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The MESSENGER

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A Message to the Members of the Theosophical Society—From an Elder Brother

BRETHREN:

Is it now, after all you have heard from the lips of your great President during these last few weeks, too much for Us to say, and for you to realize, that the work of the Theosophical Society, on the threshold of its first half-century, is entering upon a period of service to the world far greater and far nobler than even the already wonderful record that stands to its credit?

During the first half-century of its existence our Society, first bearing testimony in a skeptical world to the great realities of the inner life and to the fundamental truths of evolution, making these its essential foundation, went on to its mission of resounding throughout the world the note of Brotherhood, of that Brotherhood which every Great Teacher and noble soul has proclaimed and practiced, but which the world has still to learn to live. And if the world has emerged safe from its recent crisis, if the erstwhile warring nations are coming together again in some measure of growing accord, if the world is safe from the danger of a period of darkness and may look forward to the near coming of Him Who is the greatest living Theosophist—even though He be not a member of the Theosophical Society—it is because, thanks, in no small measure, to the heroism and example of our four great messengers of Brotherhood to the outer world, Helena Petrovna Blavatsky, Henry Steele Olcott, Annie Besant and Charles Leadbeater, men and women of every creed, of every nation, of all shades of opinion, are both earnestly living Brotherhood themselves and are stimulating its life in others. To the Theosophical Society largely belongs the credit of being the bulwark against the forces of reaction, of narrowness, of separative pride. Relative to the population of the world you may be few in numbers, but spiritual strength and power depend not upon numbers. Rather do they depend upon burning sincerity. Eager faith in the truth can move mountains of ignorance and prejudice. You have believed. You have lived. And though you have lived for the most part in what the outer world—the world of convention and orthodoxy and self-satisfaction—will call obscurity (most of you do not belong to "society," a word which its votaries spell with so large an "S"), in Our world you are known

and honored as messengers of Light and Joy. It is not you who live in obscurity, but rather those who think themselves the salt of the earth. Your light is shining in their darkness, and thus is the darkness giving way to dawn. At this moment of the dawning, therefore, when you have good cause to rejoice at the signs of a bounteous harvest, look back upon the figures of the Founders and their faithful comrades, and offer *them* your reverent homage; for it is they who bore the brunt of the ridicule, the opposition, the hatred, the persecution, which all Truth encounters, as from time to time it emerges from its compassionate veiling to stand forth amidst an ignorance which so often would destroy all that it cannot understand. They know Our gratitude. Show now your own by nobly carrying on the work they so gloriously began. We lend to you again for further inspiration and wise leadership your valiant President, Our consecrated representative in the outer world, Our cherished, dearly loved brother. For many years she will remain among you and she will guide you—if you will—along the pathway We have chosen for Our Society. You too love her dearly, and not many centuries ago you might have followed her to death. Today you can follow her, not to death, but to the larger life. Follow her, brothers. You can have no better guide than she, who for lives has lived but to serve her fellow-men, who has suffered heroic martyrdom, who has endured all the agony the world can sometimes in its frenzies inflict upon those who love it even against its will. Be loyal to her, for so are you loyal to those great ideals which she so magnificently embodies.

A second half-century of fine promise lies before you. We say to you: You have the power to do more in the immediate future than any other body of men and women has ever achieved before. We say to you: Within this next half-century you can make Brotherhood a living reality in the world. You can cause the warring classes, castes, and nations to cease their quarrelings, the warring faiths to live once more in brotherhood, respect, and understanding. Make Theosophy a living force in your lives, and through your example those class and caste distinctions, which for so long have bred hatred and misery, shall at no distant time come to be but distinctions of function in the common service of the nation-family and of the World-Brotherhood. Great alchemists shall you be, if you will, transmuting ignorance into wisdom, hatred into active love, suspicion into trust, separative pride into loyal comradeship. Great gardeners shall you be, if you will, making of the world a garden of fragrant flowers, freeing the soil from noxious weeds. Great elder brothers shall you be, if you will, protecting all younger than yourselves, blessing them with your tender, wise, and strong compassion, giving ever more as those to whom your compassion is due are more and more behind you on the pathway of Life. Be very tender to little children, yet more tender still to all who err—knowing little of the wisdom; and tenderer still to animals, that they may pass to their next pathway through the door of love rather than through that of hatred. Cherish, too, the flowers and trees. You be all of one blood, one source, one goal. *Know this truth and live it.*

Support all work and movements in the outer world which stand for Brotherhood. Consider less what they achieve, and more the ideals which they embody. Do not over-value results achieved. Recognize generously all heartfelt effort, be the result what it may, whether or not it harmonizes with your personal opinions and theories of life. Appreciate deeply all honest endeavor, be the apparent effect insignificant or outstanding. In our Lord's good time even the tiniest buds of brotherly striving shall blossom into marvelous flowers, shedding splendid fragrance. Concern yourselves with the motive and with the earnestness. These are seeds for your cherishing. Our Lord Himself will see to the harvesting. Trust in the Law. Cease to judge a movement, a cause, an opinion, by the extent to which it appeals to you, satisfies you, or perhaps antagonizes you. Examine rather the measure of its power to be of service to others in their need. Actively commend all sincerity and earnestness, be the forms these take, according to your own personal appraisal, ugly or beautiful, congenial or jarring. Cease to be the slaves of likes and dislikes. Ardently seek Truth and Light, and learn to follow them at all

costs as you find them. Inspire others to do likewise, remembering ever that the One Truth and the Universal Light veil themselves in many diverse forms—to your eyes often antagonistic—to meet the needs of diverse temperaments and stages of evolution. Take care not to seek to impose your standards of life, your convictions, upon others. Help them to gain their own standards, to reach their own convictions, be these what they may, provided they stimulate to nobler living. Seek out good causes. Help those you can usefully serve, and send out your sympathy and goodwill to all. Bestir yourselves, brethren of the Light, in the darkness which it is your task and Ours to dispel. You cannot truly be students of the Divine Wisdom, save as you are active in the service of the Divine Life. Where trouble is, where suffering is, where ignorance is, where quarrel is, where injustice is, where tyranny is, where oppression is, where cruelty is—*there* must We find the earnest members of Our Society, those who study the truths of Theosophy and practically apply them to lead the world from darkness into Light, from death to Immortality, from the unreal to the Real. Blessed indeed are such peace-bringers, and they shall see God.

Within the Society itself let the Brotherhood for which it stands be real. We have had enough of divisions which separate. Let there remain only distinctions which enrich. Respect all who differ from you. Let your Brotherhood be without, that is, above, distinctions of opinion, as it is already so finely above distinctions of race, creed, caste, sex, and color. As ever, there is only one test for membership of Our Society—a recognition of the truth of the Brotherhood of all life and an earnest desire to make such recognition effective. It matters little, at the stage of most of you, *what* are your beliefs, provided Brotherhood is their chief cornerstone; but it matters much *how* you believe. No one need or should leave the Society because he disagrees with other members, be they who they may. Differences of opinion should enrich Our Society's life. But a member might well have reason to leave if his membership is made intolerable by those who disagree with him. We look to the members generally to guard against such a calamity, especially as your President and other of Our messengers must, ever more often as the years pass, become Our channels to the world of the communications We hope more constantly to make. Those who are wise will heed Our messengers, but let none for an instant despise those who do not hear. Their time to hear may not yet have come; have they less a place in Our movement because of this? And even if, with the duty to hear, still they hear not, remember ever that gentleness alone draws men to truth, never violence or contempt. We hope We may not have to withhold Our communications with you because some, with misguided zeal, would make them, in mischievous foolishness, a test of what they may call "good membership" of Our Society. Let no orthodoxy be set up in Our Society. Good members of Our Society, members whom We, at any rate, honor, are all who strive to live brotherly lives, be their opinions what they may about Ourselves or about aught else. We do not ask members of the Society as a whole to hold aught in common save the first great object upon which We receive them into this outer court of Our Temple. But holding that object, honor demands that they shall maintain the Brotherhood they profess to accept by ensuring to others that same freedom of opinion which they rightly claim for themselves. We welcome differences of opinion, so be it that they are held and expressed in a brotherly spirit, courteously, generously, gently, however firmly. There is room in Our Society for any number of opinions and beliefs, however divergent, provided that those who hold them treat as brothers those with whom they have to disagree, whose opinions they may even feel constrained actively to oppose. Have not our members yet learned the lesson of Kurukshetra, to disagree, and when need be, to fight, lovingly and generously? Let it never be forgotten that all life is one, even though its forms must sometimes seem to clash.

