

THE AMERICAN THEOSOPHIST

*Official Organ of
The American Theosophical Society*

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No. 1

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR. •





A Recent Photograph of our National President,
MR. SIDNEY A. COOK

THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER

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What The Master Taught Me

He knew my utter pain and weariness, and heard my cry for the end.

"Come to my studio," He said.

And there He took up a palette on which were many pigments.

"There are many colors here—light and dark, attractive and repellent. You know they say there are only three primary colors in light. So too with my pigments; they represent only three—the Past, the Present and the Future."

Then on a canvas He painted a portrait. Little by little I saw it was a portrait of me; but as it grew I was amazed because it was so different and so wonderful.

When He finished I said: "But is that I?"

He said: "Do you not know that a true artist bodies forth only what already exists in a far away realm? I have only painted the portrait of you as you shall be." And He looked gravely into my eyes.

"And now," He said, "go and paint pictures for others. You shall have some joy, because the little children will see what you see, but also much pain because their elders will not. Paint at least for the children."

C. JINARAJADASA.

A Letter of the Master K. H.

Advice to Members of a Lodge

This letter of the Master K. H. was received by Miss Francesca Arundale in 1884. She was then the Treasurer of the London Lodge of the Theosophical Society. At the time the letter was received, she was in Elberfeld, in Germany, with Madame Blavatsky, Colonel Olcott, the family Gebhard, and others.

The ceremony of "initiation" to which the Master refers is no longer in use except in India. In the course of the development of the Society it was found that such a ceremony of induction into membership was not feasible, as many members joined through correspondence. Furthermore, the Society's work does not now require the secrecy concerning its teachings which was considered advisable in its early years.

What the Master K. H. said in 1884 has still a very vital message to members of the Society today. Particular attention is drawn to one piece of advice of the Master, that every Theosophist's home should be "one of the most important centres of spiritualizing influence in all the world."

The original letter is at Adyar. It has already been published in "Letters from the Masters of the Wisdom, First Series."

C. JINARAJADASA.

* * *

To F. A.

The day of separation is close at hand, and I would say to you a few words. You are an officer of the London Lodge and as such you have a special duty and opportunity.

It is not enough that you should set the example of a pure and virtuous life and a tolerant spirit; this is but negative goodness—and for Chelaship will never do. You should, as a simple member, much more as an officer, learn that you may teach, acquire spiritual knowledge and strength that the weak may lean upon you, and the sorrowing victims of ignorance learn from you the cause and remedy of their pain. If you choose you may make your home one of the most important centres of spiritualizing influence in all the world. The "power" is now concentrated there, and will remain—if you do not weaken or repulse it—remain to your blessing and advantage. You will do good by encouraging the visits of your fellow-members and of enquirers and by holding meetings of the more congenial for study and instruction. You should induce others in other quarters to do likewise. You should constantly advise with your associates in the Council how to make the general meetings of the Lodge interest-

ing. New members should be taken in hand from the first by the older ones especially selected and assigned to the duty in each case, and instructed thoroughly in what you have already learned, so that they may be capable of participating intelligently in the proceedings of regular meetings. There is a strong disposition to slur over the ceremony of initiation in such a way as to make no serious impression upon the candidate. The method of the Parent Society may be unsuited to English prejudices, yet to fall into the opposite extreme of undignified haste is very much worse. Your ways of initiation are a standing insult to every regular Chela, and have provoked the displeasure of their Masters. It is a sacred thing with us; why should it be otherwise with you? If every fellow took for his motto the wise words of a young boy, but one who is a fervent Theosophist, and repeated with Bertram Keightley, "I am a Theosophist before I am an Englishman," no foe could ever upset your Society. However, candidates should be taught, and old members always recollect, that this is a serious affair the Society is engaged in, and that they should begin the work as seriously by making their own lives Theosophical.

Your Branch should keep in correspondence with all the others in Europe; the Germania can help you—the others need your help. This is a movement for all Europe—not for London only, remember. The American members are under great disadvantages, and have had until now, since the Founders left, no competent leaders; your Branch can, and should, help them, for they are your neighbors, and the Head Quarters have already too much to do in other quarters. A Chela will be detailed to answer general questions if the Branch deserves assistance. But remember; we are not public scribes or clerks, with time to be continually writing notes and answers to individual correspondents about every trifling personal matter that they should answer for themselves. Nor shall we permit those private notes to be forwarded as freely as hitherto. Time enough to *discuss* the terms of Chelaship when the aspirant has digested what has already been given out, and mastered his most palpable vices and weaknesses. This you may show or say to all. The present is for the Branch addressed to you as its officer.

You have accepted an important service—the financial agency—and done wisely. Such aid was very much needed. If the members in Europe wish well to the Mother Society,

they should help to circulate its publications, and to have them translated into other languages, when worthy of it. Intentions—you may tell your Fellow-Members—and kind words count for little with us. Deeds are what we want and demand.

The members of the London Lodge have such an opportunity as seldom comes to men. A movement calculated to benefit an English-speaking world is in their custody. If they do their whole duty, the progress of spiritualism, the increase of dangerous self-indulgence and the tendency toward spiritual suicide, can be checked. The theory of vicarious atonement has brought about its inevitable reaction; only the knowledge of Karma can offset it. The pendulum has swung from one extreme of blind faith towards the extreme of materialistic skepticism, and nothing can stop it save Theosophy. Is not this a thing worth working for, to save those nations from the doom their ignorance is preparing for them?

Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only? The converging lines of your Karma have drawn each and all of you into this Society as to a common focus, that you may each help to work out the results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy. You surely must realize that this would be the same as to say that effects come without causes. Know then that it depends now upon each of you whether you shall henceforth struggle alone after spiritual wisdom through this and the next incarnate life, or in the company of your present associates, and greatly helped by the mutual sympathy and aspiration. Blessings to all—deserving them.

K. H.

In Thy Name

In Thy name, to think, to feel,
And dedicate;
In Thy name the will to steel,
And consecrate.

In Thy name each hour to plan
My worth to prove;
In Thy name the world to span
With heart of love;

In Thy name with patience true
To bear all pain;
In Thy name when skies are blue
To smile again;

Thus my heart on Thine to bind
Is purity;
Thus alone each day I find
Security.

Dr. Annie Besant Today (1932)

By A. P. WARRINGTON

Vice-President, Theosophical Society

On the shore of a beautiful river where it gives its water to the sea, there stands a far famed building, all colored in red and white. To the left and to the right, in between and around, even in the distance beyond, are great tropical trees, colorful shrubs and potted plants. The upper and lower verandahs of this building overlook the river with such intimate nearness as to seem like the decks of a ship to one who may be seated thereon. To-day, upon the upper of these there sits a venerable personage, a woman, very old in body, and oh! so very old in wisdom. Her hair is snow white, as it should be. There she sits, or reclines, all day long and day after day—or it may be just a few steps indoors—reading a little, sleeping a little, and eating a little, and occasionally writing a line or so.

A devotee of many a former day is always near. She moves here and there all day long and day after day, administering to even the least of the needs of this silent, striking woman. Occasionally an intimate colleague, charged with many of the responsibilities which she can no longer fulfill, looks in to see if aught can be done, or perhaps to share her tea, or to keep watch while the other takes an hour's freedom. In the evening comes the wise and faithful physician with that certainty which marks the setting of the sun. And so go the days.

But this great woman has not always kept such silence. Time was when her voice and pen stirred peoples over vast areas and made governments tremble. Yet, for the moment, that pen is still and that voice is silent save as soft words may be spoken to the loving friends who quietly come and go as the hours slowly pass.

What does this mean—this arrested power? It is that behind and beyond, in the world's unseen, where things ever begin which we ultimately see down here and where dwells the Self or Soul, a greater freedom is needed—a freedom that will in time yield larger results than if lessened by the focus in this lesser world where hampering forces reign? It may well be so. In any case, all is well and is working out, one believes, according to an ordered plan.

Even so, what more fitting than that the autumn of a glorious life should be passed in the beauty and stillness of peace before the birth into realms where peace is the power of the life supernal? Bow low, Oh reverent soul, for one of earth's great ones pauses near the close of a rich and beautiful life to do *pūja* ere passing through the portal of Light.

(*Theosophy in India, October 1932.*)

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Adyar Day

It is a little dangerous perhaps to suggest that the American Section has become especially linked with Adyar by reason of its Adyar Day contributions, for links of that nature can not be purchased, but it is undoubtedly true that the unity and harmony that prevail throughout the Section, the strength of the Society in America, depend upon and have been created by that recognition of world brotherhood that is expressed in help to our world center, Adyar.

This outward-turning of the American members as a body, this help extended beyond the confines of the Section, this recognition of brotherhood with all Sections throughout the theosophical world, of which Adyar is the center, is an expression of the spirit that has made Theosophy strong in America and that maintains here a unity and a continuity of purpose that storms and stress have not and can not ever destroy. American Theosophists are therefore indebted to Adyar not only for the inspiration and blessing that flow from that great spiritual world center but also for the inspiration that promoted in the hearts of Theosophists in this country the widest spirit of brotherhood binding them into one and maintaining steadfastness and loyalty and devotion among our own American brethren. Probably little has been thought of this beautiful reaction upon America resulting from her own fine and splendid support of Adyar. Let us continue as generously as we may to respond to the financial needs of Adyar.

Your Voting Privilege

It is your privilege as a member of the Society to help select those persons whom you feel to be most capable of holding the important offices of National President and National Vice President, and who will perform the duties devolving upon them most accurately, efficiently and worthily. You will find in this issue the first printing of the official ballot for the nomination of members to these offices. As a member of this Society you have its interest at heart and you wish its guidance to be in trustworthy hands. Your opportunity to promote this interest and to contribute to this guidance is given you at election time when you select those who are to fulfill the duties and obligations of these high offices and who are your direct representatives.

Whether you wish a change in officers or desire to continue the present incumbents, it is your theosophical duty and obligation and privilege to express your opinion. To the elected officer there is due a knowledge that he has the majority of the membership behind him, and the way to insure this is for EVERY MEMBER to exercise his franchise and to support whomsoever he wishes to entrust with the responsibility of leadership and executive authority.

Therefore *please vote!* Have an opinion and express it! If you think there should be a change in officers, say so; if you approve of the record of those who at present hold the offices, SAY SO in order that these officers may know they are backed by their fellow members, and that they have their good will and whole hearted support.

Whatever your thoughts on the subject are, express them by your VOTE!

Our New Dress

We hope you will like your magazine "dressed" with its new name and cover in two colors. A favorable contract with a new printer has made it all possible, and we feel that the value and attractiveness of the publication is much augmented.

We hope you will notice, too, that the design of the cover follows that of *The Theosophist* and incorporates all of the details of the cover of that magazine as it was issued in the days of Colonel Olcott and H. P. B. and as it has been continued with an occasional exception since. While it was adapted to the framing of the picture of our own American Headquarters Building, nevertheless the preservation of the international design will serve to remind us always that the Society of which our magazine is the official organ, is one with Adyar and all of the forty-odd countries where exist national sections under Adyar's spiritual leadership.

