

# THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN OF THE AMERICAN  
THEOSOPHICAL SOCIETY

MRS. MAY ETHEL FORD  
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## First Convention at Headquarters

By L. W. ROGERS

SUNDAY, July 6, is one of those dates which reverse the rule that days grow less important as time passes and are soon lost in oblivion, never to be recalled. There are some days that grow to become permanent records of events because they have a historic place in things great or small as the case may be. In this instance, however insignificant in the world's affairs, July 6 marks the time for the American Theosophical Society when it became possible to begin holding its annual conventions on its own grounds.

Saturday evening the reception passed pleasantly as usual, and the reception hall, library, lounge and corridors of the first and second floors furnished the space to make everybody comfortable. Sunday, after appropriate music, the Convention got under way with the welcoming address by Robert R. Logan, which was followed by the usual greetings from delegates, the reading of telegrams and cables, the National President's annual report and the introduction of resolutions. In the afternoon Mr. Hodson lectured on "The Search for Reality," and in the evening came the interesting fifteen-minute speeches on

"Has the Theosophical Society Outgrown Its Usefulness," the speakers being Mrs. Gussie M. Hopkins, Mr. C. F. Holland, Mrs. Consuelo Aldag and Mr. C. E. Luntz. It was not a debate. All were on the negative side and gave, in toto, a fine array of facts and arguments to sustain the position that the organization is as useful as it ever has been and as much needed by the world as when the Society was founded.

A business and forum session occupied the Convention Monday forenoon, with lectures by Mr. Hodson and Miss Codd in the afternoon and evening. Tuesday concluded the work of the Convention, and the usual annual dinner came in the evening, with mingled wit and wisdom in the speeches of a half dozen members.

Rain had threatened the outdoor program of classical dancing put on by the Theosophical Order of Service, which had also furnished the decorations in the hall, under the supervision of Mrs. Cecil Ray Boman and Miss Laura Brey. But toward evening the skies cleared and the sun soon dried the grass. Over the eastern entrance to the building a flood light had been mounted and trained upon the drive-



way circle of which the flagpole is the center. On this natural stage, with the full moon rising and a veil of mist half obscuring the tall trees standing like sentinels along the farther side of the wide lawn, the dancers tripped out like a group of fairies to present in pantomime stories of human evolution. Miss Frances Allis, the director, is a member of the Society, and likewise some of the troupe, consisting of Elise Hurd, Mildred Pokral, Margo, Elizabeth Siegel, Rosalyn Siegel and Mary McSherry. Their work was beautifully done and drew enthusiastic applause from the audience assembled on the terrace and lawn and at the windows of the building.

The Summer School opened Wednesday morning with Robert R. Logan as Dean. He spoke on "Theosophy and the Modern World." Clara M. Codd followed with a discourse on "The Seven Rays," and a Forum occupied the remainder of the forenoon. In the evening Mr. Hodson spoke on "Presenting Theosophy to America." Thursday, the National President opened the session with an address on "Practical Problems, National and Local." Mr. Hodson followed with the first of four lectures on "The Descent Into Incarnation," speaking on the phase represented by the "Nature and Function of the Ego." In the evening Miss Codd lectured on "The Way of Meditation." Mrs. Hodson talked on "Lodge Problems and Lodge Work," Friday morning, and Mr. Hodson gave the second lecture in the above-mentioned course, speaking this time on "The Permanent Atom and the Mechanism of Incarnation." A Forum session filled the day's work. In the evening Mr. Hodson gave the third of his series, speaking this time on "Building the Bodies, Subtle and Physical." On Saturday morning he finished the course on "The Descent Into Incarnation," dealing last with the phase, "The Work of the Angels." "Poetry as Seership" was Mr. Logan's theme. The rest of the session was given to the Forum work. In the evening Miss Codd lectured on "Theosophy and the Relation of the Sexes."

On Sunday, July 13, Mr. Hodson lectured on "Practical Guidance in Meditation" and Miss Codd on "The Spiritual Life," while Mr. Edmund Sheehan took "Theosophical Ideals in Community Life" for his theme. Mr. Hodson's final lecture, on Monday morning, was "The Karma of Disease." "Theosophy and the Child" was Miss Codd's subject. In the evening Mrs. Hodson spoke on "Working With a Clairvoyant," and Adyar and World Congress films were exhibited. "Theosophy and Animal Welfare" by Mr. Logan and "The Theosophical Society, An Open Road to the Masters," by Miss Codd were the last lectures of the Summer School program. Tuesday morning the delegates began to depart, and by evening the Headquarters staff found itself almost alone. The first Convention at Wheaton, and the Summer School following without intermission, had run their ten days' course without a mishap or untoward incident and in a spirit of perfect harmony.

## Summer School Proceedings

This year we shall *print* the Summer School Proceedings instead of issuing merely a mimeographed edition, and it will be sold for \$1, with the convention lectures included. The contents will be made up of the following array of attractions:

"The Search for Reality," by Mr. Hodson.

Symposium: "Has the Theosophical Society Outgrown Its Usefulness? If So, What Is Offered as a Substitute?" By Mrs. G. M. Hopkins, Mr. C. F. Holland, Mme. Consuelo Aldag, and Mr. Charles E. Luntz.

"The A. T. S. Through the Eyes of an English Visitor," by Mr. Hodson.

"Modern History in the Light of Occultism," by Miss Clara M. Codd.

"Krishnaji, the Living Light on the Path," by Miss Codd.

"Theosophy and the Modern World," by Mr. Logan.

"The Seven Rays," by Miss Codd.

"Presenting Theosophy to America," by Mr. Hodson.

"Practical Problems, National and Local," by Mr. Rogers.

"The Descent Into Incarnation: Nature and Function of the Ego; The Permanent Atom and the Mechanism of Incarnation; Building the Bodies, Subtle and Physical, and the Work of the Angels," by Mr. Hodson. A course of four lectures.

"The Way of Meditation," by Miss Codd.

"Theosophy and the Relation of the Sexes," by Miss Codd.

"Practical Guidance in Meditation," by Mr. Hodson.

"The Spiritual Life," by Miss Codd.

"Theosophical Ideals in Community Life," by Mr. Edmund W. Sheehan.

"The Karma of Disease," by Mr. Hodson.

"Theosophy and the Child," by Miss Codd.

"Working With a Clairvoyant," by Mrs. Hodson.

"Theosophy and Animal Welfare," by Mr. Logan.

"The T. S., An Open Road to the Masters," by Miss Codd.

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Wheaton, Illinois



## Annual Report of the National President

Perhaps the most appropriate opening for this particular Annual Report will be the reminder that the "WHY NOT WHEATON" plan proposed by Mr. Max Wardall only ten months ago has become an accomplished fact. The next few days will prove whether it is satisfactory and will be permanent. The "WHY NOT WHEATON" plan has brought in contributions of \$1,459.50. This has made possible the necessary reconstruction of a portion of the building, the increase of the boiler capacity, and the erection of additional shower baths, so that all that now remains is to test the practicability of the plan by our personal experience.

Our financial affairs must always have thoughtful consideration. With assets of \$346,000 on January 1, 1930, we owed \$79,850 on outstanding Building Bonds. Since then we have called in for redemption bonds to the amount of \$12,917, thus reducing our indebtedness to \$66,932, which is a very conservative obligation on assets of more than a third of a million dollars. We also have on hand Building Fund pledges to fully cover this amount. The financial depression has made it impossible for many of our members to promptly meet these obligations but if we assume that those who promised definite amounts to the Building Fund will ultimately honor their pledges, no further financing is necessary on that count.

While our investment in the Headquarters Building and its 18 acres of grounds serves well the purpose for which it was designed, we need funds to vigorously carry on the noble work for which the Society exists. One way in which we are handicapped in putting the truths of Theosophy before the public is that our Lodges are often unable to take good halls and do the necessary advertising to attract a large attendance. Our best lecturers often speak to small audiences when, with the same time and energy, they might as well address three times as many people. I believe that a plan which would supplement from Headquarters what the Lodges are able thus to spend would enable them to reach many more people, to put the lectures on a higher plane in the public mind, and that this would be immediately effective in the growth of Lodge membership. Moreover, many Lodges that are now just below the point in financial strength where they can invite a lecturer to come would be enabled to make the venture if relieved of a portion of the burden of rent and advertising.

In another direction we need money to help in placing Theosophy before the public. We have a magnificent literature which is practically unknown to our vast American population. Among the magazine readers of the country are undoubtedly tens of thousands of people who know nothing of Theosophy and are wholly unaware that any such literature exists. We need money to place small

but attractive advertisements of our literature in a few high class magazines.

Another place where an improvement is needed is in our monthly publication. Contrary to the general custom we ask no subscription price from our members. It costs non-members a dollar a year but members receive it free in the same way they get Lodge supplies, the cost being paid from the general fund provided by annual dues. At one time the MESSENGER absorbed about one-third of our total income. This method of furnishing it free with the annual dues has made it such a heavy expense that the necessary cost has been minimized to the utmost. A little more money spent to improve it typographically would be well placed. Other theosophical organizations in the United States, with far smaller membership than ours, issue publications more in keeping with the dignity of the cause we represent. With a larger income we would improve the appearance of the MESSENGER, or perhaps issue a quarterly magazine free from official matter, which could find a useful place in public libraries and reading rooms.

Through the MESSENGER you were informed that theosophical book sales have decreased in all parts of the world to such an extent that in some countries business was temporarily suspended. Our Theosophical Press has also been "hard hit." That, and other business problems at Headquarters, made it imperative for your National President to abandon the lecture field and remain at Wheaton. The office force was reorganized and more volunteer workers secured. The sum total of the economies brought about by such changes has been sufficient to fully reimburse your National President for losses through absence from the lecture work for a year and still leave a balance of \$2,621.73 as net gain to the treasury.

The most widely discussed matter before the theosophical-world this year is the unrest and the spirit of uncertainty which is alleged to be threatening the Society's existence. It is of vital importance to know what the actual conditions are, so that we may accurately judge the probable future effect upon the Theosophical Society and its work. Articles in various theosophical magazines and circulars sent out by prominent members of the Society have been insisting that our days are numbered unless we heed the warnings thus given and shape our course accordingly. But as a matter of simple fact the records do not sustain these sinister predictions. Members are not resigning in large numbers as some alarmists seem to fear, while the number of new members coming in, all things considered, is quite normal. During the previous five years the largest number of resignations for any year in the American Theosophical Society was 130 in 1927. For the present year the rate is 156. The lowest number of resignations in five years was 95 in 1928. Therefore in the greatest contrast to be found within five years, there is an excess of resignations this year in the American Theosophical Society of but 61. If we take the



average of the five years we find it to be 120, so this year the rate is but 36 resignations per annum above normal; and while the resignations this year are at the rate of 156 the reinstatements are 108. In other words the number of members resigning from the American Theosophical Society is only 48 more per year than the number of ex-members who desire to be reinstated. That does not seem to be very alarming. It is less than 8 members in every thousand.

In considering the gains and losses in membership it seems probable that another factor is far more effective than any discontent or bewilderment of mind. That is the industrial depression. All kinds of societies are suffering from the financial stringency. Probably 90 per cent of our membership consists of people earning small salaries or living upon a very small income. "Hard times" makes it difficult to pay dues. The necessities of life must come first. The restoration of "good times" would undoubtedly increase our membership more rapidly than any "spirit of unrest" is likely to injure it.

To accept the view that the Theosophical Society is in danger of disintegration would necessarily mean abandonment of the belief that it was founded by the Spiritual Hierarchy and also mean the rejection of the integrity of Madam Blavatsky and the repudiation of her teaching. Indeed, it would mean the denial of the principle of evolution itself; for if man rises through the kingdoms of nature until he becomes a Master of wisdom and compassion, nothing seems more certain than that he would then give to his less fortunate brethren the tremendous assistance of his superior knowledge and experience.

