

THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN OF THE AMERICAN
THEOSOPHICAL SOCIETY

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

VOL. XVIII

SEPTEMBER, 1930

No. 9

The Great Testing A New Theory Regarding Krishnamurti and His Teaching

By CHARLES E. LUNTZ

"They talk of some strict testing of us . . ."—Rubaiyat of Omar Khayam.

FOR more than two years Theosophists have been trying to reconcile the irreconcilable—to harmonize statements mutually exclusive—to prove that one minus one still equals one—that the Theosophical Society can be a needless crutch and a valuable crutch at one and the same time. The mental contortions of these apologists have been fearful and wonderful to behold. The world has waxed merry at our expense and the enemy has blasphemed.

The purpose of this article is not to add one more puerile explanation to the myriad banalities which have been written and uttered on this subject. It is not to dispute the wise pronouncements of Dr. Besant and Bishop Leadbeater. I unhesitatingly accept what both of these enlightened ones have told us and especially welcome the illuminating article by C. W. L., reprinted in the July MESSENGER, as going a long way to explain Krishnamurti's position *so far as the world is concerned*. What it does not explain and what in my most humble opinion none of our leaders who speak with authority *dare* explain is the World Teacher's attitude through

Krishnamurti toward the Theosophical Society. Note I say the World Teacher's attitude through Krishnamurti—not the World Teacher's attitude direct to the Society nor Krishnamurti's personal attitude toward us. I shall try to show later that this distinction is of enormous importance—is in fact the key to the entire mystery.

If there is one thing more certain than another it is that Krishnamurti has gone out of his way to deal the Theosophical Society, its leaders and its members a series of successive blows so powerful as to be literally stunning in their effect. After each such blow, the little army of Theosophical leucocytes would rush to the wound and try busily to repair the damage by the ingenious and beautifully constructed "explanations" hereinbefore noted. Hardly is the ink on their apologetics dry than Krishnamurti with evident relish demolishes the whole edifice. He says plainly their explanations are all wrong—that he does *not* mean what they say he means—that they have totally misinterpreted him.

Not a whit discouraged, our counsel for the defense, like ants whose works have been overturned by some careless human foot, return once more to the breach with new and still more cunning evidences that Krishnaji's pronouncements are really meant to encourage and help the true Theosophist in his work—that reading the message with "intuition" (oh, much abused word!) Krishnaji's strictures on the Theosophical Society are intended to give the Society aid and comfort in its arduous labors.

And so it goes. As Krishnamurti waxes more emphatic in his assurance that he sees not the slightest use in societies or organizations as a means to spiritual attainment, so the "reconcilists" profess to find more and more evidence in such statements of his profound regard for the Theosophical Society. The thing assumes a comic opera flavor. It reminds one of Lewis Carroll's immortal "Father William," —

"It may be all right to dissemble your love
But why should you kick me downstairs?"

The situation may in some of its superficial aspects be laughable but it is also tragic. If it be a farce it is a solemn one. Surely there is some explanation other than the only two which have seemed consistent to intelligent Theosophists—the straight choice between the Theosophical Society and repudiation of Krishnamurti as the World Teacher, or Krishnamurti and repudiation of the Theosophical Society. Even these courses, straightforward as they seem, have their elements of inconsistency. The outright Krishnamurtiytes after all first accepted him because Dr. Besant said he was to be the vehicle. If she is wrong in everything else, as Krishnamurti virtually implies, why may she not have been wrong in this?

On the other hand, those who retain their faith in Dr. Besant and repudiate Krishnaji thereby infer unmistakably that she was and is mistaken insofar as the World Teacher and his vehicle are concerned. Small wonder if some of the newer members, bewildered to the point of dizziness by this maze of tortuous explanations, contradictions, counter-explanations, denials, rebuttals and what not, leave the Society crying "A plague o' both your houses."

It is my profound hope that the theory I am venturing to advance may appeal to my theosophical brethren both in and outside of the Theosophical Society, but especially inside, as really solving this great problem once and for all. It is my conviction that this is the only solution which can possibly be the true one, because so far as I can see, by a process of elimination, it is the only one which fits all the facts without ignoring any. It is the only solution which leaves us with our faith in the wisdom and prescience of our leaders unscathed. Yet it permits us *with consistency*, which to some of us is still a jewel, to hold fast to our cherished teachings while taking to ourselves all that is beautiful and helpful and true (for us) in the newer message.

And the solution of the mystery which I offer is this:

We in the Theosophical Society, as our leaders have ever proclaimed, have a mighty work to perform in the building of the new Root Race. It is a work under the direct guidance of the Manu, and it calls for workers of courage, of self-sacrifice, of utter obedience and above all of *Supreme Conviction* of its transcendent importance.

The Theosophical Society, we know, is to be one of the main instruments in this work.

The World Teacher is here. The work is at its beginnings. The Society is about to enter on the greatest period of constructive labor in its career. Yet within the Society we find the laggard, the dreamy mystic intent upon his own salvation, caring only academically for the welfare of his brother man—we find the indifferent, the careless, the quarrelsome. Yet read this description in *Man, Whence, How and Whither* of the spirit which must permeate every fibre of those upon whose broad shoulders must fall the arduous task of pioneering the new race (Chapter XXIII):

"The one great dominant fact about this community is the spirit which pervades it. Every member of it knows that he is there for a definite purpose, of which he never for a moment loses sight. All have vowed themselves to the service of the Manu for the promotion of the progress of the new Race. All of them definitely mean business; every man has the fullest possible confidence in the wisdom of the Manu, and would never dream of disputing any regulation which He made."

And note these most significant words: "*We Must Remember That These People Are a Selection of a Selection.* During the intervening centuries many thousands have been attracted by Theosophy and out of these *the most earnest and the most thoroughly permeated by these ideas have been chosen.*"

How is this selection to be effected? I submit that it has already begun and that on the shoulders of Krishnamurti *without his conscious knowledge*, the burden of making the first elimination—the first great separation of the fit from the unfit (insofar as the Theosophical Society is concerned) has fallen.

"There is no need of the Theosophical Society," he cries—"it has no use, no purpose in the road to liberation."

Yet we who if worthy are to be the head and forefront of the new race must have wills of tempered steel (as he himself said in *At the Feet of the Master*); must have faith so profound in the destiny of our great organization, in the power and purpose of this, the Master's own Society, that if an angel from Heaven, yes if the World Teacher Himself, sought to shake us by questioning its usefulness we must steadfastly reply—

"By the God within us who has chosen this Path and this work for us we deny the charge. We proclaim and we always will proclaim the high purpose and destiny of the Theosophical Society as the great instrument for the accomplishment of the will of the Manu and of *your will*, for did not the World Teacher Himself, the Buddha, declare, 'If I, the Buddha, teach that which is contrary to your reason

do not accept it.' And this statement is contrary to our reason and we do not accept it."

It takes strong characters to do that. But those who are to be the "Selection of a Selection" must be strong—must be of the stuff that can carry through to their goal when Heaven itself seems to oppose their way. It is a strange and unlooked for testing that we are getting. We are always given to believe by our leaders that with the coming of the World Teacher some upheaval of soul would shake us, but never did we dream it would manifest itself in this form. Yet how more effectively could our strength of purpose be tried? While the weaklings drop out in their hundreds and even thousands, glad perhaps of the excuse this extraordinary condemnation of all organizations gives them to relinquish the burden, the faithful few carry on—perplexed, bewildered, wounded to the very core by this seeming relentless attack from inside on the Society which is as dear to them as life itself, yet stern in the determination to hold fast to the truth as they see it.

And the fit survive. The Society will emerge from this terrible crisis filled with the tremendous power conferred by a membership which has withstood an onslaught designed to test its very soul.

It is my well-reasoned belief that in order to achieve the above result, the World Teacher, whose consciousness informs Krishnaji, has deliberately shut off from the latter's physical brain the knowledge of the true reason for his attacks on the Theosophical Society. Only by so doing could Krishnamurti display that evident sincerity which has made his statements so formidable. This belief is confirmed by the answer he is reported to have made when asked how he came to write in *At the Feet of the Master* the well known statement, "Without the Master I could have done nothing," which of course is in direct conflict with his present teachings. He is said to have replied that he did not remember writing the book. This is an incredible remark in view of the huge circulation of the work and the fame it brought to Krishnamurti in his earlier days, unless indeed this knowledge too has been shut off lest it might lessen the power and sincerity of his present teaching.

Those who believe that every utterance of Krishnaji is that of the World Teacher may bitterly resent the suggestion in the last paragraph. Yet Dr. Besant herself declared publicly at the 1929 Congress in the hearing of a thousand people, of whom I was one, "Krishnaji is not omniscient. I know he isn't because he told me so himself."

Do I then infer that all those who have dropped out of the Theosophical Society because of Krishnamurti's strictures on Societies and organizations are therefore weaklings? By no means. No more than I infer that his sole mission is to provide a test of staunchness for Theosophical Society members. I do say that in my opinion his references to the Theosophical Society have that purpose alone, though this purpose is unknown to him in his conscious mind. But his mission has to do with far more than that, which is only one

small, though important angle of it. He speaks not merely to Theosophical Society members and ex-members but to the world. And the world will hear and learn according to its capacity to receive.

Among those who have resigned are many who are on the mystic rather than the occult ray. Their place is rather outside the Society than in it. They intuitively accepted Krishnaji's teachings as applying to themselves and were right in so doing. To those who in sincerity and earnestness, without underlying motives of baser sort, followed the truth as Krishnamurti presents it, all honor. They will find liberation and happiness in their own way—as we shall find it in ours. And with this vexed question as to the reason for the unprovoked attacks upon our Society out of the way, we too may gratefully accept those other teachings he so expressively gives us—teachings which are not new but newly and beautifully expressed. We within the Society may endeavor to cultivate our individual uniqueness as he urges. And having done so, may dedicate it, as we do everything we possess, to the service of the Masters and to Their work.

A few questions remain to be cleared up. If this indeed be the true explanation, why have our Leaders not given it to us? I used the expression earlier in this article that they did not "dare" to, and I will explain what I mean.

If Charles E. Luntz, a humble and unimportant member of the Society, puts forward this theory as his opinion, that is a very different matter than if Dr. Besant or Bishop Leadbeater with their mighty super-physical sources of knowledge should proclaim it. If they with their powerful influence declared that these were the true facts, many, who might otherwise drop out because of lack of faith, would lean on their authority and remain. The purpose of the test would thus be defeated. But the most that I can hope or do hope is to strengthen the hands of those who have already met the test successfully and are standing fast—perhaps not having reasoned the thing out along these lines but knowing intuitively that somehow, some way, things are not what they seem and all is well.

The importance of earnestness rather than numbers in the success of a great cause, and a test which somewhat parallels what we are going through is contained in the Book of Judges (Chapter 8).

The Israelites were oppressed by the Midianites. Gideon, their leader, called on the Lord to deliver them and the Lord promised to do so. Gideon encamped against Midian with the whole army of Israel—many thousand men.

"And the Lord said unto Gideon, the people that are with thee are too many for me to give the Midianites into their hands—Now therefore go to, proclaim in the ears of the people saying, whosoever is fearful and afraid let him return—and there returned to the people twenty and two thousand; and there remained ten thousand.

"And the Lord said unto Gideon, The people

are yet too many; bring them down unto the water and I will try them for thee there:—So he brought down the people to the water. And the Lord said unto Gideon, Every one that lapped of the water with his tongue—him shalt thou set by himself, likewise everyone that boweth down upon his knees to drink.

“And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

“And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.”

A great and dangerous task was before Gideon. The faint hearted had no place in his army. Not even those, who, thirsty as they were, took the time to take a full measure of water by going down on their hands and knees and quenching their thirst fully from the brook. Only those so intent on the work in hand, so eager to get on with it, that they would take only a few swallows of water from their cupped hands, were worthy to fight. For they could be relied on. And it was the Lord Himself who tested them as He now tests us. Only those who prove by their actions in the face of this supreme trial that they are utterly whole-hearted in the work can be used in the mighty undertakings which are before us.

I do not expect and do not want to influence those who have already dropped out or have decided to do so. They have met the test in their own way and all will assuredly at last be well with them also. Some may have missed their great opportunity for the time but each must follow the light as he sees it and not as that light is interpreted by another, unless that is his interpretation also.

The key to the whole situation I think was given by the World Teacher Himself in His first majestic pronouncement through the lips of Krishnaji—one of the very few which have definitely been termed authentic utterances of the Lord Maitreya by C. W. Leadbeater. He said,

“I come, not to tear down but to build.”

