

THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN of the AMERICAN
THEOSOPHICAL SOCIETY

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1931 Convention and Summer School H. P. B. Centenary Celebration

THE dates of the forty-fifth annual convention and summer school have been settled. August 15 to 26 will be devoted to the renewal of friendships, which is always such a marked characteristic of our conventions, and to the inspiration for which our summer schools have already become famous among those who have had the privilege of attendance in former years. The first four days will be given to registration and convention and the last seven to summer school, with one intervening day.

The convention will deal with the necessary business of the Society, for which it is essentially convened, but there will be the unusual feature provided by the H. P. B. Centenary exercises. Just what form these exercises will take has not yet been determined, but besides a devotional meeting of members there will probably be arranged a large public gathering at which one of our best-known speakers, in recounting the life of H. P. B., will explain her mission and the Society's ideals and purpose.

Because of this important public feature the convention will probably be held in Chicago at the Stevens, or at the reconstructed Sherman Hotel. Both of these hotels have been our hosts for conventions in previous years and both offer special inducements in the way of

free lecture halls and other accommodations.

There seems to be a wide difference of opinion regarding the choice of Chicago or Wheaton for convention, but the desirability of public exercises for the H. P. B. anniversary will probably be the deciding factor. This year competition among the hotels will insure attractive rates for our members. As to whether Chicago or Wheaton would draw the larger convention attendance there is no question. Chicago easily wins in that regard, and, after all, one purpose of a convention is that as many members as possible shall meet to renew old associations and attend to the Society's business.

Summer school will, of course, be held at Wheaton. No other place is so ideal for quiet study and communion. We are certain that our visitors of last year, Mr. and Mrs. Geoffrey Hodson and Miss Clara M. Codd, will be with us again, and our own Max Wardall has promised to attend, we hope this time with Mrs. Wardall—and other stars are in prospect.

The registration fee will probably be slightly increased but combined convention and summer school fee will not exceed \$15, of which the convention fee of \$5 will include a free copy of the inspirational proceedings of the summer

school. A little larger registration fee will provide for substantially lightening the burden of work that falls upon Headquarters staff in preparation for convention, and still will not be a factor large enough to influence the decision of any member as to whether or not he can attend.

Each issue of the MESSENGER will now carry information regarding the progress of convention and summer school plans. Registrations are on file by some members, and others should immediately commence to come in, for to some extent the making of arrangements depends upon the number of registrations. Therefore please indicate as promptly as possible, by a brief letter, your intention to be present.

In another column there is announced the formation of a travel bureau through which members coming to convention can arrange to meet automobile parties who have spare room in their cars, thus reducing the expense.

The Cost of Headquarters

Although frequent assertion of the facts has been made, there is still a great deal of misconception regarding the cost of operating our Wheaton Headquarters. A suggestion recently reached us to the effect that the property should be vacated and efforts made to rent it for a school or for some other institutional purpose, and now comes a letter referring to the use of our funds to operate "our very expensive Headquarters."

Now these ideas are based entirely upon a failure to comprehend the facts and the unfortunate part of it all is that those who have the idea that Wheaton is a drain upon the Society's funds have a tendency to propagate these erroneous and misleading statements and it is harmful to the financial program for publicity and field work.

So the facts are again here stated as plainly as they can be put into print so that this thought-form may be dispelled and truth alone may prevail.

1. The financial report of the last audited half-year shows the cost of operating Headquarters, including heat and maintenance, to be \$1733. The interest on the outstanding building bonds was \$1794, together making a total cash carrying cost of \$3527.
2. The income from paid rentals was \$3729.
3. It follows that Wheaton produced a cash profit of \$202.
4. Depreciation of Wheaton premises and equipment was \$3213, but this costs the Society nothing in money, for it is simply a gradual writing down of a donated asset.
5. Operated at a cash profit of \$200 over cash cost, Wheaton provides accommodation for the offices of the several departments employing a dozen or more people, it houses the press stock and shipping departments, and the library, and furnishes a home for all the workers, and all at no cost to the Society, although to rent necessary space elsewhere would cost

- several hundred dollars each month.
6. The outstanding building bonds are spread to mature over a ten-year period in approximately equal annual installments which are being met from the collection of Building Fund pledges. They cannot become a burden on the Society's funds.
7. As the payment of pledges reduces the outstanding bonds the saving in interest adds to the profit Wheaton provides for the Society.
8. The income from the new memberships is pledged first to territorial development among the lodges.
9. The By-Laws prohibit the use of more than \$2 per member for maintenance of Wheaton property and staff, and this provision was inserted to insure income from the new membership plan being used in the field and for new forms of publicity.
10. The Society does not need funds for operating Wheaton Headquarters but for use in work among lodges and in new territory.

Correspondence with Headquarters is invited by any who are still in doubt.

SIDNEY A. COOK.

The Kunzes on the March

On March 1, Fritz Kunz and Dora van Gelder Kunz and John Kunz leave New York for Seattle by motor car, traveling by way of Philadelphia, Baltimore, Washington, Richmond, Asheville, Atlanta, and Biloxi, at most of which stops public lecturing or other work will be done. Fritz Kunz will then travel by car to New Orleans, Baton Rouge, and Dallas to Oklahoma City, where he will give a sustained course of lectures (the New York series) for six weeks. During this stay in Oklahoma City he will also be available for work in cities within a night's journey by rail. Invitations may be addressed to Mr. Kunz, c/o Mrs. Josephine Barry, 2210 West Beach, Biloxi, Mississippi.

During the first ten days in June the Kunzes will assist at the Cimarroncita Camp, near Raton and Taos, New Mexico. After this regional camp, in which Mr. and Mrs. Geoffrey Hodson will be principals, the Kunzes proceed to Orcas Island, to prepare for and assist in the Orcas Island T. S. Camp, which occurs the last two weeks in July. The Hodsons will also attend and assist in this Camp, also Captain and Mrs. E. M. Sellon of New York. The Kunzes will return to New York after autumn work in the northwest.

A New Play

Beatrice Wood sends word that she has just completed a one-act play dealing with life after death that is suitable for Lodge production. It has four characters and is not difficult to set. She will be glad to send it to any Lodge interested. Perhaps this play would be valuable as a means of spreading theosophical truth.

The Point Loma Matter

The following correspondence is published that members may have full information upon the subject:

December 11, 1930.

Dear Dr. de Purucker:

In the November number of *The Theosophical Forum* appears a letter from you to Mrs. Marie Hotchener, Editor of *The Theosophist*, in which you say,

"After the really deplorable misunderstanding of our otherwise beloved Mr. Rogers, in his article in the *Wheaton Messenger*, it was most interesting and good to read what you wrote in the October issue of your most interesting magazine."

Let me assure you, my dear Dr. de Purucker, that I am doing my very best to fully understand you and if, as you say, I have so far only arrived at a "really deplorable misunderstanding," I will say now that I am all the more anxious to have light on the subject, for the cause of peace and tranquility in the theosophical world is a thing sufficiently important to justify any effort to achieve complete accord. Will you not, therefore, write me definitely, indicating on what points I have misunderstood you?

With all good wishes, I am,

Yours most cordially,

L. W. ROGERS.

December 15, 1930.

Dear Brother Rogers:

Your brief letter of December 11, 1930, reached me this morning. I was delighted to hear from you again, and, let me add in genuine sincerity, even more delighted to notice its kindly and brotherly tone.

I am writing at the moment far from our library, and without access to the number of the *Wheaton Messenger* to which I referred in my letter to Mrs. Marie Hotchener, which you refer to in this your letter to me, and in consequence I am not able at this moment of writing to refresh my mind as to the exact point to which I referred in speaking of the "really deplorable misunderstanding" on your part. But at any rate, the general feeling in my mind when I wrote to Mrs. Hotchener, after reading that particular number of the *Wheaton Messenger*. I recollect clearly enough, and in answer to your question, I will answer that it was the note of *suspicion* of me and of our work—or at least it so appeared to me to be—which that article in that number of the *Wheaton Messenger* contained, which was what I referred to.

Let me thank you for your genial and brotherly desire, as you state it in this your letter to me, to have more light on the subject. You ask me to outline definitely to you just on what points you have misunderstood me. Do you know, dear Brother Rogers, that it would be *unwise*, I think, to do this, because it would mean that I would be laying before you certain little matters which I really feel had best be left to time to drop into obscurity and oblivion; and in so laying them before you

I would put you in the position of feeling that you ought, in honesty and justice, to answer me in support of your own views. All this would lead to what I fear might be a line of argumentation on points which it is now perhaps entirely needless again to refer to.

I much prefer, therefore, to let these little points of misunderstanding be as water that has flowed under the bridge of the Present to pass into the ocean of Oblivion, to use a favorite phrase of mine which I find so expressive. Will you not clasp my hand now in comradely feeling, and with me set our faces to the future? I have never felt that it is either wise and tactful on the one hand, or good "business" on the other, to indulge in an exchange of *differences of view* leading to argument and dissatisfaction.

My letter to Mrs. Hotchener very plainly showed that I felt that you had misunderstood me in certain respects, and that I referred in this connection to the printed matter which appeared in that particular number of the *Wheaton Messenger*. Hence, anybody reading my letter in the *Theosophical Forum* would understand this fact clearly, and the manner in which I spoke of you I think would not place you in a false light in the mind of any honest reader.

As a matter of fact, dear Brother Rogers, I had not thought of the matter again, nor have I alluded to it; but just the same I am glad that your letter of December 11th reached me this morning. I seize the occasion to express my profound pleasure at your desire for "light on the subject, for the cause of peace and tranquility in the Theosophical world."

However, as it may be that you feel that in justice to yourself I should be more definite, I will in a general way make the following observations: First, then, in answer to your question for "more light", do not misunderstand me in my effort for Theosophic unity, and please do not be suspicious of my *sincerity* in this effort. Second, please do not speak of my "claims", for I have made no "claims". All I have said is simply a statement of facts, and such statement has at no time been made in the sense of claiming anything, but simply in an effort to expose certain facts and truths which I felt it my duty to state. Thirdly, I should be so happy if you could avoid referring to certain intricate points in my various lectures and writings as "*inconsistencies*". It is quite possible that there are paradoxes in some of my various public and written and spoken statements, and in fact I know that there are; but let us remember that paradoxes are not contradictions. A paradox usually contains two statements which on their face may seem to be contradictory, but are not actually so. Life is full of paradoxes. Our beloved H. P. B.'s writings are full of paradoxes; but the intelligent reader who is sincerely hunting for truth usually has little difficulty in getting at the truth between the two or more statements which may seem at the time paradoxical to him.

I am genuinely desirous, dear Brother Rogers, of having your friendship and co-operation, as far as these may be had, in our mutual

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work for Theosophy. I do not care to emphasize points of difference or to argue about points of actual or alleged misunderstanding. These may be at any time briefly referred to as I referred to such in your case in my letter to Mrs. Hotchener, but having referred to them I let the matter drop, and, in fact, put the whole thing out of my mind, trusting to the future and to your own instincts of generosity and truth and loyalty to truth to understand me better in time. I do not think that any good purpose is ever served, nor do I think that the cause of Theosophic fraternization can be advanced, by indulging in *recriminations*, nor elaborating or trying to elaborate or explain misunderstandings, unless, indeed, there be a misunderstanding on some very important point of *principle*; and I do not think that this has occurred in your case. You seem rather to have misunderstood my *declared policy* than to have been actuated at any time by an unworthy desire to throw obstacles in the way of fraternization and the increase of brotherly feeling. I recognize this, and have therefore felt that in time you would come to understand me better, and would even more firmly grasp my outstretched hand, than you have done in the past.

Thus, then, I think that I have laid the matter before you, in answer to your request, as briefly and as succinctly as I can, and have tried to show you just what my own reactions have been to the printed matter which you have published about me and our work in your very interesting periodical, the *Wheaton Messenger*. Not for one moment, dear Brother Rogers, do I doubt your sincerity or your loyalty to truth. On the contrary, I have admired a certain manly bluntness in your way of speaking, which has pleased me, because, to a certain extent, I have this quality myself, and in real human fashion I admire it in you.

Let us be brothers; let us forget the past; let us set our faces to the future, to the Sun of the New Era whose rays are flooding with each day more brilliantly the sky of the Mystic East. This is what I ask of you.

I am so sorry that you were unable, when

you were last in Los Angeles, to run down to Point Loma to see our officials and myself, and to take tea with us here. Do try to come when next you are on the Pacific Coast. We shall be very happy to see you and to clasp your hand in brotherly sympathy.

