

45th Convention, Chicago, Aug. 16 to 18
Fourth Summer School, Wheaton, Aug. 6

THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN OF THE AMERICAN
THEOSOPHICAL SOCIETY

VOL. XIX

APRIL, 1931

No. 4

Comments

By A. P. WARRINGTON

I RECENTLY had occasion to observe in an article published elsewhere that it did not require a very extended observation to enable one to perceive that the Theosophical Society at this period was beset with evidences of a crisis quite as serious as any it had ever had. In support of this I referred to only one state of affairs, leaving others unmentioned. Perhaps it might be well to mention some of the others here.

The present outlook is such as to remind one of what the astrologers say when they find malefic influences generally arrayed against one's welfare. Not only have we in the Theosophical Society the influence of certain impressive activities operating from within and leading to relaxed interest and resignations, but there is the effort of the powerful Roman Catholic Church to be reckoned with, an effort whose sincere purpose is the destruction of Theosophy and the Theosophical Society, the modern vehicle of that ancient system which "knows too much," and so has ever, in one form or another, been regarded by the Church as of the devil and, therefore, its natural enemy. In a recent number of the *Theosophist* (Adyar) C. J. referred to certain Catholic efforts made toward "the rejection of Theosophy." He quotes at length from a Spanish American Catholic magazine

publishing the text of the prayers said by zealous devotees for this divine "rejection." And I would here quote from still another Spanish American Catholic sheet just received—a four page publication, "Hoja Parroquial," dated January 25, 1931, and published in Merida, Yucatan, Mexico:

About Theosophy

That Besant. Life and "Miracles."

Of Annie Besant, spiritual daughter and successor of *That Blavatsky*, we can say more or less the same thing as of her teacher.

She was born in London on October 1, 1847, and her name was Annie Wood. Belonging to a Protestant family, she was brought up as a Protestant and gave indications of an enthusiastic imagination, visionary and sentimental.

"Holiness." In Paris she had the opportunity of becoming acquainted with the Catholic cult and liked it. She gave herself to a life of penance, discipline and fasting, and to certain vicious habits of mysticism.

A Shaken Weathercock. In 1867 or 1868, she married Frank Besant, an Anglican Minister, from whom she had two children. Her new life disorientated Mrs. Besant. Carried away by her irascible and wildly enthusiastic nature, she was like a weathercock at the mercy of the winds. At times, she inclined to despair, and even suicide; then, she longed to change her religion, etc.

Divorced. At last she resolved to leave her husband, taking her children with her; others say that they separated "legally," or, as we would say, were divorced. From her life as a wife, she kept only the name of "Besant."

Freethinker. She soon associated herself with a certain Bradlaugh, a freethinker. Her

MRS. MAY ETHEL FORD
7343 53RD AV. S.E.
PORTLAND, ORE.

relations with him were such, that her husband accused her of adultery, but did not win his case.

Because of her propaganda on behalf of Malthusianism, Mrs. Besant and her companion were put in jail. When released, they founded the Malthusian League. Her husband again had recourse to the Courts to remove his daughter from the evil ways of her wicked mother, and he won.

Apostle of Satan. Her ideas are mirrored in her works, as witness her titles: "Manual of the Freethinker," "A World Without God," "The Gospel of Atheism," etc.

Imitator of Lucifer. In 1880, she declared at the Freethinkers' Congress in Brussels, that her party was working for the propagation of Atheism and the abolition of property. Not satisfied with declaring war to the death on Catholicism and all sects of Christianity, she aspired, like her chief Lucifer, to "cast God out of the Heavens."

New Ways. The one to be "cast from her throne" was she herself. Abandoned by her comrade, and again a victim of error, she gave herself to the study of hypnotism, spiritualism and Theosophy.

Introduced in 1889 to the foundress of Theosophy, this one found her so similar to herself, that she made her her private secretary. Later on she became the Head of Theosophy.

On such a tree, can good fruit grow?

Perverted fragments of truths assembled to create a false and vicious impression of one "on the threshold of divinity!" Theosophists will readily note—

(1) That no mention at all is made of Dr. Besant's fearless defense of the oppressed, and

(2) That titles of Atheistic pamphlets are given, but not one of any Theosophical book which the faithful might read.

We know that the papal ban put upon Theosophy and the Theosophical Society occurred quite a number of years ago. I saw an account of it then in the public prints. It was said that theosophical books were placed on the Index Expurgatorius and that Theosophy and the Theosophical Society were condemned. In order to make sure that no mistake had been made in the publication, I suggested to one of our members, an ardent Roman Catholic who regularly attended mass and confession, that she find out from her priest whether the report was correct. She returned saying that it was entirely correct. Thus we knew that even parish priests had been officially informed of the papal condemnation.

I once knew of an ex-Catholic lady who had been very zealous in the cause of Catholicism and who had left the Church for the Theosophical Society. Soon she became aware that she was being prayed back into the fold. The first symptoms of it were seen in the effect the prayers had upon her physical health. She even knew the hour when the prayers were said; her nervousness was always made intense at that time. Undoubtedly the Catholics believe that in praying for the return to the

fold of a lost sheep they are doing God a service. Likewise they believe it is good to pray for the destruction of an activity of which their Church does not approve. Yet those who know even a little of occult science realize how near such activities come to that form of the black art which consists in forcing one's will upon another. One certainly could not advise that Theosophists should ever follow in these footsteps of Catholics and, turning the tables, pray for the "rejection" of Roman Catholicism. But I sometimes wonder what the effect would be if every living Theosophist should, in the way that some of us know, set in motion forces of the occult world with the thought and purpose in mind that the Pope and his Cardinals and Bishops might have pure truth effectively revealed unto them, and that a broad, divine tolerance should possess their souls.

* * * * *

It seems fashionable now to write biographies of our President. (Even the feeble travesty quoted above has a biographical tinge, although mendaciously misleading.) Last year a biography of this venerable personage issued from the pen of Geoffrey West. Now we have one written by Gertrude Marvin Williams entitled "The Passionate Pilgrim; a life of Annie Besant." This is being reviewed by the press of the country, and is being received in some quarters quite enthusiastically. I have not read the book, but I doubt if "the faithful" will join in the enthusiasm, for however revered a public character may be, no matter if man or woman, modern writers deal with them with gloves off. They often seem to utilize them as one would characters in fiction, as instrumentalities of the imagination, around whom they thread their conclusions upon strands of rumor, partially established facts and circumstances imperfectly understood. Could anybody really understand Dr. Besant who had not gained a sympathetic understanding of her true relations with the Masters?

Theosophy and the Theosophical Society are also coming in for public notice. Mr. Alvin Boyd Kuhn will soon be before the public in a volume entitled "Theosophy: A Modern Revival of Ancient Wisdom," and Chas. W. Ferguson has already published one entitled "The New Books of Revelations: The Inside Story of America's Astounding Religious Cults." In the latter, Theosophy is dealt with in the company of Christian Science, New Thought, the Liberal Catholic Church, Swedenborgianism, and numbers of other forms of idealism. I have not yet read either of the books; have merely glanced through them superficially; and yet, as my attention has been caught, I have perceived glaring errors in at least one of them in the author's attempt to state facts, and have sent the publishers suggested emendations of one chapter noticeably needing revision.

Although, in the language of the street, "every knock is a boost," yet these volumes will hardly tend to improve the public mind toward Theosophy, but will doubtless deepen

that unfortunate impression which has been based from the beginning on the principles of newspaper sensationalism, wherein the larger values are neglected. Such efforts mark another direction in which forces are working to discredit the Movement and to destroy public estimate of its rightful dignity and serious standing in the world of idealistic thought and spiritual inspiration.

Yet, it is my belief that our good ship will sail on, weathering all manner of storms and passing all kinds of dangers, as it has always done in the past, for its need in the world that is growing more and more ready for Theosophy is impressively great. It has not been merely "a bureau of information," as some even prominent Theosophists are now saying, but to me it has been first and always a spiritual guide. The forces of brotherhood, that deepest of spiritual principles, are stronger in the world today because of its existence and as it lives and waxes strong, everywhere those forces will become more and more dominant throughout the world. The attitude of "Peace on earth and good will toward men" is that which the Theosophist seeks to establish in every heart. Long live Theosophy and its worthy vehicles!

Dr. Besant Writes

Following is Dr. Besant's reply to congratulations on her 83rd birth anniversary and the expressed hope that she would celebrate many more.

"Adyar, Madras S., India,
"January 30, 1931.

"Dear Mr. Rogers:

"Thanks, many and sincere, for your very kind letter, sending the good wishes of our American brethren. I am, of course, willing to stay as long as my Master can make use of my old body. I asked to be allowed to resign, on the ground of my age, but my Master answered that They had, at present, no one else who contacted so many kinds of people, holding many different opinions. His word is to me Law. So I stay, as a soldier stays at his post until relieved!

"With very kind regards to the United States brethren.

"Yours very cordially,
"ANNIE BESANT."

Clairvoyant Art

We have received the announcement of an exhibition of German Art, to be held in The Roerich Museum, New York, in which the following interesting statement is made:

"Henry Nusslein is another contributor to the exhibition. According to German critics his paintings reveal a subconscious note of the old mystic art of Germany . . . Mr. Nusslein's unusual gift was not evidenced until he reached the age of fifty years. Subsequently he has painted from clairvoyant visions. He never works directly from nature or from models. His subjects include portraits, landscapes, still-life and figure compositions."

Greatness

To win and retain to the end the love and respect and the goodwill of opponents in a life-long struggle is a sign of greatness none can deny.

The following poem by the President of the Rationalist University Society of Chicago was sent for publication in *New India* and appeared in its pages:—

TO DR. ANNIE BESANT

PROPHET, wise teacher, ever-shining lamp,
Theosophist inspirer of a world,
Accept this tribute from another camp,
Whence dialectic darts so oft are hurled.

I love Freethought and many things you fight,
I fight your faith and many things you love,
Yet on one salient object we unite:
That Truth we ne'er must place a creed
above.

For nearly forty years your star has led,
Inspiring me to paths you have not trod;
One of the millions whom your soul has fed
With love of man, may be you call it God.

Greetings from your materialistic friends;
There lives not one who does not love you
still,

Here now, and when your mortal effort ends,
You have and always will have our good-will.

GEORGE BEDBOROUGH.

Farewell

By MARY K. NEFF

Only one or two issues ago I received a hearty welcome to the American Headquarters in the MESSENGER, and now I must say Farewell—at least a temporary farewell. There can be but one answer to a cable from Adyar: "Your services greatly needed," and that is, "Coming."

And so I am on my way back to India, but with rich memories and many new ties acquired in the American Section, T. S., and at its Headquarters. The little band of devoted workers there took me in as one of "the family."

Ever since reading the account of the building of Wheaton Headquarters I have looked forward to seeing it, and now that the wish has been accomplished, I feel the American Section is to be congratulated on its new home, on the devotion and sacrifice of the American Theosophists who built it, and on the high purpose to which they have dedicated it.

Irish Election

It is always a pleasure to see evidence of the spread of Theosophical truths in other countries besides our own. A letter this morning from Dublin, Ireland, announces the election of Mrs. Margaret E. Robinson as General Secretary of the Irish Section. The letterhead has the emblem of the Society, with the motto in English, and the name of the Section and a motto in Erse. We congratulate both Ireland and Mrs. Robinson.

THE THEOSOPHICAL MESSENGER

Published monthly by
THE AMERICAN THEOSOPHICAL SOCIETY

Publication office—404 N. Wesley Ave., Mount Morris,
Illinois.

Editorial office—Wheaton, Ill.

Entered as second-class matter Dec. 13, 1927, at the
post office at Mount Morris, Illinois, under the Act of
March 8, 1879.

Acceptance for mailing at special rate of postage
provided for in Section 412, Act of Feb. 28, 1925,
authorized Dec. 13, 1927.

SUBSCRIPTION PRICE.....\$1.00 A YEAR
FOREIGN SUBSCRIPTIONS.....\$1.25

Adyar

By AN ADYARIAN

Adyar is a suburb of the great city of Madras on the southeast coast of India. On account of its location near the ocean and its generous tropical beauty it is regarded as the choicest residential quarter around the city, and contains many handsome homes in tree-shaded compounds. It contains also the international headquarters of The Theosophical Society.

Half a century ago an American Colonel, Henry Steele Olcott, and a Russian noblewoman, Helena Petrovna Blavatsky, chose a site on the southern bank of the Adyar river where it enters the Bay of Bengal, as the future center of a world organization that would stand for the untrammelled study of human knowledge, the development of human capacity to its highest expression, and the living of a life of human service without barriers. From the original bungalow and piece of land the estate has gradually expanded to three hundred acres; and a sandy waste has been transformed by the expert service of members of the Society both oriental and occidental into a paradise of natural beauty and peace.

