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Love Between Friends

C. JINARAJADASA

THE love between two friends, the more it is purified from purely sense contacts, becomes the stronger as a link between soul and soul. Once such a bond has arisen, it can never be broken, whatever the personalities who represent the souls on the physical plane may do to each other. There may be for a while an obscuration of the affection between the two. Karma may descend on one, or both, and make for a while a wall of deadness between them. It may even be that for three or four lives, the two souls will not meet in incarnation. But the bond once made persists. It is strengthened all the time, provided there is a continuous flow of force from Ego to Ego. The persistence of love does not depend on what happens to the personalities, but on what takes place between the Egos. If at least one of the two steadily pours out his love on his friend, the mutual love is strengthened thereby, for soul responds to soul.

This is the fundamental fact to realize. Any one who can love is blessed for the time. But he must remember that the word "Love" applies only to the part of

his thought and feeling which goes forth to *give*, without thought of return. A man is not "loving" his friend when he wonders why his friend is not loving him sufficiently in return and is grieved at it. He is then "wanting" his friend, but that is not "loving."

At the beginning of love, our emotions are a mixture of true loving and of wanting love in return. Slowly, the spiritual nature in us dominates the personality by weaning it away from the element of wanting, and by leading it to find true happiness in a going forth to offer. But the personality, under the impressions of many past lives, when love to it meant more a getting than a giving, resents the pain which comes when love offered is not always accepted or appreciated. But at all costs, we must grow strong, so as to be greater centres of radiation of the Divine Light. So we must go on loving, in spite of the suffering of the personality. The Ego can love only in one way—with pure offering. The Ego can never feel hurt if no love is returned. It is the personality who is hurt and goes on grieving.

True loving gives perfect freedom to the

person whom we love, even the freedom not to love us in return. To love truly means to have ever the spirit of offering and service. He only loves greatly who refuses to allow the pain of his personality to dominate him and make him love less.

To love is to go forth with a wonderful gift given to us by God. We must not lessen or sully that gift by placing secretly within it our desire for a return. To love purely is the first step on the Path of Return of man to God.

The Orbits of Men

WELLER VAN HOOK

A warbler has just flitted by my window. His home is not two rods away, but it has not yet been spied out, for that bit of satisfaction will come when his tiny young begin to make their Lilliputian demand on Nature's bounty. The warbler wings his airy way keenly through the air; his flight cuts unerringly between two pear twigs but an inch or two apart. And for him the space between a group of leaves, all on a single bough, is equal in breadth and freedom to that split in the mountain-side where the condor rears her young.

The robin leads another life; his air-paths are wider; his curves of flight are longer, far less capricious, and his notions of space requirement are far more dignified. And what a world away are the hoarse-voiced gulls that put all their claim to beauty in their dainty gray of feather and their wondrous curves of flight, far above the shore where their triple elements, the earth, the water and the air, are joined!

The orders of the air-fowl live thus in different realms, not conflicting but complementary to one another. When peace reigns between them and the hungry moment is not at hand for the predatory bird to consume the seed-devourer, there are realms enough for all of them. They need not interfere with one another. In the sunshine Nature seems to say, "There is room and peace for all!"

So of men. May not the shepherd find peace in his successful search for moist and rich soil where the grass is fat for sheep? May not his sense of freedom find satisfaction in the limitless flowing airs from the Arctic or from the equatorial belt? And, who knows but he may be of those who study the stars and find amid their wheelings, analogies to the wandering of his flocks. Thus appeasing the gnawings of his god-like spirit he may pay with no great thought of burden the fleeces which the border chieftan claims for holding off marauding bands.

In turn, that ruling lordling finds his life, too, demands the food of spirit. For him there must be shepherds to obey him and to grow him fleeces; there must be those who paddle in hot rice marshes to supply him porridge; there must be villagers who will rear him sons to build him armies and there must be workers content to eat his gathered tithes while they build him walls

and towers and palaces. But his true life's satisfaction lies in holding off his neighbor chieftan who may not cross yon mountain ridges, but must be made to see that his safety lies in wandering ever in downward lines along the gathering rills to the rivers that pour into the distant sea. Or his sense of self may seem to grow when his bold night-foray yields him the fat cattle of another chieftan's plains.

Amid more complex civilizations the man of the law has his orbit, pays here and there his fractional toll and tithes, but else is free—free to minister to the oppressed, to marshal them before judge and jury, triumphing mightily in proving their innocence and displaying before his mimic world their pains of heart as they were spurned or overborne or perhaps despoiled. Again the man of law presses haughtily the claims of justice, cites the keen letter of the law and many dominant precedents irrefragable for the judge who realizes how the principles of equity underly our social fabric, not to be destroyed. Thus with courage and with the swelling spirit of the just he leads his jury to uphold wise argument and assess the patient mass of men to benefit his client. This the advocate's preserve, not to be entered except by him duly called to approach and worship at the bar of justice.

And so each type of man, each exemplar of the art divine of serving, finds his field, his own demesne, only touching at odd points here and there his neighbor's territory.

It is the same mode that the angels share. Their service is assigned to them by the Great Designer. Indeed for men the angels' labours are so nearly intangible, so daintily contacting our own lives, they seem almost not to be at all. Yet there are many orders and whole schemes of evolution of them! Among themselves they have their orders, their points of contact and their lines of separation, the one vast group from the others.

In all creation, amongst living beings, those of one type of light live in fancied freedom from the limitations and the trammels of the others. There is that in the hearts of the blue men that makes the deeds of the green men abhorrent to them. The rose-ray men find that those of the golden touch are of an alien power unimaginable, floating in a different stratum of the vital air.

Every group of beings may rejoice in his own

way, his own method or mode of living. He must see his neighbors as having valid rights of life, and must pay just tribute to them, rendering unto Caesar the things that are Caesar's. All must feel that their own ways of idealism lead

to the Divine. And, by the same token, they must recognize that the ways of others lead there too! He who has seen the light knows that he must learn all modes of progress. For all the Ways lead to God!

The Rays :: A Monograph

DR. A. ZUBER

All service ranks the same with God,
There is no last or first.

Robert Browning.

The ray on which a man functions is part of the great plan by which he ascends to God. He chooses a ray early in his march and having chosen, sticks to it till he has solved its lessons. There is possibility of overlapping and occasionally one may actually shift to another ray but in the main, a path once chosen, is rigidly adhered to. Other rays there probably are but the seven of which we speak will suffice for our purpose.

Musicians were not born and made in a minute nor were artists nor rulers nor scientists. Long years of hardship and self denial have brought forth the heroes on any ray and painstaking effort is the sole back-ground for all greatness. Never have there been so many geniuses as there are today. We hear of a new one every minute. But they were not made in this incarnation. This is only the flower, the seed of which was planted when the earth was very new and life as such, was not.