If the Theosophical Society was needed a half century ago, it is surely needed today. As evolutionary development measures time, fifty years is but an instant. Now, as then, the world is full of intolerance; now, as then, our civilization is a thin veneer over the elemental savagery beneath; now, as then, the lust of war lingers to mock the boast of brotherhood, and, now as then, the Theosophical Society is teaching the sublime truths that cure such evils and help mankind to find the way to inner and to outer peace.

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**THE THEOSOPHICAL PRESS**

Wheaton, Ill.

## Convention Resolutions

The resolutions adopted by the convention were as follows: To cable greetings to Dr. Besant, Bishop Leadbeater, Mr. Jinarajadasa, and the convention of the Theosophical Society in England, assembled at the same time in London, also to Dr. and Mrs. Arundale, and Max Wardall at Sydney, and to Mr. Warrington at Ojai.

Endorsing the resolution of good will and friendship among all Theosophists, which was adopted by the recent European Federation of Theosophical Societies in convention at Geneva, Switzerland.

Authorizing Richard Blossom Farley, mural painter, of Philadelphia, to decorate the reception hall of Headquarters building, at an expense not to exceed \$2,000, the money to be raised by popular subscription. The address of the chairman is Mrs. C. Shillard-Smith, Beech Bank, Edgewater Park, N. J.

The immediate appointment, by the National President, of "a committee to gather all possible information from Lodges and from other organizations" and "to make such recommendations for the establishment of such a system as their studies shall warrant." The chairman of the Committee is Mr. E. Norman Pearson, 275 East Palmer Ave., Detroit, Mich.

The changes in the By-Laws relating to Contributing, Supporting and Sustaining members, as elsewhere mentioned in detail.

Changing By-Law VIII, Sec. 3, so that three percent instead of fifteen percent of the membership shall constitute a quorum.

## Advance Registration

Convention-Summer School this year has taken so well that of the 114 present for the full time of the Summer School, 56 have registered in advance for next year. Five dollars is all that is needed now, and in case one cannot attend, this payment will be refunded, thus nothing can be lost.

The accommodations this year were the Headquarters rooms, dormitory space and village homes. To reserve accommodations now entitles you, of course, to first choice. Also, it enables more definite planning and helps to get the work prepared in advance.

## A Correction

Typographical errors sometimes make odd reading, but in this instance it was not the printer's fault, the error being in the original typed copy. So it happened that in a recent number of the MESSENGER it was stated that President Hoover's Committee on Child Health and Protection numbering five persons included Miss Anita M. Henkel of the Oklahoma City Lodge. The latter part of the statement was quite correct, but it should have read "committee of 500 persons" instead of five. Miss Henkel requests the correction.



## Propositions by Fritz Kunz

[As Mr. Kunz feels that he has been misrepresented by the partial publication of certain plans of his that appeared in the April number of the MESSENGER, his paper is printed in full below.—Editor, MESSENGER.]

### 1. Conventions and Camps

Convention from 1930 on could very well be altered in character. There is far too little conference in sections. The body of the whole is far too unwieldy for discussion, except of course official business. Matters like the lecture field want consultation in small groups, the lecturers among themselves and then the lecturers with Lodge officers. Publicity wants discussion. Contacts with other societies wants discussion and furthering. Lodge Libraries want discussion and action taken. The valuable results of summer school could be shared more generally in this way. Should convention method be revised?

Why do we not have more regional meetings in the form of camps? Summer is the holiday time, and lecturers and visitors are free to be with members. If the southeast, the northeast, the central north and the central south were served as are the southwest and northwest, what immense good would ensue! The National President and others could live with fellow-members, campers, with great profit and pleasure. Detailed discussion would be possible in the open air and leisure of camp as no fevered three days in a city can provide. Besides Wheaton in 1931, why not regional camps?

### 2. Budget System

Would it be well for the Section to have a budget covering all Theosophical activities? It is true that the Society can only concern itself with its own affairs. If members are burdened, or feel burdened, by many appeals from many sources which are ostensibly non-Theosophical but in fact departments of the work, there is nothing a National Society can do about this. It concerns International Leadership. (Please see No. 6, No. 7 and No. 8.)

### 3. National Contact with Press and Magazine World

The Associated Press, the United Press, and other news organizations; the principal metropolitan newspapers; the principal chains of newspapers, such as Scripps-Howard; the discussion magazines, such as *The Forum*, *The Nation*, *The New Republic*, *Plain Talk*, and other instruments of public education in this country should be studied with a view to being kept well informed as to the real significance and growth of the Theosophical Society. Articles should be sold to these publications along our lines. Evidently this is a question of finding the right worker.

### 4. Wholesaling of Theosophical Books

Is it perhaps time to make of our Wheaton book operations a publishing house dealing almost entirely in wholesale lots to dealers? While all publishers will supply direct, their principal business (if they are successful) is through local dealers. Headquarters, unless well staffed, can hardly carry the burden of petty orders. At present it means revenue, and in these hard times all revenue seems excessively valuable. But the whole future of the publishing work wants careful consideration. Should Lodges and local booksellers be relieved of direct-selling competition?

Headquarters has lately found it necessary to decline to pay further royalties to several Theosophical authors. This will mean that writers such as C. Jinarajadasa will be publishing exclusively in India. Hence stocks of such works will be not of first class printing quality nor will they be easy to obtain promptly in this country. Would it not be well to enter into new arrangements with Adyar Publishing House to divide the sales field between them and us in some equitable way, and resume royalty payments?

### 5. "The Theosophist" and the American T. S.

Dr. Besant has decided to publish *The Theosophist* in this country, Mr. and Mrs. Henry Hotchener assuming the assistant editing and business management. Clearly this enterprise affects every member, although the property is a private one. The magazine will have a semi-official status with members. Its character and its success are highly important to us in our work. The Section has not been asked to assume any business responsibility, but members everywhere are naturally expected to help, and many will do so. But cannot a much larger measure of aid be given if sound plans be evolved by general consultation, and these plans then carried out by the management of the magazine with the fullest assurance of wide support? Upon the authoritative nature of its contents, its format, its financing, and other matters, *The Theosophist* will have to depend for support. Widely canvassed advance plans will ensure wide response. The success or failure in this venture surely means much to us all.

### 6. The Happy Valley Enterprise

The Happy Valley plan, like *The Theosophist*, is not an official national concern, but it is, notwithstanding, something that affects us vitally. This great venture, as it matures, and the many subsidiary Theosophical camps, etc., require the closest study and widest possible dissemination of information among our supporters. Constant study of all our varied



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activities, their significance and practical development—all this is part of the national concern, even though the Society in America has no official obligations of any character. Would it be well to keep every one of these enterprises before our membership constantly and in right proportion? It would be wonderful if we could even have a sort of "unofficial budget which would guide members who sincerely desire to place their help at the right place and in right proportion." Such a budget would concern itself only with such organizations which are specific parts of the International Theosophical Society, avowedly in sympathy with our specific aims and methods. While the National Headquarters can concern itself officially only with such matters as involve it by ownership or administrative control (such as Lodges, lecturers, camps which vest ultimately in the National Society), yet nevertheless a sort of unofficial guide to the whole field of work in this country would help all members, who fortunately have no narrow views of their duty.

## 7. Headquarters and Field Personnel and Money Resources

The problem arises with any readjustment of activity along ideal lines, where shall we find the people and money? Surely the right policy will produce an increasing supply of both? If our sixty-five hundred active members cannot supply their own administrative machinery in an adequate manner, then let us set the state of affairs clearly before them, so that the right personnel can be created, borrowed, conjured forth from the invisible worlds! With a complete survey of the position, and clear appeal to our members, monetary aid will be equally adequately available. Members spent between \$50,000 and \$150,000 annually attending conventions and camps; perhaps \$10,000 on books; upward to \$30,000 or \$50,000 in putting on lectures each year;

and unestimated sums on Headquarters donations, local dues, National dues, and so on. (All this beside gifts and support to collateral organizations.) If within this annual National figure of between \$100,000 and \$500,000 we cannot find means to turn round freely, it surely indicates a very poor level of organic response to needs.

## 8. Public Lecture Supervision

Between \$5,000 and \$50,000 are spent every year in all parts of the country by various lodges in putting on public lectures. Would it be possible, by way of impressing the importance of this matter, to get the approximate amount spent in this way? Ten or twenty specimen Lodge returns would be enough. The amount is certainly enough to demand the organization of the lecture field for real results. No business organization would let its various branches spend so much without some adequate help and advice, if not indeed control. We do not suggest control, but help.

A lecturer's secretary, or adviser, or department, or secretariat, with perhaps a committee over the section to help, could give advice about advertising, lodge mailing lists, and supply advertising material for approved lecturers. He should route *all* approved lecturers. Lodges could get from him correct reports about other lecturers and have them or not as they liked. He should consult with lecturers about the kind of work they propose to do and counsel them as to the territory where they can best serve with such work. Lodges have to be advised by each lecturer, as it is now, with great labor and poor result. Often the lecturer has a sequence idea in his talks and the Lodge reverses this. Constantly speakers visit towns and talk about the same subject discussed by a speaker immediately before. The adviser could make digests of opinions as to when to charge for lectures, how much, in what manner; also guide about music, etc. Some of these matters are dealt with in the MESSENGER from time to time and the valuable Manual, but with new people taking charge of the work in Lodges, constant education is needed. The lecturers, furthermore, would confide their opinions on various Lodges as to effectiveness and thus build up good work. The lecture adviser could keep some watch over the national expenditure on lectures, the collection, sums received by lecturers, the real and lasting value of their work, what sort of people they reach, etc. After a while it could be seen whether it would be best to pay no lecturers, pay some, or pay all from proceeds sent to Headquarters. The adviser would be in touch with influential members of national clubs such as Rotary and would get from them recommendations (or otherwise!) of our speakers with a view to serving such institutions worthily.

## 9. Lecturers' Cooperation

Lecturers are sure to cooperate. It is true that when Mr. Rogers asked all lecturers some time ago, only one worker indicated how much



time he would give and where he desired to work during the following season. But with a really good scheme, supported by Lodges, lecturers are sure to fall in. Free-lance conditions are unsuitable to our present state of growth.

Short visits are extremely unproductive for Lodges, however pleasant they may be for lecturers. This applies even to some distinguished visitors from abroad. It is true that they frequently bring with them a certain stimulus and such effect is needed, but when a Lodge spends (say) \$150 a year on public lectures and of this puts a hundred dollars into a single lecture by one visitor, the proportion of investment to result is bound to be small. For the present, probably tours which combine long stays with short would be best. (See later.)

Monotonous repetition of fundamentals is an obsolete method, however attractively these items are dressed for the occasion and presented. Lecturers should have opportunity to meet at least once a year and discuss their work and block out new fields and accustom themselves to support one another and not to cover the same ground.

The lecture adviser could presently assist the Headquarters to classify lecturers as to their abilities and direction of maximum effect. We have already International and National and District lecturers. This principle could be extended in other ways.

The Theosophical Society recognizes certain speakers officially. Distinguished officials of collateral organizations often speak for the Lodges. We should recognize the facts and invite the cooperation of such good workers.

Competent and willing speakers should be encouraged to appear before colleges, high schools, clubs, church groups, etc., as individuals with a message. Inspirational speaking is wanted nowhere, but solid and interesting discourses are always in demand. This work is vital.

Lectures illustrated with models, experiments, slides, moving pictures, would be fresh and valued. The whole field of astronomy (even with observatory expeditions in some cases), biology, crystallography, and so on lend themselves more and more to our views of cosmogony, evolution of life, group consciousness, etc. Authoritative lectures, especially illustrated, would fill a great need.

