

THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN OF THE AMERICAN
THEOSOPHICAL SOCIETY

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A Message to the Members of the Theosophical Society from an Elder Brother

GIVEN OUT BY DR. BESANT IN 1925

BRETHREN:

IS it now, after all you have heard from the lips of your great President during these last few weeks, too much for Us to say, and for you to realize, that the work of the Theosophical Society, on the threshold of its first half-century, is entering upon a period of service to the world far greater and far nobler than even the already wonderful record that stands to its credit?

During the first half-century of its existence our Society, first bearing testimony in a skeptical world to the great realities of the inner life and to the fundamental truths of evolution, making these its essential foundation, went on to its mission of re-sounding throughout the world the note of Brotherhood, of that Brotherhood which every Great Teacher and noble soul has proclaimed and practised, but which the world has still to learn to live. And if the world has emerged safe from its recent crisis, if the erstwhile warring nations are coming together again in some measure of growing accord, if the world is safe from the danger of a period of darkness and may look forward to the near coming of Him who is the greatest living Theosophist—even though He be not a member of the Theosophical So-

ciety—it is because, thanks, in no small measure, to the heroism and example of our four great messengers of Brotherhood to the outer world, Helena Petrovna Blavatsky, Henry Steel Olcott, Annie Besant and Charles Leadbeater, men and women of every creed, of every nation, of all shades of opinion, are both earnestly living Brotherhood themselves and are stimulating its life in others. To the Theosophical Society largely belongs the credit of being the bulwark against the forces of reaction, of narrowness, of separative pride. Relative to the population of the world you may be few in numbers, but spiritual strength and power depend not upon numbers. Rather do they depend upon burning sincerity. Eager faith in the truth can move mountains of ignorance and prejudice. You have believed. You have lived. And though you have lived for the most part in what the outer world—the world of convention and orthodoxy and self-satisfaction—will call obscurity (most of you do not belong to “society,” a word which its votaries spell with so large an “S”), in Our world you are known and honored as messengers of Light and Joy. It is not you who live in obscurity, but rather those who think themselves the salt of the earth. Your

light is shining in their darkness and thus is the darkness giving way to dawn. At this moment of the dawning, therefore, when you have good cause to rejoice at the signs of a bounteous harvest, look back upon the figures of the Founders and their faithful comrades, and offer them your reverent homage; for it is they who bore the brunt of the ridicule, the opposition, the hatred, the persecution, which all Truth encounters, as from time to time it emerges from its compassionate veiling to stand forth amidst an ignorance which so often would destroy all that it cannot understand. They know Our gratitude. Show now your own by nobly carrying on the work they so gloriously began. We lend to you again for further inspiration and wise leadership your valiant President, Our consecrated representative in the outer world, Our cherished, dearly loved brother. For many years she will remain among you and she will guide you—if you will—along the pathway We have chosen for Our Society. You too love her dearly, and not many centuries ago you might have followed her to death. Today you can follow her, not to death, but to the larger life. Follow her, brothers. You can have no better guide than she, who for lives has lived but to serve her fellow-men, who has suffered heroic martyrdom, who has endured all the agony the world can sometimes in its frenzies inflict upon those who love it even against its will. Be loyal to her, for so are you loyal to those great ideals which she so magnificently embodies.

A second half-century of fine promise lies before you. We say to you: You have the power to do more in the immediate future than any other body of men and women has ever achieved before. We say to you: Within this next half-century you can make Brotherhood a living reality in the world. You can cause the warring classes, castes, and nations to cease their quarrelings, the warring faiths to live once more in brotherhood, respect, and understanding. Make Theosophy a living force in your lives, and through your example those class and caste distinctions, which for so long have bred hatred and misery, shall at no distant time come to be but distinctions of function in the common service of the nation-family and of the World-Brotherhood. Great alchemists shall you be, if you will, transmuting ignorance into wisdom, hatred into active love, suspicion into trust, separative pride into loyal comradeship. Great gardeners shall you be, if you will, making of the world a garden of fragrant flowers, freeing the soil from noxious weeds. Great elder brothers shall you be, if you will, protecting all younger than yourselves, blessing them with your tender, wise and strong compassion, giving ever more as those to whom your compassion is due are more and more behind you on the pathway of Life. Be very tender to little children, yet more tender still to all who err—knowing little of the wisdom; and tenderer still to animals, that they may pass to their next pathway through the door of love rather than through that of

hatred. Cherish, too, the flowers and trees. You be all of one blood, one source, one goal. *Know this truth and live it.*

Support all work and movements in the outer world which stand for Brotherhood. Consider less what they achieve, and more the ideals which they embody. Do not over-value results achieved. Recognize generously all heartfelt effort, be the result what it may, whether or not it harmonizes with your personal opinions and theories of life. Appreciate deeply all honest endeavor, be the apparent effect insignificant or outstanding. In our Lord's good time even the tiniest buds of brotherly striving shall blossom into marvelous flowers, shedding splendid fragrance. Concern yourselves with the motive and with the earnestness. These are seeds for your cherishing. Our Lord Himself will see to the harvesting. Trust in the Law. Cease to judge a movement, a cause, an opinion, by the extent to which it appeals to you, satisfies you, or perhaps antagonizes you. Examine rather the measure of its power to be of service to others in their need. Actively commend all sincerity and earnestness, be the forms these take, according to your own personal appraisal, ugly or beautiful, congenial or jarring. Cease to be the slaves of likes and dislikes. Ardently seek Truth and Light, and learn to follow them at all costs as you find them. Inspire others to do likewise, remembering ever that the One Truth and the Universal Light veil themselves in many diverse forms—to your eyes often antagonistic—to meet the needs of diverse temperaments and stages of evolution. Take care not to seek to impose your standards of life, your convictions, upon others. Help them to gain their own standards, to reach their own convictions, be these what they may, provided they stimulate to nobler living. Seek out good causes. Help those you can usefully serve, and send out your sympathy and goodwill to all. Bestir yourselves, brethren of the Light, in the darkness which it is your task and Ours to dispel. You cannot truly be students of the Divine Wisdom, save as you are active in the service of the Divine Life. Where trouble is, where suffering is, where ignorance is, where quarrel is, where injustice is, where tyranny is, where oppression is, where cruelty is—there must We find the earnest members of Our Society, those who study the truths of Theosophy and practically apply them to lead the world from darkness into Light, from death to Immortality, from the *un-real* to the Real. Blessed indeed are such peace-bringers, and they shall see God.

Within the Society itself let the Brotherhood for which it stands be real. We have had enough of divisions which separate. Let there remain only distinctions which enrich. Respect all who differ from you. Let your Brotherhood be without, that is, above, distinctions of opinion, as it is already so finely above distinctions of race, creed, caste, sex, and color. As ever, there is only one test for membership of Our Society—a recognition of

the truth of the Brotherhood of all life and an earnest desire to make such recognition effective. It matters little, at the stage of most of you, what are your beliefs, provided Brotherhood is their chief cornerstone; but it matters much how you believe. No one need or should leave the Society because he disagrees with other members, be they who they may. Differences of opinion should enrich Our Society's life. But a member might well have reason to leave if his membership is made intolerable by those who disagree with him. We look to the members generally to guard against such a calamity, especially as your President and other of Our messengers must, ever more often as the years pass, become Our channels to the world of the communications We hope more constantly to make. Those who are wise will heed Our messengers, but let none for an instant despise those who do not hear. Their time to hear may not yet have come; have they less a place in Our movement because of this? And even if, with the duty to hear, still they hear not, remember ever that gentleness alone draws men to truth, never violence or contempt. We hope We may not have to withhold Our communications with you because some, with misguided zeal, would make them, in mischievous foolishness, a test of what they may call "good membership" of Our Society. Let no orthodoxy be set up in Our Society. Good members of Our Society, members whom We, at any rate, honor, are all who strive to live brotherly lives, be their opinions what they may about Ourselves or about aught else. We do not ask members of the Society as a whole to hold aught in common save the first great object upon which We receive them into this outer court of Our Temple. But holding that object, honor demands that they shall maintain the Brotherhood they profess to accept by insuring to others that same freedom of opinion which they rightly claim for themselves. We welcome differences of opinion, so be it that they are held and expressed in a brotherly spirit, courteously, generously, gently, however firmly. There is room in Our Society for any number of opinions and beliefs, however divergent, provided that those who hold them treat as brothers those with whom they have to disagree, whose opinions they may even feel constrained actively to oppose. Have not our members yet learned the lesson of Kurukshetra, to disagree, and when need be, to fight, lovingly and generously? Let it never be forgotten that all life is one, even though its forms must sometimes seem to clash.

Much more shall We be among you during the coming years, for We, too, are of that Universal Brotherhood from which sometimes We are sought to be excluded. Brotherhood does not stop short at humanity at either end, whatever some may think, and We hope that, as time passes, a place may be found for Us in your midst. We are content to wait your pleasure, for We can serve the world whether Our existence is recognized or not. Yet it is, perhaps, not too much to hope

that the Theosophical Society, *Our Society* as well as yours, may some day recognize Us as facts, and not merely as plausible and logical theories. Some there are among you who know Us well, and whom We have instructed to testify to their knowledge among you and in the outer world, in the hope that more and more may cast aside the veils which blind them to the recognition of Those who love the world so well and whose treasure house will open to all who bear in their hands the key of Brotherhood. But We impose Ourselves upon none. Those who so desire may seek alone, may tread alone their pathway; though We know that there will come a time when they will have had enough of loneliness. We do not thrust Ourselves where We are not wanted. Yet the world needs Us, and We could give even more abundantly could We but gain a wider welcome. It is the Law that Our Blessed Lord comes among you, be His welcome what it may, though even He may not outstay His welcome. And only at long intervals, so far, has He been able to bestow upon you the priceless benediction of His immediate presence in your midst. We have to wait. So be it. Yet, if His welcome lasts, perchance grows, He may dwell long with you, and the doors thus be flung wide open between Our world and yours, and between other worlds and yours, that they may become one world, Ourselves restored to Our natural place among Our younger comrades, and Devas and mankind be once more together in happy comradeship.

Believe with all your hearts in the triumph of the Good, the Beautiful, and the True, and verily they shall prevail. Pursue ardently your ideals and they shall become realities. Put away all that makes for separateness—all harsh criticism, all sense of proud superiority, all unkind judgment, all jealousy, all self-righteousness, all ill-will—so shall you know the peace that passeth understanding and learn to use the power that makes for righteousness. Thus shall you conquer the Kingdom of Heaven which gladly suffereth violence, and Our Theosophical Society shall be the nearer to the accomplishment of that mission of Brotherhood to which We dedicated it half a century ago. Step forward bravely to the goal, brothers. Fear not the obstacles, despair not in face of temporary defeat. Have confidence in yourselves, as We have in every one of you, for there is not one single member of the Society without a link with Us, or whose help We do not need. Have We not chosen each one of you because We need you? You need each other, and We need you all. Be brave for Truth and Brotherhood, and We shall be with you throughout the ages.

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Science on Death

THE only reason why Theosophy has not been in good standing with the general public is because the laws of nature have been so little understood. As the world becomes more familiar with nature, theosophical teachings are seen as rational. Recently Sir Oliver Lodge addressed a great audience in London and presented a view of death that has been familiar to theosophical audiences for more than a quarter century.