These rays or outpourings of the Logos give us no end of combinations and their composite is so marvelous at times as to baffle any attempts at disentangling it. Who but an artist could name the many colors to be found in orchid. And yet, there was no orchid to start with. It is a synthetic blending so subtle and withal so harmonious, that one looks on it as superfine. The products of rays are as orchid and only the Master can tell from how many sources were their blendings evolved.

Let us speak for a moment of the power or rulers' ray. It is as its very name implies, a path of power and those selecting that mode of expression when time was young, have been our kings and princes and men in power. They dominate by sheer force of will and supplicants at their thrones are many.

They delight to make rules and regulations for their fellows and are unhappy unless these are enforced to the letter. Nothing gives a ruler so much joy as to see his laws obeyed and nothing gives those who worship power so much pleasure as to obey them. Thus the younger egos on the power ray see to it that the rules of those above them are enforced and that infringements are balanced by punishments.

Next, let us speak of the ray of healing. That too is a powerful ray, for the man who can heal has access to all. He knows the secrets of the whole race and the confidence imposed in him is so large that he is quite as able to wield in-

fluence as the man in power; for after all, what is power but the wielding of influence, the holding of the masses to any thought that he, the healer, might wish to impose.

A true healer is a mighty man and he knows it, for do not kings and princes heed his every word and is not death itself afraid when He says, "Pick up thy bed and walk?" And so it is that he sits beside the chief and becomes his off-time oracle. How could the tribe progress without its medicine man and what would have become of the workers had they not had their herb doctors and their prayer strings for casting out evil spirits!

Let us consider art next. What can we say of the artists of earth? They love beauty above all else and strive for it to the end of all things. Beauty is the only God they worship and never will they tolerate any other to come before it. The king does not exist when beauty reigns, nor does the healer nor the teacher nor that intellectual giant, the scientist.

With what demons of hunger and want and disease will an aspirant fight to attain beauty in oil or marble or whatever mode of expression he has chosen. He will give up everything, suffer everything, endure everything to attain even a snatch of beauty. He is obsessed with it; he glories in it and only its attainment gives him peace. He is a slave to it and nothing else suffices, be it food or drink or wife or power.

And what of the teacher? How can one teach unless he be prepared! Incarnation after incarnation has gone into the perfecting of a teacher and only one so schooled can give out one iota of what he has learned. The acme of perfection lies in the teacher, for who can teach unless he first know. He possesses that magic power which qualifies him to wield a mighty force in the economy of nations.

The young of every land are entrusted to his care. Their parents too, wait on his every word be it written or spoken, and their parents before them did likewise. Each utterance is pounced upon by some hungry soul and devoured for self help or passed on, albeit very much distorted at times, that others may benefit.

Could there be any one so powerful as the teacher? He it is who colors the entire thought of the world, who sways every living soul, who opens every avenue of information and who brings into working knowledge the very meaning of the Logos himself.

Let us now turn to the devotional ray which

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A Great World Convention

DR. Besant's magazine, *The Adyar Bulletin*, has called attention to the near approach of the semi-centennial of the T. S. To fittingly celebrate this fiftieth anniversary of the Theosophical Society, which is now only a little more than one year ahead of us, a great Convention will be held at Adyar, India, the world Headquarters. The *Bulletin* says:

"The fiftieth birthday of the Theosophical Society is hard upon us and the great celebration is to take place at Adyar in December, 1925. We hope that every National Society will send many representatives, also that many from outlying districts will be able to come.

"What are we all going to do to make this great Anniversary the greatest thing that the world has ever known? We should stop short at nothing less, though of course the world as a whole will not be conscious of that great thing.

"If any brilliant suggestions come to any, and come they surely will if we seek, it might be good to discuss them at the All-India Convention this year and the time for that is very close, (December, 1924). The future is what we should fix our eyes upon, and make plans for, so that the world may profit by our deliberations and receive something of the inspiration that we have received. * * *

"Work for the future will surely be intimately discussed, and the different temperaments of the different peoples of the world and their needs, and the best way to help each other in the work.

Above all we must feel that all the work is one and that there is no 'thee, thine, mine,' but only 'we and ours.'

"It should be, it surely will be a unique Convention, all the leaders will be gathered together and with the beauty of Adyar there is but one thing left:—the preparation of ourselves. The future will hold greater responsibilities, the work must increase, as must the difficulties. To draw near in all ways must be one of our aims so that 'come weal, come woe' we stand together. A mighty body of servers that nothing can withstand for we have pledged ourselves to the Masters and to do Their bidding."

From such a gathering of theosophical leaders from nearly all the nations, unusual results may confidently be expected. We have been told again and again that one of the most important things in all the world is that theosophists, who constitute a band of world servers, should become well acquainted and so learn to work harmoniously together. The great Convention will be a rare opportunity to meet other theosophists from all parts of the globe.

A Word of Explanation

SOME vigorous protests have come from Colorado because Mr. Jinarajadasa was not booked for Denver. Explanation after explanation has been made by letter to various members with the request that they pass it on to others, but an itinerant lecturer reported from there in September that there is considerable feeling about it and suggests an explanation in *THE MESSENGER*.

It was a foregone conclusion that many cities would be disappointed, for it was a physical impossibility for Mr. Jinarajadasa to visit many important centers where he was wanted, and Denver was one of the many unfortunates. Briefly, the circumstances are that he arrived on the Pacific Coast and naturally was booked eastward to the Convention by the route that gave the largest number of engagements. It is obvious that he could not go via Seattle and Milwaukee and to the many important places between them and also go via Denver, which would have been the only engagement between San Francisco and Omaha. After Convention the only possible way of including Denver without losing time and being idle was to increase the traveling distance for two people by nearly a thousand miles and also make such

very close train schedules that if his train chanced to be delayed a few hours he would surely miss the engagement following Denver. In addition he would have to go from the lecture hall at Omaha to the train, ride all night and until mid-afternoon the following day and then go again direct from the lecture hall in Denver to the train and be on the road that night and until the middle of the following afternoon. Nevertheless the matter was being seriously considered when the condition of Mr. Jinarajadasa's health suddenly put an end to the matter. It was decided that his physical condition was such that it was imprudent to include Denver. Later developments showed the wisdom of the decision. For some time after leaving Chicago he had fever daily, but nevertheless managed to keep on with the work, which was most strenuous even without including the hard trip to Denver. When these matters are fully understood there can be no doubt that the Colorado members will see that the failure to book Mr. Jinarajadasa for Denver was not because the importance of that center was not fully realized, but only because of the combination of circumstances that made it practically impossible.

An Interesting Experiment

UNDER the title "A Forum Experiment" will be found a most interesting account of some of the work of the St. Louis Lodge. It appears to be a marked success, but it might be a dangerous experiment in the hands of any member who is not himself extremely tolerant and who has not evolved considerable diplomacy. It requires a rare order of skill to prevent the religious prejudices of one who is intolerantly orthodox wrecking a meeting that is open for debate.

