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The American Theosophical Society*

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No. 2

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •





HEADQUARTERS
ADYAR
TAKEN ON ADYAR DAY, 1932



APPROACHING HEADQUARTERS THROUGH
COCOANUT GROVE

THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER

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The Way of Holiness

By DR. G. S. ARUNDALE

The Way of Holiness! You will find much written about it in our theosophical literature and, for any individual who takes his Theosophy really seriously and desires to enter the Path, there should be little difficulty. In our literature is given ample advice as to the way in which an individual should set his feet upon the probationary path. In *At the Feet of the Master* are precise instructions about the details and the nature of the Path, set forth with extraordinary clarity.

To take one's Theosophy seriously means to be one-pointed in its practical application to oneself and to the world. One must take oneself in hand rigorously to start with for various obstructions may stand in the way.

First, the individual may not yet be ready. He may be a very good Theosophist, he may throw himself heart and soul into his work, and yet not be ready, either because there is a certain amount of difficult Karma in front of him which must first be eliminated in his nature to which he is blind, which he ignores, which he would deny if it were suggested to him that he possessed that particular weakness.

Another possible obstruction lies in his own inherent comparative smallness of nature. There are many excellent and devoted people in the world, good theosophical workers, who are doing excellent work but all of it in a small way, so that their lives have the limitations of smallness; they have not that bigness which enables them to see far and understand things on a great scale.

Now, in the case of the first type of individual, whose Karma is waiting for him, so to speak, he must brace himself to meet it and must have an attitude of welcoming it. If there is some weakness in him that he knows, let him not be ashamed of it, nor let him be proud of it, but set to work to change it. Let him be thankful for criticism by those around him, whether well or illfounded. If the criticisms are true, they may as in the least matter. So in all circumstances you benefit from criticism. And an individual should be constantly at work looking at himself for weaknesses which perhaps masquerade as virtues or for which he has quite a number of excuses ready.

If you want to be sure you are at

work upon your weaknesses begin first with your physical body and see whether you can find weaknesses there. Get to work upon them. Your physical body may not be strong enough physically. Make it strong, as strong as you can. It may have habits which are undesirable. Set up good habits so that those undesirable habits may be elbowed out. Get a good habit with nice sharp elbows and that good habit, the more you exercise it, the sharper will its elbows become, causing the bad habit great inconvenience. These elbows are given to us, these physical elbows, to remind us what we can do with them, elbowing out bad habits, getting them out of the way.

The same with regard to the emotional body. Get rid of the obstructions. Elbow them out. With regard to the emotions there is one quality that most people lack. They cannot get easily thrilled. Practice being thrilled and try to remain being thrilled. I, personally, shall never forget the time when I first saw Dr. Besant. I have had quite a number of thrills in my life. I collect them, I dust them carefully from time to time, so that they are always fresh upon the mantelpiece of my life. You cannot go about your work without being thrilled if you are on the lookout for thrills; otherwise you will look cold, gloomy and repelling.

If your emotional body is in athletic training it will seek everywhere for thrills, which will give it those pulsations which will continually expand it. Do not look at anyone, no matter whom, through the eyes of indifference, but through the eyes of a God. The God in you looks into the God of another. You can all do that, if you have this emotion power and want to reach these consummations; but to do so you must examine yourselves, must live amidst heroisms — via the newspapers, if necessary — amidst greatness, saintliness, martyrdom, amidst that splendid living scattered throughout the world by seemingly little people living small lives, up against terrific, hopeless odds, and yet bright and cheerful, facing life with a smile. You must surround yourself with those splendors. If you happen to be a teacher, you will do that instinctively, because you are endeavoring to communicate the spirit of greatness to your pupils, but whatever you are you will realize that you have a message to give and you will endeavor to get yourselves ready for it.

You must try to live in a great world, however small you may be personally. That does not matter. The smaller you are the greater the necessity to live in a great way, in a great world. The greater you are, the more you will feel at home in any world. If you are really great, you will make great the world in which you happen to live, for you will find greatness everywhere, as indeed there is.

As to the mind, you can avoid its becoming

narrow, becoming rigid, becoming imprisoned in a rigid belief or opinion. Intentness of the mind makes the individual see and understand God's plan everywhere and feel his power to cooperate with it, it enables the individual to ask what is next ahead on the road, and call the world to take that step, and yet be indifferent as to whether the world takes that step or not. The intentness of the mind gives you with the help of the intentness of the emotions a great power of leadership.

What more wonderful than to go to the world envisaging the way ahead of it, of each nation, ahead of each individual. Nations as well as individuals are very proud. I rarely come across an individual or a nation to whom I can frankly say: "This is the matter with you." The nation will regard it either as an impertinence or an intrusion, or it will think it knows better than I its temperamental characteristics, so one moves warily for fear of hurting people's or nations' feelings.

Still, the fact remains that intentness prepares for athleticism, whether of body or mind. So I want to emphasize that word *intentness*, in other words *God-intoxication*, a phrase borrowed from Spinoza. You do see everything afire with God, or, as the poet said, "Earth crammed with Heaven and every common bush afire with God." Then, no matter what kind of life you have to live, you will soon attune yourselves to that recognition, and being thus crammed with Heaven, you will begin to lead a heavenly life. You will cease to bemoan your circumstances. With your enthusiasm, your divinity, you will begin to make your own circumstances, to triumph over circumstances of the past, and to draw down into the present the circumstances of the future, to make them your daily life.

Suppose you are constrained by a rigid circumstance from out of which even your enthusiasm does not enable you to escape. Even then you can live in the spirit of enthusiasm, and in the little things you can do greatly, as unto the Lord, there is the greatest magic, the greatest power, which will cause your difficulties to disappear. There is never any lack of opportunities. In the average individual the difficulty is, there is not the will. There is desire, hope, wish. But all those are less than the will, the king of the individual. In the beginning that king may possess a very small kingdom, but it will not be long before he extends it, because he is a great conqueror.

In addition to intentness, the Masters demand from each individual evidence, a pledge of the individual's continuance in his steadfastness amidst storm and stress, and of honor and faithfulness in the midst of entanglements. Should you wish eagerly to draw near to the Master's feet, to become a disciple, among other questions which must necessarily

(Concluded on page 41)

Adyar Calls

By LAURA GRESHEMER-CHASE

It is a long walk from the Isle of Skye (Scotland) to India—for that is where it all began. A cable, while there, from Bishop George suggested we go to Adyar with Rukmini and himself. It's so good it must be true, as Zona Gale would say.

In London we met the boat train at Waterloo station, and a happy party of us crossed to Huizen, Holland, for a few days stay at St. Michael's. The new wing is nearly completed. This will enable St. Michael's to extend a still more hospitable hand to their American brothers. Paris next, where several important meetings were held—then Venice from whence we embarked on the Conte di Rosso. After a delightful sea-voyage of only eleven days we landed at Bombay where we spent several hours at the New Age School—a very fine theosophical one—and had our first meal Indian style, cross-legged on mats on the floor. Indian cooking is far more delicious than we had anticipated. Please America, learn how to bake whole wheat bread, thin and crisp as potato chips, called *apolam*. A long train ride from Bombay to Madras, beautiful scenery reminding one slightly of Italy; and though long, one is physically delightfully comfortable in large compartments with bath-rooms.

At Madras, Bishop Leadbeater, Mr. Jinarajadasa and many others were at the station to welcome Bishop George and Rukmini home again, and we were all garlanded with fragrant Indian roses and jasmine. A short drive and we reached our Mecca at last—Adyar—our dream a reality, only it still seems a dream. Why had no one told us Adyar is so beautiful? American brothers, you need no longer think of going to Devachan; come to Adyar instead. And you needn't trouble to bring your American physical comforts along with you, for they are all here. We are established in Leadbeater Chambers, in large airy rooms, dressing rooms, bathrooms, and great balconies overlooking gardens, river and sea. A view of enchantment—and ever changing in colors—emerald green, sapphire blue, amethyst—gold at dawn and silver at night. Adyar is lavish with her colors. She repeats them all over again in the lovely birds one sees everywhere, and then again in her fruits, and best of all, in the multicolors worn by all the Indian folk everywhere. The river glistens with color and its fisher people—men and women—not in boats, nor on the shore—but in the river with their nets and baskets. The walks too will intrigue you—through casuarina woods, palm groves, under sweet lime trees or the delicious *sapotas*. If you like surf bathing, sandy beach, and water azure

blue, just the proper warm temperature, try Adyar's Indian ocean.

Everyone seems so happily busy at Adyar. Each morning and nearly every evening we meet together, either in silent communion or to listen to one or another of our many fine speakers. Then one walks home under luminous stars in jasmine scented air, chatting over the day's varied experiences.

Krishnaji comes tomorrow, and there is an air of glad expectancy everywhere. It is so good to think of seeing and hearing him once again after what seems so long a time.

With almost bated breath we dare to tell you of our two great leaders. A short visit to our revered President was *the* great event for us. "Please see that they are comfortable," she said to Bishop George, and remarked that we must be so, with such happy faces. We feel her dearness everywhere, for are we not living in her blessed aura? Mornings as we enter the beautiful headquarters building, our hearts glow with an especial gratefulness that she is near. And in the shrine room with its almost intimate sense of Their Presences, we are conscious also of her power and compassion. Bishop Leadbeater too conserves his energy and much of the time is in his own apartment where many conferences take place; he meets with us all each morning, and answers questions Friday evenings—all very inspiring.

A tea in the charming apartment of our Vice-President, Mr. Warrington, and meeting the hospitable, well beloved Mrs. Warrington, was a joy.

It is good to see our Mr. Rogers also here. For many years we have travelled much and far, but coming to Adyar is the finding "home" at last. Its outer beauty seems but the lovely symbol of its inner sanctuary, where They await our coming. Let us not be too long about it. . . .

Adyar Day is here again and once more comes to all of us the enormous privilege of giving what we can to our Shamballa in the outer world. Adyar is our brightest link with Them—our starry goal. How blessed we are that Adyar is here, that Adyar calls and needs us, and that we can answer to her call. Let us respond with a golden clarion—deeply, reverently, gladly. Let us give and give and give, with one great glorious gesture, rejoicing that it is our privilege, American Theosophists, so to aid Them in Their work.

Will we receive your nominating ballot for National Officers before March 10?

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Barter and Exchange

In Minneapolis self-help for the unemployed has been organized. Services and products are exchanged without the aid of money, although scrip of some kind has been found necessary for some kinds of transactions. But the point about it is that these people have found the way of exchanging what they can produce for what they need. A large store or exchange brings together those who have goods or services to sell and those who have need of these commodities and who are prepared to purchase them with goods and services of other kinds. To carry out this plan, idle men have put to use idle machinery and equipment, have organized themselves into classified groups and are engaged in satisfying each other's needs for clothing and food. Besides these exchanges of commodities, arrangements have been made so that the services of a painter can be directly exchanged for those of a shoe repairer, etc., and thus self help has become mutual help and unemployed men are assigned to tasks that will provide for them not money but the means of living.