There is no need, said the famous scientist, for the subject of death to be gloomy. It was like a journey to a far part of the world—in the nature of an adventure. There was the pathos of parting, but there was also hope and joy. The information on the subject that has been gained from those who have passed on, he said, is that they are pleased and would not come back for any consideration.

Sir Oliver emphasized a point that our lecturers often stress. "Do not," he said, "regard the grave with emotion. Think of it as little as possible. I have never been to see my boy Raymond's grave in France. He has asked me not to. He says he takes no interest in that grave—that he was never in one! If people would get over the mediaeval superstition of lying in a grave waiting for a general resurrection, they would begin to regard death as what it is, an adventure, an episode, something not to be feared but to be welcomed when it comes."

Going deeper into the subject as he proceeded, the scientist declared that to really understand death we must understand life, which he described as "not a form of energy but a guiding, directing principle, using energy and matter but not itself belonging to the physical frame of things. A body," he said, "is a mode of manifestation, what an instrument is to a musician." He asked if it was likely that the psychic element which planned, willed, hoped, loved and contrived was limited to a certain chemical compound such as albumen, and said the idea was absurd; that life might have an infinity of modes of action. At present, he said, we know only one kind of body, made of matter, but we now know there are other things besides matter even in the physical universe—for example, the ether of space, and it is quite conceivable, "indeed I think it likely—but that is speculation at the present—that we may have instruments in the future made of ether, made of some other substance than matter."

In concluding this address, which must have been rather startling if not astonishing to conservative minds, the distinguished scientist made a plea for a broader conception of the universe. Nothing, he declared, is too great or too good to be true—that the human mind cannot imagine things to be better than they are—and that the present life is but a series of minor adventures to be followed by higher experiences after the limitation of the physical body has disappeared.

Like the late Sir William Crookes, the famous inventor of the Crookes tube which made the X-ray discovery possible, Sir Oliver Lodge, one of the world's foremost physicists, has given much time to investigating the phenomena of consciousness and searchingly studying it in its various manifestations. But he has the great advantage that his work comes a generation later, at a period when the horizon of scientific knowledge has been enormously extended. Much that was speculation when Crookes startled the world a half century ago with the term "psychic force" and with photographs of materialized forms, is now firmly established in the thought of all progressive minds.

Mr. Cook Elected to Board of Directors

All MESSENGER readers who have been following the excellent work done by Mr. Sidney A. Cook, so far as they can learn of it through the MESSENGER, will be interested and gratified to learn that he has been elected to fill a vacancy on the Board of Directors and to the office of National Treasurer.

Mr. Cook has for several months not only conducted a department in the MESSENGER but has so largely relieved the National President of duties at Headquarters that it has been possible for him to return to the lecture field.

The retiring member of the Board, Mr. M. B. Hudson of St. Louis, who guided the destinies of that Lodge for so many years before retiring and placing the responsibility in the hands of Mr. Luntz, has served most faithfully and efficiently on the Board of Directors since his election in 1924. The gratitude of all who wish the American Theosophical Society well is due him.

Celebration at Adyar

The following cablegram was sent by Secretary Wood from Adyar to Mr. A. P. Warrington, who transmits a copy for the MESSENGER: "Blavatsky Anniversary will be held Adyar August eleven. Will you notify General Secretaries North, Central, South America? Delegates cordially welcome. Also International Theosophist resumes publication Adyar January."

It would seem from this that the President of the Theosophical Society thinks that so important an occasion as the H. P. B. Centenary should be appropriately celebrated at Adyar. This will deprive us of the pleasure of her presence in the United States in August.

Michigan Federation Convenes

Theosophy evidently has some standing in Port Huron, and under the inspiring guidance of Mr. Pearson and by the splendidly coöperative work of the Port Huron Lodge members, this standing was publicly demonstrated when the Michigan Federation held its meeting there. So well was the advance work done that the Chamber of Commerce made a contribution to the expense of the meeting, the hotel provided free lecture hall and committee rooms, and displayed a large banner, bearing the word "Theosophy" on the flagpole over the front entrance. How much can be accomplished by enthusiasm, coöperation and unity of purpose! The report follows:

"Coöperation" and "Constructive Theosophy" were the dominant notes which contributed toward one of the most successful and inspiring gatherings ever held by the Michigan Federation, when that organization convened at the Hotel Harrington, Port Huron, Sunday December 7.

Seasonable decorations, made by Mrs. Montross, president of the Port Huron Lodge, gave the large banquet hall, in which the meetings were held, a festive appearance. Mrs. June Recktenwalt, secretary of the Port Huron Lodge and Mrs. Donna Sherry, secretary of the Federation, were, by their untiring efforts, largely responsible for the splendid attendance. More than eighty delegates were registered.

After the morning business session of the Federation Board, a vegetarian luncheon was served and, at 1:30, the Federation convened.

Dr. Sarah Chase Willson, of Port Huron Lodge, delivered the address of welcome and, immediately following, E. Norman Pearson, of Detroit, president of the Federation, took the chair. In his opening address, Mr. Pearson made a plea for concentration upon the constructive side of Theosophy. "The Theosophical Society," he declared "is trying to give to the world the thing which the world most sorely needs—the Ancient Wisdom. But, if we are to speak to more than the very few who intuitively know already, we must show the practical application of Theosophy to the many problems which the world has to face today." He appealed to the lodges of the Federation to put aside all unnecessary discussion of unessentials and to engage constantly in studies and work of a definitely constructive nature, which will show Theosophy to be the most valuable study of today.

Four papers, illustrating the president's appeal, were then given; the subjects and speakers being as follows:

What has Theosophy to Offer:

(1) Religion?—Prof. J. Albaladejo, Ann Arbor.

(2) Politics?—Mrs. Donna Sherry, Detroit.

(3) World Peace?—Miss Florence Case, Detroit.

(4) The Man in the Street?—Mrs. June Recktenwalt, Port Huron.

At 3:30 a public lecture was delivered by E. Norman Pearson, his subject being "The Purpose of Life." Attendance at this meeting was excellent. At 8:00 o'clock, another lecture by Mr. Pearson, "The Way to Perfect Health," brought the day's activities to a close.

"Of Theosophy in Michigan," Mr. Pearson writes, "we must report with real optimism. Babson has said that during times of industrial depression church attendance increases, for, when sources of material comforts fail, men turn to the spiritual. Whether or not we are simply sharing in this reaction remains to be seen. But I am inclined to think that the seed sown for many years is beginning to grow. I believe that such results must inevitably show when all pull together, in mutual trust and coöperation, with a program which is definitely constructive."

Mrs. Aldag's Itinerary

Mrs. Aldag will probably be working among the smaller Lodges of the Middle States from January onward, but as it is not yet certain in which direction she will move, no itinerary for her is presented.

Silvering The Path

By Sidney A. Cook

A New Year

New Year resolutions probably mean very little to our members because to a Theosophist life is one continued resolution, our constant effort to come into tune with the law and consciously coöperate with the forces of evolutionary progress.

But it is worth while now and then to retrospect a little and look forward to the future to see how it can be made better, more useful, more progressive than the past. Fortunately this requires only a change of ideas, not of ideals, for Theosophists are all idealists. Growth is necessary, but growth of ideas rather than of ideals. Not that our ideals have yet reached the ultimate heights of altruism, but rather that our ideas, our practice, may catch up a little with the wonderfully beautiful ethical principles that we think we understand, but which would be so much clearer and more beautiful if we brought them down a little nearer to the practical plane of physical life.

That of course leads us directly to a consideration of the essentials of a daily practice of brotherhood—still our first Object—but let us deal instead with the thought contained in the phrase "The privilege of work." It is quite in order to think of the sacrifice, the giving, the serving for a great Cause. That aspect of theosophical work receives a great deal of attention, but there is the other side. For the greater the service, the greater the cause, the greater is the privilege of working for it. If we have any understanding at all of the great law we know beyond a doubt that we have the opportunity to work because we have earned it; that the present contact with the Wisdom was engendered by our interest in it in the past. Similarly our relationship to it in the future is being generated in the present, and work becomes an opportunity for progress. And just as we have acquired an opportunity, so have we at the same time assumed a duty towards others, a privilege for ourselves. Opportunity, duty, privilege—all related terms in the great work, but of them all "privilege" is theosophically the highest. Opportunity may contain an element of personal gain, duty perhaps carries an aspect of compulsion and recompense, but privilege is a word of freedom and selflessness. So let us think of the privilege that comes to us in our work. Is there a doubt in any theosophical heart that to be in any way permitted to serve in the Masters' work is a privilege? Not in any theosophical heart, for we know no higher ideal, no more resplendent purpose than that for which the inner Founders of our Society call us to its service. Privilege, sacred privilege it is—no lesser word can describe it.

And looking at work in that way, how can we ever again feel at all aggrieved that some other should be doing less than ourselves? Ours the privilege to do the work if we can do it well, no matter where the work may lie.

So, as the new year starts, let us wish an extension of the glorious privilege to others. To those who serve unceasingly and almost beyond capacity, the message is, "Let us not be weary in well doing," and a hope that others will share our privileges with us. To those burdened with works of service in which others might well share, looking back at many things undone and some apparent lack of interest, the retrospect may not be so encouraging, but to those we say with Macaulay, "A single breaker may recede but the tide is coming in." If we remember the ebb and flow of popularity of our movement in its early days, the apparent failures and successes through which our founders carried us, we may forget temporary discouragement, sure in the knowledge that our movement is a forward one, that if winter comes spring shall not be far behind.

Then with a new courage to immerse ourselves in the privilege of our work, let us forget ourselves, and in the forgetting we shall grow. And we need to grow; to grow beyond all the littlenesses of personality, so that it no longer hurts that one should have an opportunity, a privilege, that we have not; that our Lodge should have no greater representation than another smaller one; that we should be asked to do a small duty and someone else a larger one. Of what consequence are all these trifles as compared with the privilege of doing anything worthily in Their names and for Them?

So, for the new year we have the idea of work as a privilege and an absence of capacity for being hurt. Love of the work and of all other workers will then fill our hearts and next year's retrospect will be more gloriously inspiring.

Collecting Building Pledges

Just occasionally we receive a letter from some member who owes a building pledge, complaining that he has been reminded by letter of its non-payment. Some members evidently do not understand that failure of the Society's officers to make reasonable efforts to collect these pledges would constitute serious neglect of official duty. For the Directors based a substantial building program on these promises of the members and they must use reasonable diligence in seeing that they are made good.

Of course it happens now and then that some member receives a letter that isn't exactly appropriate to the circumstances of non-payment of the recipient. But that is inevitable when a letter has to be so drawn as to suit as nearly as possible the various situations surrounding many unpaid pledges. If such a letter is obviously unfitted to the conditions connected with the pledge of the member receiving it, then it is plain that the letter should not have been sent there. It may be that the particular circumstances are not known to be

of a special nature, for many members have said nothing for many months or even years. These are the ones to whom it is especially necessary to write. Some will not understand no matter how valid the reminder. For instance, a suggestion that the \$2 balance on a \$5 pledge made in 1925 should now be paid as soon as convenient was sufficient to make a member consider resignation as a protest. We just cannot help it when a member fails to see reason in such a reminder. Then there are members who apparently feel that it should be beneath the dignity of the Society to ask members to pay what they have pledged. They feel that Theosophists will inevitably and un-faillingly pay at the very first opportunity. But such is not the case, as is proven by the fact that many members have now paid up balances or have resumed payments after an interval of months and sometimes of years. Indeed it is one of the interesting features of the work to see pledges come to life when members who have not been heard from for years past again commence the liquidation of their obligations. Most of them are glad to do it, for they have either forgotten it or have just been naturally human in their neglect to pay what wasn't asked. It is human nature, when one has several obligations, to pay first that of which one is most frequently reminded.