Much more shall We be among you during the coming years, for We, too, are of that Universal Brotherhood from which sometimes We are thought to be excluded. Brotherhood does not stop short at humanity at either end, whatever some may think,

(Continued on page 198)



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The Coming of the Christ

WE ARE living in a period of great events and it requires a deal of thinking to retain one's perspective in the midst of them; yet perhaps the greatest misfortune that can befall any of us is to become so immersed in the routine of material life that great opportunities come and go unnoticed.

Sometimes a thing is so remarkable, so extraordinary, so foreign to all of our known experiences, that it temporarily staggers the mind and only by degrees can we become adjusted to it. Very probably some of our members are having just that difficulty with the announcement of the Coming of the World-Teacher in the near future. I believe, however, that the difficulty will not be great for those who are well grounded in Theosophy and are therefore accustomed to thinking their way deep into the problems of human evolution.

There is a curious thing about the intellect: it is often the most skeptical, not about that which it has not examined, but about that which it best knows! For ex-

ample, we most fully accept the fact that an unseen world exists; but if one of us is so fortunate as to catch a glimpse of it he forthwith suspects his senses of playing some trick upon him. We are perfectly certain that clairvoyance is a fact in nature but if one among us develops it, and gives us the results of his observations, there are those who have their doubts. And thus it is about other things which are perfectly reasonable and natural. Merely because they are extraordinary many find it difficult to adjust their mental processes to them.

It's a curious thing, but it's none the less true, that some who most firmly believe the Christ came on a great teaching mission some nineteen centuries ago will vehemently reject the thought that He could possibly come again *now*. If you were to say to some people that many centuries ago in Palestine cripples were cured and the blind were made to see, they would reply, "Why, of course." But if you said to them that the same thing was done in the next village yesterday they would ask what you were trying to "put over" on them!

There is absolutely nothing strange about the fact that the World-Teacher will come again soon. Indeed, it would be strange if He did not! If, as every Theosophist believes, men and women evolve into Supermen, and these Supermen direct the affairs of the groping human race, and whenever the time is opportune one of the greatest among Them overshadows some suitable person (or persons) in a physical body, as the Christ overshadowed Jesus, then it naturally follows that such a thing will occur when the world most needs it.

Aside from the founding of the sixth subrace of our root-race, and all that may be said for the argument on evolutionary grounds, the condition of the world today is in itself a sufficient reason for the Coming of the Great Teacher. The late war undoubtedly played a great part in karmic readjustments but what did it accomplish for permanent peace? Are the factors which cause wars—greed, envy, suspicion, fear, etc.—less conspicuous than in the past? We have had abundance of evidence

in very recent years that they are not. Was brotherhood established by the war? Ask Egypt, that sent men by the hundred thousand on the promise of self-government. Ask India, that sent her sons to die in the war that was to make the world safe for democracy, but is no nearer democracy now than before. Ask China, where scores of students were shot to death in Shanghai and Canton for the crime of peacefully parading through the streets. Ask Syria, where her native patriots have been falling before French artillery. Ask Abdel El Krim, the George Washington of Morocco. Ask Greece, who appealed to the League of Nations in vain for a peaceful settlement when Italy sent a fleet of warships that bombarded a Greek town.

No, there is no spirit of brotherhood between the races, nor between the nations of the same race, and without it there is no possibility of permanent peace. If the world ever needed the guiding heart and mind of a Superman it needs them now.

Portrait Price Reduction

IT WILL be remembered that in the original announcement of the Besant portrait reproduction the price was given as fifteen dollars, with the statement that there was the possibility that it might ultimately be less—that it would depend upon the number that could be sold, plus other factors—that the American Theosophical Society desired to make no profit but merely to meet the costs of doing the work.

At a recent meeting of the Board of Directors the whole matter was again considered in the light of the total number of orders received and the probable number that might be expected, and it was decided to reduce the price to ten dollars. There is, of course, the possibility that the new price will not balance the expenditure, but in that case the cost will be met otherwise.

Those who have already purchased the portrait at fifteen dollars have the privilege of applying for this five dollar credit to The Theosophical Press, 826 Oakdale Avenue, Chicago.

L. W. R.

The Fortieth Convention

ANTICIPATING an attendance of at least two thousand, arrangements are moving apace for our 1926 Convention which is to be held during the five days of August 28 to September 1, at the Hotel Sherman, Chicago's best equipped convention hotel. The main space allotted for meetings and the banquet is a magnificent ballroom, which, with the adjoining exhibition hall and mezzanine gives an ample expanse of ten thousand square feet of floor space, with comfortable seating capacity for two thousand people. A balcony extends around the walls of the ballroom and adds to the beauty and convenience of arrangement. With elaborate furnishings and decorations, provision for exhibition booths, special lighting facilities and other equipment for entertainment, the 1926 Theosophical Convention will have a splendid setting, surpassing in beauty and comfort that of any previous assembly of the American Section. It is fitting that such unusual accommodations should be offered for this mo-

mentous occasion when the Section is to be honored by the presence of our great International President, Dr. Annie Besant.

Among other plans is one to take care of small children. Nurses and care-takers are to be provided, and for a small fee mothers may be freed of their charges and thus enabled to attend the sessions of Convention. Entertainers will wile away the hours for the little ones in rooms near at hand, where they can play in safety under proper supervision.

Requests for room reservations are already coming in to the Section office, as might be expected in view of the great number who will attend. It is highly desirable that members reserve accommodations at as early a date as possible. There are seventeen hundred guest rooms, each with bath. Seventy-five per cent are priced at the Hotel's lowest rate. Every consideration is being offered by the Hotel Sherman for the comfort and convenience of the attending members. Rates are given elsewhere in this issue.

If service were to rule, if houses were built to endure and not merely to sell, if clothes were made to stand wear and tear and not merely to please the eye of the purchaser, if all forms of adulteration and misrepresentation were to vanish,

there is no computing the good that would come to the world. For the burden of paying the earnings of honest labor for dishonest product would be lifted, and every section of humanity would feel the relief.

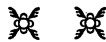
—Henry Ford in *System*.

A Message to the Members of the Theosophical Society

(Continued from page 195)

and We hope that, as time passes, a place may be found for Us in your midst. We are content to wait your pleasure, for We can serve the world whether Our existence is recognized or not. Yet it is, perhaps, not too much to hope that the Theosophical Society, *Our* Society as well as yours, may some day recognize Us as facts, and not merely as plausible and logical theories. Some there are among you who know Us well, and whom We have instructed to testify to their knowledge among you and in the outer world, in the hope that more and more may cast aside the veils which blind them to the recognition of Those Who love the world so well and Whose treasure house will open to all who bear in their hands the key of Brotherhood. But We impose Ourselves upon none. Those who so desire may seek alone, may tread alone their pathway; though We know that there will come a time when they will have had enough of loneliness. We do not thrust Ourselves where We are not wanted. Yet the world needs Us, and We could give even more abundantly could We but gain a wider welcome. It is the Law that Our Blessed Lord comes among you, be His welcome what it may, though even He may not outstay His welcome. And only at long intervals, so far, has He been able to bestow upon you the priceless benediction of His immediate presence in your midst. *We* have to wait. So be it. Yet, if His welcome lasts, perchance grows, He may dwell long with you, and the doors thus be flung wide open between Our world and yours, and between other worlds and yours, that they may become one world, Ourselves restored to Our natural place among Our younger comrades, and Devas and mankind be once more together in happy comradeship.