In commenting upon the matter Mr. Luntz makes the following excellent suggestion:

"We would suggest that whoever acts as leader of the forums and answers the questions, should be careful to avoid taking a stand which will hurt the feelings of the questioner and should

show every deference to the questioner's own ideas, emphasizing the fact that Theosophy is not antagonistic to any religion but harmonizes the good in all of them. We have paid particular attention to this feature and so far as I am aware no questioner at any time has felt that he or she has been snubbed or 'stepped on,' but rather that their questions have received respectful consideration no matter how far fetched perhaps some of them may have sounded to others."

Mr. Luntz certainly handled the situation admirably, but one cannot but regret that somebody did not kindly advise the lady who was under the impression that "Buddha left his wife destitute," to do a little reading on the subject.

What Advertising Does

READ elsewhere in this number of THE MESSENGER the letter from the Lansing publicity agent. Lansing won the enviable place of "largest audience in America for Mr. Jinarajadasa" simply by hard work and plenty of it. Mr. Jinarajadasa still has several cities to visit, including New York (this is written October 15) but none of them will beat the Lansing record. That is perfectly certain because none are taking halls of that size and doing the advertising necessary to fill them. When we remember that Lansing is a comparatively small city, with perhaps from 50,000 to 75,000 people, the incident is a most interesting object lesson. When you read the letter note the amount of advertising that was done.

Astronomer-Theosophist

ON October 11, Edgar Lucian Larkin passed on. He was one of the best known astronomers of the United States and had been in charge of the Mt. Lowe observatory since the year 1900. For over fifty years he was a prolific contributor to the press on scientific subjects and was one of the most widely read writers in America. Few of his readers, however, knew that he was a member of the Theosophical Society. Occasionally he came down from Mt. Lowe and lectured for the Los Angeles Lodge.

L. W. R.

The Rays :: A Monograph

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holds enmeshed myriads of the finest folk that grow in God's kingdom. They help us over the hard places of life, bring us spiritual understanding of things as they are and plead with Those who watch over us, for our very souls. They are the salt of the earth, never too weary to pray with us, always anxious to serve us, loving us as though we were in truth their brothers, and leaving no stone unturned to bring us directly to the throne of God.

Their's is the loving service of keeping the altar fires burning; theirs is the joy of building great edifices in which to worship; their's is the ecstasy of singing praises to Him who walks ever near His children. Prayer and praise become a fetish and peace will be theirs only when all peoples, everywhere, worship as they do.

Then comes the bold, hard-faced, critical scientist. What can be said of him?

Firstly—He is an ego with great intellect because he has always in every clime and nation asked, "Why?" He is a man of great courage, having fought Nature, compromised with her, petted her and loved her in turn, that she might reveal to him her secrets. This brainy giant stops at nothing to have an answer to, "Why?" Hardships, toil, defeat, accident and death itself cannot thwart him, for he has no sooner laid down his life than another appears to ask the self-same question.

Secondly—He has given us all we know of Life,—every phase of it, physics, chemistry, biology, astronomy, mechanics, engineering and what not are all the products of his everlasting perseverance and indomitable will to know.

Thirdly—He has given us longevity through knowledge of physiology and pathology, comforts through mechanical appliances, pleasures through modes of locomotion and engineering and has made possible the civilizing of our world by leaps and bounds. Never does day pass but some new discovery in science has been made and its practicality is immediately pounced upon and turned to the use of man.

The last of which we shall speak is the music

ray and harmony is its key note. Its devotees are as insatiable as the artists or the scientists. Nothing but perfection can be their guide and they look longingly for a time when all peoples, thoughts and things will be in harmony. They are mad with passion when harmony is not accomplished and worlds crash about them when their ideals of harmony fail. The "music of the spheres," they always hear and it is the only thing in life that holds them to their purpose. Not a note can or will they strike unless it be in harmony, whether it be word or deed. And not a thought dare they utter unless it be, "in tune with the Infinite." Always are they at odds with the world and so pessimism creeps in and they become morose and melancholy.

Their only joy lies in perfection and that quality moves ever further away as they are about to attain it. Can you imagine anything more out of tune with the world than a soul who looks ever for perfection and finds it not? They suffer untold agony and their path is infinitely hard, fraught as it is with every insurmountable obstacle. Each false note jars and nowhere is there peace. Even in death, their ears are not still for astral experiences are many times most inharmonious. It is only when they attain bud-dhic levels that the senses are stilled and the monad pulses in harmony with the Logos.

But they will incarnate again and again, bringing the world more and more in tune with the divine, for they will never rest till the deed is done and all things on the earth and off, vibrate in perfect harmony.

And so the various rays or paths embody the whole of mankind. It remains only for each one to perfect himself in some one line and knowing that perfectly, to embrace all other paths in their relation to his own. Thus is the great race of life run and its lessons learned. The perfected healer-teacher, through his knowledge of the sciences, arts and music becomes the ruler whose devotion to God brings him absolute peace.

The world rests and the monad goes on to conquer other and greater spheres.

A Forum Experiment

C. E. LUNTZ

Replying to your inquiry regarding the Open Forums, I am able to say that during the entire twelve weeks we have been running these Open Forums nothing that I would term an unpleasant argument has arisen. At times the questions express skepticism as, for instance, when somebody hurls at us the inquiry, "How do you know that reincarnation is a fact?" But that kind of questions we expect and welcome and we have such an overwhelming mass of evidence to pre-

sent to the inquirer that we usually turn his skepticism at least into a willingness to give the matter consideration.

For instance, one old gentleman who a few weeks ago asked that particular question, after being given a summary of the various arguments in favor of the truth of reincarnation, was asked if he was satisfied with the answer and he replied, "Well, I am not prepared to say offhand, but you have given me something to think over."

The tensest situation that has developed in connection with these Open Forums occurred when a lady who stated she had done missionary work among the Buddhists for fifteen years took strong exception to the comparison of Buddha with Christ.

She said she had done missionary work among Eastern peoples for many years for the Episcopal Church and took the most decided exception to the writer's reference to the Buddha and the Christ as co-equal World Teachers. "How can you mention our blessed Saviour," she indignantly demanded, "in the same breath as Buddha? Buddha was a prophet but our Lord Jesus Christ was the Son of God, born of the Virgin Mary. Buddha left his wife and family destitute, thereby breaking the law of Christ. Why, do you know that on the Buddhist Temples little crucifixes hang alongside of the Buddha's image, showing that the Buddhists themselves admit the divinity of our Lord."

There was a great deal more to the same effect and some of our members who deeply reverence the Lord Gautama were betraying a good deal of suppressed emotion, very much akin to anger, when the lady sat down. It was rather a delicate situation but it seemed to me nothing more than we ought to expect. Our announcement of the Open Forums reads: "Full and free discussion invited." What right, therefore, have we to expect everyone to agree with us? As my answer seems altogether pertinent to the present question regarding religious tolerance I take the liberty of quoting it in part: I began by saying that I was not familiar with the domestic troubles the lady attributed to the Buddha, my understanding was that He had one son who later became his disciple. This caused a laugh and relieved the tension a little and I continued as follows:

"But if the Buddha did leave his wife and family to serve God and humanity, then, so far from breaking the law of Christ as this lady states, He thereby fulfilled it, for did not the Christ say: 'He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me.'