To that center people of aspiring spirit, searching mind and altruistic intention have come from the ends of the earth; some to devote themselves under experienced guidance in congenial circumstances to the unfolding of the finer capacities of their nature and the contacting of realities beyond ordinary ken; others to find the complete understanding and liberation from personal limitation that makes for wise and effective action in life.

From that center have radiated, through the varied temperaments and endowments of individuals and groups intent on putting their allegiance to the law of universal comradeship into practice, influences that have contributed more largely than is generally recognized to many movements for the purification

and ennoblement of life through disciplined liberation. To such individuals or groups may be traced the inspiration and in some cases the organization of such movements as the Indian National Congress and work for bringing India and the British commonwealth of nations into free and harmonious relationship; the National University and educational reform; schools for outcastes; women's education; boy scouts; the Bharata Samaj for the purification of Hindu religious observance; the bringing of women into national service as legislators and magistrates; social reform; animal welfare; the revival of indigenous arts; the organization of the women of Asia; the synthesising of world knowledge and experience; the Star movement; the youth movement. The Society has no responsibility for these movements. Its work is to provide a shelter and general indication for those on the quest for truth in thought and action.

Today Adyar is suffering grievous limitation to its work both as headquarters of the world's freest and most inclusive international organization and as a center of inspiration and experienced guidance to the highest human service. That service has always been rendered "without money and without price." But such free service depends on the help of those who can afford to delegate a share of their substance to it. Such delegation has diminished in the last few years owing to world economical conditions and other circumstances which have prevented students and helpers from going to Adyar in numbers sufficient to recoup outlay on buildings, staff, additions to the library, and other essentials. Drought at one season and flood at another, while adding to the spectacular interest of tropical life, call for means to restore plantations and light structures to normal, and Adyar has recently suffered from both.

There are thousands in America who have received illumination and spiritual release through Adyar. A statement of Adyar's present need is only necessary to draw from them an immediate and generous response.

Adyar Day Report

By DR ERNEST STONE

The report we have to offer this year is not so good. To date we have \$2,800 in hand, a thousand dollars under our 1930 gift to Adyar. It is our intention to delay sending a draft to Adyar till the middle of April, thus giving every member an additional opportunity to contribute to the Adyar Day Fund.

The best thing to give your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to a mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.—Bal-four.

The Convention of 1931 —The Keynote

By SIDNEY A. COOK

The Convention of 1931 may well pass into theosophical history as the convention of peace and progress. The scene is perfectly laid. The Sherman Hotel at Chicago, dear to the hearts of many members as the site of the great Convention of 1923 when Krishnaji and his beloved Nityananda told us so beautifully of their understanding of the ideals of service, and the scene of Dr. Besant's first appearance among our members in recent years. The occasion is the celebration of the Centenary of H. P. B. What a gathering of associations—H. P. B., Besant and Krishnaji; and what an opportunity in this uniting of the memories of the past to remember and to live the brotherhood of the present and to resolve in favor of unchanging unity of service in the future.

Now what does this all mean? Surely it means that this will be the ideal occasion, the opportunity par excellence, for all members to get together for the common purpose of loyally and impersonally offering themselves again for service through the Society. Whether we would go back or forward to Blavatsky, onward with Besant, or be independent apostles of freedom with Krishnaji, should make no difference in our burning desire to serve Those of whom all these are servants. Let the convention of 1931 be the occasion for the sinking of all personalities and all differences and the bringing out of the fundamental unity of our relationship in our singleness of purpose—service. Each of us knows so well that that really is the purpose of every other that it is an almost unforgivable shame that we do not show the best in us to every other member and see the best in him. It is of no consequence at which fountain we drink, from which window we see, through which teacher we find inspiration, our fundamental theosophical understanding tells us that the fountains spring from one pure current, that the windows look out upon the same all beautiful nature, that the teachers present the same truth. If we would but consider the principles, forgetting the differences, if we would see behind all the One and in the inspiration of that vision do the work of the One, being one for the common purpose of work and of service, whatever our differing views, then peace and growth and progress in immeasurable volume, for the Society and for individuals, would result.

The problem of method and form will disappear in simple solution only when the spirit of brotherhood and self-forgetfulness brings understanding and cooperation. Shall the convention of 1931 be the occasion of that rising spirit from which a new dawn of usefulness to the world shall open?

But these are all but words if we do not let the spirit of it all permeate our being. Preparation for convention is not a matter of physical arrangement only. Peace and progress at convention require a preparation on

the part of each of us, a finding in ourselves of the spirit of unity on which alone peace and progress can be built.

There is nothing new in these ideas of the necessity for cooperation and unity. We all know the need and sooner or later we must begin to live and serve by the ideals we know. It is a new idea, perhaps, that every one of us should begin individually to prepare himself in thought and feeling, that by convention time the wave of individual effort for personal preparation may be consummated in peace and progress.

The Society is at a crucial point; changes are occurring, new ideas developing, and there is no better time to prepare ourselves to cooperatively plan a new future. Thus may we be sure of a strong Society to face serenely that future and to work steadily on in its great purpose.

Great things may come out of the convention of 1931 if we live great thoughts and are big in our outlook, preparing individually to be our true selves when convention comes.

This convention amid scenes of former unity can then become the scene of the revival of that unity, and of our repledging of ourselves to the Society's one great purpose, that of being Their agent in giving the Ancient Wisdom to the world.

Personal preparation—Peace and Progress.

Mr. Warrington Coming —Will Give the Blavatsky Lecture

We announce with the greatest of pleasure, pleasure that all will share, that Mr. A. P. Warrington the International Vice President of the Society has accepted an invitation to attend convention and give the lecture at the Blavatsky Centenary Exercises. His presence and his lecture will be sources of inspiration, from which all who attend convention will profit, and the lecture itself will be the occasion for the presentation of the ideals of the Society, and its purpose and place in the plan to a very large public gathering. It will therefore be a source of upliftment to many people and consequently a great opportunity to our members.

Mrs. Warrington will accompany Mr. Warrington on his trip and we shall all extend to her a welcome equal with that accorded him.

The Lecture Bureau

Important items of business are already being prepared for attention at convention. Among these is a lecture control plan now being studied and formulated by a committee appointed by Mr. Rogers. The committee members are Miss Anita Henkel, president of the Oklahoma Federation, Mr. E. Norman Pearson, president of the Michigan Federation, and Dr. J. B. Jenkins, president of the Oklahoma City Lodge. To these is now being added Miss Etha Snodgrass, president of the

Central Federation and now also a member of Headquarters Staff. Miss Snodgrass will work with the Committee and directly supply the link with Headquarters, that in the preparation of the plan a unified and cooperative result may be achieved and a practical scheme evolved.

The committee has undertaken to tackle a real problem but one of which there is urgent need of solution. Many are the difficulties but out of the cooperation of a real brotherhood spirit almost any necessary result can be attained and any difficulty overcome. This problem is being attacked in that spirit of achievement and promises of cooperation from the lecturers and the preliminary progress of the committee's work already indicate that a perplexing difficulty of organization in the field will be ready for final attack and solution at convention.—S. A. C.

Change in Officers

There will be many regrets that on account of her health Mrs. Marshall, our Secretary for the past few years, has found it necessary to request relief from the responsibilities inherent in a position from which is directed all the details of the operations of the staff. The prodigality with which she has expended herself in the interest of the work has for a long time made it evident that the strain upon her nervous system and the demand upon her strength has been too severe to continue indefinitely, and we must not deny the relief which this condition compels her to request.

We are fortunate that the needed relief was available in the person of Mrs. Betsey Jewett who, at considerable personal sacrifice, has joined us at Headquarters and who has been appointed to the office of Secretary of the Society and whom we again welcome among us. Mrs. Jewett held the office at Krotona and came to Chicago and there continued to serve as Secretary-Treasurer when Headquarters was removed to that city. In recent years she has lived at Glendale, Cal.

Mrs. Marshall will stay and serve with us at Wheaton, with lighter duties but with devotion no less than in her former position.

Dr. Besant's Portrait

Members who have visited Headquarters may have heard, or themselves expressed, an adverse opinion on the large painting of Dr. Besant, which hangs over the fireplace in the library. No criticism has ever been made of the picture as a work of art. There it is beyond criticism, but it is true that those who know our beloved President best, have felt that it was not a good likeness of her. As one of them said, "The artist must have seen her in a mood that none of us have ever encountered." When this matter was brought to the attention of Mr. Smart, the artist, he immediately and most generously offered to

paint another and take this one for his own exhibition collection. The picture was sent him a few days ago, and he will paint the new one from a photograph taken last summer in London. He promises us the new portrait for summer school.

The Johnsen Bequest

In 1922 Mr. John Johnsen left as a legacy to the Society the amount of \$1,000 with which to commence a fund to found a Home for Aged Theosophists. In all the intervening years no growth of the fund took place, and yet during that time it not infrequently happened that some worthy member, by reason of age or circumstance, wrote us seeking an inexpensive home. Miss Julia E. Johnsen of New York City, the daughter of the donor of this bequest, appreciating that it might more speedily be put to a use akin to that which her Father desired, has very graciously permitted its transference to use in the construction and equipment of six rooms in the now unused section on the third floor of Headquarters building. The intention is that these rooms, less expensively equipped and less elaborately furnished than those on the first and second floors, shall be made available at low rentals to members who need such accommodations in which to spend their later years.

Plans and estimates indicate that some \$3,000 will be necessary to carry out this project, of which the first \$1,000 will be covered by the bequest of Mr. Johnsen. It is proposed that the suite of six rooms shall be named after the donor of this first \$1,000. Are there any others who would wish to donate to this special fund in order that this plan may be completed and some of our aged members given the home they deserve, with perhaps the opportunity of continuing to render service in some degree at Wheaton? Will any members who would wish to occupy such quarters please send their names and other particulars to Headquarters so that we may know the extent to which the completed project would be useful?

Help Yourself To Know Yourself

Read

The Library of Self Knowledge

Recommended and For Sale by

The North Node Book Shop

30 East 60th St., New York City

List Upon Request

Silvering The Path By Sidney A. Cook

The New Membership Plan

Let us not neglect the New Membership Plan. Except for general dues it is the only source of revenue for work among the lodges and in the field. The Society's funds from general dues alone do not permit of much activity. It has always been necessary to supplement the income from dues with donations and gifts and contributions to special funds created for special publicity purposes. No such special appeals have been made for a long time.

The membership plan is intended to take the place of all special funds to which contributions were frequently requested and it is now and for some time has been the only finance item which has been kept prominently before our members. It is inevitable but that this should be done for it is an important source of income now and will in due course provide the main revenue for the Society's work.

That it has not already achieved this position is due only to the difficulties of the times, but with the changes for the better of which definite signs are already apparent this plan will assume its place as the Society's most important revenue source.

The plan should be supported by everyone who can pay more than the general dues. It provides the way for direct contribution to publicity work, for all proceeds of the plan are pledged to that purpose. All who made a practice of making donations or contributions to the various funds of prior years should now support the same activities by taking Contributing, Supporting or Sustaining membership.

We are in the final quarter of the fiscal year. All these memberships are payable quarterly and it is not too late to take one this year.

Contributing	\$2.50 for quarter to June 30
Supporting	6.25 for quarter to June 30
Sustaining	25.00 for quarter to June 30

The Basis of Prosperity

Here is good news from Roger Babson, noted economist and student of business conditions:

"Every city, state and nation is now hurrying to enact legislation to 'bring back good business.' Good business is coming back; the Babson-chart indicates that we have already seen the worst; but let not our politicians take the credit! The change in business conditions is coming as a reaction to the change in the hearts of the American people. During the Prosperity Period of 1925-1929, people were thinking only of themselves and of *getting more profits*. A business depression was the inevitable result. During this Depression Period, people have again been thinking of 'the other fellow' and of *earning a living*. This change of heart always brings back prosperity, altho the depression must last until 51 per cent of the people learn

the error of thinking of themselves alone. . . .

"This emphasizes the need that churches, schools and homes should teach people how to live, how to work and how to pray. Those of us who have more than our share must be taught to give up; but those who have not their share must be taught to wake up. Any nation where either the employers or wage workers are trying to get something for nothing—or are endeavoring to get along by giving as little as possible in return for their income—is headed for trouble. But—with a change of heart—when parents, teachers and preachers are urging all to serve and work for the common good—then that nation can have prosperity indefinitely. Hence the future of America depends not on its constitution or its laws—*per se*—but upon the *Spirit* of its people. Why cannot we devote more time to the cultivation of the right spirit in ourselves, our children and our countrymen?"