Yours fraternally, and most cordially,
DR. G. DE PURUCKER.

January 30, 1931.

Dear Dr. de Purucker:

Being on tour with an excess of other work added to nightly lectures alone accounts for your not having received an immediate reply to your response to my request for an explanation of your published remark that I had misunderstood you.

I heartily agree with you that controversy should be avoided as far as it is humanly possible; but I do want to understand you, for in no other way can a satisfactory state of affairs be established. You have been very frank, an admirable quality, in expressing your views and I will be equally so.

Although you do not give me the definite points on which you felt that I had misjudged you, you say that you got the impression of a note of suspicion. Let me assure you then, my dear Dr. de Purucker, that I have none whatever. I may add, and scores of our members have heard me say it, that I have from the first felt that you are quite sincere. Your procedure has greatly puzzled me, but I have not doubted your honesty of purpose.

Let me come now to the crux of my mystification. With that fine original declaration on the subject, you made it clear that you earnestly desired peace in the theosophical world. Your peace manifesto was replete with brotherly expressions. Dr. Besant responded with most commendable enthusiasm. Then, in a speech which was published in your official organ, you made one of the bitterest attacks upon her and her brother officer of the T. S., C. W. Leadbeater, that has ever appeared in a reputable journal! Immediately after having declared for theosophical peace, for fraternal feeling, for goodfellowship, for relegating all past enmities to oblivion, you denounced a book written jointly by these distinguished Theosophists as "fantastically preposterous," while a foot-note signed by the Secretary General of your Society named the book and characterized it as "pretended recollections of former lives." Can you wonder that this *volte face* both amazed and mystified us? How could we avoid astonishment that a spiritual leader who had just made a declaration of peace was himself the first to violate it?

Please do not misunderstand me. I grant your perfect right to totally disagree to the teaching of any other Theosophist; but I deny your right to rudely attack him, to denounce his work as either fantastic or preposterous and to characterize him as being ignorant of the subject on which he was writing, which you clearly do in the words "had Mr. Leadbeater known what the Avatara-doctrine means—this fantastically preposterous assertion would never have been made." We were equally surprised, my dear comrade, by other parts of

that speech—the rebuke to Dr. Besant for “the too-ready acquiescence,” as you put it, in accepting your invitation, the suspicion that her co-officer, C. W. Leadbeater, might try to come without being “a duly accredited delegate of some Theosophical Section or Lodge,”—a thing he would be the last man in the world to attempt.

You say you would be happy if I did not refer to your statements as being inconsistent, and I assure you that I should be most happy to be able never again to do so; but in this instance what milder word could I possibly have used to describe the astounding difference between your expression of brotherly love and your attack upon the theosophical teachings of Dr. Besant and Bishop Leadbeater? It is quite impossible to minimize the effect which your speech had upon our members. Together with the foot-note it constitutes a public statement that two Theosophists, each of whom have given a long life in theosophical service, and whom certainly more than 95 per cent of our members venerate, are guilty of foisting upon earnest students fraudulent clairvoyant investigations of previous incarnations.

Tell me, my friend,—for notwithstanding what seems to me to be your amazing course in carrying out your plan, I still believe that your intentions were good—how could you expect Dr. Besant to come to Point Loma after that speech was published? How could any self-respecting person do so? Let me put it this way: Suppose I had invited you to be my guest at Wheaton at some general gathering of Theosophists and then, together with an associate officer, had said in our official organ that you had too hastily accepted my invitation, that what you had written in your books was not Theosophy at all, and that, moreover, you had been guilty of palming off on the theosophical world, as genuine researches, the pretended recollections of former lives. Would you, after that, come to Wheaton as my guest? To do so would be to stultify yourself.

I think it must be clear to you now, my dear Dr. de Purucker, that I cannot accept the invitation extended by Secretary General Fussell to attend your proposed H. P. B. Centennial Convention on August 11. To do so would be to condone the affront to my superior officers in this Society and to practically say to the theosophical world that I endorse the sentence of fraud that your official organ has passed upon them.

But once more, please do not misunderstand me. I shall not permit this matter to be the cause of any animosity. My feeling toward you is one of friendship and admiration for having had the courage to reverse a policy of your Society that had stood for more than a quarter of a century. That was real Theosophy and real service.

With heartiest good wishes, I am

Yours most cordially,

L. W. ROGERS.

February 2, 1931.

My dear Brother Rogers:

Your long and explanatory letter of January 30, 1931, reached me this morning. I have

read it with deep interest. First, let me thank you for the gentlemanly courtesy and kindness which pervades it. I honor you for your frank speech. Please never hesitate to write always to me in the same frankness whenever you write to me. I also am always frank in my expressions, and indeed this is the one thing which I fear has caused the unfortunate clouding of your mind as regards myself. But I understand the situation very well indeed, and be assured that the kindly and humane sentiments which your letter contains are not only fully recognized by me but I venture to say are my own in even greater degree.

There are a few points in your letter which it seems advisable briefly to take up and to try to elucidate, for assuredly, dear Brother Rogers, it seems to me that you have a one-sided view of certain things. You will forgive me for saying this, but after all, is it not better that we should thoroughly understand each other? Then we can in future write without the continuous necessity of calling attention to the fact that no discourtesy is intended. Most assuredly you know that I abhor discourtesy.

First, I regret to note that you find you will be unable to attend our H. P. B. Centennial Convention on August 11th and 12th. The reasons that you give for this are quite understandable by me, and in one way I respect you for your fealty and devotion to those whom you revere. But nevertheless, I am bound once again to call your attention to the fact that the whole situation is a deeply psychological one which you have entirely misunderstood. I do not really see how you could have properly understood it, for you had not the key to the problem. I will try to clarify things a bit.

In the first place, let there be genuine brotherhood and kindness between us. Furthermore, let there be the same spiritual qualities among us all. Is it not true that we all belong to the great Theosophical Movement founded by our beloved H. P. B.? Is it not true that your Society and mine both sprang from that spiritual impulse? Is it not true that fundamentally we hold many doctrines, perhaps most of our doctrines, which are identic? How shameful, therefore, is it not that there should be strains and deliberate misunderstandings brought about perhaps by an attempt to feel that we are “loyal to principles rather than to personalities.”

Let me also add that I do beg of you hereafter, should anything disturb you or worry you, to come to me frankly and openly about it; and if I can do so I most assuredly will take every step that is honorably open to me to ease your mind or to do what is right and proper to be done in the premises; and I am sure that you will do the same on your side as President of the American Theosophical Society. You ought to know perfectly well that in all matters that are genuinely Theosophical I wish your Society every good thing in the world. I wish it success; I wish it growth; I wish it peace and internal concord. May I not feel that you can reciprocate in the same spirit?

Now, with these preliminary remarks do I return to the points that I have hereinbefore spoken of, and shall attempt briefly to write about them. My procedure you say "has greatly puzzled" you, although you have not "doubted your honesty of purpose." I thank you. That you should be puzzled I have already told you I fully understand. The remarks that were published in our Theosophical "Forum," to which you have taken exception, about Dr. Besant and the Reverend C. W. Leadbeater, you must remember, my dear Brother, were written for our own members. In our Society we have the utmost freedom of thought and speech. While it is true that the "Forum" goes to the hands of others who are not F. T. S., this fact can hardly deprive us of the right of openly expressing our honest convictions and expressing them in such language as seems to us proper and right.

Believe me that I should not have spoken in a gathering of your F. T. S. in the same language which I used in a lecture to our own people, or to the public. Do you not see that I should never question your right, or Dr. Besant's right, or Mr. Leadbeater's right, to speak of me in any terms which they might choose to employ? I might feel hurt; I might inwardly object at what might seem to me a total misunderstanding of me; but I never could question their right; and I never—and here is my point, my dear Brother—should withdraw my extended hand of fellowship because they might make objections and speak very frankly of their objections to what I say or write.

Following the best traditions of the Theosophical Society existent from H. P. B.'s times, I welcome criticism in our T. S. from all our members and from outsiders; and I have so expressed myself time after time. I ask only that this criticism be honest, and that it be kept within the language of truth and fact, taking it for granted that rules of courtesy will likewise be followed.

If indeed to me certain doctrines are "posterous" or "fantastic," have I not a right to say so? Would not H. P. B. have so said had she so thought? And if the Secretary-General of our T. S. believes that certain statements in the book which he mentioned in the footnote in the "Forum" were "pretended recollections," has he not the right so to state openly?

But you utterly mistake me when you say that the remarks printed from me in the "Forum" were a *volte-face*. I hold to what I know very strongly because what I know I happen to know to be true; but this does not prevent me from most eagerly and with all the earnestness of my soul desiring to be friendly with Dr. Besant and you and others in your T. S. My hand of brotherhood is extended in genuine sincerity, dear Brother Rogers, and I deeply regret that the psychology of what has happened and to which you advert in your letter to me has not been better understood in your Society.

Of course what Dr. Fussell writes he him-

self is responsible for, because, as I have told you, we have perfect free speech in the T. S. But Dr. Fussell is a gentleman and would be as incapable as I could be of greeting Dr. Besant and Mr. Leadbeater with anything except the utmost courtesy and kindness, were they to come to Point Loma in August, following an official invitation issuing from us. My declaration of brotherhood was genuine. I still hold to it and repeat it. Cannot we forget the personal aspect of things and hold fast to the principles of things?

On page 2nd of your letter you ask me a question and you say: "Suppose I had invited you to be my guest at Wheaton at some general gathering of Theosophists and then, together with an associate officer, had said in our official organ that you had too hastily accepted my invitation, that what you had written in your books was not Theosophy at all, and that, moreover, you had been guilty of palming off on the Theosophical world, as genuine researches, the pretended recollections of former lives. Would you, after that, come to Wheaton as my guest? To do so would be to stultify yourself."

Now, my dear Brother, here is where I emphatically and totally disagree. In the first place, the supposed situation which you have thus imagined is expressed far more strongly than is the actual situation which has taken place. The language which you use is very strong; but nevertheless, taking the exaggerated form of the situation which you embody in your question, my answer would be: I certainly would come to Wheaton as your guest if my over-busy days would allow me to do so, because I should come upon your invitation, and I should feel that coming from Brother-Theosophists, no matter what you might think of me or of my work or of my traditional Theosophical teachings, I should meet with kindness and courtesy—just the same kindness and courtesy, I am sure, that you may positively know would have been accorded to Dr. Besant and to Mr. Leadbeater, had they come here.

Do you think for a moment that I set my personality so high above my duty and my sense of brotherhood, that I could rebuff your extended hand of fraternity, decline your invitation, and forget my duty, because you might have said with an associate officer of yours, and have written together with him, things about me which might hurt me or wound me? I do not think I should stultify myself by accepting your invitation. As a matter of fact, dear Brother Rogers, I think I should be showing a genuine Theosophical spirit of forgiveness and farsighted diplomacy. I recognize that our members might have been hurt and perhaps angry, but I would know that this hurt and anger in time would pass when cooler reflexion came.

Nor would I "too hastily" accept any invitation. Let me say right here that I admire Dr. Besant's acceptance of my extended hand as evidenced by her cablegram to you from your Geneva Convention and as embodied in her most amiable and fraternal cablegram to myself. In this Dr. Besant was at her very best

and showed a courage which has crowned her long years of life.

So you see, your question is without point. If I could be capable of failing to do a duty after I had accepted an invitation because my feelings might be hurt or my personality might have received a rebuff, what kind of a spiritual Teacher should I be, pray, my dear Brother? In these words I embody no invidious reflexion whatsoever upon your Chief whom I am sure you revere and love. You have asked me a question and I have answered it frankly and have told you the truth.

Let me add this for your information. I do not think that you realize the strong feeling that exists in the Theosophical world about and against Dr. Besant and the Reverend C. W. Leadbeater. Even in your own Society, from the bits of information that have come to me, there is a good deal of anxiety and worry and heartfeeling about them and their teachings. This of course is in no wise my affair, and I ask you to pardon me merely for alluding to it. I do so because I myself have had to face a good deal of vigorous criticism from outside people, much less from our own F. T. S. who know me and love me and trust me. But I have been asked, and in the most vigorous terms, what on earth I mean by attempting to allow The Theosophical Society to be allied with "such people" as Dr. Besant and the Reverend C. W. Leadbeater. But these remarks I have invariably turned a deaf ear to, and have gone steadily on my way with my eyes fixed on the greater objective in view: to try to bring about kindlier feeling, a more genuine spirit of Theosophical brotherhood.