Was this to sound a note of comfort and assurance to the members of the Theosophical Society who, in months to come, were to be so sorely tried by apparently unprovoked assaults upon their very existence? It seems to me that for those who have ears to hear, it was.

From the worldly standpoint Krishnamurti was guilty of the basest ingratitude to Dr. Besant, to whom he owed everything material in this incarnation. Having arrived at the point where he could stand alone, his first task apparently was to make a determined effort to destroy the Society which has been her life's work. Yet a Master once said, “Ingratitude is not one of Our vices.” Only the theory set forth in this article can explain the whys and wherefores of this astonishing and unlooked-for act.

If by any chance this hypothesis comes to the attention of Krishnaji he will undoubtedly

deny it as he has all others. Those who accept it need not be concerned, recognizing that if it be true it must be denied by him in all sincerity or the test would fail.

And so Dr. Besant did not err when she prophesied that the World Teacher would have his apostles, his disciples, would found a new religion and would work along one ray through ceremony and through the Church. Only one small aspect of his transcendent consciousness manifests through Krishnaji but He, Himself *in propria persona* moves amongst us now, invisible, yet close; and dear to us in the Theosophical Society as the physical expression of Himself is dear to those on the mystic ray. And perhaps as that expression can manifest ever more fully through Krishnaji, and the time of the great testing moves to its close, we shall draw nearer to him and he to us, even through his physical vehicle; and we shall realize the magnitude of the service he has performed for the Theosophical Society in making it a truer and mightier instrument in the hands of Those it exists only to serve.

Christmas Cards

We have an exceptional assortment of one dozen cards, all genuine steel etchings. Price, per box, \$2.00. Suitable for framing.

EXQUISITE cards! Eighteen steel engraved cards for \$1.00. Each card can be sold separately.

UNIQUE cards! Twenty-one steel engraved cards for \$1.00. Designs not uniform.

Christmas gift wrapping assortments containing all the needed articles. Per box, \$1.00.

Any of above, postage prepaid.

THE THEOSOPHICAL PRESS
Wheaton, Ill.

Vegetarian Foods

| | | | |
|-------------------------------|---------|------------------|---------|
| Protose, ½ lb. jar..... | 35c, | 1 lb. jar..... | 60c |
| Savita, 3 ¼ oz. jar..... | 50c, | 6 ½ oz. jar..... | 95c |
| Savita, 1 lb. jar..... | \$2.00, | 2 lb. jar..... | \$3.75 |
| Malted Nuts, small bottle | 50c, | large bottle | \$1.00 |
| Honey (fresh crop), 3 lb. jar | ..... |  | \$ 1.00 |
| 5 lb. pail | ..... |  | 1.35 |
| 5 gal. (60 lb.) | ..... |  | 12.00 |

| | | | |
|------------------------------------|-------|--|-----|
| Peanut Butter, jar | ..... |  | 35c |
| Grape Jelly, 13 oz. jar | ..... |  | 35c |
| Orange Marmalade, 13 oz. jar | ..... |  | 35c |
| Apricot Jam, 7 ½ oz. jar..... | ..... |  | 25c |
| Strawberry Preserves, 8 oz. jar | ..... |  | 30c |
| Digestive Biscuits, per package | ..... |  | 20c |
| Zeds (health cookies), per package | ..... |  | 35c |

All Battle Creek Products can be procured through the Vegetarian Food Bureau of the Theosophical Press.

Food orders are sent prepaid

THE THEOSOPHICAL PRESS
WHEATON, ILL.

Propaganda Suggestions

By E. NORMAN PEARSON

Do we stand upon the threshold of a real "theosophical renaissance"? I believe we do!

I am convinced that the "third outpouring" is dawning. The material for our fine new national headquarters has been gathered; the form—a magnificent edifice—is now practically complete. It stands an enduring monument to progressive Theosophy. What more logical, then, that there should now come the wave of *LIFE*, which shall inhabit, shall pulse through, the form. I believe there is ample evidence to show that, even now, new life is springing forth, pouring into and through, the new forms prepared for its reception. And those new channels can guide it into a growth of unprecedented magnitude!

The new financial scheme, proposed by Mr. Sidney A. Cook, and being developed by him at headquarters, when heartily supported by the membership, promises possibilities of growth beyond any which have heretofore been accomplished. Opportunities before us are boundless, when money is forthcoming to make the initial efforts. Valuable ideas for progressive work, presaging a new era of activity, have been received and are being given careful consideration. As finances will permit, many new avenues of activity can be launched. With the completion of our national headquarters, far reaching schemes of major importance can be instituted. A spontaneous and glad response to the new appeal sent out by Mr. Cook is the only necessity.

As developments, immediately possible, and requiring only a relatively small increase in expenditures, the following suggestions are made:

(1). The establishment, at Wheaton, of a "Department of Education," for the purpose of publishing educational literature for use in lodges, as follow-up material for national lecturers, etc.

(2). As an immediate possibility, the publication of a series of pamphlets (or multi-graphed sheets) to be mailed to new members at periods of about two weeks; these pamphlets to educate the new member in the ideals and history of the society. They would be written with a view toward showing the new member, at the very beginning of his membership, the larger outlook of the society, the necessity for individual study and growth, his absolute right to liberty of opinion and the necessity of extending that right to his fellow members, the possibilities which the society offers for growth and for service. Many new members fall away from the society because they do not contact the real spirit of theosophy. Such pamphlets, mailed at regular intervals, would tend to get the new member more closely into touch with the parent organization and help him to become a permanent student and worker.

(3). As finances, and time will permit, the development of the above mentioned educational work into the preparation of a number of study courses:

(a). A preliminary course, covering the main outlines of theosophy in six or seven lessons. These for the purpose of follow-up work by national lecturers and to be offered by them to their audiences at a merely nominal price—to cover postage (say \$1) and designed to hold the interest of those attending the lectures. Very frequently the advantage gained by the visit of a national lecturer is largely lost through lack of follow-up work. Such courses would provide one means of retaining the interest of those attracted to the lectures.

(b). A course for new members; the cost to be covered by their section dues. New members inevitably enter a lodge in the middle of a study program. The presence of older members makes it almost impossible to provide the study they need. Such a course would ground the new member in the "technical" side of theosophy as well as bring him into touch with its life and ideals, developing him into a valuable asset to the group. It would also be an incentive to membership.

(c). The development of organized study courses, for the assistance of lodge study groups.

(4). The publication of a booklet, which could be purchased by lodges, and on which the lodge name and address could be printed, setting forth, in pleasing language, the wider vision of Theosophy, the outlook upon life which it brings, the ideals which animate the lodge, the hopes of the local group to spread Theosophy to others, the advantages of lodge membership and an invitation—if so moved—to join in that work. Such a booklet could, used with discrimination, very materially assist the growth of a lodge, for it would carry its message where direct appeal would not be possible.

(5). A revival of the printed lectures, ready for delivery, which were, at one time, available from headquarters and an active campaign of advertising them among the lodges. Many valuable and appealing lectures are being delivered by local members in their own cities. They would, no doubt, be willing to submit those lectures to be written up for use in this way, thus giving them a wider field of usefulness.

These suggestions are fragmentary and of a preliminary nature. They would require but little financing. But tremendous opportunities lie ahead of us as soon as the financial backing of the membership is assured. United effort will win. With every member doing his part we shall soon see unmistakable evidences of theosophical history in the making.

Cook Wanted

Wanted—A Headquarters cook who is a member of the Theosophical Society. From 12 to 16 persons to cook for. Any good family cook, accustomed to vegetarian cooking, would be able to take this position. Write the National President. State salary expected.

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

No War of Races

IN AN address by Dr. Glenn Frank at the inauguration of the New Orient Society in Chicago, that distinguished thinker exploded the bogey of the "rising tide of color" and the "coming war of races." The vital problem, he said, is whether the future of America shall be dominated by the spirituality of the east or the materialism of the west or a merger of the two in which spiritual power shall be added to material prosperity.

There is a high but not a rising tide of color, Dr. Frank contends, and he quotes the detailed study of an American scientist on the subject. According to this, there are somewhat more than one thousand million of the colored races and a little over seven hundred million of the white races, but the latter are increasing far more rapidly and will soon exceed their darker brothers in numbers. The European whites will double their numbers in fifty-eight years, the non-European whites in eighty-seven years, and the colored races not for more than one hundred and thirty-nine years. As matters now stand, about two-thirds of the annual increase in the earth's population is white. But Dr. Frank thinks there are deeper reasons than population for discarding the theory of race war, and he is undoubtedly right. The forces of brotherhood are increasing more rap-

idly than those of contention. The founding of the New Orient Society is one of the indications.

The rising tide of brotherhood is the most vital thing in the world today. A copy of the *Old Age Security Herald* has come to hand. It is published for the purpose of inducing the United States to catch up with Europe in that matter. California has a law by which one who has been a resident for fifteen years and has reached the age of seventy and has no means of support is entitled to a dollar a day from the State. New York and Massachusetts have also enacted similar laws. In the legislature of a number of other States old age pension bills are soon to be introduced. The blight of the "poor house," repulsive in name and in fact, will probably soon be a thing of the past in all the countries of the earth.

The growing spirit of brotherhood in all parts of the world is the best possible insurance against war, racial or national.

Only a Little Testing

PERIODICALLY the Theosophical Society gets a shaking up, with the result that the unfit are sifted out of the ranks. That is Nature's method, which ensures the survival of the fittest. There have been many shakings since the Society was founded. Each of them has thrown out a lot of members; but always the Society has gone forward more vigorously afterward. That is, of course, because it is thus left more compact and harmonious. There is greater progress because there is a nearer approach to singleness of purpose and concentration upon that purpose.

The present disaffection is one of the mildest in the Society's history and it is taking out a far smaller number than some of the more pronounced storms of the past. That is cause for congratulation, not merely because a small percentage is leaving, but because those who *can* be thrown out are few. Dr. Besant once commented upon the fact that when a person had been for a number of incarnations in the movement *nothing* could shake him out. It is those who are not yet disciplined soldiers of

the cause who are still capable of being eliminated.

It is during periods of such testing that the Society needs the faithful service of its seasoned veterans. These may be members who have very recently come into the Society. There was a time when each of us—even famous leaders like Dr. Besant—was a “new member.” But recent admission to the Society does not mean newness in theosophical work. The recruit of today may be the veteran of past incarnations.

The only logical course in a time when resignations are more numerous than usual, is renewed energy and increased propaganda. We can and shall go on, not only holding our own in membership, but steadily increasing our numbers. In its first half century the Society can have attracted but a small portion of its old guard. There are thousands who are waiting to join its ranks.

“More Blessed to Give”

SOME of the letters from members sending their resignations from the Theosophical Society are strangely contradictory. A recent one says that the writer does “not any longer feel the need of the organization, with the touch and inspiration I am able to keep and find in Krishnamurti.” Then follows the closing paragraph:

“With the assurance of sincere appreciation of all I owe to the organization and with ever-growing interest in the theosophical teachings, I am,” etc.

Could there be a stronger argument for the necessity of the Theosophical Society and its work than the acknowledgment of a debt to it for starting one on the path with the result that even when turning away from the Society there is a permanent and growing interest in its teachings?

May such interest increase with all who resign until they clearly see that what we *get* in being a member is less important than what we *give* to others. The goal to be attained is enlightenment for all, and the more diligently we work to enlighten others the sooner will the destination be reached.

Wealth

A Sonnet by CHEM

What wealth is his who will but use the sense
Which Life has given him: the sense of sight,
That makes him master of the seven-hued
light;

The sense of smell, that gives him the intense
Delight of perfumes; hearing, that immense
Gateway to Music; even taste, that might
Lend culture to the keenest appetite;
And touch, so undeveloped and so dense!

Each, owning worlds in common with his kind,
Fancies he owns only his private store.
His pebbles and his pennies make him blind
To wealth a billion times as great, and more.
Man's greater wealth is born *within his mind*,
From what he heard, touched, tasted, smelt,
and saw!

Following Krishnamurti's Example

The full report of the proceedings of the Federation of European Theosophical Societies at Geneva did not reach the MESSENGER, but from the partial report received it seems that interesting discussions took place. In a speech by Marie Russak Hotchener occurs the following:

“I ask Mr. Van der Leeuw where our Society would have been had not visible and invisible revelations from unseen “Authorities” been given to H. P. B. and later leaders? It was such a revelation which caused Krishnaji to be “discovered,” protected, and educated by Dr. Besant and Bishop Leadbeater. * * * For many years, and until quite recently, Krishnaji gave theosophical teachings. Read in *The Star* magazine, published in America, for December, 1929, his article, “The Spark and the Flame,” where he speaks of our personality, of our three bodies and the beings in them. This is theosophical teaching, most beautifully expressed, and in perfect harmony with our literature.