This is good news from two points of view. Everyone, especially those who have suffered during the past year or more from unemployment and the lack of physical necessities, will welcome the first sign of a return to better and more prosperous times.

But the really vital message lies in the recognition by business men of the fundamental spiritual laws of the universe. Such a recognition, so courageously expressed to a public engrossed mainly in the problems of business enterprise, is a sign of a real awakening to the laws of brotherhood and of karma, and to the existence of spiritual realities and their power in our physical world.

The Tool to the Master Mechanic

By many hands, many experiences and many fiery tests have I been forged, but only in Thy hand can I be of service. By Thy skilled hand alone can I be guided in useful work. Use me, my Master, and I will be strong, dependable, adaptable in Thy service. Place upon me Thy mark and grant me the joy of the touch of Thy hand and the power of the knowledge that it is Thy work I do. Give me the consciousness of Thy presence even when Thou layest me down, but grant that I may be ever ready to Thy hand, that I may never be lost to Thy sight or fall into the hands of any who would use me in work that makes me less suitable for Thy service.

Grant too, my Master, that by Thy touch I may learn Thy ways, that when worn in use I must be rewrought, I may return better fitted for Thy work, and by the mark that made me Thine I may be directed back to Thee and to further service in Thy hand.

Oakdale Property Sold

The Society's property on Oakdale Avenue, Chicago, purchased in 1922 and used as Headquarters from that time until the present building at Wheaton was completed,

has been advantageously disposed of. Thus another step in the financial stabilization of the Society has been accomplished.

Report of New Membership Plan

	Subscribed	Pledged
Previously reported	\$5117	\$640
Current total	5192	630

Membership

An inquiry has reached us as to whether people who are located where there is an active lodge should take National memberships. The inquirer says "We have thought that section (National) membership was planned for those Theosophists who are not permanently located near an active lodge, but that in general Theosophists should be in the local lodges, helping to make a strong center for the work."

This is one of those questions to which one is tempted to answer "Well, yes and no." The By-Law covering the point simply reads "A person may join the Society without joining a lodge and when so admitted is designated a National member."

It is really a matter of personal preference. There may be any one of a dozen reasons why a member does not wish to affiliate with his local lodge, and he must, of course, be left perfectly free to choose. On the other hand, much effective personal work can be done by a lodge member that is impossible for a National member, and, in general, it is desirable that local members be in a position to cooperate with one another. It is a matter that each must decide for himself.

Feeding the Hungry

The Blue Valley Farmer, Oklahoma City, issue of Feb. 19, contains an account of an experiment in feeding the unemployed which has been in operation in that city for some weeks, and was proposed and has been organized by Col. L. W. Rook. Utilizing the field kitchens of the National Guard, and from Fort Sill, and trucks from the highway department, Col. Rook sent out an appeal for usable food stuffs which would otherwise be wasted. These were transported by the trucks to the rolling kitchens, which were set up in Oklahoma City, McAlester and Tulsa, and the report says "thousands have been fed daily, at a cost of about two cents a meal." Soon donations of food in quantity, as whole sheep from stockmen, cereals from mills, second day bread from bakeries, and several hundred gallons of milk and buttermilk daily from dairy companies, began to come in. After a recent inspection by the Governor, the food was pronounced of first class quality. We are very glad to record that Col. Rook is a member of Oklahoma City Lodge of the Theosophical Society.

Mrs. Aldag's Work

The MESSENGER having received a number of inquiries in regard to Senora Consuelo de Aldag, from lodges who are considering engaging a field worker, we are taking this occasion to place before the membership as a whole information about her and the splendid work she is doing.

Senora Aldag is a native of Mexico, of German-Spanish parentage, and received a thorough education in German, Mexican and English schools. Left a widow at an early age, she worked for a while as a translator for various large business firms in Mexico. In 1915 she was offered a position as teacher of languages in the Government Schools in Mexico City and shortly thereafter was appointed Professor of Modern Languages in the Teachers' Training College.

She had for a long time been an enthusiastic worker for the spread of theosophical truth, which had brought her help when badly needed, and in 1924 she was invited by Bishop Leadbeater to join the colony of theosophical students at the Manor, Sydney, Australia. She and her son went there, and she stayed until 1929, when she returned to America, Mr. Aldag remaining in Sydney.

Directly following her return, she was appointed Mexican representative at the Pan-Pacific Women's Conference in Honolulu. Since that time she has been touring the United States in the interests of Theosophy, and incidentally promoting a better understanding between Mexico and the United States on which, she believes, hinges the whole problem of peace on the American continent.

Since the first of the year she has fulfilled engagements in the Twin Cities, Milwaukee, Des Moines, Flint, and Grand Rapids, Mich. She goes from Grand Rapids to Lansing, thence to Hamilton, Ohio, Louisville, Ky., Buffalo, Rochester, Schenectady and New York City.

From every place where she stays come enthusiastic reports of her work, and inquiries about return engagements. She has courses of lectures, from four to seven, on Elementary Theosophy, and Theosophy, the Mother of Religions, also Applied Theosophy, in which there are sixteen subjects from which to select just the lectures that will fit the circumstances. She has a choice of seven subjects for talks to members, and these are conducted in forum fashion. Some of the highest praise from the field is in regard to the enlivening and quickening effect of her members' talks. She is also prepared to address clubs, schools, etc., especially on Mexico and the Mexican people.

Senora Aldag is a brilliant and interesting lecturer, with a fine speaking voice, clear enunciation, and an unusual command of English. She is accustomed to speaking before large audiences and knows how to reach every one in the hall. She has a charming personality, joyous and sparkling, and leaves an impression of one who lives happily and abundantly doing the Master's work.

Personal Opinions

By L. W. Rogers

Field Notes

The present work, which is giving satisfactory results, is identical with similar work to which I gave undivided attention between 1908 and 1920. The plan is to work with an advance agent and to give exactly one week to each city. Miss Elaine Scribner is doing the advance work. A course of six lectures is so arranged that it presents the fundamentals of the philosophy. Each lecture is a definite link in the chain and the whole is calculated to give the audience a clear understanding of what Theosophy is and is not—for the many misconceptions are as harmful as ignorance of its inspiring truths. The course starts always on Sunday night and Saturday is left free for organizing work, when needed.

The present work was begun in January at Portland, Oregon, but due to the fact that some old engagements had to be filled it did not really get properly under way until the middle of February. The large audiences at the very beginning were not a reliable index for the future. The Pacific Coast is the very best territory we have. In the Middle States we quickly dropped to audiences that averaged from 114 to 220, taking the run of the weather from week to week. But even at that the new lodges organized and composed of those wholly new to Theosophy have averaged well above 20, which compares favorably with the results we used to get in times gone by when I organized the original lodges in such cities as Dallas, Fort Worth, Oklahoma City, Tulsa, Atlanta, Memphis, etc.

In those days, and particularly later, the enemy soon got busy sowing the seeds of in-harmony. It was then the custom to publish a directory of lodges with names and addresses of the officers. These officers began to receive defamatory pamphlets creating suspicion and distrust of Dr. Besant, and much of the original work was thus undone. Wherever the promoters of discontent could find a new Theosophist, the disrupting literature was sent. The MESSENGER stopped printing the directory and Adyar discontinued the custom of publishing the names and addresses of all local lodge officers throughout the world. That prevented the destroyers finding new victims and that is why now only general information is being given about the work. We may lose something on the side of enthusiasm but we will gain more otherwise.

The country is surely hard hit with the financial depression. I have never seen collections so low per capita—lower even than they were when the dollar would buy much more than it does now. An audience that used to put \$20 or \$25 on the plates now contributes \$10 or \$12 or less. Economists talk cheerfully in the press about “gradual but certain recovery” but there is much evidence that modern civilization has an altogether new and very serious problem before

it. The traveler everywhere hears of more people being “laid off” with no prospect of future employment. In nearly every city the men on the streets begging for a dime to ward off starvation seem to be increasing. Others who are still at work tell of having salaries reduced from \$140 to \$75 or \$80 a month. And still the increase of labor-saving devices goes on—and, of course, will go on. The time will inevitably come when a couple of hours labor a day will supply every possible need of the race. What then? Long before that, conditions will force either a solution or a revolution. The most sopeful sign of the times is not that “the present accumulation of goods is disappearing,” but that most of the “captains of industry” are beginning to see their welfare is bound up with that of the masses of the people—and the “captains of industry” are smart enough to find the solution that will head off revolution. Henry Ford took the first step when he established a minimum wage of \$5 at a time when he could get all the men he wanted for \$2.40 a day.

* * * * *

The best news about this new-old field work is that people will join the Theosophical Society as readily as in the past and that it is no more difficult to get a fine new lodge now than it was a dozen years ago. The time is not being given exclusively to new lodges, however. The lecture course of a week is being used in old centers to increase the existing membership (in one city it more than doubled it) and in that class of work also it is quite clear that Theosophy attracts not only as strongly as in the past, but really has a more compelling appeal because the public has made great progress in more liberal thinking in recent years. At the date of this writing I am in a Southern city—and the South is very orthodox—using a church for the lectures, and I have been agreeably surprised to see the continuous attendance of orthodox church members and to listen to their endorsement of the lectures in conversation with me after adjournment.

The long engagement is, of course, the most effective thing when it can be arranged without changing halls and I intend to try out a two weeks' course before the season closes, and shall very probably follow that plan next year.

Dropping One Burden

Having set out in an effort to put the truths of Theosophy before a large number of people in such systematic fashion that it will create in them a desire to come into the Society and definitely study the philosophy, I have discovered that it works well enough to completely absorb all my time and energies and leave none at all for anything else. As the experience has, to my way of thinking, fully demonstrated that I can be of greater service in such work than in anything else, I decided to send my resignation as National President

to the Board of Directors and did so. A paragraph of the letter to the Board reads:

"A good Theosophist must have no ambition to hold an office. There is only one question before him—where can he be most useful in the work. I know the answer to that in my case. It is in the field for the remainder of this incarnation. I shall be pleased, if it is desired, to remain a member of the Board of Directors and help with such experience as I have to solve our problems and to shape our policies. But I know that I must concentrate on the field work and have no other duties or responsibilities."

As I anticipated, some of my friends are unable to understand why I cannot retain the office and still do the field work. Another paragraph from the letter may give them light: "The fact is that I am feeling the weight of my 72 years and see clearly that I can't shoulder the double load of both the executive work and the field work. To keep up the latter at this successful pace I must give it my undivided, concentrated attention."

A young man may be able to perform unusual feats of endurance but a man who overloads at the age of 72 is a fool. He may work hard at one task but to assume a double load would soon end his usefulness altogether. There are others who can fill the office of National President and do it well. I am not so sure there are others who both can and will do this kind of new and old territory organizing which I have again taken up after laying it aside eleven years ago when Mr. Warrington resigned as National President. At any rate nobody else is doing it. In the dozen years prior to the entry upon the duties of National President my organizing work, nearly all in new territory, brought the American Section over fifty Lodges and by the same token I am hoping to bring in as many members in the future as in the past. But I then gave that work undivided attention and only the same plan now can give similar results.

It is a serious mistake to undertake what one cannot do well. No doubt many of our members think that it is a simple matter to fill the office of National President if there is help enough (there never has been) to attend to details. But nobody in that office can possibly avoid numerous decisions daily which arise from constant correspondence on matters vital to the organization's welfare. Wherever I am, a steady stream of mail comes to me with the result that one's mind can never be free from continuous alertness and ceaseless responsibility. A lecturer who speaks from seven to ten times a week, and never less than six nights to the public, should have every afternoon for rest. To go on working in such fashion that he must rush from the executive task to the lecture platform, and face his audience when he is mentally too tired to think clearly, would be inexcusable folly.

No amount of theory can stand against the facts furnished by experience, and it has shown that I must choose between the two kinds of theosophical work. I have carried the executive load eleven years. Our Headquarters

building and grounds are now safely financed with the proportionally small remaining indebtedness spread over a period of convenient and easy payment. It is time for a younger man to take up the burden and leave me free to do the other work which I find less wearing but no less important.