New Life

The new appearance of our magazine and its change of title are not the only evidence of the renewing of life within the Section. Much encouragement is filtering through the mass of correspondence that reaches Headquarters to indicate the growth of the spirit of unity and the revival of the sense of obligation to render service. Courage too is evident in these reports of renewed activity, and those lodges which have this courage and who are awake to their responsibilities do not fail to find the life renewing in them and the wherewithal to serve, coming to them in some mysterious way in this day when the world is so responsive to the inner realities that Theosophy alone can teach.

Detroit Lodge a short time ago reported themselves to be the victims of a bank failure. They lost their lodge quarters by condemnation of the building, moved to new quarters and again almost immediately after getting established, their lease was cancelled. Courageously they went forward, however, established themselves in one of the finest buildings in down town Detroit, and with a beautiful hall and a safe lease their work is growing in interest and importance week by week. No such sense of encouragement has been theirs as has resulted from this meeting of difficulties and the final courageous establishment in their present home.

Another lodge about to dissolve because of divided opinion regarding the carrying on of public work has compromised its difficulties, taken new lodge rooms in a down town location, continued with both closed and open meetings and instead of resignations and the turning in of a charter we have a strong and active lodge with an artistic home, new equipment, enthusiasm, activity, and interest on the part of all the members.

A lodge in Texas reports the establishment of lodge headquarters in a fine new office building with renewal of activity after months without a home. Enthusiasm, confidence and devotion have brought these members together as a united whole and encouraging results from their work meet the members on every side.

Another lodge in California reports renewal of Sunday evening public lectures and regular activities on weekday evenings and a general revival of interest, new readers for the library books being found almost every week.

Not only do we find this new interest here and there in lodges throughout the country but from every quarter come letters from individual members giving expression to their sense of the value that Theosophy has been to them in the difficult times through which everyone has had to pass. We may be sure that

the Great Ones are watching over us and where there is genuine brotherhood and co-operation, enthusiasm and earnestness in their work, that work will succeed.

Brotherhood

A business man recently paid the \$10,000 debt of a half-brother suffering from the economic distress that is the far reaching result of the Great War—a genuine display of the principle of brotherhood. In discussing the international debt situation with his business colleagues this same business man took the stand that the nations that incurred the obligations must pay them to the last penny.

We hold no brief for the nations of Europe but we could not help thinking how little the world yet understands of the principles of brotherhood and what progress must yet be made before there is general recognition of the fact that there is a brotherhood of men and nations truer and more real than that of birth or blood. Had there been an understanding of this truth there would have been no war, no debts, no economic problem. Until the world knows, the Theosophical Society will not have completed its work, for that is its purpose and its principal object. To one and another here and there the truth comes home and little by little in the immensity of time the work will be done.

Isn't there an aspect of brotherhood often overlooked in that it is not only the duty of the able to help the unfortunate, but also the right of the genuinely distressed, victims of general conditions, to look for and receive such help as others may be able to extend? There is the brotherhood of receiving as well as the brotherhood of giving. Again, we hold no brief for Socialism as it is often misunderstood, but we plead for a recognition of the rights as well as the responsibilities that the principle of brotherhood involves.

Dr. Besant Honored

Mr. Jinarajadasa advises us that Dr. Besant has just been the recipient of the Badge of the Silver Wolf, conferred by Lord Baden-Powell, the world-head and originator of the Boy Scout movement, a great distinction and honor in the world of the Scouts.

Dr. Besant took the Scout movement into India and has been and still is its head, inspiring in the youth of that ancient country a practical love of nature and the qualities of courage, self-reliance and brotherliness. Only on a few, in recognition of services of a high order in the Boy Scout movement, is the Badge of the Silver Wolf bestowed, and Dr. Besant richly deserves this honor. The Viceroy wrote a personal letter in his own hand in sending the emblem to her.

Adyar Day

By MAX WARDALL

Seated on the earthen floor of a bamboo hut in Adyar one afternoon in January, 1926, I witnessed the famous mango trick. This astonishing performance consists in causing an ordinary mango seed to sprout, grow, bloom and give fruit in a few minutes under the beguiling influence of the Indian juggler's chant.

The fakir who entertained us this torrid January day was a tall, wiry, skeletal old man with a perpetual smile that exposed even rows of huge teeth stained with betel nut. A dozen of us gathered about him as he sat with his basket on the bare earthen floor. After some necessary financial preliminaries he was satisfied, and flashing a comprehensive, tusk-like smile about the circle began his ritual. His first act was to place a dish about eight inches deep filled with moist earth in front of us. We examined the earth, plowing it with our fingers, and found it to be—just plain dirt. He then produced a small mango seed which was passed about and minutely observed. He then placed the mango seed in the center of the earth-filled dish about three inches below the surface.

The fakir's next act was to reach into his basket and produce a crimson cotton cloth about four feet square which was also felt and tested by twelve concentrated Europeans. This ceremony completed, the ancient Hindu draped the cotton cloth over the dish, stood upright, and began a slow chant in Tamil. The measured beat increased in tempo until it sounded like a vehement and explosive exhortation. Thrice after a particularly vivid crescendo of sound he placed his bare hands over the red cloth. On the last occasion the cloth was seen to be visibly bulging in the center. The old man then seated himself while his volcanic chant diminished in intensity until it became a faintly wailing sound. Then with a quick movement he snatched the cloth from the dish, revealing to our incredulous eyes a miniature mango tree quite perfect in proportions, and yes, it's all quite true—several small, ripe and sweet smelling mangoes clustering on the branches.

We stumbled out of the hut into the white heat of the afternoon sun with no explanation to offer anybody. Nor have I ever found anyone who could give a satisfactory explanation of this feat or of many others that take place under these fakirs' magic cloths. In India all things seem possible, and one ceases to wonder.

This is perhaps why most people accept Adyar without much amazement, yet it is truly as magical as though it had grown under the mantle of a magician. When you consider

that Adyar lies white and immaculate like an island oasis in the midst of a sea of poverty, dirt and desolation—when you remember that outside her gates lies Madras, one of the most appalling cities of the earth, while here is a paradise of symmetry and order—you will better understand the comparison.

With a background of India the Ancient, with her undiscoverable ages of civilization, Adyar has risen full, complete, self-conscious, almost in the twinkling of an eye. But the miracle that brought her to perfection was not a fakir's chant but intelligent planning, incessant care, and patient labor. The conception was H. P. Blavatsky's; the practical details were from the brain of Colonel Olcott. Doctor Besant superintended the development and C. Jinarajadasa moulded the substance. During the last eight years the American Section has given liberally to its improvement and upkeep.

This, we may say, is why Adyar Day is observed. Adyar is our most distinctive creation. We wish to fortify and perpetuate its beauty and loveliness. This cannot be done unless our members are made familiar with its qualities. Each section of our society has its own individuality, its functions, organs and activities. But there is a larger organism which we must envisage if we are to have a sense of wholeness and inflowing life. That larger organism has its heart at Adyar. If that world organism is to grow and fulfill its functions our unification must become evident, stronger, deeper and more dynamic. Adyar needs help from every member (especially you who read). It needs material, mental and spiritual expression that is warm, deep and spontaneous.

We know of no better way to keep this spirit of unification and reverence alight than that of holding special programs and exercises in the lodge room on Adyar Day, February 17th. At this time also gifts may be made which will lighten the financial burden carried for so many years by our President.

It is important that this meeting be vital and interesting. Each lodge will no doubt have its own plans for the celebration, but I am offering a tentative program which has been followed in many centers with marked success:

1. Music, instrumental (devotional or classical),
2. Meditation on Adyar with Doctor Besant as the focus,
3. Address by the chairman (short introduction indicating purpose of celebration),

(Concluded on page 17)

In the Eyes of the World

By JOSEPHINE RANSOM

Reviews of (1) Some Religious Cults and Movements of Today by Herbert Crabtree, and (2) The Revelation of God in Nature and Humanity by Basil Viney. The Lindsey Press, 5 Essex St., Strand, London, W. C. 2. Paper Price each 35c.

These two small books are of no special value in themselves, but they have a particular importance in that they most accurately represent the kindly yet critical; thoughtful yet unknowing mind of the "average person."

They are representative of the world that looks on but does not comprehend very clearly the currents that run in contemporary life, yet with insufficient data is all too ready to judge and dismiss. Even while sympathetic to the course of events, no risks of acceptance as to their real meaning are taken.

In (1) empiricism seems to guide the author. He does not go deeply into his subjects but he has pertinent questions to ask nevertheless. He discusses: I. The Religious Outlook; II. The Quest for an Authority; III. The Appeal of Christian Science; IV. Theosophy; The Authority of the East; V. Spiritualism; Is there Light from Beyond?; VI. What of the Future? He does admit that only the significant features of these subjects are selected in order to estimate "the distinctive worth of each of the movements . . . and their probable contribution to the religion of the future."

In I the author is struck by two things—one, the declining authority of the older churches; two, the joyous fervour of the new religious organizations that have come and are coming into being and flourish exceedingly. He writes: "The traditional churches for the most part seem helpless in the face of a storm which threatens to overwhelm them. They are adrift on an ocean the depth of which they cannot sound, and the currents and tides of which they can neither estimate nor control. If they go down in the flood, will religion go with them? Are the new cults everywhere springing up about us destined to be arks of safety for the religious spirit, or are they merely fragile rafts floating away from the decks of the sinking ships, breasting the storm for the time being because their structure is lighter, but themselves destined to be engulfed in due course? Or yet again, will the stouter material of the older vessels withstand the tumult, and thus at some future time shall we see the timorous souls who have sought a precarious refuge in these frail craft swimming desperately back to the shelter and security of the solid, weather-beaten hulls, which constitute the great religious systems of the world?" In II he expresses the opinion that

present-day religion is weak because it has no accepted standard of external authority. In the West, objective authority is being increasingly discarded by all alike—first the Church, then the Bible, and now "Experience" under the analysis of Psychology. "The Bible used to be regarded as the record of God's Revelation to man; now it is a record of man's search for God." To discard the so-called supernatural and rely upon sensuous pleasures for satisfaction results in a keen spiritual nostalgia. Doubt having done its work man demands a return to Reality which should be demonstrable here and now. Do the modern cults offer valid discoveries, or world conclusive appeals?

In III the writer examines the claims of Christian Science to answer his questions. He thinks it will never commend itself to first-class thinkers for these reasons: (1) It "is unsound logically and metaphysically . . ." (2) It is "finely individualistic . . . It has no social gospel, for it does not acknowledge the real existence of poverty, squalor and economic hardships . . ." (3) "Its appeal is essentially materialistic . . . for it emphasizes the supreme value of physical well-being . . ." (4) It "departmentalises" religion, and isolates Faith from contact with the common facts of life, thus giving a spurious appearance of self-sufficiency to its system of belief . . ." (5) "It exalts the power of mind (or Mind), but is not concerned to study the methods whereby mind expresses itself or realizes its higher ends . . ." (6) "It treats the Bible in a totally unscientific and uncritical fashion . . ." (7) "It is rigorously exclusive, intolerant of, and unsympathetic towards other forms of religious life . . ."