“When recently I said to Krishnaji in Hollywood, ‘You speak of reincarnation, of evolution, of karma, of life after death, and in your earlier books you taught the Ancient Wisdom as a Theosophist, so where am I wrong in following those teachings?’ he answered, ‘They are facts in Nature, they are explanations, but one does not need them.’

“I say frankly that this I cannot understand. For I feel that if Krishnaji has lived as a Theosophist so many years, taught us of the Masters, and been what he has been to us as a Theosophist, if he is now a great liberated One, which I thoroughly believe, how are we making a mistake in teaching Theosophy and working for humanity as Theosophists, as he did all his earlier life until his liberation and unity with Life itself?

A mixup in papers was responsible for the announcement in the August number of the MESSENGER that the resolution submitted by Mr. E. Norman Pearson was adopted. It belonged to the list that was laid on the table.

An Announcement

By ANNIE BESANT, P. T. S.

I have a special announcement to make about the international *Theosophist* issued at Hollywood, California, by the Co-Editor, Mrs. Hotchener, and published by Mr. Hotchener on our behalf.

From a literary and artistic standpoint the magazine has been a complete success, and is not only being internationally appreciated but is a real credit to our Society. It has subscribers in nearly all parts of the world, and is upon the tables of a large number of public libraries.

But from the financial point of view there are some factors to be considered:

The preparing, printing, and publishing of such a magazine in America are exceedingly expensive, and at present the magazine is not only not meeting its costs, but it would have been impossible to continue its production during the first year had it not been that Mr. and Mrs. Hotchener gave not only their time but generously of their funds to augment what I contributed to start it.

I now again appeal to members everywhere to subscribe for it and thus to help me place before the international public an attractive, modern magazine worthy of our Society. Among the approximately 40,000 members in our Society less than 2,000 new subscribers responded to my former appeal, and this makes the possibility of the continuance of the International magazine a doubtful matter.

In Chicago, at the world Congress last year, when I decided to move the publication of *The Theosophist* from Adyar to Hollywood, I did not remember that Colonel Olcott some years before his death transferred the official magazine to the Society and requested its publication to continue at Adyar, and on my return to India this fact was brought to my attention. I was therefore compelled to continue the publication of the official organ there, and in order to do so I discontinued the *Adyar Bulletin* and called the old magazine *The Adyar Theosophist* (to distinguish it from the International), and have been issuing it ever since.

It has now been brought to my notice that unfortunately there has arisen a certain amount of competition between the two magazines. It is quite natural that members should want the "home" magazine from Adyar, but it seems to me that there ought to be a sufficient number of them who would also want the splendid International, and who would desire to help me in carrying out my original intention to make it a modern magazine, assisting in the worldwide dissemination of Theosophy.

America has every facility for publishing magazines on a large scale, and seems to be leading the world in doing so, and I felt, and still feel, that there is a decided place in our Society for the present International and that its influence on the work is much needed.

There is another fact that has militated against its financial success this year. The many subscriptions of my Hindu brothers,

which expire with the September number, were transferred by me from the old *Theosophist* to the International. This meant that they were receiving it at very much below its present cost. For nine months it has continued to reach them for the same price as the old magazine formerly published at Adyar—Rs. 9, or about \$3—the price of the International being \$4. This has meant a heavy loss to my International.

Again, in starting it, there was the necessity for large outlays for machinery and equipment for mailing the magazine, and for the extensive supplies and clerical assistance that are especially needed at the inception of such an enterprise.

If the members had responded in the way I had hoped, there would have been no doubt of the continuance of the International. The fact must be faced that it cannot continue at its present loss after January 1st of next year, unless many more subscriptions should come in before the first of January, or some generous member or members should come forward and guarantee a sum sufficient to carry it on for another year or two, until it has time to establish itself on a paying basis.

In order to assist this plan, we propose now to reduce *The Adyar Theosophist* to about the same size as was the former *Adyar Bulletin* (32 pages, and on special occasions, such as Conventions, a little larger) but it will continue to be a monthly, instead of a quarterly, for official purposes and my own comments and otherwise.

So I leave it with the members to try to carry out my original plan for the international *Theosophist*; and they will have from now until the first of January to see if they can send in two or three thousand more subscriptions, or generous private donations to secure its continuance. If they respond, well and good, and I shall greatly rejoice.

ANNIE BESANT.

Reincarnation

The hypothesis of reincarnation is so reasonable that the world unfamiliar with Theosophy or any other occult science finds itself accepting more and more the idea of rebirth.

A SELECTION OF BOOKS ON THE SUBJECT

| | |
|--|--------|
| Reincarnation, A. Besant, paper..... | \$.35 |
| cloth | .60 |
| Reincarnation, G. Geley, paper..... | .50 |
| Reincarnation, A Study of Forgotten Truth, E. D. Walker, cloth | 2.00 |
| Reincarnation, A Christian Doctrine, C. Hampton, paper | .25 |
| Reincarnation, L. W. Rogers, paper..... | .25 |
| Reincarnation and Other Lectures, L. W. Rogers, cloth | 1.25 |
| How We Remember Our Past Lives, C. Jinarajadasa, cloth | 1.25 |
| Heredit and Reincarnation, O. S. Howell, cloth | 1.00 |
| Reincarnation, The Hope of the World, I. S. Cooper, paper | .75 |
| cloth | 1.25 |
| From the Unconscious to the Conscious, G. Geley, cloth | 3.00 |
| Reincarnation, A Universal Truth, R. F. Goudey, cloth | 2.00 |
| Death and After, M. P. Hall, paper..... | .35 |

THE THEOSOPHICAL PRESS
Wheaton, Ill.

A Headquarters Birthday Party

Twenty-two years ago Audrey Layton was born so that a group of Headquarters young people could celebrate her birthday recently. Audrey is one of our volunteers who has been most useful here for a couple of months, but her crowning virtue, in the eyes of our laughter-loving youngsters, was that her birthday came just when they wanted to escape to the woods! Fred Menzenwerth drove them away in the truck and as there were just twelve besides Audrey, (did a party of thirteen ever meet without somebody mentioning the number?) they sang and whistled all the way to the Fox River to keep up their courage. Between funny stories they reminded each other that the National President's room was number thirteen and that he was still alive.

Having finally anchored under a great tree, firewood was collected. There was plenty to eat in the fat baskets in the truck, but what is a picnic without burned sandwiches and cinders in your eyes? Of course the *pièce de résistance* was the birthday cake, magnetized with love and good fellowship. Jokes were served for dessert—all kinds of jokes. Some were too new to have much polish, some older than a lunch counter sandwich, some so good that they will hardly bear repetition and some so bad that they were just a joke on those who heard them!

At 11 p. m. the happy thirteen arrived safely home minus even the thrill of a punctured tire and bravely assured each other that there is really nothing in that silly old superstition.

A Letter From Max

Following are excerpts from a letter by Max Wardall to L. W. Rogers:

"I am eagerly waiting to hear what happened at Convention and Summer School. We are now at Melbourne for three weeks where they have hired the big Central Hall that you spoke in. They claim that no one but an American can fill it. We shall see. I will go to Adelaide and Perth and then back to Sydney.

"I have just seen the last MESSENGER which dealt with the lecturing situation in America and I have decided to return in October, beginning work the first of the year. In accordance with my letter of June 20, I would like to be in Boston by the first of March but January and February I could spend wherever desired.

"I also read Mr. Williamson's article on our 'Inferiority Complex' and I quite agree with what he says. I myself have never liked the appellation that was given me of 'Captain.' I permitted it to be used at Dr. Besant's request, as she suggested that it would be valuable in the peace work for the Order of Service. I think however that the time has come when it can be dropped without loss to anybody."

Our Lecturers

Miss Codd is spending the time until September 15 in the Pacific North West, staying at Orcas Island Camp and lecturing at Seattle, Vancouver and Tacoma. Then she will go southward to California, eastward to New Orleans, and thence to the Florida Lodges. Toward spring she will move on to the northern States.

Mr. Rogers will open the season at St. Louis September 17, 18 and 19, then move westward, giving a week to Casper, Wyo., which is so far from main traveled roads that no theosophical lecturer has been there for about three years. The first week in October he will open the season for the Los Angeles Lodge, with a course of five lectures and some members' meetings, and stop in Denver on the return journey for a lecture course, reaching Headquarters again in the latter part of October.

Mr. Kunz is staying in New York City for the season, but will make trips occasionally to all the major Atlantic Coast cities.

Mr. Logan will give the usual amount of time to theosophical lecturing but his itineraries have not yet been determined.

Mr. Wardall expects to return from Australia sometime in October and to lecture in Boston the first of March.

As far as is known at present, that is the full list of national lecturers for the coming season. Their movements will be reported in each issue of the MESSENGER. Application for engagements with any of them should be made to the National President, except in the case of Mr. Kunz, who will be managed by the New York Federation.

1931 Summer School

There are seventy registrations now in hand for the Summer School of 1931. The old saying "First come, first served," is a concise statement of just procedure. It will be applied in providing accommodations in the building.

With the promise of a visit next summer from Dr. Besant and Bishop Leadbeater, the convention will, of course, be held in Chicago. But the Summer School will always be held at Wheaton.

Send in your advance registration fee of \$5 now. The accommodations still open are building dormitory and village rooms.

LAWRENCE HELD, *Registration Clerk.*

A gift of flower seeds for the garden next year by Mrs. Maud Grigsby is gratefully acknowledged.

CHRISTMAS CARDS

The Press has a choice selection of twelve cards at \$1.25 per box, that will take the fancy of many. Also always appropriate and useful are:

Blavatsky Cards } doz. \$1.25, 25 @ \$2.00
Besant Cards }

THE THEOSOPHICAL PRESS, Wheaton, Ill.

Orcas Island Theosophical Camp

By CLARA M. CODD

We have just completed a fortnight's camp in the beautiful Orcas Island off Bellingham, Washington. It was one of the most delightful camps I ever remember, for not only was the climate perfectly warm and balmy all the time, but the scenery was among the grandest and most beautiful I have ever seen. The island is so quiet and unspoilt that one feels very close there to the heart of Nature. A delightful friendliness and harmony reigned in the camp. A large number of children and young people attended, and joined in the morning's discussions with as much freedom and vivacity as the elders. Mr. A. J. Harrison of Vancouver was the "Dean" of all the meetings, as well as one of our star singers.

Group meditation was engaged in by some at 7:30 in the morning in the mossy woods. Then at 10:30 all assembled for the morning's discussion which ranged in subject from the purpose of life, and social reform, to poetry and the arts, and what we would all like to be in our next incarnation. Everyone, from 6 to 60 years old, loyally contributed. The evenings were devoted round a camp fire to specified subjects by different speakers, with singing and story-telling in between. One night was spent on the summit of a mountain where the sunrise revealed a glorious view of snow-covered mountains, blue sea, and wooded islands.

Passed On

Two widely known old members of the Theosophical Society recently passed on to higher planes—Dr. George H. Wright of Washington, D. C., and Mrs. Etta K. La Pierre of Fairhope, Alabama. Dr. Wright, who was 71, was long the President of the Washington Lodge and was very active in theosophical work. Mrs. La Pierre, who attained the ripe old age of 86, was the outstanding Theosophist of Fairhope and her home was for many years the theosophical center of that city.

Asks Assistance

A letter from the General Secretary of The Theosophical Society in Czechoslovakia states that since the split in the Theosophical Society in that country the "part of it that remained faithful to Adyar" has suffered financially. Much of the trouble, the letter states, is "want of a suitable club room." Such a meeting room was recently acquired but the Society has experienced "great difficulties to find enough money for other and important things." The last meeting of the Theosophical Society in Czechoslovakia therefore decided to ask foreign sections for support, "provided they are in better situation."

Those who wish to make donations should send them to Mr. Josef Parchansky, Tesinsko, Czechoslovakia.

Correction From Point Loma

The Editor,
THE THEOSOPHICAL MESSENGER,
Wheaton, Ill.

Dear Sir:

Will you very kindly publish the following correction and explanation of a statement published by you on the authority of Prof. Lars Eek, under the heading "The Fraternity Question at Geneva," appearing in your August issue. Prof. Eek's statement is reported as follows:

"Professor Eek stated that in the interest of fraternal goodwill, many thousands of valuable pamphlets and books had recently been destroyed because they contained undesirable references of a personal character."