You do me grievous wrong in your statement that what was printed in our "Forum" implies that I meant to say that Dr. Besant and Bishop Leadbeater "are guilty of foisting upon earnest students fraudulent clairvoyant investigations of previous incarnations." You will search in vain in any writing of mine in that number of the "Forum" or elsewhere for any such asseveration on my part. What I do think about the teachings of Dr. Besant and Mr. Leadbeater I have kept quietly and strictly to myself. I may think that they mistake things; I may think that they are wrong; I may think that some of their statements are "fantastic" and "preposterous," but I have never yet privately or publicly accused or charged or implied that either or both of them are guilty of deliberate fraud. Do me the justice, my dear Brother, of believing this, for it is true.

Dr. J. H. Fussell, as our Secretary-General, sent formal official invitations to both Dr. Besant and Mr. Leadbeater. To these invitations we have had no reply as yet. It is possible that some kind of reply is on the way, but we have not received it. We have heard rumors that an H. P. B. Centennial Convention or Congress is to be held in Adyar on August 11th of this year, and I also have heard that you have planned some kind of Centennial Convention to be held at Wheaton. All this is very good indeed, but cannot you

see that it amounts to a rebuff so far as we are concerned, that our not having received word of any kind in answer to our genuine and sincere invitations is hardly Theosophical or kindly? Has the Theosophical Movement come to the pass where different Societies in that Movement must remain always antagonistic and unfriendly unless we abandon the first principle of Theosophic fellowship which is the right to express and express freely and openly our inmost convictions? If so, then indeed the Theosophical Movement as a movement is in a sorry condition!

I should deeply regret any refusal of Dr. Besant and Mr. Leadbeater to accept our official invitations to come to Point Loma. If they do so it will be missing one of the grandest chances in many, many years to strike a titan blow against the forces which have been attempting to disorganize the Theosophical Movement since H. P. B.'s passing on; but if such is to be the karma of the Society then we shall meet it as best we can. But believe me, dear Brother Rogers, it will not alter my own feelings nor my own plans nor my own spirit of brotherhood and kindness towards you and all other F. T. S. of your Society in the slightest. I shall not change one iota. My hand will remain always extended. My desire for a closer cooperation and a kindlier spirit will be the same then as now it is and as it has been. It is principles that I try to follow, although I recognize the value and the need of being just to personalities also. Do try to understand the psychology of this thing.

I will add this, that I foresaw clearly the present situation. I understood wholly what might come from printing what appeared in the number of the "Forum" to which you allude. But as I felt it my duty to issue that number of the "Forum" as it appeared, I could not do otherwise. It all amounts to this: It is a test of whether we place Theosophy above persons, or whether persons with us take first place and our Theosophic principles take the second place. Judge me harshly if you must, accuse me and charge me of "inconsistency" and of making a *volte-face* if you will; but at least, after you have so done, try to understand that I bear you no ill will for it and perhaps might even admire you for your courage and sense of right and duty. I am willing, gladly willing, to feel that you might be in such a position as I have been in and am now in, and will give you the benefit of the doubt in believing you to be wholly sincere and that you mean every word of what you have stated. It is so in my case, dear Brother Rogers.

Will you spurn my proffered hand because you do not like the manner of my offering it? Will you and your Brother F. T. S. of your Society charge me with moral defects which heaven knows in this case I have not, merely because what I have said and the manner of my saying it has angered you or at the least has hurt you? I would not do so were the tables turned!

The truth is, I fear, my dear Brother-

Theosophist, that in your Society there has grown up (and I ask you to forgive me if I am wrong but it is what I feel to be the case) a spirit of guru-worship or of placing your leaders on pedestals which, whether they may merit it or not will, I fear, spell disaster to the living on of the noblest traditions of the Theosophical Movement as inaugurated by the Masters of Wisdom and Compassion and Peace—your Masters as well as ours.

I revere loyalty to one's leader and teacher. I respect you for your fealty to them if you honestly believe that they have the truth. On this ground there is no dispute between us; but with me, soaring high above all personalities there stands and lives the Living Fire of Truth, mankind's only salvation, as manifesting in our Masters' teachings, as given to the world by H. P. B.; and to this Living Fire I must and shall be forever loyal and true. Grant me, as I am sure you must, the right so to feel and to hold these ideas, and all I ask of you and of your fellow-workers in your Theosophical Society is to help me in disseminating into the world the teachings of the Wisdom-Religion of mankind. Let us cooperate more; let us be more brotherly; let us be more kindly, each holding to his own views on minor matters such as personalities and leaders.

I am sure that if you were to place the matter before your respected chief, Dr. Besant, she would tell you the same that I now write to you, albeit in different language it may well be. Cannot we in differing on points of teaching yet unite on those points which will bring us more closely together? Why keep harping on the unessentials as actually Brother Kingsland does, and forget the real essentials which are the spiritual teachings, in other words those points of contact and union which are common to your Society and to ours?

In conclusion, to say as you do that anyone of your Society accepting our invitation, as Dr. Besant herself has done, to attend the Convention in August would be equivalent to endorsing "the sentence of fraud that your official organ has passed upon them"—that is, Dr. Besant and Mr. Leadbeater, is mistating and distorting the facts entirely. I gladly acquit you of any intention so to distort or misstate, and I repeat that you have misunderstood the psychological situation. Dr. Besant was perfectly right in saying in the Congress as she did that "The Mahāchohan" desired the work which I have inaugurated to go on and to be helped, to receive the support of all genuine Theosophists; and I think that this declaration by your Chief, Dr. Besant, was one of the noblest things in her long life, filled as it has been with many instances of real courage and genuine enthusiasm.

This letter has been dictated in a great hurry. I ask your pardon if it seems a little abrupt in places and somewhat disjointed. I plead only the fact that I have been often interrupted and that I felt that if this letter were not dictated today it might be caught in a volume of as yet unanswered correspond-

ence and unfinished work, and thus be delayed. Be assured of my genuine interest in your spiritual welfare, dear Brother Rogers, and pleading once more the cause of brotherhood and issuing once again the call to peace and kindness, I again assure you that I want to be friendly, I want to help, I want your help in carrying on our common Work for mankind.

Yours in genuine sincerity and with my cordial good wishes.

DR. G. DE PURUCKER.

P. S.—There must be others like you, my dear Brother, who would be glad to hear some kind of an explanation from me for what is to them a psychological puzzle. This I recognize to be the fact. As your letter contains nothing private, and certainly this my answer to you does not, would you not allow me to publish them both in our "Forum," and possibly send copies to other periodicals, so that others may receive the same information that you have? If you object to having your own letter published, I cannot see any harm in at least publishing this my answer to you. I hope it will do good. You are at liberty, of course, to publish this my letter at any time when you may see fit to do so.—G. de P.

Indianapolis, Ind., Feb. 17, 1931.

Dr. G. de Purucker,
Point Loma, California.

Dear Dr. de Purucker:

After carefully reading your letter of February 2, it seems to me that the most important thing to be said is that my failure to attend your gathering at Point Loma on August 11th does not in the least mean that I spurned your "proffered hand" because I do not like the manner of your "offering it." I am quite as firmly resolved to keep the peace in the Theosophical world as you can possibly be. It goes without saying that that is also true of Dr. Besant and Bishop Leadbeater—"goes without saying" because it is just what they have done during the very long period in which calumny has been heaped upon them. I have yet to learn of a single instance in which they have struck back in any way whatever. They have ignored it all and have gone quietly on with their work. I cannot imagine either of them "feeling hurt" by anything you have said. They probably saw the uselessness of going to Point Loma, and Dr. Besant's brief and gentle reference in the January *Theosophist* to your invitation is characteristic of her.

In advance you declined to have anything to do with a meeting of delegates representing the several existing Theosophical Societies. It was to be simply a friendly chat of prominent Theosophists to establish a feeling of good will and friendship to the end that there should be no more strife among us; and since that is now assured what more can be accomplished? Your proposal, my dear Dr. de Purucker, of a physical unity of the various Theosophical Societies—"for an ultimate unification of all Theosophists into one body, under one head," to use your own words—has from the first seemed to me to be a wholly impracticable plan,

and later developments have confirmed that view. We can and must be friends, but the differences of viewpoint are too great to permit merging in a single organization. If so, all that *can* be accomplished *has* been.

As to the American Theosophical Society holding a counter H. P. B. memorial, you have evidently been misinformed. Our Convention will not meet until August 15. We tried to arrange it for August 23, but some of our speakers engaged for a course of lectures had conflicting engagements, so the date had to be advanced one week. Of course, we shall have a special H. P. B. program. Every theosophical organization in the world should have.

While I think that when there is a disagreement "the less said the better" is an excellent rule, there are a few points in your letter that I can hardly ignore without my silence being misunderstood. I do not question your perfect right to express your honest opinion, however uncomplimentary it may be to others. I do question the propriety of doing it in a public print in language that was neither courteous nor diplomatic. That the *Theosophical Forum* is for your members only is beside the point. You knew, of course, it would go to the whole of the theosophical world and would be reprinted in other magazines. Therefore, it was a public utterance and it was made in language that the public could interpret only as an expression of scorn and contempt. I am quite willing to believe that you yourself did not feel so, but your words *say* so; for example: "Had Mr. Leadbeater known what the Avatara-doctrine means"; to those of us who have personally known this 84-years old sage for twenty or thirty years that sounds much like a schoolmaster asking Einstein if he really knows the multiplication table.

But please do not think we are hurt by the remark. We are merely amazed.

You say that I do you "grievous wrong" by implying that *you* meant to say that Dr. Besant and Bishop Leadbeater were guilty "of foisting on earnest students fraudulent, clairvoyant investigations of previous incarnations." Please read the fourth paragraph of my letter again and you will see that I carefully separate your own statement from that of Dr. Fussell, who did say it; and in the seventh paragraph of my letter I again bring in "an associate officer" for his proper share in the characterization.

Do you think, my dear comrade, that your reference to the "strong feeling that exists in the Theosophical world about and against Dr. Besant and the Rev. C. W. Leadbeater" is a vital matter? The great majority of us feel about them very much as you seem to feel about the late Katherine Tingley. Yet, you will hardly deny that the bitterest hostility existed in her time against her. I have, myself, met in various parts of the world many Theosophists who had lived at Point Loma and who accused her of things much worse than any alleged against any other theosophists of whom I have ever heard—just about everything from unmentionable misdemeanors, up through black magic to murder itself! Yes, I *do* realize the strong feeling against Dr.

Besant and Bishop Leadbeater on the part of a small minority of all theosophists, but I also have my personal knowledge of them, which extends over a period of more than a quarter of a century; nor should I expect those so far along in human evolution to escape severe criticism and opposition.

I most heartily agree with you, my good friend, on the necessity of good will among Theosophists and of avoiding discussion on non-essentials. But the very paragraph in which you express that thought shows how differently our minds work, for I cannot in the least agree with you that Mr. Kingsland is "harping on the unessentials." While I am by no means in full agreement with him, I think his analysis of your position, his attack on your claim of occult succession and spiritual leadership constitute as fine a bit of unanswerable logic as I have yet read. But perhaps just because we do not think and see alike is all the more reason for at least *feeling* right towards each other and I subscribe myself.

Yours most cordially and sincerely,
L. W. ROGERS.

News from Miss Neff

A letter from Miss Neff surprises us with the dateline "Eerde Castle, Ommen." When Miss Neff left us she did not expect to go to Holland, but she says that a two-day postponement of the sailing date of the "Coblentz" made possible this flying trip.

The letter finishes with her itinerary, from Ommen by train and boat through Holland, South Germany, Switzerland and Italy to Genoa, from which city she sails on the fifth of February for India. We miss her here but rejoice with her at the opportunity for service at Adyar.

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Orcas Island Camp

Great things are promised from Indra Laya, East Sound, Washington, the mecca for all Northwest Theosophists for next summer's camp. Provision is being made for at least 100 guests, extra facilities and conveniences have been added, and others now are planned for, so that the full comfort and enjoyment of every guest can be assured. Mr. and Mrs. Geoffry Hodson, Mr. and Mrs. Fritz Kuntz, and Mr. and Mrs. Sellon are among those who have given definite assurance of attendance at the Camp. There can be no question, therefore, of the wonderful program of instruction and entertainment for all those who can plan to attend. The rates will be up to \$2.50 per day for floored tents, and \$2.00 per day for unfloored tents, with a minimum of one week's attendance. Special rates for children will be offered. Reservations should be forwarded to Mr. Ray M. Wardall, Smith Tower, Seattle, Washington, or Mr. Eugene Emmons, 1507 Dock Street, Tacoma, Washington. Any inquiries as to boat schedules, transportation, or other matters incident to the Camp will be cheerfully answered. The date is the last two weeks in July.