Christian Science has helpful aspects which, he thinks, are genuine contributions to religious thoughts and practice. It shows "the immensely beneficial results of a rigorous spiritual discipline, it persistently emphasizes the value of physical health; directs exactive spiritual exercises; habits of self-control; systematic meditation and prayer; a cheerful and buoyant attitude towards the world and its problems; "has unquestionably shown that as yet we cannot possibly establish the limits which may with assurance be allowed to the power of the mind to direct and dominate the functions of the body;" and it has "certainly made an important experimental contribution to the fundamental religious conviction that a man is a creature in whom spiritual forces are struggling to assume supremacy over the physical elements of his being."

In IV Theosophy is passed in review. He

says: "A glow of Oriental romance surrounds it; the glamour of a number of very remarkable personalities attaches to it, and the lives of many of its adherents attract attention and respect by their wide culture and serene charm. To be interested in such a movement needs no apology." Theosophy or some similar movement was well-nigh inevitable, says the author, consequent upon the comparatively recent impact of streams from East and West, "the waters drew together and overflowed and commingled in fresh rivulets which gave promise that perhaps they too might become great rivers . . . One such rivulet was Theosophy."

After summarizing what he considers an outline of Theosophic teaching he says "it is to be feared that the Western mind will look in vain for any corroboration of these amazing narratives and revelations in any sober, independent investigation into the origin and purpose of things . . ." "The only tenets of Theosophy which call for serious consideration in an estimate of its possible contribution to the religion of the future are the twin notions of reincarnation and Karma. That the former . . . has never taken strong hold on the mind of Europe is due . . . simply to the singular lack of tangible evidence put forward on its behalf. The European mind is essentially practical . . . it has a deeply-rooted distrust of speculations which run far in advance of concrete and verifiable data . . . Show the average European good reason for believing in reincarnation and he will not be averse from giving it consideration." Then he makes, to support the above view, the frequent and serious error when he says: "the theory does not commend itself . . . for the reincarnation of an ego that carries forward no trace of its former existences cannot be said to maintain the continuity of selfhood, nor has it any compelling force as a moral motive . . ." "The teaching of Karma . . . that an impulse, an appetite should work itself out, with all its possibilities fulfilling themselves, not only in time but in eternity, is but a form of philosophical determinism . . . that it must work itself out in successive incarnations of particular egocentric systems is, however, an assumption which does not follow from the premises . . ." On the whole he thinks "the contributions of Theosophy to the religion of the future will be but small. Probably the movement has already passed its zenith . . ." "What we do unquestionably owe to that movement is a quickening of our sense of the common unity of all religions in the ground of human experience, and the recognition of the principle that every religion has its due contribution to make not only to the philosophy of beginnings and processes, but also to the philosophy of ends." "We shall almost certainly see a closer and more reasonable mutual adjustment of

the respective teachings and claims of the great religions of the world on lines less bizarre and enigmatical than those propounded by Theosophy."

In V the author exclaims: "Of all modern cults, surely Spiritualism is the most fantastic and extravagant!" He asks: "Is there not something morbidly indecent in this peeping and prying into the abodes of the dead?" "A distinction is to be rightly drawn between the doctrine of a personal survival and that of the immortality of the soul. The latter doctrine can never be clearly established by the methods of psychic research or Spiritualism." "No judgment that is worth a moment's consideration can be based on the uniformed assumption that the alleged facts of Spiritualism are a vast, intangible, unsubstantial mass of illusion (for) many of the phenomena said by Spiritualists to occur, and which form the basis of their belief, actually do occur . . ." "It is not the facts that are today in serious question among competent investigators, but their interpretation, and as yet many who accept the facts hesitate to draw definite inferences from them." He admits that "in recent years there has been a marked development in certain types of phenomena which would seem to rule out altogether the possibility that they might be the products of subconscious mental activity—and telepathy." "The phenomena of Spiritualism are likely to attract the increasing attention of all who are concerned with establishing the reality, and to some extent the content, of the spiritual life. The religion of the future is bound to be affected by the researches of the more scientific students of the subject, as well as by the more popular and frankly experimental religious life of the Spiritualistic Churches. Even if the final judgment of dispassionate enquirers be given against the spiritist hypothesis the effects will be considerable; they may, indeed be disastrous." "If the final judgment prove favorable to the claims of Spiritualism the positive effects will be of immense consequence. No longer will belief in another life remain a bare hypothesis, a reasonable hope, a wistful (or fearful) possibility. It will become the mainspring of ideal endeavour, and will oblige men to acknowledge that the ends of conduct are to be sought not in things seen but in things unseen, not in a sphere which is temporal but in one which is eternal."

In VI the writer says, "So far as the immediate future is concerned, the outlook is confused and enigmatical." He does not perceive any likelihood that "the main structure of religion will be . . . strikingly different from that with which we are familiar." . . . "Possibly we shall find the lineaments of God to be less sharply outlined than is often now the case. Men will be more reverently agnostic

when they realize how limited and relative is their knowledge of the Eternal; they will not so readily assume that they can pass lightly and glibly from the finite to a knowledge of the Infinite; only a few of the intermediate gradations will be known to them, and they will acknowledge with a fresh but an ennobling humility that the ultimate Being Whom they reverently worship is in His fullness beyond finding out. Nevertheless, their knowledge of Him within its limits will be sure and profound, and abundantly satisfying." He thinks the "doctrine of the Trinity will still play a part in the new scheme as a metaphysical symbol of the nature of God, though not as a divinely revealed dogma to be accepted implicitly and uncritically as an act of faith." In the West—for the author does not seem to include the East in his prophecies—unless indeed he leaves us to suppose that all its religious values have been merged into the Christian,—so far as the person of Christ is concerned, it will be admitted that the Incarnation is true not of Christ exclusively, but of man universally, and of God everlastingly (Martineau). Even so, the majesty and dignity of the historical Jesus of Nazareth will in no degree be diminished . . . It is certain too that the symbol of the cross will still sway the hearts and bind the affections of men. It is a symbol of spiritual conflict far older than Christianity; thousands of years ago it stood for the upward thrust of the soul breaking its way through the hampering and obstructive dead-level satisfactions of the natural world, and perhaps thousands of years hence it may still retain its supreme value in this respect. As the symbol, however, of a vengeful Deity, exacting the price of blood for a hypothetical primeval 'Fall' it will pass into oblivion.

"With a deeper conviction as to the fuller destiny of the soul hereafter, the conception of duty will deepen and strengthen in the mind of man. He will recognize that he is building not for a time but for eternity, and that even as he now fashions his life so will he afterwards enjoy or suffer its own effects. The sense of human solidarity will be strengthened by this deepened belief, for realizing that his life is grounded in a spiritual universe, each man will come to feel a closer affinity with his neighbour whose life also has beginnings and ends beyond mortal ken, but whose destiny is in a vital sense interwoven with his own.

"Reverence and wonder will once again return. Mystery has been obscured for a while, but has not been dispelled. The great challenges addressed by the world to the mind of man have been evaded, not solved; they still remain, and again and again, for so long as life exists on this planet, they will provide the

material from which the context of religious life and thought will emerge. The struggle and effort of mind to rise from the unconscious to the self-conscious, from the materially dependent to the materially independent, from the instinctive and habitual to the free, the noble and the dutiful: the enigma of pain and evil and the persistent frustration of the ideal by the actual: the final vicissitude of death, so poignant for those who remain, even though faith in a fuller life beyond be assured; these constitute the deeper issues of life, and whilst they remain, as always they must in this finite world of ours, religion cannot die.

"And so, though the superficial forms of religion with which we are familiar today may pass, the foundations of religion are strong and sure. They are given in no historical church or revelation, howsoever mighty or ancient it may be. They are given in the broad facts of human experience, the volitions of the heart and the questionings of the mind. On these the religion of the future will be raised, a religion as broad as earth, as high as Heaven."

Book (2) we need not pass in such careful review. The book is "written for those to whom the traditional dagma of Christendom and the vague disbelief of today are alike unsatisfactory . . . We claim that just as our bodily senses reveal the eternal world to us, so certain intuitions (the sense of right and the sense of beauty) bring us into direct contact with the spiritual." The writer's avowed intention is to "recapture the vision of Jesus, enriched by further light from sources of which even he suspected nothing. A deeper insight into the intimate nature of God we can scarcely imagine, but a clearer understanding of the process of creation, new explorations in the realm of eternal beauty and fresh adventures in the service of mankind are ours for the seeking." He rather spoils this by going on to assert in the usual Western fashion, lamentably ignorant of the attainments of the rest of the world: "For science as we know it is entirely the growth of the last three centuries; the poetic interpretation of nature is a comparatively new achievement; and the idea of the human commonwealth, the germ of which is found in the gospel of Jesus, has since been fully matured."

In pursuance of these notions he deals with Faith and Freedom; God in the Physical World; God in the Vital World; God in History; God in the Soul; Artistic Insight; Immortality, The Present Duty. These subjects are well and clearly dealt with, and he has some clearly thought out and arresting things to say. As for instance about death: "The *raison d'être* of death may be the gift of a body which will no longer half-express and

(Concluded on page 11)

Personal Opinions

L. W. Rogers

Colombo, October 30, 1932.

The Oriental "Jewel"

Ceylon is called "the jewel of the Orient." A day before arrival a descriptive circular was distributed to whet the anticipation of the passengers on the steamer. "Viewed from the sea," it read, "Colombo is a town of bright colors scattered amidst great masses of green foliage. The real Colombo is to be found in narrow, teeming streets, where shops open from the sidewalk and white-clad people hurry to and fro. The suburbs stretch far out amid magnificent avenues of giant trees. The bungalows in pink or white washed stucco lie back from the road and the winding tracks are rich in the promise of the unknown. Cocoanut groves are everywhere, and flaming bougainvillea and poinsettia give vivid touches of color to the green depths." All of which is accurate enough, but the writer overlooked his best material in failing to deal with the streets thronged with as motley a crowd, perhaps, as a traveler ever sees. Imagine streets as crowded and as busy as any in an American city but, instead of somber Occidental clothes, flashing costumes with more colors, tints and shades than you had supposed were in existence. White is predominant but probably a third or two fifths consists of brilliant blues, reds, greens, yellows, black, gold,—the entire family of the spectrum, with many variations in between. But the impression of bewildering variety is by no means limited to colors. The people themselves present various phases of humanity and many varieties of costume—the well dressed Ceylonese lady with the graceful garments that seem so much more natural than the feminine fashions of the Occident, the business man who clothes his legs in something that looks more like a skirt than like trousers, Turks with their tall red fez with the black tassel, the workman whose entire wardrobe is little more than a breechcloth. The vehicles are chiefly bullock carts, and these also are of various kinds,—heavy wheeled and ponderous for the things that our trucks would carry, such as loads of cocoanuts, bananas, building material, etc., lighter carts for miscellaneous merchandise, others with fancy tops for carrying passengers, with room for only two or perhaps but one, drawn by a single bullock moving along at a slashing trot. These are not the oxen we know in the Occident. They are the eastern buffalo, of much lighter build and trained to move quickly even when walking. Bullock races used to be a sport in Ceylon. Numerous rickshas, drawn by men at an easy trot, are in the moving mass. There are a few automobiles, many bicycles, some mounted soldiers, a sprinkling of Europeans

and thousands of pedestrians crowding the streets on both sides, perilously close to the passing vehicles. Approaching one of the great fruit and vegetable markets the throng thickens to a multitude and a vehicle of any sort becomes nearly useless.