This is a misunderstanding on the part of Prof. Eek, the fact being that it was decided at the International Theosophical Headquarters at Point Loma to withdraw from circulation all the remaining stock of the "Theosophical Manuals," and some other less important publications on account of their being out of date, in view of the great advances made during recent years in scientific research; also, in certain other cases to block out or remove one or two paragraphs containing personal references, as it was held that nothing should be retained in our literature that might be offensive to other Theosophical Societies to whom our leader, Dr. de Purucker, is extending the hand of cordial friendship and whom he is inviting to join with him in friendly cooperation.

Greatly appreciating your courtesy in publishing this correction, I am,

Fraternally yours,

JOSEPH H. FUSSELL,
Secretary General.

Information Desired

Many Lodges have failed to report the names and addresses of the present incumbents of the offices of President and Secretary. Therefore mail is going to the old officers which would otherwise reach the new ones. New officers should themselves send in the necessary notice immediately upon election.

A GIFT TO YOU

Until further notice one of our members will give a one-half pound can of Protose each week with several recipes, free to anyone who has never before used it.

If you are on a meatless diet, by your own desires, or by doctor's orders—try Protose, the meat substitute!

The first request received each week, will be the lucky one.

THE THEOSOPHICAL PRESS
Wheaton, Ill.

The Inner Life Conducted by Clara M. Codd

This month I want to give an outline of a meditation written by Bishop Leadbeater. It is of a highly devotional character, and so it may not appeal to everyone. It is all centered round the thought of a Master of the Wisdom as a father and friend. If that idea is natural and spontaneous to us, I think we have a right to use it with all reverent devotion and trust, not thinking of the Master as someone to lean on and to solve all our troubles for us, but rather as a dearly-loved older brother and friend, in whose companionship we take adoring joy, and with whose work for men we desire ardently to cooperate.

That is the great way to draw nearer to the Master. The approach has two sides to it, action and thought. We must think of Him because repeated thought makes a link between our souls and His. It is a truism, an axiom, in nature, that whatever we think of, high or low, near or far away, at the moment we *think* of it, at that moment we are in touch with it in our consciousness, we are spiritually in its presence. So if we think of a friend, on this side of life or the other, we are with him and in proportion to his sensitiveness he will know it. And as we think of the Master we enter His atmosphere, we are really, in consciousness, "absent from the body and present with the Lord."

Now we have no right to do that if we only want to take from the Master personal comfort for ourselves alone, just to use Him as something to flee to from trouble we should try to face. But if we mean to face it and do our best we have every right to seek His strength, and sweetness, and light, and He will willingly share with us that beauty of His to which we are individually able to respond. The Master *always* responds to every cry of need, to every thought of love, not necessarily in His personal main consciousness but in His great sub-consciousness. I feel our approach to the Master should be like that of a happy, trusting, gallant child seeking the adored company of, and wishing to work with, a dear and older brother. And in the days when we are not happy, then we may seek Him too, especially if we have truly done our best, for of all men in the world, He understands.

In the commencement of the following meditation, we speak of entering the Master's "Radiance," that is His glowing aura, the heart of which is a white fire of purity and love, and we bear with us, as an offering to Him, deeds of loving service to others done in His Name. That gives us the right to enter His presence, but do we not all rejoice to bring lovely gifts in our hands to those we love and worship? The reward in our scriptures to the man who had increased his powers of service by exercise were the words: "Well done, good and faithful servant, enter thou into the joy of thy Lord." The Greek word here translated joy really means a shining, a radiance. The accepted disciple is forever one with that shining, that radiance, which

is his Master's aura, but he has won that position by lovely thought and loving action in his Master's name and for love of men and all life. So to help us to become more understanding, more loving, let us seek to draw near, contact, and realize, the Master's understanding of, and love for, men.

Each little phrase of the meditation which follows should be followed by a pause, during which we strive to visualize, and to realize, the idea expressed.

"O gracious Lord, I enter Thy radiance, and approach Thy presence, bearing with me the service done in Thy name, and for Thee. I seek to become a more efficient server, and I open my heart and mind to the power of Thy love, and Thy joy, and Thy peace.

"In Thy presence Thy love floods my being—Thy love which is gentleness, kindness, helpfulness. I must therefore be loving, kind, and helpful to all men.

"In Thy presence Thy joy pervades me—joy which is light, radiance, eternal youth. I must therefore bear Thy joy to those who are sad and depressed.

"In Thy presence Thy peace enfolds me, and fills me with contentment, certainty, rest, stillness, Thy peace which passeth all understanding. I must therefore be a center of love, joy and peace in the world.

"I place my hand in Thine with all love and trust and confidence, for Thou art indeed my Lord. From the unreal lead me to the real; from darkness lead me to the light; from death to life eternal. At Thy feet, and in the light of Thy Holy Presence, I strive to realize what I am. I am not this body which belongs to the world of shadows; I am not the desires which affect it; I am not the thoughts which fill my mind; I am not the mind itself. *I am the divine flame* within my heart, eternal, immortal, ancient, without beginning, without end; more radiant than the sun in all his noonday glory, purer than the snow, untouched, unsullied by the hand of matter, more subtle than the ether is the Spirit within my heart.

"I and my Father are one—I worship Thee—I adore Thee, Thou my life, my breath, my being, my all. I am in Thee, and Thou art in me. Lead me, O gracious Lord, through Thy illimitable love to union with Thee and the Heart of eternal love.

"In Thy love I rest for evermore."

The virtue for this month is *Courtesy*, sweet, gentle, sympathetic response to the moods and needs of others. What quality could tune better with the thoughts of the Master outlined in Bishop Leadbeater's meditation, for surely the Master is the greatest gentleman in the world, a "very parfait and gentile knight."

Take Notice!

Members who have not paid dues which were payable July 1, 1930, will not receive the MESSENGER for October. The By-Laws prohibit it.

Personal Opinions

By L. W. Rogers

New Activities

Three years ago this month we moved into the present Headquarters building and that was one year after Dr. Besant had laid the cornerstone. In three years we had the building and pledges to cover the balance owing upon it. Now we are ready to enter upon the next phase of the program—to take up the activities which will, as Mr. Cook put it in the August MESSENGER, fully utilize the Headquarters building. We now have the mechanism and the next step is to use it to capacity.

There are various new things that should be done. The two suggested in the annual report seem to me to naturally come first—helping Lodges to do more advertising when a national lecturer comes and thus insuring a crowded hall, and helping the weaker Lodges to the point where it is possible for them to have a lecturer. The third thing I should like to see is MESSENGER improvement, but we need not mention details until there is the possibility of realizing them.

These new activities, however, must await the endorsement of the members—not by vote—but by the response to the new group membership plan upon which we must depend to finance the work. I am hoping that a large number of us will become Sustaining members and either send at once a check for \$100 for the current year or \$25 for the first quarter. The average well-to-do church member would consider that very moderate support. We must not forget that upon a small percentage of our membership rests the responsibility of success in this new and very important plan of financing the work. What is \$100 a year to people who are supposed to be giving their lives to Theosophy? "Sustaining membership" is a fit designation. That \$100 a year from each of us who can manage it will collectively sustain the work in an appropriate way.

The Supporting group at \$25 a year ought to be a large one. The Contributing group at \$10 a year really should take in all that are left outside the other two groups, except those in financial straits or who are not employed.

Every Theosophist should be looking for opportunities to work for the cause. A few can write books so well that they pay their way—pay for cost of production and for distribution and do an important work in giving Theosophy to the world. A few also can give lectures in such fashion that the people "hear them gladly." The great majority of our members cannot do special theosophical work. *But everybody can help furnish the money that is necessary to give Theosophy to the people;* and that is, in effect, the same thing as doing the work themselves. The new financing plan furnishes the opportunity for perfect team work in reaching, during the coming season, several thousand new people. Let each of us select the membership group we will join—Sustaining, Supporting or Con-

tributing—and send in a check with a line or two stating our decision, and we shall soon be in the midst of the most prosperous theosophical year we have ever known.

1930-31

It is quite natural that the older the Theosophical Society grows the more it will accomplish and, therefore, that the season of 1930-31 will be a "banner" year. All present indications point in that direction. The two most vital factors are the new financial plan that should give us the money to work with and the promised visit to America of our two greatest leaders, Dr. Besant and Bishop Leadbeater. The conjunction of two such unusual events is not surprising. It seems to be in the nature of things that good fortune comes in bunches—that forces accumulate and reach a point at which they overflow into physical plane events. The coming of high Initiates always gives an opportunity for more effective work, and there is every reason to believe that long before their arrival the American Theosophical Society will be functioning at higher efficiency.

If our members do their part in the new financial plan there can be no doubt that we are about to enter upon the most active and prosperous year in American theosophical history—a year in which Theosophy will be made known to a large number of our citizens who have never before come into touch with it.

A Big Year

We have come to the end of the preparatory period and are about to enter upon a time of intensive propaganda work. We have our permanent Headquarters and our seasoned organization. Now for the harvest time! Nothing is lacking but the money to herald the theosophical tidings throughout the United States, and that should immediately begin arriving from the new Sustaining, Supporting and Contributing membership groups. From the platform to larger audiences, through the newspapers and the magazines, through publicity that will attract more people to the Lodges, the propaganda work for 1930-31 should begin and be vigorously and systematically carried forward. We have ordinarily brought into the American Theosophical Society a hundred or more new members each month. With the plans now in hand we should more than double that. The fact that resignations have somewhat increased during the past two years (there have *always* been many every year) is of small consequence. The answer to that is increased activity in placing Theosophy before the public. Only a small fraction of the nation's population has ever heard of us. *Thousands of prospective members are awaiting introduction to the philosophy.* Will you do your part in furnishing the money to make this a rousing propaganda year?

Suggestions Are In Order

Elsewhere in this issue of the MESSENGER E. Norman Pearson suggests some of the ways in which the large funds we hope to raise by the group membership plan can be advantageously spent, and they are all practical ways. Probably all of us can think of useful things to be done that are not being done, and no doubt we shall have many valuable suggestions.

It may be thought premature to count unhatched chicks but it will do no harm to have plans of expenditure in hand regardless of the amount of revenue we shall ultimately secure. Also it may be thought by some that we should pay off the Building bond debt before we spend money for propaganda work. But on that point it should be remembered that the original idea behind the plan was widespread propaganda by the Society. That is something in which every member is interested. Moreover, *it is the key to success.* Widespread propaganda will stimulate the growth of membership and the increase of members is the answer to both local and national problems. Take care of that and other problems will take care of themselves.

Not until propaganda, Lodge help, etc., are thoroughly provided for and in effect will there be any consideration of using any of these funds for other purposes.

With the success of the new membership plan we shall need budgeting of our funds. That has not been necessary in the past because all our funds except the annual dues have been raised for specific purposes and the annual dues go to pay MESSENGER bills, hire clerks, and to take care of other routine expenses which are so nearly fixed by circumstances beyond our control that budgeting would be a useless task. But now, with even a fair measure of success, a budget must be prepared by the Board of Directors to dispose of the new funds.

Two Stirring Books

A friend has sent me two books of the kind that keeps one out of bed till they are finished, *Mussolini, The Wild Man of Europe* by John Bond, American newspaper correspondent formerly resident in Italy, and *Escape* by Francesco Fausto Nitti, nephew of ex-Prime Minister Nitti of Italy. Many of us who think we know something of Mussolini, through magazine articles and interviews, are in for a surprise when Bond's book comes to hand and we become familiar with the Dictator's early life, his various terms of imprisonment for acts of violence, his anarchistic editorials or speeches and his "blood and iron" views of life. The conclusion drawn, that the only possible result of the rise of such a character to absolute authority in one of the world's great powers, is war, will give the reader something to ponder. The book contains much detailed information about the killing of the Deputy, Matteotti, the destruction of Masonic lodges in Italy and the murder of many Masons. (\$2.50).

Escape is the personal narrative of Signor

Nitti, describing his arrest, his imprisonment on a barren island off the African Coast, with hundreds of other Italians who refused to bow to Fascism, and his final thrilling escape with two companions. It is not easy to realize that the conditions of the Middle Ages have returned and that almost under our windows is going forward one of the ghastliest tragedies of all time, in which highly cultured people, teachers, artists, statesmen, generals, many of advanced age, belonging to distinguished families, with long records of patriotic service, are arrested, thrown into vile prisons, held without trial or any pretense of a hearing, and finally locked in chain gangs and sent for years of imprisonment on penal islands. The refinement of cruelty comes in shifting the wrath of the powers-that-be to the families of the victims, in case the latter dare resent the treatment or have the audacity to attempt escape.

