. may well be continued throughout life, and to it may be added H. P. B.'s earlier work, "Isis Unveiled."

No attempt need be made to make the study of the supplementary books synchronize with the study of the work with which it is linked in the above list. Some of these starred books are very short—others much longer—and there will be doubtless considerable overlapping of time from one to another book. Thus the student would probably finish "The Fire of Creation" long before he completed the bulky "Path of Occultism." He would then pass on to the next starred work, "Extracts from the Vahan," a volume of many pages which might last him nearly all through the latter part of the second year, leaving perhaps a short period for the little manual on "Dreams." Meantime, he would have completed "The Path of Occultism," "The Other Side of Death," and be well into "The Key to Theosophy."

The linking of books in the list is more or less arbitrary, the important thing being their order of study, especially of the basic works.

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## "Secret Doctrine" Wins

Besant Lodge of Hollywood reports a steady access of new members throughout the year and excellent attendance at every meeting.

The innovation of having two twenty minute talks at each meeting has afforded opportunity for an unusual number of members to develop their latent ability as speakers; many being able to prepare splendid short, vital talks who would not care to attempt the longer lecture. A ten minute reading from "Old Diary Leaves" (Vol. 1) has proved most interesting and entertaining and the newer members have thereby become acquainted with the greatness of the Founders and the wonders of those early days.

A class in the Secret Doctrine was started in March and has had an excellent attendance, proving that this presentation of the Ancient Wisdom is of vital interest to many. The study began with "Cycles and the Individual" and extended gradually to include racial, national, planetary and cosmic cycles. Anyone interested in the specific methods used by Mr. and Mrs. J. H. Orme in this class are invited to address them at 1932 Ivar Ave., Hollywood, California.

An hour every Sunday afternoon devoted to theosophical talks, discussion and "tea" has been one of the best means of interesting and holding the public.

## Mr. Hodson in Los Angeles

The Federation of Southern California Lodges of the Theosophical Society, representing twenty-three Lodges, sponsored a series of members' talks and public lectures by Geoffrey Hodson during the middle of May which were most successful considering the lateness of the season.

Meetings were held in the headquarters of Los Angeles Lodge, at 925 South Flower Street, Los Angeles, and audiences averaged four hundred or slightly less for public lectures, with a very good attendance for members' meetings. Topics for the members' meetings were: "The Rationale and Development of Clairvoyance," on May 14, and "The Permanent Atom and the Mechanism of Incarnation," on May 21. Public lecture topics included: "Clairvoyant Research and the Life after Death," on May 17; "Clairvoyant Study of Fairies, Nature Spirits and Angels," on May 18 and "The Occultism of Healing," May 23.

### MR. WARDALL IN TULSA

(Continued from page 162.)

audience with a strong sense of personal duty to live up to their highest instincts and ideals."

Evidently Mr. Wardall did an excellent piece of work at Tulsa, as well as an extensive one, and the Lodge evidently feels wholly satisfied with the results.

Persons die; principles live. Men and women pass away with their virtues and faults but the Theosophical Society will endure generation after generation.—A. B.

## Vicente Ranudo

The Theosophical Society, especially the Cebu Lodge, Cebu, P. I., has lost a true leader with the death, on May 6, of Mr. Vicente Ranudo. The late president's attractive personality, his modesty in action and in word, his recognized uncommon intellect endeared him to all. May he find the rest and refreshment in the higher worlds to enable him to return quickly and continue his unselfish service for the Elder Brethren.

## Harvey C. Warrant

Please record the passing of Harvey C. Warrant who died May 11, 1930. The circumstances surrounding his departure are interesting. He was a frequent visitor at Open Forum meetings, which were held on Sunday afternoons, where he was known to give Theosophical views relating to subjects under discussion. It was after a few minutes' talk on reincarnation that he was seen to slump in his chair and immediate attention, of course, disclosed the fact of his demise. Many of our older members know him well over a period of many years as his entry into the society dates back a long time. Mr. Warrant was a member of Detroit Lodge.

## Have You Read It?

In his syndicated feature, "New York Day by Day," O. O. McIntyre recently quoted three sentences from *Light On the Path* and remarked "the most beautiful bit of apocalyptic prose I have read lately," adding that he did not know its source. Two members (California and Florida) sent the clipping to Headquarters, and a gift copy of *Light on the Path* was mailed to Mr. McIntyre.