How well informed are our speakers about social, religious, educational, political, economic, philosophical, scientific and other matters? Many are well grounded but need to be kept up to date. Could not the lecture adviser's bureau make summaries of real news (not only from the newspapers, where it is out of proportion), of scientific advance, etc., and keep lecturers in touch with their subjects? Then share the items with members in some degree through the MESSENGER? Many items occur.

## 10. *Communities to Be Classified*

There has been proposed a classification of cities along the lines in which work can be

usefully done, as follows: (a) Metropolitan types, (b) cities of intermediate character, (c) small communities along with difficult and new territory.

We believe that in Metropolitan centers of which New York, Chicago, Philadelphia, Boston, Baltimore, San Francisco, Seattle, New Orleans, Miami, and some other great cities are examples, something must be added now to ordinary lodge work and public lecturing, suited to the cosmopolitan character of the audiences we should and must draw in such places. Even where Federation of many Lodges exists, in such places there is something more that wants doing. We believe that Headquarters should take steps to foster and encourage in such places the club-like nucleus of what might be called university extension work. This idea will be explained in due course. To these places only first rank lecturers should be routed and they should work there under conditions which permit of contact with cultured people. These cities would constitute the Metropolitan circuit, and each year a course of lectures by gifted speakers should be *mapped out*, to supplement university work along lines where it is deficient at present. In these great centers we do not attract the cultured classes as we should. We do not give them a lead as we did years ago.

To qualify as Metropolitan centers in this sense, Lodges in such territory should supply certain elements as their part in the work, contacts with right people, halls, equipment, libraries and above all a genial and restful atmosphere of beauty and achievement and learning. Some places might qualify as Metropolitan centers even though not of first-group population. Some big cities where the Lodge is not ready for this work would have to be omitted. The function of the Lodges on this circuit would be somewhat different from the present function. A Lodge, historically, in the Theosophical Society was a group of natural growth. Lodges would resume that more natural condition for their internal life, but group together in the larger unit for the larger work, less intimate but more widely useful. These Lodges would cooperate with Headquarters in this Metropolitan circuit in creating a university extension branch with a club atmosphere and this would do the principal public educational work, other varieties of work continuing as needed, and Lodges becoming natural social groups within the larger one (where there are a number of Lodges in the town) for friendship and *discussion* and a special application of our knowledge to life.

The lectures in the Metropolitan circuit would stop in some cities on the intermediate circuit, for briefer stays, under certain conditions, to work them up to the level of the Metropolitan circuit.

Lecturing in the intermediate circuit would be systematized also and the work cast in a form suited to the interests and resources of the Lodges and the communities constituting the circuit. The work herein would be done principally by lecturers specially qualified for



this, and they would make their longest stays in these cities, touching larger centers sometimes but not specializing in those. The Intermediate circuit speakers would also make some short stops in smaller communities.

"In addition to Metropolitan and Intermediate circuits, administered the first along University Extension lines, the second as a problem in public or adult education, there would be a third and last group, small, new and difficult territories. Probably one or two workers partly subsidized by Headquarters would have to make a special job of these places."

### 11. Headquarters Staff

When shall we reach the time when we can build up a permanent staff of well trained and highly qualified people to head departments under the National President? They may have to be paid salaries equal to what they would receive elsewhere, but the results would be commensurate. With the better organization of the lecturing field no doubt the National President can go on giving more and more of his own time to direction of Headquarters work on the spot.

### 12. Active Councils

Members of the Society who are teachers in colleges and universities should be drawn together in a group to discuss and act upon their own problems. The head of such a group should be someone who will be active, and at intervals the members should meet at conventions, camps, etc. This proposal meets always with such support that it is quite likely to work out well for many other groups.

When such councils have proposals to make they naturally will have the appreciative support of Headquarters.

### 13. Research Groups

Far too much of the writing and leadership is thrown upon a few. These remarkable people have done magnificent work, but they cannot do everything and if they could it would be hurtful for the Society.

We have a number of people now who have put their minds to special research problems. For example, the collection of anthropological information which would be intensely interesting material and good support for the Theosophical view. Then the whole biological field wants inquiry by us. Some twenty or thirty such enterprises could be instituted with good effect and with much interest to the workers. Publications would result. Each job could be headed by a man or woman recognized already in his or her own scholarly world as sound. The final results would thus have standing and great value.

Helping such groups there would be needed many less well equipped assistants, such as library workers, linguists, copyists, photographers, lantern slide makers, etc.

In this way the whole society would become happy because it would be producing.

This could be a most important element in

any new program. It wants heading by someone not burdened by administrative details. Indeed a great deal of our work wants such assistance if it is to grow, and our people to be of maximum use.

These research groups would bring back to us music and other arts in new forms, and an immense enrichment in the relationship of science to Theosophy.

### 14. Project Groups

Related to the above, a few groups could be encouraged and helped to work out material collected by Research Groups. Some fifteen or twenty interesting projects at once occur to the mind. They would afford immense pleasure and result in real value. In this way also gradual preparation would be made for a splendid magazine.

### 15. National President's Tours

Organization along the above lines, especially in Lodge circuits, lecturing, camps, research and project groups, contacts and public relations, would demand of the National President extensive personal supervision and consultation. Arrangements could no doubt be made so that he could spend four, five or six critical months at Wheaton and four, five or six months moving through the American Section for the purpose not so much of public lecturing as of contact with members and friends of the Society in an adequate manner. His appearance in the Lodges for consultation and help of members, his appearance before clubs and colleges and groups of all sorts is vital to our growth and development along good lines.

### 16. Like-Minded Groups

There are many groups with which we have much in common, others whose objects we fully support, though we have other purposes wider than theirs. For example, societies which aim to further appreciation of India along purely cultural and philosophical and other non-political lines; The Humanist Society of Dr. Charles Francis Potter's on W. 57th, New York; such foundations as that for Moral and Eclectic Religious Leadership of Dr. Stanton Coit; numerous groups of fearless religious thinkers and so on. Constant informal but effective contact should be maintained between our members and theirs, between our National officers and theirs, to prevent the Theosophical Society from growing parochial, to help the allied groups in such ways as we can. There may be twenty to two hundred or more of such bodies.

### 17. Individual Artists, Writers, Etc.

The Society could well have closer contact with eminent persons who frequently value our point of view but are too heavily engaged in their own enterprises to do more than give us general support. Writers (like Keyserling), artists (like Roerich), scientists (like Lodge),



as well as individual workers in moving pictures, education and other fields need us as we need them. A public relations activity by the National Headquarters would improve the understanding of many people in the matter of our aims and history.

### 18. Lodge Programs

A needed service is guidance of Lodge efforts at public classes conducted by their own members. Pool experience under central direction, applying our knowledge to special everyday problems instead of working only over classical old-style Theosophical ideas. The class leader could be helped much about books and reading. Programs for Lodges could be shared along social and other lines as well. The lecturers should be asked to cooperate with this department.

### 19. Headquarters Lending Library

Headquarters, in providing facilities for someone to send out books on loan from its own library, should also appoint some other person, well qualified by Theosophical knowledge and general good educational grounding, as Library Secretary and Adviser. The Adviser need not necessarily reside at Headquarters, though it would be best for him to be there at intervals so as to be in touch with lecturing research and other departments. Besides Headquarters sending out parcels of books to Lodges and Centers (for a certain period, with small fee, time limit, deposit, renewal privilege, etc.), service could be given also from the same department by reviving in new form the lantern slide service we once had, adding many new slides, small films, etc. Some ten or twenty important services by this Adviser could be listed at once, and others would develop.

### 20. Lodge Formation

In some cases Lodges have been prematurely formed. It might be well to re-introduce the idea of the Center, an informal group with a correspondent, to work into some condition of stability before a charter is issued.

In some cities more than one Lodge exists without valid reason and sometimes positive detriment. In any case the harmonious co-operation of many Lodges in one place should be evoked by Headquarters. Federation is the least that should be drawn from such conditions. Sometimes the central club idea and Federation would exist together.

with a correspondent, to work into some condition of stability before a charter is issued.

### 21. The New Member

The new member should not be taken so much for granted. He needs a good deal of help. The old book of information which was once supplied to each new member could be modernized and extended. One point would be to see that the new member is acquainted with our *history*. Such books as Dr. Besant's Autobiography, Keyserling's comments on us, and a heap of other things are important Theosophical works every new member should know. The new member must be put in touch with what will help him. Advise Lodges how to carry on in this matter, but let Headquarters also take action directly. The whole matter of subtle changes wrought within the individual by his contact with the Truth ought to be made clear to the new member. How is he to understand otherwise the alterations in point of view which he must inevitably obtain? Without warning they upset him.

### 22. The Youthful Member

For years we have all talked about the manner in which the Theosophical Society is growing old and dying out at the top. This has been exaggerated, perhaps; the Society has never been much worse or better in this regard than at present. If, however, some of the suggestions in this paper were carried out, new departures for youth might be made. In Camps in various parts of the country, notably in the Northwest and in California, youth has had pleasure and profit. Perhaps as Headquarters gathers together all our forces along freshened lines many new ventures will open.

FRITZ KUNZ.

#### BOOKS BY LEONARD BOSMAN

Amen, The Key to the Universe.....cloth.....	\$1.25
Book of Genesis Unveiled .....	cloth..... 1.25
Light of a Master Mason .....	paper..... .60
Studies in Freemasonry .....	limp cloth..... 1.00
World Mother .....	paper..... .35

THE THEOSOPHICAL PRESS  
Wheaton, Ill.

#### QUOITENNIS

Mrs. Geoffrey Hodson wrote "We have a set of this game and are trying to enthrone the Americans. They take to it so well, it ought to become very popular."

This new world sport is spreading like wildfire in all countries. Plays on a small court. Fast, exciting outdoor or indoor fun, exercise for all ages. Keep young.

Set for four players, postpaid \$5.00

THE THEOSOPHICAL PRESS  
Wheaton, Ill.

#### Steamship Tickets

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

A cable from Max Wardall, dated at Melbourne, says that he will be ready for work again in the United States by the first of January and that he has an engagement in Boston, March 1.



## Meet "The Manor"

By MAX WARDALL

When I saw the Manor for the first time I felt that justice had never been done to this remarkable place.

The Manor itself is a very large gabled house which, looked at from above, appears to possess an enormous number of tiled roofs. In fact it does have something like twenty-two separate roofs, painted red and giving a rather turreted effect to the structure. There are over fifty rooms, with about eight or nine baths, a chapel in which Liberal Catholic services are held, a large Co-Masonic temple, spacious porches and balconies all around, high and beautifully decorated ceilings and walls, and many tiled or marble staircases and floors. Although there are actually about two acres of land upon which the Manor stands with its lovely gardens, there are adjacent on both sides large tracts of Government land covered with wood and sloping down to the water's edge, giving beauty, seclusion, and quiet to the place. It is really one of the beauty spots of Sydney Harbor, lying as it does within thirty minutes of the heart of the city by ferry, but with sufficient isolation for the important work that is going on here.

There are thirty-five people living at the Manor at this time and nearly half of them are young people. This does not include the eight cats headed by Nini, C. W. L.'s individualized cat!

We were received with great kindness and hospitality, but this is not an ordinary household in which visitors are entertained. Each person goes about his business with a tranquil and happy manner, and no attempt is made to entertain anybody. This of course is much to our liking. We were given very lovely rooms on the ground floor, two of them being formerly occupied by the great man of the Manor, C. W. Leadbeater. Within an hour we felt thoroughly at home and when the first day had ended we were surprised to remember that we had not always lived here. We often have afternoon tea in Rukmini's studio on the top floor or join Bishop Arundale for this important function. We soon met all of the workers and students who reside here and found them delightful people, full of life and energy. Harold Morton, Australian General Secretary, lives just across the road with his wife and baby in a charming flat over the Section Office. We had tea and a delightful visit with them on their front lawn one sunny afternoon.