The successful prison escape planned and executed by Carl Schurz to release a friend from a German prison after the uprising of 1848 thrilled the world, but it was far less hazardous (and had it failed would have brought far less suffering) than that of Nitti, Lusso and Rosselli from the Italian Devil's Island.

Together, the books give a vivid picture of conditions which some keen observers are now predicting will precipitate the next war. Those Theosophists who think it reasonable that Mussolini may be none other than Napoleon returned, will be interested in the close parallel in character—the Latin origin, the obscurity of birth, the early hardships, the superiority complex in youth, the audacity and iron will, the meteoric rise in power, the ruthless crushing of opposition, etc. Will the parallel continue through the drama—military genius to challenge the world—temporary triumph with inferior numbers—with the final curtain falling on the lonely island from which Nitti escaped? (\$2.50).

A Curious View

"A Curious View" is the title which the editor gives to a letter by an Indian and which appears on another page. Possibly it is fortunate that our Indian friend is not editor of the MESSENGER, since his viewpoint seems to be that a magazine should determine what its readers shall and shall not read. To proscribe what is not approved is not editorial work. The moment an editor becomes censor he loses the function of educator. But this curious view of the writer of the letter is no farther afield than the belief that *Uncle Sham* "will estrange all sympathy and goodwill" of Americans in India's crusade for freedom. It will do nothing of the kind. On the contrary, it proves that one Indian did not "take it lying down," but pointed out that we have more reason for setting things right at home than for criticising others abroad. The average American loves a fighter who strikes in self-defense, but, aside from all that, readers must be allowed to judge for themselves what they shall and shall not read.

Silvering The Path Edited by Sidney A. Cook

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

New Membership or Building Fund Pledges?

At a time when two financial programs are being placed before our members, some will face the necessity of deciding to which plan they should give their immediate support. The question must be determined by each member according to the impulse of his own heart, but some guidance may perhaps be offered by calling attention to the principles involved in the decision.

We suggest that where members have fully paid their pledges to the Building Fund, their duty now is to the membership plan, that all that it stands for and may be expected to produce in stronger and wider activities may soon be realized. It is a plan to provide the means of progress and all who are not otherwise obligated, in justice to their determination to be helpful, as the fact of their membership denotes, should support to their utmost capacity a program of progress and greater power of service.

But to those who still have pledges uncompleted we say unhesitatingly, and in spite of a tremendous longing for the accomplishment of all that the membership plan is intended to make possible, that their duty is to fulfill obligations already undertaken. There can be no Theosophist who does not recognize the moral responsibility he assumed and we should be departing a long way from the ideals necessary to success of the membership plan if we led a single member to neglect a pledge to the Building Fund.

Rather do we hope that from a realization of the possibilities of the plan for greater theosophical service to the world, a new inspiration to clear the way will be created in the hearts of pledge makers whose balances are unpaid.

One still greater hope is that both Building payments and complete theosophical service through the success of the membership plan may be early ensured by the strength of cooperation of a Society united for future progress.

The Use of the Money

Some members are enquiring how the money raised by the new membership plan will be used. The primary purpose of the plan is to provide adequate funds for teaching Theosophy through all the various propaganda activities—lectures, federation help, field workers, assistance to weak lodges, lectures where lecturers have not previously been able to go, lodge organizers, literature for enquirers and new members, lodge libraries etc. etc. Not until these and other activities are well provided for will any part of the membership proceeds be diverted to other purposes.

When the new plan was introduced we had

no definite idea of the exact way to make use of the funds, knowing only the necessity for active work and help in the field and among the lodges, especially in isolated and weaker sections of the country, and of the need for money for that general purpose.

But the plan is already developing as a part of a much larger program. We have stressed the ideal of helpfulness and greater power of service for the Society through financial strength that would make possible greater activity in spreading the philosophy of the Wisdom to a continually widening audience in the world. The same ideas working in other minds along other lines have brought us the plans of Mr. Fritz Kunz in which visions of far reaching future usefulness are to be seen and some ideals for earlier realization. Now comes Mr. E. Norman Pearson of the Michigan Federation with plans for more immediate use among the lodges.

Just as soon as the ideals and purpose of the membership plan have had an opportunity to reach into the consciousness of the members and awake their full response these various plans for activities will be organized, beginning with those that can be most quickly and effectively brought into play and gradually reaching up as funds and personnel become available, until the highest hope expressed in the most elaborate propaganda plan can be considered and worked out in its most practical sense.

If the ideal behind the membership plan has so far been stated only in general terms, the practical aspect of it is now appearing in the suggestions of members like Mr. Fritz Kunz and Mr. Pearson. Sure it is that there is but one plan and all that we do or offer is a part of that greater scheme by which Those we serve help the world. So the plans being offered for the practical use of the funds derived from the membership plan are integral parts with the financial plan itself in a larger program.

What confidence we may have in the security of our purpose when we find other plans, complementary to our own, evolving to make one harmonious whole for the progress of the Society and its work.

"Greater Power of Service"

That has become our slogan. The phrase just keeps finding its way into our copy and our correspondence and for no reason except that it does express the ideal that promoted the whole membership plan and its presentation. Greater Power of Service for the Theosophical Society—there can be no greater purpose than to increase the ability of our organization to serve Those Great Ones by Whom it was founded and Who have no purpose but service of the world.

Silvering the Path

The gold of divine light has been strewn on the Path of Wisdom leading to the Shining ones. It came from on High and from the East. Thousands are approaching that Path. They are as many knights on the quest of the Holy Grail.

But how many men in the world unaware of the existence of this new Chivalry in search of the great adventures of life!

And there are in this country at least six thousand fortunate human beings who know the right direction of the Path, who know of the Knights or have seen them. They have gathered together in this great Theosophical Society.

What for? To spread the teachings which have given distinction and greater nobility to their lives so that many more thousands may hear the same doctrines and teachings.

We have the right to suppose our fellow members will be delighted to contribute with their money and their wisdom to the work of Silvering the Path for our Society to tread while scattering about its numberless sheaves of light. R. B. M.

Cooperation Again

Our hearts go out spontaneously to those we see with distorted bodies and brains. Our sympathy is immediately excited by the sight of these imperfect vehicles although in our moments of theosophical thinking we recognize the perfection of the life behind them. But our theosophical thinking ought to remind us constantly that we and those we contact are just as imperfect in some of our vehicles and we should be just as instinctively sympathetic with those who do not see or feel as we do.

It may be that our own mental and emotional bodies are somewhat awry or that those of the other person with whom we do not see eye to eye are similarly distorted. In either case we ought to be considerate. If the distortion is in us we may not realize it but should always recognize the possibility and therefore be careful how we find fault; if in the other how much more should genuine kindness and consideration be brought to bear in the promotion of harmonious understanding and cooperation.

Monthly Report

Competition among Headquarters workers to be first on the list was so keen that four applications arrived simultaneously at the membership desk. Still better to report is the fact that three of the four were for Sustaining memberships at \$100 each. That establishes a ratio that most lodges will find it hard to equal. It is the finest evidence of co-operation that those on whom the burden of extra work is falling also respond so magnificently in a financial way.

Detailed reports next month.

The Basis of Cooperation

In the coming forth from the Logos each Monad became a different expression of the one life, bearing that individual uniqueness of which Krishnamurti speaks. That essence of divinity that in its origin is one, but in its expression differentiated and unique, searches through each one of us for its distinctiveness of representation upon these lower planes, its modulation or coloring different from every other.

From that difference, that uniqueness of expression, inherent in the Monad as He sent it forth, there follows unerringly the conclusion that in every one there is a greatness exceeding that of every other. As each one is a different expression, each one is in some respect, in some coloring of the indwelling divinity, greater than any other.

Therefore should we recognize in every one a quality higher than our own and in that recognition unite our best with the best in others. Therein is the essence of cooperation.

Answers to Questions

1. Will the new membership plan create class distinctions within the Society?

Decidedly no! There were no classes created by the unequal pledges to the Building Fund or by the variety of the sums contributed for other purposes. The membership plan is but a systematic and continuous way of making contributions. If one member contributes \$10.00 and another \$100.00 to a propaganda fund no class distinction results, and if as dues, similar payments are made no different results ensue.

No publication of names or amounts of memberships will be made and no designating card will be issued. Our membership cards will be alike regardless of the nature of the membership. Advices to lodges of the direct receipt at Headquarters of members' dues will not show the amount or the nature of the membership or whether paid in full or in installments.

2. Why not a membership at \$50.00?

It seemed not to be customary in other institutions or necessary in ours. If any member wishes to contribute \$50.00 as membership dues, perhaps that member can find an additional \$50.00 six months later to complete a Sustaining Membership or may like to use \$25.00 for a Contributing Membership and have the other \$25.00 placed in some propaganda fund.

The Building Fund

The record of the Building Fund pledges shows many with balances in all conditions of incompleteness of payment. Various reasons account for this. Many members dislike to make small payments and wait until larger sums are available with other demands probably intervening so that the pledge gets nothing. Headquarters welcomes the small

installments, regularly paid. The accounting system is designed to record these frequent payments and many small sums are as useful as a few larger ones. Members should pay in any way convenient to them but should be exact and systematic in making their remittances because to acquire a good habit in this direction ensures ultimate completion of the pledge. If we judge by the record, most of those who still have unpaid pledges could pay something each month as regularly as they pay their gas bills. In that way would every pledge in due course be paid.

OPPORTUNITIES FOR SERVERS

Headquarters expects to need permanently one or two stenographers of proven ability who are also competent correspondents able to write good letters without dictation. Interested members who have worked altruistically for love of the Cause may write, giving full references and experience. Perfect conditions for a quiet life of service. Opportunity open only for those who can work impersonally in a spirit of devotion to the Society's purpose and ideals.

More beautiful flowers and more perfect fruit can be grown under the influence of the summer zephyr than under conditions of wind and storm.

So in an organization the zephyrs of love, encouragement and understanding produce finer growth and accomplish more beautiful results than the biting wind of criticism, or the storm of change.

BUILDING AND ACTIVITIES FUND

July 15, 1930, to August 15, 1930

| | |
|----------------------------------|----------|
| Mrs. Ethel E. Leonard..... | \$ 30.00 |
| Miss Alice M. Reynolds..... | 10.00 |
| Dr. R. J. Newman..... | 5.00 |
| Mrs. Lottie E. Tyler..... | 5.00 |
| Anonymous..... | 10.00 |
| Mrs. Flavia B. MacKenzie..... | 3.00 |
| Mrs. Mabel C. Lattan..... | 5.00 |
| Miss Ada Knox..... | 5.00 |
| Mrs. Ida L. Faust..... | 25.00 |
| Mrs. Hazel Patterson Stuart..... | 10.00 |
| Miss Julia E. Johnsen..... | 15.00 |
| Mr. E. G. Obermayr..... | 40.00 |
| Miss Carol Gallagher..... | 25.00 |
| Henry W. Hayden..... | 5.00 |
| Mrs. Gertrude E. Gilian..... | 2.50 |
| Mrs. Catherine Gardner..... | 10.00 |
| Mr. and Mrs. W. Layton..... | 10.00 |
| Mrs. Martha B. Najder..... | 3.00 |
| Crookston Lodge..... | 5.00 |
| Mrs. T. H. McEnroe..... | 5.00 |
| J. Arthur Faulk..... | 10.00 |
| David A. Paul..... | 3.00 |
| Dr. W. Burr Allen..... | 20.00 |
| Mrs. Estella Renshaw..... | 60.00 |
| Commission on S. S. Ticket..... | 6.00 |
| Mrs. Elizabeth A. Anhalt..... | 6.00 |
| Mrs. A. J. Gouffe..... | 2.50 |
| Mrs. Theresa M. McLean..... | 3.00 |
| Albert Robson..... | 6.00 |
| Mrs. Jessie Waite Wright..... | 2.00 |
| Canton Lodge..... | 24.19 |
| John R. Fincher..... | 10.00 |
| Joseph A. MacCloud..... | 15.00 |
| A. S. Fleet..... | 20.00 |
| Frank E. Noyes..... | 10.00 |
| Mrs. Jennie Wood..... | 10.00 |
| Dr. Nina E. Pickett..... | 5.00 |
| Henry J. Coventry..... | 25.00 |
| C. A. Bembridge..... | 2.00 |
| Stockton Lodge..... | 18.00 |
| Mrs. R. Pringle..... | 6.00 |
| M. J. Lawson..... | 6.00 |
| Mrs. Minnie Hunt..... | 3.00 |
| Mrs. Elizabeth H. Mayes..... | 17.76 |

\$518.95

Dues Under the New Membership Plan

| | |
|-----------------------------------|-------------------|
| Sustaining Memberships..... | \$100.00 annually |
| Supporting Memberships..... | 25.00 |
| Contributing Memberships..... | 10.00 |
| General Memberships—Lodge..... | 3.00 |
| General Memberships—National..... | 6.00 |

All but General Membership dues are payable in quarterly or semi-annual installments. Members who have already paid General Membership dues may transfer to other groups by paying only the difference.