"You say that for fifteen years you have done missionary work among the Buddhists, trying to convert them to Christianity. Suppose the Buddhists sent missionaries over here to try to convert the American people to Buddhism, what would you say? Yet they have a religion as pure and elevated as Christianity and far more suited to their needs. And they have one proud boast which marks out their religious system as superior in one respect at least to all others—they have never shed a drop of blood in the endeavor to convert others to their form of belief. Can Christianity say as much?

"You say that hanging in their temples are statues of Christ on the Cross, which they adore

in common with the statue of Buddha. If that be so does it not show a wider tolerance than we exhibit in the West? Why should not our churches then also display a statue of Buddha above the altar alongside the crucifix?

"In the Theosophical Society we accord to all the fullest liberty of thought and expression. We seek to change the faith of no one—only to give them facts which will enable them to understand ancient teachings of that faith which without them are meaningless. But the liberty of belief we accord we also demand for ourselves. Our teaching regarding the Christ and the Buddha differs in some points from your own. To us Buddha is an equally great Soul—both are divine, yet neither is divine as you in orthodox Christianity understand the term—yet we ask no acceptance of our point of view—only tolerance. That we give freely to all and that we ask of all and I ask of you.

"Our message to the people here tonight is this: we give you facts we know to be truth. Listen to our facts—think about them—compare them with the facts you have been taught on the same subjects. If you find our explanation to be more logical, clearer, savouring more of probability than your own—then take ours. But if your own seems to you to accord more with reason and logic and what is probable than ours do, then by all means hold fast to your own."

It is pleasant to relate that the lady thereupon made what was practically a speech of retraction, fully agreeing with our right to tolerance and asking as much for herself. In fact her second talk was so broad in its tone that I was able to say to her, "Whether you know it or not your last speech was purely Theosophical and with those ideas if you continued to believe everything else you stated you could still be a good Theosophist." After the meeting she and her sister came up and talked with me for at least half an hour, expressing the greatest interest in Theosophical teaching and purchased considerable literature. They went away, promising without fail to come again.

This was undoubtedly the most awkward question that we have had to confront and one which might have lead to an unpleasant argument, but as it happened it worked out very nicely, and while the lady herself has not been back, her sister has attended every Open Forum since and has assured us that the other lady will come again as soon as she can spare the time.

It might interest you to know that last Friday night we had the largest attendance of all, the subject being, "The Meaning of Evil." Every seat without exception was taken and it was necessary for us to place chairs in the outer hall to accommodate the overflow. We feel unquestionably that these Open Forums can be handled successfully and without any unpleasantness whatever with the use of a little diplomacy in answering the questions and we hope other Lodges may see fit to try this experiment.

Order of the Round Table

By VIDA STONE—Chief Knight

Christmas Plans

The following report of a successful activity carried out last year by the Annie Besant Table of Chicago, will supply ideas for other Tables as they plan to serve the King this year.

"We 'made Christmas' for the children of The Bohemian Old People's Home and Orphanage, 5065 N. Crawford St. You will remember that, the day we organized, December 8, I suggested it to the children and they were very enthusiastic about it. At the first regular meeting, the following week, some of them brought gifts. I told them that it wouldn't be a really true Christmas unless we sacrificed a little bit and explained that our King had sacrificed everything that he might help others. I was consequently very much pleased when two of the children gave some of their own Christmas gifts which had been received ahead of time.

Mr. Fish made a "chimney box" for us which I covered with the chimney paper and it did look exactly like a chimney. The children came out here after the meeting the Saturday before Xmas and had a jolly time putting 30 lbs. of candy, 7 lbs. of mixed nuts, 9 doz. oranges and 6 dishpans full of candied popcorn into 90 Xmas stockings (which we Knights had made) and tying them up at the top. They, especially enjoyed helping candy the popcorn.

After they left, Sir Ferdinus (Miss Goold) and I packed the 90 toys in the chimney, with the bags of candy at the top and a card from the Table tied to it with a white bow. It looked very pretty and, when the children came on Monday to take it to the Orphanage, they were very happy about it. Mr. Mayes and Mr. Roggeveen gave the use of their cars and the children, the chimney box, some toys that were too large to go in the box, a box of oranges and gifts for the 38 old folks and a basket of flowers to brighten their living room filled the cars to the breaking point.

When we saw the place, the bare walls and the unhappy looking children—all in colorless clothes, we were most happy to think we had made the effort and I was glad, too, that the children of the Round Table were able to see how some other children have to live for it will help them to develop Compassion.

We did not plan, at first, to do anything but fill the candy bags but Mrs. Crummey thought it was a shame not to give them *all* gifts and so she solicited from the men of the church and procured, in all, seven dollars which made possible the ninety toys,—dolls, balls, dominos checkers, picture books, etc., etc.

Our Table has not grown rapidly, but the tie between us has strengthened, I'm sure, and our meetings are splendid."

MARION CARTWRIGHT

"Sir Gareth"

An Outdoor Round Table Meeting

"On June 22nd the members of the St. Paul and Minneapolis Round Tables, and their friends, joined together in a picnic and frolic as the closing feature of a strenuous season of Round Table activities. It was a time when the members of the two Tables could come together and liberate some of the pent-up energy which had been accumulating during the winter months, and was waiting just such an opportunity for expression. It was a time, too, for the renewal of old friendships and an exchange of ideas concerning the Work in hand.

The frolic was held at the summer cottage of a Minneapolis member on St. Alban's Bay, at Lake Minnetonka. A very appropriate place for such a party, both in name and location.

The members and friends were taken out to the lake in automobiles and the beautiful ride was not the least of the pleasures of the day. After arrival at the lake came the luncheon which had to be served and disposed of, a very pleasant duty, in which all took a conspicuous part, especially in the disposal of it. There was an abundance of good wholesome food and needless to say there was no meat.

The outer man having been refreshed, attention was turned to the welfare of the inner man. For this there was the performance of the Round Table Ritual during which a new page and a new companion were admitted to the St. Paul Table by the officiating knight. The ceremony was very beautiful and it seemed to be unusually powerful, perhaps because held where the surroundings were so pure and clean and the vibrations of a steady nature. The ceremony was held out of doors and had a most beautiful setting. The Great Chair and the Table with its blue drapes and picture, had as a background an old stone well and the green hills with old apple trees on them, while in front spread the waters of the St. Alban's Bay. The spot was ideal for the purpose. We had a nice long processional, too, which marched to the strains of a stirring march, so that entrance to the Table was made in due form.

After the ceremony came the dash for swimming suits and the real sport of the day was on; the clamor raised being a good indication of its success. Round Table members know how to work and they know how to play and they do both with great thoroughness. It was an afternoon long to be remembered and what matter if it did rain in the latter part of the afternoon. It took more than rain to spoil the memories of the Ritual and it seemed that He after Whom that part of the lake was named favored us with His Peace and Blessing. May we have more such in the years to come.