The activities at the Manor are rather too numerous to mention, but the day begins with church service at seven in the chapel. Then there is meditation and breakfast. After breakfast each goes his separate way, many of the residents going to their jobs in the city. In the evening at seven there is benediction, and then perhaps a meeting of some sort, of which there are many here at the Manor or down in the Lodge rooms in the city or in the big church or Masonic Temple in town.

One of the outstanding features of the work here is the Theosophical Broadcasting Station 2GB, (which stands for Giordano Bruno). When it was established the Society asked for 2AB but were not able to get these letters. The station is doing a remarkable work in "Theosophizing Australia," under the direction of Mr. A. E. Bennett, and is now thriving and on a sound business foundation. In fact, through the broadcasting plant other activities of the Society are being at present financed.

Bishop Arundale is in splendid health and carrying on with enormous vigor the many branches of the work for the advancement of Australia and the Theosophical Society. His speeches are all broadcast, and exercise a powerful influence throughout the country, for 2GB is said to be about the most popular and well-established station in Australia. He has the rare ability of putting himself through the microphone into the very presence of the listeners. One of the most interesting activities emanating from the Manor is the Advance Australia News Service. This unique contribution to the cause of human welfare, operating through the Theosophical Order of Service, functions as follows: Each week the editor, Mr. Davidge, an able newspaper man and Theosophist, prepares a series of editorial comments on news items of the week, all couched in ordinary phraseology but bearing the indisputable impress of Theosophical thought. These news letters are sent to several hundred newspapers throughout Australia, which print them in whole or in part. They are sent free to the editors with the suggestion that they use the items in any way they see fit without acknowledgment and without price. The articles are so aptly written and their substance so appropriate and cognate to the prominent public issues of the day that most of the papers utilize the items and indeed have come to rely upon them. It is really one of the shrewdest pieces of educative propaganda that we have ever seen in the Theosophical world or anywhere else.

Another activity recently launched is the "Who's For Australia League" which has for its purpose the meeting of the average man on his own ground and stimulating him to the higher levels of patriotism. This also is an exceedingly shrewd and effective piece of work. After six months of existence the League has nearly ten thousand members and is adding about a hundred each day. The Theosophical Society, though not known in the enterprise, is the chief source of its inspiration through the great forces radiating from the Manor. Australia is at present passing through a very severe economic crisis and is in great need of this higher patriotism to help her to achieve stability.

Today I came across a book of lectures by President L. W. Rogers, given in Australia during the World War, and very good reading it makes. The General Secretary has just arranged tentatively for my tour over Australia. One of the jumps takes five days by boat, so you see it is not an undertaking



to smile about. We are, however, looking forward to a winter of hard work with much pleasure. (Don't forget it's winter here!) My first lecture in Sydney will be in St. Alban's Church on June first and will be broadcast over 2GB, so we may have an audience of 100,000 (let us hope!).

With happy greetings from the land of the Southern Cross.

P. S.—Nini, about whom many legends have gathered, is a large portentous Tortoiseshell tabby cat, with four white feet, a white shirt, and a white face. He is old, majestic and aloof. He may bestow now and then a friendly glance in your direction but usually his eyes are cold, sphinx-like and remote. Indeed in his eyes you see trace of the individualized soul already grown weary and restive of the feline body with its furry white paws. You feel his annoyance at his limitations when he looks at you. When alone with him I become embarrassed and ill at ease. This embarrassment seems to give him a saturnine pleasure for he continues to gaze at me with that expression of incredible superiority, with perhaps a faint touch of malice that adds rather than detracts from his fascinating personality.

## The Hodsons' Farewell

Wheaton, Ill., July 15, 1930.

Mr. and Mrs. Geoffrey Hodson on their departure for England wish to express their deep gratitude to the American Section of the Theosophical Society for the wonderfully kind and generous way in which they have been received both at Headquarters and throughout the Section. Their tour has been a source of great inspiration, and expansion of consciousness to them, and they look forward eagerly to the time when they will return to work once more with their much beloved American brethren.

## Gifts to Headquarters

A beautiful colored etching has been presented to Headquarters by Mrs. M. E. Peets of Cleveland, whose son, Orville Houghton Peets, did the work.

Mrs. C. Shillard-Smith has presented a pair of Indian candlesticks for the library. They were purchased at Adyar and are beautiful specimens of Indian art. She also presented Headquarters with an Indian wall hanging.

A very useful and practical gift comes from Mr. F. L. Ellis of Darien Center, N. Y., in the form of a short extension ladder, which is a neat specimen of handicraft.

Miss Meta Memmler of Milwaukee Lodge has presented a mounted photograph of Mr. Krishnamurti, also one of Bishop Leadbeater. Films of the World Congress and Summer School of 1929 have been presented to Headquarters by Mr. and Mrs. Edwin T. Maynard of Winnetka.

There were also cash gifts of \$50 each for Headquarters staff from Mr. Robert R. Logan, Mr. Herbert Staggs, and Mrs. Minna Gehner.

## The Convention and Summer School at Wheaton

By CLARA M. CODD

Surely we all owe a debt of gratitude to Captain Max Wardall for the suggestion that we hold a Convention at our National Headquarters, for it proved in every particular an unqualified success. In the quiet of the country, away from noisy towns, all together in the very beautiful Headquarters building, we had the happiest, friendliest Convention I ever remember. Everything went so well, everyone looked so happy, and the management of the commissariat department was a triumph. We must mention that because if it is true as Napoleon stated that "an army marches on its stomach," so largely does the success of a Convention. So the physical man being well provided for, the inner self would peacefully absorb the very lovely influences of inspiring peace and joy which encompassed us all the time.

We had fine music, much business and many lectures. This year, the lectures were largely in the hands of the English lecturers, Mr. Hodson and Miss Codd. Mr. Hodson gave a splendid public lecture on, "The Search for Reality," and a very pertinent and amusing talk to the members on "The American T. S. through the eyes of an English visitor." Miss Codd spoke on "Modern History in the Light of Occultism," and also on "Krishnaji, the Living Light on the Path." Proceedings closed, as usual with a banquet, at which Mr. Luntz proved a very efficient toast-master, and then Convention adjourned to the garden to watch some beautiful Greek dancing on the lawn, by Miss Frances Allis and her pupils.

The Summer School which immediately followed was presided over by the most lovable and witty of Deans in the person of Mr. Robert Logan. Addresses were given by Mr. Logan, Mr. Rogers, Mr. and Mrs. Hodson and Miss Codd, on a very wide and interesting range of subjects, from the practical problems of Lodge work, and the relation of Theosophy to universal human problems, to descriptions of the actual mechanism of the descent into incarnation and the discussion of the subject of meditation and the living of a spiritualised life.

Such happy and harmonious gatherings are of incalculable benefit in our work, for there we learn not only to work together, but to aspire and to play together. This last is not the least important of the three, for by playing together, unconscious of ourselves, we often weave very beautiful bonds of friendship, and friendly links give our Masters a wider mechanism to work through in our work, and invoke Their blessing and inspiration.

## Grand Piano

Mrs. Lyda M. W. Gano has kindly loaned her grand piano to Headquarters. That is one piece of furniture that was lacking in the library, and good use is being made of it.



## The Inner Life

Conducted by Clara M. Codd

"I know of no one ideal so potent, so satisfying, so stimulating, so all that is good and noble in human life, as the ideal of a Master who is ever before the heart and mind as one who is not only to be loved but to be served."  
—Annie Besant.

Another phase of meditation calls into activity the glowing powers of the heart. This is not meditation upon a problem, a truth, or a plan, but upon an ideal. Strictly speaking, when developed this becomes contemplation. The mind ceases to be discursive, reasoning, or seeking and steadies itself upon a picture drawn by the imagination. When the picture is of surpassing beauty, or of something dearly loved, there is always an accompanying outrush of feeling towards the object of contemplation. This should not be hindered or feared. Neither should it be forced. In the world of the heart the one safety lies in sincerity and simplicity. Warm, rich, simple feeling, occupying the whole heart, or to phrase it differently, causing the whole aura to swing at one steady rhythm, is very healthy and freeing for the whole nature. Most people, especially older people, do not feel enough. Their emotions are narrowed, stifled, suppressed. But feeling is life. Great and noble emotion can carry a man far higher than thought. Indeed, the chief use of high thought is to evoke the corresponding love. Do not think more than you feel. The ideal man has no gaps. His thought, feeling, and corresponding action are one harmonious whole.

Feeling is life, but there is fundamentally only one feeling—love. All emotions which are creative and health-giving are variants of love. Admiration, sympathy, adoration, faith, compassion, are all phases of the root love-emotion. As we feel them we live, and life becomes beautiful and true and full of meaning. Sang Wordsworth:

"We live by admiration, hope and love;  
And even as these are well and wisely fixed,  
In dignity of being we ascend."

So let us encourage love, and if it does not come easily, do not worry or fret. Love will rise in the heart of all who sincerely desire it and who will wait in hope, because it is our own deepest self. But the lovely things of the Spirit cannot be seized or forced. With patience, with humility, with unwavering trust, we must wait upon our own Lord within.

There are several ways in which the imagination can be used to evoke an object of adoration within. One we all use without thinking about it, when we think of some one we love very much. Spontaneously his image presents itself to our minds. Some people have greater powers of visualization than others. To such the inner picture may be so vivid as to equal in waking sense the reality of a physical object. Others have very little power of visualization. This does not mean

they have no imagination, but that it presents itself in other sense terms. The inner psychic contact is a touch of the whole being, but it more easily translates itself into the physical brain in terms of one or more of the senses.

The power to visualize can be cultivated. Observe an object keenly and accurately. Close the eyes and strive to reproduce it mentally.

A simple little meditation for expanding the heart is to dwell in thought on some one beloved. Let the heart glow and expand on all sides (not the physical heart but the centre of one's being about there). Fill the house or the town with rosy radiance. Bring into it those you would help or bless. It does not make any difference here whether they are on this side of life or the other.

If we are attracted to the thought of a Master of the Wisdom we can do the same with the thought of Him, using always reverence, simplicity, and trust. Read all you can about Him. Form a picture of Him. It does not matter that the picture may be far from correct, because the thought-form you are building is not Him, but the window through which you try to glimpse something of His loveliness and through which—for His great subconsciousness will soon become aware of the steady stream of devoted love and thought—He will look back to you, blessing and aiding. H. P. B. once wrote to some aspirants: "Every one of us must work his own way up towards the Brothers. Take a half hour each morning upon first rising and in an undisturbed place, concentrate your thoughts upon them and upon your own higher selves, and will that you shall become wise and illuminated and powerful."

To think of anything in this universe is to touch it in consciousness; to love anything in this universe purely is to become one with it.

This month too we will think about Compassion and try to practice it. It means "feeling with." Could we picture a state of consciousness so delicately responsive to others' needs that we truly rejoiced with those that rejoiced, and wept with those that wept? Just as vividly as if those joys and sorrows were ours, and yet responding with perfect control so that we can aid with sympathy and understanding. Compassion is to give the hand of a brother and friend to all that lives.

## Worth How Much

It is a melancholy reflection to think of all the members who become inactive each year on account of non-payment of the five cents a week that constitute the yearly dues. Is their pledged word to Brotherhood and their interest in Theosophy worth so little as that?  
—Canadian Theosophist.