H. EUGENE EMMONS.

Mr. and Mrs. Wardall

We have just had word from Max Wardall giving his itinerary for the remainder of the season. He is at the present completing a ten day visit at Birmingham, Alabama, where in addition to four public lectures and two lodge talks he spoke to all the leading high schools, the negro Industrial High School, and the Alabama Boys' Industrial School. From Birmingham he goes to Knoxville, Tennessee, for two public lectures and then to Asheville, N. C., for a few days of high school work only. He will then spend a week in Baltimore, from February 22 to 27, under the auspices of the East Coast Federation, and March 1 and 3 in Washington speaking for Light-bringer Lodge. March 4 to 13 will be spent with the Philadelphia Lodge, followed by three public lectures in New York City on March 15, 22, and 29 under the aegis of the Metropolitan Federation. The time intervening between these Sunday lectures will be spent with Mr. and Mrs. Robert Logan at "Sarobia," Eddington, Pa. The entire month of April and the first two weeks of May will be spent in Boston and neighboring cities in an intensive program devoted chiefly to high schools and public lecture courses under the auspices of the Ford Hall Forum and the Boston Lodge.

On May 13 Mr. and Mrs. Wardall plan to sail for Europe for about a month's work with the Theosophical Order of Service in France, Belgium, and England. Mr. Wardall will preside at the T. O. S. Annual Congress which meets concurrently with the Convention of the European Section in London. We are glad to be able to report, also, that they plan to return in time for our own convention and summer school in August.

A Lecture Bureau

We do need a lecture bureau to coordinate the work of all the lecturers, arrange their itineraries, plan the programs, complete arrangements with lodges and constantly keep in touch with all concerned, that the arrangements may never fail.

There are many difficulties but it can be done. One of the first requisites is the complete cooperation of every lecturer and field worker and of every lodge.

Of such work in England, where it is true the organizing is more complete and the distances much less, we have the following report:

"The work in England goes without one hitch, but there the whole country is thoroughly organized and the work centralized in the hands of the Central Propaganda Department at Headquarters. All lodges are grouped in Federations, following railway facilities, and all lectures, voluntary and salaried alike, are routed by Headquarters. Consequently there is no muddle, delay or overlapping, and every lodge is cared for. If it cannot afford a lecturer it is subsidized by Headquarters. Both Lodges and lecturers know a full year ahead what is expected of them."

This but emphasizes our need for a fully cooperative spirit that, on the part of both lecturers and lodges, will insure an arranged program being carried out regardless of intertvening difficulty. Unpaid lecturers would need to register at Headquarters their wishes as to dates and territories several months in advance, and to do so with the confidence that the bureau would make the best possible arrangement and therefore be prepared to accept and carry out the program arranged. Lodges would be required to express their preferences as to dates and lecturers well in advance and be similarly prepared to accept the best program that the bureau could prepare, and to definitely plan and carry out such arrangements. For a lodge withdrawing from an agreed program upsets all the arrangements that follow and a lecturer appearing in a territory unofficially often conflicts in some degree with another lecturer's tour and changes and disappointments result.

All of these difficulties can be avoided. Three elements would insure a successfully operated bureau—organization, cooperation and funds to subsidize small centers. Organization is not difficult, and funds will be provided by the further support of the new membership plan. Only cooperation is now required.

Report forms to be filled in and mailed to Headquarters would keep the bureau in touch with the activities and changes of address and expenses of each lecturer and provide data to be filed for future use regarding the kind of halls available, the size of the audiences, the subjects, the financial arrangements, results, etc.

Will all our lecturers and any others who have ideas on this important subject please send them in?

S. A. C.

Personal Opinions

By L. W. Rogers

Point Loma Incident Closed

One feels like offering apology for the amount of space given to the correspondence between Dr. de Purucker and myself in this issue of the MESSENGER; but as this closes the incident, so far at least as I am concerned, and as our members have a right to full information—also because Dr. de Purucker requests publication—the letters exchanged are printed. The correspondence has served a purpose. Among other things, it has confirmed my belief that Dr. de Purucker is wholly sincere in his desire for lasting peace among Theosophists; and it is hardly conceivable that anybody will now wantonly break the peace.

Dr. de Purucker has really accomplished much, notwithstanding the apparently complete failure of his proposed World Congress of theosophical leaders at Point Loma on August 11 and 12; for by his invitations and negotiations he has made clear the utter absurdity of anything but peace among Theosophists and he has undoubtedly brought together in friendly association a large number of Theosophists who have hitherto been strangers. It remains true, of course, that he has made some mistakes; but who has not? He has not only been somewhat misunderstood but he has misunderstood others. On page 119 of *The Theosophical Forum* for February he says he is charged with making claims in the sense of false claims, but I have seen nothing in print to justify that deduction. If I understand Mr. Kingsland's point it is a protest against *any* claims to speak with authority, whether true or false, and there is no intimation of insincerity on the part of Dr. de Purucker. I cannot think that anybody who has followed the discussion doubts Dr. de Purucker's honesty, whatever they may think of his diplomacy. That the latter failed wholly is shown by the results. A reading of the February *Forum* indicates that there will be no congress at all at Point Loma. The very few and uncertain responses are so slight a foundation for having a congress, or even a conference, that it is announced that Dr. de Purucker himself will not be there!—that he will be in London on August 11 if he receives the necessary financial response from his members to justify the proposed lecture tour. This complete failure of the proposed peace congress to eventuate has its pathos and many of us are genuinely sorry for Dr. de Purucker; but how could it terminate otherwise when his course in managing the matter was what it was? In the very nature of things it was calculated to convince everybody that there was no possible reason for going to Point Loma—that all that *could* be accomplished already had been accomplished. But when all is said and done, Dr. de Purucker must be given credit for the splendid courage to reverse the long-standing policy of his organization and for the sterling character to declare

that he would continue to stand for peace although he stood alone—a high resolve in which he must not be permitted a monopoly.

"The Passionate Pilgrim"

Not since the appearance of the book *Mother India* has there been the commotion in theosophical circles that has been caused by the appearance of *The Passionate Pilgrim* by Gertrude Williams. But in this case the attack is on a person instead of a nation and as that person is Dr. Annie Besant, her multitude of friends have been aroused to a degree of resentment that may properly be called "white heat". Many reviews in widely scattered publications have been sent to me by members, accompanied by indignant letters, in which Mrs. Williams is the target of wrath. One writer begins his letter thus: "Dear Mr. Rogers: How can you recommend *The Passionate Pilgrim*?"

As I have not seen the book and previous to this moment have never uttered or written a word about it, I am naturally puzzled by the inquiry. If anybody else has mentioned it in THE MESSENGER I have not read it or heard of it.

While some of the reviews received seem to hold that the book is, on the whole, favorable to Dr. Besant, the majority quote lines that abundantly prove the contrary; and either the reviewers misquote the author or the author misrepresents the facts, for among other choice bits is the statement that Dr. Besant ran away with Charles Bradlaugh and was imprisoned for publishing an immoral book! If that is a fair sample of the "biography", it has surely snatched the record for misinformation from the hands of the author of *Mother India*.

One of my correspondents wants me to remind members that if they intend to read the book, they should order it through the Theosophical Press and thus avoid encouraging the sale at book stores; and another, wants prosecution of the publishers. Some of us once took up a similar case, with much better grounds than in this instance, and were well on the road to success with it when a request came to drop the matter. Evidently it is Dr. Besant's policy to ignore all defamatory things, either written or said about theosophical leaders, no matter how unjust and groundless they may be. That, too, was the "resist not evil" teaching of the Christ.

Reporting Progress

It is still too early to safely predict the results that are hoped for from the "theosophical revivals" that are being carried on in a string of cities. The enrollment of 195 in one study class, reported last month, has not yet again been duplicated nor have audiences in any other city averaged 450 people. But neither have we again had such territory in

which to work. The cities visited have differed very greatly in both class and population. Everywhere there have been gratifying results in new study groups and at Great Falls, a city with only 28,000 population, 19 new members were taken into the lodge. The relative value of 195 in a study class and 19 actual members is something which probably nobody can know.

Cities differ as much as human beings do. Only actual experience can determine what response a certain place will give. In one city, where we expected little, it was good. In another where we expected an audience of 500 we had less than 200. It is a difficult matter to find halls of the right size and kind for six consecutive nights, and it will require a few months of experimental work before we shall know without any doubt just what may be expected.

Nevertheless, the principles involved are fundamental and I have great confidence in ultimate success. We know that there is a very large number of people dissatisfied with the old explanations of the problems of life and that they are restlessly searching for something that is satisfactory. We know that we have what they need. We know, too, that in past years Theosophy has attracted and greatly helped thousands of them. We know also that any real service to humanity will win its way and establish itself in time.

We need a few thousand new members in the American Theosophical Society—new blood that is free from the old contentions and dissensions—a few thousand people who have never heard of the several things that old members spend much time discussing and who have no interest in them; and we are either going to get them or find out why it can't be done.

Can We Understand English?

Now that we have made a beginning on the important work of bringing a lot of new people into contact with our old members, it is in order to remark that a very grave responsibility rests upon our Lodges—the responsibility of seeing to it that the new people, whether they have come directly into the Lodge or are in contact with it as members of new study classes, are not repelled by an atmosphere of disharmony and contention. Repeatedly one hears new members say, "I thought I was joining a brotherhood. If this center of contention represents Theosophy, I am in the wrong place;" and they soon drop out.

The chief cause of dissention in some of our Lodges at present appears to be the differing views about Mr. Krishnamurti. One large Lodge recently called my attention to the fact that a rule had been adopted there excluding all discussion of the subject from the Lodge room. The majority felt that in self-defense such a measure was necessary.

By common agreement we exclude all party politics. We admit the right of every member to hold any political views which can win his allegiance. He may be a Republican or Socialist or Communist—we care not what;

and we have no trouble on that score because we do not discuss politics in the Lodge. Why should we not put every other subject on which there is a difference of opinion in the same class? When it comes to the matter of the well-being of the Lodge, there should be no privileged questions.

Apparently Mr. Krishnamurti is doing his utmost to make the separation between himself and Theosophy as complete and absolute as possible and we should co-operate with him. The *Star Bulletin* for January says:

"Krishnamurti does not claim to be the World-Teacher in the sense in which this term is used by the theosophical leaders, nor has he any wish to found a religion. He has repeatedly declared that he has no disciples, and desires none; for he holds that spiritual growth is entirely an individual matter, and cannot be achieved by any external means, whether by the blind following of a Teacher, however enlightened, or by organized religious practice and ceremonial. This outlook, which springs from a deep inner conviction, has led Krishnamurti to a break with the theosophical movement and the theosophical attitude toward life."

In what sense have the theosophical leaders used the term? In the sense that he is the vehicle through which the Christ expresses Himself; and now we are plainly told that in that sense he does not claim to be the World-Teacher and that a deep inner conviction has led him to "break with the theosophical movement and the theosophical attitude towards life." I do not see how the English language could make it plainer that Mr. Krishnamurti desires complete divorcement from the Theosophical Society and the theosophical movement; and if he has no relationship whatever with the theosophical movement, then most certainly discussion of him and his affairs have no place in our Lodges, but are an individual matter with members just as is membership in some church, or in some political party.

World Theosophy

The following interesting articles will appear in the March number of *World Theosophy*:

| | |
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| "The Near and Distant Future" | Dr. Annie Besant |
| "Must There Be Another War?" | Kirby Page |
| "Dr. Hrdlicka on Evolution" | Geoffrey Hodson |
| "The Occult Path in Nature" | Clara M. Codd |
| "Creating Our Own Environment" | E. W. Preston |
| "Osborne's Vision for Prison Reform" | Ava Boman |
| "The Broken Airman" | F. H. Aldhouse |
| "Spiritual Mysticism" | Marie R. Hotchener |
| "Higher Aspects of Racial Relations" | C. F. Andrews |
| and many other features. | |

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The Divine Wisdom of the Ages. That inspired presentation of Truth, given to the western world in the midst of its materialism, bringing a beautiful philosophy, a unifying influence to religious differences, a helpful understanding of the difficulties of individual living, a scientific explanation of evolution in accord with essential religious principles, a restatement of the facts of reincarnation and the divine law of justice and the existence of Masters of Wisdom, living examples of the heights to which mankind may achieve.