Passing On

Two recent notable deaths among "old timer" Theosophists impresses upon one's consciousness the fact that an increasing number of our older members is passing on to join the great majority. In the same city and within a period of a few days the local press chronicled the passing of James B. Howard and John A. Wallace, of the Grand Rapids Lodge. Both were conspicuous figures in the theosophical movement. Mr. Howard was prominent in legal circles. Mr. Wallace was in journalistic work and both had been very useful in theosophical service. Mr. Howard, who retired some years ago, I remember as one of the eager and alert men at my lectures in Grand Rapids twenty years ago.

Should such news as the passing on of the "old timers" sadden us or bring a feeling of satisfaction that those who have "run a good race" have entered upon a period of rest? We should never lose sight of the fact that all of nature's processes are beneficent and that at every stage of the cycle of reincarnation all is well with those who have done well in service.

A New Arrival

Headquarters was delighted to receive news of the birth, on February 20, of Jennifer Helene Warner. Her parents, Stanley B. Warner and Betty Sellon Warner, met at Headquarters in the summer of 1929, when both volunteered their services in connection with the preparatory work for World Congress. Therefore Headquarters is especially interested in Miss Jennifer and will look forward to the time when she can accompany her parents on a visit to Wheaton—perhaps next August. Doubtless Mr. and Mrs. Sellon are enjoying their new experiences as grandparents.

Religion in Politics

By MAHATMA GANDHI

My uniform experience has convinced me that there is no other God than Truth.

To see the universal and all-pervading Spirit of Truth face to face one must be able to love the meanest of creatures as oneself. And a man who aspires after that cannot afford to keep out of any field of life. That is why my devotion to truth has drawn me into the field of politics; and I can say without the slightest hesitation and yet in all humility, that those who say that religion has nothing to do with politics do not know what religion means.

A Plea For Justice

By ELEANOR R. BROENNIMAN

Having pledged myself "never to listen, without protest, to any evil thing said of a brother Theosophist"—I wish to contribute what I learned with regard to the alleged third and fourth volumes of the Secret Doctrine.

At the time in 1918-19 when I was rather ruthlessly retired from the old Krotona (Hollywood) board of Trustees; and later deposed by Mr. Wadia from the position as Manager of The Theosophical Publishing House (Krotona), I contemplated working with the U. L. T. actively.

I had been for several years an Associate of the U. L. T. in the hope that eventually all Theosophists of whatever groups might demonstrate on the physical plane the Brotherhood to which all pledged themselves.

It is doubtless a known fact to you that the U. L. T. stands preëminently for keeping the writings of H. P. B. and W. Q. J. extant and available for circulation. At that time the U. L. T. purchased from The Theosophical Publishing House the first and second volumes of the Secret Doctrine only, considering the third volume spurious matter. It was because of this that for many years the T. P. H. had the third volume available for sale separately. That their own (U. L. T.) members bought many of these single copies directly from the T. P. H. is also a fact as they could not obtain them thru the U. L. T. Channel.

Perhaps you do not know that I introduced Mr. Wadia to Mr. Garrigue and was present at several of their interviews when much of the early history of our Society was rehearsed—bringing facts to my attention which had been unknown to me up to that time—and to which I took issue at once, i. e., such as the treatment of Mr. Judge, etc.

Documents were then placed in my hands which proved many of the allegations made. But when it came to supplying proofs that Annie Besant was not in possession of H. P. B.'s ring and that the alleged manuscript of the Secret Doctrine had been withheld, real proofs were not forthcoming.

The anonymous leaders of the U. L. T. stated that Bertram and Archibald Keightley had typed the manuscripts and probably the Pryse brothers had brought it in their suit cases to America; but where! no one, but they and others responsible for their disappearance, knew.

Such statements seemed incredible to me but they were made with such assurance that I set to discover the truth if possible, having already contributed to the republication of the original edition of the Secret Doctrine and having received a copy I saw H. P. B.'s statements with regard to the third and fourth volumes with their contents definitely set forth.

I found a Mr. Saunders here in New York who had known H. P. B. and he laughed at the idea of Mrs. Besant's not having the H. P. B.

ring and gave me a new picture of the H. P. B. personality in her excitable moments.

I wrote this to Mr. Garrigue and still have his reply which quite met my own ideas that the succession, as such, had to be spiritual and not concerned with physical plane objects. This was a real surprise however after the declarations that had been made to me personally on the score that Annie Besant did not have the real ring, etc.

I am glad to note that this point of the ring was not mentioned in the History of the Theosophical Movement which has appeared in monthly issues of the magazine "Theosophy," and is now sold in book form.

I found Archibald Keightley a little later and had a private interview with him as he had been named as one who had copied the manuscripts of the third and fourth volumes of the Secret Doctrine. He seemed, at first, loath to talk on the matter; but, when pressed, stated that *all that was copied was in print*.

I met Mr. Pryse but never took the matter up with him, for by that time, I had contacted Claude Falls Wright who, as is stated in "The Path" (a magazine published by Mr. Judge during and after H. P. B.'s life), was the only one present besides H. P. B. at the time of her death and removed the ring from her finger. This ring he stated definitely was given to Annie Besant upon her return from America—where she was attending the American T. S. Convention at H. P. B.'s request—having brought a letter to the Convention as well as a separate one commending W. Q. J. as her colleague and co-worker, etc., having already stated that he was "the Antaskarana for American thought with the trans-Himalayan Esoteric Knowledge."

When I showed Mr. Wright the allegations made in the magazine "Theosophy" about the third and fourth volumes, he was aghast as he had talked freely with Mr. Wadia the previous year and had placed much material at his disposal. At my request he wrote a letter to Mr. Garrigue correcting the statements made in the articles. He received an unsigned letter from the U. L. T. repeating the statements made in the U. L. T. articles and ignoring Mr. Wright's assertions to the contrary being the truth.

When the U. L. T. was organized here in New York City I was urged by Mr. Clough and Mr. Wadia to attend the opening night. Mr. Wright was not invited and hoping the two U. L. T. leaders would repair the slight, I invited them to dine at my home and meet Mr. Wright, which they did.

There the matter was again gone into and Mr. Wright stated what he said he knew, having been living at the Headquarters in London with H. P. B. for the last two years of her life.

Mr. Wright was not invited to attend the opening meeting and I did not accept the invitation.

Why I feel called upon to write concerning this matter at this time is because of the recent publication of the book "Theosophy" by Mr. Alvin Kuhn who is being questioned as

to the correctness and authority for his statements, by his publishers.

I have given him these facts as I found them and Mr. Kuhn says he is not only anxious to correct any mis-statements but as an old member of the Adyar T. S. desires to do justice.

It is a peculiar fate that holds a sincere brother (Mr. Kuhn) to account for incorporating in his book what has remained unchallenged for several years, in the "History of the Theosophical Movement" issued by the U. L. T. Mr. Kuhn and his publishers are endeavoring to correct any inaccuracies and should be aided in every possible way.

I trust you will endeavor to help him by notices in your magazine and letters of encouragement from yourself and others who can but rejoice at the earnest effort he is putting forward to unearth the truth.

It was at a gathering of T. S. students where I replied to the above accusations that Mr. Kuhn learned of my familiarity with the matter, as few of our members know anything about these facts and we are losing members thru their ignorance.

Sincerely yours,

ELEANOR R. BROENNIMAN.

P. S. Since writing the above I have learned from Mr. Kuhn, who has been obliged to correct many of his mis-statements at the request of his publishers, Henry Holt & Co., that he intends to retain the section dealing with the third and fourth volumes of the Secret Doctrine; and challenges Dr. Besant to clear herself of the charges made.

It is impossible to make him see that should Dr. Besant care to follow his suggestion she would be exposing H. P. B. to worse criticism in the layman's mind; for what lower manasic reasoning could accept the "occult" facts as best presented by Mr. Edgar Street whom I met at an Independent T. S. Class. He said he once put that very matter to Mr. Charles Johnston (of the Theosophical Society at Washington Mews, New York City) who married one of H. P. B.'s nieces and he hesitated to answer at first but ended by replying much as follows: "That every reader knows the Secret Doctrine was given (put down) differently from the contents of Isis. In other words the Masters, instead of writing thru the H. P. B. body, as described by Olcott, when Isis was written; precipitated the Secret Doctrine texts onto the Astral Light from which H. P. B. laboriously copied it—word by word!"

That she was suddenly taken from that physical body no doubt accounts for the fact that the two latter volumes, though already written in the Astral Light, have never yet been transcribed for the physical plane readers.

It is shocking that the testimony of Mr. Johnston and Mr. Archibald Keightley (the alleged typist), both of the T. S., Washington News Group; of Mr. Percival, Founder of the T. S. Independent; and Mr. Claude F. Wright of H. P. B.'s household at the time of her

death carries no weight with the individuals who claim to stand for *justice* in all matters pertaining to H. P. B.'s teachings.

Should you care to print this letter you are at liberty to do so.

Sincerely yours,

E. R. B.

Miss Codd in Canada

This item comes from the March issue of the *Canadian Theosophist*:

"The visit of Miss Codd created remarkable new interest among our members and the large number of visitors, many of whom contacted theosophical teachings for the first time. To these especially Miss Codd makes a marked appeal as she combines lucidity and simplicity of style with a pleasing and intimate platform manner. Her theosophical knowledge covers a wide range. . . . The influence exerted by her visit was indicated by the many inquiries for literature and books, and regarding study classes and membership. There were many expressions heard of the hope that it would be possible to hear her again in the not distant future."

Resignations

Again happenings in the Record Office make it necessary to emphasize the difference between resigning from a lodge and resigning from the Society. One may resign from a lodge simply by notifying the lodge secretary, but to resign from the Society it is necessary that the member notify the National Secretary *in writing*. This is according to the By-Laws of the Section.

The Bodhisattva says yes to the most evil world for he knows himself to be one with it. Rid of himself, he feels his foundation in God, while his surface is intertwined with everything that exists. Thus he *must* love all beings as he loves himself, thus he cannot rest until everyone mirrors divinity in everything. The Bodhisattva, not the sage, embodies the aim of human aspiration.—"Travel Diary," Keyserling.

Quarterly Book Special

April—May—June

Memory Training, E. Wood	cloth	\$1.25
Esoteric Christianity, A. Besant	cloth	2.25
Theosophical Glossary, H. P. Blavatsky	cloth	2.00
Changing World, A. Besant	cloth	1.50
Alchemy and the Secret Doctrine, A. Herne	cloth	3.50
Pythagoras, by a group	cloth	1.50
American Lectures, G. Hodson	cloth	1.00

\$13.00

Special Price \$10.00

THE THEOSOPHICAL PRESS
Wheaton, Ill.

What Our Audiences Want to Know

Those who have heard Mr. Geoffrey Hodson know well that he not only gives inspiring lectures on subjects of which he has personal knowledge, but that he excels in answering the questions which always follow his talks. Many of these questions and answers have been fully reported and Mr. Hodson is giving them to us for publication in the Messenger. A column under the caption "What Our Audiences Want to Know" giving month by month these questions and answers, will be a welcome new feature in our pages. It will be interesting as indicating the nature of the questions in the minds of audiences at our public lectures and instructive as an example of the way to deal with such questions.

Mr. Wardall

Mr. Chester Green sends us a memorandum of a group of lectures to be given by Mr. Wardall before various organizations in Boston during April.

The schedule includes:

- 4 lectures on "Psychology" at Steinert Hall.
- 5 lectures on "Character Analysis" at Lodge rooms.
- 3 lectures on "Health Triumphant" at Ford Hall.
- 11 lectures on "The Value of an Ideal," Boston University College of Practical Arts, Beaver County Day School, Public High Schools.
- 1 lecture on "Immortality" — symposium, Ford Hall Forum, Fellowship for Understanding. Other speakers: Prof. Martin of Harvard, Dr. Elwood Worcester.
- 1 lecture on "Whither Australia?" Twentieth Century Club.

Other talks are to be given by arrangement with the Community Church youth, the Natural Living League and Vedanta Center, and some will be broadcast over Station WBZ.

It is a finely arranged program of activity in which a great theosophical message to the public may be given even if it does not show on the surface. We may safely leave it to Max to make it clear that Theosophy inspires and illumines all his subjects.

New District Lecturer Appointment

Professor Roberto Brenes-Mesen of Northwestern University has been appointed District Lecturer for the territory of the Central Theosophical Federation. A student of ancient and modern literature in several languages as well as of the Ancient Wisdom, he will be welcomed among the lodges to whom his services are available.

"The Wise ones tarry not in pleasure-grounds of senses. The wise ones heed not the sweet-tongued voices of illusion."—H. P. B.

