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# The MESSENGER

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## Personal Responsibility

BY F. MILTON WILLIS.

TO those who are probing into the mysteries of the human soul the question of personal responsibility is an exceedingly important one. Are we mere mechanisms—parts of a greater mechanism we call the Universe? We look out upon Nature and find that a very considerable portion of her activities are calculable in terms of mathematics, indicating that these activities flow from an established harmony. Now may we not conceive that the phenomena of even human life may be calculable in terms of some transcendental mathematics, indicating that it too flows so undeviatingly from some established harmony that there can be no such thing as free-will and hence no responsibility? It is important that this question be answered; for ideas rule the world, and ideas originating in the philosophical minds, filter down through all classes of society and mold the manners and thoughts of all; and if philosophy should say finally that there can be no such thing as personal responsibility, that we are mere machines, how disastrous must be the result upon human morals and hence upon human evolution! The deeper the study the more complicated the question. Everywhere in Nature we see design; even human life is lived in the midst of a great

scheme of evolution whose stages are definitely marked, and human life itself is a mighty stream flowing onward to a goal that is pre-ordained. Where then the field for the play of our vaunted free-will?

Upon this let us consider the following suggestions:

Human life is obviously flowing onward to a pre-ordained end; the evolving human soul is constrained to a certain consummation, but in order that it may develop its powers, unfold its possibilities, it is left free in respects to the means by which and the length of time in which that consummation is to be reached. "All ways lead to Me," says the Lord of System. In the early stages of human evolution the man is carried along by the current, with exceeding slowness. Later he bestirs himself, develops his muscles, forges ahead, escapes this and that obstacle by his skill and knowledge, distances his easy-going fellows, picks his way so as to avoid retarding influences—in a word, has become free within the limits of the great stream flowing onward to the eventual triumph of all.

So slight is the real constraint upon the human soul after the very early stages, that it is able to and does in the course of time voluntarily begin to align its own will with



that of the Ruler of the System, and finds thus its greatest freedom. And so far are we from being mere mechanisms, that we are co-operators with God Himself in the grand scheme of evolution.

We are personally responsible; we who have attained the stage of reason are not constrained to do anything. All that we do, flows from the character we have built by our own efforts. No effort, retarding or advancing, is ever wasted. There is no limit

to what we can accomplish in the course of the long succession of earth-lives before us. We are truly "images of God" in essence, and the object of our existence is to develop even to such as He. And He—the ruler of our solar system—we may legitimately conceive to be evolving into the fullness of life of the ineffable Ruler of the whole mighty universe of solar systems. We are not mere mechanisms. We are gods in the making. We are to become gods indeed!

## Depression and Elation

By C. JINARAJADASA

DEPRESSION is inevitable in the life of the aspirant. In the swift working out of Karma, many old forces have to be expended. There is therefore a general strain on all vehicles, and the astral and mind bodies especially are greatly affected. Unless one hardens these two bodies, and so refuses to make them respond, there is no way of not reacting to the coming waves of depression. But to harden our emotional nature is never desirable.

What one must do is to stand *unmoved*, in the inner center. A tree likes quiet airs round it, and it dislikes the strong winds which sways its branches. But the tree cannot prevent the winds. Yet while it sways this way and that, and struggles to right itself, it does not altogether think of itself as the swaying and heaving mass. There is quite as much of the tree underground, in the roots which are unseen, as in the branches and leaves which are above and seen. When storms blow, the tree identifies itself more and more with the part that is *unseen*; it grips the earth more firmly with its roots and waits for the ending of the storm.

So, too, with us. Moods of depression come, but they also go. But we, the Soul, during the discharge of Karma and during the reaction to Karma, must, like the tree, go deep down into our roots. What suffers in us is mostly the astral nature, and partly the mind body. We must go behind both to the Eternal Self.

Even when we are elated, we can harm ourselves, unless we find in the joy the element that is Eternal and Unchanging. Happiness, real, *unselfish* happiness, is at the root of ourselves. But we have to learn to be unselfishly happy. That is a hard lesson. The moods come to teach us that. We must trust, when the moods come, in the Good Law. If always we have done good work *unselfishly*, not calculating on a reward; if intellectually we have convinced ourselves as to the existence of the Divine Plan and the Good Law; if we have taught ourselves to know that the "I" is the aspirational part of our nature, the Image of God in us; then when moods come, we shall find the inner center in which to take refuge.

## English National Convention

By THOS. H. TALBOT

THE English National Convention of the Theosophical Society held in London June 7, 8 and 9, and presided over by our beloved President, Dr. Annie Besant, was remarkable for the wonderful spirit of brotherhood, harmony and good-will prevailing throughout the conference.

It was inspiring to see our indefatigable President in action, working with that tireless energy of hers, giving lecture after lecture, and filling innumerable engagements practically every hour throughout the day. One often wonders how it is possible for a person of her advanced years to maintain



such a pace year in and year out. To recount all of her activities would leave little room for anything else. Her visit to England this year is primarily concerned with the Indian political situation. She is giving addresses, interviews, and writing, all for the great cause which has claimed so much of her time in past years, in an effort to arouse the British public and government to a sense of their obligations towards India.

For the general public a series of five Sunday night lectures were arranged for the month of June at Queen's Hall, entitled "Civilization's Deadlocks and the Keys."

The first lecture was of an introductory nature, "Civilization's Deadlocks," a verbatim report of which was published in the *Clarion*. The titles of the others are as follows: "The Religious Key," "The Educational Key," "The Scientific and Artistic Key," and "The Key to a Human Society."

These lectures have been most successful, and have drawn enormous crowds. One is not in the hall long before he realizes that Dr. Besant has the entire and whole-hearted sympathy of her audience. This is shown by the rather amusing custom of the English to express their approval by calling out "Hear, hear!"

The President also lends her aid to the Co-Masonic order, in which body she holds the highest office for the British Empire.

It would be difficult to imagine a more inspiring event than the annual Co-Masonic Charity Banquet at which she presided. Hundreds of Co-Masons, men and women from all parts of the world, in their beautiful full regalia, listened with the keenest interest to one who is indeed a "Master builder."

During the Convention there have been several opportunities for the members to meet the President, and in many cases to

have a little chat with her. Everyone is won by her gracious and simple manner and fascinating smiles. Although carrying a weight of responsibility few can really appreciate, her flexible mind can bring itself down to deal with the ordinary problems of every-day life.

The day after the Convention the members and foreign delegates were invited to visit the Garden City—Letchworth, where our splendid Theosophical School is located. The happy company left London in the morning in big motor busses chartered for the day, and were fortunate in having a fine day to view the delightful English landscape at its best. "England's green and pleasant land" made an impression which will be long remembered. Our Theosophical School is the only co-educational elementary school in England. The cornerstone of St. Christopher's was laid several years ago by Dr. Besant, and has grown so rapidly that they have again asked her to lay the cornerstone for another new building, on the occasion of this visit.