The T. S. Lodge hall in Colombo is, to my way of thinking, unfortunately situated—quite remote from the business part of the city. The hall has but one side and one end, being open on the other two dimensions—quite appropriate and perfectly safe in this climate. There is a Co-Masonic Lodge room also, of course completely enclosed, and well furnished. A tropical rain was descending and the audience was small; for when it rains in this country *it rains*, as you may know by the fact that recently six inches fell in a single night.

My host is a new member, a lawyer who is assistant to the Attorney General of Ceylon. In this particular part of the city the houses have two stories, set well back from the street and always in spacious grounds. Generally three sides of the buildings are given to verandas, the one next the street being really an open reception room. All the floors are tiled instead of being carpeted. The construction is such that it is not necessary to close doors or windows when it rains. The furniture is much the same that we have, but there is more ornamentation, especially in carving. Ceilings are always lofty, windows large and numerous. Reception, living and dining rooms are merely separated by arched walls, only bedrooms having doors.

To live in a Ceylonese home and be one of the family is an interesting experience. Fortunately my host is a vegetarian, though vegetarianism is not general here, yet the climate and its products favor it. Cocoanut "milk" seems to be used in nearly all the cooking. Rice and other foods are boiled in it, which imparts a pleasant flavor. The various dishes baffle description because there are many fruits and vegetables wholly unlike those we know, and also because of the mysterious combinations they make of them. Some of them an Occidental would never learn to like and many are delicious. There are several kinds of bananas, some not edible unless cooked, but excellent when they are. The cocoanut "milk" used so extensively in cooking, and as a drink, is exclusively from a variety known as the King cocoanut and is quite unlike that from other varieties. The bamboo in China is not more useful than the cocoanut is here. From it they get not only several kinds of food but also oil for light, for cooking and other purposes, special building material, fiber for mats and other things.

There is less poverty here and less distress on account of the depression, although the chief exports are hard hit, than in other countries along the way. It is pretty safe to say that not a man, woman or child in Ceylon is hungry. Substantial, sustaining food grows everywhere, — bananas, cocoanuts, papaya, breadfruit, and many other foods—and there is perpetual summer. Fuel and clothing are not problems as with us and as for shelter a couple of men with no other tools than a hatchet and a knife can make a rainproof cottage in a few hours, securely thatched with the ubiquitous cocoanut.

The most interesting experience in Ceylon was the lecture to a study club of men organized to inform themselves upon general subjects. Although but a few hours notice had been given—a half dozen lines in a morning paper—their hall down in the heart of the city was packed for an afternoon lecture. As at the Theosophical hall only Ceylonese were present, mostly youngish men, keen and alert. They were chiefly professional men and clerks. A lawyer presided and made a good impromptu speech at the close of the lecture, assuring me that they were no strangers to the occult truths of nature, but were much interested in their presentation from the Occidental viewpoint. Our Lodge in Colombo is not a large one but I believe a course of a dozen lectures *given down in the city* might more than double the membership.

Serene Adyar

India is the land of poise and Adyar is a serene retreat within the general serenity. On a previous visit it was seen only when occupied by a throng of several thousand people. Now it is quiet enough to be favorably compared with the most tranquil spot you have ever known, not even excluding the heart of the Rocky Mountains. As I write this in my apartment in Leadbeater Chambers at 8. p. m., not a sound can be heard but the breeze blowing through the pines on the east and the low song of the waves of the Bay of Bengal breaking on the beach a little way beyond. There are other guests in the building, of course, and an hour or two ago there was much animated conversation at the dinner table, but now it is as silent as though no other human being were within miles. It is the very best place for working and thinking that I have found in a lifetime.

The President and Others

At this date there is not the slightest apparent difference in the health of the President. The day after my arrival I had the good fortune to be in Bishop Leadbeater's apartment when she came to make a call and remained for perhaps fifteen minutes. Mr.

Jinarajadasa also came. The President chatted amiably on minor matters and made several playful remarks that caused laughter. She had walked very slowly across the court that separates the two buildings but for a long time she has not been farther than that from her apartment. I felt a bit alarmed when she insisted that she was coming down to the hall below that evening to hear my talk, but she either thought better of it later or forgot it. So long as she does nothing but read and move about on the level of her apartment she may go on as she is indefinitely, but any unusual thing—a cold, a misstep, a little too much exertion,—might be most serious, and I am hoping that she will not attempt to go down to the Convention. The risk is too great.

Bishop Leadbeater is at work at his desk daily, dictating letters, revising his books, planning new work and doing the many things that are incidental to a very busy life. He has a meeting with a group of perhaps twenty-five at 7:30 a. m., seven days a week, an E. S. meeting on Sundays, a question meeting every Friday evening and very probably other meetings that I have not yet learned about for I am barely settled down. The Bishop certainly looks well and works well for a man of 86; and he laughed merrily yesterday over a letter saying the writer was sorry that the Bishop was "suffering from diabetes." "*Suffering*," he laughed. "Well, the doctor does say I have it." He certainly does not look as though he had a trouble in the world. He seems to be smiling or laughing half of the time and is the most constantly cheerful person I have ever seen anywhere.

Mr. Jinarajadasa is exceedingly busy, managing the large estate with its horticultural and agricultural activities, getting out the magazine and attending to business in general. Mr. Schwarz and Mr. Wood are in the offices of Treasurer and Secretary. Mr. and Mrs. Warrington are very pleasantly located in apartments in the Headquarters building, overlooking the river and bay. There have been several recent new arrivals. The Convention stir is beginning and lists of delegates requiring reservations are arriving. Before this reaches you the Convention—the event of the year in India's theosophical world—will be under way.

In the Eyes of the World

(Continued from page 9)

half-conceal the soul, but wholly reveal it; so that painful reserve, misunderstanding and hypocrisy alike come to an end." He thinks we may find God in a sure and intimate way when "we meet Him in our own souls in every aspiration after a nobler life." At the same time he gives his arguments some odd and ingenuous turns to suit his premises.

The Inner Life



Clara M. Codd

Commencing this month with the sentence in *Light on the Path*, "Store in your memory the melody you hear," and continuing from full-stop to full-stop every day, will bring us to the end of the note on the thirteenth rule on the last day of the month. Next month will see their conclusion, but those closing aphorisms are so tremendous in their occult meaning and significance, that they really refer only to the initiated seer, the pupil of high degree upon the Path. The ones we study this month are wonderfully beautiful and interesting. Last month the closing sentences described the pure and joyous Song of Life which sounded from the depths of every being. Krishnaji calls it the "Deathless Joy," and it is more truly ourselves than any other phase of our being. So the first aphorism this month tells us to store in our memory any notes of the great melody we may catch sound of, for only fragments of the great Song can come to us whilst we are yet but man. Perhaps in one inspirational flash, in a moment of deep meditation, a note of its sublime melody will reach us. Then we must catch it, register it on the brain consciousness, for by it we shall understand better the mystery of the ever-changing life around us. In time, says *Light on the Path*, we shall need no teacher, for when a man has become one with Truth, God, Life, all the Vedas, teachers and scriptures, are as useful to him as "tanks of water would be in a place all covered with water."

Some words from *The Voice of the Silence* are appropriate here. "Of teachers there are many, the Master-Soul is one, Alaya, the Universal Soul. Live in that Master as Its Ray in thee. Live in thy fellows as they live in It. The light from the One Master, the one unfading golden light of Spirit, shoots Its effulgent beam on the disciple from the very first. Its Rays thread through the thick, dark clouds of matter . . . That which is uncreate abides in thee, disciple, as it abides in that Hall." We can parallel this statement with a similar one from the Christian Bible: "The Lord possessed me in the beginning of His way, before the works of old." Krishnaji says that by the cessation of craving for personal satisfaction, and by living for all instead of ourselves, we shall arrive at "the full understanding of what life is, or God is, or any other name you like to give It."

That great Life, says *Light on the Path*, has speech, and is never silent, and its utterance is not pain, not despair, but an eternal song. As long as we are deaf to it, which is only another simile to describe the truth that we all are caught up, entangled, in the web of passing, outer phenomena, *maya*, it

will seem to us that all life is sorrow, pain, disaster. The cessation of pain comes when our soul's ears become attuned to the underlying harmony of life. We learn then that we are ever a part of it, and must keep its everlasting law. Even if we cannot yet understand that, intuition will convince us of its truth. For unless order and harmony really lay at the root of the universe, it could not hold together for a second of time, it could not be. Thus in yet another way we know that "God is Love."

The next aphorisms are full of very deep import, for they indicate to us the true Book of Life, the real Volume of the Sacred Lore, where he who runs may read. That is life, the life of the world, formed by the hearts of men. But it also tells us that we cannot learn to read there rightly unless we see impartially, impersonally. We cannot read correctly if our sight is colored by prejudice, partiality, personal ambition, gain or loss. Used thus impersonally, pure intelligence becomes what it should be, what the ancient sage Patanjali describes it as, the spy-glass through which the Soul, the immortal Seer within, may contact and learn from the world around. This part of the book is particularly beautiful, for it shows so clearly that the occultist should not shut himself away from men, but study more and more to understand, and love, and help them. For what better thing is there to do in all the world than to become as Dr. Besant once put it, "Adhikaris," office-bearers, responsibility-bearers, in the great army of light against darkness, the Increasing Purpose of evolution which we call "God's Plan." So as "the Lord dwelleth in the hearts of all beings," by the love and service of men we shall at last find the One Who smiles to us through every light of joy, and Who also whispers to us through every cry of pain.

Only one thing is more difficult than understanding the hearts of men, to read our own rightly. Not till we learn to stand aside from it, with every bond of desire loosened, realizing that we are *not* this body, these changing emotions, these mercurial thoughts, will we begin to understand it, and understanding, grasp and control it, and devote it to high and worthy aims. Yet it must be done, for only through our own hearts understood comes the light which will illuminate life, and reveal to us the secrets of other men's hearts, framed of like nature and like desires to our own.

The last sentences say that speech comes only with knowledge and that we should attain to knowledge that we may attain to
(Concluded on page 17)

The Coming Election

Brisbane, Australia,

To the members of the American Theosophical Society:

The time is approaching when nominations must be made for the offices of National President and National Vice President and as I am far away I will write at this time to propose the re-election of the present incumbents. I therefore nominate Mr. Sidney A. Cook for the office of National President of the American Theosophical Society for the ensuing term of three years, and Mr. C. F. Holland for the office of National Vice President of the American Theosophical Society for the ensuing term of three years.

Mr. Cook has now served nearly two years as National President and has served with both ability and devotion. Notwithstanding its having been a most trying time for both fraternal and financial organizations, the American Theosophical Society has suffered less than most of them and in financial soundness and general well-being it is now second to none in the world in its particular class. Marked executive ability is a rare thing even in the business world and when paid for at all it always commands a high price for that reason. In the theosophical world it is almost non-existent and it is great good fortune that we have only to accept it to have such service continued.

Mr. Holland has served ably on the Board of Directors for something like twenty years, or more. As most of our members know, he is the head of one of Los Angeles' well known law firms and is the Society's attorney, without salary. The services he has rendered with never a charge would otherwise have cost us heavily. At the present time the will cases he is handling for us include one involving a legacy of a possible fifty thousand dollars. His legal knowledge and his constant devotion to the interests of the Society are a most valuable asset.