General Membership dues (Lodge) must be paid through the Lodge, but all other dues may be paid directly to Headquarters.

APPLICATION FOR NEW MEMBERSHIP

(1, 2, 3 or 4)

I enclose..... dollars for..... quarters'

dues for.....Membership under the New Membership Plan.

Lodge

Letters

Must Be Living Force

Mr. McDowell, in the August MESSENGER, is right. Brotherhood that is satisfied with three cheers for the poor and unemployed or a Christmas dinner for them once a year will never strongly impress the world.

Brotherhood that treats symptoms because too lazy to search for causes gets emotional thrills but accomplishes little.

Mr. McDowell touches upon a fundamental injustice which must be righted, and Henry George thought it accounts for our periodic depressions. It is one of the contributing causes but other economic errors must be corrected also.

What about the wholesale stealing from one class and giving to another due to fluctuations in the value of our dollar? We say "Prices must come down" without a thought of what that means as between debtor and creditor.

Our economic crimes and blunders cause as much distress as war because constant in their activity. Their correction is as much an ethical as a political problem. Those who are interested in getting at real causes of our depression should read the book, *Business Without a Buyer* by Foster and Catchings, Vol. 10 of the Pollak Foundation for Economic Research, or their book *Profits*. They study things as they are today, cutting loose from the old "Robinson Crusoe on a deserted island" school of economics.

If theosophists are to be a live force in the world they must offer it something more than a pious wish for universal goodness.

F. D. HOWE.

Replies to Mr. Orme

Ament the recent letters in the MESSENGER from J. Henry Orme.

Says Mr. Orme, "We know that the Ancient Wisdom has stood for ages; that it is the basis of all religions," etc.

Now it is agreed by all students of the Ancient Wisdom that if only the *letter* of the various versions of the Wisdom—such as the Vedantic, Sankhya, Hinduism, Buddhist, neo-Platonic, the Kabbalah and modern Theosophy—is understood, then the Ancient Wisdom is a mass of palpable contradictions. When, however, the *spirit* of the various versions of the Wisdom is understood, then the student perceives an identity in all their fundamentals, giving him an inner joy and an exaltation of the spirit.

Mr. Orme's tenacity to the "letter that kill-eth" is amazing. He cites *Light on the Path*—the name of the book *Light on the Path*, not the contents of the book—and with righteous indignation he points to Krishnaji "who re-

futes the existence of this Path."

If a man is bent on seeking and finding contradictions between the contents of *Light on the Path*—and for that matter all teachings by teachers of the Right Path—and that of Krishnamurti, then we claim that by the same process of quibbling and sophistry a man may easily find contradictions between the teachings of Buddha and that of Jesus of Nazareth. For instance Jesus speaks of My Father in heaven and to the Lord Buddha there is no such thing as a Father in heaven.

Krishnamurti says there is no path, and some have met with expressions in various books "the path of occultism," hence, says Mr. Orme, Krishnamurti "is positively irreverent to Theosophical traditions," etc.

Since most of us, including this writer, know nothing of true occultism, we will examine it from the point of view of reason and common sense.

Let us imagine that an Elder Brother in His Ashrama is training and stimulating the growth of twenty-five or one hundred pupils. It is safe to say that while in the minor essentials He will divide them into groups, in the major essentials no two causal bodies can be treated *exactly* alike. This we can see in our daily physical-plane lives. For, just as among the hundreds of millions there are no two men who look physically exactly alike, so do men differ in their inner principles, since the outer is a manifestation of the inner.

All Theosophists know that each one of us strikes a different note, has a different color, the content of our causal bodies is different, though on higher levels we are One.

In the light of this, then in a very real sense there is no one Path on which all men can travel. Every man by his own antecedent experiences must be his own path, his own light and find his own truth and his own self-realization. Wherein is Krishnamurti wrong? Where is the contradiction to the Ancient Wisdom? It is a clarification of the Wisdom, not a contradiction.

Krishnaji has cautioned us again and again that when we come to hear him and this would apply also when we study him—to disencumber ourselves of our prejudices, predilections, traditions and examine his teaching on its own merit, on its own intrinsic truth. Apparently some of us are not doing it and hence there is strife and contention against the new life, the new viewpoint that is being ushered in by Krishnaji.

Now as to Krishnaji's views on organizations. The effect of it is this; that more and more of us are being thrown on our own resources. Instead of sitting in our Lodges discussing the Astral Plane, instead of glibly talking about the Masters and our own minds and hearts full of petty pride, vanity and small insincerities, Krishnaji has aroused in us a

clearer understanding that the only way to attain happiness, to attain to that inner peace, is by liberating ourselves from these things and we ourselves must do it each in his own way.

Already our Lodges, here and there, are taking on more and more a finer tone of sincerity, a greater unselfishness on the part of each member, less and less of personal in-harmony among members, a greater sense of duty on the part of each member as he commences to realize more of himself, that as a Theosophist he is in the service of the Elder Brothers.

Mr. Orme complains that seven members of his Lodge left the Society. If Mr. Orme is as persistent in proclaiming his anti-Krishnamurti views in his Lodge as he is in the columns of the MESSENGER, the reason for the resignations is not far to seek; nor can Krishnamurti be blamed for anyone misinterpreting him no more than Jesus of Nazareth can be blamed for Christians making of His cross an emblem of fire and sword through the dark and middle ages.

Mr. Orme's fear for resignations from the Society is presumably of recent development. It is the writer's belief that Mr. Orme himself, with a considerable number, left the Society about nine or ten years ago and Mr. Krishnamurti was *not* the cause of it.

LOUIS B. BALL.

Answering Questions

In the August MESSENGER, Letters, P. 185, M. H. McDowell asks some questions, and the MESSENGER ("Why Don't They?") extends invitation to lip-in.

Question. Does the Theosophical idea of Brotherhood imply equality of opportunity?

Answer. Opportunity is one. Accomplishment is another. We all have the same opportunity. This is equality. We do not all get the same result. This is not equality. The man in jail has the same opportunity as the man who has no prison. Opportunity is one. People use it differently.

Question. Has a man a right to life?

Answer. There is nothing but Life. There is an Idea, and there are Forms called "woman" and there are Forms called "man." In this case the Idea has a right to the Form. Life in either Form will be according to the Idea.

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

Answer. Regardless of all teachings, the fact remains that man does fight his fellow men. He does this because the majority is always wrong. "Man" progresses. We are proud of our progress, yet without error all possibility of progress is removed. Of course, there is a "just adjustment" of our relations. That is exactly what we protest. The "adjustment" is absolute and does not vary from

the relations. Our relations vary and often do not permit of a satisfactory (to us) adjustment.

Question. Unemployment, raw material, God's mistakes, etc.

Answer. No good philosopher ever said there is anything wrong with the World. The planet can support many billions more than its present population. The birth rate and death rate do not need tinkering with. Malthusianism is uncalled for. We are falling over raw material . . . but we must have a good price for it. Under our price system no man has a right to anything for which he cannot pay the price. We have made more than we can sell. Big Business has its limitations. It is a bad master. We have made another mistake! Mistakes are well made if we learn by them. Our system is wrong, except for the essential and necessary experience it gives us, but we have it and getting rid of it, as well as other mistakes, is a slow process. A golden calf is a heavy thing to handle, too heavy for a "man." He learns by experience. He must let it fall on his foot to realize its value is greatly exaggerated.

We do not need more employment in the common use of the word. We are work crazy now. We cannot stand our own brand of prosperity when it comes home to roost. We have forced ourselves into a Change. Progress is coercive. We are smart but not wise.

The remedy is both real and apparent. It is always found in the ailment itself, and we need not look elsewhere nor ask any man for it.

J. C. BALDWIN.

A Curious View

The latest issue of the MESSENGER has just come to my hands, and I am surprised to see an advertisement of the book "Uncle Sham" put by the Theosophical Press. I, as a Hindu, a countryman of the author of the book, wish to register my emphatic protest against advertising and selling of a book that is bound to embitter relations between India and America.

In fairness, I must ask whether the Theosophical Press or the MESSENGER advertised Miss Mayo's "Mother India" for benefit of the theosophical readers, and if not, why preferential treatment should be given to this book.

I am prepared to favour the policy of truthful self-defence, whenever necessary. From that point of view, I would have no objection to advertising and selling of books like Prof. Ernest Wood's "An Englishman Defends Mother India." But I submit it ill-suits the Theosophical Society that is doing its best to promote human and universal brotherhood, to encourage writings that defeat its very purpose.

If some of your readers have hastily gone in for a copy of this book, I should respectfully suggest their inviting Public Libraries or other institutions that have copies of Miss Mayo's "Mother India" to burn their copies in return of their burning copies of Mr. Gauba's book.

Hoping you will be kind enough to stop this advertisement and suggest the Directors of the Theosophical Press not to handle this book, I remain

Very truly yours,
KEVAL MOTVANI.

P. S. Allow me to add that a book like this will estrange all sympathy and good will that America is evincing in India's fight for freedom. There can be, in my opinion, no more fruitful way of working against India today than sale of this book by any agency, and theosophical the last of all.

A Useful Magazine

The July number of *The World Tomorrow* is of especial interest to Theosophists on account of the letter by Krishnaji, "The Greatest Man of the Age," in which he discusses the situation in India, and another by C. Jinarajadasa, "Anti-Gandhi," in which he expresses the opinion that the present movement, led by Gandhi, "harms the Indian people more than it benefits them."

The World Tomorrow, published in New York City, is among the most frank and fearless of the American magazines.

Planning for 1931

I had such enthusiastic reports about the Wheaton Convention and summer school that I decided I would put my reservation in at once for the 1931 session. Furthermore, I think our whole family, consisting of five members, can arrange to take their vacations at the same time, so that I intend to send you a monthly check on account of our whole family. In this way, by the time Convention time comes, I will be almost "paid up."

Sincerely yours,
MEMBER OF THEOSOPHICAL SOCIETY.

Mr. J. H. Talbot writes that the list of theosophical books in the California State Library at Sacramento, as published recently in the MESSENGER, contains *all* such books, not merely those he placed there while acting for the American Theosophical Society. Some of our members, and probably others, have long since made book donations.

Christmas Cards

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

The World Congress films made by Mr. Sidney A. Cook at the Chicago World Congress have been presented by him to Headquarters.

A Plea For Freedom

The India Independence Central Committee sends out "A Manifesto to the American People by the Indian Residents in the United States of America" in which are set forth the declarations that "We have never been conquered. Great Britain has usurped India"; that when she came to India "we were a happy, prosperous and sovereign people"; that England "has thrown us into the ranks of enslaved races"; that "we have no voice in the government. Taxes are levied without representation," and that 48% are spent for the upkeep of a large standing army and only 2% for "the combined departments of Education, Public Health, Sanitation, Agriculture, Irrigation, Scientific Research and Industrial Development"; that "they have taxed even salt, a poor man's food"; that "she has wrecked our industries, in favor of her own"; that she "has cursed us with opium and liquor traffic and is engaged in this nefarious trade to collect large revenue"; that "she does not keep her promises to us. For our services in the World war, which we helped to win by men, money and supplies, we were rewarded with the infamous Rowlatt Acts and the Amritsar massacre of 1919."

The appeal closes with the quotation of the sentiment of George Washington: "My sympathetic feelings, and my best wishes are irresistibly excited whenever in my country I see an oppressed nation unfurl the banner of Freedom," and the lines of James Russell Lowell, "They are slaves who fear to speak for the fallen and the weak."