The ceremony was most impressive, especially as it symbolized the ideals and hopes of the new age. The President's reception by the children was most hearty and joyous, one might say tumultuous, as she walked between the rows of cheering rosy-cheeked boys and girls. One could not help feeling how fortunate these young people are to receive their education in such a splendid theosophical institution, where the ideal of education is to adapt the system to the child, and not the child to the system.

Every country would do well to take St. Christopher's School as an example for its efforts along the line of theosophical education, which gives the young the moral, religious and scientific foundations they will not have to discard when they take up the work of life.

## The Test is Results

THE successful thing is that which gives satisfactory results. The most vital question one can ask is, "Was it worth while?" From the satisfied students of the Theosophical Correspondence School have come valuable testimonials and a few extracts from letters will be in order:

### HOW IT HELPED

"This course in Elementary Theosophy is a most helpful one in many ways. Perhaps not the least thing it has done for me personally is that it has caused me to formulate and particularize my rather general and vague knowledge of Theosophy."—Mrs. Louise C. Lyerly.

(Continued on page 40)



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### *The Tour Begins*

**M**R. and Mrs. Jinarajadasa arrived in San Francisco a little behind the schedule time. The steamer docked a day late but only a minor engagement had to be cancelled. His first meeting was for members only on Sunday afternoon, June 15. No such gathering of theosophists has ever been seen in Los Angeles. They came from San Diego on the south and from Santa Barbara on the north and from the several Lodges that lie nearer. Sunday night at St. Alban's Church Mr. Jinarajadasa spoke on "The Kingdom of God Within." It is estimated that the attendance exceeded the seating capacity by more than a hundred while two hundred more stood outside the open doors and windows. The program calls for only three public lectures in Southern California, one each in Los Angeles, Hollywood and Pasadena.

Central California will have five lectures, distributed among the three cities of San Francisco, Oakland and Berkeley. From the latter place the itinerary includes Portland, Vancouver, Seattle, Tacoma, Spokane, Butte, Billings, Minneapolis, St. Paul and Milwaukee; after which comes the Convention, during which Sunday, Monday and Tuesday nights will be given exclusively to *members only*. Mr. Jinarajadasa will give no public lectures in Chicago until September.

### *The Best Days*

**A** MEMBER desires to know which will be the most important two days at Convention when one has but two to spend there. That is very difficult to decide. Perhaps there would be quite a difference of opinion if the question were asked of various members. It depends largely upon one's viewpoint. Some will be greatly interested in the reception on Saturday evening because it gives an excellent opportunity to meet old friends and to find new ones, as well as a chance for a personal word with Mr. and Mrs. Jinarajadasa. To others that will be a pleasant incident, while chief interest will be centered in the Convention's activities. Some will find Monday the most interesting of all the days because it will be the Section's business session when resolutions will be introduced and disposed of—the legislative day. Others will care far less for that than for the sessions on Tuesday and Wednesday—the forum days, when ways and means of getting the work done will be regular order. Still others will feel that the evening sessions, with a lecture to the members only by Mr. Jinarajadasa, will be the thing of greatest practical value. Those of us who heard his address to the members in Southern California in June certainly know that his talks to the members have high value and that the evenings at the Convention are sure to be both interesting and instructive. If I had but two days to spare I should arrange them to include at least one of those members' lectures whatever was done with the other evenings; but when dealing with opportunity that comes so seldom why not make an unusual effort to have four full days at Convention? The best days are all of them!

### *Tolerance, or Bad Judgment?*

**B**ALANCE is one of the virtues that all theosophists seek to acquire, and it is one of the most useful to attain. We are continually seeing things out of perspective and, consequently, we place false values on them. One of the most common results is that numbers of theosophists are frequently found taking up some other philosophy in preference to the study of Theosophy, or perhaps forsaking Theosophy for some pseudo-occult teaching that



has caught their fancy. Tolerant of all religions and philosophies we must be; but tolerance does not mean preferring the study of other philosophies to our own. The theosophist should read widely, and should have at least a general knowledge of other philosophies, but he should be thoroughly familiar with Theosophy before he substitutes another study for it. When he is well versed in what has been written by H. P. Blavatsky, Annie Besant, C. W. Leadbeater and other theosophical authors of established reputation, it is in order to study what someone else has written.

Occasionally this matter is brought to mind because some member insists that a Lodge shall take up the study of some book on Vedantism, or Rosicrucianism, or Spiritualism, or something else, and make it a specialty to the exclusion of theosophical literature; and if his insistence wins, the entire group may go off into some by-path and stay there. I once knew a large and most promising class that was organized at the close of an extended course of lectures to be completely broken up because they permitted the class-leader to use *Oahspe* for the text-book instead of really studying Theosophy. That was ten or twelve years ago, and that city is still without a theosophical center. But for that fatal mistake we should now have a flourishing Lodge there.

There are in the United States, besides our Theosophical Society, perhaps nearly a score of small occult organizations claiming national scope, and teaching some sort of arcane philosophy. In membership these organizations range from less than one hundred to possibly a thousand, in one case. They often print a magazine of some sort, and do it very well, and the student gets an impression that here is a great popular movement which can be what it apparently is only because a true and mighty philosophy is behind it. I personally knew of one of these societies which, a few years ago, was publishing a large magazine and many occult books. It had a membership of less than fifty people, but a few of them had unlimited means, and the casual observer might easily think that thousands of members must be behind it.

A society dealing with things occult may be fairly judged by its teachers and its liter-

ature. If it has the best in the world its members should exhaust its resources for giving occult knowledge before seeking new fields. What other organization has produced such teachers and writers as the three named above? What other society has members who are able to make original investigations, and to write of the hidden side of nature in a fashion that commands attention and compels respect? What good reason can there be for abandoning the mines of occult wisdom that they have opened to us, for the study of books by others that are largely speculative?

We cannot be too broad, nor too tolerant in our attitude toward all other schools of thought, but to abandon our splendid literature for something else because it deals with some phase of the occult, is not breadth—it is merely bad judgment.

### *Low Railway Fares*

IF you are one of the fortunate ones who will be at the Convention in Chicago, August 9-13, you should read with the greatest care the article in this number of THE MESSENGER entitled "Reduced Railway Fares." Special attention should be given to paragraphs 1, 3, 4 and 6.