We wonder why such a project can be successful when the industrial world carrying on similar enterprises, facilitated by a medium of exchange which we call money is so unsuccessful that there are periods of alternation of insufficiency and excess of employment. Isn't the answer to be found in the fact that in the industrial world the motive of all enterprise is self interest, the accumulation of both money and property, not for one's needs but for self gratification, that barter and exchange is carried on not for mutual benefit but for individual benefit. Contrast this with

the project known as the "Organized Unemployed" in Minneapolis where the participants are having the thrilling experience that comes from a complete realization that what they produce is not for themselves but for a mutuality of helpfulness with some one else. Haven't we here an example of the practical living of a beautiful form of brotherhood, unknown to those who live it by such a name perhaps, but nevertheless brotherhood in a beautiful form because of this realization that self help comes from rendering a sincere service to the other fellow?

There is not much difference in method between the barter and trade of the Organized Unemployed and the purchase and sale of the commercial world. There is, however, a tremendous difference in the spirit behind it and the motive underlying it and we see in the success of this enterprise in Minneapolis, as in some other of the experiments that necessity has induced the world to try, unfoldment of lessons of spiritual living that the world may watch with profit.

Calvin Coolidge

He will not stand out in the future as a Washington or a Lincoln or a Wilson, but in his own time it is doubtful if any President has ever created in the hearts of his people a greater sense of the absolute honesty and sincerity existing in his own. No element of self-seeking was included in his public service. No one ever brought more of honesty and simple virtue to high places or the seat of government, and while there was nothing spectacular in his accomplishment, the influence of such a man possessed of the courage to live this simple honesty in his public life was far reaching and valuable indeed.

"A fine way to die," would probably be the general comment, for no lingering sickness came to him, and yet one might almost regret that a mind so capable of seeing the fundamentals beneath a complexity of problems should have been denied a few final years in which to rest and think. But here is a man who, all his life, lived near to truth, who carried it with him from a simple beginning to a place of highest achievement, who needed no period of introspection in which to prepare to enter the beyond. We may envy him his easy exit, may honor him for his readiness to serve his nation, for such a simple and true living in the midst of such complexity that he was always ready to leave.

These qualities we may admire and emulate, but let us not forget that to those who know, there is the added duty of showing the world how to pass on serenely and happily with courage and with certainty of a future of life and accomplishment, and of a later return to further service.

Our New Name and Dress

Considering how undemonstrative our members usually are regarding new activities, it is gratifying indeed to note the response that the mails have brought to Headquarters relative to the new cover and the new name of our magazine. Without a single exception, enthusiasm, approbation and congratulations have been showered upon those responsible for this innovation and they are happy indeed at its reception. Slight changes and improvements will occur from time to time, but we feel with those who have so specifically registered their approval that we now have a magazine in which all members may take pride, one that will link them closer to Olcott and Olcott to our world center at Adyar.

Theosophy In The Philippines

By GEORGE RAGAN

Students of the development of Theosophy in the world the last fifty years will be interested in a comparatively recent growth of the Society via a number of little known lodges functioning in the far-flung Malay possessions of Uncle Sam: namely, Manila and the Philippine Islands. These lodges are now thriving under the jurisdiction of the American Section. The population of the Philippines is now well over 13,000,000 and rapidly increasing. It is claimed that about 12,000,000 are nominal Christians, and the other million or so comprise the non-Christian tribes, including the Moslem Moros. In Manila and the provinces there are hundreds of centuries-old churches and cathedrals still promulgating the religion brought by the early Spanish conquerors 400 years ago, a sword in one hand and a cross in the other. Therefore the Spanish-Latin culture is largely prevalent to this day in the race-mind of the peoples.

There are at present four Spanish-speaking lodges and one Tagalog-speaking lodge in the Philippines. One lodge is in Cebu and the other four are in the city of Manila and its environs on the island of Luzon. Two more are in the process of organization and will soon accomplish the immediate objective of securing their charters.

The first lodge in the Philippines was organized in the city of Manila by Captain Devereau M. Myers of the United States Army Air Corps, and his wife Marjorie D. Myers. The date of the charter reads May 19, 1925, signed by L. W. Rogers, then President of the American Section.

The charter members consisting of seven different nationalities were as follows: Tirthadas D. Sipahae, Angel Guerra, Frank L. Minton, Gerson Leibovitz, Devereau M. Myers, Marjorie D. Myers, M. Rasch, N. Nihalch and B. Choolani. The present President of the Lodge, Señor I. L. Zapata, is the fourth presi-

dent of the Manila Lodge, which is quite active and functioning better than ever. We are indebted to Señor Zapata for much of this data. Since 1925 two lodges have been born from Manila Lodge and are now situated in different districts of widely scattered Manila. These are Jose Rizal Lodge of which Señor Olimpio Cabellon is the enthusiastic president and Soliman Lodge whose president, the youngest in the Philippines, is Señor Domingo C. Argente. Also, there is Lotus Lodge, with Señor Manuel Pesson as president, which was organized with the help of Señora Brillo by Señor Pedro A. Fernandez, former president of the New York Spanish Lodge and an active and able worker. It is this Lodge which has as subsidiaries, a T. S. Temple and an enthusiastic junior lodge of youths. A sort of probationary course is thus undergone before one can become a member of Lotus Lodge proper, and the system is working excellently. Cebu Lodge is on another island but liaison is maintained and it will no doubt be included in the coming federation of Philippine Lodges.

The most important factor at present seems to be the Latin touch together with the rapidly mounting native T. S. development. The United States has poured hundreds of millions of dollars into these islands for "education" alone, and the younger generation of Spaniards and Filipinos, athirst for a greater knowledge of the universe in which they live, take to Theosophy quite eagerly when once it is properly presented to them.

There is every reason to believe that Theosophy is safe for the future in the ardent young hands of this new generation of Islanders, and will have a corresponding destiny and important role in the more or less immediate furtherance of the great Plan.

Choice is the continual discovery of Truth. In true discernment is freedom, the realization of the eternal, the ecstasy that ever renews itself. Happiness is to dwell in the essential.—J. Krishnamurti.

Have you voted yet?

World Theosophy for February

"Life and Its Problems" is the keynote of the current number of *World Theosophy*, and the following titles are of general interest: "Spiritualizing the Daily Life" by Dr. Annie Besant;

"Intuition—In the Life of a New Civilization" by C. Jinarajadasa;

"Some Problems of Theosophic Life"—Questions answered by Dr. G. S. Arundale;

"Reincarnation—A Law of Life" by Geoffrey Hodson;

"The Purpose of Life" by Leonard Bosman;

"Inspiration" by D. Jeffrey Williams.

The Theosophical Synthesis

2. The Ground-Plan of Lodge Study

By JAMES H. COUSINS

(Dr. Cousins' small book, "*The Bases of Theosophy*," (T.P.H., Adyar) is still to be had, and deals with the subject of this article in another way.

The "*Journal of Geneva*" (Switzerland) says "*A Wandering Harp*" places its author in "the front rank of modern poets writing in English." EDITOR.)

My first article suggesting a scheme of lodge-study took as its basis the Three Objects of the Theosophical Society. Under Object One we study the origin, development and organization of humanity; under Object Two, the operation of human consciousness in its expression in religion, art, philosophy and science; under Object Three, the inner aspects of humanity and nature.

I shall try now to uncover the ground-plan on which the three Objects rest, in order to indicate that they are not a mere whimsy of those who formulated them, but are an expression of principles rooted in the life of things, and therefore calculated, if thoroughly followed in mind and action, to aid the student towards reality.

Let me approach the matter directly, not through erudition, though scholarship is essential to intelligent human beings, but through observation of my own life, which is my immediate means of contact with reality. My own life gives me the means of realization; the collective life in which I have incarnated, gives me the means of communicating my realization to my fellows.

The coordination of my life as an individual with the general life around me is effected through my daily activities. These activities are directed by my thoughts and accompanied by my feelings. But, while thought and feeling condition my activities, they do not originate them. My actions are in reality reactions either to impacts from the outer world and my machinery of life in it, or to impulses and influences from an inner world in which I have stored up the results of my former activities, and, by a process beyond the conscious exertion of my thought and feeling, have distilled into a unity and immediacy of consciousness which I know as my intuition.

By observation of my fellows and the study of human history, I have discovered that I am not unique in the possession of these capacities. I am unique to the extent that my point in space and instant in time have made my endowment different from that of all

others. But each of those can make the same claim. We are all different; but the difference is in our ratio of similars, the quantity and quality of the four fundamental capacities which we possess. We all think differently, feel differently, act differently; but we feel, think, and act. We are at one in the verb, and different only in the adverb—a phrase which is not only figuratively true, but rises out of the fact unveiled by synthetical study, that the grammar of life and the grammar of speech rest on the same universal laws.

I observe, further, that, just as my activities are called forth by impacts external to my consciousness that arouses involuntary desire, and by internal impulses that awaken volition, so are my thoughts and feelings. I observe outwardly, and contemplate inwardly: I experience external feelings of various degrees from simple reactions up to impelled expression, and internal emotions from altruism to aspiration. I realize also that the experience which I gather in action makes gradually more luminous my inner light, and that my volition emerges into fresh action from an increasing illumination. I am, whatever my apparent physical shape may be, an animated and articulate octagon!

This, then, is the individual who comes to the lodge to study; and the lodge must provide the means for the *nourishing* and *drawing out* (that is, *e-ducat*ing) of the student's capacities.

Now it happens that a vast number of these octagonal entities (in different degree of animation and articulateness) have inhabited the land-surface of the earth through innumerable generations for incalculable years, and, in the exercise of their individual endowment of capacity have produced collective achievements, the most recent of which (say from only five thousand years ago) are available for study in records.

Mankind (the collective name for the octagons male and female) grew in numbers and needs, and spread across the world making history, a very ruddy record. He settled here and there, and found it necessary to organize his life if he were to preserve it and pass it on; and he accumulated the materials of sociology. Certain of his number observed and recorded the phenomena of human life and of nature, and produced the sciences; others brooded inwardly on the problems disclosed by observation, and elaborated the philosophies;

all of him (and her) has felt the impulse to express something more than life's necessity, and has produced the *arts* from folk to fine; and has felt a longing to transcend the boundaries of personality and blend with the Great Life, and evolved the *religions*. A few of the octagons have reached the stage of development at which they become aware of their real inner life of *creation* and *illumination*, such as is recorded in the biographies and utterances of the great artists in art and life and the seers.

Such is the field of theosophical study. It is a complete scheme of general education. In schools and colleges, in addition to its informative side, it would have its expressional side for the development of faculty. In a lodge of seniors, however, as an adult education course, its purpose is mainly to develop understanding of life and its problems, though it will have a beneficial effect on faculty according to age, previous training and natural ability.

In what respect does this scheme of synthetical study differ from ordinary education: in what respect is it theosophical? It differs from ordinary education in its completeness; and this completeness makes it theosophical. The *Theo-Sophia* is the *Brahma-Vidya*; and "Brahma is all," says a Upanishad. Theosophy is the fullest knowledge of everything. But its end is not accumulation of information. Its

end is the transformation of knowledge into inner attitudes and directions, and the fulfilment of these in life, and particularly in the inner life. The scheme, therefore, does not minimize the studies usually called "theosophical." Rather, it amplifies them; adds confidence to them in the cross-references and ratifications that arise from synthetical study, and to which I shall refer in another article; and, most important of all, makes the student a finer channel of intercommunication between the inner and outer aspects of his own and the general life.