## 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).....



## Funds

## SPECIAL CONVENTION FUND

May 15, 1930 to June 15, 1930

St. Paul Lodge.....	\$ 28.00
Dr. Wallace MacNaughton.....	5.00
A. H. Peron.....	15.00
Seattle Lodge of Inner Light.....	39.75
Mrs. Martha B. Najder.....	2.00
Hans C. Hutteball.....	6.00
Miss Evelyn Rice.....	10.00
St. Louis Lodge.....	100.00
Omaha Lodge.....	50.00
Aberdeen Lodge.....	8.00
O. R. Stevens.....	2.00
Mrs. J. M. Draper.....	10.00
Mrs. Margaret Fairlie.....	3.00
Miss Dorothea M. Trotter.....	5.00
Maud Randolph.....	2.00

\$285.75

## WHY NOT WHEATON FUND

May 15, 1930, to June 15, 1930

Mrs. Nellie M. Meyer.....	\$ 10.00
Mr. and Mrs. A. F. Pritzker.....	5.00
Mrs. Frances W. Wile.....	25.00
W. E. Haily.....	50.00
Miss Edith Reynolds.....	100.00
Miss Elizabeth E. Hancock.....	20.00
Robert R. Logan.....	100.00
Mrs. L. M. S.....	5.00
Dr. Otelia J. Bengtsson.....	10.00
Anonymous.....	5.00
Edna E. Scheufler.....	5.00
Peter Casey.....	4.00
Miss Agnes A. Westenberger.....	25.00

\$364.00

## HELPING HAND FUND

May 15, 1930 to June 15, 1930

Lansing Lodge.....	\$15.00
Service Lodge New York.....	9.00
Annie Besant Boston Lodge.....	6.00
	\$30.00

## PUBLICITY

May 15, 1930 to June 15, 1930

St. Paul Lodge.....	\$ 20.00
Study Class, Besant Lodge, Cleveland.....	10.00
H. D. Olsen.....	2.98
Seattle Lodge of Inner Light.....	3.00
Glendive Lodge.....	5.00
S. Black.....	1.00
	\$41.98

**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

## DEATHS

Mrs. Gladys Bretzius (Pasadena Lodge) April 23.  
Mr. Horace Charles Marsh (Glendale Lodge) January, 1930.  
Mr. Herman R. Cotta (Rockford-Harmonic) April 28.  
Mrs. Martha Cobham (Duluth Lodge) May 10.  
Mrs. Marie C. Seeley (Duluth Lodge) May 14.  
Mrs. Mary E. Walker (Colorado Lodge) May 6.  
Mr. Harvey C. Warrant (Detroit Lodge) May 11.  
Mrs. Catherine Lanphere (Tampa Lodge) June 2.

## MARRIAGES

Miss Elizabeth Hicks (Brooklyn Lodge) and Mr. John N. Wilkie (National Member) of Brooklyn, N. Y.

## Book Reviews

*The Larger Meaning of Religion*, by J. J. Wedgwood. Published by the Theosophical Publishing House, London, England. Price, paper, \$.75 through the Theosophical Press, Wheaton, Ill.

Members of the Liberal Catholic Church, particularly, will enjoy this little book on the purpose and meaning of religion, while Theosophists will be interested in the close association which is shown to exist between theosophical tenets, and the deeper meanings of Christian teachings.

The chapter on the explanation of Church Worship will help the mere formalists in religion to realize the spiritual foundation upon which is built the structure of its Liturgy and Ceremonies.—Maude Lambart-Taylor.

*Atlantis in Andalusia* by E. M. Whishaw. Published by Rider & Co., London, England. Price, cloth, \$.25, through the Theosophical Press, Wheaton, Ill.

Any facts likely to give positive evidence to the academic mind of the existence of Atlantis in pre-historic times must be gladly welcomed by all occult students. This book gives remarkable historic proof of its existence through excavations made in Southern Spain and from the folk-lore of the vicinity. The author has devoted twenty-five years to archeological research in the locality of Niebla, which she asserts "must have existed 10,000 or 12,000 B. C. as a fortified inland port colonized from Atlantis." Among the folk-memories of the people is given the interesting item that the memory of this "lost continent of Atlantis" played an important part in the ultimate enlistment of Palos Sailors for the flotilla commanded by Columbus.

The book contains forty-four illustrations, which add much to its interest, and the detailed information of this romantic country will attract many readers. The book is the result of very earnest, painstaking, and arduous work.

In an Epilogue, the author informs us that in acknowledgment of this work the Spanish Society of Anthropology, Ethnography, and Pre-history has conferred upon her the title of Member, instead of Associate. This recognition by such a learned society is evidence of the integral value of the book.—Maude Lambart-Taylor.