Last year we went easily over the 250 certificates which entitle the holders to half fare for the return trip, but the year before we failed and everybody had to pay full fare going home. It must be remembered that some members who come long distances buy excursion return tickets. All Pacific Coast members can thus not only get a lower rate than one and one-half fare but can get a ticket good until October 31 for the return trip. We can't expect them to help to make up the 250 certificates we must have. It is among those who make a shorter journey than across the continent, and who do not have special excursion rates, that we must find our 250 certificates. Every member should feel a personal responsibility in helping to swell the number. Those who come very short distances and could come a trifle cheaper by trolley line should help out by taking the steam train for this particular occasion. It may easily be that a few certificates will save the day; for 249 will be failure, while one more means success. This is a good time to "think of the other fellow."



### *Success*

A WORLD of philosophy is expressed in the remark that "nothing succeeds like success." As it is those who have money who easily make money, so it is success that opens the way to greater success. That which is successful attracts attention and receives the most careful consideration of thoughtful people. We all want to know why it is successful and so we begin to talk about it.

There is a recent success in the theosophical world that people are beginning to talk about, and on another page under the caption "The Test is Results" you may read what some of our members have written about it.

### *Caution Needed*

IT is a common occurrence to receive at Headquarters letters complaining that strangers, claiming to be theosophists, obtain the use of Lodge rooms for public lectures of one kind and another and then say things that are detrimental to the Theosophical Society. Another grievance is that itinerant members of some one of the various organizations bearing the name Theosophy get such favors as they can from local theosophists and then often leave the community in a hostile attitude toward the theosophical movement by attacking some of our international officers or announcing that they, the lecturers, have left the Society because "it has lost its spirituality," or because it "contains only ignorant people."

Of course such people have an unquestionable right to air their opinions, whatever they may be, but equally of course we should not be guilty of the foolishness of either lending or renting them our halls for that purpose.

Another complaint which comes occasionally to Headquarters is that some stranger, representing himself to be a member of the Society, asks for financial assistance and usually gets it indiscriminately from different members. In a number of instances they have been shown to be downright impostors. They are not members of the Society at all, but tramps who look over the local directories of various societies and then go from one to another posing as a member of each and getting such money as they can. The first request that should

be made of such a person is to present his membership card. If he claims, as under such circumstances he undoubtedly would, that he has lost it, ask where he belongs and to what members he can refer and then, if necessary, wire that Lodge or Headquarters for definite information. We have heard of a considerable number of cases that were unquestionably fraudulent, and not yet of a single genuine case where an actual member of the Society came asking for financial help.

Whether it is a matter of lending our halls, giving financial assistance or being in some degree responsible for the actions or utterances of strangers, we ought to require references precisely as we would in any business transaction.

### *Looking Forward*

LAST year those managing the Convention had much trouble because members intending to attend the Convention did not let it be known. The Convention managers have a difficult job at the best. The hotel reservations are only a small part of it. There are many reasons why it is necessary to know far in advance about how many will attend. Seats, badges and other things must correspond to the number attending. Last year the majority of those who came must have known it well in advance, but the committees were wholly in the dark. They had to guess at it. By providing for too many there would be useless waste. To arrange for too few would mean inconvenience and disappointment. Nevertheless they were kept guessing and after they had done their best to estimate the probable number, over two hundred unannounced members poured in without any notice whatever! How would a hostess feel if, after having done her best to make everything comfortable and convenient for expected guests, she discovered only by their arrival that there were thirty-five instead of just twenty?

Members almost always know a week in advance whether they will go to the Convention. If you are intending to do so this year please send a post card notice to Mrs. Maude N. Couch, 826 Oakdale Ave., Chicago, not later than August 1, unless you have made a hotel reservation through Headquarters, in which case you are already counted.



### *Young Lodges, Attention*

ARRANGEMENTS are being made for an unusual amount of work among the new Lodges during the coming year. Especial attention will be given to all Lodges less than two years old. Officers of such Lodges, where a visit by one of our field workers is desired, should write Headquarters and get full information. The earlier the applications are made, the better.

### *What Dues Are For*

HERE are some of the things that the dues of 25c. a month, or \$3 a year, sent to Headquarters are used for: sending THE MESSENGER free to all members; paying the per capita tax to International Headquarters; maintaining our National Headquarters, with its necessary incidents of light, heat, insurance, repairs; paying the salaries of the Headquarters working force; paying expenses of the National president when traveling on Section business; taking care of expenses of several field workers if special funds are not sufficient; ditto with books for the Section library that we are slowly building up; constantly adding to our Headquarters equipment as the Section grows. If there is any money left, after such things are taken care of, it goes into the building fund.

### *Great Enthusiasm*

AT the time this is written Mr. Jinarajadasa is only well started on his American tour, but the partial reports from some of the points he has visited indicate large audiences and unusual enthusiasm. His work in the United States will undoubtedly be of great value to the American Section.

### *The Crime of Cruelty*

THE cruelty to animals that seems to be a regular part of their training to enable them to perform the hazardous feats which thrill motion picture audiences is being energetically attacked by a new organization whose title is The American Animal Defense League. Its literature sets forth the almost unbelievable cruelty practised upon animals to force them to do the unnatural and often dangerous tricks

for the "amusement" of human beings. In the paraphernalia of the trainers are listed implements of torture that would delight the most fiendish patron of the inquisition of the dark ages—collars with spikes inside, clubs with slightly protruding nails, goads with spiked ends, steel lined whips, red hot irons, three-pronged steel forks, drugs to madden and electrical appliances to shock. A world of agony is inflicted upon helpless creatures in order that human beings may be astonished by the surprising feats they perform!

It is remarkable what people will do for money; for it is, of course, the door receipts profit which is at the bottom of the hideous business. Recently I wasted an hour at a rodeo—my first and last. I had supposed that it would be an exhibition of skilful riding and lasso throwing. The only compensation for the loss of time and shocked sensibilities was that it furnished unquestionable evidence that the rodeo is a form of cruelty to animals that should induce all who saw, or shall see it, to join some organization that is working for the abolition of such brutalities. The alleged "wild horses" and "wild cattle" were the most palpable of frauds, and even a child could detect the clumsy and cruel tricks used to make the animals frantic. Horses that were maddened by saddle spikes and the rider's spurs became perfectly meek and as harmless as sheep the instant the pain stopped. A little fine riding there was, on horses free from any cruelty, but by far the major part of the "entertainment," and particularly the "stunts" that made the crowd yell, had their source in pain.

The American Animal Defense League publishes affidavits of motion picture workers. Most of them are too harrowing to reprint, but any one of them will suffice to show how senseless and cruel the practices are. After describing a cat held in place by invisible wires, while a dog sprang at it, one affidavit continues:

"I saw this same bulldog covered with honey and a swarm of bees turned loose on it. True, the bees were supposed to be smoked, but the dog knew better. He ran around in a circle like mad, crazed with pain."

And all this to "amuse" us—to show the crowd something uproariously "funny!"