I offer the scheme as a ground-plan of studies for the future Besant Academy at "Olcott" hinted at in the October MESSENGER. Such an Academy is much needed, and would, I believe, find large patronage, in America. It would be a true continuer of the work of the Brahmaildyia Ashrama at Adyar which Dr. Besant founded, and on which the vision of a Theosophical World-University was based. In a later article I shall offer a more detailed presentation of the scheme. Meanwhile, to conclude this article, it will now be clear that the above scheme of synthetical study is but a carrying out of the three Objects of the Society, history and sociology applying to Object One, religion, art, philosophy and science to Object Two, and creation and illumination to Object Three.

Human Capacities				Study Material			
		a	b			a	b
1	Intuition (Buddhi)	Illumination	Creation		1	Lives of Seers	Lives of Creators
2	Cognition (Manas)	Contemplation	Observation		2	Philosophy	Science
3	Emotion (Astral)	Aspiration	Expression		3	Religion	Art
4	Action (Etheric-Physical)	Voluntary	Involuntary		4	Sociology	History

1, 2, 3, 4, are the four fundamental human capacities; a and b are, respectively, their in-turned and out-turned directions. The left-hand table sets out the octagon of human capacities; the right-hand table shows their collective expression which provides the appropriate material for study and the development of faculty.

Control the tongue! Vital for the man who would try to tread the Path, for no harsh or unkind word, no hasty impatient phrase, may escape from the tongue which is consecrated to service, and which must not injure even an enemy; for that which wounds has no place in the Kingdom of Love.—*Dr. Besant.*

The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men, facing rough and smooth alike as it came.—*Charles Kingsley.*

Personal Opinions

L. W. Rogers

Adyar, India,
December 8, 1932.

Studing Life Abroad

We all naturally, and quite properly, take a keen interest in the lives of others; and none so instructive as those who are least like ourselves. But the difficulty that I have always had when reading what others saw abroad was that they seldom told anything about the commonplaces of life. The palaces, the monuments, the show places, the rulers perhaps, the highest mountains, the beautiful scenery,—all these were vividly described and raved over; but we get all that in the books and pictures, and I always had a feeling of disappointment and annoyance because the simple little things of daily life got no space in the story. The writers appeared never to tell me the things that I really wanted to know; and if they did for a moment touch the real life of a foreign place they seemed to be afraid to deal with the trifling things without which it is not a natural picture at all. I mean to avoid that even at the risk of the opposite extreme. If you are enough interested to read these travel letters say farewell to grandeur.

Tropical Winter

The weather is one of the natural conveniences of this tropical region. The entire water supply falls in two semi-annual installments, in midsummer and in autumn, each covering a period of about a month, and you can depend upon having sunshine for the rest of the time.

What that sunshine may be in July and August it is difficult for the occasional visitor to guess, but it is delightful at this season. There have been such various opinions expressed about the Adyar temperature that I decided to know for myself; so I got a reliable thermometer. It stands at 75 degrees today and has never been below 71 nor above 80 since the first of November. Most of the time there is a light breeze blowing in from the sea. It is what we should call ideal early autumn weather in the western half of the United States. During the month, or so, of the wet season the downfall is not continuous but the rainless days are few. Usually there are showers an hour or two apart and occasionally there is a night that reminds you of what we know as "a cloud burst" in the States. But it is very convenient for business to have it all packed into two installments per annum.

Adyar Personalities

The Arundales arrived a few days ago. Both of them are looking very well and fit for work. Dr. Arundale at once took the Tuesday evening program, thus relieving Mr. Jinarajadasa

who is carrying a very heavy load, but who had nevertheless been giving a most interesting course of lectures on the deeper occult themes.

Mrs. Betty Warrington seems to be the "Lady Bountiful" at Adyar. She has organized in the Warrington home a real American kitchen, an unheard of thing here, and sends around to us miserable sinners who are a bit "under the weather" baskets of life-saving sustenance. Food is one of the real problems for those from temperate zones. I am told that nearly all new arrivals have a period, shorter or longer, of adjustment during which they are likely to be ill most of the time. It is not only that Indian food-stuffs are different but the climate evidently has much to do with it; and when one is not ill enough to be called sick, but thoroughly sick of what makes him ill, a meal that looks as though it had just left an American home is as welcome as a pine log to a sinking swimmer. So there are many expressions of gratitude to Lady Bountiful, who seems to keep an alert Yankee eye on the Adyar sick list. It can not have been an easy job to train a couple of Indian cooks to American kitchen methods for there can hardly be two things more unlike. But Mrs. Warrington has been so successful that a guest cannot discover the difference between a dinner in Adyar and a dinner in Houston; and you need six months away from the United States to know exactly what that means!

Another personality busy doing things at Adyar is Mrs. Hilda Wood, who has organized the Village Improvement Society for work in the Indian village which adjoins the T. S. grounds on the south, and from which comes practically all the labor employed on the Society's property. This is a "no caste" community and is said to be distinctly of higher type than the average Indian village. The village immediately west of it and, in fact, adjoining it, belongs to a caste that does only the work of washing, and only people of that caste live there.

Indian Village Life

Even in a superior Indian village, life is almost unbelievably hard and primitive. The houses are made of earthen walls from about four to six feet high, surmounted by a roof of cocoanut leaves which must be renewed in two years to remain rainproof. There are only openings for windows, with upright poles built into the wall to prevent entrance of an intruder. The interior is absolutely destitute of furniture with the exception of a few baskets and jars. The floor is the earth in the simpler houses and there are no chairs or tables or

stove. An iron frame in one corner holds some fragments of wood on which rice is being cooked. There is no chimney. The smoke floats out of the window. The best class of houses are neat, with concrete floors and whitewashed walls. One had a table made of unpainted boards, and one chair. There were a few books and a number of cheap pictures were fastened to the wall of the tiny room. The only other articles that could be classed as furniture were the hand woven baskets in the kitchen. Half a dozen of them were stacked one upon another, three baskets high. They contained the family store of rice, dhal and condiments. This was the home of an educated man who spoke English fluently and who is one of Mrs. Woods teachers in the Night School. There are no bedsteads. Mats made of some plant akin to the bamboo are spread on the floor. There is no bedding of any kind. The mat is rolled up in the morning and put in a corner. There is not even a broom. A bundle of fibers about eighteen inches long, bound together with a tough, pliable bark, is the broom. To sweep the floor is like sweeping your floor with a whiskbroom. There is sometimes a brass or copper water vessel or cooking utensil, for some of these people have inherited for many generations; but potter's clay serves in most cases for both. The average price of such a vessel is about twelve cents. Small children wear no clothing at all. The parents have two suits each, consisting for the woman of a sari that costs five rupees, upward, and for the man a dhoti, upper cloth and turban, value from one rupee up to four for a dhoti suitable for a butler working in an European family. The dhoti is a simple piece of cloth of six or seven yards, which is put around the waist, falling to the floor. It is given a simple left tuck at the waist and thereafter seems as firm as a pair of trousers; but it looks like a skirt. There are no lights on the street and none in the houses except an oil soaked rag on a piece of pottery. The food consists of a cheap grade of rice, the monotony of which is varied with strong condiments that are strange to western taste.

To get a realistic understanding of what the life of these people is, just imagine yourself living in one of these houses. The mat on which you have slept is perhaps a quarter inch thick. If the temperature was too cold for you the only remedy was your dhoti or sari spread above the mat. Having now put that on you for the day you look for a wash basin and soap. But you might as well look for a gold dollar. You find a gourd and your soap will be some ground soapnut from the forest. No toothbrush; but you are not without remedy. A babool twig will be your tooth brush. You must chew the end until it is well splintered, and there you are! When you

see the young people in an Indian village going about with a twig in the mouth that is what it means; they are preparing to brush the teeth. A towel? Well, you *are* fastidious! Your hands and face will dry by evaporation in a few minutes. And invigorated by your facial bath in half pint of water, now for breakfast! You have a mental picture of grape fruit, oatmeal, buttered toast, eggs, etc. Well, just step that down to a few spoonfuls of rice and some weak coffee of a grade you did not imagine existed; and you will not need a bill of fare for either luncheon or dinner. It will be rice each time, cooked with neither milk or eggs, and no such rice as you have ever known. It is the cheapest grade to be had in a very cheap country. You will soon know it well if you can put yourself in the place of one of these Indians. He has eaten it all his life and will continue to do so for the remainder of the incarnation.

Breakfast over, you are ready for the day. Gird up your loins, for you have a little walk ahead of you. Yes, there is a bus with low fares but your wages are twelve rupees a month, or about four dollars, and you have a family to feed and rent to pay. No, there is no typographical error. It is not four dollars a day nor a week, but *four dollars a month*. So you walk seven miles to your work. (That is, of course, an extreme case but it is taken from real life. I see the man daily and have known him since seven years ago.) Now go at your daily task with such enthusiasm as you may. You will be at it twelve hours, after which you can enjoy the seven mile walk home. If you are a good walker you can dispose of the entire program in sixteen or seventeen hours, leaving you, when the incidentals are counted out, a possible six hours for actual sleep.

I have before me as I write the wage scale of nearly a hundred workers and the average is below four dollars a month; also a list of applications for work of some forty others who are idle, mostly skilled labor, who are hoping to do as well. At the moment the railway employees at Madras are on strike against a further reduction of such pitiful pay. It is sickening to think of what will happen if the strike fails.

There are 55 inhabitants in the village we have been talking about. The water supply is from one well near the center. It is about twenty-five feet to the water which is drawn up with a rope and bucket, each villager bringing his own. Each carries to his house all the water he uses. There are a few cows owned by the most prosperous, mostly by inheritance; but not even all the children can get any milk. It is too expensive for an income of twelve cents a day. It is not difficult to believe the statement that millions of Indians are never free from hunger.

In the whole of the Indian problem there is perhaps nothing more pathetic than the eager desire for the rudiments of an education. These villagers are the "untouchables" and the Olcott Panchama Schools have given them their only opportunity of being taught. In this village Mrs. Wood has established a Night School for adults who work in the day-time. The pupils range in age from fourteen to forty years. When you remember that the Indian workman labors seven days a week instead of six days, as our custom is, you begin to understand that a man who works twelve hours a day and then attends night school is thoroughly in earnest about getting an education. It is not strange, then, that Mrs. Wood's Night School is a great institution to that village. It is the biggest thing that has ever happened in their lives, or is at all likely to happen.

An Indian Celebration

There was much quiet excitement in the village. A big event was at hand—nothing less than the report of the year's work of the Night School and the awarding of prizes. The village had resolved to make it a memorable occasion. A teacher had composed a drama and there had been weeks of rehearsal. On the main street a canopy had been erected and decorated gaily. Just opposite, across the narrow street was the stage. It was composed of earth heaped up about three feet above the street level, with a screen of shrubbery at the back. Behind that were the stage properties. On top of the canopy would be placed the one lamp in the village, the big lamp from the Night School. Under the canopy were a small table and three chairs. These were for the visitors and there was just room for the four articles on the platform. The three visitors had to park the car some distance away and there was waiting a thronging reception committee, with drums and flute, garlands and rose water. At the head of the procession marched a tall Hindu holding aloft the one lamp. The rose water was sprayed over the visitors. Seated on the platform we could dimly see the audience squatting on the ground and completely filling the street in both directions. Apparently the total population was present.