Theosophical Ideas Spreading

A letter from Mr. Leon R. Franks, of Lancaster, Pa., calls attention to the way in which Theosophical ideas are appearing in non-theosophical writings. He says in part:

"On page 547 of Will Durant's 'Mansions of Philosophy' occurs a very interesting statement, 'Millions upon millions are turning to Theosophy who are not satisfied to live a separate life.' How many Theosophists have come across this remarkable theosophical statement? How many realize the fruit it may bear? While it is no doubt hyperbole, yet many of us do not realize the impress that theosophical teaching has made on the world of thinking people during the last fifty years.

"Probably the most famous (non-member) exponent of Theosophy is Count Keyserling, who has visited Adyar, and who calls attention . . . in 'The Travel Diary of a Philosopher' to the importance of occultism as taught and developed by Bishop Leadbeater, and to the Ancient Wisdom and the supreme science of Raja Yoga, in which he has made satisfactory experiments in connection with his writing. . . .

"How many Theosophists have read the brief but impartial biography of Madame Blavatsky in the 13th edition of the Encyclopedia Britannica? It is a decided improvement on earlier articles.

"How many know of the liberal teachings of such famous scientists as Millikan, Slosson, Eddington and Jeans? . . . How many know that the temper of much Masonic thought is favorable to the Ancient Wisdom?

"Let us concentrate on truth as a path and as a goal of attainment whereby we can serve others, irrespective of its source."

For Lodge Librarians

The following letter makes a very valuable suggestion;

"I dropped in to see the Librarian in our town re theosophical and masonic books on the shelves and he decided to add four more. I keep a check on such books and about once a year I write a letter to the local editors listing all such books for the benefit of inquirers. I check the books on theosophy, freemasonry, reincarnation, occultism and under our authors names. I paid for a subscription to World Theosophy for the reading room, out of my own pocket. The books I recommend are all published or sold by the Theosophical Press. Do you not consider this same procedure could be gone through each year in each of our Lodges? Then a certain amount of library funds would be spent each year on worthwhile books, to the benefit of the Press."—W. J. L. N.

Another member tells us that when she first contacted Theosophy she went to the Public Library of her city to see what was on the shelves. She found an abundance of material by H. P. B. and W. Q. Judge, all donated by the Point Loma Society. Also two controversial books by English and Russian authors.

These were catalogued under Theosophy and were kept together on a shelf of religious books in the reading room for the use of browsers. Further search revealed a number of books by Mrs. Besant and a few by Mr. Leadbeater in the general catalog. How about your Public Library? Are searchers being turned away without information, receiving false and repellant information about some of our leaders, obliged to dig for themselves without much idea of what to look for? If your library has a reading room, what is in it on Theosophy? What is on the browser shelves? What has your Lodge placed in the Library? Can the reference room direct inquirers to your officers or lodge rooms? These things are worth finding out.

Dr. Pickett

Dr. Nina E. Pickett, who has been spending the last year in field work in the south, sends us her spring itinerary, which is planned to bring her into the north for convention and summer school. She writes from St. Petersburg, Florida, where she expects to stay until the latter part of March. She will spend two weeks in Washington, D. C., and go from there to Cleveland for a month's work with the Northern Ohio Federation. After this, following two weeks in Indianapolis, she will be available for short engagements in Illinois, Wisconsin and perhaps in Michigan.

Dr. Pickett has a record of many years of devoted service to Theosophy. She is deeply learned in the philosophy, is an excellent speaker, witty, trenchant, humorous and tender by turns, and always leaves the Lodges where she works brighter and more awake.

Of her southern work, she writes "Classes and lectures have been well attended. I feel that I am plowing the ground for someone who will sow the seed that will reap a great harvest later."—Z. A. I.

Third Lecture at Headquarters

In spite of blustering winds and more or less biting cold, an audience of approximately two hundred twenty-five people gathered at Headquarters on the afternoon of Sunday, March 29, to hear Mr. Hodson. His subject was "The Occult History of the Earth and Mankind." Those of you who have heard Mr. Hodson do not need to be told that the lecture was able, scholarly, and thought-provoking, as was demonstrated by the questions asked. He will continue throughout April the series of lectures begun in March, which are given at the Masonic Temple in Chicago each Sunday afternoon at 3:30.

After the lecture tea was served in the library. These teas are planned and arranged by Mrs. Sidney A. Cook, and she seems to succeed each time in surpassing the standard set by the last one.

Music for the lecture and for the concert after tea was furnished by Mrs. Elizabeth Camerano, who is a pianist of exceptional ability. Her renditions were a real musical feast.

Increasing attendance at these lectures shows that they were a happy inspiration, and will have far-reaching effects in acquainting our near-by membership with Headquarters and the work carried on there. Owing to the fact that Mr. Hodson will be lecturing in Chicago each Sunday in April, there will be no lecture at Headquarters during that month.

Humanitarian Aspect of God

By C. JINARAJADASA

(An Address to the Humanitarian Society of Trivandrum, Travancore.)

If there is one truth for which our Indian traditions are famous, it is that of the One Life pervading all things. Hinduism calls it Brahman; but the same thought under another guise appears as Ahimsā or Harmlessness among the Jains, and Dharma or Law among the Buddhists, because all are bound by the one Law of Harmlessness and Morality.

But in the past, this thought of the One Life has been understood by our ancestors as more particularly linking man to those above him, that is, God and His Ministers, the Devas or Angels. Only the Saint was expected to recognize and practise the truth that the One Life included the lower orders of creation like the animals.

It is this inclusion of the animals within the fostering care of men which distinguishes the greatest characters of the world. Surely we can say, without exaggeration, that a man or woman can be judged best by his or her attitude towards children and animals.

Is it not a strange fact that we conceive of God only through man? The Hindu knows of God through Shri Krishna or some other Avatāra, and the Christian through Christ. If these Great Ones had not worn our human form, we should not now so readily conceive of God. Does not the fact that God descends from His height to become man suggest to us that to be truly human means to imitate God, even to a tiny extent? Does not the very word "humanitarian" suggest to us that there is a new road to God, which we are to look for, not in churches or temples, but in the work-a-day world, where we come into contact with our fellowmen, and particularly with those lesser than ourselves, the animals, to whom we are in some fashion as God?

In the Christian lands of the west, an immense amount of thought and aspiration has been poured out to understand and serve either the Trinitarian Aspect of God or His Unitarian Aspect. I think the time has come for all men to look for the Humanitarian Aspect of God. For who can doubt that a man who acts tenderly towards his fellowmen, and especially towards his younger brothers, the animals, is near to God?

When each of us learns to say *Tat Tvam Asi*—That art Thou—not only when contemplating God above, but also when contemplating man here below, then we shall grow to our highest human stature, where the dividing line between man and God ceases.

To be truly spiritual is to be intensely humanitarian. But we are humanitarians, not by joining Societies, but only by living as a brother to all our fellow-men, and particularly as an elder brother to all animals.

**Copy of Reincarnation
SENT FREE**

Reincarnation, 7243 Coles Ave., Chicago, Ill.

Letters

Our Work

As one who meets numerous people in the business world, I know that many thousands of them are seeking to know "the purpose of life" and more about the "Universe" and "man." As such they are in need of the wonderful, illuminating truths of Theosophy, which large numbers of them will readily accept if and when they contact them.

The American Theosophical Society has a wonderful opportunity of finishing a big task so well begun, that of widely spreading the truths of reincarnation, karma, universe, man and other subjects and making them more easily available to all seekers.

Let us realize anew our privilege and responsibility in "spreading the Light" and let us not allow ourselves to lose sight of this major work by diverting time and effort to minor activities and to unimportant discussion of personalities and of other issues. Truth-hungry people know nothing of the latter, neither do they care. Forward!

A MEMBER.

Slaughter and Self-Defense.

(An Answer to M. E. C.)

To the question asked by M. E. C. in the March MESSENGER as to the problems offered by the increase of wild animals if man should really adopt the doctrine of "ahimsa" and cease to be a slayer we may answer somewhat as follows.

In the first place we need not fear that in a natural state the beasts of prey will multiply to the destruction of human beings and animals for there is an inter-locking of nature's processes by which a balance is maintained between the kingdoms and between the species in each kingdom. Under *unnatural* conditions such as are produced by man this balance is disturbed and one species is artificially favored while another is destroyed as when the imported rabbit overruns Australia or the Japanese beetle multiplies unhindered in a foreign climate.

Where man upsets this natural balance he should seek to understand it and either restore it or substitute a new balance in its place. The importation of Japanese wasps to prey upon the eggs or larvae of the beetle is such an attempt and M. E. C. is in error in thinking that it is more humane for men to destroy animals than for animals to destroy each other. The essence of humaneness is sympathy and our problem is to expand our human consciousness to that point without expecting the less evolved animals to follow our example. At their stage of evolution their selfishness is moral, because it is the full expression of their egoic or monadic life. At our stage destruction and cruelty are immoral because they impede the full flow of our egoic life toward Buddha.

The law of self-defense, however, is a moral law even at the human stage! it is only the superman who must literally turn the other cheek and even then the lives of others may be protected if they are in his keeping. When we have produced a condition where people or animals under our protection are threatened by other animals, we have a right to protect them. Such protection, however, should be put into the hands of game wardens who would be protectors and not butchers. When all men are so humane that none will serve in that capacity we shall have reached a level of understanding sufficient to grapple with the next step.

At present the method employed to keep down the numbers of "protected" game, such as deer, grouse, etc., is to let loose into the woods at certain seasons hundreds of thousands of licensed "sportsmen" who in the name of pleasure kill, main, and wound and revel in the slaughter. This is not civilization but barbarism and the reaction is upon humanity which is thereby kept from developing that appreciation of life as a divine manifestation which must be achieved before we can hope to see murder done away with and war outlawed forever.

R. R. L.

New Books And Editions of General Interest to Theosophists

Voice of the Silence, H. P. Blavatsky.....	leather	\$1.00
Light on the Path, Mabel Collins.....	leather	1.25
*Esoteric Writings, T. Subba Row.....	boards	2.00
*Science of Social Organization or Laws of Manu, B. Das.....	cloth	3.50
*Twelve Principal Upanishads, G. R. S. Mead, set 3 vols.....	cloth	6.00
Mind Radio, Max Wardall.....	paper	.25
Personal Ascendancy and the Subconscious Mind, M. Wardall.....	paper	.50
The Servant, C. Lazenby.....	cloth	1.00
Soul and Its Mechanism, A. A. Bailey.....	cloth	2.00
Astrological Key Words, M. P. Hall.....	cloth	2.00
Dictionary of Astrology, A. Leo.....	cloth	3.00
Astrological Aspects, C. E. O. Carter.....	cloth	1.75
Flame of Youth, C. Jinarajadasa.....	cloth	.75
Eternal Poles, C. Bragdon.....	cloth	2.00
Solar System, A. E. Powell.....	cloth	5.00
Black Light, Talbot Mundy.....	cloth	2.00
New Light on the Problem of Disease, G. Hodson.....	cloth	1.00
Mysterious Universe, Sir J. Jeans.....	cloth	2.25
Intimate Glimpses of Mysterious Tibet, G. E. O. Knight.....	cloth	1.00
Psychic Self-Defence, Dion Fortune.....	boards	2.50
Personality of H. P. B., C. Jinarajadasa.....	paper	.50
The Source of Measures, J. Ralston Skinner.....	cloth	5.00
Meditation: Its Practice and Results, C. M. Codd.....	cloth	.75
People of the Blue Mountains, H. P. Blavatsky.....	cloth	2.00
Buddhas Golden Path, D. Goddard.....	cloth	1.75
Studies on the Book of Enoch, Isabel R. Holbrook.....	paper	.50

*In preparation.

THE THEOSOPHICAL PRESS
Wheaton, Ill.

Financing a Lodge

By request of Headquarters, Mr. Thomas W. Pond, President of Maryland Lodge, Baltimore, furnishes the following information:

Five years ago operating expenses began to mount at such an alarming rate that it soon became apparent that something had to be done to raise necessary funds: a budget topping \$5000 demanded attention. At this point two ladies of the Lodge suggested giving a rummage sale. Any port in a storm! Fortunately the membership had a strong sense of individual responsibility and keen personal interest, a heritage passed on to us by two indomitable workers who reestablished the Lodge, and, twenty people volunteered to help. The sale net profits were \$150. Spurred on by this result preparations were immediately begun for another sale. It was suggested that the ladies of the Lodge meet once a week, bring their luncheons and give the day to repairing old clothing to be sold at the next sale. The response was great! Meetings went on for several months and the next sale netted \$322. Out of these weekly meetings grew the idea of serving luncheons for the public. Announcement was made from the platform at the Sunday lecture and on the following Wednesday 17 people dropped in. The numbers rose steadily reaching at times over 60 people. The average has been about 45 per luncheon, a great deal depending upon the weather. Many people impressed by the delightfully served luncheons put the committee in touch with outside organizations and as a result special luncheons and dinners have been served all averaging a good profit. The luncheon committee was gradually reduced from 20 to 7 as the tax upon members serving in other ways was found to be heavy.