If even a considerable number of people would follow Jack London's advice to leave the theater the moment *any* trained animal act is introduced such atrocities would soon cease. That would probably work hard-

ships in some instances where brutality has not been used in training animals, but it would nevertheless be the choosing of the lesser of two evils.

L. W. R.

## H. P. B. on Membership Requirements

(Copy of letter from Mme. Blavatsky sent to an unknown correspondent).

Theosophical Headquarters, 19 Avenue Road, Regents Park, N.W.,  
14th November, 1890.

Dear Sir and Brother:

Even in the rules of the Esoteric Section of the T.S., it is stated that the past misdeeds of the applicant, unless of a criminal nature, have nothing to do with the Society; they are the *karma* of each individual. In entering this Section one is as though new

born. If then this is the case with the inner Section of the T.S., much more then is it the case with the ordinary exoteric body. Sufficient to be a theosophist to be vilified by the outside world. Instead then of fearing to come forward, now is your opportunity to atone for the past by future work for others for an unselfish life. I only wish every Theosophist were as honest as yourself in being ready to admit his faults.

Yours fraternally and sincerely,

(Signed) H. P. BLAVATSKY

(Continued from page 35)

### WORTH MANY TIMES COST

Briefly stated the Course has benefitted me in many ways. The one I value most is that it has forced me to do my studying in sequential order—a thing I perhaps would not have done had I not taken it up. Again, the Course has permanently placed in the background of my consciousness many points in the wisdom-religion that might have escaped my attention. All in all it has benefitted me mentally many, many times its cost. \* \* \* There is nothing on the physical plane that I would exchange for the knowledge and satisfaction the Course has given me."—George S. Neely.

### FURNISHED SATISFACTORY DEFINITIONS

"While I had previously studied the required references in this Course, and a number of the optional references, I did not have the information thus gained arranged in logical sequence. This I have obtained from the course of study. It has given me an outline which will be of great help in my future reading as well as in any attempts in teaching the subject. \* \* \* It has given me some very satisfactory definitions, explained a number of points about which I was more or less uncertain, and enabled me to answer more satisfactorily the questions usually asked by non-theosophists."—Lena A. Stover.

### AMERICAN NOW BUT WILL BE UNIVERSAL

"The Course has been of great benefit in giving me a systematic viewpoint of the whole vast scheme of theosophical teaching. \* \* \* I feel now that I understand Theosophy and that I am able to hold my own in any discussion of the subject. but more than that, too, I prize the ability acquired through the Correspondence Course to direct enquirers how to proceed in a systematic study of the great and all-embracing subject of

Theosophy. \* \* \* The Course may be only American now, but I venture to say it will become universal."—A. B. Grossman.

### LEARNED MORE THAN IN FIVE YEARS

"I have learned more by the study of this Course than in the whole five years I have been a member of the Theosophical Society, and I have belonged to two Lodges, particularly, which boasted excellent teachers. \* \* \* But no one had planned out a course of instruction like this and the best one could ever hope for was the study of one book. \* \* \* This course has given me a panoramic view of the whole field. \* \* \* It has gathered together the loose ends of things I had picked up here and there, taught me new truths, and leaves me with an organized knowledge of elementary Theosophy which I certainly did not have before."—Eurith Goold.

### ACQUIRED LOGICAL EXPRESSION

"Another great advantage in having mastered a course of this kind is the immeasurable aid it gives one in expressing oneself easily, simply and logically. If a subject has been clearly thought out one has a convincing and authoritative way of expressing it."—Mrs. G. N. Ragan.

For full information on the subject write to

THEOSOPIICAL CORRESPONDENCE SCHOOL,  
826 Oakdale Ave., Chicago.

Mr. G. A. Weber, 1111 South Ainsworth Ave., Tacoma, Wash., wishes to complete his file for the *Theosophical Review*. He lacks the following numbers: January, 1899; September, October, November and December, 1900; April, 1907; May and June, 1908. If you have any or all of these, write him, stating price.



## Annie Besant at Home

A CHINTZ-HUNG room, cool and restful, by the window overlooking a quiet Westminster street; a desk piled high with correspondence.

Why, I can scarcely say, but it was not the setting in which I expected to find Mrs. Annie Besant. I had never met her before, never even seen her, and I was prepared for an atmosphere more in keeping with the unrest of a life that has been one continual battle.

How right the setting was I realized as soon as Mrs. Besant spoke to me. Personality is a wonderful gift, but the perfect voice with the power to hold the listener can be just as wonderful, and just as useful to anyone with a cause to plead.

I know little or nothing about the internal domestic problems of India, but this quiet little woman, with her calm countenance, her white hair, close-cut and curling, her deeply-lined face across which there flashes every now and again a half-whimsical smile, made me feel that I ought to know.

"My first impression upon returning to England is the extraordinary want of knowledge of the serious state of affairs in India."

Then I sensed the frame of mind, the outlook that has brought Mrs. Besant into conflict with the authorities, that has in the past even given rise to that ugly word sedition, that led to her internment for a while in India during the war.

There is something serious, almost prophetic about her, and yet, as we talked, the note was

never raised. Easily, fluently, but with no harsh insistence, Mrs. Besant, in a simple cream-colored robe, reminiscent in a way of India, a sash of vivid orange at her waist, talked of the country she has known for thirty years, and I listened.

This, I thought, was the hypnotic effect of masterly oratory, distilled into the essence of conversation.

Outside, the first few hours of summer sunshine had sent the street to sleep, but in this pleasant room I listened to warnings of troubles that may arise, of dangers that may mean violence and bloodshed, none the less impressive because they lacked fire and heat.

Mrs. Besant, I am sure, feels what she says. Her "we," I discovered, referred not to the Europeans, but to the Indian-born subjects, and yet, for all her earnestness, there is about her something impersonal that suggests the looker-on.

It may be that the artist in her feels that, however effective and fervent the appeal may be, it is apt to be crude and unpolished. And that cannot be said of Mrs. Besant's utterances, at any rate when you talk with her in her room.

But if there is that suggestion of the detached there is no lack of determination. Quite casually she told me that before returning to India she had a program to carry out in the Midlands and a month of lectures and meetings in London, to be followed by a tour through Holland, France and Germany—no small undertaking for a woman well into the seventies.—*London Daily Sketch*.

## A Brief Report on Some Experiments in Psychic Science

By W. SCOTT LEWIS

IN January, 1924, a group of Theosophists was formed in Hollywood for the purpose of conducting a series of experiments in psychic science. These were carefully outlined in advance and the details worked out so as to meet all of the requirements of scientific accuracy. In some ways the work seems to have been in advance of anything of the nature previously reported and a brief summary of the results may not be wholly lacking in interest to the general membership of the T. S.

Under the head of telepathy we conducted 48 experiments and collected and carefully tabulated 2937 answers, a number that is certainly large enough to command some respect.