NEWTON DAHL

"Sir Mercury"

Round Table Supplies

1924 ANNUAL:

The International Round Table Annual for 1924 has arrived from England. It contains interesting reports from other countries, articles by the International officers of the Order, valuable illustrations, a full-page frontispiece of King Arthur, and copies of special Ceremonies used in France and Italy. Price, 50 cents a copy.

King Arthur's Round Table Chart

This interesting Chart has been drawn by Mrs. Alma Kunz Gulick. It is printed on light-weight cardboard 12¼" by 15¾", and lists the names of over fifty Knights in the original order of their seating. Spaces are arranged for filling in the crest or design worn by each Knight. These charts supply useful information and give a definite plan of study for members and Tables. A Table could make this a "Quest" for its winter's work. Price of charts, 25 cents.

More About Music

JOHN WESLEY HOLWAY

IN a recent issue of THE MESSENGER you asked for expressions from members as to the best songs and tunes for public meetings under Theosophical auspices. To my mind, the first thing about any public song is to have it distinctly enunciated. Paul, the Initiate, says, "I will speak in the spirit, but I will speak in the understanding also." Unless a song can be clearly heard and distinctly understood, it is a failure in many respects. It is rare indeed to hear any anthem or solo that inspires the intelligence and uplifts the soul. Why? Because hardly one choir or singer in a hundred enunciates his vowels distinctly. I note one exception. When any singer takes some old familiar psalm, poem, song or hymn, and sings it to either a new or old tune, the audience follows every word. They know the words by heart. And so the singer puts over his message to the understanding. As a consequence, I think that all who direct music in any public gathering should carefully choose about fifty of the best hymn and song tunes. Let them cut out all the rest. The Salvation Army in London, England, used to follow this course. Hear them in Whitechapel Rd., or in Petticoat Lane. The tunes are "Just Before the Battle Mother," "In The Gloaming," "Flee as a Bird to Your Mountain," "Hold the Fort for I Am Coming," "Men of Harlech, Honor Calls Us," "Carry Me Back to Old Virginny," "My Old Kentucky Home;" also they use the popular music-hall tunes of the day, to their own sectarian verses. This classification of tunes is well worked out in "The Metrical Index of Tunes," which you will find in the back of all church hymnals. Everyone knows how they classify tunes as long meter, short meter, common meter, 7 syllables, and so on through the 56 different poetical verse meters.

Consequently, if you have at hand three good tunes for any poetical meter, you can in one minute choose for your verses a splendid and familiar tune. Take as an illustration Rudyard Kipling's poem, "God of Our Fathers Known of Old." The hymn books classify this as Long Meter, 61. A familiar hymn tune for this meter is St. Petersburg. Or, take the poem by Oliver

W. Holmes on the omnipresence of Parabrahman, "Lord of all being throned afar, Thy glory flames from sun and star, Center and soul of every sphere, Yet to each loving heart how near." The hymn tune "Hursley" is a classic. Every one in your Theosophical audience is already familiar with it. Or there are the other classic long-meter tunes, "Hamburg," "Olive's Brow," "Ernan," "Woodworth," and "Keeble." I never would use a tune in any public meeting unless it had a rich four-part harmony, good for use in any vocal quartette. Talk about magic mantras. Many of these classic tunes are indeed magical. Take Manoah, St. Agnes, Belmont, for the common meter verse; Boylston or Dennis for short meter poems; Seymour, Holley or Wien for songs of 7 syllable verse; Salvator for 8s. 7s. 81; these tunes are true spiritual mantras, that allow the voice of the Inner Light to be heard even in the midst of all our worldly duties. There are many good hymnals, with fine indexes. I do not think that there are over sixty good hymn and song tunes that can stand the acid test of time, and last through the centuries. Poor music may ruin any public meeting. Classic music often more than doubles the inspiration of the study or speech. But few speakers are judges of good song tunes. Therefore our Lodges should publish a list of inspiring tunes for all the meters of our differing verse. Then when meeting night comes, take any new inspiring poem that you have just seen possibly in the daily newspaper. Find its meter by counting the syllables, look in your song index to find the good tunes for that meter. Your audience will recognize the old familiar, sublime tune. The singer will find that his hearers even anticipate his words. How great is this benefit! Take your phonograph records. You have possibly "The Angel's Serenade," or "I Dreamt that I Dwelt in Marble Halls." You cannot understand one word of these songs, uttered by famous opera singers. But here comes a song by Harry Lauder. He is a master of enunciation, though only a very ordinary singer. You get his slightest whisper. It was so with Ira. D. Sankey, the famous revivalist singer. His voice was as rough as a mountain range. He refused all vocal teachers, because, he said, they spoiled almost all the

good natural singers they trained. Yet an audience of 10,000 would hear his slightest whisper, and be lifted up to heaven by his readily understood verses. Use simple, familiar poems. And use these noble, sublime, deathless tunes. And your meetings will grow. As Annie Besant says, "Music is the language of Heaven, our own true home, from which for a few days we are sorrowful exiles."

Make It Impressive

I was very much interested in the contrast made in the two important events of Pupin's life, (see extract below) and because I had never thought of the impression that might be made on our foreign brothers who hold a great idealism in regard to America and what citizenship means, I believe there are many others who have disregarded it also. That might well be a great Theosophical work, it seems to me, for those members working along public lines, to see that conditions in regard to admitting our new citizens are not so dismal and dingy and may we say "cheap," as they are in many cases.

"Professor Burgess, my teacher in constitutional history, had assured me, toward the end of my senior year (at Columbia College) that I was fully prepared for American citizenship, and I had applied for my naturalization papers. I received them the day before I was graduated. Two ceremonies which are recorded in my life as two red-letter days took place on two successive days; it is instructive to give here a brief comparison between them.

"The ceremony which made me a citizen of the United States took place in a dingy little office in one of the municipal buildings in City Hall Park. I received my diploma of Bachelor of Arts in the famous old Academy of Music on Fourteenth Street on the following day. There was nobody in the naturalization office to witness the naturalization ceremony except myself and a plain little clerk. The graduation ceremonies in the Academy of Music were presided over by the venerable President Barnard; his luxuriant snow white locks and long beard, and his luminous intelligence beaming from every feature of his wonderful face, gave him the appearance of Moses, as Michael Angelo represents him; and the Academy was crowded with a distinguished and brilliant audience.

"The little clerk in the office handed me my naturalization papers in an offhand manner thinking, apparently, of nothing but the fee due from me. President Barnard, knowing of my high standing in the graduating class and of my many struggles to get there beamed with joy when he handed me my diploma amidst the applause of my numerous friends in the audience. When I left the naturalization office carrying my precious multicolored and very ornate naturalization papers the crowd in City Hall Park was moving about as if nothing had happened; but when I stepped down from the Academy

stage with my Columbia diploma in hand, my old friend, Doctor Shephard, handed me a basket of roses with the best wishes of his family and of Henry Ward Beecher; Mr. and Mrs. Lukanitch were there, and the old lady kissed me, shedding tears copiously and assuring me that if my mother were there to see how well I looked in my academic silk gown she also would have shed many a tear of joy; numerous other friends were there and made much fuss over me, but all those things served only to increase the painful contrast between the gay commencement ceremonies and the prose procedure of my naturalization on the preceding day. One ceremony made me only a Bachelor of Arts. The other made me a citizen of the United States. Which of the two should have been more solemn?"