Rummage sales continued twice per year for four years, the returns in each case netting over \$300 clear. We are fortunate in having among our members a sale wizard who makes things hum. All the members collect the most amazing amount of things which the committee put in first class order. Everybody helps in arranging the sale quarters which are put in perfect order the night before the doors open. All people having automobiles help to move the stuff, and the entire publicity mailing list is solicited for "junk." The response of those interested in Theosophy is always gratifying.

Several card parties have been given: these have netted about \$75 each. A really attractive card party is very hard to swing; however, those put on have been well organized. A well versed Arts and Crafts member is so situated as to be able to donate many beautiful prizes and decorations which add much to the occasion.

This year the rummage sale has been given up, due to the acute suffering of the unemployed, and stuff was collected, carefully conditioned, and given to the many needing help. A great many generously loaded Christmas baskets were packed and delivered by the committee aided by almost the entire membership.

Special activities such as Christmas sales have been tried, and, one year in particular, worked out well. Gift tables at times bring good returns.

The paraphernalia to carry on the above noted activity has been gradually collected over a period of five years and consists of a complete kitchen, full tea, luncheon and dinner service and china, sewing circle machines and equipment, and seven members who would not know how to miss a serving day.

The data requested in your letter is stated below:

Plan in operation, complete in details.....	3 years
Average number luncheon guests.....	40 to 55
Price, luncheons 40c, dinners 50c, card party	50c.
Investment to date.....	\$150
Average receipts, luncheons, per month.....	\$80
Rummage sales, per year.....	\$600
Total receipts 1930.....	\$1673
Cost raw materials, luncheons, average.....	\$7
Number people engaged, Ways and Means.....	20
Luncheon committee.....	7

Subscribe Now To

WORLD THEOSOPHY

An International Theosophical Magazine

Editor--Mrs. Henry Hotchener
6137 Temple Hill Dr. Hollywood, Calif.

Subscription rate \$3.50, Foreign \$4.00

The SOUL and Its MECHANISM

by ALICE A. BAILEY

With foreword by Prof. H. A. Overstreet

The Forum, says:

"This rather striking book is suggestive but never dogmatic. . . ."

The New York Sun:

"It is a significant attempt at the reconstruction of Western Psychology. . . ."

Claude Bragdon, says:

"I think it hard to evade or escape the logic of the position taken by the author. . . ."

The MESSENGER reviewer says:

"The author indicates very clearly the correspondence which exists between the endocrine glands and the seven 'Centres of Force' in the physical body. This remarkable work should have an unprecedented circulation. . ."

Price \$2.00

LUCIPUBLISHINGCOMPANY

11 WEST 42nd STREET, NEW YORK, N.Y.

The Inner Life

By Clara M. Codd

Krishnaji taught me to realize a profound truth, and it has revolutionized my whole outlook on life. It is so simple when realized that one wonders why it was not seen before. It is this; as we think we cannot help making mental images, concepts, ideas. I used to think these were the truth, the reality we seek. Krishnaji taught me to see that they were but the *symbols* of the Truth which in itself is beyond "Name and Form." But all true symbols are in magnetic communication with the truth they try to indicate, as expressed in the derivation of the word symbol, which means "something put together out of more." To see this has opened up a whole new world to me and verily "liberated" me. For as long as we think that our *ideas* about things are the *things themselves* we shall be held prisoner by them in a very narrow space, and grow correspondingly superstitious and intolerant. "Thou can'st not name the Nameless, O my soul!" So let us understand our thoughts for what they are, counters, symbols, currency for exchange, a little less circumscribed and inexpressive than the very words we use, again to limit, whilst giving a certain expression to, the subtle Truth.

I have put it to myself in yet another way. These mental images, ideas, ideals, are the little, tiny windows through which we peer into Infinity and through which in turn Infinity responds to us. But the use of a window is to look *through*, or, as Krishnaji has told us of himself, he always looked "behind the picture." How many of us never look through our windows but only *at* them? We wonder whether they are the right shape, we paint and decorate them here and there. Use your window to look out of, and you may see a larger window which shows you more of heaven's light, or perhaps if we can learn to look rightly we shall pass through our window and become forevermore one with the Supernal Light.

Let us take stock sometimes of our mental furniture. Has it got old and stale and cumbersome? Then do not let us hang on to our unwieldy, Victorian dresser, but exchange it for something more useful and movable and fresh. Array before ourselves some of our old and stock ideas. What do we mean by "God," "Theosophy," "Love," "Life," "Evolution," etc., etc.? Many years ago I started with the word "God," feeling very daring and half fearing that the lightning of the Divine Wrath would strike me dead for impiety! When I am talking to an audience I can feel at once the rigid reactions to the words "God, sin, religion, church." No wonder Krishnaji calls them "the frozen thoughts of men." And it is all such a pity, because men are being kept pale, wan prisoners in the houses of their own making, never even guessing of the blessed light and air outside.

So let us use our words and even our ideas as counters with which we play the game of life, that is, expression. Realizing that they are but symbols we shall use them better, with

greater freedom and power, because we are not bound by them. Yet we must remember that although but a symbol through them we are put in touch with Reality. So let us use our ideas and words with conscious thought, precision, and realization, for "words are things," and to avoid being hypnotized by them let us vary them sometimes, and be careful that we are not led away by the beauty only of an idea or a phrase, but seek at once to apply it to life, to *live* it.

When first I renounced the word "God" I sought another word and idea which would more nearly express the Reality whose Presence I could feel, and so I called Him for years "The Beautiful." But now I have a better word still. To repeat it makes me thrill, "Loveliness! Loveliness! immortal, deathless, exquisite, nameless loveliness." That is the most beautiful word in the English language. It is Beauty and more than Beauty, for it connotes a lovely, fine, exquisite fragrance of soul as well as body. Heaven and earth are contained in it, all the stars and the flowers as well as the intimate, lovable depths of the human soul, those still waters of crystalline beauty that for ever flow in the depths of every human heart.

And Theosophy, what is "Theosophy?" Theosophy to me is "Life," vivid, intimate, all-pervasive life. It is not a system of ideas except as these counters indicate where the real Theosophy is to be found. I am so glad that I know that. H. P. B. taught it to me, even before Krishnaji did. "Do not work for Theosophy," she wrote once to an American Convention, "*work for Humanity through Theosophy.*" Then we shall not be held prisoners by the intellectual side of Theosophy as so many of us are. Beware of your Lower Manas, that array of mental images and concepts that can keep you more firmly imprisoned than any other force in the world. Indeed it is the only thing in the universe that *can* imprison you. Circumstances cannot. "Stone walls do not a prison make, nor iron bars a cage." H. P. B. said that the Lower Manas could play the part of the Devil in man, if it became rigid and was moved by the passionate nature of its astral counterpart instead of being irradiated by the free spirit, the "Loveliness" of the spiritual self. To paraphrase an ancient proverb: "The Lower Manas is a good servant but a bad master."

Let me close this little essay with a poem translated from the Chinese:

"I would not paint a face
Or rocks, or streams, or trees,
Mere semblances of things—
But something more than these.

"I would not play a tune
Upon the shêng or lute,
Which did not also sing
Meanings which else were mute.

"The art is best which gives
To the soul's range no bound;
Something beside the form,
Something beyond the sound."

The quality for meditation and practice this month is *Devotion*. What does devotion mean? The Latin derivation indicates giving or vowing oneself away. So don't you think it means generous, whole-hearted, simple giving of one's whole self to a person or a cause, or to person representing a cause, or, best of all to Life Itself which is God? When a lover has forgotten himself in the worship and service of his beloved, pouring all he is and has without measure or stint at her feet, taking it as an exquisite privilege that he shall suffer and sacrifice for her blessedness, we say "How devoted he is!" So if we would measure the depth and purity of our devotion, let us see how much sacrifice of self it contains that is not pain but joy for pure love's sake.

Co-Masonry

Opportunity will be given again this year for those interested in Co-Masonry to apply for admission to the Order through Lodge St. Germain No. 515, Chicago.

For information write to Miss Ila Fain, 6254 Blackstone Avenue, Chicago.

Sirius Lodge No. 556, meeting at the T. S. Headquarters at Wheaton, similarly extends an opportunity to applicants to enter the Order, and those favoring entry through Wheaton should write the Lodge Secretary, Miss Frances Cunningham, c/o The Theosophical Society at Wheaton, Ill.

Applications for either Lodge must be received in time to be acted upon before the second Sunday in June. Those who are interested should therefore write immediately for particulars. Degree work will be done immediately preceding or during the T. S. Convention.

"The Power That Makes For Righteousness"

I like to think that somewhere at long last
The shrivelled buds, which never lived to flower,

Will bloom more richly; in some silent hour.
Birds sing again, whose singing days are past;
And in great open spaces, wide and vast,
Felled woodland monarchs more superbly tower

Towards Infinity; in deathless power
All Beauty glow, which here was overcast.
The friendship which was chilled before its prime,

The love too frail to face the angry storm,
Shy hopes, and works which never reached their goal—

Somewhere I know they must find growing time,

Develop till they reach their perfect form.
Earth's broken dreams blend in some noble whole.

FEDDEN TINDALL.

Gandhi

The following description of Mahatma Gandhi is taken from the introduction to "Mahatma Gandhi's Own Story," and is published here as being both timely and interesting just now when he is occupying so large a place in the public mind.

"If we would know the secret of Gandhi, we must 'behold the man.' In no leader of the race has the power of the spirit ever come to such utter singleness of expression as in this Indian. Nothing else avails to explain the matchless character of his influence. His person is stripped as naked of grace as his body of clothes. His physical presence is completely insignificant. His intellectual capacity, as compared with Tolstoy's, is meagre. Unlike Jesus, he commands no magic words. Unlike Mohammed, he has no consuming passion of temperament and will. Among religious leaders, he comes nearer, perhaps, to St. Francis than to any other; but even here he lacks that lovely esthetic sensibility, that native instinct of poetry and song, which blossoms with such immortal fragrance in the "Little Flowers" A frail, puny, utterly unimportant-looking man is the Mahatma. But in this trivial lantern of the flesh there burns the "light that never was on land or sea." His deep and lustrous eyes, his lovely smile, his utter clarity of mind, his gentleness and peace and unflinching compassion, these reveal at once the inner glory. The poverty of Gandhi's personality in every other respect serves but to isolate and thus make plain his essential quality of life. Other men can be explained by gifts of birth, or education, or personality, or intellect, or speech. Gandhi knows none of these things. Clothed upon with the frailest garment of fleshly incarnation ever known, the Mahatma walks among us as pure spirit."

From Cuba

A letter from Mr. Ernest Medina, of Havana, asks that someone who is interested will write to him, for the Correspondence League of Cuba, which is an activity of the Theosophical Order of Service. He says that some two or three years ago there was an active correspondence with the U. S. but it has now entirely lapsed and they are very anxious to revive it. They especially desire information as to Lodge activities, and Mr. Medina sends several carbon copies of a list of questions and topics in which they are especially interested. Anyone having time to take up this matter, would undoubtedly be doing our Cuban brothers a great favor. You may write to Headquarters for a copy of the list, or directly to Mr. Medina, at Jovellar No. 10, Havana, Cuba.

True and gentle then the speech must be, true and gentle and courteous; that is said to be the austerity of speech, the true penance and sacrifice of speech which is offered up by every aspirant.—Dr. Besant.

What Lodges Are Doing

Besant-Cleveland Lodge, through their corresponding secretary, writes "We are concentrating this year on our study class work, and are having very gratifying results. We have contacted a large group who are getting their first introduction to Theosophy and are much interested."

An interesting program of an entertainment given by Jacksonville Lodge, Jacksonville, Florida, on February 19, has reached us. An address on "How We May Use Adyar" was given, and papers and poems on theosophical topics were read. Music, consisting of several songs, was furnished by Mrs. Berte Long Knoche. At the conclusion refreshments were served.

Fort Worth, Texas, Lodge reports a series of Sunday afternoon meetings which have been held during the past month. They were conducted by Mrs. Madge Dailey, President of Dallas Lodge, and were well attended. The subjects considered were: Evolution of Life and Form; Rise and Fall of Civilizations; The Logic of Reincarnation; and The Law of Karma.