Our 15 experiments in clairvoyance gave us 1530 answers, while 13 other minor experiments dealing with closely related subjects added 199 answers. Up to date we have recorded a grand total of 4666 individual tests. For purposes of study these are carefully separated by sex, weather, phase of the moon, humidity, temperature, and all other factors that we could even remotely suspect of having any bearing upon the results. As far as I have been able to determine this is the most complete record of its kind that has yet been made.

One of the most interesting things attempted was a series of twenty-five experiments to study

the telepathic transmission of color. The colors selected for the series were red and green, and these were transmitted electrically to the "broadcasters," who did not know in advance the order in which they were to be used. Each experiment consisted of ten trials, and as only two colors were used guesswork alone should have given an average of fifty per cent. of the answers correct. About half of the experiments should have been failures and the other half successes. I realize that in adopting this method we departed radically from the accepted custom and our space is too short to discuss the reasons for this. It is perhaps enough to say that we were not trying to prove telepathy, as it has already been proved scientifically, but to study the phenomena with a group who had not been developed along this line and presumably would have only slight ability. Under these conditions it is obvious that a very large number of answers collected on the 50-50 basis is preferable to a small number with the 100-to-1 chance commonly used.

The result of the series of color experiments was very interesting. In sixteen cases the percentage of success was above 50, twice it was just 50, while only seven times did it drop below 50. When we segregate the answers by sexes the results become even more significant. Success in the case of men was only in the proportion of 14-10, which may



well have been chance, while in the case of the women it was 19-6, evidently indicating a considerable degree of telepathic ability on their part. The color red was given correctly oftener than green in 11 experiments, while green was given oftener than red in 11, and 3 times they tied. This was exactly the result to have been expected from chance, and it is evident that the one color can be received as readily as the other.

One of the most peculiar things noticed during this series of experiments was that when the results were plotted as a curve, along with the phases of the moon, there was an odd tendency for the two lines to coincide, with a higher percentage of success at the time of the full moon. This result did not always occur, and of course a series of tests covering a period of only five months is too short to prove that it was anything but a coincidence.

Of the other telepathic experiments the most interesting was one performed by radio, through the co-operation of KFI, one of the large local stations, and the Los Angeles *Evening Herald*. In this case the most of the answers were turned in by men, 80 per cent. of them being correct, while the answers turned in by women were 53.3 per cent. correct. This experiment has the distinction of being the most successful telepathy experiment ever conducted by radio, although many have been tried by various stations.

The most important series of experiments in clairvoyance dealt with the alleged ability to see, or sense, the color of a card when laid face down in the hand. Ordinary playing cards were used. Out of 710 attempts made by men, 405 were successful and 305 were failures. A control experiment of 10,000 trials by chance proved that such a result could not be obtained unless the ability was present to at least a slight degree. Eight hundred and twenty trials were made by women. Four hundred and fifty-one of these were successful and 369 were failures. This result also was greater than anything obtained by chance.

Of the other experiments performed none were repeated a large enough number of times to give results that could not have been duplicated by chance, so we shall refrain from discussing them at this time.

The result of our experiments has convinced us that valuable work can be done by groups of Theosophists who are willing to meet regularly and follow a carefully worked out plan, taking up a certain group of experiments and repeating them a large number of times. To some the work would seem tedious, but if enough would take it up there is no question but what our knowledge of many obscure problems would be greatly increased.

In closing I might add that one member of our group proved that she had genuine telepathic ability by responding correctly to 79 impressions out of 100. Out of a series of 30 tests 27 were answered correctly. Such a result could not possibly be obtained by chance. I believe that many could develop a similar ability through systematic training.

How oft the sight of means to do ill deeds  
Makes ill deeds done!—*Shakespeare*.

## Reduced Railway Fares

The following directions are submitted for your guidance:

1. Tickets at the regular one-way tariff fare for the going journey may be obtained on the following dates:

Arizona, British Columbia, California, Idaho, Nevada, Oregon and Washington, not before August 4, and not later than Aug. 10.

Colorado, Montana, New Mexico, Utah, Wyoming, not before August 5, and not later than August 11.

From New England, not before August 6 and not later than Aug. 11.

From all other states, not before August 6 and not later than August 12.

Be sure that, when purchasing your going ticket, you request a *certificate*. *Do not make the mistake of asking for a "receipt."*

2. Present yourself at the railroad station for ticket and certificate at least thirty minutes before departure of train on which you will begin your journey.

3. *Certificates are not kept at all stations.* If you inquire at your home station, you can ascertain whether certificates and through tickets can be obtained at the place of meeting. If not obtainable at your home station, the agent will inform you at what station they can be obtained. You can in such case purchase a local ticket to the station which has certificates in stock, where you can purchase a through ticket and at the same time ask for and obtain a *certificate* to the place of meeting.

4. Immediately on your arrival at the meeting present your certificate to the endorsing officer, Mr. J. C. Crummey, Chairman Certificates Committee, as the reduced fare for the return journey will not apply unless you are properly identified as provided for by the certificate.

5. Arrangements have been made for validation of certificates by a special agent of the carriers on August 9, 11, 12 and 13 if the required minimum of 250 certificates is presented.

6. *No refund of fare will be made on account of failure to either obtain a proper certificate nor on account of failure to have the certificate validated.*

7. So as to prevent disappointment, it must be understood that the reduction on the return journey is not guaranteed, but is contingent on an attendance of not less than 250 members of the organization at the meeting and dependent members of their families, holding regularly issued certificates obtained from ticket agents at starting points, showing payment of regular one-way tariff fare of not less than 67 cents on going journey.

8. If the necessary minimum of 250 certificates is presented to the special agent as above explained, and your certificate is duly validated, you will be entitled up to and including August 16, 1924, to a return ticket via the same route over which you made the going journey, at one-half of the regular one-way tariff fare from the place of the meeting to the point at which your certificate was issued.

9. Return ticket issued at the reduced fare will not be good on any limited train on which such reduced fare transportation is not honored.

## Round Table Service Reports

SEVERAL Round Tables have sent in reports which show the Order in America is alive to opportunities and is living up to the ideal originally offered by its leaders. This ideal is embodied in the words: "A League of Young People Banded Together for Service."

A few of these reports follow:

\* \* \*

### ST. ALBAN ROUND TABLE, HOLLYWOOD:

About two weeks ago, fifteen of the members of St. Alban Table, Hollywood, accompanied our Chief Knight upon a most interesting "Quest." They went to the Juvenile Hall, in Los Angeles, where Sir Parsifal gave a talk to about two hundred children—ranging in years from little tots of five or six to those in the late "teens." The members from St. Alban Table gave the opening and closing ceremonies, one of the Companions playing while they marched and sang. This same Companion played while the children of the institution marched in to their seats, and this act of service on her part was much appreciated by them.