## Personal Opinions

By L. W. Rogers

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

## A New Department

In this number of the MESSENGER we begin a new Department, edited by Mr. Sidney A. Cook. It is only necessary to read Mr. Cook's articles to instantly realize the value of his ideas. Ideals so high and words so sound need no eulogium. They will go straight to the heart and mind of every true Theosophist.

Here at last is the help for which I have long been asking—some member with sound business ideas who would assume part of the heavy burden at Headquarters. Mr. Cook will not only take charge of the plan he worked out for financing our Theosophical activities and which the convention unanimously adopted, but also the collection of the Building Fund pledges. *The unpaid pledges are now equal to the outstanding building bonds.* Therefore it requires only their payment to permit every dollar raised by Mr. Cook's membership-group plan to be used for theosophical activities. It is a splendid plan, and a man with energy, ability and business experience is behind it. Nothing more is now needed but the fullest and heartiest co-operation by the members to make it an unqualified success and to furnish the revenue that will enable the American Theosophical Society to spread our magnificent philosophy throughout the nation.

## The Convention

The three days allotted to the Convention program differed but little from the Summer School activities. Most of the time was taken up with lectures and forum sessions, in which members had ample opportunity to express their views and discuss measures for successful work. The one vital legislative matter which occupied the attention of the Convention was the amending of the By-Laws, so that we shall have Contributing, Supporting and Sustaining memberships, in addition to general membership. There is no change in the dues of general membership, payable to Headquarters. They remain at \$3 per annum for each lodge member and \$6 for a national member. But any member may voluntarily change from general membership at \$3 or \$6 respectively a year to Contributing membership at \$10 or Supporting membership at \$25 or Sustaining membership at \$100 a year.

This plan, proposed by Mr. Sidney A. Cook and unanimously adopted by the Board of Directors, is, of course, a plan to finance our theosophical activities—to provide the money necessary to put Theosophy before the American people as it should be done and to avoid the incessant begging at conventions that otherwise must always afflict us. It permits all of us to contribute according to our ability and to decide for ourselves what we are willing to do for Theosophy. It also

gives the American Theosophical Society a *dependable* income, so that a budget can be made up and plans carried out with certainty.

For more than a half-century the Society has been struggling lamely along, with its recognized obligation of propaganda, but without the money to properly put its magnificent philosophy before the world. What has been done was accomplished chiefly by a very few, who were willing to make the sacrifice of time or money, or both, in the upbuilding of the organization. There has never been money enough to do the work properly. About the best that can be said for us financially is that a few thousand dollars have been raised now and then to carry out some special object. But now Mr. Cook has come forward with a plan in which the Board of Directors sees the elements of sound financing. The amendments to the By-Laws (unanimously adopted by the Convention), stripped of technical language, are to the effect that three kinds of membership be added to that which already exists and at the rates above mentioned, and that "not more than \$2 per annum per member shall be expended on maintenance of Headquarters property and staff or for general expenses of Headquarters." Therefore the great bulk of the money raised by the plan will of necessity go into propaganda work.

In the annual report, printed in this number of the MESSENGER, I have indicated the way in which it seems to me the purpose of the plan can be carried out—by assisting lodges to take better halls and to do the necessary advertising to fill them, and by helping the weaker lodges to have lecturers which they cannot now afford.

One of the best things about it all is that Mr. Cook has volunteered his services at Wheaton to put the new plan into operation. It is a physical impossibility for me to take on any more work. I can only give the plan my heartiest endorsement and co-operation. I both hope and believe that Mr. Cook's plan for financing the propaganda work of the American Theosophical Society will prove to be exceedingly helpful and will enable it to enter upon a new era of usefulness.

## A BARGAIN

Find your ring size! If we have it in stock, it may be had for half price. The following are on hand:

	Regular Price	Bargain
No. R-6, sizes 6, 7, 8, 10,.....	\$11.00	\$5.50
No. R-4, sizes 3, 4,.....	8.50	4.25
No. R-1, sizes 4, 6, 7,.....	12.00	6.00
No. R-5, sizes 5, 7,.....	8.50	4.25
No. R-2, sizes 7, 9,.....	12.00	6.00

THE THEOSOPHICAL PRESS  
Wheaton, Ill.



# Silvering The Path Edited by Sidney A. Cook

[Mr. Cook will answer all questions asked on subjects pertaining to this department. Send them to him at Headquarters.]

## The Ideal Behind the Plan

The plan is outwardly a financial one but its ideal is of something far greater than simply asking and receiving funds. The plan is to provide for the future building of the Society commencing now and continuing ever more solidly and soundly until its purpose and its efforts are everywhere known and felt.

Imagine your Society strong in its representation in every city and town with an effective influence in all movements and activities directed to human betterment. Think of Headquarters bulging with the activity of well directed propaganda; of a school for lecturers for whom funds are available to support them until their field work can commence.

Imagine your Board of Directors planning methods of carrying on the work with consideration only of its effectiveness undeterred by questions of money and without regard to financial expediency. Not that the T. S. should become wealthy, although to create permanent sources of revenue is to insure continuity of service, but that the methods of its work may be determined by their usefulness rather than by their cost.

Think of a press that perhaps does not have to show results in dollars earned and therefore obtaining a wider distribution by means of popular prices; of lecturers who can work where there is work to be done even in small centers where they can not pay their way, that everywhere the Light may be caused to shine and kindle the flame in hitherto untouched hearts.

Think above all of a vehicle for the presentation of the Wisdom, a vehicle that the Great Ones can use and probably will use for more of Their work if the vehicle has the strength. It is our business as members to build a strong vessel through which more of Their life and blessing may flow; to ensure a strong and unfailing financial blood stream in the physical vehicle of the Society, that through that vehicle greater work may be done. We can not offer too sound a vessel to Those we serve for we may be sure that they will use the Society to its fullest capacity to respond. It is a great thought that its usefulness is limited only by its ability to serve. Our program is to increase that ability of the Society to render service.

\* \* \*

## Cooperation in the Plan

Cooperation has nothing to do with money. In its very essence it means "working together." And any member who works sympathetically and enthusiastically for the plan, by his conversations in his lodge, by his mental attitude toward the effort being made at Headquarters to build a stronger Society, by his encouraging influence on others in the direction of this program, is cooperating, regardless of his ability or inability to pay one dime be-

yond the \$3.00 membership dues. So everyone can cooperate and the finest cooperation any member can offer will be a wholehearted devotion to the purpose to which the plan is dedicated—greater power of service.

The plan has been given to the Society and the Society has adopted it. One man could produce a plan, only the membership can make it work effectively. Every member can find in it some element that meets with his approval. Be enthusiastic about that one point if you can find no others. Support the plan wholeheartedly for its good points if you can not agree with all. Be for it and you will work for it even if you can not financially assist. There is life in the plan. Do not smother it with criticism; rather foster it with sympathy even for only a single point. Talk its good points and mail your questions regarding the others and you will find them all good and your enthusiasm will grow and the plan succeed. It is your plan given to you to use for the building of your Society that through it more of the Master's work may be done.

\* \* \*

## The Second Appeal

Those who wonder where the first appeal may be found should read again the articles on the financial program and on Cooperation, for the first appeal is for sympathetic appreciation of the larger purpose of the plan, a vision of a Society strong in ability to serve and for a wholehearted cooperation. Without these, enthusiastically offered throughout the Society, little can be accomplished.

So to the second appeal, and here we get down to the details of the plan approved by Convention:

## Sustaining Memberships

Financially, nothing less than an average of \$10.00 per member can be considered a success. Even with economic conditions as they are, that can be no burden on a Society of over 6,000 members, for if only 7 per cent of the members mail in their \$100 bills, we are assured of the \$10 average. So we are looking for the 400 or 500 members who wish to take Sustaining Memberships. Will they please respond promptly, so that we may report to the Board of Directors within thirty days that the year's program of activities may be mapped out on this minimum schedule of \$10 average per member. Let us not wait until months have rolled by before the expansion of activities can commence. There are so many lodges to whom help and support should be rendered, and the National President, in his report and in an article in this issue, assures that these lodges will be the first to benefit from increased revenue.

And please do not hold off until all the hundred dollars is available. If you wish to become a Sustaining member, simply make



a brief application to Headquarters and enclose a fourth, a half or all of the \$100. Sustaining members are entitled to the privilege of paying in quarterly or semi-annual installments.

\* \* \*

#### Supporting Memberships

No less than 10 per cent of our membership should become Supporting Members with dues of \$25 per year, with the privilege of paying in two or four installments. A brief application and a check for one or more installments is all that is necessary. We would like to see such a response from Supporting Members that we may find ourselves able to rely upon their dues for the support of some one substantial activity.

\* \* \*

#### Contributing Memberships

In this group will fall the larger proportion of the memberships, that great class of devoted members who wish to contribute something beyond the minimum membership fee but who have other responsibilities from which little can be gleaned towards the Society's funds. To them also the privilege of paying their \$10 in installments is extended. A \$10 bill can bring with it as much in sympathy and encouragement as the \$1000 contribution of a more fortunate member. A brief application and one or more installments is all that is required.

#### General Memberships

Here we address that group of devoted followers of the Truth who have to plan and save to maintain their memberships. Of them we ask nothing but their continued devotion to our great purpose, and their sympathetic cooperation. But every member who has already paid the \$3.00 dues for the new year beginning July 1st can become a Contributing Member by application only. His \$3 can be applied as the first quarterly installment and 50c toward the second installment of the \$10 dues of a Contributing Membership.

#### TO ALL MEMBERS

Your application need be nothing but a memorandum bearing your name, the name and address of your lodge and stating "For ..... Membership. \$..... enclosed in full (or for one or more installments)." But if you wish to write your views and suggestions, we shall appreciate them. Suitable acknowledgments will be promptly sent.

Members who have already paid the \$3 dues for General Membership for the year beginning July 1st, 1930, may deduct that amount in remitting for any other membership, or they may designate some fund to which they wish it to be transferred and it will be considered and reported as a contribution to that fund.

Remember the provision in the plan that, except that present indebtedness may first be paid, all but \$2.00 of your dues shall be used for spreading the Wisdom. There is no present indebtedness except the building bonds,

and a determined effort will be made to collect unpaid pledges to the building fund to meet that bond indebtedness without any support from membership subscriptions.

Remember too that no matter what membership subscription you may make, you and all others are simply members. No privileges or badges or designating cards are issued. The only privilege is that of contributing more and the real value of any contribution is determined by the love and devotion with which it is given.

No reports will be published of any member's dues. The number of members subscribing in each group will be given so that all can watch the progress of the plan.

Early responses, please. A good beginning is a great assurance of ultimate success.

\* \* \*

#### Financial Report

Every month a report of progress will be given in this department. Please see that there is progress to report.

Mail in your questions. Prompt answers are guaranteed and we shall appreciate the personal contacts they will provide, and the suggestions they will contain.

\* \* \*

#### The Building Pledges

We find three reasons for unpaid pledges. The first is genuine inability, through sickness, unemployment, or other misfortune, and to any of our members in such circumstances we can but extend every brotherly consideration. The second reason is loss of interest. To members whose zeal has cooled and whose interest in the fund now lags, we shall try to show a new vision of the worthiness of the inspiration that led them to make their pledges and the value of the work those pledges produced. But what shall we say to those of the third class whose reasons border on "repudiation"? We can only ask them to remember that where the honor of a member is concerned the honor of the Society is touched, and surely a pledge is a debt of honor.

We wonder sometimes if members realize that the building of Headquarters at Wheaton was authorized in Convention, that it was the members who approved the expenditure of a large sum for that purpose, and that only because members pledged to support the program was the project carried beyond the planning stage. Those who pledged started the work of building and their pledges caused obligations to be assumed. Those obligations remain unpaid to the extent that pledges have not been met and the legal debt of the Society is very definitely the moral debt of those whose pledges are unpaid.