If therefore you receive a letter that doesn't fit your case, just remember that it has fitted many others and that many have resumed regular payments or perhaps completed payment by reason of such reminder. Obviously such letters must be written until some response is received from every unpaid pledge. So please write if you have not already done so, even if you cannot enclose a check. Tell us when you do expect to make a payment, and we shall know how to treat your pledge record and how to write to you when the appropriate time arrives. We do not want to embarrass any member by asking for payment at an inconvenient time, but our files ought not to be allowed to indicate an absolute lack of interest on the part of Headquarters staff and of the member, even if activity in reducing the pledge is impossible. Every file should indicate that the member is alive to his responsibility under the pledge and that, if it is not now in course of payment, only change of circumstances is necessary to effect payment in due course.

Please pay, those of you who can, in full or in part or in installments, in any way convenient to you. But please write an acknowledgment if you cannot now pay, so that a current condition of your pledge record at Headquarters may save the necessity for continually writing you. We can be very patient with members who genuinely want to pay, very sympathetic with those who are in any kind of difficult circumstances, even without knowing anything of the details of their condition; but we cannot be neglectful of the Society's financial interests. And somehow we feel that a letter about the Society's business is one that its members ought to answer. Is there any question about that?

Conditions Today—An Opportunity

Over forty years ago when the Society had come through its preliminary struggles for existence, we are told that one of the Masters wrote to the effect that those who had stood by until the Society had become strong would have to do much more to make their work valuable than would have been necessary during the earlier stages. Evidently the value of any service bears some relationship to the need, and to help when help is needed is much more important and of far greater value than when the way is easy and the demands are light.

The conditions at present existing, therefore, bring an especial opportunity of valuable service. The economic situation has made it impossible for many members to pay dues and for many Lodges to support lecture engagements. Yet the Masters' work must go on, and members who are genuinely in distress must not be permitted to sacrifice their memberships. Headquarters must meet both these conditions, carrying the members without dues and still providing for activity among the Lodges. The need for such work is not diminished, but greater than when conditions are normal.

Here is where the new membership plan comes in. Started before the present lull in business was felt, it was generously supported by those members who are always ready to throw themselves into the balance in favor of forward-looking movements, but the support has fallen off as the business depression has developed and increased the need. The fact that we have the plan and that it has attracted the support of many members, has made possible lecture and other field activities that were otherwise impossible, despite the need. This work, Their work, must go on, and the membership plan must still be depended upon to provide the funds.

And now as at the period of which the Master wrote, the greater need, when so few can help, brings greater opportunity and places greater value upon the help of those who now give their support. Too many are fearful, feeling they must keep for their physical protection the small sums they would not miss but which in the aggregate at this time would mean so much to the great work that must be carried on for Them. It is Their Society, and its work is Their work in which we must never fail. So easy has it been made that nothing but fear of the future can keep many of our members from participation in the opportunity it offers. And how can there ever be a place for fear when the nature of the work and the privilege it involves is understood? There is no place. Doubt and fear belong not in the theosophical heart. Quarterly installments of \$2.50 to \$25.00 bring the opportunity near to every member, an opportunity greater now than ever before.

Let every member help who can, even to a small extent; let him help now.

Depression?

Is there a depression? It depends as usual upon the point of view. There is of course a condition of overproduction of many commodi-

ties—now being rapidly overcome, there is that peculiar situation in which savings deposits steadily increase and banks are loaded with money, and yet people do not want to spend and unemployment and industrial losses are the topic of nearly every editorial and every conversation. But that is but one side, the most apparent but not the most important aspect of the economic situation.

For there is an inner side, and the physical manifestation is but the reflection of the mental and emotional life of humanity at large. The industrial cycle is brought about by conditions in the minds of men. At the bottom, always, is selfishness, extravagance, disregard of others, a seeking for pleasure in physical acquirement and possession. Indolence and dishonesty and a loss of the sense of spiritual values lead inevitably to nature's reaction. Forgetful of higher things, buried in the pleasures and extravagances of physical life, we overlook the real purpose of daily experiences, and a more drastic method of teaching comes upon us. We can only see the lesson of extravagance and indolence when we are deprived of their prizes. So in a period of depression when physical possessions dwindle, we learn of spiritual values and the lesson of extravagance, of indolence, of dishonesty definitely enters our consciousness, and by suffering we learn.

To learn the lesson is to help to maintain a proper balance in ourselves and therefore to assist in avoiding the ups and downs, the extravagances and depressions of the future. And if we learn, if we help by our learning, can we think of the depression except in terms of hopefulness and courage? A condition that makes everyone more honest with himself, more considerate of others, more balanced, more alive to spiritual things can be considered only as a thing of purpose and value; and while on the physical plane it may be represented by suffering and distress, its purpose is to provide conditions of soul growth. There is a spiritual factor in economic depressions and a spiritual lesson to be gained. As Theosophists we should readily learn, without resenting the physical difficulties, and by learning and by growth we shall in time produce a new era in which individual balance will presently bring economic balance. In all this we can be cheerful and hopeful because we see the value and purpose behind the suffering and distress. The depression on the physical plane is, therefore, on the inner planes a time when men turn again within themselves, and it becomes a period of growth and development upon which to found a new spiritual impulse. Let us look hopefully to the future, preparing by the lessons of the present to hurry the day of recovery, and by our attitude towards our difficulties of today show our strength and balance and inner peace, and prove how worthily we can live the philosophy that Theosophy has brought into our lives.

Report of New Membership Plan

	Previously reported	Subscribed	Pledged
		\$4400	\$745
Current total		4610	715

Christmas at Wheaton

Christmas at Wheaton was an event whose coming was early foretold by the growing excitement of some of the younger workers, and as the day drew nearer lighted trees on either side of the entrance, decorations in the main hall and a ceiling-height Christmas tree in the two-storied library gave other visible evidence of its approach.

A party round the log fire on Christmas eve began the real celebration of the joyous occasion. The colored lights of the tree were switched on and disclosed its decorations and the mountain of gifts, and the program commenced with the singing of "Holy Night." Mr. Oliver Green as master of ceremonies then asked Master Robert Middlekauff to present bouquets to Mrs. Cook, Mrs. Middlekauff and Mrs. Aldag, who were the guests of the evening, and Mr. and Mrs. Middlekauff with violin and accompaniment rendered a solo. A few words by Mr. Cook on the privilege of working for the Masters and especially of working with a group who were their servants, a description of Christmas in Mexico by Mrs. Aldag, and reminiscences of humorous situations in the life of a theosophical lecturer brought the program to the point for which the younger folks were with difficulty curbing their excitement.

Then the sleigh bells were heard at the entrance and the voice of Santa Claus restraining his restive reindeer. Mr. Fred Menzenwerth in the well-known coat and hat, top boots and whiskers, then introduced himself to President Rogers and commenced the distribution of the many gifts. Much joy and good-natured fun resulted from the giving and receiving of presents, both useful and intentionally mirth-producing, and after refreshments all retired, weary but looking forward to another day.

Dinner was the event for Christmas day. A Jack-in-the-box, the motif for a Jack Horner pie in the table center and ribbons to each place, indicated possible participation by each member, in its mysteries. A special dinner was prepared by Helen Berg and the arrival of the proverbial plum pudding, adorned with a sprig of holly, was the signal for the pulling of the ribbons, and each discovered a scroll and an appropriate rhyme humorously describing his peculiar idiosyncrasy or relationship to the work, and received a gift as a reward for creating the hilarious amusement that its reading to the assemblage produced.

A ping pong tournament, won by Lawrence Held, occupied the afternoon, the evening was given to quiet re-employment, and the day passed pleasantly into the memories of all who participated, taking with it into every heart a sense of uniting in friendship and play that will make us one in work as we enter a new year of service of Those who love and serve the world.

"The highest and first law of the Universe and the other name of life is 'help.'"—Ruskin.

Mr. W. J. L. Norrish of Schenectady sends "Fundamentals of Fiction Writing."

Personal Opinions

By L. W. Rogers

Reasoning It Out

Although it is now a little more than a quarter of a century since I began lecturing on Theosophy to the public and talking to members in their Lodge rooms, I do not recall a time when there has been keener interest in any subject than there is at present in the relationship between the Theosophical Society and Mr. Krishnamurti. Larger numbers of members are coming out to hear what I have to say on "The Alleged Crisis in the Theosophical Society" than have ever come for other subjects I have discussed. Many of us have been saying that it is all settled and that discussion is useless, but the subject nevertheless continues to be a live one—far more persistent than Banquo's ghost, which is the favorite comparison with many writers, for that finally *did* vanish.

Perhaps one of the reasons for the vitality of our present problem is that members feel that with all the talking and writing on the subject there has not yet been a satisfactory explanation of some of the points involved. But is the difficulty not merely that there has not been enough thinking done? For example, with some members it seems to be a sore point that Krishnaji resigned from the Theosophical Society which had done so much for him. But if they would think a little farther, they would see that he had no choice in the matter. He *had* to resign. Nobody could be both a member of the Theosophical Society and also the representative of the World Teacher, no matter what definition you apply to that title. The very term implies one who teaches *all* the people. If one expects to be listened to by the world and to have his utterances upon religion and philosophy considered without prejudice by all mankind, he must free himself from every limitation. He could no more be a Theosophist than he could be a Protestant or Catholic or Mohammedan. If he were identified with *any* cult or creed he would, of course, be considered a propagandist for it—an advertising agent instead of a great teacher—and all the prejudice the world might have against that cult or creed would be directed against what he had to say. Clearly, it was quite impossible for him to remain in the Theosophical Society. It would have been utterly inconsistent.

Another point about which it seems to me some members have not thought far enough and deep enough is the obvious fact that the very best physical organism can not either fully or perfectly express the thought of a Superman. Probably most Theosophists believe that Jesus was the person selected by the Christ some two thousand years ago as the teacher through whom a great new code of ethics would be given to the world. But consider how very fragmentary that teaching is,

and what a very small part of it must be that which is recorded in the New Testament. The thought at once occurs, "Why did not Jesus write it down instead of saying it to people who repeated it to others so that several generations passed before it was recorded?" Some scholars—and among them some capable of clairvoyant investigation—are now saying that *very probably Jesus did not know how to write*. In his day it was a very rare art. Indeed, it is only a few hundred years since it was common for famous people to be unable to write.

This is an illustration of the fact that no physical instrument can fully express a Superman. There is a tendency to think of Jesus as being the Christ, just as there is a tendency to think of Krishnaji as being the World Teacher Himself, and to regard every utterance as a profound truth, to be accepted as such because of its source. Hence the necessity for his own warning not to accept a thing because he says it, and for Bishop Leadbeater's remark that it is not our business whether Krishnaji is the World Teacher or not. Our business is, or should be, to accept what is truth to us and reject what is not truth to us quite regardless of its source.