I can conceive of no possible reason why we should not continue these able and faithful members in office.

(Signed) L. W. ROGERS.

Nominating Ballots

Official ballots for the nomination of National President and National Vice President will appear in both the January and February issues of the *American Theosophist* so that where two persons are served by a single copy of an issue, each person will have an opportunity to clip a ballot from the magazine. Extra copies of the official ballot will be supplied the lodge secretaries and may be obtained from them or direct from Headquarters.

How to Nominate National Offices

Below is quoted Section 6 of By-Law VI of the American Theosophical Society which gives exact instruction as to the nomination of members to the offices of National President and National Vice President:

"At any time in January or February next preceding the expiration of the term of National President and National Vice President, an official ballot shall be published in the official organ of the Society. Each member entitled to vote shall vote for one candidate for National President and one for National Vice President. The ballot shall be sealed separately in a special envelope marked with the word 'ballot.' This ballot envelope shall be placed in a larger envelope and forwarded to the National Secretary. The signature and address and the name of the lodge to which the member voting belongs, or the words 'National Member,' shall be placed upon the outer envelope. No ballot shall be counted however which does not reach the office of the National Secretary before 10 p. m. of March 10th. If out of the nominating votes cast sixty per cent are for one person, such person shall be deemed elected to the office for which he is so nominated. If all the names but one have withdrawn as candidates for either office and if the remaining candidate has received fifty per cent of the total votes cast, then he shall be deemed elected to the office for which he is nominated and no further election shall be held."

Mr. Rogers Not a Candidate for Office

Brisbane, Australia,

Sept. 14, 1932.

To the members of the American Theosophical Society:

I have heard it whispered that well meaning friends may nominate me for the office of National President. If there is any truth in the rumor I beg them to desist, whether it is intended either seriously or merely as a gracious compliment. I did not resign that office without much careful thought and the final clear conviction that I can render greater service by giving my entire time to lecturing and organizing. Therefore I could not accept the office if elected to it and I now decline to permit my name to appear in the MESSENGER, or elsewhere, as a candidate for that office.

(Signed) L. W. ROGERS.

The Present Incumbents

Those persons at present holding the offices of National President and National Vice President of the American Theosophical Society are respectively Mr. Sidney A. Cook and Mr. C. F. Holland.

Mail at once to American Theosophical Society,
Wheaton, Ill.

OFFICIAL NOMINATING BALLOT

for

National President and Vice President,
American Theosophical Society

For National President, American Theosophical Society, I nominate:

For National Vice President, American Theosophical Society, I nominate:

CUT OFF HERE

Do NOT sign your name to this ballot. Place it in an envelope, seal it, and place on the outside of the envelope the one word, "Ballot." Enclose that sealed envelope in an outer envelope and on *that* put your name and the name of your lodge, or, if a national member, write those two words, "National Member," upon it, and address it to the American Theosophical Society, Wheaton, Ill. When your letter arrives the National Secretary checks your name on the membership roll and puts your ballot in the ballot box. This method preserves perfectly the secrecy of the ballot and ensures the validity of every vote. It is known that you have voted, but no one can know for whom your vote was cast. When the tellers count the votes on March 10 they have a lot of sealed envelopes each bearing the one word "Ballot," with only the ballot inside.

Mrs. Cousins Busy

On October 6 fifty people from many lands conferred in the Salle Centrale in Geneva, Switzerland in the interests of India's desire for freedom. Prominent among those who believe that the time has come for international co-operation was Mrs. Margaret E. Cousins who had worked in Geneva preparing for the conference. Out of it was born the "International Committee for India" which expressed its sympathy and gives its active co-operation to the cause of India by peaceful means. Mrs. Cousins spoke on the treatment of the prisoners in India. She urged "the release of all non-violent prisoners" and claimed that the principle which obtained elsewhere that politicals should not be treated as ordinary prisoners should be observed here and that this differential treatment should be given to the followers of Gandhi "who are forced to do hard labor, as ordinary criminals."

(From a *Bulletin* of Sydney Strong.)

Michigan Theosophical Federation
Dr. Fisher, Lecturer

The Rev. Frederick B. Fisher, D. D., of Ann Arbor, for seventeen years a bishop of the Methodist-Episcopal church in India and now one of the outstanding figures in religious thought in America, was guest speaker at the December meeting of the Michigan Theosophical Federation in Lansing, Sunday, December 11. About 275 people were present at a public lecture, given by Dr. Fisher, entitled "Living Victoriously in an Age of Confusion." In this lecture, Dr. Fisher gave many gems of thought. Speaking of present world difficulties and our endeavors to find a way out, he said, "Having forgotten our aim, we have redoubled our efforts." The way out, he said, can lie only in gaining a knowledge of the purpose of life and in the fulfillment of that purpose. The speaker also made an eloquent appeal for the western world to understand the teachings of the religions of the east. He spoke of personal visits with Gandhi, who once said "I am master of my life because *no one can offend me.*"

Some fifty delegates gathered from various parts of the state. Many others would have come, from longer distances, had the weather been more favorable.

Mr. Lincoln E. Bradt, president of the Lansing Lodge, welcomed the delegates. Replying on behalf of the Michigan Federation, its president, Mr. E. Norman Pearson, said that he believed the great success of the work of the Federation lay in the fact that it was so appreciably solidifying its members in an understanding of the first object of the Society. Considerable pleasure was evidenced in an announcement that Battle Creek once more had an established center and, it was hoped, would soon have an established lodge. The members also received enthusiastically an announcement that the next meeting of the Federation would be a joint gathering with the Ohio Federation at Toledo, the first Sunday in March, at which the National President had promised to be present.

The gathering closed with the presentation of a beautiful and inspiring Christmas play given under the auspices of the Lansing Round Table, directed by Mrs. Arthur Farwell, the music for which was composed by Prof. Farwell of Michigan State College, Lansing. The play made a delightful climax to another splendid and helpful gathering of the Michigan Federation.

(MRS.) DONNA SHERRY, Secretary,
Michigan Theosophical Federation.

The capability of reverence is the most precious part of the human soul.—John Ruskin.

Ohio Federation Dayton Contact Meeting

In spite of the worst weather so far this winter, representatives of four lodges gathered at the home of Mrs. Juliet Burdoin, 515 Grand Avenue, Dayton, Sunday afternoon, December 11, 1932, and discussed the question "What is the Function of Science, Religion and the Fine Arts in this Period of Intellectual Progression." A visitor from Pittsburgh Lodge was present and papers were read from the following lodges: Cleveland, Columbus, Hamilton, Olcott Lodge of Warren, and Olcott Lodge of Olcott-Wheaton as well as from one of the national members.

The subject brought forth a diversity of ideas. Some of them dwelt upon the function of science, some on religion, some on art, and the artists present discussed at length the value of art in all its phases as a part of the intellectual development which should be made at the present time. Most of the papers as well as the discussion expressed the necessity of using the fine arts and also religion as character builders and as means of growth and culture.

The following interesting definitions were given: science is organized experience; religion is organized theory about the experience of a seer; art is the skillful expression of the creative power within us. The seers show forth the will; the artists, love and wisdom; the scientists, intellectually active force.

It was also presented that religion freed from dogma is indispensable to a finer soul growth and that science furnishes the exact methods of materialistic efficiency and exactitude. The worship of God through all these sources is the way to attainment. The way is the realization while we are learning these things.

JENNIE E. BOLLENBACHER, President
Ohio Federation.

Mr. and Mrs. Sellon to Adyar

Mr. and Mrs. E. M. Sellon of Rye, New York sailed on November 30 for a visit to Adyar. They plan to be gone for about six months, and although their many friends in New York Lodge and elsewhere throughout the country will miss them greatly, it is with great joy that we learn of their good fortune, and we wish them much happiness.

An Appeal from Fritz Kunz

Mr. Kunz has an immediate need for several copies of the MESSENGER of July and August, 1912. If anyone who is in possession of these old numbers would be so kind as to supply him with them, he will be grateful. Address: 20 Park Lane, Rye, New York.

Mr. Rogers at Adyar

Mr. L. W. Rogers, whom so many of our members throughout the Section know and admire and who for so many years filled so capably the office of National President, is now enjoying a visit at Adyar, the international headquarters of the Theosophical Society. Mr. Rogers writes to tell us how he enjoys the beauty and quiet and serenity of that revered spot, and the pleasure he had in meeting and talking with the workers there. He chatted for fifteen minutes one morning with Dr. Besant, found Mr. Jinarajadasa almost too burdened with the many activities of the Society and Bishop Leadbeater more joyously radiant than ever before.

We have since learned that Bishop Leadbeater and Mr. Jinarajadasa are busily engaged in some new investigations in occult chemistry including several elements not yet discovered by science. As in the days of H. P. B., occult investigation is keeping ahead of the scientist and so we may expect that it always will, and that science will constantly confirm occult truths.

Ceylon Convention

Sports, teas, entertainments, concerts, dinners and luncheons with informal discussions were generously interspersed with the short business meetings on the program of the annual convention of the Ceylon Theosophists on the 3rd and 4th of December.

It appears that these brothers have the yearly reports and other business matters so well outlined in advance that it only takes one and one-half hours for the transaction of all official matters including meetings of the old and new councils, and that the larger part of the time is given over to amusements and informal meetings which make any theosophical gathering so enjoyable and beneficial. Theosophists can and generally do have such a good time together that all such opportunities for social intercourse should be taken advantage of, and our Ceylonese brethren evidently recognize the value of such occasions.

Two lectures by prominent Theosophists were open to the public, and both members and their friends were invited to enjoy the unique program of an hour on Sunday morning when representatives of five religions offered prayers and lecturines on their respective faiths.

This Issue the Last to Members With Unpaid Dues

In order that everyone might see our new *American Theosophist*, the first number has been sent, but it will be the last to those who have not paid their dues for 1932-'33 or who have not written us concerning payment.

Mrs. Ransom Writes You

Dear Friends:

I do not say farewell to you on the eve of leaving for England, but only *au revoir*. I hope to come again into your friendly midst to work with you and to renew the many friendships made. You know how deeply I appreciate the warmth with which you have welcomed me and the care you have taken of me everywhere. I have received so fully from you, I hope I have been able to give something in return.

To the constant care of your National Officers I owe much. They have made my work easy and happy, and have made me feel at home in your Section and in your "land of promise."

I give you my greetings and wish you all a Happy New Year in which much shall be fulfilled of the cause in which we all engage. Peace and attainment be with you. I shall try to "come again."

Your friend,

(Signed) JOSEPHINE RANSOM.

(Mrs. Ransom sailed for England on December 14 aboard the *S. S. Berengaria* after her first visit to this country. She was here just a year.)

Dr. Cousins Honored

Dr. James Cousins' name has been placed among the immortals in *The Oxford Book of Mystic Verse*, with the poems "Vision" and "The Quest." His fellow-Theosophists rejoice with him in this honor, so truly merited, for he certainly is "a bard sublime if bard can e'er be so."

(*World Theosophy*, December 1932.)