After the opening ceremony was over, Sir Parsifal gave her talk on the Round Table and its ideals, illustrating it with the lovely slides with which many of you are familiar. A few of the newly received slides were ready in time to be shown that evening. The children gave their whole attention to Sir Parsifal's lecture, and many of them knew what some of the pictures were of—they recognized that of King Arthur, and when Mr. Luther Burbank's was shown and our Chief Knight told them it was of some one who is particularly interested in all plant life, they at once guessed who it was; Douglas Fairbank's picture received enthusiastic applause. The pictures of Companion Stanley Rogers and the little animals which he tames when away in the wild places each summer, created much interest among the listeners.

A more quiet and attentive audience could not have been wished for, and we were told by those who have the work of the Juvenile Hall under their care, that nothing before has made such an appeal to those living there. We are very much hoping that a Table may perhaps be formed as a result of this visit of some of the Knights in His service. The very air was alive with the power and blessing of our great King, and everyone felt the presence of Him whom we earnestly strive to serve. May we all be faithful bearers of His love and strength to all those who suffer throughout the world.

SUSAN WARFIELD (Sir Wagner)

*National Secretary.*

\* \* \*

### LOUISVILLE ROUND TABLE:

The Louisville Round Table held its first meeting January 20, 1924 and initiated four new members, two Knights and two Pages. Officers were elected and the line of work planned for the year. It was decided to hold one devotional meeting a month.

We have four active Knights in this Table but the work is done by the children under the supervision of the "Leading Knight" or the Knight in charge for the evening. The children are very much interested in the work. Some of them are doing civic work in their neighborhoods, others are doing hospital work, visiting the children of the Children's Free Hospital and helping to amuse the babies.

We gave a Valentine party on the 14th of February in order to raise money for Adyar Day. A special meeting was held in honor of the day and the gift was sent to the Adyar Committee.

Our Leading Knight presented us with our banner and shield—which we appreciate—also initiated Page Robin Hood.

At our Easter meeting Sir Arthur joined our Table and Sir Endurance gave the theosophical interpretation of the meaning of Easter.

We held our closing meeting in May and adjourned for the summer all promising to try to live pure, speak truth, right wrong, and follow the King.

CLARA HEATH, (Sir Tristram)

*Secretary.*

\* \* \*

### WILLING SERVICE TABLE, RENO:

"Our Table collected five dollars to send to the children in Germany, joined the Anti-Vivisection Society, subscribed to the magazine *Our Dumb Animals*, served the American Humane Society by distributing posters and wearing buttons during Kindness to Animals Week, and collected 45 books for our lending library."

L. KT. MRS. ETHEL CASSELLBERRY

(Sir Compassion)

\* \* \*

### CHIVALRY ROUND TABLE, NEW ORLEANS:

"The children are taking an active part in their ceremonial, and I am glad to report complete success. They are developing their own individual talents and seem keenly interested. Whenever it was possible, I had a Companion give the talk, suggest the meditation and recite the invocation. For several weeks the Pages have veiled and unveiled the picture, offered the money, and read the report shields.

We have planned many activities for the fall, and hope to give the pageant of the "Citizens of Tomorrow," for a Christmas entertainment.

The children are helping me with an entertainment we are having for the T. S. Building Fund next Saturday night. All who remained in town have offered their services. Sir Walter Raleigh is giving a recitation "Mr. Dooley on Football" and others are dressing in fancy costumes to help with the raffles and refreshments."

CATHERINE O'LEARY (Sir Gareth)

*Secretary.*

\* \* \*

### NEWS OF THE ORDER

The July *Round Table Bulletin* has just been printed and non-members of the Order may obtain copies for 25 cents. The *Bulletin* contains a complete report of the Chief Knight's lecture trip through the South.



Subscriptions for the new magazine *The Round Table Quest* may be sent to the Editor, Mrs. J. D. Moore, Jr., 1509 Milner Crescent, Birmingham, Ala. The first issue will be ready for Convention. Subscription price, 50 cents a year.

*Notice to R. T. members:* The following songs will be used during the R. T. Ceremony at Convention, "O, King of Kings" by C. W. L.; "Prayer" by A. B.; and "Dedication" by E. Stanton. Leading Knights and members who expect to be present should rehearse these songs.

VIDA STONE (Chief Knight "Parsifal")

## Book Reviews

*The Religious Mysticism of the Upanishads*, by R. Gordon Milburn. Published by the London Theosophical Publishing House. Boards, 100 pp. Price \$1.25 through the Theosophical Press.

Deep into the mystic intricacies of the Upanishads does this writer take us. The aim of the book is to help English-speaking people to enter into the thought and feeling of these ancient Indian treatises on mystical philosophy on their more definitely religious side. The writer has endeavored to bring us something of the spirit of the Upanishads, the real element of depth and permanence found in their religious passages. In the preface he remarks: "The translator or commentator who writes for a religious purpose is in something of a difficulty. If he is truthful he will endeavor to take full account of historical criticism. But he must subordinate his critical interest to his primary duty, which is not to explain this or that, but to transmit an inspiration."

To transmit some portion of the inspiration, therefore, seventeen passages of the ancient scriptures are given, some in rhythmic prose and some in blank verse. Quotations would be difficult of understanding, as the passages should be read in their entirety, together with the clear notations. On the whole, the verses are more easily comprehended than the average English rendition, as the definite attempt has been made to grasp the spirit, and then clothe that spirit in words that you and I can understand, leaving but few Sanskrit words within the text.

The selected passages are preceded by short chapters on "The Upanishads," "The Idea of Brahma," "God as the Infinite," "God as the Spirit of Peace," "The Divine Activity," "The Devotional Vedanta," "Yoga," "Salvation," "Pantheism in the Upanishads," "The Decline and Rebirth of the Vedanta," and "The Criticism of the Upanishads."

This little book happens to have a rather striking and attractive board cover, impressionistic in a way, and seemingly designed to show no finger marks. A. W.

\* \* \*

*Tolerance: Two Lectures by Phillips Brooks.* Published by E. P. Dutton & Company, New York. Cloth, 111 pp. (Price, \$1.00 through the Theosophical Press).

"Tolerance is an affair of the spirit, while toleration describes a course of conduct. At a time when both tolerance and toleration are sadly to seek it is becoming and highly useful to bring again to public attention this precious little vol-

ume by Phillips Brooks. His spiritual insight was so keen and so penetrating, his interpretation so reasonable and so complete, and his eloquence so stirring that in these latter days there should be a nation-wide reading of this book." Thus does Nicholas Murray Butler begin his introduction to this reprinting of two lectures by the late Bishop of Massachusetts, which were delivered to the students of several of the divinity schools of the Protestant Episcopal Church. Thirty-seven years have elapsed since the first printing, but the words of the great divine are valuable today even as they were when he placed before those students the great need for tolerance.