About the sorest point I find among our members is what Krishnaji has said on the subject of the Theosophical Society itself not being a necessity but a bureau of information like Thos. Cook & Sons. If all of us had had the experience of public speaking, and of answering questions the instant they are asked, we would better understand the difficulty of always getting across to the hearer exactly what we mean to convey. That he intended to say that the Theosophical Society is of no more importance than Cook's agency or that the Theosophical Society is not of really great importance in the world is inconceivable. To say that would be almost as inconsistent as to have remained in the Theosophical Society; for to the Society he owes his education and his introduction to the world. When touching that point in the address to the members in New York on November 9, I made the statement that, outside of India, probably nine-tenths of his audience consisted of members of the Theosophical Society. The statement was challenged by Mr. Ernest B. Osborne, and I was puzzled about it at the time. Pondering over the matter afterwards, it occurred to me that Mr. Osborne must have been thinking about such occasional meetings as have been held in New York, Baltimore, Seattle and Chicago, where it is quite true that the general public greatly outnumbered the Theosophists. But my statement is certainly correct for the camps, and they are no doubt the major part of the work to date. But in any case the fact that at a few meetings his audiences contained large numbers of non-Theosophists does not affect the validity of my argu-

ment but strengthens it, *because it was members of the Theosophical Society that got him those audiences.* Had there been no Theosophical Society there would have been no such audiences. Therefore if his teaching is important, the Theosophical Society cannot be unimportant. Consequently I must conclude that Mr. Krishnamurti's remark about its lack of necessity was not intended as some of our members have interpreted it.

Just Idle Remarks

In my baggage, on tour, are a half dozen fat files variously labeled Correspondence, Itinerary, Messenger, Future Lectures Material, etc. I have just been looking through the MESSENGER folder and am appalled by its volume and the hopelessness of ever getting a fair proportion of it published. It keeps coming on to me from the Headquarters office, however. Much that is really good cannot possibly be used. Some of it which is acceptable has been on hand since last June. But so long as the MESSENGER goes free with the dues it can't well be enlarged. The editorless MESSENGER is a rather distressing and embarrassing problem. When making two-day stops and spending regularly every other night on a train in order that I may have the daytime for work and the evenings for lectures (plus a members' talk, which makes three numbers every two days) the MESSENGER can expect from me little more than the editorials and the Personal Opinions pages—no more than a little hasty examination and an opinion to help maintain fair play among the various viewpoints. As for using even a third of what is sent for publication, that is hopeless.

Taking care of the correspondence is another difficulty and members must not expect too much. I am always hoping that some wealthy young man who desires an opportunity to give his life to Theosophy will sometime volunteer to travel with me and act as private secretary. Meantime I go to the hotel stenographer. Occasionally a member who is a stenographer volunteers, but that means usually coming to the hotel, taking dictation, going home to type it and then bringing it back. That slow process is seldom practical, for in rapid travel everything has to exactly fit into the program at precise hours. The result is that some letters can be neither answered nor even acknowledged. If it's something that requires a "yes" in order to proceed and I can't comply, there is no response and the inquirer is likely to think that discourteous, but there is no help for it.

Perhaps some reader will think, "Well, why make only two-day stops?" Because even so our vast territory cannot be covered once a year—not even the major and most important points; and I often think that the large audiences addressed, which seem so intent upon the helpful and inspiring truths of Theosophy, are almost secondary in importance to the renewed enthusiasm of our members when they see such deep public interest. Of course the program can occasionally be varied and a stop of a week be made when the circumstances warrant it. But there are considerable periods

during which giving more than two days to a place would be very poor management, though one often wishes it might be otherwise.

Art In Collections

One is continually distressed by the lack of efficient organization in some of our Lodges. For example, taking the collection at a public lecture is often a pretty crude affair when compared to similar work in a church. From the platform one sees much which fortunately the audience at least partly misses.

At the close of a lecture which has pleased the audience, there is often an agreeable impression which the chairman sometimes destroys by unnecessary talking. A very few sentences right to the point, pleasantly put, are enough. It is far better to merely say, "Your voluntary offering will now be accepted," than to talk too much. But whatever is said should be definite, so that the audience will know that the collection announcement has actually been made. I have heard chairmen talk vaguely about questions being answered, and papers being passed about, and books to be sold and finish with no mention whatever that a collection was expected! The ushers were scattered about the hall and in the lobby or at the book stand. When the chairman finished, some of them started the collection. Others were not sure the chairman had finished speaking and they hesitated, while he stood, apparently uncertain himself whether he had! Under such conditions a part of the audience is likely to be entirely missed by the baskets. A chairman should rise when the lecturer has concluded, briefly announce the collection, and immediately sit down again.

One very bad practice is to mix collections and written questions. The collection should be taken *immediately* after the lecturer finishes his discourse, and nothing else whatever but the chairman's collection announcement should be interjected to distract attention. The ushers should have agreed in advance how the work will be done and instantly the chairman has concluded with "The ushers will now wait upon you," or "Your offering will now be accepted," or some other equally definite language that furnishes the cue to both ushers and audience, the baskets should be put in motion and systematically cover the hall. After that questions can be gathered up. When both are taken together many a question is dropped in the basket instead of a coin!

In introducing a speaker three points should be covered—the lecturer's name, his subject and the fact that he will answer written questions (if that is the intention). Then people who think of a question as the lecture develops can make a note of it. A good time to make book announcements is either before the lecture, with other general announcements, or between the taking of the collection and the answering of the questions. If another lecture is to follow, it is well to mention it in the introduction of the speaker, as "This is the first (or second, etc.) of two (or three, etc.) lectures. The title of the next lecture will be (etc.). Tonight it is"—finishing with

what is immediately coming and the presentation of the lecturer.

Setting Examples

The public seems to somehow take up customs which Theosophists start. It is more than twenty years since we first heard Dr. Besant request audiences not to applaud. A recent press dispatch states that Leopold Stokowski paused during an orchestral concert in Philadelphia to appeal to his audience to abandon hand-clapping which he characterized as "medieval." He gave a brief discourse saying that inharmonious noise was "annoying and meaningless." It is a matter, however, that has its difficulties. The audience properly feel that they would be misunderstood if they remained silent—that they would be thought unappreciative. The theosophical custom of waving the hand or the handkerchief would overcome this, but it will take the public a long time to get the idea. One difficulty about it, when there is a mixed audience but which is composed chiefly of Theosophists, is that only a few applaud and that makes it seem like "damning with faint praise." The distinguished Director who took the Philadelphia audience to task was wrong about one thing. Applause is not "meaningless." On the contrary, it is the very expression of definite meaning, and is the vote of the audience on whether the performance is good, bad or just average. It is precisely because of its meaning that the suggestion has its difficulties.

Making Itineraries

Arranging itineraries for national lectures and seeing to it that they are fairly distributed over the country, instead of treading on each others heels, requires more time and thought than most of our members are likely to think possible. If each lecturer could be depended upon for a stated amount of work and no changes were made from a fixed program, the matter would be simple. But unforeseen events do make changes, and a single change can play havoc with several itineraries—in fact smash them to pieces. A Lodge committee that changes its plans after itineraries are worked out would probably be astonished to learn the far-reaching effects that may follow. Until Lodges do understand the matter we shall continue to have much trouble, so it seems to be worth while to give space to detailed explanations.

In the autumn it was arranged that Miss Codd should move eastward from southern California through the extreme Southern States to our lodges in northern Florida and early in 1931 spend a month in Southern Florida. Meantime I would visit Lodges in the northern tier of states until the middle of December and then work in Oklahoma and Texas in January. Mr. Wardall would go eastward to New York via some of the chief centers in the Middle States. Now observe what happened. Changes in southern Florida (no doubt beyond possible control by anybody) led the committee to write that they had decided to completely change

their plan of work and therefore to cancel Miss Codd's engagement. It became necessary then to place her elsewhere for January. To do that I shifted my itinerary from Oklahoma and Texas to the north Pacific coast, and wrote postponements till March to the Lodges that had accepted January engagements, so that Miss Codd could be shifted to that section for that month. But before the transfer could be consummated somebody evidently advised Mr. Wardall that the field was clear in the southwest and he, of course having no knowledge of the situation, changed his route to New York to lie through that region. As advices began reaching Headquarters that Mr. Wardall was already booked for cities in that territory, I made a new itinerary for Miss Codd, turning her northward instead of westward from Birmingham, where she was to spend the holidays—northward in January with regret, but there seemed no other course open. Soon after those letters were hurried out a proposition came from Mr. Wardall to make things easier for Miss Codd by keeping his line of travel through San Antonio, Houston and Atlanta to New York. So the Southwestern Federation was notified that Miss Codd's services were available for the month of January. There the matter stands at the moment of this writing on December 3. And all this shifting about for three lecturers is the result of just one Lodge having changed its plan! It is not difficult to imagine the wreck of itineraries when two or three Lodges decide suddenly upon some unexpected change. "Staying put" is a most valuable characteristic.

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The Inner Life ~ ~ ~

By Clara M. Codd

The most beautiful truth which the Ancient Wisdom makes clear to us is that of the existence of the Elder Brothers of the Race, the Masters of the Wisdom. It is a truth so divinely simple, natural and logical, yet early training in narrow orthodoxy can mar its loveliness if we are not careful. With all reverence yet with courageous simplicity, let us try to visualize what a Master is like. Too often we think of Him as a kind of glorified church-window saint, too removed from men to be really loved and worshipped by anyone but those who have leanings that way. Our ideas of the pale and suffering Christ, "the man of sorrows and acquainted with grief", have colored our outlook in this respect. The Master has been acquainted with grief. His soul has been strong enough, sublime enough in courage, to face grief and darkness beyond the capacity of ordinary humanity to endure, or He had never stood at the pinnacle of Adeptship where He now stands. But He is not grief-stricken. Through the darkness of the night He has endured to the coming of the morning, and the inner Sun of radiant life and joy has risen in His soul forevermore. So let us think of the Master as One Who is full of joy, not bursting with unregulated enthusiasm and excitement, but always serenely and strongly radiating light and love and bliss. If we were to come into His presence, that radiance of His would heal and purify and uplift our smaller selves. Let us remember that when we think of Him we *do* come into His presence, and if we will, we can open our hearts and minds to that gentle but immense power.

Again we think of the Master as being so holy, and by that we mean sanctified, unearthly, apart. Truly, the Master is holy beyond anything we can picture, but He is not unearthly or apart. H. P. B. told us not to think of the great Brothers as far away stars. Once the Master Serapis wrote to Colonel Olcott: "I am not a disembodied spirit, brother, I am a living man, gifted with such powers by our Lodge as are in store for yourself some day." The Master is very much a man. That is the way I like to think of Him best; as a Man amongst men. What His superhuman powers and qualities are I can only dimly visualize. So I like best to think of His perfected *human* qualities, those which He shares so gloriously with us. That means that He is not only a being of immense power and spirituality, but also a very just, honourable, courteous, understanding, compassionate, and utterly lovable man. He is not only a great character, as dependable and true as the heavens above, but He is also a very wise, witty and learned gentleman. We have only to read the letters extant from different members of the great Brotherhood to realize that they are not only holy and pure, but accomplished men of the world, some of Them, and occasionally showing a very pretty wit. How glad I am that the Master is a man! I could not love Him so well were He not.

So, personally, I rarely think of the Master as a mighty cosmic power, although I know that He is that too. I think of Him as that wise and gracious gentleman Who lives so simply in a little bungalow away up in the grassy uplands of far-away Thibet. I picture how He writes to a correspondent that He has come home tired after a long ride of thirty-six hours, and I picture the beautiful dog He owns bounding forward to meet Him on his return. And that sweet lady who keeps house for Him and whom He calls "Sister". She has been a mother herself. She knows the Master is a great and glorious Adept, but at the same time He is to her a dearly-loved brother who must be fed and tended and cared for.