The report, written by one of the teachers in good, lucid English, must have been encouraging to those who could understand it, but it was much like many other reports that you have heard. The dramatic thing in it was the matter-of-course way in which it was recorded that a popular student in such and such a class was "bitten by a poisonous insect and died," and that one department of the school has been closed because "the teacher was bitten by a snake and died." The prizes con-

sisted of books, copybooks, lead pencils, slate pencils, etc., and these must have been to these poverty stricken people more than the finest of our gifts are to us. Think what three or four good lead pencils mean to a person whose wages are from six to twelve cents a day, and who does not see any way in which he can spare even one cent from his budget. How many letters would you write if the stamp to carry them cost you a dollar each? Well, the two-anna stamp required here is, to these people, just about what a dollar is to you. That will help you to get the right perspective.

The drama was really good. The language was, of course, Tamil, but knowing the plot in advance it was easy to follow the story which was simple but with a moral on dishonesty and interspersed with bits of humor. Somebody once mistakenly told me that Indians had no sense of humor. The audience was much amused, as well as obviously entertained. The characters were two woodsmen and the fairy god of a lake. The acting was quite as good as we usually see by our amateurs. At the end of the performance the visitors were again escorted to the car, with a repetition of the rose water shower, and a celebration which the villagers regard as marking an epoch was over. This is the third year of successful operation of the school. Can you estimate the value of that to the village?

February 17

This date means something to every Theosophist, for it is the birthday of our beloved Bishop Leadbeater, and for this reason and because it is also the anniversary of the deaths of Colonel Olcott and Giordano Bruno, it is celebrated each year in honor of Adyar for the purpose of renewing allegiance to and support of our International Headquarters. Each lodge usually plans an appropriate program, and all collections and special contributions are for the maintenance of this center at Adyar.

Adyar Day Collections

Adyar Day collections and contributions should be sent to Dr. Ernest Stone, P. O. Box 91, Ventura, California. Dr. Stone is Secretary-Treasurer of the U. S. Adyar Committee.

Be sure to vote!

There will come a time when the world will look back to modern vivisection in the name of science as they now do to burning at the stake in the name of religion.—*Henry J. Bigelow, M. D.*

The Inner Life



Clara M. Codd

Now we approach the close of *Light on the Path*, with twenty-two sentences to fit into twenty-eight days. The Venetian Chohan says that after the thirteenth Rule He can add no more to what He has already written, and says "My peace I give unto you," closing the sentence with the sign manual of an Adept Teacher, the equilateral triangle. Often the Master M., or H.P.B. writing in His name, would close a communication with the same form in the shape of three stars. And the Master goes on to say that the Rules are written for those to whom He can give His peace, and that they are those who can read what He has written with the eyes of the intuition as well as with those of the intellect.

The Master can give His peace especially to those pupils of His who are so one with Him that they have reached the stage of "Sonship," so that not only their mental and astral bodies are conjoined with the Master's, but the inner causal body too. This gives an inner peace which nothing in the world can shake. But such an one is approaching Initiation, which marks the entrance to the Path, so we have immediately following the marvelous fourteenth stanza which contains a summation of all occult teaching concerning the pathway of the soul to Adeptship. Having awakened the finer, intuitional responses through the refinement and control of the outer senses; having so stilled his *chitta*, or mindstuff, by the elimination of Ahankara, the sense of personality, from the organ of the mind that it is now in a position to reflect true knowledge; the student has now found the entrance to the real Path, and must make himself ready to tread it. Here again, as in so many treatises upon occultism, the "Path" is shown to be the pupil's own purified and controlled nature, particularly his mind. H.P.B. calls the path *Antahkarana*, and tells us that it is the name of an imaginary bridge between the higher and the lower selves in man. Her words are so descriptive that I will quote them in full, weaving together extracts from pages 511, 519 and 580 of vol. III of *The Secret Doctrine*.

"The Higher Ego is, as it were, a globe of pure light, a Unit from a higher plane, on which there is no differentiation. Descending to a plane of differentiation it emanates a Ray, which it can only manifest through the personality which is already differentiated. A portion of this Ray, the Lower Manas (ordinary mind), during life, may so crystallize itself and become one with Kama (selfish passion nature) that it will remain assimilated with Matter. That portion which retains its purity forms *Antahkarana*, that path or bridge of communication which serves as a link between the personal being whose physical brain

is under the sway of the lower animal mind, and the reincarnating Individuality, the spiritual Ego, the 'Divine Man'. . . . In truth and in nature the two minds, the spiritual and the physical or animal, are one, but separate into two at reincarnation. For while that portion of the Divine which goes to animate the personality, consciously separating itself, like a dense but pure shadow, from the Divine Ego, wedges itself into the brain and senses of the foetus, at the completion of its seventh month, the Higher Manas (mind of the Ego) does not unite itself with the child before the completion of the first seven years of its life. This detached essence, or rather the reflection or shadow of the Higher Manas, becomes, as the child grows, a distinct thinking Principle in man, its chief agent being the physical brain. The Divine Ego tends upwards towards Buddhi (spirituality), and the human Ego gravitates downwards, immersed in Matter, connected with its higher subjective half only by the *Antahkarana*. . . . To understand this metaphysical doctrine fully and correctly, one must be imbued with the idea that the One Life is the only eternal and living Reality, that we must have emanated from It and must some day return to It. . . . Real life is in the spiritual consciousness of that Life, in a conscious existence in Spirit, not Matter, and real death is the limited perception of life.

"*Antahkarana* is the name of that imaginary bridge, the path which lies between the Divine and the human Egos, for they are Egos, during human life, to rebecome one Ego in Devachan or Nirvana. This may seem difficult to understand, but in reality, with the help of a familiar though fanciful illustration, it becomes quite simple. Let us figure to ourselves a bright lamp in the middle of a room, casting its light upon the wall. Let the lamp represent the Divine Ego, and the light thrown on the wall the lower Manas, and let the wall stand for the body. That portion of the atmosphere which transmits the ray from the lamp to the wall, will then represent the *Antahkarana*. . . . View the lower Manas, or Mind, as the personal Ego during the waking state, and as *Antahkarana* only during those moments when it aspires towards its Higher Ego, and thus becomes the medium of communication between the two. It is for this reason that it is called the 'Path'."

Some of us may wonder whether we have yet begun to form that bridge between our lower and our higher selves. *Ahankara*, "I-ness," is a protection until the inner bridge is built. To kill out that "heresy of separateness" too soon would destroy the growth of the unevolved man. But we may know it is being killed out in ourselves, and thus the

Antahkarana being built, by the growing sense of personal responsibility in us. The unevolved man has little sense of responsibility, never considers that he is his "brother's keeper" in any way. H.P.B. says: "The feeling of responsibility is inspired by the presence of the Light of the Higher Ego. It is the beginning of Wisdom, a proof that Ahankara is beginning to fade out, the beginning of losing the sense of separateness."

To such a purified heart and mind all the Powers of Nature make obeisance. *Now* he may enquire of the Elemental powers, of the Holy Ones, the Masters of the Wisdom, even of the Innermost, the One, the secret which has been awaiting the soul's discovery since the foundation of the world. So tremendous is that secret that ages of experience must have been accumulated before it can be obtained. Indeed by that time the pupil is on the point of becoming more than man. And that supreme knowledge is a trust vested in him by the Most High. If, led away by any power still remaining in his lower self, he betrays, misuses, neglects it, he may even yet fall from his high estate. And how great is that fall! The sin of one on the threshold of Divinity means many weary lives of atonement, in which, immediately, in the realm of his lower mind, every memory of subliminal experiences is wiped out.

The book closes with the sight in view of the last sublime step, that of Adeptship. There no Teacher can avail, no Initiator confer. For the soul must become one with Life Itself, with That which, in the word of the Divine Pymander, "is not mind, but the cause that the mind is; not a spirit, but the cause that the Spirit is; not light, but the cause that the Light is." The Adept stands firmly rooted in that noumenal world which is neither physical nor psychical, but beyond. He has passed through the Halls of Ignorance and Learning, and has entered for evermore the Eternal Wisdom. Therefore indeed may He ever say, "Peace be with you."

Next month we will consider the exquisite fragment on Karma at the end of the book.

The Theosophist

From Adyar, spiritual home of Theosophy, there issues each month the international magazine, *THE THEOSOPHIST*, under the acting editorship of Mr. Jinarajadasa. This magazine, which the Masters declare to be Their own, continues to distribute its inspiring messages. Enlightening articles on the early history of the Society, on the coming of Krishnamurti to Adyar and the instructions of the Elder Brethren regarding his early training, minute in its detail in some instances, and articles on

the problems of the day in the various fields of thought, all combine to make a magazine of intense interest to lovers of the theosophical movement.

The acting editor's footnotes based on his own direct knowledge of some of the events recorded add much to the interest. One can not but appreciate the courage and the wisdom with which some of these articles and editorial notes are now made available. Some articles are in series, but when one series is complete, another as important and interesting is given space, and there is no diminution of true value and reader interest in what is offered month by month in this periodical that is so splendidly carrying on the work of its founder, H.P.B.

Can You Help The Blind?

If Theosophy can bring light and cheer and a better understanding of life to anyone, it is most surely true of the blind. When the blind open a book printed in the braille system a new world is open to them, and when it is a theosophical book a greater light comes to them. The hundreds of letters we have from the blind bear testimony to this fact.

We have a splendid free circulating library of braille books by leading theosophical writers, and we are publishing a free monthly theosophical braille magazine. These books and magazines are being read by the blind in all parts of the world.

But now, unless we can get more financial support, this most important work will have to be discontinued. For many years our sole support has been from the contributions of friends interested in carrying the teachings of Theosophy to the blind. But these contributions have grown less and less until we are now desperately in need of funds.

In view of this fact, may we not bespeak a place in your heart for those who so much need the light and cheer that only Theosophy can bring to them?

F. A. BAKER, Manager.
Theosophical Book Association for the Blind,
184 S. Oxford Avenue,
Los Angeles, Calif.

P. S. If you have contributed recently and cannot give again at this time please ignore this appeal.

The world is not a "prison-house," but a kind of spiritual kindergarten, where millions of bewildered infants are trying to spell God with the wrong blocks. — *Edwin Arlington Robinson.*

Theosophical Reading Circles

Mrs. Emogene S. Simons, so well known to our members as the originator and supervisor of our valuable correspondence courses, asks us to announce that enrollment in the Theosophical Reading Circles, of which preliminary notice appeared in our December number, will be open through the month of February. This extension of time for enrollment is being made to compensate a little for a delayed start. There is excellence inherent in this method as well as skill in its execution which make it an encouraging project. We quote from our December number:

"The reading will not demand study or the answering of questions. It will not be expensive in either time or money. One dollar to cover initial costs of typing, multigraphing and mailing; plus the purchase of inexpensive books necessary at stated periods; and the postage on occasional individual reports or letters to the leader or members of the circle (about one of each per month) will be all the expense required. It will give you an opportunity to get in touch with the thoughts and interests of the other readers in your circle, as well as with those of the writers of the books assigned. It will make you familiar little by little with theosophical literature. In the bigger sense it should promote growth in tolerance and brotherhood in every member who joins a circle.