*Heart of Asia*, by Nicholas Roerich. Published by Roerich Museum Press, New York City. Price, boards, \$1.50 through the Theosophical Press, Wheaton, Ill.

Another delightful book by this Asiatic explorer who possesses a genius in describing the beauty, as well as the weirdness of this mysterious country.

To those who like books of travel, the description of difficulties, dangers, and odd situations, experienced by this explorer, will be of great interest, for he traversed almost unknown regions. To the theosophical reader the second part of the book, with its detailed account of sacred Shambhala, will be an intense joy. No esoteric student should fail to read this very beautiful book.—Maude Lambert-Taylor.

*Reincarnation*, by Gustave Geley. Published by Rider & Co., London. Price, paper, 50c, through the Theosophical Press, Wheaton, Ill.

This is a very interesting book of fifty or more pages, from the hand of one of the leading metaphysicians of France.

He presents points for his argument along the lines we are accustomed to, showing the difficulties of the naturalist who cannot explain bygone natural selection and the influence of environment. He says of reincarnation, "It is in agreement with all our actual scientific knowledge without being in contradiction with any of it; it gives the key to a crowd of psychological enigmas, and relies upon a positive demonstration."

The philosophy of reincarnation explains the enigmas of genius and talent, that the character and faculties which the soul brings over are the product of a man's evolution and this alone would account for infant prodigies. He cites the writings of the early church Fathers as supporting the idea, as indeed did Jesus Himself. The book is an important contribution to the idea of Reincarnation, coming as it does from so eminent a thinker.—V. B. H. D.

*Christos, The Religion of the Future*, by William Kingsland. Published by John M. Watkins, London, England. Price cloth \$1.25, through the Theosophical Press, Wheaton, Ill.

As its sub-title claims, this book gives a picture of what will be the religion of the future. So many hazy conceptions prevail, as to the true meaning of religion, it is intensely interesting to have the unprejudiced and impartial explanation of the origins and history of this vital subject, as given by the author. In his preface he defines religion as "the effort of the individual to realize his innate spiritual nature and powers."

Doctrines, dogmas, ceremonies and rites are but accessories to religion,—not religion itself—and are the results of influences which existed at special times, and among different races according to individual characteristics. The author deals particularly with Christianity, as the religion of the West, gives the deeper meaning of Christian Scriptures, which he

states have their origin from an ancient Gnosis, and shows clearly that modern science is revealing more and more the true meaning of the Christ-principle in man.

The book is a valuable asset to theosophical literature.—Maude Lambert-Taylor.

*Book of Numbers*, by Cheiro. Published by the London Publishing Co., North Hollywood, Calif. Price, boards, \$3.00, through the Theosophical Press, Wheaton, Ill.

In this book on Numerology the author uses the ancient Hebrew alphabet, giving the value of each letter, as he thinks that it is the best system to be found for this purpose.

In this system there is no number nine given, for the reason that ancient occultists recognized that number as representing the nine-lettered name of God and no single letter was ascribed to it.

However, if the letters of a name total up and produce the number nine, it is retained and the meaning of it is given in the book, the same as the other numbers.

He correlates the numbers with the signs of the zodiac, and stresses the importance of the birth number rather than the name number, as it is much more difficult to be sure of. "It must be the product of the name we are known by."

This book is interesting to both numerologist and average reader. For the latter there is much information for practical, everyday use.—Bernice Maxwell.

*Andrew W. Mellon, The Man and His Work*, by Philip H. Love. Published by F. Heath Coggins & Co., Baltimore, Md. Price, \$3.50, through the Theosophical Press, Wheaton, Ill.

This is a very readable biography of the present administration's and several administrations' past, Secretary of the Treasury. The author sincerely admires the subject of his book, and views him with partiality and sympathy.

The really outstanding achievements of the Secretary in the way of both tax reduction and the reduction of the national debt are presented in an interesting and illuminating way. The abuse heaped upon him by his political opponents by reason of his alleged connection with the Aluminum Trust is dismissed as being without foundation in fact. His passages with Senator Couzens over tax enforcement and refunds receive considerable attention and his position as to Prohibition Enforcement is treated sympathetically and with great respect for Mr. Mellon's attitude on this debatable question.

Like most biographies of living men, the estimate appears too partial to have much critical value. It helps, however, to clarify the public idea of a Secretary of the Treasury who unquestionably has had more complicated financial problems to face and more abuse than any Secretary since Alexander Hamilton, with whom he has been so often compared. This comparison, by the way, is declared by the present author to be unfair to both parties.—Anne G. Bell.



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