From *Immigrant To Inventor*.

This contrast by Michael Pupin made a great impression on me. I thought, too, what an important event our joining the Society is—surely it is only after many struggles in many lives, (who knows) that we find it. Should the newcomer not be made to feel that he has accomplished something? And should not some sort of a fuss be made over him? It is a different proposition entirely to joining a social club or a study class or the dozen and one other societies one may affiliate with. It is only in very rare cases, I believe, that one considers it just a prosaic thing. We nearly all come in with great ideals, enthusiasm, with the feeling we have come home.

It is *tremendously important* and the occasion of joining the Theosophical Society is, or should be, unique.

MARY KENNEY.

Decatur Very Active

Decatur Theosophical Lodge now has nine members enrolled in the Correspondence School.

So well do I like the course that I encouraged and pointed out to our members, who number less than twenty, the great spur, help and advantage to be gained by taking the course direct, with the above result. I also urged Springfield, Ill., Lodge to try the course.

I am now half through the thirty lessons, having begun June 11. During the summer there was a period of perhaps four weeks that other affairs kept me from the lessons and yet I am not behind and all my grades have been "A." During the fall I shall have more time and feel I will be able to finish the course by December 1 or not later than January 1.

I believe it was announced at the convention in Chicago, which I attended, that only one hundred would be allowed to take Course No. 2 and they must have completed Course No. 1. However, I hope those rules are elastic as I beg the privilege of being allowed to enroll for Course No. 2 as soon as I complete Course No. 1.

L. B. C.

A Huge Audience

"Lansing had the largest audience of any place in the United States, not excepting California." That was Mr. Jinarajadasa's own statement. The significant part is that the subject is one that the Lodges in general have tabooed—"The Coming Christ and His Message."

The newspapers say 2,000 attended, but we think about 1,800. There was no way of counting—the people came in too fast.

The platform was beautifully decorated with trees, palms, ferns and lovely flowers. Mr. Jinarajadasa was most impressive in his white robes. There were a number of ministers present and a Catholic priest was seen there. The Episcopal minister was there and others that I knew. The college was well represented with faculty members and students—eight of them ushered for us—two girls from the college played violin solos.

I thought the crowd would never stop coming and the big bundles of pamphlets and leaflets and catalogs went like "hot cakes." People were asking for more catalogs and programs. We should have 2000 yearly programs, but some said a thousand would be plenty. We'll know better next time. We put a library list and mailing list slip inside each program—had them all ready for the ushers to hand out.

I advertised six days in the two Lansing papers, one day in our college and East Lansing papers and one day in eight surrounding town newspapers. Also in *Michigan Farmer* so all farmers would get it. Mr. Wagenvoord conceived the idea of running an ad in two movies. We had a sign up for a week at the Prudden, and had newsboys of the two newspapers cover their routes with announcements. We took care of a thousand ourselves, and we also sent out 250 printed invitations to special friends. Everybody knew about it.

BESSIE B. MAXSON,
Publicity Agent.

T. H. Martyn

A cable from Sydney announces the passing on of Mr. T. H. Martyn, formerly General Secretary of the Australian Section. No details are given, but it is hoped that letters are immediately following.

Mr. Martyn served as General Secretary of the Australian Section for a very long period and to his energy and business ability was due much of the success in the earlier days. It was through his business management that the old Sydney Lodge was able to erect a handsome National Headquarters building. Four years ago Mr. Martyn resigned the office of General Secretary and later was identified with the "Independent Theosophical Society of Sydney." He had many warm friends at home and abroad whose sympathetic thought will now be earnestly turned toward him.

Among The Lodges

The Besant Lodge of Boston has donated fifty-three useful theosophical books to our Headquarters Library.

The Seattle Lodge held a celebration on the anniversary of Dr. Besant's birthday at which Mr. Max Wardall made the address. The Women's Club of that Lodge will hold a Christmas bazaar that is expected to eclipse anything that has gone before.

Besant Lodge, Hollywood, has used 3000 propaganda leaflets since the first of the year. Various members agree to use a certain number per month.

A letter from Lincoln announces that get-together meetings have been held by the Nebraska Lodges and that it is the intention to organize a theosophical federation.

Against Opium

The International Reform Federation is active in propaganda work against the opium traffic. A recent circular sent out contains the following:

We are more than gratified for the fact that the United States as a nation, through unanimous action of Congress, is definitely dedicated to the task of securing World Co-operation in reducing the production of opium to the actual medical and scientific needs of the world and for the entire abolition of heroin.

Already forty nations have agreed and are sympathetically co-operating with the United States in this work.

Congress has authorized an expenditure of \$40,000 for the Conference on this subject which is to be held at Geneva in November, 1924. This body will act with authority and it is hoped it will exercise its powers to the full and destroy this monster of iniquity from the face of the earth.

In the meantime the League of Nations' Health Committee is seeking to secure definite information as to the actual annual world need of opium and cocaine for medical and scientific purposes. Already this committee has roughly estimated that about seven grains per person would be sufficient. This would call for an immediate reduction of production to one-sixth the present output.

Correspondence School Courses

The Theosophical Correspondence School has decided to adopt the customary provision of university correspondence courses in regard to extension of time. Students, therefore, who enrolled last year in the correspondence course in Elementary Theosophy, but who failed to complete the written work within one year from the date of enrollment may, on the payment of \$2.00 re-enrollment fee, have a further extension of six months from date of such re-enrollment in which to complete the written answers.

Items of Interest

The Theosophical Order of Service sends out an appeal for help for its International Emergency Department, accompanied with a statement of receipts and disbursements from which it would appear that something like \$3000.00 has been placed in Russian and German and other relief. "Two kitchens for 30 Theosophists each have been kept at Lowenberg and Hanover where a free and plentiful meal could be obtained every day," says the report. It adds that the need of German Theosophists is still great. Donations can be sent to the organization at 3 Upper Woburn Place, London, W. C. 1, England.

Among those who are giving America Theosophy by generously distributing theosophical literature is Mr. Clifton D. Benson of Miami, Florida. Every now and then someone from Miami or vicinity writes Headquarters for more information about Theosophy, saying they had received a copy of a pamphlet *To Those Who Mourn* and it had interested them in the subject. The sending out of hundreds of these booklets to bereaved persons is a mere incident of Mr. Benson's work. He has donated a large library of theosophical books to the American Merchant Marine Library Association in New York City, to the Women's Club of Miami, the Community Book Shop, Miami Lodge, and recently placed in the library of the High School at Alicia, Arkansas, twenty-two of our finest books.