Sublime and inspiring as is this all-inclusive presentation of timeless truth, Theosophy thus understood is but a materialized conception of essential natural facts. Behind this externalized offering to the minds of men, and deep in the heart of every true Theosophist, is the truth itself—truth manifesting in the individual lives of understanding Theosophists as a world-wide love that shows itself in a devoted service. It is because Theosophy is life in theosophical hearts as well as a splendid philosophy, that the Society has lived and will live into the future. So long as there are members who live the truth and thus give life to the movement, the work of teaching the meaning and purpose of life will go on. To live intensely, sincerely, serenely, the truth that we know, is of the very essence of the Society's success in its divinely inspired mission. Strength of the Society lies in the devoted lives of its members.

Our Work?

It is not so important what we do. It is important only that we work intelligently, cooperatively, devotedly, with a perfect friendliness for those who do different work, or who think in a different way of our work. To be responsive, adaptable, willing, open-minded, possessing sincerely an attitude of helpfulness toward the work regardless of our position in it, is all important. It isn't our work we do. It is *Their* work. Ours is but the privilege of working with Them, of giving our energies, our time, our capacities, ourselves to Their work. To remember this at all times makes it possible to put ourselves in the background and ever place the progress of the work, Their work, first in all our thoughts. Then the work goes on, peace prevails, devotion to Them and to each other in service of a common cause, produces a unity among workers that is creative and from which They can evolve the results They need. Working thus we may safely leave all the rest to Them, and we shall work with certainty and constancy, and doubt, discouragement and disappointment will never deeply touch us.

How Much is \$60,000?

It is the amount the Society would receive in a year from a monthly contribu-

tion of only one dollar from each member. It is less than a one-hundredth part of the income of the members.

It would provide for advance agents, lecturers, follow-up workers and organizers; would permit adequate advertising and publicity and give financial aid to lodges unable to support lecture programs, organize the library, provide for research work and for new books and literature, for a lecture bureau and a school for field workers, and in many ways supply a background of national activity against which the work of lodges would be assured of public recognition and standing and greater local power and usefulness.

It is the goal of the new membership plan and one that can be achieved when the present business situation and unemployment has passed.

But it must be made partially effective now. All of the activities that full accomplishment would make possible represent necessary work, and all necessary work ought to go on to some extent all the time. But some of these activities are not yet touched and others are very inadequately provided for. It seems incredible that it should be so when less than one per cent of each member's income, one dollar per month from each member, would make all these things possible. Only the full cooperation of the members is needed, for it is not conceivable that one dollar per month cannot be provided by every member for the Masters' work. It cannot be impossible to carry out a program of activities requiring so little from each one, and when the economic situation again is righted, there can be no doubt of ample support of the new membership plan, through which these activities will be financed. The fact that so much can be done with so little from each member makes success certain.

But let us not delay it all until full prosperity returns. More should be done now when the field work is especially needed.

Think of what can be done when lecturers and their work can be financed, so that adequate local advertising can be done in every lodge center, large or small, with an advance agent working with the lodge officials in preparation for intensive work of the lecturer, and with a sufficient lecture staff throughout the country that there will be no need to hurry on to some other town until the work done is well established.

These are the things that can be done and ought to be done now and always. Let us not wait, for the vital work of the Society is to spread the wisdom that all may hear, that those who are at the turning-point in the road may choose the upward path.

Into the long succession of lives of every ego, there must come at some time one critical incarnation when it, at last, succeeds in impressing sufficient of eternal truth on the

personality, to produce such a realization of spiritual values that the great choice has to be made. Then comes the struggle between the higher and the lower, upon the result of which the spiritual future of the individual depends. Shall it be the worldly way of personal ends, leading again to many incarnations in which to learn by sorrow, or shall it be a turning toward the upward way of spiritual progress, that leads swiftly by service to the feet of the Masters, and then, still swiftly on the path of discipleship, by few incarnations, to be conscious helpers in Their work?

True, this momentous choice must be made by the individual, but we of the Society have a commanding duty to so spread the truth through the world, that surrounding any to whom this great opportunity is presented, there may be the influence and the knowledge that impel an upward choice to attainment and helpfulness.

Report of New Membership Plan

| | Subscribed | Pledged |
|--------------------------|------------|---------|
| Previously reported..... | \$4807 | \$765 |
| Current total..... | 5117 | 640 |

Second Wheaton Gathering

Another successful and wholly delightful lecture was given at Wheaton Headquarters on the last Sunday in February. It was the second of a series of monthly meetings arranged by Headquarters staff under the direction of the Secretary, Mrs. Marshall, with whom the idea originated.

Approximately one hundred and fifty members and friends came from Chicago and towns nearby, by auto and train. The program commenced at four. Mr. Rogers, National President, was the speaker. His talk was preceded by a piano solo by Mrs. Cecelia Trevisan, and Mr. Cook, as chairman, welcomed the guests and presented Mr. Rogers, who spoke on the Theosophical Society, some of its present problems and the splendid work that lies before it.

After the lecture—high tea! Arrangements for serving sandwiches, cakes, nuts, tea and coffee were perfect.

Then followed a delightful program of music in the library by Miss Helen Freund, well known coloratura soprano. She was most ably assisted at the piano by Mrs. Elva Sprague.

The value of these monthly gatherings is established. Members in the Chicago area are sensing the power that flows from the national center. And the visitors themselves lend much to that power.

The next meeting will be held the fifth Sunday in March. Announcements will be sent in advance to all members. G. W.

Headquarters Notes

Mrs. Zoe Innes of Des Moines Lodge has volunteered her services for two months and is proving a valuable addition to the staff. Members with specialized training are especially welcome as honorary workers at Wheaton.

A new arrival is John Snell of Portland, Oregon, who will do the general work about the building and grounds.

From C. W. L.

The widespread hope that Bishop Leadbeater would come to the United States this year faded out when it was learned that there would be an H. P. B. celebration at Adyar in August. Many of us had not forgotten that when he left America in 1906 he said "farewell for this incarnation;" but we hoped that the natural tide of events would change what he apparently foresaw at that San Francisco meeting of T. S. members a quarter of a century ago. A time or two since then it seemed reasonably sure that he might come and theosophical circles in this country were stirred to enthusiastic expectation. But unexpected changes suddenly arose and the possibility of a visit disappeared as abruptly as it had arisen. The following letter seems only to confirm the significant remark he made in that address at San Francisco in 1906. The letter is in reply to an official invitation to attend our next convention in August.

"Dear Mr. Rogers:

"I am hearing from so many of your Lodge Secretaries how glad they would be to welcome me in America this year that I realize that some kind of circular must have been sent around to them on the subject, and also that they have not yet grasped the fact that we are holding a special celebration of the Centenary of Madame Blavatsky's birth here at Adyar. It is really very kind of them all to offer me such a hearty welcome, but it does not seem to me in the least likely that I shall appear on the other side of the world in this present incarnation. I made a short tour in Europe last year, but I have not been feeling very strong since, and the result was hardly such as to encourage still further wandering. . . . But nevertheless I heartily thank my many American friends for the great cordiality which their letters express. And so with all heartiest good wishes for the success of your celebration, I am ever,

"Yours cordially,
"C. W. LEADBEATER."

Katherine Lurman Passes On

On Thursday, February 19, Maryland Lodge held a joint celebration of Adyar Day and a memorial meeting in honor of Miss Katherine Lurman, who passed away February 16. The rooms were beautifully decorated with flowers in honor of her who had always brought beauty to the Lodge. Miss Lurman was one of the charter members of the Maryland Lodge, and her untiring efforts and ceaseless work did much to build up our Lodge so that it will always stand as a monument to her loving labors in the Masters' service.

The members also decided to donate a larger sum than usual to the Adyar Fund as a memorial to our departed brother who had always greatly cherished Adyar in her heart.

Suitable resolutions were adopted extolling her indomitable spirit in the quest of truth and her lofty ideals which were always an inspiration to others.

The Inner Life

By Clara M. Codd

I think the loveliest ideal which nearly all of us cherish is that of one day attaining the honor of being put upon probation by a Master of the Wisdom. When I came across Theosophy almost the first book I was given to read was Colonel Olcott's "Old Diary Leaves." And I never forgot the vivid impression of one little scene therein described. The Colonel writes of a visit paid by himself, Madame Blavatsky, and two other people to the Golden Temple at Amritsar in Cashmere. "At a shrine where the swords, sharp steel discs, coats of mail, and other warlike weapons of the Sikh warrior-priests are exposed to view, in charge of Akalis, I was greeted to my surprise and joy, with a loving smile by one of the Masters, who gave each of us a fresh rose, with a blessing in His eyes. The touch of His fingers as He handed me the flower caused a thrill to run throughout my body, as may easily be imagined." Right there, before I was even a member of the Society, I pledged myself to the service of that lovable and wonderful man. That so often happens. What therefore is it that stands between our souls and the attainment of its deepest ideal, since we know that all the obstacles are on our side alone?

I remember a wonderful talk Bishop Leadbeater gave us on this subject in Sydney. It was not in most cases because we were not good enough, he said. Most of us were kindly, decent, well-meaning people. "If you will allow me to say it," he said, "I think it is because many of you are not big enough yet. There is not enough for the Master to do something with." It reminded me of a similar statement by our President. "Most of you," she said, "are so lacking in initiative. To be really useful to the Master you must have positive capacities of mind and heart, be able and willing to accept responsibility, be willing to learn how to lead, how to inspire others. Try, during the years of your aspiration, to develop some gift of mind or heart which you can offer for His service when the day of discipleship dawns."

We are so apt to think, even of this great subject, from the standpoint of ourselves. We would adore to reach the Master's feet. But what about Him? And the initiative must come from Him. A capable, enthusiastic, but egotistic young worker once said to me, "I shan't be worth anything till I am an Initiate. Why doesn't the Master put me on probation?" "My dear," I replied, "put it the other way round. Say, why should He?" As a matter of fact the Master is more willing to take us as His disciple, than we often are to aspire. He knows that each new pupil is one more instrument to work with, one more focus-point of His love and light upon earth. But He is bound by immutable laws in the taking of His disciples. Let us study the conditions and try to fulfill them.

For one thing the Master does not primarily take pupils in order to teach them. He cer-

tainly does do that sometimes, but the chela grows by virtue of living in the Master's heart, in accordance to his own response to the glowing life which continually surrounds him. Read page 82 of Mr. Jinarajadasa's collection of "Letters from the Masters of the Wisdom," for the Master K. H.'s own description of the process. The Master takes a person into that intimate relationship, which is far closer than any bond of consanguinity, because He can use him in His work for men.

So here we have the whole matter in a nutshell. We can look at it from the negative and the positive aspects and question ourselves thus. Firstly, have I a mind and heart, peaceful, pure and unselfish enough to be able safely to be linked with the Master's own glowing heart and mind? Secondly, have I any positive capacities of heart or mind, or even environment, which will be in any way useful to Him in His work for men? Let us look at the second question in detail.

We will begin with the environment. The Master wants to help men. Are we in a position where we can be helpful to our fellow-men? Well, there is no environment which does not afford us opportunities for that service, but some are more widely useful than others, and the Master will be more likely to place first upon probation a candidate who is in a "key" position of influence over his fellow-men. Yet do not think that a quiet, secluded life, perhaps as the mother of a family, puts us out of court. A very great One has said: "Service in the little things of life counts as much with us as the so-called greater services." The Master K. H. once wrote lovely words to Mr. Sinnett on this point: "Does it seem to you a small thing that the past year has been spent only in your family duties? Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty?" Yet a life that brings us into touch with many souls will be an asset to a pupil of the Master.

Then what about our capacities? Have we any which we can develop and polish for the Master's service? That does not mean that we must necessarily be very intellectual. The Master can use a big and glowing heart as a focus-point through which to radiate comfort and strength to men over a large area. The attitude is what we need, the habitual attitude. And this is summed up most gloriously in the Master's letter to Bishop Leadbeater before the days of the Bishop's own discipleship. "Do good works in His name and for the love of mankind." The disciple has forgotten himself in the love and service of the Master and the world He loves so well. Hence he becomes a ready channel for the Master to bless and uphold all life through. "Be honest and unselfish," continues that same letter, "forget yourself but to remember the good of others."

More still, however, was asked of those who aspired. The Master says they must make sacrifices. How far will we go there? Give

up something for the Master's work if it does not cost us too much trouble? "Difficulty, abnegation, martyrdom, death are the *allurements* that act during the hours of trial on the heart of a true chela," wrote the Master. Capacity is needed, unselfishness is needed, courage, self-sacrifice, patience, cheerfulness and humility. Next month we will consider these qualifications in greater detail.