Seattle Lodge of the Inner Light held the first of a series of dinners at the Lodge hall on February 25. About one hundred members and friends attended. Both Seattle Lodges are holding weekly public Theosophical classes formed at the conclusion of Mr. Rogers' recent visit. There is deep interest and the regular attendance of the same individuals is most encouraging.

From the Secretary, Miss Robinson, comes an item about an "Egyptian evening" given recently by the Lodge. A short play in which a mummy came to life and did an interpretative dance, constituted the program of entertainment. The room was decorated with Egyptian hangings, and a vegetarian dinner was served. Credit for the idea belongs to Wallace Wright.

On March 12 Dr. Charles J. Cahill spoke on "Heredity from the Theosophical Viewpoint" in the G. A. R. Hall at Aurora, Illinois, under the auspices of Aurora Lodge. A large number of non-members were present. Under the able leadership of Mrs. T. B. Dayton the Lodge is growing. Headquarters confidently expects about twenty from Aurora to attend the monthly lecture and tea at Wheaton.

A clipping from a Rochester, N. Y., paper of March 2, informs us that Miss Codd gave an address on Reincarnation before a group of young people at the First Unitarian Church. Miss Codd writes that there were about forty intensely interested boys and girls present. She has spoken before a number of Unitarian groups in times past, and found them interest-

ed and receptive. Lodges who are arranging a program for a lecturer might bear this in mind.

President Kenneth C. Hitchcock, of Hartford-Capitol Lodge, Hartford, Conn., writes that they are in a flourishing condition, and forging steadily ahead. They are occupying rooms in the Waverly Building for the third consecutive year, where class study of the Secret Doctrine is being carried on the first and third Wednesdays of each month, and where they maintain a small library. Public lectures are given every Sunday evening in the Lodge rooms. Mr. Hitchcock reports that they are well attended, and the interest keen.

Mention was made in the last MESSENGER of contact meetings planned by the Ohio Federation of Theosophical Lodges. The first of these was held at Dayton, March 1, at the home of Mrs. Margaret Crume. Five lodges were represented either in person or by letter, there was one National member present, and several visitors. Letters of greeting were read from Cincinnati, New York and Wheaton. The subject of Occult Healing was studied and means and methods discussed. On March 29, another meeting will be held at Lima. The subject will be "How Can Theosophists Best Serve Humanity."

Cleveland and Besant Lodges, Cleveland, Ohio, cooperated in arranging for a week of Miss Codd's time. She gave two public lectures and spoke at a school which has problem boys, before one thousand pupils and fifty-four staff and visitors. The League of Penwomen gave an afternoon tea and reception in her honor, and several of them attended her evening lectures. The Monday afternoon study class of Besant Lodge honored her with a luncheon at the Cleveland Hotel, followed by a talk to members. She finished by helping them to celebrate Adyar Day with a large public gathering. Cleveland is hoping to have her back for an extended visit.

Bulletin No. XLXVII from Saint Louis is, as usual, full of evidence of life and activity. The Theosophical Order of Service is preparing to sponsor a Boy Scout Troop. They were recently addressed by Field Executive Hotchkiss, of the St. Louis Boy Scout Council. Mr. Rogers' coming visit is mentioned, and arrangements for having Mr. Hodson later are discussed. Astrology classes continue on Tuesdays, afternoon and evening, with special lectures on the subject by Mr. Chas. E. Luntz on Friday evenings. This is varied at times, by some other interesting subject. On March sixth the St. Louis Health Club were invited and the subject of the lecture was "Spiritual Health as an Aid to Physical." On the last Saturday in February a delightful social was given. Hot supper, cards, dancing.

An unusually well-planned folder, telling of the activities of Milwaukee Lodge, has reached the editor's desk. Notice is made of two lectures on Theosophy and Dharma which were given there March 1, by Claude L. Watson of Chicago. Four Sunday night talks for the remainder of March are listed, the members meeting on Wednesday evenings mentioned, and information as to the library and reading room given. One leaf is devoted to the Theosophical Order of Service, and another to a short history and statement of the objects of the Society. The front page has the emblem of the Society and the address of the lodge, which is in the Fine Arts Building, 125 N. Wells St. On the same leaf as the library notice, titles and price of about a dozen books and of two kinds of incense round out an amazing amount of information contained in small space.

Mr. Gorham Marshall, Chairman of the Program Committee of Washington Lodge, Washington, D. C., sends an interesting announcement of a course of free lectures and free study classes covering March and April. Subjects and speakers with dates are given in an attractive little leaflet, which also contains announcement of a special course of lectures by Dr. Pickett, and an Esoteric Christianity class on Sunday evenings. Study classes meet throughout the year on Tuesday and Friday evenings, and in addition to the special lectures spoken of above, another special course will be given in March by Shri Vishwanath Keskar, covering the life of an initiate and preparations for the new age. The back page of the leaflet has an item about the library (which has nearly 2000 volumes and is open every afternoon, and three evenings a week), the objects of the Society, and the requirements for membership.

Detroit Lodge devoted its fourth weekly meeting of the month, as usual, to the Theosophical Order of Service, the meeting for February being given to the Arts and Crafts division. The Lodge hall was transformed into a studio with interesting displays of hand craft, paintings, water colors, drawings and miscellaneous *objets d'art* assembled through an invitation to members to loan their treasures for an evening. Colorful damask and brocade wall-hangings, candlelight and a complete rearrangement of furniture assisted in the plan to provide something unusual. The program was informal, beginning with Geoffrey Hodson's "Invocation to the Angels of Beauty and Art." Tenor solos, recitations and solo dances were interspersed with short periods of time for inspection of the collection. A charcoal sketch was made for anyone who cared to sit for it. Tea, cakes and punch were served. The program was handled by a capable committee under the chairmanship of Mrs. Alice K. Toeppen, head brother of the Arts and Crafts group.

Oklahoma City Lodge broadcasts the following: "Tell some of the other little struggling

lodes over the Section that the best way to stir up interest and add to their membership is to buy a home. Two years ago our average attendance was 15 at each meeting, and now since we have bought our home and are all working like Trojans, we seldom have less than 25 and many times more." The letter, from the Secretary, Mary M. Patterson, which brings this good news, contains also a mimeographed copy of a round robin to the members of the lodge, detailing the gifts and service of individuals that have made the new home possible, and outlining what is still needed, and an announcement of vegetarian dinners to be given in the home on Friday evenings, adults 50c, children 25c. They are preparing for a series of lectures by Mr. and Mrs. Fritz Kunz, to be held in April and early May. In a later letter Miss Patterson writes that two of their new members, Mrs. Darrow and Mrs. Sisson, who are very well qualified, are organizing a class in Psycho-Analysis, the proceeds to go into paying for the new home.

Lodge News

The MESSENGER is always glad to publish items in regard to Lodge activities, but of course, must depend on their being furnished by the Lodges. Some centers appoint one person whose duty it is to see that these items are sent us, and we find that those Lodges are represented in the department, much oftener than others who make no special provision for this matter. Is any one taking care of this for *your* Lodge?

If thou do not fail in intention, but only in capacity, verily thou hast done all in the sight of God.—Meister Eckhardt.

"FINDING MYSELF BY NUMBERS" is Most Intriguing!

It helps you to understand the WHY of the Past and the HOW of the Future.

If your talent is locked up, free it with Numerology.

There is a Keynote in music, there is a Key-number for you.

Find your own Number through the Science of Numbers and you will find your particular path to happiness and success.

ARIEL YVON TAYLOR, 310 Riverside Dr., New York City

Please send me free of charge a LIST OF MY BEST DAYS FOR 1931, with an Outline of your Advanced Course on Character Analysis, Vocational Guidance and Forecasting. "Finding Myself by Numbers." 2c postage enclosed.

My birthdate is Month Day Year

Name

Address

Book Reviews

The Bhagavad Gita, by Arthur W. Ryder. Published by the University of Chicago Press, Chicago, Ill. Price, cloth, \$2.00, through the Theosophical Press, Wheaton, Ill.

Trying to sell a new translation of the Bhagavad Gita to a Theosophist is a whole lot like trying to sell a new-fangled Bible to a Fundamentalist. A certain amount of sales resistance has to be overcome. Nevertheless, it can be done, and in this case most likely will be done, for the recent version by Dr. Ryder certainly deserves a place of honor in Theosophical bookdom, or for that matter, any other place where a worthy product is appreciated.

This translation is in verse, said to follow very closely the style of the original Sanskrit. Technically it consists of iambic quatrains, of which the first and third lines are blank tetrameter, and the second and fourth lines are rhyming trimeter. In everyday language it is the style of verse that the budding poet naturally adopts for his first efforts at the age of ten or thereabouts.

At first the style seems inadequate to the theme, but as one reads on and on—and one will do that—the power and grace of the primitive form come out more and more impressively until one sees that this particular form by virtue of its very simplicity is probably the most appropriate vehicle that could be chosen for the noble discourses of the Divine Charioteer. After all the real test of poetry lies in the type of response it evokes in its readers, and measured by this standard Dr. Ryder's work is true poetry.

It seems impossible that what is virtually a word for word accuracy of thought could be achieved within the limits of such a narrow verse form, yet this is exactly what Dr. Ryder has done. Those careful readers who take every word and crack it open like a marrow-bone to get at its inmost meat will find very much to admire and enjoy in this book.

I heartily recommend it to all the lovers of the *Gita*.—Leo L. Partlow.

Cremation, by Florence G. Fidler. Published by Williams & Norgate, London, England. Price, cloth, \$1.00; paper, \$0.35, through The Theosophical Press, Wheaton, Ill.

One would have to be very narrow and orthodox indeed to argue that cremation both from the esoteric and exoteric viewpoints is not the most satisfactory method of disposing of the dead. Fire is the great purifier, and not only is the departing spirit hastened on its journey by the breaking-up of the etheric body through the burning of its denser counterpart, but progressive authorities today are becoming more and more convinced that the cemeteries in our over-crowded cities can be used for some happier purpose. After all, cremation is nothing new and the ancients and the Japanese, Hindus and Burmese have always burned their dead. So from a sane and healthy standpoint there should be no opposition to it.

This little book of eighty pages is a concise history of ancient and modern cremation, and is well worth reading. One of the chapters describes the mechanism of modern cremation and the rapid strides the practice has made in England in recent years.—John Nimick.

The Sun of Higher Understanding, by Hanna Jacob Doumette. Published by the Christopher Publishing House, Boston, Mass. Price, cloth, \$1.75, through the Theosophical Press, Wheaton, Ill.

In this time of pessimistic depression, as expressed through the press, and over the radio, it is a pleasure to have the optimistic note sounded forth, as the author does in this remarkable and helpful book. He tells us that this era is "the Christ Cycle," that in the past man had to develop through eternal contacts, but now, although man has to still struggle with the external, it is the inner reaction that has significance and value in his development and so we have the quest for the real, instead of the unreal. Ecclesiastical authority, dogmas, and doctrines fail to satisfy the enquirer. Government mandates must have the seal of sincere desire for the welfare of the people, and society is tired of conventional hypocrisy, of shams, of superficialities. The author proves that it is the combat between the old traditions and the new inspirations, which is producing so much upheaval, and is confident of the ultimate triumph of the spiritual kingdom. His occult explanation of Christ's Sermon on the Mount is a revelation of transcendent spiritual beauty. All aspiring towards the Higher Life, will be revived and encouraged to walk the "narrow path" with more particularity. A very remarkable book, demanding the attention of every spiritually occult student.—Maude Lambart-Taylor.

Translations of, and Writings About The Bhagavad-Gita

Bhagavad-Gita, Annie Besant.....	cloth \$1.00.....	leather \$1.25
Bhagavad-Gita, Ramacharaka.....	.....	cloth .75
Bhagavad-Gita, M. Chatterji.....	.....	cloth 5.00
Bhagavad-Gita, R. Dutt.....	.....	cloth 1.00
Bhagavad-Gita, Edgerton.....	.....	boards 1.00
Bhagavad-Gita, A. Besant & Das.....	.....	cloth 3.00
Bhagavad-Gita, Hill.....	.....	cloth 6.00
Bhagavad-Gita, Wm. Q. Judge.....	.....	fabricoid 1.00
Bhagavad-Gita, K. T. Telang.....	.....	cloth 4.50
Bhagavad-Gita, A. W. Ryder.....	.....	cloth 2.00
Bhagavad-Gita, C. Jinarajadasa.....	.....	paper .15
Uttara Gita, D. K. Laheri.....	.....	paper .25
Srimad Bhagavad-Gita, S. Paramananda.....	.....	cloth 1.75
Gospel for Asia, K. J. Saunders.....	.....	cloth 2.50
Song Celestial, Sir E. Arnold.....	.....	cloth 75c.....leather 1.75
Hints on the Study of the Bhagavad-Gita, A. Besant.....	.....	cloth 1.00
Notes on the Bhagavad-Gita, Wm. Q. Judge.....	.....	leather 1.00
On the Bhagavad-Gita, Rao & Bannerji.....	.....	paper .10

THE THEOSOPHICAL PRESS
Wheaton, Ill.