Visitors

Recent visitors to Headquarters included Mr. George Perlman, Mr. and Mrs. J. E. Middlekauff and their son Robert, Mr. and Mrs. John T. Kinsman, Dr. Virginia C. Rigg, Mrs. Sarah E. Lomax, Mr. Paul S. Mellish, Dorothy N. Ellis, Newell K. Chamberlain, Mrs. Carl F. Propson, Mr. Peter K. Roest, Harriet C. Jackson, Mrs. C. M. Parker, Pearl B. Swanson, Alice D. Young, Kathryn M. Boyer, Elizabeth White, G. P. Latham, Gertrude S. Ayres, L. A. MacFarland, N. B. Drumheller, Edith and Olive Woodruff, Mrs. Garnsey and Gwendolyn, Miss Ann Meyering, Isabel S. Kennedy, Mrs. Nellie Wilson Yandell, Mrs. R. O. Park, Lydia S. Hatcher, Mr. and Mrs. Frank J. Cheatele.

Mr. and Mrs. J. C. Bilimoria and daughter Avie, en route to the Geneva Federation meeting, spent several days at Headquarters. From Geneva they return to their home at Rangoon, Burma.

GOOD BUSINESS OPPORTUNITIES IN OJAI

Must be experienced. Laundry, Hardware, and Auto Repair Shop with Gasoline Station. Very little capital needed. Inquire for Particulars. John Roine, Ojai Community.

Development Association,

Ojai, California

What Lodges Are Doing

Ojai Valley Oaks Lodge has elected: President, Dr. Marie Beall Kramer, Vice-President Mrs. Ellen Hooper, Secretary Henry E. Davis, Treasurer Miss Fannie Goddard.

Mrs. Lola Joyner, Dr. Ernest Stone and Mr. Gordon Douglas have been elected respectively President, Secretary, and Treasurer of the San Buenaventura Lodge.

The new officers for the Evanston Lodge are: President Mrs. Helen G. Fisher, Treasurer Mr. Dalai Brenes, Secretary Mrs. Wallace Patterson. The Lodge meets at 1743 Juneway Terrace, Chicago, Illinois. Meetings are held every Wednesday evening at 8 o'clock.

Vipunen Lodge, Brooklyn sends notice of the election of the following officers: President Mrs. Anni Kaarna, Corresponding Secretary Mrs. Anni Kaarna, Vice-President Mrs. Alino Helander, Secretary Mrs. Minnie Tuuri, Treasurer Mrs. Sofia Kuusk, Librarian Mr. Victor Helander.

Montclair Lodge selected the following officers for the coming year: President Mr. William B. Becker, Vice-President Miss Mildred Cauvet, Treasurer Mr. Arthur L. Henry, Corresponding Secretary Mrs. Elvira M. Overton, Recording Secretary Miss Ruby Jensen, Librarian Mrs. Amelia Charton.

Washington Lodge has elected for President Mr. James W. McGuire, for Vice President Mr. Gorham Marshall, and for Recording Secretary Mrs. G. F. Latimer. Mr. Louis F. Collins was re-elected to the office of Treasurer, in which he has served for a long term of years. Millard F. Hudson is Librarian.

The election in Central Lodge, New York City, resulted in the choice of H. C. Copeland for President, Ella Sherman Sears for Vice-President, Mrs. Eleanor R. Broenniman for second Vice-President, Amidor Botello, Secretary, Miss Karen Amdisen, Treasurer, Eva E. White, Librarian, with Mrs. Alberta M. Costello as Assistant.

The four Spanish Lodges of New York and Astoria, known as the Surya, Leadbeater, Ideal and Astoria Lodges, have consolidated, forming one Spanish Lodge for the New York Metropolitan Area. The following officers were elected: President, Mr. J. M. Campos, Vice-President, Mr. R. Cervera, Secretary, Miss Elena Felici, Treasurer Mr. Donata Carazo, and Librarian, Mr. Aniceto Brea.

The Besant-Seattle Lodge sends information that the official list is the same as last year with the exception that Mary E. Wegert was elected to the Board of Trustees. Many books were loaned and a few sold during the year. Propaganda literature was also distributed, and some books placed in the public library. Meetings were closed for the summer with the exception of picnic gatherings.

The San Antonio Lodge now has Headquarters in the St. Anthony Hotel. A lawn party was given each month during the summer. At one of these, \$22 was earned for the Lodge treasury.

Studies were made of the lectures given at last year's Wheaton Summer School. The Sunday night Symposium with three speakers seems to have been the most popular of the various activities.

The Birmingham Lodge closed its year of activities on May 30 and reports that a Wednesday evening class was conducted for 20 consecutive weeks by Mr. Richmond Wetmore; that the Sunday evening class in art, conducted by Mrs. J. D. Moore, Jr., averaged about 8 and ran for five months. A small fee was charged, and over \$30 was earned for the Lodge treasury; that a morning class in philosophy, conducted by the President with an average attendance of 8 was continued 4 months; that 18 Friday night meetings were held at which lectures were given by Lodge members; that the Lodge brought to Birmingham for public lectures Mr. Geoffrey Hodson, whose audiences averaged 160 at the Hotel Tutwiler, and Clara M. Codd, whose audiences averaged 200 at the Public Library; that several pieces of furniture, tapestry and 20 books were donated to the Lodge by various members during the year.

The official roster of Birmingham Lodge for the ensuing year is as follows: President Mrs. Lea K. Wetmore, Vice-President Mr. George H. Gell, Treasurer Mr. J. D. Moore, Jr., Librarian and Purchasing Agent Mr. W. L. Boisclair and Secretary Miss Marie E. Lewis.

Theosophy Abroad

Both Dr. Besant and Bishop Leadbeater have speaking engagements in September in various theosophical federations in England and at the Annual Convention of the Theosophical Society in Scotland, which is to be held in Edinburgh, September 13 and 14.

Miss M. L. Murchie of Maritzburg has been re-elected General Secretary of the Theosophical Society in South Africa.

"Dr. Juvenal M. Mesquita has definitely resigned his position as National Secretary, on account of ill health, in consequence of which the Brazilian Section convoked a general election. In virtue of same I have been elected National President of our Society for the period from 1929 to 1932."—Caio Lustosa Lemos.

Personal Mail

Envelopes addressed to members at Headquarters which do not contain Headquarters business should be marked "Personal."

Book Reviews

The Garden of Vision, by L. Adams Beck. Published by the Cosmopolitan Book Corporation, New York, N. Y. Price, cloth, \$2.50, through the Theosophical Press, Wheaton, Ill.

With the author's wide knowledge of Oriental philosophy and wisdom, she has again written with her usual fascinating power, on the occult teaching in Japan.

Few realize when reading of the extraordinary feats of Japanese ju-jutsu, that behind what appears as scientific, physical skill, there lies a vast realm of philosophy, and occult training. In this book of fiction, this training is explained through the delineation of characters possessing innate spirituality and beauty. The relation of events is so absorbingly interesting that it is a great effort of will to put the book down until the final page is reached. The book should be valuable in introducing to the *general public* the existence of Eastern, esoteric spirituality—the public which shies at the word "mysticism" and "occultism," and which could never be induced to take up text-books, or expositions on the subject. There is also much wisdom and beauty within its pages for the occult student.—Maude Lambert-Taylor.

The Training and Work of an Initiate, by Dion Fortune. Published by Rider and Co., London, England. Price, cloth, \$1.25, through the Theosophical Press, Wheaton, Ill.

In recent years several books have appeared dealing with the subject, initiation; it has been forced upon the attention of the exoteric, as well as the esoteric student.

The present writer gives ethical, theoretical, and practical details of the Western Way of Initiation with unusual illumination. A concentrated study of the book, and conformity with its instructions, must help the individual towards the goal of final evolution.

Much valuable information is given on the sources of esoteric Christian tradition, and western esoteric systems, as well as on necessary training of mind and body. All sincere and serious students, with impersonal aspiration for the higher attainment beyond Sainthood, will welcome this addition to theosophical literature.—Maude Lambert-Taylor.

Color Psychology, by Virginia Osgood. Published by J. F. Rowny Press, Los Angeles, Calif. Price, paper, \$1.00, through the Theosophical Press, Wheaton, Ill.

There is condensed in this booklet of thirty-six pages so much vital and occult information relating to color and sound that everyone interested in color schemes should possess it. Interior decorators and housewives when introduced to its pages will find it indispensable in their daily work.

There are essays on the psychology of color in raiment, of color in the home, and of color in relation to food and diet. The author accentuates the tremendous importance of color in our everyday life, and the powerful influence it has upon character, conduct, moods, and health.—Maude Lambert-Taylor.

Yourself, Inc., by Adolph Elwyn. Published by Brentano's, New York City. Price, cloth, \$3.50, through the Theosophical Press, Wheaton, Ill.

"Yourself" is an interesting and readable description of the structure and functions of the human body. It is written by Adolph Elwyn, of the Department of Neurology of Columbia University, and contains 315 pages and 70 illustrations which throw additional light on the text.

The historical development of knowledge concerning the human body is satisfactorily and attractively treated, while a number of timely illustrations add to the appeal of the book. While primarily a handbook of physiology for the layman, it touches the subjects of hygiene and medicine at points, reflecting the most up-to-date opinions, although we note that the author advises the removal of tonsils, and appendices where they are diseased in a somewhat summary fashion.

The general reader will make no mistake in adding this volume to his library.—Leon R. Franks.

Swaraj Constitution, by K. S. Venkataramani. Published by the Svetanya Ashrama, Mylapore, Madras, India. Price, paper, \$0.25, through the Theosophical Press, Wheaton, Ill.

In this 16 page pamphlet, K. S. Venkataramani, an earnest but well balanced and at times facetious writer and thinker for India, outlines a plan for dominion self government of that immense country.

The country would be divided into a number of provinces, all to be on a cultural, and linguistic basis, with a form of proportionate representation in the "Federal Assembly of India," and other provincial councils.

The author bases his hopes of the success of the plan on the ability of the village schoolmaster to mould the opinions of his people into desirable trends. Complete local and national autonomy is stressed.

The plan here outlined seems to be well thought out, and is probably worthy of serious consideration.—Leon R. Franks.

Your Latent Powers, by Margaret V. Underhill. Published by Rider and Co., London, England. Price, cloth, \$2.00, through the Theosophical Press, Wheaton, Ill.

This book contains a message, stated by the author to have been given to her through automatic writing by William James. In her preface she frankly admits the possibility of persons who will doubt the source of her knowledge. She writes: "It is a difficult matter to make other people understand why I know that ideas, interpretations, and explanations, which I received from someone on the other side of the veil, are not merely the result of my unconscious cerebration"; then the author continues, by giving instances of how actual communication took place, proving that through repeated directions for revision her "will" was not the "driving-force" behind the knowledge given to her.

It is a stimulating and encouraging book, and will be a strong influence in annihilating "inferiority complexes" which paralyze many unconsciously gifted persons, who are the victims of timidity, and morbid humility not to say servility. "Be strong and of good courage" is the refrain of this very admirable book on "the development of the powers of the creative mind."—Maude Lambert-Taylor.

Our Sixth Sense, by Prof. Charles Richet. Published by Rider & Co., London, England. Price, cloth, \$3.00, through the Theosophical Press, Wheaton, Ill.

How and why are these phenomena, is the great question which has occupied the minds of many learned investigators. Since spiritism invaded the world in 1847 everything was made subordinate to the theory of the existence of spirit, and a "religion of the dead" came to birth. It was in 1883 that English observers, relying on irreproachable evidence, introduced a new word and a new idea, "telepathy," acknowledging the transmission of thought. But here again, only a certain group of phenomena could be covered by an explanation of this character. Investigations continued and countless facts became established by observation and experiment. Based on these a new hypothesis has been expounded as set forth in this interesting book of Professor Richet, translated in English by Fred Rothwell and called "Our Sixth Sense," which title exposes exactly the conclusion drawn.

The whole of this work may be summed up in the writer's own sentence: "The real world sends out vibrations around us; some of them are perceived by our senses; others, not perceptible to our senses are disclosed by our scientific instruments; but there are still others, perceived neither by our senses nor by our scientific instruments which act upon certain human minds and reveal to them fragments of reality." Undoubtedly other forces, of quite a different order than our presumed sixth sense, function all around us. Yet as it is, it will appear to many that the sixth sense of perception is a small window opening out upon these mysterious powers. This "explanation" of a sixth sense here, it may be said, is not an explanation at all, but a mere statement of a suggested conclusion drawn. However every science has two phases. The first is the ascertaining of the phenomena; the second is their explanatory theory. This book is but the first stage, the first phase, that of an exposition of the facts, and as such, of importance and interest.—J. C. van Uchelen.