The virtue for meditation and practice this month is *Magnanimity*, a very apposite thought for those of us who aspire to the greatness of discipleship. Can we be magnanimous, really big of heart and mind? Can we be too big to remember little slights and injuries by others? Too big to grumble at our lot, too big to hand on petty gossip? Once dear Miss Arundale, Bishop Arundale's aunt, said to a group of us: "Oh, my dears, only let us try to be big!"

Camp Cimarroncita

By MILO PERKINS

The Theosophical Camp to be held the first ten days of June in northern New Mexico is receiving a fine response from Theosophists all over the country.

Notwithstanding the business depression and the natural difficulty of deciding six months in advance about one's vacation, the first announcements of the Camp brought in over thirty actual registrations with a great many more expressions of a desire to attend. The accommodations are such that we can take care of only one hundred people and the interest aroused makes it virtually certain that as spring progresses there will be some wanting to come for whom there will be no room. Everyone who is really interested in going should advise the Camp management as soon as possible. Mail should be sent care Box 1191, Houston, Texas.

Mr. and Mrs. Geoffrey Hodson, together with Mr. Fritz Kunz and his wife, Dora van Gelder, it will be remembered, are to have charge of the camp program. The setting for their work is especially interesting. The actual camp site, over six thousand feet above sea level, is circled with snow-capped peaks. It is also within a few hours' drive from the historical pueblo country around Santa Fe. The lectures will be given early in the morning and around a night camp fire, to leave the greater part of each day free for those who care to visit one of the most famous sight-seeing areas in the world. Taos, the internationally-known art center, is only forty-five miles from camp. The road through the canyon leading to it is known as "The Highway of the Immortals."

The camp has splendid facilities for all who like outdoor sports. There are saddle horses, a swimming pool on the camp grounds, belonging exclusively to the camp, tennis courts and a nine-hole golf course.

Considering the extraordinary opportunities which this Camp offers the registration fee of \$30 seems very reasonable. This covers food and lodging for the ten-day period.

Unpaid Dues

While in the MESSENGER, Headquarters has persistently advocated the payment of dues and has deliberately kept before its readers the necessity for contribution to its funds, it has dealt with each member whose dues were unpaid in the most kindly and brotherly spirit, as very many letters of genuine heartfelt appreciation have proven.

Not many members send in contributions without reminder and to get any degree of steady income for the Society's necessary activities requires continual presentation of the nature and need of the work. This is especially true when so many members are feeling the effect of economic pressure, for then our needs must be the more strongly presented to those who are more fortunately situated.

But in view of the very kindly attitude of Headquarters to members with unpaid dues, it is distressing to receive reports of unkindly feeling and expression within the lodge toward those who cannot pay. There must be financial rules and a lodge can scarcely meet its essential expense without some income from its members, but the very greatest consideration, patience and kindness of heart should be shown to those whom the fates have treated unkindly in the matter of unemployment or sickness.

Such has been Headquarters policy during the past year and such we think should be that of every member to every other in our lodges.

A Journey In Search of Our Selves

by

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Contains much that is fundamental. Many answers to our unuttered questionings and something even of prophecy.

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Letters

Have You Thought of This?

A gracious and lovely teaching of Theosophy is our real relation to the animal world and our duty to these younger brothers.

One of the most frequent causes of suffering among them, and one of the most easily prevented, is thirst. This is especially true in towns and cities, where the old-fashioned horse troughs and yard fountains are no more.

Dogs, cats, birds, all need water, and in the dog, the lack of it causes a feverish condition which makes the animal cross and inclined to "snap," thus starting many a mad-dog scare that results in the brutal killing of a perfectly innocent animal who only needed a cool drink.

A Master of the Wisdom spoke of the value of giving even "a cup of cold water" when it was needed. I wonder how many of us have realized that it is quite as much incumbent on us to offer that cup to our brothers of the animal kingdom as to the human. Indeed, I am not sure but it is more so, since our human brother can tell his need, while the animal has only an eloquent look or, at most, an inarticulate cry.

If Theosophists will keep a bucket or pan of fresh water where the "passing thirsty need" can find it, they will be as truly doing the Master's work, in its degree, as if they were painting lovely pictures, discoursing glorious music, or declaiming eloquently of Truth.

"Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."—B. S. L.

More Striving Needed

One follows with interest the discussion that is running at length in the MESSENGER on the stimulating question of the relationship between Krishnaji and the T. S. So much keen and untiring concern on the part of members proves at least one thing: that, however we may agree or disagree with his statements, Krishnaji has penetrated to a vital spot in our natures and has caused the flowing forth of a new fund of energy that should transfigure our very lives. His challenge is the finest thing that has happened to T. S. members since the days of the imperious H. P. B. We who rested heavily in the security of the Wisdom-Religion are jarred into wakefulness by the irritatingly frank remarks of a young man who has out-run us all. Like a sleeper awakened by a sudden light, we strike out blindly in defense, not truly knowing against what we are defending ourselves, or even if defense is necessary.

In the T. S. we have unfortunately become accustomed to thinking in terms of the group. Hence, when a challenge such as Krishnaji's is addressed to the individual, we begin fran-

tically to defend the group, thereby completely missing the real issue. He speaks to us of the clarity and the strength of the winds, and we reply in terms of windmills. Our absorption in ideas and methods is leading us away from the very treasure for which every real theosophist would give his heart's blood—the Perfection of the Master.

What we need in the T. S. is less theorizing about the past and future of the race and more individual striving in the present. When a lodge becomes seemingly lifeless—and what lodge has not experienced the phase?—, it is because its members have relegated Perfection to an Himalayan futurity. Why is it that in the T. S. we so love to dream of the Supreme Achievement in the future—always in the comfortable, alluring future? Is it not because we find it easier to theorize, to conquer perilous peaks of debate, to work our fingers to the bone for an ideal, than to turn inward and master the depths of our own souls?

Surely we may work for Theosophy through the ages of the future; surely we may earn an excellent Karma and look with confidence for happy days. But who will make the Supreme Achievement here, now, in *this* life? Preposterous? One, at least, has done it, and without distinction he calls us to the effort.

How long will we be "by our eyes made blind?"

BYRON W. CASSELBERRY.

Who Can Answer?

Since theosophical doctrine does not approve the taking of animal life, how would human life be protected, in case the doctrine could be carried out? It can be seen how the breeding of domestic animals could be controlled, but how about the wild animals, such as deer, elk, buffalo, etc? It has been found necessary in some cases to save such animals from starvation by shooting them, as where protected they breed faster than food can be provided for them. Or do Theosophists expect nature to keep a balance through the destruction wrought by beasts of prey? If so, in what way is that more humane than by the perhaps quicker and more painless destruction wrought by human means? And, if all animal life is to be spared, what is to prevent the beasts of prey from multiplying until they become a menace to the lives of both human beings and their domestic animals?

M. E. C.

Help nature and work on with her and nature will regard thee as one of her creators and make obeisance.—H. P. B.

Auto Travel Bureau

Headquarters has established a bureau of information to assist members in reducing the expense of travel to convention and summer school. Many members travel by automobile and often have space available in their cars that could be occupied by other members who could meet them at designated points in the course of travel, if the necessary connections could be arranged through a properly informed bureau.

The Automobile Travel Bureau will therefore be a clearing house of information designed to permit of information for just those arrangements through which members may save money in their traveling.

Travel by automobile is much less expensive than train fare with pullman, and a few meals en route and the sharing of the gasoline and oil bill represents all the expense of travel by automobile. Even where the trip takes several days the hotel bill at the end of each day will still not make the cost equal that of railroad fare. Will those members who propose to come by auto advise the Bureau how many passengers they will have and how many vacant seats and whether the car is open or closed, stating also whether they would like their extra passengers to be ladies or gentlemen. Will members who would wish to take advantage of the opportunity of occupying these vacant seats also register at Headquarters with the bureau, and will all members please state whether they intend to return immediately after convention or whether they will attend summer school also. The bureau can render a very useful and money-saving service to members who will offer their services and express their desires along these lines.

L. Adams-Beck

We record with regret the passing of L. Adams-Beck, novelist, philosopher and writer on occult subjects, which occurred January 3rd, at Kyoto, Japan.

Mrs. Adams-Beck will be best remembered by Theosophists for her able "The Splendor of Asia" which treats of the life and works of Buddha, published under the pseudonym E. Barrington, and "The Ninth Vibration," "The Treasure of Ho," and "The Perfume of the Rainbow" under her own name. She also published a number of novels, bearing the pseudonyms E. Barrington and L. Moresby, as well as essays and magazine articles under all three.

She had been in Japan for about a year, pursuing her researches into the early teachings of the Buddha, and translating ancient Japanese literature.

News of H. Kay Campbell

It seems that some of our members think that H. Kay Campbell, former National Secretary-Treasurer, is in India. She was so much delayed in the journey on account of a pass-

port mixup that she was indefinitely halted in China and had to abandon the plan of going to India as Dr. Besant could not, of course, wait indefinitely for a secretary. Mrs. Campbell then decided to spend several years in China and has, nearly ever since reaching Shanghai, been engaged in bookkeeping and clerical work for the China Journal, a monthly magazine of science and arts. In a personal letter she says: "I open the mail and enter the cash, the latter being interesting work as we have Mexican dollars, Mexican taels, sterling and gold, guilders and Japanese yen, the latter having no special columns in our cash book but are converted into dollars or taels." Office hours in China are but six daily, with three on Saturday. Exchange is demoralized and prices of imported things from the foreign countries are up about four hundred per cent. "I still think I shall stay in China a few years," says the letter, "as I have no impulse to leave and want to see more of the country and the people. I am taking three lessons a week in Mandarin Chinese and hope to go on a holiday in the summer to Peking and see something of the old China." Mrs. Campbell, whose address is No. 8 Museum Road, Shanghai, says that she has found the climate very trying and has been unable to answer many letters on account of illness.

Our Lecturers

Several of them have been hard at work in various parts of the country. Moving northward from Oklahoma in January, Miss Codd visited St. Louis, Cincinnati, Columbus, Cleveland, Buffalo and Toronto in February. At Atlanta the *Atlanta Journal* gave her a full page, illustrated, in its Sunday edition of January 25—rather unusual publicity.

Mr. Hodson spent a month in Baltimore, closing February 12, having given four Sunday and four Wednesday evening lectures. The audiences increased from about 100 to over 200 and six new members were taken in, "the largest number," writes Secretary Carbo "ever brought in by any of our lectures for many years."

Mrs. Aldag made return engagements at St. Paul and Minneapolis and enthusiastic reports have been received from both places which put her work in the class of the most successful propaganda, and they ask for more of it. "Especially helpful in arousing old members to new enthusiasm," is the most common remark. Similar commendation was received from Milwaukee after her visit there in February.

Mr. Rogers got back into the middle states in the middle of February and has been following his usual program of seven lectures a week. He writes that he has a reason for not reporting until the close of the season in May; but the fact that twenty applications from new members arrived from one city on his itinerary and nineteen are reported from another, in addition to lists of interested people, seems to indicate that something may be reported later.

What Lodges Are Doing

A newspaper clipping from Peoria, Ill., announces that meetings are held by Peoria Lodge, every Thursday evening at 8:00 at Unity Center, to which the public are invited.

Miami Lodge held its election of officers for the coming year on February 10. The following were elected, all being new officers: President, John N. Gibbs; Vice-President, Mrs. Kathleen Martin; Treasurer, Mrs. S. Louise Felt; Secretary, Mrs. Elizabeth A. Atherton; Librarian, Mrs. Annie Keeler.

An interesting program comes from St. Paul Lodge, St. Paul, Minn., covering Mrs. Aldag's stay of ten days there. A special lecture was given each evening, at 8:15, preceded by a meditation meeting. The Lodge has open study classes each Monday and Wednesday evening, and the Library and reading room is open every day except Sunday from 2 to 4.

Austin-Dharma Lodge, Austin, Texas, reports through Mrs. Graves, Secretary, that Mr. Wardall's recent visit there has been productive of much good. He gave three public lectures and addressed a member's meeting, and at the same meeting Mrs. Wardall told something of life and work at the Manor. The lectures were well attended and were listened to with deep interest.

Casper Lodge of Casper, Wyoming, reports the following officers elected at a recent meeting: President, Wm. J. Sisk; First Vice-President, Miss Grace L. Porter; Second Vice-President, Mrs. O. M. Cordle; Corresponding Secretary and Treasurer, Mr. O. M. Cordle; Recording Secretary, Mrs. Margaret P. Leonard; Librarian, Mrs. Marguerite Rush.