It is hard to estimate the far-reaching results of all this splendid work and it should be an inspiration to others to place our literature where non-members can find it. Theosophists know that we have the most magnificent literature in the world. It surely is our duty to share it with the rest of the world.

An article in a London newspaper sets forth what purports to be a message from the late Lord Northcliffe, given through a young woman who was for twenty years his confidential secretary. The message differs uniquely from the conventional mediumistic talk. A sentence reads: "I had an idea we over here would float around wearing white robes, but I have teeth, finger nails and everything. I am wearing a grey flannel suit, soft collar and soft shirt."

The Theosophical Book Association for the Blind, 1544 Hudson Avenue, Los Angeles, Calif., is sending out an appeal for funds. The statement says they now have a free circulating library of over two hundred volumes printed in the raised Braille type, which are being loaned to the blind everywhere. Mr. Fred J. Hart is the Secretary-Treasurer.

A fund of \$300,000 was set aside by the will of Miss Lotta Crabtree, actress, for the purpose of opposing vivisection. It is to be largely devoted to propaganda work.

Mr. Wm. J. Fordyce, 411 S. Stone Ave., La Grange, Illinois, has been appointed head of Central Division of the Order of the Star in the East, to succeed Mr. H. J. Budd.

Mr. J. C. Myers, P. O. Box 1944, Chicago, Illinois, is now the American representative of *The Herald of the Star*, and subscriptions for that magazine should be sent direct to him.

Mr. Budd, the former representative, is now touring the west, and mail addressed to his former office is much delayed.

The Chicago T. S. Choral Society is being organized. It is obvious that for service and propaganda, such an organization would have a field which is limitless.

Mr. C. Lagourgue, the director of the Choral, will be at his studio, 716 Fine Arts Building, every Thursday and Saturday from 6:30 to 7:30 P. M. to receive applications.

The National Commander of the Disabled American Veterans of the World War requests that attention be called to the fact that Saturday, November 8, is set aside for a "National Forget-Me-Not" day, when disabled veterans and their friends will distribute the little forget-me-not flowers.

Mr. Fritz Kunz is giving the initial lecture course on Sunday evenings in the new nine story building of the Australian Theosophical Society. The building has only very recently been opened.

Items of Interest About Books

Dr. Besant's recent lectures in Queen's Hall, London, will be published in book form under the title *Civilization's Deadlocks and the Keys*. Advance orders may be placed with the Theosophical Press.

The Wonder Child, Mr. Jinarajadasa's latest book, is now in process of publication at Adyar. It is a sequel to *Flowers and Gardens*, a dream phantasy of an Ideal State where the problem of evil is dealt with in a novel way. The Theosophical Press is taking advance orders for delivery when the books arrive from India.

The Young Theosophist

"The first issue of *The Young Theosophist* will be out in November," writes the manager of the magazine. He states that the initial number will be full of interesting articles by the young people who have launched the publication to give expression to the aspirations, attitudes and work of the rising generation of theosophists. Correspondence and subscriptions should be mailed to Peter Roest, manager, 1511 East 60th St., Chicago—Subscription price for six months, \$1.00.

Book Reviews

"*Why I Am a Christian,*" by Dr. Frank Crane. Published by Wm. H. Wise and Co., New York. Cloth, \$3.00, through *The Theosophical Press*.

This book is a gentleman's statement of his faith, written after the years have mellowed him. Dr. Crane affirms the simple eternal facts of life, by which he has lived, and the service he renders is that he tries to get us to make our own affirmations, and to be sure that they are our own, grown up slowly, quietly, and fed by the strength of our own testing.

There are two orders of inquiry concerning anything. First, what is the nature of it? How did it come about? What is its constitution, origin, history? And, second, what is its importance, meaning, or significance, now that it is here. Dr. Crane has largely used the second order of inquiry in answering the question, "Why I am a Christian." He has set aside all definition of Christianity, all formulated creeds, rules of church, etc., and searches for truth with the keynote definition of Wm. James that "Truth is what will work."

Dr. Crane believes in evolution—the orderly progression of the individual from a lower to a higher state; the growth of Christianity through adolescence into manhood—and that the thing called truth emerges only in experiment and adjustment. He affirms that all the Christianity he has is what he can use, the rest has gone into the waste basket. His is not a religion of authority in that his belief in Christianity and in Jesus does not rest upon credentials. Whether or not Jesus is the Son of God, divine, and "the fullness of the Godhead bodily," conceived by the Holy Ghost, and born of the Virgin Mary; whether or not the Scriptures were inspired and the miracles performed are not questions to him. Even the existence of Jesus need not be proven he says, and yet he is a Christian and takes Jesus as his leader and Master, because as he puts it in a chapter called, "As if"—he has ordered his life, tested and experimented as if the Christ story were true and gets results in a fuller, richer life.

A Theosophist, finding in Dr. Crane's affirmation much material that is familiar, will understand that he has drawn from the body of truths underlying all religion, and that this has enabled him to discard much of the non-essential material peculiar to a religion, while his Christian heritage causes him to make extravagant claims for Christianity as *the* religion.

G. H.

"*What Is Man?*" By Arthur Thomson, M. A., LL. D. Professor of Natural History, University of Aberdeen. Publisher, G. P. Putnam's Sons, New York and London. 331 pages, cloth. Price \$2.00 through *The Theosophical Press*.

This series of ten lectures, *What Is Man*, is presented as an introduction to an all-around study of Man as Organism and Social Person. It is

especially an exposition of the fundamental biological facts as they appear to a biologist who does not regard them as supreme. These addresses were originally given in 1922 by J. Arthur Thomson, professor of Natural History at the University of Aberdeen, at the invitation of the Senatus of the University Free Church College in Aberdeen. The lecture titles, or chapter headings, which indicate the content, are: Man's Pedigree, Primitive Man, Evolution of Man's Mind, Man as a Social Person, Behaviour and Conduct, Variability and Inertia, Sifting and Winnowing, Contact of Races, Disharmonies and Disease, and What is Man Not? The subheads give the prospective reader a further clue to the biologist's method of treating this inexhaustible subject. For instance, under Disharmonies and Disease, we find "Discontent with the Body," "Disharmonies in the Human Body," "Man's Attitude to Disharmonies and Disease," "What Man Can Do in Regard to Disharmonies," "The Promotion of Health," "War," and "Social Discords."

But the truest indication of the value of the book for the theosophical student is found in the preface which expresses the author's viewpoint. "It is the aim of this book," says Professor Thomson, "to give a careful presentation of the facts known in regard to Man's Place in Nature, distinguishing the essential and certain from what is still open to discussion. It is the author's conviction that there can be no radical antithesis between empirical or descriptive formulation, which is the aim of science, and the transcendental or philosophical interpretation which is characteristic of the religious outlook. Conflict cannot arise unless science leaves its 'last' and becomes interpretative, or denies the possibility of interpretation; or unless theology trespasses in the field of concrete description. Another conviction which betrays itself here and there in this book is that the scientific method is not the only pathway towards an appreciation of reality. There is a right of way towards the truth through feeling and through obedience."