"An opening course on *Fundamentals of Theosophy* is offered at present, based on the following books:

Cooper—*Theosophy Simplified*

Besant—*Man's Life in This and Other Worlds*

Leadbeater—*Invisible Helpers*

Cooper—*Reincarnation, The Hope of the World*

Besant—*A Study in Karma*

Besant—*In the Outer Court*

"Other reading courses will be added as soon as demand justifies them. One on *Theosophy and Art* is already under consideration."

Enroll now by sending your name and address and enrollment fee of \$1.00 to Headquarters. Non-member friends may join these circles with you. Mrs. Simons with all her experience of teaching and of leadership will have supervising direction of this new activity. Applications will be promptly forwarded to her.

Acknowledgment

Mr. and Mrs. Geoffrey Hodson wish to acknowledge with gratitude the many Christmas and New Year greetings which they have received from American friends this Christmas time.

Correspondence Courses

A little misunderstanding has arisen regarding the revision of the Correspondence Courses as referred to in our November issue wherein it was stated that revision in these courses was about to take place. Only Course I is in prospect of immediate revision, and only slight changes are contemplated in the other courses, some of them more recently prepared than the first, and even Course I will not be changed in so far as its teaching is concerned.

Prices were reduced in accordance with the trend of the times and to make the course available to those unable to pay the old prices. These reductions are not on account of obsolescence, for the courses as they stand, adequately provide the essential teaching in their respective classifications. These courses are still the best means of obtaining instruction for those who wish to become genuine students of Theosophy.

Correspondence

Dear Editor:

In her valuable article "On Study" in the October MESSENGER, Mrs. Ransom says: "We sorely need a deep and theosophic study of Christianity in all its aspects." It has long been a puzzle to me why theosophical lodges and lecturers so persistently ignore the living value of the writings of that illustrious early member of the Theosophical Society, Dr. Anna Bonus Kingsford, to whom H.P.B. said: "I know more than you, but you are cleverer than I." *The Perfect Way, or the Finding of Christ* is just such a book as Mrs. Ransom desires.

JAMES H. COUSINS.

Lodge Bulletin

Number five of the *Bulletin of Lodge Activities* is in the hands of lodge presidents and secretaries. If it has not been presented in your lodge, ask your president to devote part of an early meeting to a discussion of the suggestions that it contains. How can we improve the "feeling" of our lodges? What literature is best for prospective members? What is the best way to call the lodge to order? How can we interest the audience in our literature before the lecture begins? The value of the individual member and a word from Bishop Leadbeater. These questions and suggestions are discussed in this *Bulletin*. Ask to have the *Bulletins* brought regularly to your attention. Every issue contains practical suggestions that have been tried by other lodges and if you discuss them you also will develop new thoughts which your lodge secretary can send in for distribution to other lodges.

The Elections

A Statement by the National President

It is my belief that the members of the American Theosophical Society should be left free to choose their Board of Directors and national officers. For this reason I make no statement regarding the office of National President, which I now hold, other than to say that I am willing to accept the renomination made by Mr. Rogers in the January issue of this magazine and to continue to serve in that capacity if the members so desire.

For exactly the same reason I personally make no nomination for the office of Vice-President or for any member of the Board of Directors. For my own office, for that of Vice President, and for membership on the Board, the members of the American Section should and must make their own selection with perfect freedom. It would, however, be unfair on my part if I failed to indicate to our members with what degree of devotion and of genuine cooperation all of the Directors, including the National Vice President, have loyally supported your National President and served the interests of the Society. No executive officer could wish for or receive greater cooperation or more enthusiastic support in the various matters with which the Board of Directors have to deal than have been accorded to me by your National Vice President, Mr. C. F. Holland, and the other members of your Board of Directors, Messrs. E. C. Boxell, C. E. Luntz, E. N. Pearson, L. W. Rogers and E. M. Sellon, and I shall be happy indeed if the members re-elect them. But it is for the members to nominate and to vote.

While writing on this subject of voting, I want to place before you as strongly as I possibly can, your right, duty and privilege to vote. The last issue of this magazine contained a nominating ballot and there is one included in this number in order that you may register your opinion as to who shall be your National President and your National Vice President for the ensuing three years. We are a Society of several thousand members, and several thousand votes should be recorded if we are truly interested in the conduct of what must surely be to us the most important world organization in which we at this or any future time hold membership. Surely there can be nothing as important to any of us as the Theosophical Society and we can not be so indifferent to its welfare as to fail to fill in the blank provided for us to express our opinion as to who shall lead our Society for the next three years.

Apart altogether from the fact that its physical plane activities involve the management of a substantial business and property to the value of hundreds of thousands of dollars, we should remember that the American

Theosophical Society is the largest National Section of the Society founded by H.P.B. and Col. Olcott by direction of the Masters of the Wisdom, and it is Their Society, its function to do Their will as we can best interpret it and to continue to send out into the world the message of the Ancient Wisdom. Can any member be indifferent to the importance of that work and of the conduct of the Society through which it must be done? Every member should have an opinion and should express it by his vote.

No member should assume that his vote is unimportant or that the result is a foregone conclusion. Each member is important, his opinion is important and it is important that he express it. There have been cases where executive officers of organizations have found it necessary to resign or refuse office, not because of opposition by contrary voting, but because a small number of votes could not be considered as expressive of the opinion of the organization as a whole. If you want your national officers to feel that they represent you and that you intend to support them, then you must indicate it by your vote for those officers, not by indifference or by neglect of your voting privilege. Therefore, vote at once! As you read this column, turn to the voting blank, cut it out, state your choice and mail it in, expressing your opinion as to who shall carry on the work that you want your Society to perform.

When the month of May comes, do the same thing with reference to your Board of Directors. Be fair to them—let them know whether you are for them in their effort to serve the Society or whether they must be for you and the Society without knowing how you feel about it.

I feel strongly and write strongly on this subject. This is the one opportunity that comes every three years when every member can demonstrate with the greatest ease his true interest or the lack of it. He can show that he stands behind the national officers and the Board of Directors or that they must stand behind the work and carry its responsibilities more or less alone.

Will lodge presidents please bring to the notice of all their members this voting responsibility and privilege?

Nominating Ballots

Official ballot for the nomination of National President and National Vice President appeared in the January issue of this magazine, and is appearing in this issue also. In addition, a small supply has been sent to lodge secretaries, so that even where there are more than two members served by a single subscription to THE AMERICAN THEOSOPHIST, each member nevertheless has access to a ballot form.

Mr. Pearson on the Election

Detroit, Michigan,
January, 12, 1933.

To Members of the American Theosophical Society:

Once more we must choose a national leader for our Society!

As this time draws near, it is with much pleasure that I note the nomination of our present leader, Mr. Sidney A. Cook—a pleasure enhanced by the fact that it comes from our good friend and brother, who so ably filled that position for many years, Mr. L. W. Rogers.

During the months Mr. Cook has been in office, he has demonstrated, without shadow of doubt, his ability to successfully occupy that important office. In him we have the rare combination of keen mentality, high spiritual vision and sound executive ability. The spiritual and material future of the Society can be entrusted again to his guiding genius—and our trust will not be in vain.

We are fortunate, indeed, that a leader of such caliber is among us and is willing to give his services, to face the difficult task of national leadership. It is my hope that the members will show their appreciation of the splendid work done by Mr. Cook during the past two years by endorsing, in large numbers, the nomination made by Mr. Rogers.

(Signed) E. NORMAN PEARSON.

Those Entitled to Vote

All members who have paid their dues, or had them cancelled, to June 30, 1932, are entitled to vote. Turn now to the blank ballot appearing in this issue, state your choice for national officers of your Society, and mail immediately to Headquarters.

All life is a preparation for standing alone. If you noticed carefully enough, you will remember that everything you ever leaned on or depended on began straight way to crumble and to give way, or, if it seemed to bear your weight awhile, it was to break all the more suddenly and disastrously in the end.—*J. Wm. Lloyd.*

Affection shall solve every one of the problems of freedom.

Those who love each other shall be invincible.

They shall finally make America completely victorious.—*Whitman.*

When you get in a tight place and everything goes against you, till it seems as though you could not hold on a minute longer, never give up then, for that is just the place and time that the tide will turn.—*Harriet Beecher Stowe.*

Here Is Your Ballot

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.

Preliminary Notice Regarding Election of Board of Directors

Section 13, By-Law VI provides that any three members of the Society who are qualified to vote may nominate from one to five directors by first obtaining twenty-two signatures in addition to their own to a nominating petition and also the written consent of the person or persons nominated. This petition and the letters of acceptance by the nominee must be in the hands of the National Secretary by March 15. The March issue of THE AMERICAN THEOSOPHIST will carry further particulars, but this announcement is made at this time in order to give ample time for members to prepare their nominating petitions.

The nominations will be published in the April number of THE AMERICAN THEOSOPHIST and the voting ballot in the May number as provided in the By-Laws, but nominations in the form above prescribed must be in the hands of the National Secretary by March 15.

The Theosophical Press—The Theosophical Publishing House, London

In our previous article we recounted the important part the Theosophical Publishing House at Adyar has played in the growth of our Society. Secondary only to Adyar is the Theosophical Publishing House in London. Its origin makes an interesting story, for H.P.B. played an outstanding part.

She left Adyar in the spring of 1885, journeying first to Italy, then to France and Germany and finally to England. Perhaps she would not have gone to England except that some enthusiastic young workers tiring of the lethargy of the London lodge following the Coulomb conspiracy, went to Ostend to seek her advice. H.P.B. had been working on the manuscript of *The Secret Doctrine*, but she could not resist the plea of these young enthusiasts, and therefore returned to England with them. When finally settled in London, work on *The Secret Doctrine* continued more seriously than ever. Bertram Keightley relates most interestingly in *Reminiscences of H. P. Blavatsky* how he and his nephew, Archibald Keightley typed, copied, checked, proof read, typed and checked again and again.

Not all of H.P.B.'s energy was spent on *The Secret Doctrine*, however, for as word went round that she was in London her home rapidly became a theosophical center. Not long after her arrival, Blavatsky Lodge was formed, the title being chosen in order to declare to the world that the Coulomb conspiracy and the report made by Hodgson of the Society of Psychical Research had in no way dimmed confidence in Madame Blavatsky on the part of those who founded the lodge.

In spite of the fact that H.P.B. was part owner and nominal editor of THE THEOSOPHIST published at Adyar, she felt that there should be a magazine representing Theosophy in the West. She therefore founded, in the face of Col. Olcott's objection, the magazine *Lucifer*, which was published under this name and later for a number of years under the name of *The Theosophical Review*.

Dr. Besant was later co-editor with H. P. B. and after H. P. B.'s death she edited the magazine alone. In *Old Diary Leaves, Fourth Series* Col. Olcott says, "She (H. P. B.) wrote me that to start *Lucifer* and publish *The Secret Doctrine* a Theosophical Publishing Company, with a subscribed capital of £1500 had been formed and registered,"—that *Lucifer* "will be rather a supplement to it (*The Theosophist*) and sent me a joint note from the founders of the Theosophical Publishing Company that the scheme 'emanated from members of the London Lodge who wished to see the movement active in England,

Europe and the West generally' and circulate the teachings which had been given them."