Believe with all your hearts in the triumph of the Good, the Beautiful, and the True, and verily they shall prevail. Pursue ardently your ideals and they shall become realities. Put away all that makes for separativeness—all harsh criticism, all sense of proud superiority, all unkind judgment, all jealousy, all self-righteousness, all ill-will—so shall you know the peace that passeth understanding and learn to use the power that makes for righteousness. Thus shall you conquer the Kingdom of Heaven which gladly suffereth violence, and Our Theosophical Society shall be the nearer to the accomplishment of that mission of Brotherhood to which We dedicated it half a century ago. Step forward bravely to the goal, brothers. Fear not the obstacles, despair not in face of temporary defeat. Have confidence in yourselves, as We have in every one of you, for there is not one single member of the Society without a link with Us, or whose help We do not need. Have We not chosen each one of you because We need you? You need each other, and We need you all. Be brave for Truth and Brotherhood, and We shall be with you throughout the ages.



The Anniversary of the Theosophical Society was rendered memorable by the reading of a Message received from an Elder Brother * * * The T. S. once more finds itself "a body over the face of which broods the Spirit from beyond the Great Range."

—Dr. Annie Besant in *The Theosophist*
January, 1926.

The Jubilee Convention

By L. W. ROGERS

IT is doubtful whether a more picturesque audience was ever assembled than the motley throng of about three thousand human beings that listened to the opening lecture by Dr. Annie Besant at the Jubilee Convention which celebrated the fiftieth anniversary of the birth of the Theosophical Society. More than two thirds of the audience consisted of Orientals but they were not all Indians. Burma and other border countries where Aryan gives way to Mongolian were represented. Many nations, from five continents, plus Australia and New Zealand, had delegations present. The United States of America had thirty-seven of its citizens there. Some nations of South America were also represented, as were Mexico and Cuba. The "hall," like the audience, was unique. It consisted of matting and chairs placed under a banyan tree of hugest proportions. No one knows the age of this monarch of the woods. Its shade at high noon, when the sun is directly overhead, measures about two hundred feet from north to south and one hundred and fifty from east to west. It therefore covers four times as much space as a city lot of standard size (50 x 150 ft). "Loudspeakers" were in position and the proceedings were clearly audible far beyond the friendly shade of the great tree. Australia has the honor of the largest foreign delegation, eighty-four, at the head of which is the Rt. Rev. C. W. Leadbeater.

The chief lecturers were Dr. Besant, Bishop Leadbeater, Mr. Jinarajadasa, Mr. Krishnamurti, Dr. George Arundale and Bishop Wedgwood. The Convention lectures were given under the general title "The Three World Movements" and these were presented as "The Basic Truths of the World Religions," "The Fellowship of Religions," "The World-University" and "The Revival of the Mysteries." The outstanding ideas set forth in the lecture course by the various speakers were: A unity of all religions that shall constitute a brotherhood of religion; the very near Coming of the World-Teacher to reproclaim the fundamental truths underlying all existing religions; the probability that the fundamental

principles will be given some new form; the probability that the brotherhood of man will take foremost place; a new age of brotherhood that will include the subhuman as well as the human and superhuman; the coming of a new era as the result of moral and spiritual readjustments; the accompanying reform in methods of education which shall change from the merely mechanical to the spiritual, to self-discovery and expression and complete surrender to the larger self; the reality of the spiritual government of the world and the certainty of its guidance through religion and education; the necessity of our cooperation in the revival of the ancient mysteries and how it may be accomplished.

The anniversary address by Dr. Besant was given on the afternoon of December 24. She reviewed the last fifty years and spoke in congratulatory terms of the Society's program and accomplishments. The present representation from all parts of the world was indicative of the present virility of the movement. There were thirty-eight national societies represented out of a total of forty-one. Twenty-four general secretaries were present. Many delegates had traveled halfway around the earth, she said, to reach the Convention. The most impressive point in the address was that the Supermen are reestablishing the closer connection with the Society which characterized the earlier days. Later on a letter from one of the Supermen on that subject was read and it will be printed in THE MESSENGER. Dr. Besant spoke of the three lines of activities in the future—the coming World-Religion, a Theosophical World-University in India with branches in Holland and Australia, and a Masonic organization that makes no sex distinction. These three branches of world work would not be confined to the Theosophical Society. They were laid down by the World-Teacher Himself as lines of activities in which energies should find expression. The basis of unity in the World-Religion was accepted, said the President, by the General Council of the Theosophical Society with only one dissenting vote. As only three others had

not been heard from this gave far more than the necessary three fourths majority required.

Among the important pre-Convention lectures were three on various religions. On December 17, Prof. D. von H. Labberton spoke on "Shinto—the Religion of Japan."

The following morning Mr. H. C. Kumar had for his subject "The Religion of Islam," and it was soon evident to the audience that he was a thorough student of the Koran. He emphasized the fact that Mohammed stressed the "ever-presence" of the Supreme Being, taught respect for other religions and the broadest tolerance (although his followers had failed to always live up to the teaching), belief in the invisible world and a spiritual hierarchy, recording angels, a sevenfold heaven and hell, that God sends messengers to all countries. From the Koran (chapter 5, verse 48) the lecturer quoted, "Unto every one of you I have given a law." "It had been thought," said the lecturer, "that the reference to fighting the scoffers was an incitement to persecution but it merely referred to those who drove Mohammed out of Mecca."

Dr. James Cousins delivered the lecture the next morning, taking for his subject "The Principles of Education." It was a most illuminating discourse in which the fundamentals of the educative process were thoughtfully analyzed. His precise and comprehensive definitions remind one of reading Herbert Spencer. Education needs to be enormously broadened and looked at from a totally different viewpoint, was his central thought. "Cosmocentric—relating to the essential nature of the student as a compendium of qualities inherent in the cosmos." The gist of education was trained expression—the coordination of the particular with the general—a placing of the student in harmonious relationship to his environment. That could be done only by first knowing what is the student and the environment. The absurdities and blunders of present day education got a well-deserved, caustic arraignment as the lecturer proceeded but the criticisms were made with infinite good-humor. In Dr. Cousins and Bishop Arundale, Adyar has a pair of very practical idealists in educational work.

Each day of the pre-Convention period furnished one or more lecturers of a high

order. Jethmal Parsram Gulraj took "Sufism" for his subject. "Sufism," he said, "is the esoteric doctrine of Islam." He thought its keynote might be stated as "Know thyself." Life, according to Sufism, consists of two battles, the lesser with the exterior world and the greater with the inner self. Evolution is an essential in Sufism, the "I" rising as mineral, vegetable, animal, man.

The final lecture in this course at the Ashrama was on "Problems in Europe" by Mr. E. F. D. Bertram of Roumania. If Theosophy is broad in matters of religion and education it is no less so in politics. The lecturer discussed in a very impartial and detached manner the conditions in modern civilization that led up to the Great War and the various readjustments that followed it. Governments, he stated, are weak and greedy and each nation wants to produce everything and market it. He thought that, previous to the war, the powers feared the rising tide of democracy and its revolutionary tendency, but that was only one thing which induced the course that led to war. During the conflict, enormous profits were made in shipping, in oil, in arms and ammunitions. National debts increased excessively. He estimated the war loss for France at from one fourth to one third of her total wealth. Peasants in various countries had gained, however, in getting possession of the land. In Hungary alone, about one million of them had seized the lands of the aristocracy. He regarded overproduction in all countries as one of the sources of future armed conflicts. Germany now proposes a safeguard in a measure of reasonable control of the trusts with high compensation to the captains of industry. The labor problem, the lecturer thought, would have to be solved by collective contracts between the unions and the employers.