The Theosophical Press The Theosophical Publishing House —Adyar

Last month we discussed the position the Theosophical Press occupies in the American Theosophical Society. This month we propose to extend our remarks to include the Theosophical Publishing House at Adyar.

Perhaps the Theosophical Publishing House at Adyar has contributed to the growth of our great Society more than any other single factor, for its productions have been the principal medium of expression of our leaders. When we recall that the Revival of Learning in Europe was largely due to the discovery of the printing press, it is not hard to realize the part the printed word has played in the growth and development of the Theosophical Society. The pen was ever H. P. B.'s mightiest weapon, and with it she blazoned the way for Truth through the gross materialism of the seven-

ties and the eighties. It is a great and wonderful privilege to be in the presence of our great Leaders. Not all of us have this opportunity, but we can all make their books our daily companions, ever reminding us of the things that matter most.

By far the largest amount of our theosophical literature is published at Adyar, with London and Wheaton acting as distributors. Many of the problems arising in our own Theosophical Press are due to the fact that Adyar is three months away. A slight misunderstanding may delay an order for several months, while our stock will probably be entirely depleted in the meantime and you will be wondering why we are unable to make delivery. If any questions arise regarding an order to Adyar, it probably means that five or six months will elapse before we receive the books we have ordered.

Another thing that should be borne in mind is that the regular binding in India is boards. It was only after many years that we persuaded them to put out a cloth binding in addition to the boards. There is consequently quite a stock of board bindings still on hand which must be distributed before we can replace them with cloth binding editions. Sometimes complaints are made that the paper used in Adyar publications is of poor grade. The explanation is that paper ages very rapidly in India because of the dampness and heat, and therefore when only one year old it may have the appearance of being ten years old.

Notwithstanding these difficulties, Adyar is our most important source of theosophical publications for it is the fountain head of the Society and through it flows that great stream of inspiration that has made the Society the tremendous power that it is today. You know that our wonderful Adyar Library enables students to contact many priceless documents at first hand. You know too that H. P. B. kept a scrap book of current clippings to which she often added her own cryptic comments. There also are kept many of the letters received from the Masters of the Wisdom during the early days of the Society. Perhaps you would be interested in knowing that Mary K. Neff recently published a book founded on her researches in this great Library. It is entitled the *Brothers of Madame Blavatsky*, the word "Brothers" of course referring to the Masters. She has combined her material in such a manner that the Great Ones and Their splendid servant stand out as real flesh and blood beings, working for the good of humanity.

It was at Adyar that so many of those treasured works of Dr. Besant and C. W. Leadbeater were produced. It was there they collaborated in producing *Man Whence How and Whither*, *Thought Forms*, and other of their works. If you have noticed the ar-

ticles running in the *Theosophist*, entitled "The Coming of Alcyone to Adyar," you will remember how C. W. L. came to make those extraordinarily interesting researches that were later made public in *The Lives of Alcyone*. Dr. Besant's talks to a group of students on the roof at Adyar resulted in a splendid little book called *Talks with a Class*.

Perhaps a knowledge of the origin and development of our literature as it becomes more widely known will enable us better to appreciate the unique privilege which is ours in being members of the Theosophical Society and having the intuition to follow its Leaders.

OLIVER I. GREENE,
Manager, Press Department.

Needed for National Library

Last month we called your attention to a list of books which were rare, out of print, or valuable for some other reason and copies of which the National Library did not possess. To that list we wish to add the following:

The Tibetan Book of the Dead, W. Y.
Evans-Wentz\$4.12
(Valuable book)
Tibet's Great Yogi Milarepa, W. Y.
Evans-Wentz\$4.12
(Valuable book)

Current World Theosophy

The January number of *World Theosophy* is devoted especially to the arts, and a veritable "feast" has been prepared for its readers. The following titles will give a hint of the richness of the material scheduled for this issue:

Art . . . Dr. Annie Besant.
Theosophy in Art . . . C. Jinarajadasa.
A Questions and Answers Symposium . . .
Dr. Arundale, Marie Poutz, Josephine Ransom, and Geoffrey Hodson.
A Visit to the Studio of Kahlil Gibran . . .
Prof. H. Douglas Wild.
An Essay on Michelangelo . . . Selected from Emerson.
Music—Its Limitations and Its Possibilities . . .
Evelyn Benham.
The Occultism of Painting and Music . . .
Marie R. Hotchener.
Mysticism and Music . . . Frank L. Reed.
The various "departments" also carry the art note, and there are some very interesting illustrations. It would certainly appear from the above forecast that *World Theosophy* is starting the new year right!

Inner Life

(Continued from page 12)

speech. "Speech" in the occult sense means the spiritual power to help. That power is

an unseen spiritual aroma arising from our own inner experience and understanding, not necessarily psychic. It may be "intuitional." But it enables us to help, and is a nameless attractive power drawing those who are in need towards us. Let me quote here Dr. Besant's luminous words. She is commenting upon the well-known words "In all the world there are only two kinds of people, those who know and those who do not know." And she says: "The Master draws here a very luminous distinction. It is the great division from the occult standpoint. Those who do not know work for what exists for one life only; he who has clearly seen the real things is filled with the sole desire to help in however small a way that mighty Plan of the Logos. The mere brain knowledge which enables us to talk intelligently is all unreal; the real knowledge is only that which is worked into one's life." That makes us of real use. As Emerson put it: "What you are speaks so loudly to me that I cannot hear what you say."

Adyar Day

(Continued from page 6)

4. Musical, vocal (Salutation of the Dawn, or Indian songs),
5. Reading—some description of Adyar,
6. Short talk—Suggested subjects: Why We Remember Adyar, Adyar as a Power House, Political Problems of India.
7. Music,
8. Collection (Chairman might give restrained but inspired appeal for donations).

Sources of information: *Old Diary Leaves*, *Golden Book of the Theosophical Society*, *Adyar Album*.

The Adyar Committee repeats its appeal and admonition of last year. Many are they who in years past have purchased real estate only to find it was not 'real' at all, but a deception and a snare. Donations to Headquarters at Adyar are investments in REAL property, so real that its title will remain forever vested, indefeasable, inalienable and secure. When you give to Adyar, LIFE grants and bequeaths to you the right, title and interest in a Spiritual Estate. Depressions, hunger marches, panics and plagues will come and go, but Adyar will forever remain—your one sure investment.

Itineraries

Mr. Geoffrey Hodson

January-February-March, Los Angeles and vicinity

Mr. Fritz Kunz

January-February-March, New York City

Dr. Nina E. Pickett

January-February-March, St. Petersburg, Florida.

What Lodges are Doing

New York Lodge is actively and enthusiastically carrying on their excellent program of public work into the new year. Mr. Fritz Kunz, scheduled for interesting talks each Sunday evening, sustains the reputation that he has established as a capable and thoughtful speaker. Friday evening study classes are being carried on most successfully as usual.

Minneapolis and Yggdrasil Lodges celebrated Founders' Day in an appropriate manner. A symposium on the subject of "Our Stewardship" was one feature of the program, each speaker telling of his evaluation and appreciation of the fifty-seven years of Theosophy which have passed and of their accomplishments in the world and their influence on himself. There was also a discussion of what Theosophy has in store for the future. After the program refreshments were served to the group who were informally gathered about the fireplace.

St. Louis Lodge had a "hard times" party in their lodge rooms on the evening of December 10. Dancing and games and the usual good fun was characteristic of this as of other such occasions at St. Louis Lodge. Most enjoyable and inspiring was Mr. Hodson's visit with them the latter part of December. A dinner dance was given recently which proved to be a most successful occasion.

Indianapolis Lodge members were most happy to greet Miss Anna Brinker, a long time fellow-member of theirs, upon her return to this country a short time ago after a visit to Germany of many months. She sojourned in Indianapolis several days before continuing on her way to California. Miss Lucy Elliott of Tipton, Indiana, met with the members recently and talked to them about Paraguay, S. America, telling the story of Yerba Mate tea which was later served, after which there was a general discussion on the Utopian efforts in Paraguay and other parts of the world. Founders' Day was celebrated in cooperation with Hypatia Lodge. Appropriate program, games and social hour were the activities of the evening. Preceding the regular program on November 21, the birthday of the lodge president, Mrs. E. E. Eshbach, was observed with gifts and greetings.

Pacific Lodge (San Francisco) reports a good attendance at their recent entertainment of music, readings and a play under the direction of Miss Minnie Hamilton. The public class in the Ancient Wisdom is most successfully being carried on under the guidance of Mrs. Amy V. Smith. Each Sunday beginning January 8 there has been planned an interesting lecture: "The Key to the Bhagavad-Gita" by Mr. Harry Wilson, Northern Califor-

nia Federation lecturer; "Color, Visible and Invisible," Mr. Donald Newman; "One Scheme of Evolution," (illustrated), Mr. Ira Doak; and "Keyserling and Theosophy," Mr. Alex. Horne. Pacific Lodge feels itself most fortunate in having acquired through affiliation the membership of Mr. Harold Anderson, formerly of the Medford, Oregon, Lodge, but now a resident of San Francisco. Mr. Anderson is a brilliant musician and his graciously rendered services on all occasions add immeasurably to the interest of the programs.

Colorado Lodge (Denver) have their purchasing agent, Mr. Arthur Salter, to thank for a supply of printed fliers to be given to each member of an audience as they arrive. These attractively printed sheets list the pamphlets which may be had for the asking and the books on sale at the door. Under the direction of Mrs. Leontine Parsons and Miss Lola Hollister two very successful card parties have been held on Saturday afternoons. For those who do not play cards other games and pastimes were provided. The study of materialistic psychology is reported as having been very beneficial in preparing the way to a better appreciation of Dr. Besant's *Study in Consciousness*. One Master's Night and one Astrology Night round out a varied program interesting to all. The lodge owes to Mrs. Mildred C. Smith, chairman of their publicity committee, the excellent notices of the members' social and studious activities which appear in the society section of the Sunday papers.

Besant Lodge (Hollywood) is reported to have one of the largest occult libraries on the Pacific coast. New and duplicate additions are being added steadily. The library has been reconditioned, many volumes being rebound, which proves that the books are being used. Many teachers of metaphysical subjects not connected with the theosophical movement are sending their pupils to Besant Lodge to take advantage of this excellent collection. The library is open every afternoon with an attendant in charge. Miss Idamae Keene, the librarian, has enlisted capable assistants among the members who are able to advise in the selection of books. The library is a most potent and attractive feature of the work of service done by this lodge.

Acacia Lodge (Tampa) is just a year old and feels itself most fortunate in having had Mrs. Amy B. Cleaves, teacher, to conduct its class for the study of *Elementary Theosophy* by Rogers. The class meets Friday evenings and each session is prefaced by a short discussion of *Character Building* by Wood. Dr. Nina E. Pickett who has on previous occasions

given such splendid talks, is expected again this winter for a series of addresses and intensive study classes.

Saginaw Lodge holds a study class every Friday evening on the *Ancient Wisdom*. Dr. Besant's birthday on October 1 was celebrated by a discussion of "what she has been, what she is, and what she ever will be." Founders' Day was appropriately observed, there being talks on H.P.B. and Col. Olcott led by the president, Dr. N. Pike. A social gathering is held every third Sunday of the month for the interest of non-members. Some public lectures have been planned for the winter months.