The Secret Doctrine was finally ready for publication, but the difficulty was to find someone willing to undertake such a prodigious task. Mr. Keightley says, "When all was ready, as we could get no publisher to undertake the risk on reasonable terms for H. P. B., we had to become publishers ourselves. Indeed we already were so in bringing out *Lucifer*, which actually was the foundation of the Theosophical Publishing Company." So *The Secret Doctrine* was finally published and found its way into the hands of Dr. Besant for review. We all know how this served to bring her into the Society which she was destined a few years later to lead with such courage and ability. It is interesting to note how the coming of H. P. B. to London brought about the founding of the Theosophical Publishing Company, the publication of *The Secret Doctrine*, and the entry of Annie Besant into the Theosophical Society.

The Theosophical Publishing House at London has had a long and varied career. If it had published nothing but *The Secret Doctrine* its existence would have been more than justified, but its list of publications fill a whole catalog. Some of the better known titles are: *The Ancient Wisdom; Study in Consciousness; Man, Visible and Invisible; Man, Whence, How and Whither; In The Outer Court; Initiation; and The Path of Discipleship.*

OLIVER I. GREENE.

To Lodge Presidents, Secretaries and Purchasing Agents, and to All Members

We think it appropriate to remind the officers and member of our lodge of the allegiance that they owe to the Theosophical Press which is a department of Headquarters' activities. A great deal of money has been invested in this department as the years have gone by to render service and adequately to distribute theosophical and other literature to our members and to the public. We urge our lodge officers and our members to be mindful of this fact and to give the Press Department the allegiance that it has a natural right to expect. We remind them that this allegiance should surpass any other whatsoever, standing infinitely above any that might be extended by any other publisher or distributor of catalogs, no matter how closely that distributor might at one time have been associated with our own Theosophical Press. Our allegiance is due not to individuals but to the Theosophical Society in all of its departments.

THE NATIONAL PRESIDENT.

The Way of Holiness

(Continued from page 26)

be asked is: "What is your record? What have you done so far? To what extent have you shown yourself to be a great rock of safety amidst your brethren? What storms have come up against you and how have you met them? What ensnarements to go away from Them have you encountered and how have you met them? To what extent are you outstanding? To what extent are you just amidst the crowd, a good person, a good worker? To what extent have you the power of leadership in you so that you can go ahead, letting others follow or not as they wish?"

These are searching questions which must be answered. The Masters need soldiers. They need an army. They need obedience. They need tried and proven warriors. What is your answer to those questions?

Some of you will say, perhaps, to what I have depicted: "I am afraid that it is hopeless so far as I am concerned. I am not much of a leader. I am not much of a rock. The storms I have encountered have not been particularly heavy storms. I have not had many entanglements, one way or another. I have had no particular temptations to go the other way. And as for intentness, well, I am as intent as I can be. I do not think I can be any more intent."

If anyone has such a sense of his weakness and hugs it to himself—then there is nothing more to say. But you say: "I see the ideal. I am not anywhere near it, but I am going to find my way and get there by myself." Then all is well.

So many people come and say: "Do tell me what stands between me and discipleship." The answer is: "Tell yourself." There is so much help available at the present time that it is more difficult to be a disciple today perhaps than it used to be. That sounds strange. It is easier in one way to be a disciple, perhaps, because the need is so great that the Elder Brethren will often hope for the best, knowing that an individual can, take the risk, and then wait to see whether he does. You only have to read the books to know exactly where you stand and what you need. I can assure you that those of us who have made any headway on the Path at all ask little and are told less. The fact of the matter is that the whole of the atmosphere is charged with what is the answer to the questions you would like to ask. He that hath ears, let him hear, hath eyes to see, he can see, at this Convention where so many are gathered together in Their name.

Suppose that I want to know what I should do, for I have very many difficult problems concerning my duty to numbers of people throughout the world, and very heavy responsibilities. The only way in which I can find a

solution of my problems, my difficulties, is to lead as far as I can a silent life. While I am busy talking with my lips and with a part of my mind most of me is feeling about to try to understand the answers to the problems surrounding me. I am all the time aware that you and I are gathered here together at these meetings held in Their name, and I take advantage of that fact to feel with all the sensitiveness at my command the way in which the spiritual winds are blowing that I may set the sails of my ship to them. And that, of course, is a silence.

There is much more silence in me than knowledge. And that is a very important qualification to add to those others, to live silently, not morosely, nor in unfriendliness, but silently, and yet not to fail to have adequate contact with those with whom you may be brought into association. Realize that it is in the silence that we can gain power, strength and happiness, and the sense of our purpose and goal. Give me enough silence and I will go surely on my way. Take silence away from me and I am bound to be confused.

There is something the matter with everyone of us, so see what you can do from within, not from without, to put it straight. Refinement is most necessary. You cannot get far without it, but the intentness of body, emotions and mind helps. It begins to produce refinement.

Suppose you have determined to do the best you can with all these qualities and it is hard work. Reinforce your efforts by seeing what quality you have in *excelsis*, or if not in *excelsis*, then in greater degree than other qualities. What have you? Loyalty? Mental ability? Emotional enthusiasm? Each one of you has, I hope, some quality which is really fine and worth banking upon.

I was helped on my way very considerably by a quality which was called by a Great One "a fiery enthusiasm." I suppose each one of you has some of that, but what have you got to help you? Loyalty? Make it strong and unshakable. Mind? Make it a clever mind. See what you can do with that one quality of yours, whatever it is, and then be intent upon the work of improvement.

You must have outstanding qualities, each one of you, or you would not be members of the Theosophical Society. Then rise out of any self-imposed mediocrity into your own actual grandeur, which then will carry you on to discipleship, if you so desire, to the Way of Holiness. It may take you years, it may take you lives, but you can begin now and make splendid headway because it is in you to do it. Enter then upon that leadership which will soon bring you, if you exercise it nobly, splendidly, full of understanding, to the feet of the Master.

What Lodges are Doing

St. Louis Lodge members are interested in a research work in astrology being carried out by several well-known Theosophists who are interested in that subject, and who hope that the results of this work will for all time establish astrological observations as scientifically acceptable. An illustrated health lecture by Mr. J. C. Luhn followed by a vegetarian and natural foods dinner at the lodge rooms recently, was found to be most enjoyable as well as educational.

Milwaukee Lodge inaugurated a new year of theosophical activity in befitting fashion with two splendid lectures by Claude L. Watson on Sunday afternoon and evening, January 8. The subjects were "Science and a Future Life" and "Creating a Cooperative Democracy." Tea was served between lectures, as is customary, providing splendid opportunity for informal discussion and a more personal contact between speaker and public. The lectures of the following two Sundays, based upon keen observation of current problems, were decidedly thought-provoking—Mr. Frank Kirkpatrick chose as his subject, "A Way Out of the Depression," and Miss Flora Menzel spoke on "Technocracy." The month was fully rounded out with a lecture on "The Purpose of Life," ably handled by Mr. Harry Stillman, a Theosophist of mature judgment. The social calendar was varied with an evening devoted to dramatic art on January 28. The lodge hall, skillfully converted into a theatre, was the scene of three one-act plays, all enacted by members of the lodge and directed by Mr. Adolph Herbstreit who is of some renown in local amateur theatrical circles. The lodge presents Mr. Carl Propson of Chicago in two lectures on the first Sunday in February: "Fortune Telling or Divination" in the afternoon, and "Children of the Sun" in the evening. On the 12th, a review of Stuart Chase's "A New Deal" will be given. A special meeting to celebrate Adyar Day will be held on February 17 at which Miss Menzel will speak on "The Significance of Adyar." Mr. Stillman on "Men Or Machines" and Mr. William Dieperink-Langereis on "Theosophy as a Cultural Asset" are scheduled for the latter two Sundays of the month. On the 11th, a Valentine prize-costume party will be held at the lodge with music, games and refreshments.

San Antonio Lodge is enthusiastically going ahead with their work of regular Sunday lectures, the circulation of books from their library, and other methods of publicity. With these activities being carried on by local workers and with the help of an outside lecturer or two for added impetus, an influential center for the spreading of theosophical ideals and knowledge is growing up.

Minneapolis and Yggdrasil Lodges met together on January 2 for a friendly social afternoon and evening. Mrs. D. D. Jenne very graciously and capably played several piano selections, and then as a special treat, there was heard Bishop Leadbeater's phonograph record which gave a most interesting touch to the entertainment. Cards, dancing and refreshments completed the evening.

Pacific Lodge (San Francisco) presents Mr. Harry Wilson on "The Great White Brotherhood," a public lecture on February 5. The members feel that they have been unusually fortunate in obtaining for a series of lectures, the services of a young and brilliant research scientist now living at San Mateo, just outside the city. He is Mr. H. MacDonald Hassell, and while not a member, is a most earnest and devoted student of theosophical literature. On February 12 he speaks on "The Evolution of Energy." Mrs. Jessie Lovejoy will continue her series on the religions of the Orient with "China and Her Religions" on February 19, and on the last Sunday in the month there will be a forecast of what the stars predict for the year 1933 by Miss Virginia Porter, a member of San Francisco Lodge who is interested in astrology.

Besant and Cleveland Lodges joined together for their third annual Christmas welfare party which was held in the lodge rooms and was very gay with carols, games and dainty refreshments. It was a happy reunion of old and new members and friends of both organizations who enjoyed the entertainment provided and cooperated in gathering food, clothing, home equipment and money for needy families. The committee in charge was very busy for several weeks beforehand, visiting the families to find out exactly what was needed and what the children longed for. Many beautiful toys and gifts and quantities of food, and money enough for a Christmas feast were graciously contributed and placed in the hands of those who most needed them. Besant Lodge recently celebrated its 12th birthday anniversary and happily received the congratulations of its many friends.

Pittsburgh Lodge at their weekly members meetings are using Dr. Besant's *A Study in Consciousness*. Mrs. Minnie E. Pannebaker's study group for beginners at Carnegie Library is progressing beautifully. The open meetings on Sundays at Utility Hall are finding favor with the public. Speakers for these meetings are lodge members. Two of the local newspapers put the announcement regarding the Sunday program in their Saturday edition free of charge. Special invitations are sent out every week. "Our group is small, we work hard and faithfully, we think our results are

sometimes unperceivable, but unceasingly to work in Their name is our greatest privilege. This we realize fully," writes the lodge correspondent.

Chicago Lodge is very fortunate in being able to offer to the public on Sunday evenings (7:30 p. m.) a course of lectures by Mrs. Adeltha Peterson of Los Angeles, temporarily residing in the city, on the general subject of practical occultism. The specific topics for February are "Overcome a Vice," "Think Creatively," "Overcome Hatred and Win Love," and "Know One's Own Nature."

Annie Besant Lodge (Boston) was favored with a week-end visit from Mrs. Josephine Ransom, just before she sailed for her home in England. A silver tea on Saturday, at which Mrs. Ransom spoke on India proved very interesting. Then followed three dynamic lectures on Sunday, Monday and Tuesday evenings which drew most thoughtful and appreciative audiences.

Crescent Bay Lodge (Santa Monica, California) gave a Christmas party, admission being gained by the donation of some staple article of food which was later distributed to needy friends. The ladies also made clothing for poor children which was assigned to the Santa Monica Women's Club for distribution. A number of other activities being carried on this year are making this group even stronger in its work for the spreading of theosophical truths.