And I can picture—can't you?—that sometimes He sits in His big arm-chair surrounded by His pupils, His chelas. Sometimes they are there in their physical bodies, the men from the surrounding district who are the Master's personal disciples. The Thibetans call them "Kut-hum-pas," or Kut Humi's men, "pa" meaning "man." Among them will surely be the Brahmin who many years ago found his way to the Master's home, and has remained there ever since, Damodar Mavalankar. And sometimes the pupils are all in their astral bodies because their physical bodies are in widely different parts of the world, and have never seen the Master with their physical eyes. What does that matter if you have seen Him with your soul's eyes? And how graciously He will speak to them, He Whose greatest reproof to an erring chela is a look of pain.

But let us think of Him in His wider work. After all He calls His pupils to Him only that they may learn to help Him in His immortal work for men. Yes, not only for men but for everything that lives. Isn't it beautiful to think that every life in the world interests the Master, and that somewhere, in a state of consciousness we can scarcely picture, all are within His heart? There is no one He does not know, no one He does not help, no one He does not watch.

Well, it is too big to visualize. That is the Divine side of the Master where we want to kneel and worship. Only I don't want to kneel and worship, at least only sometimes. I want to get up and help. Let us imagine when we wake up in the morning that we *have* been to the Master's Ashrama and that He took our daily duties in His Hands and blessed them, and said: "Son, do this for me and for love of men." If we had looked into the Master's eyes, those pools of deathless serenity, radiance and power, in the physical world, and had heard His lovely voice say just those words to us, *how* we would work and serve and learn! In the light of love all burdens become light. But He *does* say them to us, if in the world of the spirit we sincerely offer Him ourselves, our souls and bodies, joyfully to coöperate with Him in loving and serving life.

This month's quality is *courage*. Perhaps

we may regard it as the positive pole of endurance. It does not mean foolhardiness. If we are only rash, we will wilt when the result of our venture brings disaster. But courage means thinking things well over, deciding bravely, abiding bravely by the results whatever they may be. It also means the ability to "grasp a nettle firmly" when spontaneous, rapid decision and action are necessary. Are we courageous? Let us ask ourselves. Some people have physical courage, other people moral courage. Have we the courage to say no, to ourselves as well as other people? We can grow the courageous attitude to life. One little effort a day to do something a little difficult, a little daring, a little hard, will soon do it.

Freedom?

By SIDNEY A. COOK

These are the days of the cry for freedom. Strange things are done in her name. We see a great nation fresh from a triumph over the tyranny of despotism now seeking freedom in a disorganized communism no less despotic or imperious. A greater nation, becoming constantly less imperialistic, still withholds the privilege of self-government from a great subject race who fought by her side to establish self-determination as a national principle. And here at home we see another great nation so engrossed in the idea of freedom that she cannot accept the responsibility of participation in the deliberations of the nations to free the world of war. What a travesty it all is!

With the individual the same misunderstanding pertains, the same struggle goes on. Freedom is the constant demand. Men everywhere seek freedom from the laws they have themselves made and that they wish others to observe; freedom from restraint, freedom for expression, sometimes of Self, often of selfishness.

Within our own Society the same cry goes up. We find members demanding a freedom that disregards the necessity for co-operation and harmony, freedom from supervision, freedom to work as a unit in an organization without regard to the coördination of the several units in one productive whole.

Is this the freedom to which our great philosophy leads us? Is it a condition of freedom at all, or is it the bondage of a supposed freedom, of a misunderstanding of freedom? What is the theosophical conception?

I think of a freedom that is in the heart, a sense of being free that cannot be destroyed by impositions placed upon the vehicles, a freedom too wide, too deep to ever chafe against authority or resent control. A freedom that knows itself to be free, no matter what the circumstances in which it may have to function, a freedom that is the knowledge of being something greater than the instruments upon which outer authority may be imposed. It is the freedom that accepts opportunity of service, that willingly gives its vehicles to be used, knowing its own inherent freedom, and because of such knowledge disciplines the bodies to coöperate, to accept responsibility, to refuse to

become resentful of authority, to work undisturbed amid confining circumstance, free by contact with the higher freedom of the soul.

I conceive of a freedom that is unshakeable, a freedom that expresses itself not in demand for freedom of its instruments, but in their subordination to the conditions under which service can be given.

As there is a peace that passeth understanding, that cannot be disturbed by outer turmoil, so is there an inner freedom that cannot be shackled by restraint imposed from without, a freedom that glories in service, that lives and expands by submission to the requirements of helpfulness.

This freedom is attained, not by breaking of physical bonds, but by subjection of the senses to the Self, that duty may be performed and service rendered. It is a freedom that cannot be bound, that feels no bondage in organizations, for it is beyond them all, greater than them all, but using them wherever opportunity offers, just as the Logos Himself uses His organized universe, in which every unit has its place and its usefulness, that the whole may function and progress.

Freedom? We are told that the Logos circumscribed Himself, limited the sphere of His activity, that He might manifest and in that sphere He builds a mightily organized universe. Why then should we hesitate to accept the limitations of organizations? Surely we should use those limitations as a means of progress, rendering service within and through them. So shall we find greater strength to serve, greater usefulness, greater accomplishment, than by assertions of a freedom under which we liberate ourselves from obligation.

So long as a brother remains with emotions uncontrolled, with reason unenlightened by knowledge of the great law, so long must our work go on. And if we are organized within ourselves we shall be free and shall find no difficulty, no danger, no hindrance, in the organizations through which the knowledge of the innate freedom of the Self may be given to those who do not yet recognize this higher aspect of that they seek.

Miss Codd's Books



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Letters

ANOTHER VIEW

I read Mr. Chas. E. Luntz' letter in the September Messenger concerning Mr. J. Krishnamurti; also Mr. Richard G. Tyler's article in the November Messenger on the same subject. Apparently they have quite different opinions. In each case I said to myself, "This man has done well for himself, but has he, in any way, helped Mr. Krishnamurti?"

Why is it that one cannot pick up a Theosophical publication at present that is not crowded with testimonials, explanations and corroborations of Mr. Krishnamurti and his sayings? One can imagine an outsider saying casually of us, "They no longer study. They merely talk or write about a man named Krishnamurti."

As to Mr. Krishnamurti, it has been said of all human beings, "By their works ye shall know them." To my mind he requires no defense, no justification, no vindication. He is, And does it not savor of presumption for others to attempt to tell why he says what he does, or what he means when he says it? To a modest and sensitive man this constant bandying of his name to and fro, in ceaseless argument and useless iteration, must be a source of much embarrassment and constant annoyance.

GET ON WITH THE WORK

CLARA S. HENDERSON.

The argument (!) relative to the acceptance of Krishnamurti as the World Teacher to my mind has little to do with our membership in the Theosophical Society. It appears to me extremely illogical to connect the two as relating to any exoteric work.

I take it that we have all joined the Society out of our profound gratitude for what we have received from the Ancient Wisdom, that we may be of help in spreading that understanding in a world so needing it. We all know that such a link, made in such a spirit, is most important and may not be severed without grave spiritual consequences. If we can play fast and loose with such a tie, can we hope for any very clear understanding of spiritual things? Our aim has been service. Can there be any possible excuse for being diverted from that aim? To me it seems childish and irrelevant that personalities or misconceptions should so divert us, and my earnest advice to such derailed people is to isolate yourselves with Das' "Science of Peace" until you are so merged in the higher logic that there will be no conflict left in your minds. It may take weeks, but it will come in time. Our devotional side has been considerably overdeveloped and we are being swamped by our feelings. Let us look at things impersonally. Of all the childish outbursts, this rejection of all but H. P. B.'s teachings is the most infantile. Did H. P. B. ever claim to be the

MR. DEAN HAS THE FLOOR

ANGELA F. SOUTHARD.

I note that the controversy is still raging over Krishnamurti and his attitude towards the Theosophical Society, and it is doubtless well that it should. Never yet was there a great teacher who said the things that he was expected to say, or that even his closest followers felt that he should say. It is the mission of a great teacher to blaze new trails, to jar people out of their intellectual ruts—in short, to set them thinking, not to lull them to sleep with time-worn platitudes. So it is well that Krishnamurti starts us thinking, arguing, even disputing. For myself, I am wholly and enthusiastically for him. Though undoubtedly, the full fruitage of his message will be realized only by future generations, there is plenty for present and personal application. I am also wholly and enthusiastically for the Theosophical Society, and see no incongruity, real or apparent, in being for both Krishnamurti and the T. S. I have not seen that Krishnamurti has advised that the Society be disbanded. I understand quite the contrary. The disbanding of the Order of the Star was no reason for the disbanding or desertion of any other organization.

But Krishnamurti says that we do not need other organization. I wish to lay ourselves open to the criticism of last word on the Ancient Wisdom? Do we being "a religion of a woman and a book"? To those who turn away from "The Evolution of Consciousness" I can only say I am vaguely reminded of the attitude of all of us for long years toward those who accept the facts of physical evolution and reject the spiritual. If there were nothing extant but that same "Evolution of Consciousness" we might safely follow its author to ever higher and higher heights. Who are we to call a halt on the outpouring of that flood of spiritual illumination and to say "this much I will accept and no more"? If we cannot hold that precious jewel of an open mind, then we are hardly worthy of what we have already had. Some of my theosophical friends tell me they make allowance for our President because she is old! We can hardly claim indulgence on the ground of senility (!) in the matter of her selection of Krishnamurti, for it must be at least twenty years since I first knew of it. If we are really Theosophists and not emotional children, why do we not segregate this matter in one corner of our minds, assured that in time full understanding will come as we grow up to it, and meantime, go on with the work; not along narrow personal lines, which will inevitably lead us into a cul de sac, but with the widest possible scope, the greatest love, charity, cooperation and impersonal effort, and the end will surely be peace.

the Theosophical Society, the Liberal Catholic Church or any other church or society; and what does he mean? He says also that we do not need the Masters. Thinking that I see what he means, I wholly agree with him.

We, who have caught the vision, who have been told how to contact the god that ever dwells in our inmost being, should not need any society, any church, any guru—for our own advancement. Without crutches, supports or guideposts, we can follow that inner light if we will.

But what then should be the Theosophical Society to us? If it is no longer a needed support for our stumbling feet, has it any other use? What did the Masters have in mind when they inspired its organization? Surely, not that we and we only might thereby be "saved." Though we may not need the Masters, does it not occur to us that the Masters may need us? If the Theosophical Society is their instrument to spread the light to a darkened world, shall we not be ready and willing to aid them, so far as we can, in this effort?

We cannot all be Krishnamurtis. He has his own characteristic work to do, and must do it in his own way. We have ours, and, being weak, must remember that "in union there is strength." We may not need the Theosophical Society for ourselves, but we do need it to help our fellow humans who are stumbling in darkness even at our elbows, as well as below us in the path of evolution.

What is true of the Theosophical Society is true of the Liberal Catholic church and of every other church and society designed for the helping of humanity. Personally, I do not find the Liberal Catholic church suited to my particular temperament, but for those who like to work with ceremonial, the means it affords of drawing down the divine force and of contacting the angelic denizens of the inner worlds should be invaluable.

Then if we get this conception of our lodges, our churches, we can no longer find excuse to stay away from the meetings because the speaker may be a bit dull or the topic one that does not greatly interest us, or because some other event or affair may attract us elsewhere. For the work and influence of the organization at large depends upon the strength of the local centers, and the strength of the local centers depends upon the attendance of the members at the meetings. Thus we may do the Master's work by simply being present.