Annie Besant Lodge (Boston) has been enjoying a visit from Mr. Fritz Kunz who had very responsive and appreciative audiences. Mrs. Kunz gave a series of talks on "Meditation" which created such interest that the group continues to meet weekly under the direction of the lodge president, Miss Betty Hancock.

Genesee Lodge (Rochester) has taken for its base of study this winter Dr. Besant's little book, *Thought Power*, using one chapter for each evening's study. Leaders are appointed and they give out the questions on the lesson to different individuals, thus insuring more general interest. The discussions have been timely and full of interest. A Christmas party with supper and program was enjoyed by the members and their friends.

Tacoma Lodge begins the new year happily with a tea and discussion on New Year's Day. On the following Sunday Irene Durham of Seattle will speak on "Misfits in Life." A special series of lectures by prominent speakers and educators on the expression of spirituality in one's life is to be begun on January 15, each Sunday for some time thereafter to be devoted to various phases of this subject. During January there will be presented Mr. Karl Weiss on "Music as a Spiritual Force," Mrs. Heloise Wardall of Seattle on "Art and its Spiritual Significance," and Mrs. H. A. Hartvich on "God in Poetry."

Annie Besant Lodge (San Diego) starts the new year with the renewed enthusiasm and interest of its members. Better and more accessible quarters down town have been taken and the change has inspired new activity so that there is now a class or meeting each night of the week and the library is open every afternoon between 2 and 4 o'clock when inquirers receive special attention in the selection of books. A class or lecture is given each evening except Saturday and on Friday morning and Saturday afternoon. All classes are taught by Theosophists and the students are now attending lodge meetings. Closed meetings are on Monday evening at 7:15 and at 8 on the same evening is the open lodge meeting

at which are discussed world problems and their adjustments through an understanding of spiritual laws and to which the public is cordially invited and encouraged to take part in the discussions.

Long Beach Lodge is active and is building up much interest in its activities. An attractive hall just one block off the main business avenue of the city and very near to the heart of the shopping district has recently been rented. A 25c vegetarian luncheon is served each Wednesday and the fund thus made is used in welfare work where needed among their own group. In celebration of Founders' Day the lodge gave a dinner after which Dr. Sanford E. Bell of Pasadena entertained the guests with a delightful talk on his recent visit to Adyar and his interview with Dr. Besant.

Austin-Dharma Lodge (Austin, Texas) during January and February will hold open discussions on some of Mr. Krishnamurti's recent camp talks. The leaders in these discussions will be members of the lodge. These meetings will alternate with lectures by the president, Mr. I. J. Broman, on the teachings of the Apostle Paul such as Justification by Faith, the Atonement, the Application of Faith to Personal and Social Problems, Forgiveness of Sins, Repentance, Confession, and the Christ Within, the aim being to arrive at St. Paul's meaning by reference to the Epistles and not to interpret him by either the theological or theosophical preconceptions. "It is needless to say that such impartial treatment demonstrates that St. Paul was thoroughly conversant with the *Ancient Wisdom*," writes our correspondent.

Washington Lodge (D. C.) has just completed a series of interesting and helpful public lectures and study classes on today's social and personal problems. On Sunday evenings a public class lecture on esoteric studies in the Epistle to Hebrews is held and this is followed by questions and discussion. The Tuesday evening study of *The Secret Doctrine* is being continued. Members meetings are Wednesday evenings at which time in addition to business activities, advanced studies in the Divine Wisdom are carried on. A meditation service group meets Thursday evenings for training and instruction in meditation for selfless service. The library of 3000 volumes is open every week-day from 4:45 till 6.

Sacramento Lodge continues through January their usual activities which include members meetings on the first and third Mondays, inquirers study class on Wednesday evenings, and afternoon inquirers class on Thursdays at the members' homes where a social hour over the tea cups may be enjoyed.

Ojai Valley Oaks Lodge (Ojai) is enthusiastic over its program for the current year which has proved so interesting to all the

members that there has been ardent approval of continuing it through its scheduled close in April. The theme of it is the application of Theosophy to all departments of individual and social life. The meetings are held at 4 p. m. on Sundays, and the last Sunday of each month is an open meeting when tea is served and a social half hour enjoyed. On this occasion the work of the month is summarized. All the meetings are reported as alive and interesting. The members are associating themselves with the Women's Club of Ojai and other organizations in the community and in welfare work.

Pythagoras. Lodge members and friends gathered at their attractive lodge rooms in the Oddfellows Temple, Cincinnati, on the evening of December 10 for a 'Financial Party.' The Ohio Federation provided a group of money makers for the occasion, and while the "Swami Parabananas" told fortunes from tea leaves and coffee grounds, horoscopes and numeroscopes were being delineated and minds read by other members of the party. Rembrandt reincarnated in one of the Pythagoras Lodge members for the evening and sketched pictures of those who were willing to pay for them. A varied entertainment program was given by the talented lodge members, and articles of food were profitably disposed of. As a result of all these activities the lodge treasury netted a substantial sum. Another similar "Visit to the Streets of Cairo" is planned for later in the year.

Wheeling Lodge recently enjoyed the visit of Dr. Pickett to their city and were very successful in presenting her to the public and in creating interest in theosophical work among a number of non-members and friends.

Seattle Lodge of the Inner Light writes that "having the third meeting of each month open to the public is proving quite successful. A lecture on some timely subject with a short musical program has so far attracted a number of non-members, and has added a little to the exchequer. In connection with these open meetings, it is found that the press is very generous in printing the brief, typed notices mailed to the various editors. This helps to bring Theosophy to the attention of the general public. The course of study inspired by Hodson's *Man, the Triune God* is so satisfactory that it will be continued during the next quarter, and possibly longer. Lodge attendance continues to be satisfactory and the cooperative spirit shown by the members is very encouraging to the officers and program committee. The annual bazaar given by the Women's Service Club was more successful than was really anticipated, and the entire proceeds were donated to the lodge treasury. Monthly waffle lunches at the lodge hall have been helpful in this way also. The T. O. S.

under the new leadership of Mrs. Mary Patterson is carrying on in nearly all of the departments. On December 21, in addition to a special musical program, there was a talk on the esoteric meaning of the winter solstice festival."

Milwaukee Lodge members felt fortunate in being hosts to the National President, Mr. Sidney A. Cook, and half a dozen members of Headquarters Staff on December 14. Mr. Cook delivered an address to the members discussing various ramifications of lodge work and its importance in the theosophical scheme. He has the happy faculty of reaching the heart of a problem and his remarks were pertinent and of inspirational and practical benefit to every member. Public lecture activities have been carried on by two gifted members of the local lodge, Mr. E. W. Van Dyke, whose subject was "Races and Their Relation to Each Other," and Mrs. A. Tziltonok who spoke on "Current Events." One of the more recently inaugurated activities is a class in vocal production conducted by Mrs. Anhalt, teacher of similar subjects at Milwaukee Normal School. This class is of practical value to those desiring to prepare themselves for the public rostrum. The annual New Year's Eve party was in many ways the most outstanding social event of the season, and members and their friends greeted the year 1933 merrily and in true festive fashion.

Closing Date For Copy

Headquarters Correspondents, Lodge Secretaries and others who submit copy for the pages of this magazine please be informed that on account of the contract which we now have with the printer, all notices must be in our hands by the 15th of the month to appear in the issue which comes off the press on the first of the following month. If we receive your notices after this date, they will not only be too late for inclusion in the forthcoming issue, but the material will be out-of-date for the next issue. Please therefore see that you mail your copy early enough to insure its getting a place in the magazine and to assist us in having a complete report of current and future activities.

New Members

Since November 1, persons in the following cities have joined the Society: Weehawken, N. J.; Seattle; Chicago; Manila, P. I.; Kirkwood, Mo.; Western Springs, Ill.; Lawton, Okla.; Orange, Calif.; Glendale, Calif.; Albany; Grand Haven, Mich.; New York; Holli-day Cove, W. Va.; Long Island; Dallas; Toledo; San Antonio; Los Angeles; Des Moines; Detroit; Brooklyn; Elgin, Ill.; Denver; Kinderhook, N. Y.; Portland; Oshkosh.

My Job At Headquarters

The Record Office

My work happens to be in the department known as the Record Office. Here all of the membership records are kept; all dues are credited to individual members; receipts are made and mailed; applications for fellowship are received and taken care of; members are transferred from one lodge to another, or from National to lodge membership; deaths, births and marriages are recorded as well as resignations and changes of address. Lengthy quarterly reports are made and sent from this office to our International Headquarters at Adyar. All the detail work in the organization of new lodges and the dissolution of defunct ones is carried out here, and the department covers many other things too numerous to mention.

The greater part of my individual time is given to corresponding with the lodge secretaries (or treasurers, as the case may be) and trying to assist them to perform their duties and keep their membership records correctly. It is always a joy to me to receive the business-like letters from our efficient secretaries and to know how well they are serving their respective lodges and Headquarters. There are still a few who are not as prompt in remitting dues and taking care of other matters as we would like to have them, but on the whole our secretaries are to be complimented on the way in which they have cooperated with Headquarters during the past year. Perhaps they do not realize what this cooperation means, but I can assure them that it has saved many hours of unnecessary correspondence and has enabled the Record Office force to be considerably curtailed. On behalf of the Record Office I extend grateful thanks and deep appreciation and the sincere hope that all new officers will cooperate with us as effectively.

While my job at Headquarters is but a small part of the almost infinitely great work of the Masters, still it is a necessary part and one which requires constant vigilance lest error should creep in. I like to think of keeping the records and doing this small part of Their work just as I can imagine the records of the Hierarchy are kept—perfectly—and I also like to think of our lodge secretaries and treasurers as doing their work perfectly too.

In that most helpful of all books, *At the Feet of the Master*, the pupil is admonished as follows: "Try to see what is worth doing, and remember that you must not judge by the size of the thing. A small thing which is directly useful in the Master's work is far better worth doing than a large thing which the world would call good."

So I try to perform all my duties competently and to be worthy of the responsibility

which has been placed in my hands. I love working and living here at Headquarters and I wish that all members, especially lodge secretaries and treasurers, might have the same privilege, at least for a short period.

EVA MINNICH.

The National Theosophical Library

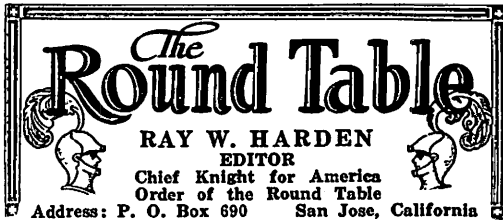
Practically every letter received regarding the proposed change of name of the Headquarters Library has supported Mr. Rogers' view that that institution (the Library) should maintain its original name, the National Theosophical Library, devoid of the narrowing influence of titles of personality, and broadening its scope of future service. We have heard again from Mr. Rogers on this subject. He is most serious in his request that there be no individual name whatever associated with that of the Library. So strong is his feeling in this regard and so strong the support that his view has received that we retain unchanged the original title and the Library remains now, and we hope for ever, the National Theosophical Library.

The Board of Directors will present this recommendation for action of next Convention and in the mean time Mr. Rogers' wishes will be observed.