Dr. Besant referred to the audience under the banyan tree where the main lectures were given, as "thousands" and that was speaking quite accurately. The number registered was above twenty-nine hundred, and the meetings were open to the public of Madras. There is no way of knowing how many non-members attended but on one or two occasions it was announced that only members would be admitted. Some meet-

ings were held in the large Convention Hall of the main building but these were only gatherings that concerned certain groups of members. Even then it was necessary to announce that local members would be excluded, so great was the demand for space.

The housing arrangements were simple but satisfactory. Bricks were laid on the sand for the floor and a frame of light poles erected above it. The roof, about thirty feet high and quite steep, was formed of palm leaves and it was secure shelter against the tropical rain, which was very heavy. The walls were formed of matting, the first three or four feet from the floor being stationary. Hanging from beneath the eaves and swinging free, so that it could be closed or opened at will, was about the same width of close-plaited matting that served for windows. Cots, chairs, tables, and electric lights completed the equipment. The dining halls seated several hundred. Recreation halls on a smaller scale contained books, tables, and easy chairs. Water pipes and hydrants were so arranged that plenty of water was within easy reach. The sanitary arrangements were excellent. The overload for the lighting plant was some-

thing of a problem and gave a little trouble, but all in all the way in which the whole undertaking was managed excited admiration. In the great World's Fairs at Chicago in 1893 and at St. Louis in 1904, when many enormous structures were erected, it was thought that something very remarkable had been done; but it was far less *proportionately* than housing and feeding about three thousand delegates at Adyar.

During the Convention there were many interesting things occurring. Chief among these were the dedication of the Hindu Temple, southward from the Headquarters building; the laying of the cornerstones of the Buddhist Temple, eastward from the Headquarters building; of the Star in the East building, near the riverside entrance to the grounds; of the Zoroastrian Temple, south-eastward, and of the Hebrew Synagogue near the eastern end of the grounds.

Post-Convention events included Star talks by Lady Emily Lutyens, Mr. Krishnamurti, and Dr. Besant; a very interesting labor problem meeting which was addressed by Mrs. Jinarajadasa, Mr. B. Shiva, Mr. Thengdi, and Major Graham Pole; a meeting of the Theosophical Educational Trust and an educational conference at which five organizations were represented.

Adyar Day

A TELEGRAM, dated February 19, from Dr. Ernest Stone, Executive Secretary of the U.S. Adyar Committee, reports donations of two thousand dollars from 370 individuals. All Lodges have yet to be heard from so Dr. Stone anticipates a total subscription which will substantially express the deep and sincere love of the American membership for Dr. Besant. The way to help great people is to support the work they carry on in the outer world for the Great White Brotherhood.

Dr. Stone urges *every* member to sign the Open Letter to our President, which follows:

*An Open Letter from the American Section
to Dr. Annie Besant*

Adyar Day, February 17, 1926.

To Dr. Annie Besant, P. T. S.,

Adyar, Madras, India.

Dear Dr. Besant:

On the eve of your departure for America, I join in this open letter in sending you a message of friendly greeting. For years the American membership has looked forward to your visit, and now that you have promised to come to our shores I wish once more to assure you of my loyalty to your leadership, my con-

fidence in your high office, and my trust in your guidance.

To further show my appreciation I have joined in the celebration of Adyar Day (which to me is synonymous with President's Day) and have made a gift to a fund which will be placed in your hands to be used at your discretion.

May you, our beloved President, friend, and teacher, be spared many years to guide our lives and administer the affairs of the Theosophical Society.

Faithfully yours,

(Signed)
Address
City and State

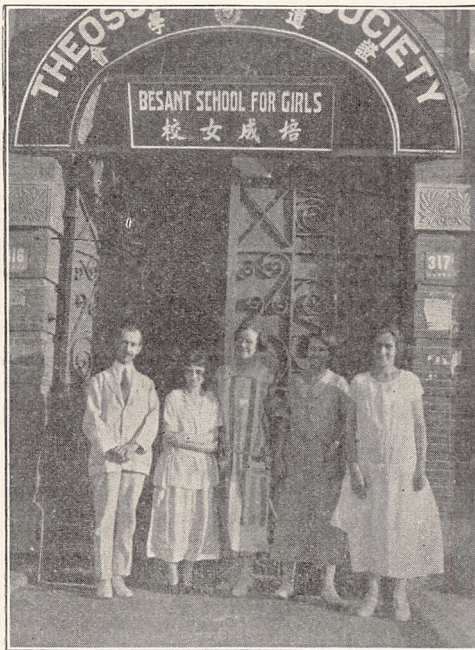
Anyone who failed to receive the Adyar booklet with the above printed letter and subscription form may secure them from Maude N. Couch, Secretary-Treasurer, American Theosophical Society, 826 Oakdale Avenue, Chicago, or by writing direct to Dr. Ernest Stone, 2123 Beachwood Drive, Hollywood, California.

The complete report of Adyar Day subscriptions will appear in the next issue of THE MESSENGER. The way to make that report an overwhelming success is to GIVE—of your love and of your dollars. Prove that America knows how!

A Dollar a Month for China

THE work in Shanghai is being carried on to-day under very great difficulties, as mentioned in the last MESSENGER. The workers are extremely few, and their resources painfully meager. Miss Dorothy Arnold, the President of Shanghai Lodge, who does much of the actual labor, battles heroically despite lack of means and the necessity of earning her own living with a body none too strong. Every bit of her spare time and energy is devoted to the three Lodges, the holding of classes, Star work and other activities. One new phase of the work has lately absorbed all of Miss Arnold's reserve strength, physically and financially. The Besant School for Girls was organized to provide the high standard of in-

hood." One can appreciate the attitude that thinking Chinese will manifest toward this movement as soon as it achieves a measure of success. Some evidence of its popularity is seen in the bright faces of the accompanying illustrations.



SOME OF THE OFFICERS, SHANGHAI LODGE

struction found in the Christian Mission Schools, but free from their disruptive proselytizing influence. Its motto is "Truth, Tolerance, Brother-



SOME PUPILS AND WORKERS
BESANT SCHOOL FOR GIRLS, SHANGHAI

The importance of the work in China cannot be overestimated, and the handful of workers there are utterly devoted to their great task. But if this labor is to continue, help must come *at once* from outside to the few struggling workers in that land. "I am going through very anxious times," Miss Arnold advises in a recent letter to Mr. A. Horne, who is asking American Lodges to make regular contributions so that this work may go on. "More than the actual work, it is the financial worry that is wearing me out," she writes.

"I hope that every American Lodge will take up this question at once," writes Mr. Horne who as past President of Shanghai Lodge knows the possibilities of Theosophy in China, "and that no Lodge will find it beyond its means, or its interest, to set aside the small sum of at least a dollar a month for the work in China."

Will Lodges who are in sympathy with the work of this faithful and efficient band in China notify as soon as possible the American Treasurer of the T. S.-in-China-Fund, Mr. Earl Hiller, 2907 Hillegass Ave., Berkeley, Calif., of their intention to contribute help regularly.

A New Note In Science

In the forest of Coye, in France, Professor Henry, a mathematician, has devised a very delicate system of measuring instruments. At the Sorbonne, Professor Henry declared that it is now possible to measure the "human soul." There is a certain electrical radiation or "biological vibration" that goes on and on. Set free by

death, it seeks another envelope, since only by so doing can it establish equilibrium. We can calculate all the radiations from the body, but after accounting for all those due to heat, to electro-magnetism, and earth attraction, there still remains an unknown force not accounted for. It is this that Professor Henry calls the "soul."