Birmingham Lodge is fortunate in having a location which provides a display window for its use. Someone with evident taste and ingenuity arranges each month a window decoration illustrative of some theosophical truth. The display for the current month utilized light purple and blue crepe paper as a base, a blue bowl containing a miniature tree, and the words "Theosophy Explains the Riddle of Life" in wooden letters standing erect and colored blue. The book, Dr. Besant's *The Riddle of Life*, with purple ribbon between the pages to which a large key is attached is in a conspicuous position.

Grand Rapids Lodge during January presented Mr. E. Norman Pearson of Detroit in three public lectures which were found greatly beneficial and inspiring.

Lightbringer Lodge members enjoyed talks and meetings last month by Miss Elaine Scribner, Mrs. Blanche K. Povelsen and Mr. Hugh F. Munro of Philadelphia.

Olcott Lodge (Headquarters) has planned a definite program for the coming year. "America and the Great Plan" is the subject which will be discussed during the weekly meeting held each Thursday evening. The program is quite extensive, embracing such sub-topics as "Basic Theosophical Facts" under which will come a study of The Divinity

of Man and the Universe, The Origin and Destiny of Man, The World as a School, and so on; another sub-topic is "The American System" embracing: The Great Political Experiment—The American Democracy, Early American Thought, Birth and Growth of the American System, The American System at Work, Criticism of the American System in the Light of Theosophy, and so on. Because of the completeness of this program, which will allow very little time for discussion of other topics also of interest to the members, a Wednesday evening class has been organized. This class will be open to Olcott Lodge members and their invited guests, and discussions will be welcomed. Mr. Donald Greenwood will conduct the first few meetings giving talks on the fourth dimension. The purpose of the Wednesday evening class is to give all those who will attend an opportunity for self-expression and the privilege of presenting worth while subjects for discussion. Mr. Richard B. Farley of Philadelphia, who was at Headquarters recently in connection with the installation of another section of the mural he is painting for the Society, met with the lodge and talked to them of some of his experiences in creating the painting.

Colorado Springs Lodge had a most successful series of lectures during the months of November and December. These lectures covered the main points of theosophical teachings and have resulted in the formation of a good sized and earnest class presenting many possibilities for new membership. The lectures were given by the president of the lodge, Mrs. Louise Arnold, and among the interesting and attractive titles that brought the largest audiences were "The Day of the East Wind," "The Ancient Enemy Born in the Family," "The Pool of Silence," and a candle light talk at Christmas, "Following a Star."

Southern California Federation Presents Geoffrey Hodson

Continuing through this month and next are the public lectures, public classes and member's meetings by Mr. Geoffrey Hodson under the auspices of the Federation of Southern California Lodge. A meeting with all members of the Federation opened the activities on January 15. Members meetings are held regularly on Wednesdays at Los Angeles Lodge and miscellaneous events include an address at the Adyar Day celebration on Friday the 17th.

Although at this writing there has not been time for a report of Mr. Hodson's reception, we know from experience of his ability to stir and inspire his audiences and students, and doubtless the individual members and the work of Theosophy itself will gain new life and impetus from his presence and work.

My Job at Headquarters

Sometimes I have seen tiny bits of ribbon, lace and silk—just wee pieces beautiful in themselves but nevertheless very small and almost hopeless in size and shape—gathered together and, with a few artistic touches, a skillful stitch here and there, out of these different little bits of beauty has come a lovely creation, something attractive and worth while.

That is the way I feel about my job at Headquarters. It is not as the head of any particular department, in fact it is not in any certain department at all, but it is made up of little bits of work gathered here and there. For instance, I have charge of the Building Fund. It alone is a delightful task, for it brings me into almost direct personal contact with so many different members, through the letters I write and receive. I acknowledge the payments and keep a record of the different amounts. Sometimes I send reminders to those who happen to forget, and although this angle of the work is perhaps not so pleasant as the rest, still it is a real joy to perform any theosophical duty.

Then another bit of my work is taking care of the correspondence regarding Higher Memberships. I like this, too, for its personal touch through the many letters that come to my office. Always they bring a cheerful message and I have the feeling that something really good is being accomplished when I see the quarterly payments on these memberships arriving at Headquarters, for the sums thus received are so helpful in the work the Society is trying to do.

The correspondence in the Press Department is also interesting and fascinating. This brings one into touch with the business world as well as with individual members of our Society. The details in this connection are many and varied, and it is interesting to note the remarkable effect that applied Theosophy has in business dealings. Collecting past due accounts through correspondence is another of my tasks in this department. This phase of the work offers the golden opportunity of putting theosophical ideals to a real, practical test. And may I add that you can depend upon the principles of theosophy in collecting accounts just as much for instance as you can rely on them to give you consolation in thinking of the 'life after death.' Theosophy remains true and will never fail, so naturally it helps in accomplishing such things as collection of accounts.

A most interesting part of the work is taking care of the sending of "Study Notes," the elementary course of reading so valuable and interesting to seekers after truth. It is such a joy to know that people are really seeking truth and that we can give them one of the

greatest sources of happiness in their search by offering them the teachings of the Ancient Wisdom.

So, through correspondence I contact those who have been members for many, many years and those who have only recently found the way, as well as those who are still groping for a glimpse of the light. It is a truly wonderful privilege which becomes more absorbing and fascinating as time passes. Day by day I try to gather up these little bits of my work and before me I have the ideal and hope that perhaps ere long I may be able to give that skillful little touch which will create something really worth while out of all the little things that I do—but whether or not I succeed does not matter after all—for the thing that counts is that I have been given this rare opportunity to serve through "My Job at Headquarters" and I am trying to do it.

BLANCHE KRAUSS.

Olcott Day

The regular monthly lecture and musical tea was observed in the usual fashion at Headquarters Sunday, January 22. Miss Marie Méquillet, formerly of Cleveland and now a member of the Staff, spoke most interestingly on "Social Happiness in Ancient Peru." After the talk the guests were served tea and a light salad course, and later they gathered in the library for a musicale under the direction of Mrs. Henriette Bohrer Propson of Chicago, pianist, who most capably and graciously played for the enjoyment of her hearers.

Staff Aids Needy in Wheaton

Four bushel baskets gaily decorated and filled to overflowing with a wide variety of excellent food stuffs and fruit were recently made available to needy families who live near the Headquarters Building. One such basket together with a number of warm garments and toys for the children were delivered to each family a day or two before Christmas. A Christmas Fund for this purpose was made possible by sufficient contributions from the Staff, with a substantial addition by the local Co-Masonic Lodge.

Now is your chance to vote!

Do not believe anything on mere hearsay, do not believe traditions.—*Lord Buddha.*

World Theosophy Needed

The National Library needs, for the bound copies of *World Theosophy* for 1932, a copy of the January 1932 issue. Will some kind friend offer us his copy?

Southwestern Theosophical Federation Convention, New Year's 1933

A splendidly successful Convention was held by the Southwestern Theosophical Federation at Sheridan Lodge, near Lawton, on New Year's Day when the representatives of the different lodges gathered together as the guests of Lawton Lodge to banquet and dance together on New Year's Eve and to convene on New Year's Day in sessions friendly and stimulating.

Full advantage was taken of the season and the plans included a beautiful and cleverly decorated banquet table followed by a play presented by Lawton Lodge, entitled *Theosophy In Action*, or, if you preferred, *In Inaction*. It was so skillfully done, this take-off on our theosophical foibles, that the audience required an intermission to recover from their merriment.

Rev. Milo Perkins of Houston, gave the convention address on "Discipleship" which was vivid and inspiring and deeply in harmony with the spirit of Christmas and the New Year which afforded so extraordinary an atmosphere of peace and brotherhood. Another fine talk was given by Mr. J. D. Watson of Tulsa on "Evolution" and Miss Anita Henkel conducted a valuable Round Table discussion.

The occasion served as a farewell to Miss Henkel whose service to the lodges of the federation has been long standing. Although she will be greatly missed, Miss Henkel carries with her the warm affection of many friends and their genuine good wishes as she enters into a wider service in the capacity of Headquarters Field Representative.

Now is the time to vote!

MESSENGERS Requested by New York Public Library

The New York Public Library has requested a file of the MESSENGERS which we are glad to supply. We find, however, that certain issues are missing and if any of our members can supply the following, we shall be grateful if they will send them to us:

1921—January, July, August and November.

1922—February.

1923—January and February.

1929—October and December.

MESSENGER Wanted

Headquarters' supply of the MESSENGER for January, 1932 is exhausted and we would very much appreciate receiving those which our members feel they can spare.

Ohio Federation in Cleveland

The Cleveland Contact Meeting will take place Sunday afternoon, February 5, at 2:00 o'clock, 707 Arcade, the headquarters of Besant Lodge, under the auspices of the local Theosophists. The subject for discussion will be: "What is the Value of Theosophy to the Individual?" Papers are requested from those unable to attend.

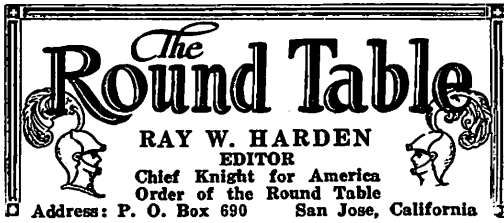
Pythagoras Lodge, Cincinnati, was host to the Ohio Federation at their Contact Meeting, January 15. There took place a discussion in which most of the expressed views tended toward the unfoldment which leads to the way of the Christ, while some members thought that equalization of the principles of man must be accomplished in order to have a rounded out development from a theosophical viewpoint; all agreed, however, that service is the ultimate qualification. It was thought that the practical side of the nature must be fully equipped in order to sustain a spiritual unfoldment. Madame Blavatsky's "golden stairs" were quoted as furnishing a guide for human development, and Mr. Krishnamurti's way to happiness, consisting of purity of mind, equalization of the emotions and a beautiful physical body, was outlined.

MRS. JENNIE E. BOLLENBACHER,
President, Ohio Federation.

News From Mexico

Readers of THE AMERICAN THEOSOPHIST and particularly friends of Señora Consuelo de Aldag will welcome Christmas and New Year greetings from her from Mexico City. Señora de Aldag writes that she has had a very strenuous Christmas season during which she prepared herself and took examinations for readmittance as a teacher of English in the government high schools. She plans to undertake the work of an English teacher and in addition will assist the Mexican Section in its theosophical activities. We in the United States know how splendidly helpful she will be to our fellow-members in Mexico.

At the request of the General Secretary, Señor Adolfo de la Peña Gil, Señora de Aldag has kindly sent to us a picture of the national headquarters which is a large and attractive building situated in the heart of Mexico City. It is a two-story building which provides one good sized lecture hall and in addition three smaller halls for the use of different lodges. A further helpful feature is the fact that there are three Masonic halls in the upper floor which are rented every night and are thus assisting the Section in making payments on the building. We congratulate our Mexican brethren on their courage and enterprise and wish them every success in the establishment of their center.



Work is progressing at Round Table headquarters to prepare a comprehensive course of lessons for children, based upon purely theosophical conception of life, evolution and brotherhood. The recent activities for relief of members and others in distress during the winter, has somewhat delayed completion of this study course. Printing will also be postponed because all available funds were required for the Round Table relief work. However, it is hoped that renewed memberships, both in Tables and from individual "Supporting Knights," will supply additional funds during the early part of 1933, to make possible the publication of this series of important papers for youth information. There is a general demand for the work, not only among Rounds Table group leaders, but from teachers and parents who are interested along these lines. Certainly Theosophy answers even the most perplexing problems in a way that is both reasonable and interesting.