S. A. C.

Love in the Gift

A beautiful gift recently came to Headquarters, a practical gift of some ninety small evergreen trees—hemlocks and firs, together with maiden hair and other ferns, carefully packed in wet moss and shipped by parcel post. Tiny little trees they are, but every one tells us of the love of the members of Port Angeles Lodge of Washington, out in the far northwest. The Purchasing Agent of the lodge who led the expedition to get these trees writes us: "We thoroughly enjoyed our tree hunting jaunt, donning our oldest clothes, coats, caps and galoshes, for the rain and wind were celebrating in all their glory. We sincerely wished and hoped for the fairies to help us in our work so that every little tree would keep alive all through the trip and grow to be a beautiful tree at Headquarters to serve to beautify our earthly home." They won't always be little trees for they have been carefully planted and protected that they may in time serve the purpose that the loving members of Port Angeles Lodge intend for them. It is difficult indeed to tell in words how much those who serve the Society at Headquarters appreciate such loving expression bestowed upon Olcott by members from out in the Section, and we hope that the love of these members and all of our members everywhere will grow as these little trees will grow.



Through the interest of Mr. Jinarajadasa we have formed a valuable contact with a fine prospective leader in Colombia, South America. Mr. Jinarajadasa wrote us, giving the address of Señor Jorge Regueros Peralto. Full R. T. information and supplies for a group have been sent. Round Table headquarters in the U. S. A. has started a number of Tables in Central and South America in the past, most of which are still active. Some have developed into National Round Table Sections of their own, and report very effective work for the welfare of young people in their respective countries.

Mr. Theron Winston, whose good work as a Round Table leader a few years ago is still in effect, is planning to resume activities along these lines with a new Table in Los Angeles. Mr. Winston is now President of the Los Angeles Lodge, T. S.

Mrs. Elsie Rutledge is handling the Santa Monica Table with interesting originality. Her reports to Headquarters are filled with such lively human interest that all the young folks gather 'round to hear them read. It has become "treason" to receive a letter from Mrs. Rutledge and fail to share it.

Mrs. Ruth Athay, Table Leader and Knight Counsellor for Western Division, presents a novel plan to make dues-paying painless. She suggests that regularly at each weekly meeting, the Table members hand to their Treasurer, one cent. (Adult members two cents). Thus at the end of the year their dues have accumulated, and can be sent in to R. T. Headquarters with the Table's annual report. Several Tables in the Division will start using this system in January. The dues installment is of course separate from the regular Table collection, usually taken for their own local use. Mrs. Athay's new Table at Arcadia is making excellent progress.

Mrs. Victor Greiff of New York, while visiting California recently, attended Santa Monica Table and became at once enthusiastic about the Order. She announces through Mrs. Rutledge, that she intends to establish Tables in the big metropolis when she returns there. Mrs. Greiff is a newspaper woman, connected with the A. E. Press.

Mrs. Orlene Moore writes most interestingly of events at Birmingham. Young members of her Table acted as ushers for the recent gatherings to hear talks by Krishnaji. Several Birmingham people are planning to take up Round Table work.

A splendid letter from Gertrude Farwell, East Lansing, tells of the inspiration received through Mrs. Ben-Allen Samuel during Wheaton Summer School sessions. Mrs. Farwell has been appointed Leading Knight of Sangraal Table, which she organized. She will direct a dramatic production by the Table, of "The Blessed Birthday" by Florence Converse.

New membership applications continue to come from Earnest Servers Table, Seattle. This active group has long been an inspiration to other centers throughout the American Section of the Round Table Order.

The Annual Report blanks for 1933 will soon be sent to all Round Tables in the United States. Any Table not registered, may take this opportunity to become associated with their brother Tables now, at the beginning of the new year. There is no registration fee, and no charge for supplies and literature. All that is necessary is to send name of the Table, with address of its Leading Knight or Secretary.

Appreciation

The National Officers and the Staff gratefully acknowledge the loving greetings by letter and by card that have flowed so steadily to Olcott, during the Christmas and New Year season and for all the kindly thought of which these messages have been the symbol.

We wish for all our members a truly happy New Year.

SIDNEY A. COOK.
ETHA SNODGRASS.

Macrocosm and Microcosm

When Time began and God descended,
And *Verbum caro factum est*,
Who saw in man the God ascended,
By God's own road to God's own rest.

Each day the Holy Mass is spoken
By him who sees in man the God;
In lowly flesh God stamped His token
When He as man the earth once trod.

Whoso the sinner swift embraces,
And *Hoc est Corpus meum* says,
He holds the thread through all life's mazes,
He greets with joy the Word's great ways.
C. J.



BOOK REVIEWS

["Any book reviewed in these columns may be obtained through the Theosophical Press"]



The Coming of the Angels, by Geoffrey Hodson. Published by Rider & Co., London, England. Price, cloth \$2.00.

"Superphysical vision," writes the author in his Introduction, "reveals the presence of directing intelligences in all these natural processes," that is of nature. He points out what has long been arcane knowledge, that there are guiding intelligences who in hierarchical orderliness keep ward and watch over Nature's myriad activities, and indeed are themselves Nature embodied. Various angels, Mr. Hodson says, speak of the coming fuller co-operation between their Order and that of the human. But to bring about that desired end man "must no longer bear the stain of blood, of cruelty and death," upon his hands, and must refrain from "the nameless horrors of the research departments of your hospitals; emancipate yourselves from the ghastly superstition that by causing pain to others you may keep it from yourselves," so say the angels. They explain how the processes of evolution will gradually take the attention of human consciousness away from matter to force. The great energies of the various kingdoms will be the subject of research, not merely their outer shells as at present. This will cause great changes in all problems of healing, for it will be seen that outer disturbance is but an indication that all is not well with the inner man. If the inner is put right, all the rest will follow.

A chapter on "The Color Language of the Angels" is remarkable in that it shows different use of color and vibration to convey thought, or modes of consciousness, from one angel to another. A chapter on "National Angels" explains how the angel in charge of a nation has a knowledge both of its karma and its dharma and blends both as best he can to quicken growth. Something of the future of various countries is outlined. A fascinating little description is given of the life of the "Kingdom of the Bees." The results of all these investigations are offered quite simply by the gifted author at the risk of being considered a "victim of delusion." Be that as it may, we yet welcome these glimpses into the activities of another range of beings which, as the author knows, are and may increasingly be corroborated by others who "see" and recount their observations. This is one of the most interesting and important of the many books by one whose clairvoyant talent is still all too rare amongst us.—J. R.

Magic and Mystery in Tibet, by Alexandra David-Neel. Published by Claude Kendall, New York, N. Y. Price, cloth \$3.75.

It is not to be wondered at that one writer calls this book a "believe it or not story," so full is it of most remarkable accounts of the mysterious happenings which the author experienced during her long residence in the once Forbidden Land. But it will not seem too entirely unbelievable to anyone who has looked into the subject of the magic of the Fourth Root Race, some of which persists to this day right in our own very modern country, as witnessed by such an observer as Frank Lummis who, in his most interesting work, *Strange Corners of Our Country*, tells of what he saw among the medicine-men of the Indians of the Southwest during his residence among the Zunis. But this work of Mrs. Neel has a value beyond the narrative of uncanny practices, for she tells much of the philosophy and religion of the Tibetans, among whom there are men who are far advanced in wisdom and have a true understanding of the problems of life which are as yet unsolved by Western thinkers. The book will well repay thoughtful and unprejudiced perusal.—W. G. Greenleaf.

On the Meaning of Life, by Will Durant. Published by Ray Long and Richard R. Smith, New York, N. Y. Price, cloth \$1.50.

A student of the Ancient Wisdom can hardly fail to be at once impressed and saddened by this book, which contains transcripts of letters received in reply to one the author had addressed to a hundred or more of the brighter luminaries in contemporary life and thought in 1931. Mr. Durant's own letter begins the work and reveals the helplessness of those who "have seen no light, whose souls are in profound gloom." It is pessimistic to a degree, and most of the replies are more or less of the same tenor. He asked these men and women "what meaning has life for you; what keeps you going; what help, if any, religion gives you; what are the sources of your inspiration and your energy; what is the goal or motive-force of your toil; where do you find your consolations and your happiness; where, in the last resort, lies your treasure?"

H. L. Mencken says characteristically "I go on working for the same reason that a hen goes on laying eggs. There is in every creature an obscure but powerful impulse to active functioning. Life demands to be lived. Inaction, save as a measure of recuperation

between bursts of activity, is painful and dangerous to the healthy organism—in fact it is almost impossible. Only the dying can be really idle. I am a writer and shall remain one until the end of the chapter, just as a cow goes on giving milk all her life, even though what appears to be her self-interest urges her to give gin."

Charles Beard writes in a very different vein: "For myself I may say that as I look over the grand drama of history I seem to find amid the apparent chaos and tragedy evidence of law and plan and immense achievement of the human spirit in spite of disasters. Something magnificent is taking place here amid the cruelties and tragedies, and the supreme challenge to intelligence is that of making the noblest and best in our curious heritage prevail. If there were no grand design in the beginning of the universe, fragments of one are evident and mankind can complete the picture."

Adolph S. Ochs, of the New York Times, writes beautifully: "My Jewish home life and religion give me a spiritual uplift and a sense of responsibility to my subconscious better self—which I think is the God within me, the Unknowable, the Inexplicable. This makes me believe I am more than an animal, and that this life cannot be the end of our spiritual nature." A successful journalist, how near is the dawn for him, how near the promise of a full and glorious day.

Mr. John Haynes Holmes, pastor of the Community Church of New York writes from his heart, "that the knowledge, vouchsafed in passing moments when we are lifted beyond and above ourselves, that we are an essential part of a creative process; that we ourselves, with God, are creators, and thus makers of some great cosmic future—this it is that keeps me going. What if I cannot see that future, or even imagine it? Such ignorance, frankly confessed, fades like darkness before light in the actual sense experience of having lived 'to vaster issues'."

Mr. Durant has done a work of real value in getting together the material for this interesting work.—W. G. Greenleaf.

Thank You

We wish to thank those kind members who sent us their copies of the October 1931 MESSENGER of which we were in need. This has been a great help to us and your response is greatly appreciated.

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To Mr. and Mrs. Raymond Sylvester, on June 26, 1932, a daughter, Marybel.

Mr. Schwankovsky and Mrs. Sylvester are members of Olcott Lodge in Pasadena.

Marriages

Mrs. Blanche H. Hurd, Aurora Lodge, to Mr. Chas. Sawyer Ashton, Nov. 14, 1932.

Mrs. Ruth Gordon and Mr. Alfred Gabrielsen, both of Annie Besant Lodge, Chicago, were united in marriage Nov. 27, 1932 by Rev. Edmund W. Sheehan.

Miss Florence Bay, Secretary of Fort Worth Lodge, to Mr. L. R. Riggs, Fort Worth Lodge, December 7.

Deaths

Mr. Charles E. Duffie, Omaha Lodge, October 31, 1932.

Miss Augusta Gunderson, Herakles Lodge, October 22, 1932.

Mrs. Henrietta Strickland, Genesee Lodge, November 30, 1932.

Mr. Henry W. Huntington, Sr., Ojai Valley Oaks Lodge, on December 5.

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