If any disapprove of the building program it really seems useless to bring that disapproval into the present. The building is a fact, and we must face the condition as we find it. Any project as large as the building of Headquarters property would be bound to have some critics who would disprove of one part or another of the details of the pro-



gram. There appears to be no general disapproval. On the other hand, many who have had opportunity to spend some time at Wheaton have testified to its beneficent influence on health, heart and mind. Every Summer School student of 1930 is one hundred per cent sold on Wheaton. Unfavorable comment comes probably from those who have had no opportunity to use Wheaton, and there we meet the real crux of the whole situation. *Wheaton must be used more.*

Summer Schools at Wheaton have been unqualifiedly successful. One lecturer said at the recent convention that the members attending the school in 1929 could be picked out all over the country because of their enthusiasm and their ideals in the work—that Summer School had left an elevating effect upon them. Wheaton has proved its usefulness there. The first Wheaton Convention held this year was outstanding for its concord and for the friendliness and brotherhood that was so much in evidence and so sincerely felt. Again Wheaton proved itself.

Now Wheaton must become a center of greater and wider activities. Especially must Wheaton provide for lodge help in all its various forms, lecturers, follow-up workers, business organization, libraries, etc. A greater Press business must be built. Lecturers and other workers must be trained and their work organized. For all of these reasons and many others must Wheaton be used in still greater measure until—when the membership plan provides the funds—Wheaton will be fully utilized.

If any think now or have thought in the past of Wheaton as being too big, let them now think of the work of Wheaton as being done in too small a way. Then let the pledges

be paid and, supplemented by the responses to the membership plan, Wheaton will be approved by all.

#### BUILDING AND ACTIVITIES FUND

June 15, 1930, to July 15, 1930

Mr. and Mrs. Herbert P. Larrabee.....	\$ 20.00
Lt. Frank R. J. Gerard.....	1.50
Miss Eva Taylor.....	5.65
Mrs. Flavia B. MacKenzie.....	6.00
Mr. and Mrs. E. W. Munson.....	40.00
Miss Marion Cartwright.....	10.00
Wm. P. Hornberger.....	5.00
Arleigh B. Williamson.....	30.00
Miss Lucile Baker.....	10.00
Mrs. Edith K. MacArthur.....	5.00
Dan P. Alvin.....	25.00
Mr. and Mrs. J. E. Middlekauf.....	40.00
Misses Annie & Stella Zeisig.....	10.00
Miss Laura Brey.....	45.00
Miss Minnie Tolby.....	5.00
Dr. W. W. Cox.....	10.00
J. H. Wigg.....	10.00
C. E. Luntz.....	5.00
Mrs. Edith Nichols.....	10.00
Mrs. Geo. W. McIlvaine.....	5.00
Miss C. Myrtle Reid.....	5.00
Mrs. Catharine Gardner.....	10.00
Stephen H. Kelsoe.....	25.00
Frank E. Noyes.....	10.00
Mrs. Emma G. Head.....	25.00
Albert Robson.....	6.00
Miss Caroline W. Barbour.....	15.00
Miss Kate Emily Dodd.....	8.25
Mrs. G. H. Wright.....	2.00
Mrs. Martha B. Najder.....	3.00
E. F. Dann.....	5.00
A. S. Fleet.....	20.00
Mr. and Mrs. Geo. W. Bretz.....	5.00
I. H. S. Devereux.....	3.00
R. L. Steelsmith.....	20.00
Mrs. B. Finkle.....	1.00
Mrs. E. E. Leonard.....	30.00
Miss Alice M. Reynolds.....	10.00
Dr. R. J. Newman.....	5.00
Mrs. J. W. Tyler.....	5.00
Anonymous.....	5.00
Mrs. Louise H. Muller.....	5.00
Mrs. Millie Testan.....	15.00

\$536.40

## The Fraternity Question at Geneva

Professor Eek, representing the Point Loma Society, and hailing from Sweden, was present at the Convention of the European Theosophical Societies at Geneva in June. A committee representing Sweden, England, France, and the U. S. A., prepared resolutions to the effect

That Theosophy, not depending on personal views, however revered, should never be restricted to personal opinions, but that the greatest liberty of expression and freedom in the search for truth should be encouraged as the basis of mutual co-operation.

That a list be made of all known Theosophical Societies or bodies having similar objects and ideals (report to Peter Freeman, House of Commons, London, England).

That a meeting be held in the near future, at either Geneva, Paris, London or Berlin, to be attended by three official representatives from all known Theosophical Societies, for the mutual exchange of opinions, with the purpose of fraternal co-operation.

That in the meantime all Theosophical Societies be encouraged to promote the era of good feeling already begun.

Professor Eek stated that in the interest

of fraternal good will, many thousands of valuable pamphlets and books had recently been destroyed because they contained undesirable references of a personal character. It was suggested that all Societies and members be invited to take similar action, wherever necessary.

## H. P. B.'s New Book

Typographically, H. P. B.'s new book is the best looking thing that has come from The Theosophical Press. The 227 pages are set in beautifully clear type, properly spaced, and the press work is all that can be expected of the printers' art—in fact, superior to much that is now being put out by leading American publishers. The paper is of best quality and the binding is a pleasant mottled light green cloth, of latest pattern. In short, the physical appearance of the book is "up to the minute." As for the contents, they are what only H. P. B. can make them in her inimitable fashion, extremely entertaining as well as instructive. The book, *The People of the Blue Mountains*, was written in Russian during H. P. B.'s early residence in India. It was translated into French, but now appears for the first time in English. Its sale began at the convention this year. Price \$2.



# Letters

## Does Theosophy Need Endorsement?

In looking over the intellectual fare to be served at the coming Convention, I was startled to see a lecture, entitled, "Krishnaji, the Living Light on the Path." I am still wondering by what process of *reconciliation* these two ideas were brought into juxtaposition. Mr. Krishnamurti said at the last Camp:

I have repeated over and over again that to arrive at Truth *there is no path*—that Truth is a pathless land. I have never used the words, "direct path." Some of my friends have used them to explain what I say.

*Light on the Path* is one of the great classics of theosophical literature, a book sacred to those who tread the path of occultism, and to link its name with that of one who refutes the existence of this Path is not only a contradiction in ideas, but positively irreverent to theosophical tradition and to the Masters who gave this *Light*.

Then, too, why should the time of a convention of the Theosophical Society be devoted to one who is utterly opposed to organizations of our type and who urges his hearers to "come out" from them? His challenge at the last Camp was:

I don't know why you attend these camps. It would be far better for you to be one thing or the other. If you think churches, societies, are necessary, go and join them and live in them and you'll find out. But if you think them unnecessary, come away from them. Don't consider loyalty. If you want to find out what you are seeking, step out and try it—see how easy it is to live, how magnificently you will thrive in your own strength. You are afraid to use your own judgment, so you cling to the skirts of old institutions.

Answering this challenge seven of my own Lodge members—those very close to Mr. Krishnamurti, who had best opportunity to know his meaning—left the Society to seek Truth in this pathless land. The sincerity of those who follow this course is above criticism. It is of ourselves I speak. We who declare loyalty to the Masters with one breath and with the next put Them aside for one who declares:

You want to twist what I say to suit your fears, your creeds, your Masters, your discipleship. I tell you I cannot be done. Truth is so immense that it defies perversion. You must break away from all these things. . . .

To the land of Truth, to that realm which is limitless, boundless, there is no path, no guide.

No wonder Mr. Krishnamurti (whose sincerity I do not question) accuses us of "hedging." Read carefully his "Talk to the New York Federation" (May *Bulletin*) in which he says: "The leaders of the Theosophical Society and myself are in disagreement, so why hedge about it?"

Yes, why *do* we hedge? Why must we continue to "twist" his words to make it ap-

pear that he is teaching and endorsing Theosophy and the statements of our leaders, when he frankly states that he is *not*? Can we not also be frank and sincere? We *know* that the Ancient Wisdom has stood for ages; that it is the basis of all religion, philosophy and even science. It does not suddenly require corroboration. Our Society was launched by the Masters of this Wisdom who knew the value of an "organization" for the purpose They had in mind. This Society is *Theirs*—not another's. Then can we, as Their devotees (and I imagine we need not blush at the term), reconcile loyalty to Them with laudation at our convention of one who challenges Their value and Their mission?

Those who remain within the shelter of our "organization" and attempt to force the acceptance of Mr. Krishnamurti and his outlook upon the Society are placing him in an equivocal position. Those of us, who, while not accepting him as "Teacher," yet believe in his sincerity, cannot believe that he endorses this inconsistency.

With profound concern I call attention to the unquestionable outcome of this course. Should these devoted ones succeed in laying the unwanted gift of an "organization" at Mr. Krishnamurti's feet, there is but one course he can in consistency pursue—disband it as he did the Star. Are we ready for this dissolution?

J. HENRY ORME.

## Why Don't They?

Will you please answer the following questions through the MESSENGER?

Does the Theosophical idea of Brotherhood imply equality of opportunity?

Has a man a right to life?

Does Theosophy teach that each man must fight for his place on earth with his fellow men, or is there any foundation for a just adjustment of the relation that men bear to each other?

Bishop Arundale and Mr. Wardall in recent articles dwelt upon the problem of unemployment but offered no remedy.

Now it seems to me that Theosophy should have a decided opinion upon the subject as to whether God or nature provided enough raw material for all and whether men have an equal right to the use of the raw material.

If there is not enough raw material out of which to produce the things men need, then we may justly put the responsibility of unemployment upon the Creator. Do as the fundamentalists do—build our philosophy upon God's mistakes. But if there is plenty of raw material from which wealth can be produced, then this question is in order. Why do not men use it and employ themselves?

Perhaps if you print this letter some of



your readers will enlighten us.

MALCOLM H. MCDOWELL.

## Holding On

I make no apology for being personal, since all life is one and what happened to "this bit of all of you" may help us all.

For some 13 years, an ardent student of Theosophy—keen attendance at Lodge Meetings—active in all Lodge work—a voracious reader—I reached by perfectly natural sequence, what all chemists know as *saturation point*. The solution would hold no more.

Perhaps, having been a student of chemistry, made recognition of this state easier. I could *not* go to Lodge or Church. I could not read Theosophical Society books. I was as the French say, full "*jusqu'au cou*." I had had enough of Theosophy and the Theosophical Society.

The release of life which came with the outpouring of force to which the *whole world* (mark this) has been subjected caused me to wonder about societies (I had neither seen, read, nor heard Krishnaji—so *don't put it on him*.) But a very small yet insistent inner voice spoke caution. "Keep silent. Wait, and, above all *hold on*."

I listened, and, what was more, I heeded. Because the child has learned to walk alone, must it deny its parents, refuse to recognize that it was they who taught it to walk *alone*? What do we think of the child who, no longer needing help himself, refuses to help to support the parents in their work of helping those younger brothers and sisters who still need the shelter of the Home?

When the E. S. was suspended, I sang for joy. It was as if literal chains dropped off me, and when the E. S. reopened, I was loath to rejoin the—*Bondage*—for such in the saturated state it appeared.

Again the small voice, no less insistent, "Keep silent, *hold on*."

Many people asked me, "Are you going to rejoin the E. S.? What are *you* going to do?"

For the sake of some (No, I am not giving way to pride of my own importance I assure you) I had to be careful.

So for the sake of those to whom the E. S. meant much still, I entered what seemed to me *prison* to find no joy—the bars were but the branches of the Tree of Life giving Beauty and Shade. The prison became perfect freedom and sweet indeed is the "Bud of renunciation."

To my utter joy and *complete* astonishment there was no *bondage* but *life, full, free, abundant, overflowing*.