It was not idly that a great teacher once wrote "not forsaking the assembling of ourselves together as the manner of some is." He knew the value of these gatherings of believers.

Now that Krishnamurti has shaken us loose from some of our intellectual inhibitions and given us a bit wider range of vision, let us hope that we are ready for a more systematic and aggressive development of Theosophical ideas and ideals.

WILLIAM C. DEAN.

WHAT IS TRUTH?

By Edith F. Holt

After having read the paper "The Theosophist's Dilemma" by Dean Tyler, I felt that I should like to discuss a few of the points he has brought forward.

Mr. Luntz's article is truth to him and probably to others, as Dean Tyler's is to him, but following thought further, it seems truth to me, that we are being trained, *not* tested, and prepared for the Sixth Sub Race. My vision stamps this as truth, and I believe that many others who have never heard of Theosophy, but who live its sublime teaching, are in this school of training. The Masters do not need to test us. They know what we will do at a given period of our career, but the opportunity is placed before us that we may struggle to make the decision, to choose, and to learn by this process more of pure truth.

Krishnaji does, it seems to me, deal blows. *There* speaks the personality, resentful of its hurts and bruises, real or fancied. We are all like that. This, of course, is *not* truth, it is the color of the personality which distorts truth for the moment.

I have not heard any of the T. S. members express the belief that the World Teacher would only be interested in them. There may be *some* of that calibre. But it is very clear to me that a World Teacher would be as *interested* in *Theosophists* as He would in the rest of humanity, knowing their struggles and, in the main, earnest desire to understand Him and to perceive reality wherever they could find it.

If Krishnaji has passed beyond artificial divisions, then he should understand the honest doubt, the struggle to know, the halting steps of those from whom he has knocked aside the only support which lessened their weary climb. To those who cannot perceive the truth behind it all, he has given nothing. They would have to crawl where they should walk, were it not for the Masters.

If Krishnaji is closely allied to the World Teacher, I do not remember a place where he has said this. He says that he is God and Life, and acknowledges no one Being, but the Absolute, All. I may be wrong in thinking that he has not said this.

Speaking of impersonal love, which in my opinion is just a name for lack of understanding, I would not give up any personal love that I have ever had in any of life's experiences, for all of the impersonal love so much talked of in Theosophical or Krishnamurti philosophy. Through personal love, I have learned the meaning of life, the sympathy which links one to others in breadth of understanding and true brotherhood (which does not to me mean separateness). It causes suffering at times, it is true, because in real sympathy one takes upon oneself the burdens and trials of others, and until we have all reached the Great Union, and enriched our personal love by the understanding it brings to us and the avenues it affords us for development, this *must be so*.

Reply To Prof. Tyler

By CHAS. E. LUNTZ

May I be permitted, just to keep the record straight, to clear up a few points raised by the article "The Theosophist's Dilemma" in the November MESSENGER?

Dean Tyler states, "It is difficult to take some of the attempted explanations seriously, as, for example, the theory advanced by Charles E. Luntz . . . that the World Teacher through Krishnaji is testing our loyalty while the latter does not know what is going on. Obviously Mr. Luntz has neither heard Krishnaji speak, for then he would be sure that the latter knows what he is about, nor has he read the reported lectures and answers to questions carefully, or he would know that Krishnaji has said that he is not testing anyone."

I had the privilege of hearing Mr. Krishnamurti speak several times at the Convention of 1926. I have read most carefully almost every published work of Mr. Krishnamurti and all of the utterances reported in the *International Bulletin* except the most recent ones. My article "The Great Testing," was written after many months of careful thought on the subject. It was not written on impulse, and did and does represent my reasoned conclusions—the only conclusions, so far as I can see, which will permit me to keep my faith in the prevision of our leaders and in the (at present) partial overshadowing of Krishnamurti by the World Teacher.

That these conclusions are taken seriously by others than myself is evidenced by the many letters received, not only by me, but by Headquarters. I need only refer to the one published from Dr. Lake in the November issue, in which he says, ". . . I am inclined to agree rather strongly with his ideas . . . There is much food for thought in this article and I wish I were in a position to recommend personally to every member of the Theosophical Society its prayerful perusal." In the October number Mr. Sidney Cook under the heading "The Manu's Work" writes that this article "must go straight to the heart of every real Theosophist."

That Krishnaji himself should deny that he is testing anyone is fully in line with the theory I advanced—if he did not, most assuredly the test would fail, and I so stated at length in the article. The very essence of the test is that it should not be recognized as such by the one who gives it, at least in his physical consciousness.

Most of the other points Dean Tyler raises are similar to those which others have stressed many times in the past and which were answered in advance by the article itself, as a re-reading will readily show.

There are two, however, which I should like to deal with—the first that Krishnamurti has been questioned repeatedly by theosophists regarding theosophical teachings. Is not this after all a perfectly natural state of affairs, and are theosophists to be censured for their sincere attempts to understand the truth

presented to them in a new way, in the light of the truth presented in the old way and which has meant so much to them?

The other is the paragraph ". . . a 'chosen people' have become stiff-necked . . . when they think a World Teacher's primary interest is in what 40,000 people believe, rather than in the sorrow of all the people of the world."

We do not think so. We seek only to discover the true reason for the branding as useless of an organization which the Masters have referred to as "Our Society." Are we stiff-necked, I wonder, because we try to "prove all things and hold fast that which is good"? Some of us have proved the old teaching which is called the Ancient Wisdom, have found it good and a great light to guide our footsteps safely and happily along the path we choose to tread. Stiff-necked perhaps, but in that sense so were Giordano Bruno, Spinoza, Galileo and all others who held fast to the truth as they saw it and refused to be moved.

I deprecate controversy in this matter. I do not wish to agitate those who have other ideas regarding the teacher; but as I have claimed, this theory I presumed to advance has no inconsistencies but fits every fact while ignoring none, I did not feel I should allow the points raised by Dean Tyler to go by default, thereby leaving the impression that they could not adequately be answered.

Anniversary Day Gifts

Notwithstanding the depressing commercial conditions this year, the gifts from Lodges which celebrated Anniversary or Founders' Day are running in excess of the previous year. That is certainly a good omen and is in harmony with the revived interest after the dormant period through which we have been passing. Lodges which have sent gifts since the December issue of the MESSENGER are listed elsewhere. Last year the reports continued to come in until late in February.

Offer Yourself

Headquarters would welcome applications for positions at Wheaton by any who are prepared to render service. Those having ability and experience in newspaper or other publicity work, any who can write on theosophical subjects or theosophically on other subjects, and those able to do office or house or outside work should file their applications, so that our files may carry a record of their availability, that they may be called on as development of the work requires new workers. Members with means or devotion sufficient to permit them to donate their time in full or in part are especially welcome and any who can spend but part time regularly at Headquarters or perhaps elsewhere, may be able to render useful service. Consecration of the service offered and a realization of the place of the Society in the work of its inner Founders are essential to real success in any major work undertaken.

A Pilgrim's Progress Through Theosophical Literature or Why Isis Unveiled.

By ANTOINETTE DE C. ORME

The pilgrim took his *First Steps in Theosophy* upon *The Perfect Way* that was to lead him to *Nirvana*. Being fearful of stumbling upon *The Dweller on The Threshold*, he carried in his hand *Light On The Path* and to bolster up his courage sang loudly *The Song Celestial*. Still he was a little dubious about *Some Problems of Life*, therefore, when he reached *The Caves and Jungles of Hindustan*, he consulted *The Invisible Helpers*. These *Gods in The Making* advised him to listen to *The Voice of The Silence* wherefrom he could pick up many good *Hints for Young Students of Occultism*. They also suggested that, if he were a modern Theosophist, it would be appropriate for him to give up *Thought Power, Its Control and Culture* and go in for *Dreams and Premonitions*.

Later, as he moved painfully along *The Path of Discipleship* our pilgrim was startled by *A Cry From Afar* which seemed to issue from somewhere in *The Outer Court*. Rushing through *The Gates of Gold* he came upon a man in terrible distress. Pilgrim accosted him gently but firmly, "Man, Whence, How, and Whither?" and was surprised at the reply; "By What Authority do you question me?"

"No offense, no offense. I thought you might have been frightened by one of the *Ghosts in Shakespeare* or even *The Vampire*."

"Much worse! Oh sight for *Gods in Exile*! I have just seen *Isis Unveiled*!"

"Hm! No wonder you were perturbed. If I meet the hussy I'll hand her *The Universal Textbook of Religion and Morals*."

"A splendid idea, Pilgrim, but turn your eyes away while you do it, for I warn you that if you have even a trace of *Clairvoyance* you will be sure to catch *Some Glimpses of Occultism* unsafe for one who has not known *The Hermetic Marriage*."

"Whew! This then is no place for me," said Pilgrim, "for I must confess I can see into *The Inner Life of every Man Visible and Invisible* I meet."

"*Dhammapada*! What a *Conquest of Illusion* you must have had. I am, myself, embarrassed before *The Allseeing Eye*, being as you see, only *Clothed With The Sun*."

"Yes, I couldn't help noticing, of course, and I have been worrying about what you will do *When The Sun Moves Northward*. Might I suggest delicately that you put on *The Garment of God* or at least *The Crown of Asphodels*? However, don't worry old chap, I Promise to tell no *Nightmare Tales* on you. So run a'long about your little work of *The Building of Our World*. I, myself, being *The Theosophist* have a somewhat wider work in *The Building of the Kosmos*."

Speeding up his evolution our pilgrim soon caught sight of *The Divine Vision* as she was about to ascend *The Ladder of Lives* into *The*

Devachanic Plane. "Pardon me, Miss Isis, I judge *The Ocean of Theosophy* is hereabouts," said he subtly.

"Why, how horrid of you! Your *Intuitional Consciousness* should have assured you I was not *A Modern Panarion* but sincerely seeking to re-establish *Ancient Ideals in Modern Life*. I will not wear *The New Theosophy* as it does not agree with my lines, so until I can patch up the *Rents in The Veil of Time* with *Some Fragments of a Faith Forgotten* this is *The Beautiful Necessity* for me."

"An intelligent revolt, dear daughter of Eve, but until your repairs are accomplished, could I not persuade you to wear just these few *Old Diary Leaves*?"

Krotona Institute

The following self-explanatory telegram has been received: If not too late, would you kindly announce in MESSENGER that Krotona Institute will open February first with 12 weeks' course of synthetic philosophy, theoretical and applied, to be given by Dr. James H. Cousins, poet, author and lecturer, of Adyar, with other courses such as coöperative business, mutual service, studies in Ancient Wisdom, music, languages, astrology, by other specialists. Those interested should apply to the Institute Secretary at Krotona for program and particulars.

A. P. WARRINGTON.

An Offering

J. M. Barrie once said: "Those who bring sunshine into the lives of others cannot keep it from themselves."

We hope your Christmas and New Year's Day this year has been filled with much sunshine, but don't you think it will be made doubly happy if you have the knowledge that you have eased the burden of life just a little bit for those whose eyes are closed to the joys and beauties of physical sight, by helping to place in their hands books and magazines, printed in the raised Braille type, filled with great Theosophical truths? These truths have brought light and understanding to us who have had the opportunity to read and study. Now let us offer the same opportunity to the blind, for no one more than they needs to understand these things. In no other way can they get a true understanding of their present condition.