The theosophical student who has listened to Mr. Jinarajadasa's eager encouragement for a better scientific knowledge, and who has heard Bishop Cooper's warning note sounded in "Peters," will welcome *What Is Man?*

G. W.

"*Amen, the Key of the Universe,*" by Leonard Bosman, published by the Dharma Press, London. Cloth, price \$1.25.

The complete title of this book is "*Amen, the Key of the Universe In Which the Fundamental Principles of the Universe are Explained.*"

This seems to be a rather ambitious title, and especially so for so brief a book as one of 119 pages of large type.

The author, however, is a deep and masterful student who understands the fundamental truths of the universe.

Much material extraneous to the Amen, or at least not apparently connected by the author, such as Spirit and Matter, the Trinity, the Virgin Mother of the Universe, is discussed in a brief way. The discussion upon the Amen centers itself largely into a deep, but illuminating etymological or philological treatise on the meanings of the various letters of the alphabet and their combinations, rather than a treatise on the potency of occult sound.

The book is far from uninteresting because it casts a scholarly flood of light on a subject on which comparatively little has been written—the meaning of letters and words.

C. H. B.

"The Gospel of the Holy Twelve." Second edition. By E. Francis Udny, M. A., Published by Edson, Ltd., London. 168 pages, Boards. Price, through The Theosophical Press, \$1.25.

There will be varying reactions to "The Gospel of the Holy Twelve," governed for the most part by the personal sympathy, understanding or prejudice of the individual reader, and for this reason it is rather hard to be neutral and give a fair judgment—that is unless one be a Theosophist! Otherwise, he is apt to accept the "Gospel" enthusiastically and uncritically as it stands, or dismiss it contemptuously, half-unread, branded as a "blasphemous" concoction, without appreciating its true value in either instance.

Theosophists, however, are not apt to go to these extremes, and, with Lady Emily Lutyens, Esther Bright and H. Baillie-Weaver (who signed the foreword to this edition), we may say:

"Without committing ourselves to any particular theory as to the way in which this Gospel comes to us, we gladly avail ourselves of the editor's invitation to express the satisfaction we feel at the republication of a book which insists on the obvious, though often lamentably neglected, duty of love and protection for animals, which relates a number of instances of the personal interference of the Lord of Love to save animals from ill-treatment, and which contains much else that is true and beautiful. * * *"

M. K.

Starving Children

At Hotel La Salle, October 9, 1924, a dinner was held at which about a thousand people were present. The dinner was served to each on a tin plate with a portion of rice and macaroni perfectly tasteless. A piece of dry bread and a very small dish of cooked dried apricots. This was demonstration to those present of the type of

meal served to the children of the Near East, and before each meal these children sing "Grace" as follows:

"Thou art great and Thou are good,
And we thank Thee for this food,
By Thy hands are all things fed—
Give us Lord our daily bread."

This occasion was under the auspices of the Golden Rule committee of Illinois to remind the world that many refugees in Europe still need assistance and also to make plans for "Golden Rule Sunday," December 7th, when it is hoped that from all over the world everyone will use the opportunity to send vast expressions of good will in the form of money in sums large and small to be used for the helping of these people, not only helping them with food and shelter but to reinforce their moral courage and their faith in America, which stands for them almost as Providence.

Many will say why send money out of the country when we have so much suffering and misery. True, and more shame to us that we do, but as a matter of fact we have not such vast numbers in such dire need, in such brutal suffering as is to be found in the countries under consideration.

Let me tell you a little of it from reliable men quite lately returned from the field. In the church of St. Eteinne, Constantinople, hundreds of families have their only home. They have divided off little spaces with burlap for some degree of privacy. A theatre in Athens presents the same picture and the hills of Macedonia are filled with thousands of refugees in the intense heat of summer and, but for us, stranded there in the awful cold of winter.

Americans, the most fortunate people on earth, grasp your opportunity to share in this great enterprise. Turn it into a superb crusade. Starving children, broken mothers, call to us, "Help us a little while yet, give us of your abundance." Let us make practical the golden rule, "Do unto others as you would others should do unto you."

All money without the loss of one penny will be used for these children and mothers if sent to Mrs. Harriet B. Mead, 8039 Saginaw Avenue, Chicago, Illinois, Acting Secretary-Treasurer of the European Aid Committee.

ELLA L. CUTLER.

Santa Ana Lodge has rented the rooms at the Unitarian Church in Santa Ana for the coming season. This seems like a good step. Judge Holland is going to give a series of five lectures and it is planned to arrange other series by different lecturers.

THEOSOPHICAL CHRISTMAS CARDS

Last year many members inquired about personal Christmas cards. This year Mr. E. W. Rickard, one of our Chicago members, has supplied the need and has submitted to the secretary of each lodge samples of theosophical cards with prices. Our emblem is beautifully embossed in colors and the sentiment and your name will be printed. Ask any lodge secretary to show you the samples or write Mr. Rickard direct at 220 South State Street, Chicago. This is one more way of spreading Theosophy. Why not take advantage of it?

New Territory and Advertising Fund

SEPTEMBER PAYMENTS

Mr. Henry Marien	\$ 1.00
Norfolk Lodge	5.00
Mrs. Emily J. Bole	100.00
Grand Rapids Lodge	1.00
Mr. C. M. Zander	5.00
Miss Elizabeth Sutherland	5.00
Mrs. Hannah B. Stephens	20.00
Lansing Lodge	20.00
Col. T. E. Merrill	15.00
Mr. Gustavus Anger	10.00
Mr. H. M. Ogata	2.00
Mrs. Frances W. Wile	2.00
Mr. J. David Houser	2.00
Mrs. Bertha M. Lyne	1.00
Mr. T. D. Dawkins	25.00
Mr. H. D. Olsen	20.00
Mr. Hans C. Hutterball	1.00
Mrs. Helen S. Millberry	2.50
Mr. J. W. Wagenvoord	10.00
Mr. Norman McPhee	5.00
Miss Eliz. D. Meecker	1.00
Mrs. Lila B. Allebach	5.00
Mrs. Charles D. Talbot	1.00
Elizabeth Holland	2.00
Mrs. Alice Chase	3.00
Mrs. Alice A. Taylor	10.00
Walter X. Osborn	10.00
L. W. Rogers	100.00
Harriet P. Warner	5.00
Mrs. Anna M. Savage	6.00
Albert Robson	10.00
Mr. Geo. H. Hess	10.00
Mr. Sidney Cook	25.00
Service Lodge	1.00
Rockford Harmonic Lodge	25.00
Mrs. Katherine Clark	2.00

Forward \$468.50

Brought Forward \$468.50

Mrs. Harriet Hubbard	5.00
Emma Gaedtke	10.00
Mrs. H. C. Hensen, Jr.	4.00
A Friend	5.00
Max Wardall	100.00
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