The thorough familiarity of the lecturer with church history fills the discourses with interesting references to characters and instances of the past where tolerance was or was not displayed. There is a paragraph on the Puritans, another upon Akbar, "the first student of comparative religions," while several pages are devoted to the Protestant Reformation.

Upon mysticism we find these words: "It is the mystics of every age who have done most to blend the love of truth and the love of man within the love of God, and so to keep alive or to restore a healthy tolerance. Indeed, the mystic spirit has been almost like a deep and quiet pool in which tolerance, when it has been growing old and weak, has been again and again sent back to bathe itself and to renew its youth and vigor. The German mystics of the fourteenth century made ready for the great enfranchisement of the fifteenth. The English Platonists, who had the mystic spirit very strongly, became almost the re-creators of tolerance in the English Church. The mysticism of today gives great hope for the earnest freedom of the future."

A marvellous thing is the printing of words. We read and are inspired even as we would have been had we heard this great orator set forth his logical arguments for the broader view of all things. A. W.

\* \* \*

During the week ending June 21 our members ordered through the Theosophical Press non-theosophical books to the amount of \$96.63. The net profit that week on such books was \$23.40. Are you one of the thoughtful members using purchasing power to replenish the treasury of the Section?

## Arriving at Convention

WHERE TO GO AND WHAT TO DO:

On arrival, go directly to the Hotel Sherman opposite the City Hall, Clark and Randolph Sts., where the receiving Committee will be waiting to welcome you. The procedure will be as it was last year. Go to the second floor, show your membership card and register. The registration fee of one dollar pays your share of the general Convention expenses. Get your badge, program, printed folder of necessary information, etc., and your time is then free until the reception at 8 Saturday evening.

Those wounds heal ill that men do give themselves.—*Shakespeare*.



## Mr. Watson's Lecture Dates

Claude L. Watson, National Lecturer, wishes to make engagements with Lodges willing to put on a twelve weeks course of lectures and class work. The course is specially designed for Lodges desiring to do intensive public propaganda and also to train members in methods of teaching and public speaking so that the work can be continued after the course given by Mr. Watson is completed. Mrs. Watson will assist in the work and will give special attention to building up the Round Table and Lotus Circle activities.

Where two Lodges are located within one hundred miles of each other the course can be given to both jointly, thus lessening the expense upon each. For full details of the plan write to Mr. Watson in care of 826 Oakdale Ave., Chicago, Ill.

## Adyar Day Fund

The following letter is self-explanatory:

Red Sea, April 1, 1924

Dear Dr. Stone:

J. S. Schwartz told me of America's most generous gift on Adyar Day. We divided it to different activities. I want very much to visit the States next year after the Presidential election is over.

Do you know that in August of this year I shall have completed fifty years of public life. I gave my first public lecture in August, 1874. I am past a year and a few months older than the T.S. and it has had 35 years out of the 50. It is a long retrospect.

With very kind regards and grateful thanks,

ANNIE BESANT

## Quarterly Lodge, Membership Record

April, May and June, 1924

Total number of Lodges.....	250
Lodges chartered.....	10
Lodges revived.....	1
Lodges dissolved.....	8
New members.....	389
Reinstated.....	26
Transferred to the American Section.....	7
Transferred from the American Section.....	4
Deceased (1 being inactive).....	15
Resigned.....	8
Transferred to inactive file July 1, 1924.....	1360

Total active membership July 1, 1924.....6916

## If You Are Not Coming to Convention

If you are not coming to Convention, and if some of your T.S. friends have named you as their proxy, be sure to write a short note to the Chairman, Credentials Committee, Theosophical Convention, 826 Oakdale Ave., Chicago, authorizing him to transfer all proxies given to you to some one whom you know will be present. Care in this detail will avoid the disfranchisement of a number of members.

MAUDE N. COUCH, *Secretary-Treasurer.*

## Source of Fortitude

"For four years," she said, "I have studied theosophy. It has changed my outlook on life. When you understand that we are only passing through a phase when we live and suffer in this life, then we realize that nothing matters. It is all a moment in a life of thousands of years.

"You know, *en passant*, without this philosophy I should not have been able to have endured life."—Pola Negri, in *Motion Picture Magazine*.

## Deaths

*Rest in the Eternal grant them, Oh Lord,  
And may light perpetual shine upon them.*

Mr. Henry S. Louisville.....Memphis Lodge  
Mr. George Arthur Distelhorst.....Omaha Lodge  
Mrs. Julia G. Bradt.....Saginaw Lodge  
Dr. Clara H. Case.....Alhambra Lodge  
Mrs. Florence S. McRae.....Army Lodge No. 1

## Theosophical Books in Public Libraries

Thirty-three additional cities have been reported on as follows:

Wichita, Kansas	Sommerville, Mass.
Amarillo, Texas	Oklahoma City, Okla.
New York City	Belleville, Ill.
58th St. Library	Decatur, Ill.
W. 36th St. Library	Aberdeen, S. D.
96th St. Library	St. Louis, Mo.
Fresno, Calif.	Butte, Montana
San Quentin Prison	Springfield, Ill.
Gulfport, Miss.	San Antonio, Texas
Denver, Colo.	South Bend, Ind.
Medford, Oregon	Sacramento, Calif.
Seaside, Oregon	Greeley, Colo.
Palo Alto, Oregon	Rockford, Ill.
Tacoma, Wash.	Superior, Wis.
Niles, Mich.	Atlanta, Ga.
Big Rapids, Mich.	Seattle, Wash.
Wilmington, Del.	Paterson, New Jersey
Buchanan, Mich.	Dover, New Jersey

If *your* public library has not been listed, we would like to hear from you. Each lodge should appoint someone immediately to list all theosophical books and magazines in the public libraries and send a copy (typed if possible) to Headquarters. Address Library Data, 826 Oakdale Ave., Chicago. In addition to making the list, have a chat with the librarian and explain our books if they are not known.

## What Lodges Are Doing

### OMAHA LODGE

The Omaha Lodge has had a steady growth for some time past but has been exceptionally active during the past winter and spring. In October the Lodge leased a larger hall on the second floor of the Arthur building, an office building in the very heart of the city, the seating capacity of which has been sufficient to take care of the lectures by our national lecturers. The room was through the generosity of two of our members, beautifully decorated, carpeted and curtained, and the windows, four in number on a main thoroughfare, decorated with the seal of the Society and the words Theosophical Society. Mr. Claude L. Watson, known nationally for his work as a National Lecturer for the Society during the past seven years, was engaged for the months of



April, May and June to conduct a course of lessons free to the public, the lessons being held twice a week, with a public lecture on Sunday evenings and with a special talk to members at the regular weekly meeting. In addition, two Round Tables are being conducted in the Lodge room, a Golden Link chain for little tots, and other activities.