So to those in doubt I say "*hold on*." "Play Asquith" (Wait and see) but above all *be silent, hold on*.

For to be consistent if we leave the Theosophical Society, the C. M., on the basis of longer needing shelter, comfort, we *must* leave also *homes, houses, friends, parents*, anything, everyone which or who affords us shelter or comfort. Maybe we have to leave these, as

Krishnaji says, subjectively and not *desert* them objectively. I would rather leave him out of this, though, for I do not wish to add to his burden. I would prefer to fight this out for ourselves.

Anyway, it will do us no harm to *hold on*, for say, three years as I did. Let us test ourselves out, then, if your experience is the same as mine we shall not have the bother of resigning and rejoining. Remember, just *hold on* till you're *sure*.

You may print my name if you wish, but I prefer to remain anon, not from fear or shame, but to keep the impersonal spirit of this letter—the spirit of impersonal service in which it is sent and don't print at all if in your judgment it would *not* help.

Yours, still "*holding on*" but joyously so and once more eager for active service, for "*In thy service is perfect freedom*." And the thought just comes as I close, maybe we only need a rest *physically*. Yes, it might be as simple as that.

E. S. H.

## Likes It

On the principle that one person's opinion counts in the manner of one person's vote, I am adding my thanks for the courage displayed by two persons in the June, 1930 issue. See its front page.

First—the man who so pointedly and so pertinently set forth the disagreeable obsequiousness of those who try to graft "*influence*" in season or out, on the names of those who represent theosophy to the world at large.

Second—the man responsible for its front page display, or its display at all. It seems like a turning point from bad taste to theosophical sense, or the sense of appropriateness, to see recognition given to such timely iconoclasm.

"Judge" was gratuitously bestowed upon the Vice President of the American Section, or American Theosophical Society, in the way that colleges and universities cheapen LL. D., etc.

Make-believe and theosophy don't mix.

HAMILTON STARK.

## Thinks Tolerance Increasing

Re: 1st Editorial in July MESSENGER.

Referring to the above: I was surprised to read it, since in Andrew Presbyterian Church here, we have members of both sexes married to Catholics. And sometimes the Catholic wife or husband accompanies the husband or wife to the Church activities.

Sunday afternoon the report of the Minneapolis delegates who attended the Presbyterian General Assembly recently held in Cincinnati was given, and I attended. Instead of "*prolonged and spirited debate*" as the Press noted, the vote was given against "*tinkering*" with the old Westminster Confession of Faith in which this "*ban*" is found,



after a very brief and un-enthusiastic expression by some of those present, this old "Confession of Faith" has been long out of the practical use and knowledge of Presbyterians in general. Our minister said he doubted if there were half a dozen in our church who knew this "ban" was in any Confession of Faith. A brief one has been in use for many, many years.

The Westminster Confession of Faith is so long and far back in the past, the General Assembly thought best not to try to "tinker" with such an obsolete and antiquated unused part of the Church's machinery. And as one minister expressed it "The Lord help anyone who does, for he will need help!" But the general Assembly was a disappointment to the newspaper reporters—as is often the Theosophical Society and the Daughters of the American Revolution, two organizations in which I am interested and try to keep posted up-to-date—because there were no "spirited" disagreements. In fact, one of the older ministers said this Assembly was a great disappointment to him because there was not even one fight and *he* liked a good fight.

Concerning Buddhist priests I do not know. But I do know of one instance where some minister not of the Episcopalian faith was refused the honor of officiating at Communion in an Episcopal Church, because of another of these former-century-rules, now seldom referred to or known, because of the "conscientious" adhering of the Episcopal minister in charge, and the convention held their communion in another church, with, as I understand it, this objector present.

So you see, Mr. Editor, there is not much intolerance among the churches now, in spite of the glowing imaginations of the newspaper reporters.

I knew you would be glad to hear that the press notices were too highly colored, and that tolerance is spreading and has spread among the very large majority of church members of the Presbyterian as well as all other faiths.

MRS. JOSEPH LINDSAY.

## A Useful Dream

A press despatch from Dublin, Ireland, just as the Southern Cross was starting on its famous trans-Atlantic flight to New York, told the following story of a dream by J. W. Stanage, the wireless operator of the expedition, who himself gave it to the press. He says he dreamed that the flight had commenced, that the winds were favorable and that splendid progress was being made, but that after ten hours of flying the wireless apparatus suddenly failed. Examination showed him the dynamo had "frozen," or was stuck tight. He said that he was impelled as a result of the dream to make a fresh careful examination of the transmitting apparatus and was surprised and dismayed to discover that the dynamo was actually on the point of "freezing." Repairs were effected immediately.

## Translating H. P. B.

It is an odd fact that a book by H. P. Blavatsky should remain practically unknown to English readers for nearly a half century. That is probably because it was written in Russian. A French translation had been made, however. Almost by accident it came to the attention of The Theosophical Press. An American member who had resided in France came to Headquarters and one day casually referred to it. The Theosophical Press at once determined upon an English translation, but it was slow work. Two translators took a turn at it, but other pressing duties made it impossible for them to go on with it. Finally Mrs. A. J. Gouffe, who had volunteered last year to act as translator at the Theosophical World Congress, went to work at the task, and, notwithstanding other imperative duties, made remarkable speed. The printing followed quickly, but, all in all, the entire work covered more than a year.

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.

## News Notes

A cablegram received from Mr. and Mrs. Hotchener at London brings the interesting information that Dr. Besant has promised that she and Bishop Leadbeater will attend the Blavatsky Centennial at Point Loma, Calif., on August 11, 1931.

News from the South African Theosophical Society states that over sixty members attended the Easter convention in Pretoria. As the total membership there is 200, that is a very large percentage.

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sues Theosophist  
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THE THEOSOPHICAL PRESS  
Wheaton, Ill.



## Among the Lodges

Statistics from the St. Louis Lodge show 115 members on June 1 after deducting all resignations, as compared with ninety members the previous September—a net increase of twenty-five.

Oakland Lodge decided to hold open meetings during the summer and thus keep alive the interest aroused by Mr. Hodson's lectures. The lectures attracted large audiences. A varied program has been planned for the summer months.

It was erroneously stated in the July number of the MESSENGER that Mr. Fritz Kunz had been elected President of the "Atlantic Coast Federation" and Captain E. M. Sellon as Treasurer. It should have read "East Coast Theosophical Federation."

Surya Youth Lodge reports that during the year ten speakers from other Lodges visited them and that Mr. Claude L. Watson gave a series of seven lectures. Once a month the Lodge held a "members' meeting," at which members made short talks or took part in the general discussion.

At the annual meeting of the New York Lodge it was unanimously voted to merge New York and Service Lodges under the charter and name of "New York Theosophical Society." Service Lodge took similar action. Captain Ernest Sellon was elected President of the consolidated organization, Mr. Wm. J. Ross, First Vice-President, Miss Ida M. Copp, Corresponding Secretary and Mrs. Florence Jacoby, Librarian.

Houston Lodge, at its annual meeting in June, found that after paying all expenses for the year, \$1200 was added to the Houston Lodge building fund. Successful courses of lectures were given by Miss Clara M. Codd and Mr. Geoffrey Hodson. Sixteen new members and renewals were added to the roll, and Mrs. Laura S. Wood was re-elected President, with Mrs. C. M. Emmott as Corresponding Secretary.

The Recording Secretary of Besant Lodge, Seattle, sends information to the effect that from September 1 to June 30 they held forty Friday night meetings, with an average attendance of eleven persons, and forty Sunday night meetings, with an average attendance of thirty-two—eighty meetings in all. "We are but a small Lodge," says the report, "yet we contacted for the year 1,720 persons, a rather remarkable mathematical showing."

A joint meeting of the East Coast and Metropolitan Federations was held at Sarobia near Eddington, Pa., at which the work for the coming year was discussed. It was proposed that the work should cover public lectures, classes, correspondence courses, surveys of "friendly and like-minded organizations," the organization of new territory, national

press contacts, conferences of professional people who are members of the Theosophical Society, and so forth.

At its annual election, Los Angeles Lodge chose Mr. Theron Winston for President, Mrs. Myrtle Pine for Vice-President, Miss Ellen M. Ramsey for Secretary, and Mr. Bartram Kent for Treasurer. The activities during the summer are confined to "tea table talks" on Sunday afternoons. At the first meeting in July Mr. S. G. Pandit, lawyer and lecturer and member of the Indian Theosophical Society, gave a most interesting talk on "The Fourth Dimension."

Varnum Tefft of the Denver Lodge was invited by Dr. Meyer, who has the Chair of General History of the University of Colorado, to lecture to that class on "The Gnostics." Another class, in Mediaeval Church History, was invited to attend the lecture. After the discourse fifteen of the students met our lecturer and expressed their gratitude for the new views given to them. This is an illustration of the work that might be done by other Lodge members at other Universities.

A letter from Charles Henry Macintosh says that "affairs theosophical are progressing pleasantly here in the paradise of the Pacific." He chronicles the fact that Max Wardall was with them for three weeks, during which he gave six lectures and drew excellent audiences; that they are getting out the third number of *Theosophy in Hawaii*, which has had a most cordial reception, and that another project they have in mind is the "possibility of delivering thirteen fifteen-minute talks on Theosophy over a local broadcasting station, at a total cost of \$130."

Harmony Lodge, Toledo, closed a successful year on June 18, with music and an illustrated lecture on "Thought Forms." One hundred and fifty-three classes were held during the year, and forty Sunday lectures given, all of which were reported at considerable length in the Toledo daily papers. The newspaper reviews have brought letters of inquiry as to theosophical ideas from different parts of the state. The Lodge sponsored six theosophical lectures from Headquarters. Successful vegetarian dinners were given once a month. The Lodge also assisted nearly 200 needy individuals with clothing.

### Theosophy For Little Children Clara M. Codd

In very simple language, the objects of Theosophy have been set forth, enabling parents to unfold the mysteries of the Ancient Wisdom to educate the child of tomorrow in carrying on these great principles.

Paper \$0.25

THE THEOSOPHICAL PRESS



## Some Timely Observations

[Reprinted from the *O. E. Library Critic*.]

While the union of all theosophical societies into one society may be a beautiful ideal, it cannot be regarded as a practicable one at the present time, or for many years to come. There still exists the tendency on the part of several of these to lay claim to being the one and only original Theosophical Society. Such claims have their origin in the history of the original society, and it is but natural that those who make this claim should think that their particular society should reabsorb the others and impose its methods on them. This will not be conceded by the others. Illustrations of the bitterness originating in such claims could be cited but it is better not to refer to them here.

All such things should be forgotten, and may be forgotten in time, but that time is not yet. Even were they forgotten, it remains a fact that the several societies differ in their methods and policies, in their acceptance of certain persons as leaders, and in some cases in their beliefs, often quite markedly so. This cannot be avoided. But with all that, there are certain broad principles on which all agree, just as there are certain doctrines on which all Christian churches agree. As it is to the interest of each that such principles should prevail, it is the poorest sort of policy to be unwilling to work together in furtherance of these common aims. One of these, for example, is the ideal of universal brotherhood. Every day one meets Theosophists who wax eloquent over their brotherhood with rats and oysters who will not entertain friendly relations with, or charitable feelings towards other sects. It is one of the manifestations of the sin of separateness which every Theosophist is enjoined to purge himself of. With one breath they talk of universal brotherhood and with the next declare that they have no communion with others who agree with them on nine points, while differing as to one, let us say the qualities or claims of some leader, living or dead.