Another small lodge that is working actively is Annie Besant, of Chicago. Recently, through their efforts, a lecture was given by Mr. John Stearns, before the Norwegian Alumnae Student's Association, on "Reincarnation in Philosophy and Poetry." The audience of about forty was so favorably impressed that they have asked for another lecture on a similar topic at an early date.

A letter has been received from a member of Fort Worth Lodge, Fort Worth, Texas, telling of the series of lectures just completed there by Mr. and Mrs. Wardall. The Vice-President of the Southwestern Theosophical Federation, Mrs. Mabel Miller, came to assist with the series, which were given in the beautiful New Worth Hotel. Much real and vital interest was manifested by the public in general. Nine new members were taken into the Lodge.

Mr. R. B. Kyle, President of Jacksonville Lodge, Jacksonville, Florida, writes that, though small, they are functioning actively. They have public meetings once a week, and

during the past year the primary correspondence course has been taught at these gatherings. They have accumulated a library of about one hundred volumes, which is accessible one afternoon a week. Miss Codd spent six days with them and was much enjoyed and appreciated.

Sirius Lodge, of Chicago, after having been disbanded for some time, is preparing to renew activity. Mr. and Mrs. J. R. Chubbic are corresponding with the old members, of whom there are a number in Chicago, and we understand some preliminary meetings have been held. Mrs. Josephine Williams, one of the early members and a very active worker in the Lodge, returned some time ago from Australia, and has been largely instrumental in bringing about this revival of interest.

Mrs. Jennie Bollenbacher, President of the Ohio Federation, writes to tell us how very much the Lodges of the Federation, who have been so fortunate as to hear her, have enjoyed Miss Codd's lectures. Cincinnati reports wide interest. Columbus had two public lectures, and one member's meeting. Questions asked by outsiders at the public meetings showed a great degree of interest aroused. Mrs. Bollenbacher also says that the Federation is to have contact meetings soon, at Dayton and Lima.

From Houston Lodge, Houston, Texas, comes a report of a most enjoyable series of lectures by Mr. and Mrs. Max Wardall, Mrs. Wardall speaking twice, and Mr. Wardall five times, including short speeches by each at the vegetarian luncheon given in the dining room of the Rice Hotel to Theosophists and friends. Audiences reached as high as 400 and responded enthusiastically to the charm of both speakers, who have been asked to return at an early date. Several new members have been added to the Lodge.

Another very wide-awake center for the dissemination of Theosophy is St. Louis Lodge of St. Louis, Mo. There is a weekly members' meeting, which is just starting the study of Major Powell's "The Causal Body." Secret Doctrine class twice a month, public speaking class every Monday evening. Social once a month, hot supper, cards, dancing, and a chance for informal discussion of mooted topics. Lecture on astrology every Friday evening, beginner's class in astrology every Tuesday afternoon and evening, and advanced and progressed classes Tuesday evening. Public class for study of Theosophy twice a month. There is no doubt that St. Louis knows there is a Theosophical Lodge in their midst.

Detroit Lodge, Detroit, Mich., continues the plan begun last fall, of holding four meetings a month to discuss some topic of Theosophical interest. They are held on Sunday evenings and in February the topic "Immortality" was covered. On the 1st, Mr. E. Norman Pearson lectured on "Man's Bodies,

Mortal and Immortal," the lecture being illustrated with stereopticon slides. Feb. 8, a symposium on "Immortality and Religion, Science, and Logic." Feb. 15, a symposium on "The Astral Plane, The Mental Plane and The Causal Body." Feb. 22, open forum and question meeting on Immortality. Detroit is to be congratulated on their initiative and enterprise.

Most interesting news from Harmony Lodge, Toledo, Ohio. A program of activities lists the following: Sunday morning, devotional service and lecture, Wednesday evening, 7:00 to 8:15, member's meeting, 8:15 to 9:15 public meeting for Theosophical study, first Friday in each month, lecture and open forum, 2:00 p. m. A vegetarian dinner is served on this day from 11:00 to 1:30. Third Thursday of each month, study and discussion of current events. Fridays a group meets for study of Applied Theosophy. On Feb. 12, a talk on "A Look at Silent Thought in Action," illustrated with slides was given by Mrs. A. P. Bird. In the letter giving this program were inclosed some very attractive cards bearing Theosophical quotations, evidently for distribution to the public. It is evident that Harmony Lodge does not belie its name. All this activity could not be carried out without the greatest harmony and cooperation.

More and more the radio is being utilized to spread information about Theosophy. On January 24, at noon, Mrs. Mary Smith, President of Brotherhood Lodge, New Orleans, gave a talk over WDSU announcing a lecture in astrology to be given the same evening under the auspices of the Lodge. The lecture was by Mrs. R. Anderianau, graduate astrologist. Mrs. Smith said, in her remarks, that, though astrology was not strictly speaking, a part of theosophical teaching, it was closely allied, that, as a science, it is being slowly stripped of the delusions and absurdities foisted on it in the past by quacks and ignorant practitioners, and merits the careful attention of all thoughtful people. The lecture was well attended and use was made of the occasion to give out a card of Brotherhood Lodge announcing a class for beginners under the guidance of Mrs. Val Lawrence Wertz. The class has had several visitors as a direct result of the announcement.

Hermes Lodge of Philadelphia celebrated Adyar Day with an evening of music and lectures preceded by a vegetarian banquet to which members were allowed to bring one or more members of their families. The menu consisted of fruit cup, vegetable loaf, peas, lettuce, sandwiches, ice cream, cake and coffee. The charge was only fifty cents per plate but as all the food as well as the service was donated the result was twenty dollars towards the Adyar Fund collection which was unusually good in spite of the bad times.

At 8:30 the dishes were cleared away and room made for a dozen or more members who

could not attend the dinner and then a program carried out which consisted of three pieces of music including "Prayer"—words by Dr. Besant, music by Lida Gray—and four short talks on Adyar and the early days of the T. S. Mrs. Logan, who described the charm of Adyar, wore an Indian sari which gave a touch of local color and following Mr. Munro's very fine sketch of Dr. Besant as a persistent seeker of truth and fighter for justice, Mrs. Gaston and Miss Annear paid tribute to Bishop Leadbeater as the great theosophical scientist and teacher.

The success of the evening seems to prove that the stomach is still the surest road to brotherhood!

Dues

On the first of April the fourth quarterly installment becomes due on the higher memberships, where payment in full has not already been made.

It will be of great assistance to Headquarters if that installment is sent in promptly, for very soon thereafter the work of collecting dues for the ensuing year will begin.

Mr. and Mrs. Hodson in Chicago During March

Chicago is looking forward to the great joy and privilege of having Mr. and Mrs. Geoffrey Hodson for the entire month of March in a series of public lectures, public classes and members' meetings. The program includes a public lecture each of the first four Sunday afternoons in the Masonic Temple, classes each Wednesday evening in the Kimball Building, and members' meetings every Thursday evening, also in the Kimball Building.

The program is being carried out under the direction of the Central Theosophical Federation and has the wholehearted cooperation of the Lodges in this district. Mr. Hodson is well known as an inspiring and commanding speaker and Chicago members are confident that theosophical work will be greatly stimulated as a result of this outstanding effort of the year.

Bishop Wedgwood's Condition

The rumor of the serious illness of Bp. J. I. Wedgwood has confirmation by Dr. Besant in the January issue of the Adyar Theosophist. She says that "the best medical advice has been secured; but the specialists take a very grave view of his case, and hold out little hope of complete recovery. They prescribe complete rest, and in compliance with their decision he is at present in a nursing-home where he receives every attention and constant supervision. We are sure that his many well-wishers will send him strengthening thought and the heartiest good wishes."

Book Reviews

The Eternal Poles, by Claude Bragdon. Published by Alfred A. Knopf, Inc., New York City. Price, cloth, \$2.00, through the Theosophical Press, Wheaton, Ill.

The student and theosophist usually picks up a new book by Claude Bragdon with almost breathless anticipation. First, one is assured of beauty, of poise, of reason and love, in fact all the delicate shadings of the great heart and fine mind free from the limitation of authority and fear. One finds this book to be no exception to his consistently high standard.

The book is dedicated to J. Krishnamurti. One of Claude Bragdon's earlier claims to fame was his collaboration with a young Russian in producing Ouspensky's "Tertium Organum." This great book won world-wide recognition, and libraries report a renaissance of interest in "Tertium Organum" since the advent of Einstein to America in an effort to understand something of the fourth dimension. Even as Mr. Bragdon was one of the first to grasp Ouspensky and Einstein, likewise he seems to be one of the few who at once recognize the greatness of Krishnamurti—and in this book succeeds in giving the reader a rare and up to the minute concept of the fast-breaking Life of this age.

The book is of Love, the only reality, as it is broken up in the many faceted personality, from the beginning to the end. He warns of the danger of the super-rational mind in its attempt to dominate the life and budding culture of America, which if not curbed automatically crowds out the equally if not more important pole of compassion. The secret, of course, is the balance between the two. He treats the delicate subject of sexual love with the bold beauty and the master hand of the poet and artist. He states that Life's uttermost power-imparting secret is that of polarity, everywhere in evidence, yet unperceived and unregarded by the hosts of men. It is reiterated, this is an absorbing, compelling book; one which will enable the theosophist, student and scholar, to definitely orient himself to Life as it is here and now; written in the gentle and persuasive style of the master artist.—Geo. Ragan.

India's Outlook on Life, by Pandit J. C. Chatterji. Introduction by Prof. John Dewey. Price, cloth, \$1.50 through the Theosophical Press, Wheaton, Ill.

How many times have I been asked to recommend a book which gives the essentials of Indian thought and philosophical achievement! And how many times have I had to answer that there is no such book in English to be had? It is therefore with feelings of personal relief and also scholarly delight that one introduces this volume, the first publication of the India Academy of America, to the several thousand readers of the MESSENGER.

The calibre of the book is to be judged from the introduction by John Dewey, Professor of

Philosophy of Columbia University, who comments on the:

"... system, thoroughness, and lucidity with which Pandit Chatterji has presented the philosophy of India. . . ."

Dr. Dewey continues:

"It may safely be said that nowhere will the reader and student find available such a comprehensive and clear account set forth by a competent authority. It is not necessary to say to the Western reader that the foundations and the method of this Oriental system of thought are far removed from those current with us; it is not easy to translate from one system into the other. This very fact increases the value of the complete and clear statement which is set before us. . . ."

Dr. Will Durant says that this "is one of the most illuminating expressions I have found of a philosophy naturally difficult for a Western mind to grasp. It is written with great clarity, and yet with obvious scholarship and thorough command of the subject. I wish it could be issued in a form that would reach a larger public; for this gospel of self-control and quiet thinking is just the sedative we need for our Occidental fever."

I may add that the author is the personage from whom I first heard a theosophical lecture thirty-five years ago. For forty years he has been expounding with increasing clarity those magnificent concepts which have brought happiness to all of us. I believe that no one who is aware of the debt the Theosophical Society owes to India will fail to take interest in this volume. The simple purity of its style and the grandeur of the subject leave the reader in an uplifted and wholesome state of mind, just as the presentation of details about *prana*, *kalpa* and *pralaya* leave the reader with vivid pictures of these prime elements in the world process.—Fritz Kunz.

Finding Myself by Numbers, by Ariel Yvon Taylor, Published by the Author. Price, \$25.00, through the Theosophical Press, Wheaton, Ill.

This course is all that it claims to be, an Advanced Professional Course for Character analysis and Forecasting by Numerology, based on a science and not on psychic or mediumistic methods, which some seem to think are included in Numerology.

It will be of great interest and value to every student of numerology, as well as those who wish it for professional purposes, since it covers such a wide field for study and research into the subject. While the reviewer has not

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made a specific study of Numerology she has found it crossing and recrossing in and through other studies over a period of many years, and has used it in her own work to help others. In reading it I regard the course as the best balanced, best thought out one of its kind.

The Course shows much thought and knowledge and what we may call original research by the author, and a splendid effort to make plain the science of Numerology and place it where it belongs, thus revealing to those who will give it time and a little study what a vast subject it is and how it covers such laws as those of Growth, Compensation, Cycles, and Cause and Effect. It also deals with what the world at present is pleased to call Psychological laws, and so it teaches Man to know himself, to find his place, his vocation in life, and to work toward some definite goal, which I think we will all agree is very essential in every life. The author in her teachings or mode of Procedure in the Analysis of ourselves, gives us such a well compiled, such a practical and clear cut outline to follow that anyone may find it helpful.