Letters from Adyar

(The following details about Adyar and the Jubilee Convention were sent by Mr. Warrington to the Krotona Workers; but we found them so interesting, that we wish to share them with all members.—Marie Poutz.)

Adyar, December 15, 1925.

When we arrived here we were driven to Leadbeater Chambers where a little village has been built for the accommodation of the visitors. Bishop Cooper and I were put in one of the huts (they are all built of palm leaves) for a few hours until our room in the Headquarters building could be vacated. We are now beautifully located in a nice, large room on the second floor, within a few feet of the room occupied by Mrs. Besant herself. On this same floor is Bishop Leadbeater, Bishop Wedgwood and some of the Leaders; Mr. Jinarajadasa, for example. We have been very greatly honored. Mrs. Besant was so very kind and thoughtful to place me here. She said she did not want me to get more rheumatism. (The whole country has been flooded for weeks. It is almost entirely covered by water from the point where we left the boat right up to Madras, several hundred miles.)

There is a small group who take all their meals with the President, and Bishop Cooper and I have been invited to join that group. The President still refuses to grow old. She looks as fresh and full of life as ever. Nobody seems to recognize me at first sight without my beard. It is lots of fun going up to people and speaking familiarly to them and seeing them stare for a moment—then burst out laughing. They tell me I am looking twenty years, more or less, younger. Mr. Leadbeater hardly knew me. "Come, get under the light and let me see you," he said, and then told me I looked like another man—and very much younger.

I see Krishnaji often. He is beautiful. He wears a black scarf. (This is for Nitya.)

Everybody seems happy. The atmosphere is delightful—so full of peace and power. Even the very slight discomforts (and they are very slight because everything is so well organized) do not seem to matter. There is that spirit of friendliness which everybody feels so perfectly, and this gives delight to all.

The President is seen frequently by all, every day. She is a wonderful mixer. Bishop Leadbeater is seen frequently by the few; not so often by the general crowd. He is very busy completing his book on Masonry. The President is occupied all the time; exceptionally busy, but without hurry, moving from one thing to another quietly and easily as if she had very little to do. She will be at work evenings till late in the night and will appear the next day as fresh as a flower. In the main she seems tireless and goes on like a great process of nature, radiating peace and happiness upon all.

Adyar, December 31, 1925.

I have had a very busy week since I last wrote. Our days have been full to overflowing. A short time before five every morning the trumpet blew, the alarm clocks went off, and then Mr. Sitaram's bell on the other side of the Compound struck the hour, and up we got, shaved, bathed and dressed, and rushed into the President's presence for coffee (largely hot milk for me) and toast. Then a few of us met in the Shrine Room for a few minutes; after which we rushed downstairs into a large hall where the prayers of many religions were recited; then off we went to the Banyan tree and listened to the morning lectures; then back again to the Headquarter's Hall for an E. S. meeting, and half an hour after that, off we went to Tiffin breakfast. After breakfast came a blessed rest of a couple of hours with a nice nap. Then the wheel began to turn again for the many afternoon activities. These would end with dinner at six, after which came the evening entertainment, and by nine o'clock one came to his room with a deep sense of satisfaction, and sleep—joyful sleep—crowned the round of gaieties. I will not write of the lectures, for soon more than I could say will be in print, and much better said than I could do, but I will say just a word about the crowds that came. They seemed to come from everywhere; every part of the world. There were about 600 of our own white complexion coming from Europe, Australia, New Zealand, South Africa, Cuba, Iceland, Honolulu, Asia and its Islands, etc., etc., some of whom I knew, and others I had only heard of; but the most interesting part of the gathering was the large group of Asiatics—Indians and Javanese. There were only a few of the latter, but about twenty-three hundred of the former. Picture the lovely crowds of Adyar, with its red and gray and yellow buildings and its rich groves of trees and flowers, and then imagine the roads all alive with moving masses of people dressed in the costumes of the country. Then imagine these costumes to consist of flowing folds of light material of many colors; reds, pinks, yellows, blues, and white mixed with gold; then you will get some idea of the lovely spectacle that met our eyes every day. But you have not imagined yet the crowning picture until you have seen in your minds the best-dressed of that Hindu crowd with a good sprinkling of white people all standing round a large lotus pond, waiting to enter the little Buddhist Temple, with all the colors reflected in the water. What a wonderful picture this occasion has been! The artist in me was crying out all the time for some mode of expression, whereby I might make living on canvas, for others to see, that which was so striking to my eyes; but, alas, "no could do."

The delegates are all quietly and steadily slipping away now and daily we are seeing more room in the gatherings; especially is this noticeable in the Liberal Catholic Church, which has been packed every day with people standing

in rows, nearly all taking communion regardless of sect, caste, race, religion, or anything else. It was very remarkable, for there along side of a Christian you would see a Buddhist, an orthodox Jew, a Mohammedan, a Parsee, and even the most orthodox type in the world—an orthodox Hindu. I suppose nothing has ever been seen like it in the world before. Great is Theosophy that can thus make the lion and the lamb of all religions lie down together! This has not only taken place in a Christian Church, but the same has taken place in the Hindu service; at the dedication of the Buddhist Temple; at the laying of the cornerstone by Co-Masonic brethren of these many faiths; at the Star Building; cornerstone of the Jewish Synagogue, as well as the Parsee Temple. Others to be built are structures representing the religious houses of worship of all the principal religions of the world; thus making the true symbols of religious unity a permanent part of this wonderful Center.

What a marvelous binder of the hearts of all people together, through religion, philosophy, and

social betterment, is this, our Great President! When has the world ever before seen her peer—the Peerless One of this, our day!

—
Noon, Adyar, January 5, 1926.

Well, Convention is over. Most of the folks have gone and our little miniature city almost looks deserted; but there is one thing that has not gone, has not deserted us, and that is the beautiful spirit of this lovely place. There is a peace and joyousness here and friendliness all round that is delightful—even the coolies smile when they meet you on the walks. Naturally this would be so, for everybody here lives in the consciousness of the President, whose all pervading presence shines on all things and all people here like a great benediction, and she being full of peace and joy, love and happiness, all the rest feel the same. What a radiant blessing she is to this old world! Few have any conception at all of how true this is.

The Masters' Workers

By FRITZ KUNZ

It is often asked how we can insure that we are cooperating with the Masters, not only broadly but in details and constantly. The answer to this is in several parts.

1. Our efforts at best are puny. Until one has thoroughly attuned himself to the atmosphere of the Masters, he is likely to wander pretty far afield, and waste endless energies in just butterfly fluttering. But when he to some extent understands the plan and can control himself, still as a unit he is of little consequence. The intermediate step is close cooperation with others of like mind, for the Master is far more likely to give guidance to a group than to an individual, in a case where all are of approximately the same not very advanced knowledge.

2. The plans of the Masters are colossal beyond our conception, commensurate with their powers. This means vastness not only in terms of time and space and energy involved but also a difference in character and quality. They live in worlds where thought units are of the nature of calculus, vector analysis, quaternions, and the like; where feeling units are like the glorified humanitarianism of a Lincoln, a Ruskin, a Jesus; where action-will units are like the schemes and undertakings of a Cæsar, an Akbar, a Shankaracharya. We are like small boys poring over the architectural plans of a Woolworth building, with the kind consent of the draftsmen.

3. It therefore follows from the two preceding considerations that cooperation is essential and must be combined with a sort of hierarchical system of some kind or other. By this I do not mean the surrender of a single bit of one's own judgment or initiative or purpose, but the full

recognition of our own limitations and the possibility (to some of us proven fact) of more complete knowledge by others.

4. It then finally needs to be asked: "How can we tell who knows?" There is but one test: Search out those who have served long and faithfully and whose lives prove that there is a great purpose; and test to see which of those are banded together by that single great purpose. Where this union of Noblemen exists, there the Masters must be.