Our free Braille library of Theosophical books loan books to the blind in all parts of this country, and our magazine, *The Braille Star Theosophist*, goes free to the blind of many countries. This has all to be paid for by voluntary contributions, so may we bespeak a place in your heart at this time for just a little Christmas offering (even a silver offering will help some) to help in this work of making lighter and brighter the lives of our brothers who are denied of so many of the things that we enjoy?

Address all communications to The Theosophical Book Association for the Blind, 1544 Hudson Avenue, Hollywood, California.

Back to Adyar

By MAX WARDALL

The New Year brings to all stout-hearted Theosophists new stores of power and an invincible determination to carry on. The year 1930, filled with economic disaster and resounding with the hammer strokes of fate, has passed into oblivion. Theosophy, the great wisdom-truth, bright star in the firmament of thought, still shines. Theosophy—complete, satisfying, all-embracing, ethical, judicial, temperate, practical, is still the guiding light in the lives of many of us.

To those who, weary and perplexed, are turning this way and that, let us restate the ancient truth: Nothing that is really precious can be had and kept without vigilant effort. Theosophy is life's most precious gift to the intellect and to the spirit. Yet it is not a gift that can be stored away for future use. It must be used every day, every hour, everywhere. Lay it away in your jewel box and its setting will tarnish, its luster will dim. If you are weary of your treasure it is because you have not worn it enough. If it does not match your raiment, it is not the fault of the gift. It shows best on bright apparel that has a deep, fine glow and inner radiance.

One can not grow weary of divine wisdom. He can only grow insensible to its influence. We keep close to reality by constant, unremitting will to achieve understanding. I have seen athletes in the gymnasium studying their muscles to see if they have grown more strong and supple, taking a fine, healthy pride in their own symmetry. Nothing less than this will keep our spiritual consciousness fresh and clear. Steadfast spiritual gymnastics that increase the flow of life through channeled vehicles, diligent awareness, common sense and industry, these will keep our treasure shining bright.

The Theosophical Society is the present guardian of Theosophy. It may not always be so, but for the moment it is so. The Theosophical Society is the means we use for spreading Theosophy and the light. Our organization is world-wide and strong. Its headquarters are at Adyar. We who are devoted to Theosophy feel a duty to its guardian, the Theosophical Society. We wish to strengthen and help it. This we do by working in our local societies, supporting national headquarters, and sustaining the international work at Adyar. Once a year on February 17th we show our gratitude to Adyar by holding services in all the lodges, a sort of grateful remembrance to this shrine made sacred from time to time by the Brothers of Life who guide us on our wavering way.

A visit to Adyar is an experience not to be forgotten. No visitor has ever failed to be impressed with the majestic quality of the center. Even the sophisticated German philosopher, Count Keyserling, visiting Adyar was surprised into saying: "I have settled in the magnificent headquarters of the Theosophical

Society, taking advantage of the right opportunities offered by the Adyar library."

My own experience was one of surprise. I had visited Point Loma and thought it the most superb center for Theosophical work that could be conceived, but I found Adyar second to none. It is larger and more fertile, is picturesquely landscaped and supremely beautiful.

But Adyar can not subsist on landscape and beauty. It requires labor and maintenance. This is the purpose of Adyar Day, February 17th—to offer homage, remembrance and gifts of value to this great estate fashioned so exquisitely and standing as a living monument to Theosophy the Liberator.

While we are getting back to fundamentals, it is to be hoped that we may get back to Adyar in our thoughts; for Adyar, representing as it does the synthesis of the Theosophical Movement, is not national in character but international. Though situated in the very midst of India's most populous district and surrounded by unbelievable poverty and desperate revolt, it is in itself supremely peaceful. The troubled waves of India's political unrest do not roll over Adyar.

The Theosophical Headquarters has been compared to a reservoir, but few have grasped the real significance of this figure of speech. What is meant is that it is a reservoir of spiritual essences that flow out to irrigate the social, political and artistic fields of thought in various countries and sections. Yet it is not to be imagined that this reservoir is filled automatically. Something must happen to keep it full. This again is in part the reason for Adyar Day. In all sections on February 17 the members direct their thoughts to Adyar, sending power, love and intelligent aspiration. This habit, once established, is unconsciously maintained. We have thus an ever-filling reservoir of force, for thought directed with love and understanding is a power. The immense variety of thought from many countries gives body and richness to the content of the reservoir. This accumulated force is released and used by the Great Engineers to nourish the whole movement everywhere.

Shall we not draw nearer in a deep love, a more abiding loyalty, to that shrine?

World Theosophy

Dr. Besant has decided that Adyar being the International Centre should reserve the title "The Theosophist" for the magazine there. She approves continuing the magazine in Hollywood with the new title, "World Theosophy." It will retain the same character and price as formerly. Will you please announce this in MESSENGER and say that Dr. Besant cables we may retain here the donations already sent for the magazine, and also all subscriptions, unless members instruct otherwise. We hope they will let us keep them, and urge others to subscribe, to help to continue this work, which is truly a great, but joyful responsibility. Happy New Year.

MARIE AND HENRY HOTCHENER.

What Lodges Are Doing

Tacoma Lodge sends in copy of a very interesting program of Sunday evening lectures for January.

The Dallas Lodge reports the election of Madge R. Dailey as President and Amelia Pillet as Secretary.

Gorham Marshall is the new Vice President of Washington Lodge, and Miss Alice E. Robinson the new Corresponding Secretary.

Shri Krishna Lodge is sponsoring Mr. Hugh F. Munroe, with the aid of the East Coast Federation, for two lectures the last Sunday in each month.

At the annual business meeting of the Worcester Lodge in November, Mrs. Fannie S. Pritzker was elected President and Mr. Lawrence Fenno Secretary-Treasurer.

A report from the Cleveland Lodge lists Miss Marie R. Mequillet as President, Mr. J. Arthur Faulk as Recording Secretary and Mrs. Elise R. Staggs as Corresponding Secretary.

New officers of San Buenaventura Lodge of Ventura, California, are: President, Mrs. C. Bonestell; Vice-President, Mrs. Sara Ellen Gray; Secretary, Mrs. Elise Stone; and Treasurer, Miss Ethel Robison.

Mrs. Clara G. Davenport has been elected President of Aurora Lodge. She has been conducting a very successful enquirers class. Mrs. Aldag will be with them for a few days immediately after the holidays.

The English Theosophical Society has adopted the excellent plan of giving "talks on books periodically." That enables the members to become familiar with the literature and at the same time to gain theosophical knowledge.

Sampo Lodge (Finnish) of Detroit, celebrated its 20th Anniversary Day in November, with a well arranged program. An unusually large attendance enjoyed the evening. The newly elected officers of Sampo Lodge are: President, Mr. Fred Fernelius; Secretary, Miss Aino Kaksonen.

The President of the Fort Worth Lodge reports that a Bridge tournament took place on December 3, at which tickets were sold at 50 cents each, and resulted in a net sum of \$50 to assist with lecture expenses. Regular study classes and open meetings are held weekly. Max Wardall is expected for a series of lectures in January and Mr. Rogers for a lecture and members meeting in March.

Ojai Valley Oaks Lodge went into its new Lodge home on Founders' Day, as also did Fairhope Lodge, Alabama. Mrs. Sandt, Secretary of the latter, writes that it is delightful

to have their own Lodge home after more than seven years of meeting in the homes of members. The house was bequeathed to them by the late Mrs. La Pierre, one of the oldest members of the Lodge. Such a bequest is a real service to the theosophical cause.

St. Louis Lodge has had an unusually heavy payment to make upon its new building, but it succeeded in financing it without difficulty. A new series of 12 Friday evening lectures has been announced. "Each lecture will be illustrated by a horoscope of some member of the audience. The horoscope will be used merely to illustrate in concrete form the actual workings in the life of karma, reincarnation, thought power and all of the other great truths we teach."

Houston Lodge had a very definitely worked out program for the celebration of Anniversary Day, in which all the members took part. This included a silver offering to be sent to Headquarters, which was deposited as they marched into the hall to the strains of martial music. Verses from the Gita were recited and papers on H. P. B. and Colonel Olcott read. The latter part of the evening was given over to an interesting discussion of the early days of the Society.

Norfolk reports that Founders' Day was observed on Sunday, November 16, with a short program of music and readings. The evening daily paper carried an announcement of the meeting and a few visitors attended. Among them was Mr. Hugo Yacobi whose uncle, an artist, was one of the group centering around Mme. Blavatsky in the early days in New York. Mr. Yacobi, although only a child at the time, has a distinct recollection of Mme. Blavatsky.

Pacific Lodge, San Francisco, sends information that class work is progressing encouragingly and that Mrs. Amy V. Smith has a fine meditation group on Fridays at 11 a. m., while Mads P. Christensen conducts a class Friday evenings which is studying "*Man and His Bodies*." The Lodge meetings are said to be well attended on Wednesday evenings, when the study is on "*The Masters and the Path*." The library shows increased attendance and is open from 1 to 4 p. m. daily.

At the Anniversary Day celebration of Rogers Park Lodge, Helen G. Fisher gave the address. She commented upon the custom of commemorating the birth dates of heroes, martyrs, saints and sages and all great events in human affairs. The body of the address consisted of a review of the early years of the Society, its challenge to belief in miraculous creation and the struggle which necessarily followed in getting before the world ideas which seemed so strange and remarkable to the vast majority of people.

The address may be published in full later in the MESSENGER.

Gifts and Amusements

Starting with Thanksgiving and continuing through the Christmas events, the Headquarters staff has been presented with a number of amusements to help enliven the passing hours after the daily work is done. Just in time for Thanksgiving merriment Mr. Sidney A. Cook gave to the staff a set of ping-pong with a full-sized table. Since then it has been used by some of us every day. Several days before Christmas Dr. E. C. Boxell, of St. Paul, sent a check of \$25 to add to the Christmas cheer. He told us in the letter to use it as we wished. Then on Christmas Eve from among the presents under the tree appeared two more for the staff as a whole. One was a Backgammon set which has so far resulted in brain fag, as few had ever heard of it until the present revival of interest. A Parcheesi set was the other staff gift and has been much enjoyed. These two presents were from the Sports Fund created by Mr. Robert R. Logan of Sarobia, at Summer School and only consumed a small part of that fund so we will have additional sports activities for the 1931 Summer School. Last, but by no means least, was an invitation to the movies for the staff as a treat by Mr. Rogers. All in all a gala week of festivity.

LAWRENCE HELD.

Announcement

Members of the Central Theosophical Federation

Milwaukee Lodge invites the Federation to meet in Milwaukee on January 18.

Come and enjoy an afternoon program for members at 2:30 P. M.

Dinner at Milwaukee Lodge rooms at 5:30.

Public lecture at 7:30.

A round-trip rate from Chicago for not less than twenty-five people will be available. Send your name at once to

Mr. O. N. Collar

4620 Lake Park Avenue, Chicago.

We must know in advance how many will go. Milwaukee Lodge is making elaborate preparations to entertain the visiting members at dinner. Milwaukee Lodge dinners and hospitality are famous. Do not miss this grand occasion.

Remember the date—January 18!

ETHA SNODGRASS, *President.*

THE SERVANT

\$1.00

The twenty-two rules of service to humanity, with DEDICATION and SHAMBALLA by CHARLES LAZENBY

Lucis Publishing Company

11 West 42nd St., New York

Book Reviews

New Light on the Problem of Disease, by Geoffrey Hodson. Published by the Theosophical Publishing House, London, England. Price, cloth, \$1.00, through the Theosophical Press, Wheaton, Ill.