The whole course is so well balanced that one is fascinated with it, and with the way in which it shows what a fund of fundamental knowledge the author brings to the interpretation of her subject. Anyone interested in Numerology should have this book and study it, and be glad that such a course has been written as it portends so much from the New Expression of old knowledge or the Old sciences that are being brought out and made rational and useful in our present day.—N. E. P.

Troward's Comments on the Psalms, by Thomas Troward. Published by Robert M. McBride & Company, New York City. Price, cloth, \$2.50, through the Theosophical Press, Wheaton, Ill.

The study of Judge Troward's commentary reveals the fact that the writer was what we call "an old soul." He looks upon all nature as the inspired word of the Infinite, Immanent God. Moreover, he brings to the study of the Bible a mind well equipped for his work by a knowledge of academic science, philosophy and

religion. Added to this is a comprehensive view of both mysticism and occultism, from the viewpoint of the orientalist. Best of all is the intuitive, optimistic, devout and practical spirit which inspires all his comments.

It is just the book for the honest truth-seeker who is dissatisfied with the old theological interpretation of the Bible and hungry for something better. The cross-word references and citations of passages furnish the key to the more reasonable understanding of that Book, in harmony with the rest of nature. He grasps the leading thought in each Psalm and correlates it with similar thoughts elsewhere. The type is large and every page is full of comfort to the constructive, devout mind.

A few quotations will substantiate and illustrate these statements. He refers to Jesus as "the greatest of all Martyrs to Science," and the "Supreme Practical Demonstration" of the Law of all Life. On Psalm 149 he says "evil is cured only by reversing the causation." On Psalm 150 he speaks of the "Principle of Conscious Individuality as the True Relation between the individual and the Universal Mind." Then follows this philosophical gem, dear to all occultists: "The great Problem is the Individualization of the Universal and the Universalization of the Individual." The whole book points the solution of this Problem and helps build the bridge between oriental and occidental philosophy.—S. J. Brownson, M. D.

The Solar System, by Arthur E. Powell. Published by the Theosophical Publishing House, London, England. Price, cloth, \$5.00, through the Theosophical Press, Wheaton, Ill.

This book is a compilation of Technical Theosophy, derived mostly from the works of Dr. Annie Besant and C. W. Leadbeater; the information being given in logical sequence, it enables the student to have keener insight into the occult view of the beginning and evolutions of a universe. The book treats of the making of our Solar System, the Solar Logos, the Planetary chain Logoi, the Planetary Logoi, the Lords of Venus, the Four great Kumaras, Manus, Bodhisattvas, Mahachohans, Buddhas, World Teachers, and adepts. The author explains the chains, globes, rounds, races and sub-races. Questions regarding this particular section of Theosophy which have puzzled even advanced students, have been explained with amazing clarity.

This is an admirable book for class work, and for the earnest student besides being of intense interest to those who are following the latest developments in modern science. The diagrams (and there are many) which illustrate statements made, are original with the author, and are unique in the aid they give to the understanding on these complex subjects.

This volume is a valuable and most important addition to Theosophical literature and calls for the attention of every Theosophical student.—Maude Lambart-Taylor.

QUARTERLY BOOK BARGAIN

January—February—March

| | | |
|--|-------|---------|
| Golden Book of the Theosophical Society. Edited by C. Jinarajadasa..... | cloth | \$ 6.50 |
| Invisible Helpers, By C. W. Leadbeater..... | cloth | 1.00 |
| Three Paths to Union with God, By Annie Besant..... | cloth | .75 |
| The Ancient Wisdom, By Annie Besant..... | cloth | 2.50 |
| Spiritualism and Theosophy, By C. W. Leadbeater..... | cloth | 2.00 |

\$12.75

Special Price \$10.00

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Wheaton, Ill.

BUILDING FUND

Jan. 26 to Feb. 25, 1931

J. R. Randall, Mrs. Mary H. Draper, Miss Emma S. Gucker, Mrs. Anna S. Bennett, Mrs. Gertrude E. Gilian, Rev. W. H. Pitkin, Miss Muriel Mitchell, Boulder Lodge, Mrs. Ethel M. Glasscock, Henry W. Hayden, Miss Ila Fain, Mrs. Jessie W. Wright, Mrs. Martha F. Priest, Mrs. Dagfried Grannes, H. J. Fourres, Mrs. Marie A. Gouffe, Sidney L. Booth, Misses Ida and Adelaide Copp, Mrs. Alice B. Toeppen, Louis Servas, Mrs. Rebecca L. Finch, A. S. Fleet, Mrs. Flavia B. Mackenzie, Milton B. Holmes, Miss Theodosia Hadley, Mrs. Catherine Van Etten, Ollie L. Lewis, Mrs. Mary L. Porter, Mrs. Minnie E. Pennebaker, Mrs. Juliet F. Lewis, Dr. Elbertina Gross, Mr. and Mrs. C. W. Vandyke, Miss Orrol Vandyke, Miss Regina Molk, John Warren, Miss Julia E. Johnsen, Dr. H. L. Hinton, Mrs. Cassie L. Hill, Howard Rope, Mrs. Geo. W. Bretz, Mr. and Mrs. O. Ray Stevens, Wm. C. Bayly, John Snell, Mrs. Margarita J. Widerborg, Mrs. Adeline Fitz, Mrs. May Lewis, Albert Robson, Mrs. Jennie T. Wood. Total \$341.35.

PUBLICITY FUND

Jan. 16 to Feb. 15, 1931

Pacific Lodge, Glendive Lodge, Mrs. Louise J. Madison, St. Paul Lodge, Seattle Lodge. Total, \$23.50.

FOUNDERS DAY

Dec. 20, 1930 to Feb. 15, 1931

Glendale Lodge, San Antonio Lodge, Madison Lodge, Duluth Lodge. Total to date, \$524.20.

DEATHS

Miss Ellen Rice (Honolulu Lodge) Nov. 30, 1930.
Miss Minnie Sandum (Yggdrasil Lodge) Dec. 20, 1930.
Mrs. Lois A. Chapman (Colorado Lodge) Jan. 10th.
Alexander Ross (Buffalo Lodge) Jan. 16th.
Miss Pearl McCay (San Antonio Lodge) Jan. 28th.
Mrs. Caroline Arbenz (National) Jan. 30th.
Harry Butler (Miami Lodge) Jan. 31st.
Miss Iantha Keefe (National Member) Jan. 30th.

BIRTHS

Mr. and Mrs. Walter E. Babcock (New York Lodge) a son, Feb. 4th.
Mr. and Mrs. Chas. R. Hall, Sanford, N. C. (Herakles Lodge) a son, Jan. 6th.

From Austria

Word is received that Mr. Fritz Schleifer has been elected General Secretary of the Society in Austria, following the resignation of Mr. John Cordes who had filled the office for many years.

For Adyar Library

Mr. Jinarajadasa writes that the Adyar Library requires certain numbers of the MESSENGER, to complete its file. Headquarters has been able to supply all missing copies, with the exception of the issue of September, 1916. If someone has a copy of that number of the MESSENGER, which he is willing to send to Adyar, Headquarters will be glad to forward it.

Radio Talks

A rare opportunity for service to Theosophy, is, we understand, to be the privilege of Mr. Louis Martin of Fergus Falls, Minn. Mr. Martin is to give a short radio talk each Sunday evening for one year over KGDE, a local radio station covering about one hundred miles. He has sent his titles, which are very interesting, covering a wide range of subjects in philosophy, modern psychology and comparative religion. These are to be approached from the theosophical angle and should be provocative of much thought.

Serenity's fine if not born of sloth;
Cheer's good if not cheer and complacency both.

Give us the peace of those who strive,
The tranquility that's tense and alive.
Compulsion and prodding and buffets and knocks

Bring bliss—that's the truth, though a paradox.

When we have been set an imperative goal,
We struggle toward it—with a placid soul.
—St. Clair Adams.

H. P. B. Library

Mrs. Leila H. Jones has started this library in the Roerich Museum Building, 310 Riverside Drive, New York City (Room 1522). The intention is to have a complete lending library of current and rare books for the occult student. Out of print books will be added whenever they are secured so that information not available to every one in regular sources may be obtained. Captain R. L. Jones, Mrs. Jones' husband, formerly conducted the Philosopher's Book Shop, which many New Yorkers will remember.

Class in Astrology

Headquarters staff are enjoying and profiting by a class in astrology, conducted once a week, under the leadership of Mr. Oliver I. Greene, who is well qualified as an instructor in the subject, having devoted several years to it, with some instruction from Miss Julia K. Sommer. The method of casting a horoscope is being studied, and there is much lively and interesting discussion at each session.

Ten Theosophical Best Sellers
JANUARY 1931

| | | |
|--|------------------------|-----------------------|
| Bhagavad-Gita, Annie Besant..... | cloth | \$1.00 |
| Concentration, Ernest Wood..... | paper | \$1.00.....cloth 1.75 |
| Elementary Theosophy, L. W. Rogers..... | cloth | 2.00 |
| First Steps on the Path, Geoffrey Hodson..... | cloth | 1.50 |
| Light on the Path, Mabel Collins..... | paper \$.50.....cloth | .75 |
| Masters and Disciples, Clara M. Codd..... | cloth | .75 |
| Meditation, Its Practice and Results, Clara M. Codd..... | cloth | .75 |
| New Light on the Problem of Disease, G. Hodson..... | cloth | 1.00 |
| Voice of the Silence, H. P. Blavatsky..... | paper 35c.....cloth | .60 |
| When the Sun Moves Northward, Mabel Collins..... | cloth | 1.50 |

PAMPHLETS

| | | |
|---|-------|-----|
| Other Side of Death, Clara M. Codd..... | paper | .05 |
| Reincarnation, Clara M. Codd..... | paper | .05 |
| Reincarnation, L. W. Rogers..... | paper | .25 |
| Riddle of Life, Annie Besant..... | paper | .35 |
| Self Development and Power, L. W. Rogers..... | paper | .25 |
| Theosophy and Christianity, Clara M. Codd..... | paper | .05 |
| Theosophy for Little Children, Clara M. Codd..... | paper | .25 |
| Thought the Creator, Clara M. Codd..... | paper | .05 |
| To Those Who Mourn, C. W. Leadbeater..... | paper | .05 |
| Understanding Life, Clara M. Codd..... | paper | .25 |

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SELECTED BOOKS FOR A STUDENT'S OCCULT LIBRARY

All Books cloth except where noted. For further details see catalog.

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|---|---------|
| The Ancient Wisdom—Besant..... | \$ 2.50 |
| Light on the Path—Collins..... | .75 |
| Key to Theosophy—Blavatsky..... | 2.00 |
| Theosophical Glossary—Blavatsky..... | 2.00 |
| Ocean of Theosophy—Judge..... | 1.00 |
| Voice of the Silence—Blavatsky..... | .60 |
| A Study in Consciousness—Besant..... | 2.00 |
| Secret Doctrine—Blavatsky, 3 vol..... | 15.00 |
| At the Feet of the Master—Krishnamurti..... | .75 |
| Mahatma Letters to A. P. Sinnett..... | 7.50 |
| Tertium Organum—Ouspensky..... | 5.00 |
| Esoteric Buddhism—Sinnett..... | 2.50 |
| Isis Unveiled—Blavatsky, 2 vol..... | 10.50 |
| The Song Celestial—Sir E. Arnold..... | .75 |
| Bhagavad Gita—translations: | |
| Annie Besant..... | 1.00 |
| W. Q. Judge, fabricoid..... | 1.00 |
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| Reincarnation: A Study of Forgotten Truth—Walker..... | 2.00 |
| Sane Occultism—Dion Fortune..... | 2.00 |
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| Science of Peace—Das..... | 2.50 |
| Gospel of Buddha—Carus..... | 1.25 |
| Esoteric Christianity—Besant..... | 2.25 |
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| Sixth Series..... | 3.00 |
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| From the Unconscious to the Conscious—Geley..... | 3.00 |
| Brother of the Third Degree—Garver..... | 2.50 |
| Hidden Side of Things—Leadbeater..... | 4.00 |
| The Influence of Music on History & Morals—Scott..... | 3.00 |
| Masters and the Path—Leadbeater..... | 3.00 |
| Golden Book of the Theosophical Society—Ed. C. Jinarajadasa, Cloth..... | 6.50 |
| Letters from the Masters—First Series, Cloth..... | 1.25 |
| Letters from the Masters—Second Series, Cloth..... | 2.00 |

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