Mrs. Violet Kirkland sends us a most welcome letter from Washington, D. C., in which is expressed the conviction that the Capital city has many boys and girls who will be attracted to a Round Table group. Material for establishing a Table has been forwarded, and it is anticipated that knightly activities will soon be reported. We have also a note from New York, stating that both Mr. and Mrs. Roosevelt have expressed interest and appreciation of our Order of modern knight-hood. This recalls the splendid work done for the Round Table by the wife of a former American President some years ago.

An interesting request has come from an official of a large New York reformatory, desiring to organize Round Table groups to fill in time not otherwise occupied. Here is an excellent opportunity to furnish inspiration and help to hundreds of young people who are in difficulty largely through acts resulting from the control of their bodies by their own elemental natures rather than that of the Ego. If funds were available, it would be worth while to follow up this opening by a delegation from Round Table Headquarters to install and train the groups, and to supply needed material with which to put their Tables in operation with full interest in knightly activity and study.

An active Table is growing in numbers and service at Miami Beach, Florida, under the capable leadership of Miss H. E. Morton. Each letter from Miss Morton contains applications of newly knighted Pages, and Companions; also Golden Chain Links who meet with the Table and are considered to be in training for Knightly initiation when they reach their seventh year.

Round Table office has received a beautifully printed program of the fine musical production "The Blessed Birthday," presented at East Lansing, Mich., under the direction of Mrs. Arthur Farwell. This program displays at its head the well-known shield symbol of the Round Table, the play being given under auspices of Sangraal Table, of which Mrs. Farwell is Leading Knight. Such desirable publicity as this greatly assists in giving the Order a prominent place in the public eye.

Mr. and Mrs. Stephen Illig of Oakland, Calif., performed distinguished knightly service in holding a neighborhood Christmas party, at which many young people were made happy and received useful articles. A jolly program was given, providing opportunity for the children to express their respective talents. Mr. Illig also gave valuable assistance to the Round Table pre-Christmas sale held at Oakland.

Knightly intervention by a group of earnest Round Table Companions saved an orphan boy from persecution and possible commitment to reform school, upon unfounded charges, in a California city on New Year's Day. The boy had been brought west by a couple whose only interest was the hard work they needed done without pay. This finished, they set the lad adrift without home or friends. He is now being clothed and cared for by the Table, with funds from Round Table Headquarters, and will soon be placed with a family where he will receive kindly parental protection.

Round Table headquarters telegraphed expression of sympathy in the name of all our members, to Mrs. Grace Coolidge, Honorary Knight of the Order, because of the sudden passing of her distinguished and nationally beloved husband.

Be sure to vote!

For Sale or Exchange: Hillier's Chinese For Beginners, 2 Chinese-English dictionaries, a Mandarin translation of the Bible, 2 Chinese novels. Will exchange for good used copies of *The Secret Doctrine* and *Isis Unveiled* or will sell for the price of new ones. Write the Editor.

BOOK REVIEWS



to have—JUST THE BOOK ONE WANTS when one wants it, is, and must remain the supreme luxury of the cultivated life.

Plato and His Contemporaries, by G. C. Field. Published by E. P. Dutton & Co., New York, N. Y. Price, cloth, \$4.00.

This is a very scholarly work on the important thinkers of the early centuries in Greece and contains excellent suggestions to students for a study of the philosophy of Plato.

Biographically, it is very incomplete, but biography as moderns know it, was unknown to the Greeks, fine historians though they were.

But it is quite comprehensive as a life, and an exposition of Plato's work.

The reader will find much that is interesting on the Dialogues and Politics and the author's attempts to clear up the many controversies as to how much of Plato's work, both his philosophy and science were copied from Pythagoras. There are fascinating side lines on the relation of Plato to Socrates as well as Aristotle's place in contemporary philosophy and science. The book is a penetrating work and gives evidence of a high intellectual grasp.—V. B. H. D.

The Occult Causes of Disease, a compendium of the teachings laid down by Paracelsus in his *Volumen Paramirum*, done by E. Wolfram, translated from the German into English by Agnes Blake. Published by Rider & Co., London, England. Price, cloth \$2.50.

Here is a book to delight you—and to make you quake. It will delight you because here you can get information not to be found elsewhere in the English language; it will make you quake with all the difficulties you will have to encounter in order to get the knowledge. Paracelsus was a Rosicrucian initiate and so he gives out in alchemical symbols Christian esotericism. So very little has been given to the world of the teachings of the Rosy Cross that we have every reason to greet this book joyfully.

"The microcosm is mirrored in the macrocosm," is the occult "key" to be remembered in entering into the mysteries that are taught about etheric, astral and mental origins of disease. A knowledge of medical astrology will undoubtedly make it still more interesting, so also will your knowledge of human physiology and the scientific as well as esoteric teachings regarding the solar system. If you have found theosophical books too simple, then set your mental teeth into this one. Chew it well before swallowing, however, for Para-

celsus assures us that the brain has a "stomach" that digests and assimilates knowledge whose laws are such that if you take more than your "digestio" can care for, you will set in motion one of the causes of occult disease.

What is rage? What are tears? What is man's relation to nature, to the group soul, to the Logos? The complexity of the whole problem will stimulate the use of intuition and keeping always in mind that Ariadne's thread of "correspondences" as the guide in traveling into the unknown—that will make it possible for you to go there and back and bring with you something tangible on your return.

Paracelsus is said to be one of the incarnations of H.P.B. Certainly a study of the two egos shows them to have been much alike. And if we have found here another way of contacting H.P.B. certainly we should make use of this opportunity.—Ida M. Alexander, M.D.

The Pilot Comes Aboard, by Will Levington Comfort. E. P. Dutton & Company, New York, 1932. Price, \$2.50.

This is a story of a man's forty years at sea, from stowaway and cabin-boy on a sailing vessel to Commander of a trans-Pacific liner.

Roger Drayton was born on a cotton plantation near New Orleans in 1875 and brought up by Mammy Nore, who was no ordinary slave. His father was a Confederate officer, a gentleman gambler, and his mother came from the aristocratic Camwood family whose ancestors had been prominent in marine affairs for many years. His love for the sea asserted itself against all odds and he finally succeeded in being taken as a passenger on his uncle's ship. His chagrin in not being allowed to learn the trade of the sea made him decide to run away and become a stowaway on another ship. He was helped to make this decision by meeting a mysterious stranger to whom he was particularly drawn almost immediately.

All of the various influences of his early life and his own nature have been combined and tested during his life at sea. We saw his character developed before us as he fought for life in tropical storms, suffered the hardships of the life of the crew on a sailing vessel, and enjoyed the pleasures of leave in foreign ports.

This book may be taken as a thrilling book of adventure, which it surely is, but there is much more than that to be read and felt within its pages.—M. B. N.

New Members

Since December 16 new members have joined in the following cities: Cleveland Heights; Detroit; Berkeley; Chicago; New York; Clayton, Mo.; St. Louis; Manila, P. I.; Warren, O.; Jacksonville; Los Angeles; Bell, Cal.; Lynwood, Cal.; San Francisco; Tampa; Oklahoma City; Portland; Santa Monica; Gainesville, Fla.; Albany; Colorado Springs; Woodlake, Cal.; San Diego; Miami.

New Lodge Officers

Aurora Lodge—Pres., Mrs. Anna Ostroff; Vice Pres., Mrs. Marian Applequist; Sec'y-Treas., Mrs. Lola Hotchkin; Librarian and Publicity Agent, Mrs. Lillian Smith.

Port Huron Lodge—Pres., Dr. Wallace F. MacNaughton; Vice Pres., Dr. Sara Chase-Willson; Sec'y, Mrs. June MacNaughton; Treas., Mr. Arthur J. Montross; Librarian, Mrs. Clara D. Montross.

San Antonio Lodge—Pres., Mrs. Winnie Hardy; Vice Pres., Mr. G. F. Hinton; 2nd Vice Pres., Mr. C. F. Curtis; Sec'y, Miss Antoinette Smith; Librarian, Mrs. Ethel Grant; Publicity Director, Mrs. Panzie Black; Trustees, Mr. N. L. Hardy and Mr. T. D. Dawkins.

Presentiment of better things on earth
Sweeps in with every force that stirs our souls
To admiration, self-renouncing love,
Or thoughts, like light, that bind the world in one.

—George Eliot

Building Fund — Dec. 15 to
Jan. 14, 1933

J. M. Albaladejo, Miss Anna E. Kerr, Mrs. Mildred C. Smith, G. J. Doheny, Mr. and Mrs. James E. Crisp, Solomon L. Flatow, Mrs. Ben-Allen Samuel, E. M. Lytle, Mrs. Lillian Trullinger—Total \$61.00.

Founders' Day Fund — Dec. 15 to
Jan. 14

Milwaukee Lodge, Long Beach Lodge, Houston Lodge, Besant-Cleveland Lodge—Total \$27.19.

Greater Olcott Fund — Dec. 15
to Jan. 14

Mrs. Ben-Allen Samuel—\$1.00.

Helping Hand Fund

Total—\$36.50.

Johnson Chambers Fund

Total—\$1140.00.

Lightbringer Fund

Total—\$11.00.

Nursery and Shrub Fund

Total—\$146.28.

Publicity Fund

Total—\$49.44.

Wood Library Fund

Total—\$25.41.

Higher Memberships

Previously Reported	\$2,125.00
December Receipts	128.50
	\$2,253.50

Marriages

Mrs. Elizabeth Gilbert and Dr. Karl Knoche, members of Jacksonville Lodge, January 8, 1933.

Miss Alice M. Reynolds and Mr. J. Royal Lemon of Los Angeles Lodge were united in marriage December 3, 1932 by the Rev. John Ingelman.

Miss Audrey Layton of Ann Arbor Lodge and Mr. Takping Pong, November 19, 1932.

Deaths

Mr. Louis Fredericksen, National Member, December 16, 1932.

Mrs. Agnes M. Garland, National Member, December 10, 1932.

Miss Mary C. Hyatt, formerly of Central Lodge, N. Y. C., December 12, 1932.

Mr. Frank Leeper Martin, Ojai Valley Oaks Lodge, January 1, 1933.

Mrs. Eva M. Petrie, Portland Lodge, December, 1932.

Mr. Arthur E. Reimer, Annie Besant Lodge, Boston, January 1, 1933.

Mrs. Mary L. Singleton, Syracuse Lodge, January 6, 1933.

Dr. B. Frank Walters, National Member, January, 1933.

Mr. Arthur E. Reimer

Mr. Arthur E. Reimer, vice president of Annie Besant Lodge, Boston, passed on very suddenly, January 1, 1933. A Theosophical and Co-Masonic funeral service was held. Mr. Reimer will be greatly missed. His genial ways and ever-ready helpfulness made for him a host of friends. He was a lawyer by profession, and rendered most valuable assistance to the lodge when called upon. A true Theosophist has gone on, but memory of him will long be cherished.

EMMA MILLS.

Die when I may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow.—Abraham Lincoln.

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