Geoffrey Hodson is no stranger to American readers and American audiences. He is well known both as an author and a lecturer, and so a new book of his is certain to attract interest and be widely read in America. The subject is of great interest just now when the medical profession and scientists in other departments are studying the effect of mental processes upon the human body, both in health and disease.

Some of the author's theories might be open to debate, but the book as a whole is certainly of great value and will give a careful reader much matter for thought.—John McLean.

Astrologer's Searchlight, by Llewellyn George. *How Planets Effect People*, by Llewellyn George. Published by the Llewellyn Publishing House, Los Angeles, Calif. Price, each, cloth, \$1.00, through the Theosophical Press, Wheaton, Ill.

The above are two little handbooks on Astrology embodying all of the most valuable material formerly contained in "Astrological Gleanings" by the same author, with considerable matter added. Serviceable for practical application by students and investigators of this benign science.—M. R. M.

Romance of the Machine, by Michael Pupin. Published by Chas. Scribner Sons, New York City. Price, cloth, \$1.00, through the Theosophical Press, Wheaton, Ill.

Has this modern age of machines, systematization, and concrete rationalism injured or destroyed the ideals of our forefathers who founded America?

Many believe that such is the case, and Professor Pupin of Columbia University, a self-made man and famous inventor in the line of radio-telephony, in this readable little book takes the opposite view.

Prof. Pupin shows that, not only did our forefathers approve and encourage the use of machines in this country as an aid to its expansion, but also that idealism has not been shelved (except in a few sordid and selfishly managed businesses) during this machine age, because many proprietors and executives have declared, and proven by their actions of unselfish nature toward their employees, customers and the public at large, that idealism of the same type which inspired our ancestors is not dead or even inactive.

An inspiring work, revealing the idealism and broad outlook of a successful man who has contributed to the material welfare of man.—Leon R. Franks.

Lecture Notes by C. Jinarajadasa. Published by the Theosophical Publishing House, Adyar. Price, boards, \$1.25; cloth, \$1.50, through the Theosophical Press, Wheaton, Ill.

These notes will be heartily welcomed by all lecturers. The introduction alone gives more information for the construction and delivery of a lecture than fifty lessons of the usual type on public speaking. The author explains his own methods in frank and intimate disclosures, and shows how thoroughly his thought has been concentrated on the themes he has chosen. As to the notes themselves, they are succinct and brief, yet extensive enough to realize the conception of the complete lecture. The notes of lectures on mysticism, occultism, education, art, the gospel of Work, the place of intuition in life, and the spiritual factor in nation building will be particularly interesting at this crisis of the world's history. Every lecturer should own this book as a help and guide in his work.—Maude Lambert-Taylor.

Practical Theosophy, by C. Jinarajadasa. Published by the Theosophical Publishing House, Adyar. Price, cloth, \$1.00, through the Theosophical Press, Wheaton, Ill.

For those who have had the privilege of knowing Mr. Jinarajadasa, his name, as author, on a title page is a guarantee that the book is very much worth while. This is eminently true of the present book, of which the second edition has just been published.

Practical Theosophy consists of a set of lectures first delivered in Chicago in 1910. The author first presents what he calls "three fundamental Theosophical truths", and then applies them to various departments of human activity.

The heads under which he considers his subject are Theosophy in the Home, Theosophy in School and College, Theosophy in Business, Theosophy in Science, Theosophy in Art, and Theosophy in the State. He thus applies Theosophical principles to all conditions of life, showing how such an application must raise all human activities to a higher plane.

It is a book which should be given a place upon the shelves of every Theosophist.—John McLean.

Incarnation and Re-incarnation, by E. V. Ingraham. Published by De Voss & Co., Los Angeles, Calif. Price, cloth, \$1.00, through the Theosophical Press, Wheaton, Ill.

An admirable treatise on reincarnation. The subject is treated from a logical and spiritual standpoint. Most authors explain reincarnation in its occult and scientific processes, but the writer of this little volume in simple language, and easy style sets forth the influence a belief in it can have on character, on the lines, "As a man thinketh in his heart, so is he."

His chapter on prayer is exceedingly helpful to the aspirant seeking knowledge of, and union with, God. He tells us that there are four kinds of prayer, all stepping stones to spiritual development. No one can read this little book

without increased yearning to attain the life of peace and spiritual serenity, as inculcated and promised by the Christ of Galilee.—Maude Lambert-Taylor.

The Buddha's Golden Path, by Dwight Goddard. Published by Luzac & Co., London, England. Price, cloth, \$1.75, through the Theosophical Press, Wheaton, Ill.

It will doubtless be a surprise to many to learn that the great founder of Buddhism never intended to institute a powerful religious sect with 500,000,000 followers. Religion, as such, was far from Gautama's mind, but he preached the law as a method of *mind-control* which through restraint of desire and the practice of concentration would lead to self-realization of the highest truth.

Such at least is the philosophical conclusion of Mr. Dwight Goddard, who after some years in China and Japan as a Christian missionary from America was so gripped by the potent teachings of the Buddha that he forthwith became a Buddhist. He made special studies in Buddhist monasteries, especially among the Zen sect, and one of their abbots bestowed upon him the insignia of monk-novice.

Mr. Goddard's book is a sincere effort to show how one may practically apply the tenets of Buddhism in everyday life. Without a doubt it is one of the clearest and best written expositions of the subject and there is not a dull paragraph in the 210 pages. He has a complete knowledge of his theme, and he confidently and surely carries the student of the eight-fold path through three thrilling adventures, giving many practical hints and words of encouragement from one step to the next. To all aspirants we heartily recommend this book.—John Nimick.

Prometheus Bound, by J. M. Pryse. Published by the author. Price, cloth, \$2.00, through The Theosophical Press, Wheaton, Ill.

This book is an interpretation of the hidden meaning contained in this great classical myth. It is the author's own translation of the Aeschylus drama, done in blank verse, the songs being rendered in iambic verse. The author gives a detailed analysis, and the occult explanation, of each character and every action in the drama, one of the greatest in literature. Prometheus according to the author is "to mankind their Savior, the Awakener of the mind, the Teacher, the Healer, the Initiator." He explains from the myth, the principles of evolution, the origin of worlds, and enters deeply into the realms of astrology.—Maude Lambert-Taylor.

The Modern Mystic, by E. Wilmot Lambert. Published by William Pile Ltd., Sutton, Surrey. Price, paper, 35c, through the Theosophical Press, Wheaton, Ill.

This booklet analyzes the difference between the old passive mysticism leading to the ecstasy of Unity with God, but ignoring the physical world as an "evil thing to be shunned and avoided," and the new positive mysticism which must hold its place and power

in practical daily living. "No man liveth unto himself," and not in aloofness from, but in mingling with humanity, dealing with its everyday problems, must the new mystic share his "Light of Illumination."

An outline of instruction is also given on the method to be employed in attaining the higher mysticism, through Attention, Concentration, and Meditation.—Maude Lambart-Taylor.

DEATHS

Mrs. Sadie M. Dailey (Herakles Lodge), Nov. 16.
Adolph Anderson (Crookston Lodge), Nov. 23.
Mrs. Bertie E. Pownall (Riverside Lodge), Nov. 29.
Mrs. Josephine Horne Smiley (St. Petersburg), Dec. 3.
Miss Emma C. Meyer (St. Louis Lodge), Dec. 5.
Mrs. Gertrude Mitchell (Crescent City Lodge).

MARRIAGES

Miss Marjorie M. Moyer (Besant-Cleveland) and Mr. Merrill Muehlhauser, Friday, Nov. 14.
Miss Alice H. Bowman (Harmony-Toledo) and Mr. Raymond J. Arft of New York City, October 28.

BIRTHS

To Mr. and Mrs. H. W. Dawn, a girl, on Nov. 13, at Ventura, Cal.

Notice to Correspondents

Hereafter letters to the National President should never be marked "Personal" unless they actually contain matter which is intended only for him. If they contain business which must be referred to other people, the marking of the letter as personal will inevitably delay it unless he is at Headquarters, and this year he will be almost constantly on tour. A letter addressed to him personally will be forwarded unopened and it may be a week or more before the business which it may contain can be returned to Headquarters and acted upon.

Ten Theosophical Best Sellers

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Itineraries

Miss Codd:	
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Atlanta	Jan. 7-9
Memphis	Jan. 11-12
Oklahoma City	Jan. 14-27
Tulsa	Jan. 28-30
Mr. Rogers:	
San Francisco	Jan. 4-9
Sorosis Hall 536 Sutter St.	
Portland	Jan. 11-15
Tacoma	Jan. 16-17
Seattle	Jan. 18-24
Chamber of Commerce Auditorium.	
Spokane	Jan. 25-30
Anaconda	Jan. 31
Butte	Feb. 1-2
Helena	Feb. 3-4
Great Falls	Feb. 5-11
Billings	Feb. 12-13

The Hodson Itinerary

The latest information from Mr. and Mrs. Hodson, who have been in New York since October, is that they will be in Philadelphia from January 2 to 16, in Baltimore from January 17 to February 13, and in Washington from February 14 to February 27. Thereafter they will be in Chicago two months, but Mrs. Hodson writes that is a private visit with no lecturing. Lodges which wish to make engagements should write direct to Mrs. Hodson in care of the Rye Trust Company, Rye, N. Y.

Mr. Wardall's Itinerary

Austin	January 7-8
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Houston	January 18-21
Ft. Worth	January 24-26
Dallas	January 28-30

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A June Camp

The following has been received from Houston:

"A Theosophical Camp is being planned for the first ten days of June in Northern New Mexico. The management of the Camp will be under the direction of Tharon and Milo Perkins. Mr. and Mrs. Geoffrey Hodson, together with Mr. Fritz Kunz and his wife, Dora von Gelder, will be the four people in charge of the talks to be given during the Camp. Every Theosophist knows what a treat that will be.

"The Camp itself is an exclusive Ranch Camp for girls, comprising several hundred acres, and has been rented with its full equipment so that Theosophists coming to the camp will have their whole days free with no cooking or kitchen work to do. The altitude is over six thousand feet, making for a bracing, dry climate. The Camp is fifty miles from Raton, New Mexico, and forty-five miles from Taos, the world famous art center. A branch line of the Santa Fe runs within five hundred yards of it once a day.

"This Camp, called *Cimarroncita*, is also reached by a perfect automobile road, known as the Highway of the Immortals. In speaking of that road the National Geographic said: 'In all America there is no more amazing ride than the trip from Cimarron, New Mexico, up the canyon of that name, and over the divide into Taos.'

"Camp Cimarroncita is circled by majestic ranges, and canopied by the flaming blue of mountain skies. The crisp air reeks with the smell of pine trees. All in all, a more delightful setting for such distinguished Theosophists as the four leaders who will have charge of the camp study can hardly be imagined.

"Only one hundred people can be accommodated in the cabins, so with registration it will be a question of 'first come, first served.' Anyone interested should communicate at once with Mr. or Mrs. Perkins, care Box 1191, Houston, Texas. A modest fee of thirty dollars for the ten days will be charged each person.

"A few non-Theosophists have already registered for Camp. This will be all right wherever there is a sympathy with progressive thinking.

"In agreeing to conduct this Camp, the Hodsons, as well as Mr. Kunz and his wife, have made possible a real opportunity for Theosophists throughout the country."

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