There are plenty of self-seekers about who aim to form their own school and circles. They may do good work, but it is not the real work of the Master. Let them go their way in such happiness as they can find in illusions of self-assertion. We are bent on another thing, a common work infinitely higher, infinitely bigger than ourselves. The work itself is so vast that in comparison there is no first or last among the workers, with but a very, very few exceptions in the case of those few who have grown to be spiritual Titans and still linger among us. Except for them, the hugeness of the work dwarfs us all to the same stature. A recognition of this is the first step in the right direction. Sincerity, earnestness, a constant struggle, loving cooperation will insure the rest.

WAR OUTLAWED

War between Sweden and Denmark was definitely outlawed by an unlimited arbitration treaty between the two nations recently signed in Stockholm. A similar treaty has been concluded between Sweden and Norway.

Some Thoughts on Health

BY ELLA B. BECKWITH

HEALTH is normal and any deviation from it abnormal. The immediate cause of any abnormality may lie in the detrimental effects of a disturbing environment and our reaction to it, but the real and ultimate cause lies much deeper and can be found nowhere but in those obstacles placed by the mind in the path of the unfolding life of the world of unity or intuition—that life of which the Christ spoke when He said: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, He taketh away; and every branch that bareth fruit, He purgeth it that it may bring forth more fruit. I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

"Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples."

"As the Father hath loved me, so have I loved you; continue ye in my love."

There can be no standard of health established. To fix such a standard is fatal to the well-being of the individual, for no two men stand at exactly the same place in evolution and the health of one might easily be ill health for another.

Health, therefore, for anyone, is that condition of ease, elasticity, and adaptability of the personality to the unfolding life of the Self or Individual which enables him to most perfectly express that life in the world of effects. Under such condition not only does the physical organism show forth balanced powers but the moral and mental natures work harmoniously and perfectly in their constant adjustment to the ever-growing life. It follows, then, that Adaptability is the great necessity—adaptability of the mind, the emotions, and the physical organism in their ever-changing relationship to the root of life.

Man, like the universe and world in which he lives, is a triunity expressing that threefold life in a sevenfold division. At the present stage of human unfoldment, a part of the sevenfold nature is potential and the manifesting powers of man's nature are more or less active in five worlds only—that is, in the physical, with its etheric sheath; the astral or emotional; the mind, with its two fields of operation, the concrete and abstract; and the world of the unified selves into the great Self, spoken of by some as the realm of the intuition.

The intuitional nature, as yet working vaguely in most of humanity, plays that great part in life, referred to in the Scriptures as the Atonement, and better expressed when divided in its spelling as At-one-ment. The matter of this plane forms in the realm of Self a web or network in each individual, over which circulates the life from the Cosmic Christ and unified for us in the nature of the Lord Christ Himself. It is this unfolding life in us, surrounded by its sheaths of atomic matter from the mental, astral, and physical worlds, which truly constitute the subconscious mind. It is this mind "which was also in

Christ Jesus" which we are endeavoring to unfold more fully from day to day. It is our relationship to this "mind" which constitutes health or disease. All obstacles placed in the path of this ever unfolding life and consciousness become the factors in disease. What such obstacles can be clearly learned by daily study of that scripture *At the Feet of the Master*. In this little book of priceless value we are told that in all the world there are only two kinds of people—those who know and those who do not know. Know what? God's plan for men. Knowing that plan involves cooperating intelligently with it. Then are given the rules by which we may safely and intelligently cooperate with God in evolving His life in us.

In the literature of the day we read a great deal concerning psychoanalysis. If the subconscious or yet unconscious nature in man is this evolving intuitional life, with its mental, emotional, and physical sheaths, then the only helpfulness which the present method of psychoanalysis can possibly offer in the restoration of health, is the removal of some of the obstacles in the path of the unfolding life of buddhi. Psychoanalysis seems a most dangerous weapon, unless employed by one capable of knowing and seeing the entire nature of the individual in order that the removal of an apparent obstacle may not create a deeper and less readily removed barrier.

Any healing agency, be it drugs, manipulation, mental, color, electronic, etc., works only in so far as it restores balance of relationship of all the vehicles to the unfolding life of the individual nature.

Emile Coué has formulated a simple and wonderfully helpful plan by which we place our personality in a quiet corner, wake up the constructive imagination and set it to work much as we would set going a powerful engine. The machine or engine is the perpetual life of the world of intuition and the channels over which that life flows are the directing wires of the imagination. This life is pumped into the personality and directed by that dynamic part of our being, the creative imagination.

This age in which we live is peculiarly one of great and quick changes. Great powers stand at the threshold of our everyday life, knocking for admittance. While the world refuses entrance, here and there, one bolder than the others opens the door, and that which we denied has come over night to take up its abode with us. It is necessary that we shall develop great adaptability if we shall maintain that poise, balance, and strength which is manifested in our conscious world as health. This means the ability to turn in any direction at a moment's notice without disturbance. It means vision; looking forward by the power of the imagination to the possibilities ahead and cooperating with those possibilities. It means understanding problems of life from the standpoint of brotherhood. It means

a realization of the unity of all life in the Great Life.

This great root life of buddhi, better known to us as intuition, has been loaned to us by the Christ Himself—that Cosmic Christ Who holds us within His nature until we shall arrive at the fullness of the stature of Christ. This is His great sacrifice for us, and understanding this we begin to comprehend something of our responsibility. He has limited His nature, in order that we may become joint heirs with Christ and co-workers with God. When we deny our divine nature and refuse it expression, we crucify Christ anew. When we emphasize the temporal and personal we are obstructing the channel of His life, not only for ourselves but for all about us. We cannot lose, but all lose; we cannot gain, but all gain; we cannot inherit, but all become partakers; for all life is one in that Christ Who in very truth gives Himself for us.

"Therefore, I call on you, brethren, by the Divine mercies, to prepare your bodies a holy, living sacrifice, well pleasing to God, your rational service. And do not adapt yourselves to this age; but be transformed by the renewal of the mind, to search out what is the intention of God—the Good, and Noble, and Perfect! For I speak to all who are with you, according to the gift granted to me, not to exult more than you ought to exult; but to be calmly exultant according to the measure of faith God has given to each of you. For as we have many organs in one body,

and every organ has not the same use, so we, the many, are one body in Christ; but individually different organs, and having various faculties according to the gift we are endowed with: if oratory, use it according to the doctrines of the faith; if administrative talent, in the service; if faculty for teaching, in instruction; faculty to comfort, in comforting; faculty to give, with disinterestedness; faculty for leadership, with earnestness; faculty for showing mercy, do it cheerfully. Let friendship be sincere. Turning away from wickedness, adhere to good. Be kindly affectioned to one another, with brotherly love aiding each other in authority; serving the Lord with energetic spirit, not idly-busy; rejoicing with hope; standing firm in affliction; persevering with prayer; assisting the necessities of the holy; practicing hospitality. Bless your persecutors—bless, and curse not. Rejoice with the joyful, grieve with the sorrowful. Be like-minded towards one another. Do not aspire to dominate, but associate with the lowly. Avoid becoming haughty by isolation. Never return evil for evil; display nobility in the sight of all men. If it is possible for you, be at peace with all men; not revenging for yourselves, my friends, but receding from fury. For it is written: Punishment is Mine, I will repay, says the Lord.

"If your enemy hunger, feed him;

"If he thirsts, give him drink;

"Do not be conquered under evil, but vanquish evil by doing good."

*** The good Lord Buddha seated him
Under a jambu-tree, with ankles crossed—
As holy statues sit—and first began
To meditate this deep disease of life,
What its far source and whence its remedy.
So vast a pity filled him, such wide love
For living things, such passion to heal pain,
That by their stress his princely spirit passed
To ecstasy, and, purged from mortal taint
Of sense and self, the boy attained thereat
Dhyana, first step of "the path."