THE THEOSOPHIST

(International)
Published at Adyar, Madras, India
\$4.50 a Year
American Agents

THE THEOSOPHICAL PRESS
WHEATON, ILLINOIS

Haunted Homes and Family Legends, by John H. Ingram. Published by Reeves and Turner, London. Price, cloth, \$3.00, through the Theosophical Press, Wheaton, Ill.

These are a collection of strange stories and weird traditions of Great Britain.

The Gospel for Asia, by Kenneth Saunders. Published by Macmillan Company, Chicago, Ill. Price, cloth, \$2.50, through The Theosophical Press, Wheaton, Ill.

A study of three religious masterpieces, The Bhagavad-Gita, Lotus, and the Gospel of John.

Egyptian Civilization Its Sumerian Origin & Real Chronology, by L. A. Waddell. Published by Luzac & Co., London. Price, cloth, \$4.50, through The Theosophical Press, Wheaton, Ill.

97 illustrations, 21 plates, and 2 maps. A book that should be of value to all students of the Egyptian Mysteries.

Follow Your Own Star, by Louise Johnson. Published by the author, Hollywood, Calif. Price, cloth, \$1.00, through The Theosophical Press, Wheaton, Ill.

A year book for 1931.

Blavatsky Pamphlets, published by the H. P. B. Library, Victoria, B. C., Canada. Price, paper, 25c each through The Theosophical Press, Wheaton, Ill.

1. H. P. Blavatsky to the Archbishop of Canterbury.
2. The Secret Doctrine on the Problem and Evolution of Sex, compiled by Basil Crump.
3. Signs of the Times and Our Cycle and the Next, H. P. Blavatsky.
4. Practical Occultism & Occultism Versus the Occult Arts, H. P. Blavatsky.
5. An Outline Study of The Secret Doctrine, W. B. Pease.
6. A Tibetan Initiate on World Problems.
7. H. P. Blavatsky on Dreams, edited by A. L. Cleather.
8. A Turkish Effendi on Christendom and Islam.
9. Secret Doctrine of the Archaic Ages, Introductory by H. P. Blavatsky.

These are a group of early writings; reprinted in this form for those interested in H. P. B. and her works.

The Buddhist Pilgrim's Progress, by Helen M. Hayes. Published by E. P. Dutton & Company, New York City. Price, cloth, \$1.25, through The Theosophical Press, Wheaton, Ill.

This book is for the rabble or common people, as the author characterizes it. Since religious interest in Buddhist Philosophy has been confined to those who are more or less educated in the Western world, this is an effort to make the philosophy available to those of meager learning, as well.

A Beginner's Guide to Practical Astrology, by Vivian E. Robson. Published by Lippincott Co., Philadelphia, Pa. Price, cloth, \$2.50, through The Theosophical Press, Wheaton, Ill.

In a clearcut manner the author of this book has set forth the principles of astrology. The influences of the houses, the signs of the zodiac, and the planetary aspects are briefly described, and simplicity seems to be the idea all through the book. The mathematical side of astrology is also clearly described, so anyone with no previous knowledge whatever could cast and judge his own and his friend's horoscopes. As its name implies it is a book for the beginner but the more advanced student will find it a splendid reference book because of its short concise outline of the various planetary aspects and influences.—Eula Spears.

Starcraft, by L. C. Larson. Published by the Starcraft Studio, Chicago, Ill. Price, cloth, \$5.00, through The Theosophical Press, Wheaton, Ill.

Be your own Astrologer. A simplified astrological chart reader compiled from the best sources. The beginner will find this of great value as the language is very simple and easily understood.

Astrology and the Cards, by E. H. Bailey. Published by W. Foulsham & Co., London. Price, cloth, \$1.25, through The Theosophical Press, Wheaton, Ill.

All cards have an Occult basis, and are definitely connected with the laws of Astronomy and Astrology. The rules for shuffling and dealing the cards to form the Card Horoscope, together with the indications and meanings, are clearly explained by the Author.

Elements of Esoteric Astrology, by A. E. Thierens. Published by Rider & Company, London. Price, cloth, \$3.50, through The Theosophical Press, Wheaton, Ill.

Astrology, regarded as one of the occult arts, is a form, sometimes of divination, sometimes of a character of delineation. Astrology as a branch of Occult Science is a philosophy, a system of Cosmology of a deeply esoteric nature.

It is in the elements of this esoteric philosophy that Dr. Thierens in the present volume, a sequel to his *Natural Philosophy*, sets out to initiate the student. A more painstaking and thorough guide it would be difficult to find.

Daily Use of the Ephemeris, by Elizabeth Aldrich. Published by Macoy Publishing Company, New York City. Price, cloth, \$1.50, through the Theosophical Press, Wheaton, Ill.

This little work has been written to encourage the general use of the ephemeris at all times. Explanations of Astrological terms and information as to books that will assist in a better understanding of Astrology are discussed.

BUILDING FUND

Feb. 26 to Mar. 25

Mrs. Mathilda G. Linder, Miss C. Myrtle Reid, Mrs. Katherine Clark, Mrs. Mary H. Draper, Mrs. Anna E. Lancaster, John Snell, Mrs. Jennie E. Bollenbacher, Mrs. Elizabeth Squire, Mrs. Laura Baker, W. J. L. Norrish, Miss Muriel Mitchell, Rev. W. H. Pitkin, Mr. and Mrs. A. T. Rinchlew, Dr. R. J. Newman, Marliese Clark, Mrs. Arley Barber, Mrs. W. N. Glasscock, A. S. Fleet, Walter Wessel, Mrs. Ella B. Williamson, Miss Anita M. Henkel, H. W. Hayden, Mrs. Juliet F. Lewis, Mrs. Elsie M. Coleman, Mrs. Grace T. Paine, Mrs. Martha F. Priest, Mrs. Anna S. Bennett, John E. Heckman, Mrs. Flavia B. Mackenzie, Arthur Coon, Mrs. Ruby D. Brittain, Mr. and Mrs. C. Stucke, Mrs. Edith K. Macarthur, Miss Grace L. Porter, Miss Laura Pillans, A. J. Kurvers, Miss B. G. Seymour, Mrs. Jessie W. Wright, Mrs. Edna R. Todd, Mrs. Grace B. Voce, Mr. and Mrs. Geo. W. Bretz, Mrs. Marie A. Gouffe, Mrs. Cassie L. Hill, W. C. Sigerson, Mrs. Jessie Thompson, Misses Ida and Adelaide Copp, Mrs. Alice B. Toeppen, Mr. and Mrs. H. E. Hilty, Rev. W. H. Pitkin, Mrs. Adelene Fitz, Horace Britton, J. A. MacCloud, Mrs. Dorothy W. Miller, Mrs. Maude Wafle, Albert Robson.

Total: \$484.65.

PUBLICITY FUND

Feb. 16 to March 15

Port Angeles Lodge, Mr. and Mrs. Arthur C. Plath, Harmony-Toledo Lodge, Mrs. Emma Van der Linden, Glendive Lodge.

Total: \$9.50.

DEATHS

Mrs. Florence Sheehan (Des Moines Lodge) Fall 1929.
Miss Iantha D. Keefer (National) Jan. 30.
Miss Marion Hempstead (Charter Member Columbus Lodge) February 10.
Miss Katherine Lurman (Maryland Lodge) Feb. 16.
James B. Howard (Grand Rapids Lodge) Feb. 19.
Dr. Elizabeth Chidester (Hermes-Phila) Feb. 21.
Charles W. Montgomery (Ft. Lauderdale) Feb. (?) 1931.
John A. Wallace (Grand Rapids Lodge) March 5.
Mrs. Mary E. McConihe (Besant-Tulsa) Jan. 10.

MARRIAGES

Mrs. Allene de F. Hunsley (Kansas City Lodge) and Mr. Bert E. Corporon (Seattle-Inner Light) on Jan. 1, 1931.

One Way to Help

The following comes from a member who is in a tuberculosis sanitarium, and at whose request Headquarters sent a supply of literature for the sanitarium library.

"A patient here has told me repeatedly she considered it was worth getting sick and coming to the sanitarium in order to learn the philosophy, that it had changed her viewpoint entirely and had given her new hope.

"If any of our earnest members wish to help spread the teachings and dispose of their magazines and superfluous books, a tuberculosis sanitarium is one of the best places to send them, because of the great amount of leisure the patients have for reading and study."

If there is a sanitarium in your neighborhood, why not find out whether it has Theosophical literature on hand and if not, make the collecting and forwarding of some a lodge activity? A subscription to World Theosophy for the Sanitarium library might be financed by taking a collection.

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.

Ten Theosophical Best Sellers

FEBRUARY 1931

Light on the Path, Mabel Collins.....	cloth \$.75
Voice of the Silence, H. P. Blavatsky.....	cloth .60
Concentration, Ernest Wood.....	cloth 1.75
Meditation Its Practice and Results, C. Codd.....	cloth .75
First Steps on the Path, Geoffrey Hodson.....	cloth 1.50
People of the Blue Mountains, H. P. Blavatsky.....	cloth 2.00
When the Sun Moves Northward, Mabel Collins.....	cloth 1.50
Theosophy Simplified, I. S. Cooper.....	cloth 1.25
Reincarnation, Annie Besant.....	cloth .60
Bhagavad-Gita, Annie Besant.....	cloth 1.00

PAMPHLETS

Theosophy and Christianity, Clara Codd.....	paper \$.05
Thought the Creator, Clara Codd.....	paper .05
To Those Who Mourn, C. W. Leadbeater.....	paper .05
Reincarnation, Clara Codd.....	paper .05
Angels and the New Race, Geoffrey Hodson.....	paper .50
American Lectures, Geoffrey Hodson.....	paper .60
Other Side of Death, Clara Codd.....	paper .05
Understanding Life, Clara Codd.....	paper .25
Occult View of Health and Disease, G. Hodson.....	paper .50
New Theosophy, Ernest Wood.....	paper .50

The Theosophical Press
Wheaton, Ill.

SELECTED WORKS FOR AN OCCULT LIBRARY

All books cloth. Send ten cents for complete catalog.

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
Principles of Light and Color—E. D. Babbitt.....	10.00
Bhagavad Gita—translations:	
Annie Besant.....	\$1.00
Sir Edwin Arnold.....	.75
W. Q. Judge.....	\$1.00
Yogi Ramacharaka.....	.75
First Principles of Theosophy—Jinarajadasa.....	3.50
Practical Mysticism—Underhill.....	2.00
Reincarnation: The Hope of the World—Cooper.....	1.25
The Story of Oriental Philosophy—Beck.....	5.00
Principles of Astrology—Carter.....	2.00
The Other Side of Death—Leadbeater.....	5.00
The Story of Atlantis and the Lost Lemuria—Scott-Elliott.....	3.00
The Source of Measures—J. Ralston Skinner.....	5.00
Zanoni—Bulwer-Lytton.....	2.00
Great Initiates—E. Schure, 2 vol.....	4.00
Elementary Theosophy—Rogers.....	2.00
Shambhala—Roerich.....	2.50
The Science of Seership—Geoffrey Hodson.....	3.00
Practical Astrology—Leo.....	2.00
Lost Keys of Masonry—Hall.....	1.00
Astrological Key Words—Hall.....	2.00
The Chakras—Leadbeater.....	6.00
Reincarnation: A Study of Forgotten Truth—Walker.....	2.00
Sane Occultism—Dion Fortune.....	2.00
Science of the Emotions—Das.....	3.50
Science of Peace—Das.....	2.50
Gospel of Buddha—Carus.....	1.25
Esoteric Christianity—Besant.....	2.25
Old Diary Leaves—Olcott:	
First Series.....	\$ 3.00
Second Series.....	3.50
Third Series.....	3.50
Fourth Series.....	3.00
Fifth Series.....	3.50
Sixth Series.....	3.00
Restored New Testament—Pryse.....	5.00
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

The Theosophical Press, Wheaton, Illinois