The Song of the Sano Tarot, by Nancy Fullwood. Published by Macoy Publishing Company, New York. Price, cloth, \$2.50, through the Theosophical Press, Wheaton, Ill.

This is a chronicle of occult communications given to a woman who was not aware of having any psychic development and presented to her as "Calls," to which she listened and afterward wrote down. It must be read without prejudice and one must bring intuitive

faculty to his aid to help him interpret Tarot, otherwise it would appear as another system of Yogi for material development.

The vibratory meaning of the Spheres is recorded, being variously interpreted according to the plane of vibration. "The overcoming of the flesh is the highest test of a disciple's place on the path. The flesh subdued means the law of balance established in the disciple's development"—balance your forces and understanding will result.

"Hear the Song of Tarot"—the Song of Inspiration—find your Tarot, or the place on which you stand in your soul's development." These are the interpretations of the Laws or, as the author prefers to call them by their ancient name, the Tarots of Growth.—V. B. H. Deaderick.

The Kingdom of the Wise, by J. S. M. Ward. Published by the Baskerville Press, London, England. Price, cloth, \$2.00, through the Theosophical Press, Wheaton, Ill.

Good elementary expositions of the Ancient Wisdom are rather rare, although it will be conceded that there are quite a number of good advanced works on the subject.

This 167-page book, "The Kingdom of the Wise," is a well-written and sufficiently comprehensive work for a beginner in Occultism, and treats of rebirth, karma, life, death, and progress of the soul in a scholarly but very human manner. The author handles Reincarnation in a masterly manner, and reminds us of a fact which seems to have been entirely overlooked by all: The Catholic church has never officially denied the doctrine of reincarnation at any time during the past 2,000 years.

This book is published under the auspices of Mr. Ward's organization, "The Confraternity of the Wise," which appears to be an esoteric order somewhat of the nature of Christian mysticism. While most of us probably deplore the large number of cults of today, yet this order, if we are to judge from this book, seems to be one of the better types.

Owing to the inherent virtues of the book, and since Mr. Ward's own order is not stressed in it, a beginner can read this work with profit. Mr. Ward's style is somewhat like that of Bishop Leadbeater's—humanly attractive and scholarly—and he makes a number of references to Masonry, which is not surprising, as the author is a learned Mason. More advanced students may find some items of value in this book.—Leon R. Franks.

Life, Love and Marriage, by Cheiro. Published by London Publishing Co., North Hollywood, Calif. Price, cloth, \$2.00, through the Theosophical Press, Wheaton, Ill.

Cheirography or palmistry is another channel through which we may unearth hidden and often undesirable traits in our character; to be developed or discouraged accordingly. "Life, Love and Marriage" is a book well suited for those who do not wish to go deeply into the subject of Cheirography, yet have a

desire to know something of its practice. It deals with the map of the hands in relation to love, marriage and health, with many personal anecdotes in Cheiro's consulting experience. A final chapter deals with the hand and its various conformations in regard to health and character.

Its wealth of knowledge is given out in a very pleasant style, making reading easy and understanding clear. The subjects are dealt with in true logical order, which makes important facts easily remembered and ready for application. There are many illustrations used to further explain statements made.

In his twenty-one years of experience in palmistry, Cheiro has studied the hands of many well-known people, among whom Edward VII, Sarah Bernhardt, W. E. Gladstone and Oscar Wilde are mentioned in this work. The unusual circumstances under which he analyzed, with wonderful accuracy, the character and fate revealed in the hands of some of these famous people adds much to the interest.—Edward C. Nollman.

The Great Conjecture by Winifred Kirkland. Published by Henry Holt Co., New York City. Price, \$1.25 through the Theosophical Press, Wheaton, Ill.

It is an interesting and significant phenomenon, this present rapid growth of literature on religious thought as the expression of individual search after its reality. Signs of the times, indeed!

The book here in review, "The Great Conjecture," by Winifred Kirkland, gives in its pages the outspoken conviction of a clear-thinking woman with regard to religion and the place of Jesus in modern life.

In the following I have given the impression of the author's thoughts on one reader. Others will find their own approach. That is why this little volume is really interesting. After all, what is the best critic but a personal survey of our individual understanding?

Logic demands its place in the growing approach of science and religion. Perhaps it is not too much to say that the example of applied method given by science is stimulating Christianity today. And is there a more powerful argument for a living Christ than a true-living Christian? It is the putting to proof of an hypothesis by the individual.

"Until Christians dare to live their vision they will never convince a doubting world—nor will they convince their doubting selves. The way to know Jesus is first to obey Him, for, as He said: 'Only by doing the doctrine shall ye know its truth.'" Mysticism is a method more than a condition of mind, surely it is far from a dreamy passiveness.

We have played in the field of thoughts, smelling the fragrance of nature, plucking some flowers, and avoiding thorns. Meanwhile we have here a book of courageous self-expression on the subject of Jesus, the great Experiment of all!—J. C. Van Uchelen.

Funds

HELPING HAND FUND

July 15, 1930 to August 15, 1930

| | |
|-------------------------|---------|
| Decatur Lodge | \$ 2.00 |
| Stockton Lodge | 3.00 |
| Richard C. Fuller | 2.00 |
| | <hr/> |
| | \$ 7.00 |

SPECIAL CONVENTION FUND

July 15, 1930 to August 15, 1930

| | |
|----------------------------------|---------|
| Stephen H. Kelsoe | \$ 6.00 |
| Mrs. Cora F. Chase Willson | 8.00 |
| Mrs. Martha B. Najder | 2.00 |
| | <hr/> |
| | \$16.00 |

WHY NOT WHEATON FUND?

July 15, 1930 to August 15, 1930

| | |
|-----------------|---------|
| Anonymous | \$10.00 |
|-----------------|---------|

NEW TERRITORY AND ADVERTISING

July 15, 1930 to August 15, 1930

| | |
|----------------|---------|
| S. Bloom | \$ 1.00 |
|----------------|---------|

PUBLICITY FUND

July 15, 1930, to August 15, 1930

| | |
|-----------------------------------|----------|
| H. D. Olsen..... | \$ 5.75 |
| Glendive Lodge..... | 5.00 |
| Seattle Lodge of Inner Light..... | 3.00 |
| Anonymous | 5.00 |
| | <hr/> |
| | \$ 18.75 |

DEATHS

| |
|--|
| Leonard I. Knowlton (Butte Lodge) July, 1928. |
| Mrs. Luella K. Hastings, (Annie Besant-Boston) July, 1930. |
| Mrs. Loue P. Bush, (Seattle Lodge of the Inner Light) May 8, 1930. |
| Gordon L. Andrews, (Besant-Hollywood) July 15, 1930. |
| Mrs. Etta K. La Pierre, (Fairhope Lodge) July 18, 1930. |
| Dr. George H. Wright, (Washington Lodge, D. C.) July 20, 1930. |
| Erle W. Brown, (Coral Gables Lodge) July 31, 1930. |

MARRIAGES

| |
|---|
| Miss Betty Crume (Dayton Lodge) and Mr. Stamo Papadaki. |
| Miss Lillian Lewis and Mr. Max Wardall (National) at the Manor Chapel, May 31, 1930. |
| Miss Marie Pilgrim (Hamilton Lodge) and Mr. Arthur C. Plath, (Akbar Lodge) May 7, 1930, at Cristobal, Canal Zone. |
| Mrs. Ione Williams and Darby Compton (Los Angeles Lodge.) |

Books for the Beginner

| | |
|---|-------|
| Outline of Theosophy, C. W. Leadbeater, paper.. | \$.35 |
| Textbook of Theosophy, C. W. Leadbeater, paper | .75 |
| cloth | 1.25 |
| Theosophy Simplified, I. S. Cooper, paper..... | .75 |
| cloth | 1.25 |
| Ocean of Theosophy, W. Q. Judge, cloth..... | 1.00 |
| Elementary Theosophy, L. W. Rogers, cloth..... | 2.00 |
| Riddle of Life, A. Besant, paper..... | .35 |
| Karma, A. Besant, paper..... | .35 |
| cloth | .60 |
| Reincarnation, The Hope of the World, I. S. Cooper, paper | .75 |
| cloth | 1.25 |
| Sane Occultism, Dion Fortune, cloth..... | 2.00 |

THE THEOSOPHICAL PRESS

Wheaton, Ill.

PARTNER WANTED

to start small health food store, or will go as partner in one already established. MESSENGER, Box O, Wheaton, Ill.

A Student's Occult Library

If limited to a few volumes, what books should a careful student own? A member who is well acquainted with the literature submits the following list:

| | |
|--|---------|
| Ancient Wisdom, A. Besant, cloth..... | \$ 2.50 |
| Elementary Theosophy, L. W. Rogers, cloth..... | 2.00 |
| Light on the Path, M. Collins, cloth..... | .75 |
| Patanjali's Yoga Aphorisms, W. Q. Judge, fabricoid | 1.00 |
| Mahatma Letters to A. P. Sinnett, cloth..... | 7.50 |
| Reincarnation: A Study of Forgotten Truth, E. D. Walker, cloth | 2.00 |
| Isis Unveiled, two volumes, H. P. Blavatsky, cloth | 10.50 |
| Voice of the Silence, H. P. Blavatsky, cloth..... | .60 |
| Bhagavad Gita, A. Besant, cloth..... | 1.00 |
| At The Feet of the Master, J. Krishnamurti, cloth | .75 |
| Secret Doctrine, three volumes, H. P. Blavatsky, cloth | 15.00 |
| Science of the Emotions, B. Das, cloth..... | 3.00 |
| Atlantis, I. Donnelly, cloth..... | 2.50 |
| First Principles of Theosophy, C. Jinarajadasa, cloth | 3.50 |
| Mysticism, E. Underhill, cloth..... | 5.00 |
| The Chakras, C. W. Leadbeater, cloth..... | 6.00 |
| Influence of Music on History and Morals, C. Scott, cloth | 2.50 |
| Tertium Organum (tr. C. Bragdon), P. D. Ouspensky, cloth | 5.00 |
| Thought-Power, A. Besant, cloth..... | 1.25 |
| Science of Peace, D. Bas, cloth..... | 2.50 |

THE THEOSOPHICAL PRESS
Wheaton, Ill.

Meditation

Calmness, good judgment, and spiritual advancement can be and are helped by meditation. Many people have a definite time each day at which they meditate. For this meditation period nearly all select some thought or a few sentences from some book. The following list is a selection of books on guidance in meditation and also some from which to choose the daily thought:

| | |
|--|--------|
| Meditations from "At the Feet of the Master," A Server, limp cloth | \$.75 |
| Meditation, Its Practice and Results, C. M. Codd, cloth | .75 |
| Daily Meditations, A. Besant, cloth | 1.25 |
| Light on the Path, M. Collins, paper..... | .50 |
| At the Feet of the Master, J. Krishnamurti, cloth | .75 |
| At the Feet of the Master, J. Krishnamurti, paper, | .50 |
| At the Feet of the Master, J. Krishnamurti, cloth | .75 |
| At the Feet of the Master, J. Krishnamurti, paper | .50 |
| At the Feet of the Master, J. Krishnamurti, cloth | .75 |
| Meditation for Beginners, J. I. Wedgwood, paper | .35 |
| Meditations of Marcus Aurelius, leather..... | 1.00 |
| Impersonal Life, Anonymous, paper | .50 |
| Impersonal Life, Anonymous, leather..... | 1.00 |
| Thought Power, A. Besant, cloth | 1.25 |
| First Steps on the Path, G. Hodson, cloth..... | 1.50 |
| Thus Have I Heard, G. Hodson, cloth..... | 1.25 |

THE THEOSOPHICAL PRESS
Wheaton, Ill.

People of The Blue Mountains, by H. P. Blavatsky, \$2.00

THEOSOPHICAL CORRESPONDENCE SCHOOL

EMOGENE S. SIMONS, Principal

Personal Instruction by Mail

5 Valuable Courses of Study

A very easy and effective method of theosophical education.

The tuition fee always includes the printed lessons as well as the personal service of the teachers in correcting each student's work.

Course I—Elementary Theosophy—30 weeks. Tuition \$10. Books required not included.

Course II—Intermediate Theosophy—30 weeks. Tuition \$10. Books required not included.

Course III—Theosophy and Christianity—30 weeks. Tuition \$10. Books required not included.

Course IV—Comparative Religion—1 year. Tuition \$10. Books required not included.

Course V—Thought Power—15 weeks. Tuition \$5. Books required not included.

Detailed information upon request.

THEOSOPHICAL CORRESPONDENCE SCHOOL
WHEATON, ILLINOIS