There flew

High overhead that hour five holy ones,
Whose free wings faltered as they passed the tree,
"What power superior draws us from our flight?"
They asked,—for spirits feel all force divine,
And know the sacred presence of the pure.
Then looking downward, they beheld the Buddh
Crowned with a rose-hued aureole, intent
On thoughts to save; while from the grove a voice
Cried, "Rishis! this is He shall help the world,
Descend and worship." So the Bright Ones came
And sang a song of praise, folding their wings;
Then journeyed on, taking good news to Gods.

—*The Light of Asia*

Science and Religion

By HUGO F. MUNRO

THE WIND in some of its more violent moods is regarded as being one of the most powerful of Nature's forces, yet a straw can indicate its presence, force, and direction—all that we usually care to know about it.

The recent trial at Dayton, Tennessee, was a straw in the religious philosophic atmosphere, which has been in a more or less disturbed condition for about three centuries.

Science in its modern form was born about that time, and as soon as it could articulate, it began to give expressions to conceptions, which were at variance with views hitherto prevailing. It found itself ushered into a world governed by direct divine action, which quite frequently took the form of special intervention in response to the petition of those who were not altogether satisfied with the normal course of affairs. It found mankind concerning themselves with a supernatural realm which was utterly beyond the reach of its instruments of research; yet, stoutly maintaining the reality of such a realm, living splendid lives of self-sacrifice, and occasionally forfeiting life itself in attestation of their feelings and convictions.

Into this world-conception, science brought invariable law, the orderly process of gradual evolution, denying the fact or probability of interference, or the possibility of rendering a supersensuous world acceptable to reason. The religious feelings and sentiments of mankind were regarded as being the outcome of their primitive attempts to explain the mysteries of their existence, by assuming them to be due to the inscrutable activities of supernatural beings. Science put its questions directly to visible, phenomenal nature and received answers which were not in harmony with the traditional concepts; and the storm arose, which has not abated to this day.

To philosophy—whose business it is to consider not only facts but also the principles underlying and unifying them—is now handed the task of reconciling the religious view of the world with the scientific interpretation of Nature, for it is equally unthinkable that either religion or science will yield, or that the conflict will be indefinitely prolonged. A synthesis must be eventually effected, and we are seeing today the first stages in the process of its formation.

The data of science can be regarded as being included within a circle of a given area, which also includes a considerable block of human experience. Within that circle lies all that we most surely know: it is knowledge gained by careful observation, study, and experiment, together with such inferences as can be justified by established facts.

Outside of this circle lies the great field of human experience, not yet brought within the purview of science; a field, coextensive with the whole range of human life, and containing data as valid as any that science includes within its ever-increasing area.

Touching the periphery of the circle are such facts of experience as mental healing, the power

of suggestion, telepathy, psychic phenomena, clairvoyance, the facts of religion, experience, in fact, the vast range of human faculty not explainable by the classical evolutionary factors with which the western scientist deals. That he has not considered such facts is because his method was not adopted until about the middle of the seventeenth century: it suffers from the incompleteness of youth.

The curtain was lifted on the great drama of life about five hundred thousand years ago (Wells) but its scientific interpreter only appeared about three hundred years ago.

Nevertheless, wherever science has reached out beyond its customary limit, it has, with its usual thoroughness, yielded valuable results. For example, in the matter of religion, the science of comparative religions (youngest of the sciences) has shown that the religious instinct or consciousness is (within the limit of history) universal in extent and persistent in time—man has always been religious.

The comparatively few scientists who have considered religion in its psychological aspect, have also vouched for it as an ineradicable part of our total make-up, which survives the destruction of the conceptual forms, within which it clothes itself from time to time. We have thus learned to distinguish the instinct itself, "the life of God in the soul of man," from its intellectual garment, and to call the latter, theology. As a phase of human experience, science never has, nor can it question, the realities to which the religious instinct corresponds. In fact, it can, when properly applied, yield them valuable support; but it can and does consider theology its rival in the field of cosmological theory.

Theology, which is what men think about religious verities, must be willing to recognize that it is no longer the undisputed master of the intellectual field, and that science has now entered that field armed with the mightiest of weapons—facts.

Already, theology has abandoned many apparently impregnable positions; each one a doctrine regarded as vital to the life of the system of which it was a part: Among them may be mentioned, the structure of the solar system, the age of the earth and mode of its origin, the special creation and fall of man, etc., and it is now facing its next defeat at the hands of the evolutionist.

Probably the next phase of the conflict will be waged over the nature of after-death states, but this skirmish should be a short one, for the traditional view has, in a large measure, been abandoned. In every case, where science has compelled the discarding of an ancient error, it has substituted a truth intrinsically more acceptable to the religious instinct. For an anthropomorphic deity working upon matter, it has substituted a Universal Divine Consciousness operating in, by, and through forms which are its objective expressions. For science to do this directly, it

would have to transcend the limits of its legitimate province, but many of its ablest exponents regard this as a logical inference based upon the accepted data. For the untenable theory of individual and special creative acts taking place a few thousands of years ago, it has given us the sublime process of "continuous progressive evolution according to fixed laws and by means of inherent forces," acting through æons of time, for the unfolding of latent possibilities into actual powers. For an unbelievable future, it is about to give us a sane, rational, provable conception as the logical result of the action of forces now at work.

It was the evolutionist Huxley, who said that "Science and Religion are twin-sisters, and the death of one was sure to result in the destruction of the other." It is the glory of Theosophy that it shrinks from no scientific truth; it anticipates its coming and amplifies it when it is here. It does not fear to be confronted by any phase of experience, if we can apply its principles aright, it explains the most perplexing of them. Sympathetically interested, although not directly concerned in the conflict, it can patiently wait and work until Wisdom is justified of her children.

The Mind of a Child

By C. H. M.

WHAT in the world is more delightful than the mind of a child? Because it is empty of dried knowledge, there is room in it for the wisdom of wonder, which is the only wisdom worth having. The wisdom of wonder leads to the disillusion of knowledge and dies there, but the beginning of the journey is utterly entrancing.

The mind of a child may know things, because it does not know and need not think what things are for. It may know people, because it knows not nor cares what they do for a living. It cannot look at a red poppy and think, "Ah, Papaver Somniferum of the order of Somniferacii, from which comes the curse of the Orient and the distillate of damnation for the Occident," but it can feel the actual thrill that stirs the blood when bright colors are seen clearly, without the need to think about them at all.

Beggars and bankers are alike men to the mind of a child, and must win their own way therein. We may pardon gruffness or discourtesy because the man has many affairs and is much solicited for his wealth, but let him be gruff or discourteous to a child, and for all his wealth, he has impoverished himself of the love of that child.

The mind of a child expects gentleness and courtesy no less naturally than it accepts the facts of food and shelter. How lovely indeed is this state of mind in which love and security are the base and background, instead of envy and fear; but how soon it is destroyed!

The non-knowledge of a child is like the dusk of early morning which veils all ugliness in pure beauty. Comes life though, like the dusk-dispersing sun, to tear away the child's lovely veil of non-knowledge with the five fingers of the senses until he tires of what he knows, who knows so little, and so much that is not quite true and so is utterly false.

Knowledge takes away the hope that a sudden door may swing open in the side of that great brown boulder to reveal a gnome's cottage, with cunningly carved table and chairs; but it is not wisdom to know so much.

It is far better to know the color and perfume of a flower than to know its Latin name, and its

uses in the perfumery trade, or in druggery, and no one who knows too much about a thing can avoid thinking about what he knows, since that is the stuff of which his mind is made, with which he thinks.