The appeal of Dr. de Purucker has to do with the doing away of this feeling of separateness. It is an invitation to meet on whatever grounds are in common, while laying aside the differences for the moment. For this reason I take it that the movement towards fraternization should scrupulously avoid all attempts at propaganda for any one society. There is grave risk of giving the impression that the invitation to cooperate may be construed as an effort to secure members. I do not say that Dr. de Purucker implies even tacitly that his gesture is intended to secure recruits for his society. But unless this is meticulously avoided and even repudiated in the most unmistakable terms, it is sure to arouse suspicion and therefore opposition.

To one of Dr. de Purucker's insight and judgment this will probably be evident, but there is a possibility that some speakers or members of one society or another with more

enthusiasm than discretion may attempt to set forth in mixed company the advantages of his own particular organization, or the virtues of its leader, and so create a hostility which will do more harm than good. Each society has the world to draw on, and any attempted propaganda under the cloak of friendly intercourse would be little short of dishonorable.

Whatever the practical difficulties involved, whatever questions may arise as to affiliation, a world league of theosophists, or what not, these will solve themselves in time, once friendship is established. These may be left to the natural course of evolution, and it is needless to occupy oneself at present with working out grandiose schemes. But the movement towards fraternalization is urgently needed, not only that Theosophy may be spread, but that the Theosophical Movement shall free itself from the dissensions which have brought the very name of Theosophy into disrepute. Arguments and differences there will be, but before the world the Movement must present a united front. And a grave responsibility rests on any group which persists in standing aloof, thus presenting before the world an attitude of self-sufficiency and self-righteousness. To speak of killing out the sense of separateness, to talk of brotherhood, to profess to "regard as theosophists all who are engaged in the true service of humanity, without distinction of race, creed, sex, condition or organization," to assert that "the true Theosophist belongs to no cult or sect, yet belongs to each and all," and still to decline to associate with others who are trying to work together in a common cause, that would be a spectacle which, it is to be hoped, we shall not be compelled to witness.

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A recent arrival at Headquarters is Mrs. Lyda M. Gano, who will reside here for the summer.

Mrs. Estella M. Renshaw and Miss Audrey Layton have joined our Staff as volunteers for a few weeks.

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The LeClear Studio of Lansing, Mich., has presented to the Theosophical Press some unusually lifelike and artistic photographs of Mr. Geoffrey Hodson. They are in a new style of mounting and are very attractive—just a little beyond the previous LeClear work, and that is saying much.

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Mr. Caio Lustosa Lemo writes that he has temporarily assumed the Presidency of the Brazilian Section, T. S., because of the resignation of Dr. Mesquita on account of ill health, and that the new address is Rua 7 de Setembro N. 209, 3 andar, Rio de Janeiro.

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Have you ordered *The People of the Blue Mountains* by H. P. B.? It is capital summer reading. Price, \$2.

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The only escape from conflict is by conquest.—Krishnamurti.



## Convention Welcoming Address

[From the stenographic record.]

*Mr. Rogers:* It is not necessary to introduce to you an old friend like Mr. Robert R. Logan. He has consented to make the opening address this morning, and we now have the pleasure of hearing him.

*Mr. Logan:* It is my pleasant and honorable task to welcome you all to this first convention in the Headquarters of the American Theosophical Society, which is your home. Whether you are members of the Section or visitors from other countries, this is your home. It consists of some eighteen acres, about eight of which are in cultivation for foods that can be used here, so that throughout the year there are vegetables and fruits, already in this short space of time of four years, since the corner stone was laid, available for the feeding of the Headquarters staff throughout the summer, and for the winter in a root cellar which you may all see before you go. The Headquarters will accommodate sixty people under ordinary circumstances. I think there are now nearly a hundred. Even now you have a lawn and many shrubs and handsome trees, making quite a grove. And all this is done by devotion and effort in a very short space of time, largely because at the call of the Section your President has put into it a certain form of magic called work. He has built into its walls what is ordinarily not put in by the mason—the spirit of service in work, devotion to work, a spirit which he has spread abroad among the staff and throughout the whole Section. That is his constant and wonderful contribution.

Then I think we should remember too that in holding this Convention at Wheaton instead of at Chicago, amid all the fumes of the smoke, slaughter houses, and the noise of the traffic, here in the peace of the country we are indebted to a much beloved fellow member, Max Wardall, who is just now in Australia carrying on there some of the spirit which he has put here, the spirit of sympathetic human contact, human understanding, wherever he goes. Then, too, you have built into these walls the spirit of sacrifice, arising out of contributions from friends, made by every member of the Section—a lasting and wonderful building. The spirit of sacrifice is not the giving up of something, but the putting in of something, because true sacrifice is not renouncing something that we like better but doing something that we know to be good.

I think we have good reason to be proud as we come to this first Convention at Wheaton, but I am quite sure that you will agree with me that we must not stand still in that. It must be something more than that; it must be more than a merely comfortable or a beautiful meeting place. We must make it a point of contact with the life of our country. We must make it a center through which will flow forces of encouragement and ideals to be striven for. We must keep the forces flowing out from Wheaton to America and flowing in

from America to Wheaton so that this may become a sort of type, a sort of an ideal of what America herself is to be; so that we shall not rest content with the America of today with its ugly billboards, its smoking factories, its noise, its competition, its racketeers, all its spirit of grab, of worry, of hurry; but that America which is latent and can be brought into actuality—the America for which Washington really prayed when he knelt in the snow of Valley Forge and which Lincoln had in mind when he spoke at Gettysburg; which Lee, too, even in the bitterness of defeat, had in mind and that he struggled for; the America of the future which can be made something more than a Fourth of July; an America which is an actual reality for every soul that is born here, if we will help in our way by making this a center of that spirit of idealism, of work, of sympathy, of sacrifice, keeping always a balance so that we shall have our minds clear, our feelings right, and our actions skillful. And, so, to this first Convention, as to a gateway, in an illimitable and wonderful future, I bid you all thrice welcome!

## Henry E. DeVoe

Mr. DeVoe died at his home, Binghamton, N. Y., March 1, 1930. He was President of the Elmira Lodge for a period of eight years and had been a Theosophist for more than thirty years.

## Resignations

Headquarters cannot act upon resignations unless they are sent directly by the member who is resigning or by the Secretary of the Lodge to which such member belongs. We have no means of knowing the genuineness of a resignation unless it comes from the person concerned or officially through the Secretary of the Lodge.

## Christmas Cards

It is now time to consider orders for the Christmas season and to place orders for the seasonal demand. The Theosophical Press will arrange to provide any Lodge that is able to secure orders approximating \$50.00 with a sample book containing assorted cards of the kind they wish to buy, with a price suitable to each and every one.

## Summer School Proceedings

The Proceedings of the Convention-Summer School for this year are to be printed instead of mimeographed. It is probable that they will be ready for delivery before the fifteenth of September. Please send your orders in quickly so that we may know how many to print and thus avoid delay in receiving your copy.

Paper \$1.00

THE THEOSOPHICAL PRESS  
Wheaton, Ill.



## Book Reviews

*Astrology, Your Place Among the Stars, by Evangeline Adams. Published by Dodd, Mead Company, New York City. Price, cloth, \$5.00, through the Theosophical Press, Wheaton, Ill.*

This book is unique from several viewpoints, and shows the author's wide experience in delineating horoscopes and making comparisons from the lives of well-known people.

Attention is called to the value of observing complexities and their connections, as well as the modifications of aspects and the necessity of obtaining, and working from, the focal point in a horoscope.

Clear, definite information is given as to the significance of sun, moon and planets and their positions in the twelve signs; the significance of beneficent aspects and afflictions of Uranus, the afflictions of Saturn and the beneficent aspects of Jupiter, to the sun. Tabulations are given of the times when these different conditions prevail in the life of anyone from about 1850 through the 20th century. Those with very little knowledge of Astrology would be able to guard health, and direct their activities by consulting these tabulations.

The book contains one hundred horoscopes of prominent and well-known people, the value of which is evident to the student who is seeking for comparisons.

Every student of Astrology would find the information contained in this book helpful, and those interested in the study would find the tabulations of value as reference.—J. E. B.

*I Refer to India, by D. Graham Pole. Published by Dr. Annie Besant, Adyar, Madras, India. Price, paper, \$1.00, through the Theosophical Press, Wheaton, Ill.*

Since the publication of nefarious "Mother India," so many false ideas have been circulated about that country, that I doubt if any Theosophist, at some time or other, has failed to wish for a small handbook of "facts and figures," with which to meet the onslaught.

To feel drawn to India through our sympathies; to desire to correct these mistaken ideas about her; in other words, to want to actually *live* some of our professed brotherhood: That is good. But, to actually *do* these things—Ah, that is far better. Before, however, one can speak with authority about India, one must be accurately informed and, to that end, I recommend *I REFER TO INDIA*.

It is written clearly and concisely, at times brilliantly, with touches of humor that are delightful. I really felt like I had seen India when I finished.

Major D. Graham Pole is described in the foreword as "knowing his India." He has visited in Indian homes and lived among its people for years. Naturally, he is well equipped to give a truthful, sincere and sympathetic picture of the country.

A book that, while inexpensive, I regard as invaluable as a reference book.—M. G. Elliott.

## Funds

### SPECIAL CONVENTION FUND

June 15, 1930, to July 15, 1930

Stephen H. Kelsoe.....	\$ 6.00
Decatur Lodge.....	7.00
Shri Krishna Lodge (Norfolk).....	4.00
Mrs. Helen G. Fisher.....	5.00
Maryland Lodge.....	8.00
E. P. Carbo.....	6.00
Anonymous.....	10.00
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Milwaukee Lodge.....	4.00
Elmira Lodge.....	2.00
Mrs. M. B. Najder.....	2.00
San Jose Lodge.....	2.00
El Paso Lodge.....	7.00
Mrs. M. E. Ott.....	10.00
	<b>\$ 98.00</b>

### WHY NOT WHEATON FUND

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Anonymous.....	5.00
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Mrs. Helen W. Helm.....	5.00
Mrs. Ruth C. McMyler.....	5.00
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### HELPING HAND FUND

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Portland Lodge.....	\$ 8.00
Oak Park Lodge.....	6.00
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### NATIONAL LIBRARY

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Mr. W. J. L. Norrish.....	\$ 1.00
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### PUBLIC LIBRARY

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

June 15 to July 15, 1930

Englewood Lodge.....	\$ 1.50
H. D. Olsen.....	13.60
Billings Lodge.....	2.00
Seattle Lodge of Inner Light.....	3.00
	<b>\$20.10</b>

### DEATHS

Isaac Schamus (National member) Palo Alto, Cal., June, 1930.	
Henry E. DeVoe (Elmira Lodge) March 1.	
Carl A. Fergstad (Yggdrasil Lodge) March 29.	
Mrs. Minnie Hunt (San Pedro Lodge) reported July 2, 1930.	
Mr. Roy Miller (Akbar Lodge) Dec. 2, 1929.	
Mr. Henry Bergmann (Washington Lodge) June 22.	
Mrs. Etta Ernest (Glendale Lodge) date not known.	
Miss Mary A. Stevens (St. Petersburg Lodge) June 14.	
Mrs. Louise Sannes Bolton, (Akbar), July 10.	

### MARRIAGES

Miss Louise Lissette Eitel (Springfield, Mass.) to Mr. Robert Francis Hilderbrand of Torrington, Conn.	
Mrs. Fanny M. Peterson to Mr. George W. Laaksonen (both Sampo Lodge of Detroit).	
Miss Lillian Lewis to Max Wardall, The Manor, (Sydney, Australia), May 31, 1930.	



### PRICE REDUCTIONS

Effective August first the following books are reduced in price:

	Formerly	Now
Angels and the New Race.....	\$0.75	\$0.50
An Occult View of Health and Dis- ease .....	.75	.50

The Theosophical Press, Wheaton, Ill.

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### NEW LIGHT ON THE PROBLEM OF DISEASE

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