BESANT LODGE, KRETONA, HOLLYWOOD, CALIF.

Moved in March to a more central location and changed its name to Besant Lodge of Hollywood. It promptly started a library and reading room. Its lending library now numbers 300 volumes and the reference library 450 volumes. It is open every day to the public. Sunday afternoon lectures were started the first of June with an increasing attendance each week in spite of the summer weather and a competition of many other Sunday activities in town.

On June 30, July 1 and 2, Mr. Rogers gave a series of three lectures in a centrally located hall in Hollywood. They were well attended and a class of 83 members was formed. At the first meeting of the study class 84 were present. Dr. Sanford Bell is giving four class lectures during July.

Besant Lodge feels that summer weather is no barrier to people who are searching for the truth, and these lectures have proven a greater success, judging by results, than any series previously given in the winter.

ETHEL W. BARBOUR,  
Corresponding Secretary

#### HOLLYWOOD LODGE

Although we have studied straight Theosophy, using "First Principles" as our text-book, the work has not been limited to that alone. Our president, being an occult scientist, has arranged psychic experiments for one meeting a month. An accurate record was kept and the results are given elsewhere in this issue of THE MESSENGER by Prof. W. Scott Lewis. Prof. Lewis' stereopticon pictures have been used in the meetings. Many of these pictures have been copyrighted and may be obtained in postcard form. The University of California purchased a set of the Mount Whitney slides for use in the geological course. We have co-operated with the Federation for Public Work and with Besant Lodge of Hollywood in the establishment of a circulating library, having loaned one hundred and eighty-three volumes for that purpose.

### Permanence of the T. S.

(Excerpt from the address of Mr. Jinarajadasa to the Australian T.S. Convention, 1924).

THERE is one danger confronting us all, against which we must be on guard. It comes from that most subtle form of vanity which says to us that "the Society is in danger," and that we have the mission of saving it. Each member who has left the Society, and shaken the dust of his feet at us because we refuse to follow him, left the Society in order to "save" it. Each group so leaving has claimed to be the true T.S., and under the direct patronage of the Masters. There are several such groups in America, and also in

Germany. Some who left the Society in 1895 over the "Judge trouble" have all this time been on the watch to see the T.S. collapse; and since then all those who have disagreed with the policy of our President and have left the Society have been waiting for the T.S. to be "landed in the ditch." But instead of collapsing, the T.S. grows steadily; country after country is being organized into National Societies, looking to Adyar and the President for inspiration. There is each year a larger output of literature, a greater development of theosophical teachings, and a wider application of theosophical ideals to practical life by those who look to Adyar and our revered President. Why does the T.S. grow from year to year? H.P.B. gives the reason. I quote from an article of hers lying in the Adyar records, which has not yet been published, but will be soon:

*"The T.S. cannot be destroyed as a body. It is not in the power of either Founders or their critics; and neither friend nor enemy can ruin that which is doomed to exist, all the blunders of its leaders notwithstanding. That which was generated through and founded by the 'High Masters' and under Their authority if not under Their instruction—MUST AND WILL LIVE. Each of us and all will receive his or her karma in it, but the vehicle of Theosophy will stand indestructible and undestroyed by the hand of whether man or fiend."*

The T.S., being indestructible, can never be in need of salvation at our hands. Let us then beware of exaggeration of values so that we feel compelled to "save the Society" at the expense of charity and the ordinary decencies of life. Certainly each of us has a service to render to the Society; the T.S. needs every man and woman of good-will. But let us devoutly pray that, when our day of service is over, we shall know it, and also how gracefully to leave our place to others who can serve the Society better.

### Franklin, Theosophist

Benjamin Franklin, the great American philosopher and author, was a theosophist. On the stone above his grave in Philadelphia is the epitaph which he himself wrote and put aside until it should be required for his tombstone. It is still decipherable on the weatherbeaten stone and runs as follows:

The Body  
of  
Benjamin Franklin,  
Printer,  
(Like the Cover of an Old Book, its  
Contents Torn Out, and Stript of its  
Lettering and Gilding)  
Lies Here, Food for Worms.  
But the Work Shall Not Be Lost,  
For it Will (as he Believed) Appear  
Once More in a New and More  
Elegant Edition,  
Revised and Corrected  
by  
The Author

Mr. J. C. Myers, P.O. Box 1944, Chicago, Ill., is now the American representative of the *Herald the Star*.



## Publicity Donations for June

Brotherhood Lodge .....	\$ 2.10
Long Beach Lodge .....	5.00
Tacoma Lodge .....	3.00
Oklahoma Lodge .....	7.50
Glendive Lodge .....	5.00
Santa Rosa Lodge .....	3.00
Mary L. Beggar .....	1.00
Atlanta Lodge .....	1.50
Glendale Lodge .....	2.50
R. L. Jones .....	22.50
Gulfport Lodge .....	1.80
Lansing Lodge .....	3.00
Buffalo Lodge .....	2.50
Service Lodge .....	1.00
A. Kast .....	1.00
St. Paul Lodge .....	5.00
Herbert Dunton .....	4.00
Louisville Lodge .....	1.00
Ames Lodge .....	3.00
Oakland Lodge .....	2.80
Atlanta Lodge S.S.P.W. ....	1.50
Chicago Lodge .....	4.25
Santa Ana Lodge .....	2.00
Besant Lodge, Seattle .....	6.55
Terre Haute Lodge .....	2.00
New York Lodge .....	9.65
J. F. O'Reiley .....	1.00
A Friend .....	.20
Kansas City Lodge .....	7.25
Long Beach Lodge .....	2.00
H. P. Goertzen .....	1.00
Total .....	\$115.60

Omission to do what is necessary  
Seals a commission to a blank of danger.

—Shakespeare.

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Leadbeater, A. Schwarz and others.

### INVALUABLE FOR INDIVIDUAL OR GROUP STUDY

Set of 12 diagrams, 17 x 22 inches, in  
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ing of the planes of nature, evolution of  
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Spence

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Wood

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## Mr. Jinarajadasa's Lectures

(recently delivered in Sydney)

The Kingdom of Heaven  
is Within You

The Hindu Doctrine of the Atman

The Spiritual Factor in  
National Life

God, Our Brother Man

Note: Lodges on Mr. Jinarajadasa's lecture route should order these at once.

Each \$ .10

Set \$ .40

## The Religious Mysticism of the Upanishads

By R. Gordon Milburn

The aim of this book is to help English-speaking people to enter into the thought and feelings of the ancient Indian treatises on mystical philosophy known as the Upanishads on their more definitely religious side.

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