It is needful to know, of course, but that does not make it the more pleasant. The child has the better part. Mystery and romance are his playmates, for everything is possible where nothing is known to the contrary. Fairies and angels are no less real to the mind of a child than is Timbuctoo, or Yokohama, or any other place or thing spoken of but unseen.

How weary indeed is the world of one who has grown in knowledge, compared with the wonderful world of a child! Nothing new; nothing delightfully unreasonable; nothing but utterly rational combinations of old, sterile ideas to produce anticipated forms. Ah, but it is dull and dreary, and there is no romance in it any more! Life is vivid romance, high adventure, only to one who may approach it with the mind of a child.

DELIVERS LECTURE IN CHINA

Miss Flora Menzel, President of the Milwaukee Lodge, according to *The Hongkong Daily Press* of November 28, 1925, stopped in China on her way to the Jubilee Convention at Adyar and delivered a lecture on "New Ideals in Education" at the Hongkong Lodge. The paper devoted almost an entire column to a resumé of the lecture.

Fulfill thou the perfection of truth. Though the thunderbolt descend upon thy head, yield thou never to the allurements that beguile men from the path of truth. As the sun at all seasons pursues his own course, nor ever goes on another, even so if thou forsake not the straight path of righteousness, thou shalt become a Buddha.

—*The Gospel of Buddha.*

Beauty and the Drama

By BEATRICE WOOD, F.T.S.

ONE of the greatest forces in the theater is the unseen psychic side, the "giving" of the actor to the audience, the receiving of the audience, that response which unifies it so that it experiences as one group-consciousness the love, pain, joy, and sorrow of all. The soul of great drama whispers of man and his destiny. In it can be found the hush of eternity, and the truth and marvel of life.

There is to be found a great sense of comradeship in the theater, and its various departments include all that is of human interest, materially as well as spiritually. It marries the scientist, the artist, the worker, and the public.

The theater of today has taken the place of the church and people flock to it as much for learning as for amusement. In the early days the dancer was priest, then he degenerated into the acrobat, the minstrel—and hence appeared the actor.

But the amazing phenomenon of today is the rush of young people who are seeking to break through its doors; and who sweep aside the barriers of the commercial stage; and who break up into little groups which experiment with all kinds of new forms; yet having in common one thing—a desire for freedom and for self-expression.

It is this desire for freedom, for the imagination to fly into the mental world and merge in the thought-forms of others who feel art more gloriously and vividly than they, that makes the younger generation want to act. For our modern industrial commercialism gives little outlet for the creative energy of man. In fact, the desire for self-expression is a state curiously acute in America, of which a foreigner once remarked: "You have no critics any longer, you all want to be artists, whether or not you have experienced life in its fullness and sounded its depths of love."

Now to the true artist, life is a vibrant, wonderful thing, lived with great intensity. It is the discovering of the marvelous in all that may seem tawdry and insignificant to one who cannot see. It is not imitation, but vision.

The ideal actor, therefore, must possess both a rich nature and a powerful brain. He must be able to make us feel the symbols of life. He must possess deep human emotions and train his feelings to be pure, and to radiate with sympathy and understanding. He must study life. Talent is a thing which is developed by study. He must love well and strongly, for by loving he finds beauty everywhere and transforms the insignificant to the magnificent, and so gives courage and life to the weary. The artist rules the earth.

To think of Bernhardt is to be aware of her radiant courage and her capacity for loving humanity. She lived dangerously and loved deeply, and through her intense devotion to art, she was able to sweep along with her all the young poets and dramatists of her generation onto the altar of inspiration. Her school of acting was

sometimes artificial, but it was ever full of art, deeply intelligent and vibrant with human sympathy and the great richness of life.

Duse, though further removed from a world of external human conflicts, also lived her dreams on the mental plane, yet so deeply had life touched her by its sorrows, that the misery and infinite sensitiveness that suffering brings gave her a high quality of expression that was synthesized in movements of infinite beauty. Her charm was noble, spiritual, and the expression of a poetical ecstasy.

Great actors are like priests of humanity, linking man to God. To relate life and art is to awaken truth by the intuition.

It is, therefore, a beautiful and extremely necessary thing for these young people to seek artistic development through that most fascinating and heartbreaking of professions, and the theater will teach them to serve, to love culture, and, as they bring more beauty to the world greater virtue will arise. For we must realize that for any kind of artistic expression continual communion with beauty is necessary.

Art raises us to the Buddhic plane, through her we realize our dreams and the poignancy of life's lesson. As Gordon Graig, one of the greatest artists in the theater has said: "I believe not at all in the personal magic of man, but only in his impersonal magic." And all great artists agree that at supreme moments of inspiration all thought and sense of self are swept away, and in its place is a deathlike stillness full of tenderness and realization.

The new generation will take us away from the cheap cynicism of the modern theater. Laughter and the joyful spirit of the amateur will destroy malice. Already the younger people are bringing a fresher viewpoint, a sense of the fourth dimension. The painter with his impressionistic scenery has drawn away from the realistic details and the conventional interpretations of the past that were so stifling to the fluidity of the dramatist's thought. The color organ, with its play of light, will soon serve the artists with unthought-of schemes of color that will stir the blood like music. Hitherto, the potentialities of light as emotional expression have been almost entirely undeveloped.

The more we strive to bring beauty into the theater, the more we will feel God. And the soul of man longs for this beauty that will sweep him into the world of the marvelous.

Let the theater, then, be a place for the formation of archetypes, where only dreams are lived, and sorrow and human misery are forgotten. As Claude Bragdon says: "A temple for the living presentment of the truths of human nature through and within which a world of spiritual truth must be intuitively divined."

Do not be afraid of enthusiasm; you need it; you can do nothing effectually without it.—Guizot

Race Consciousness *

By CHARLES WESCHCKE

RACE consciousness is that state of mind which shows itself when we contact people of another race. The nature and extent of race consciousness depends upon the existing numerical relationship of the races in a given community. While this is true fundamentally, anthropologists seem to agree that it also varies according to the intellectual and moral development of the races involved; that is to say, the more developed the people are, the less race consciousness, and vice versa.

Just to illustrate this state of mind, imagine yourself as stepping into a street car and finding every occupant of a different race—say Chinese. At once, race consciousness would assert itself and you would feel out of place. Not so with the Chinese passengers. They might in a small way resent your entrance but it would not matter much, as you are but a single individual. Now let us reverse the situation; instead of all passengers being Chinese, let us say they are Caucasians and a single Chinaman enters the car. No doubt this lone Chinese would feel just as ill at ease as you did while the balance of the passengers—all whites in this case—would barely notice him. But if instead of one Chinaman, several, or say ten, would enter, some of the whites would be apt to say, "What business have these people in this car?" A greater degree of resentment would at once become apparent because of the greater number. You see it all depends upon the *number* of the *other* race present.

It is apparent, then, that race consciousness is universal and natural: there is nothing wrong with it. Only when it shows itself in an exaggerated form does it become a destructive force. That happens when we allow our simple and natural recognition of race distinction to become race discrimination and finally race prejudice. Because of the great prevalence of this exaggerated race consciousness here in the United States of America, attempts have been made to discover the reasons for its existence. Americans who have visited England and France wondered why under like conditions little or no race discrimination or race prejudice was noticed there.

One of the most plausible reasons, to my mind, for this different race psychology in the United States is the fact that the practice of Negro Slavery found its greatest development in our country. While this institution of slavery was abolished in England in 1807, it was not until the year 1863—almost sixty years later—that it was abolished in the United States. A race that has been held in subjection, as the Negro was in the United States, for almost three hundred years, is very apt to find it exceedingly difficult to overcome the stigma of inferiority placed upon it, a stigma which has been steadily handed down from one generation to another. It so happened that this particular race was Negro. Had it been Italian or Japanese, the stigma of inferiority would have attached itself just the same; for servitude invariably spells inferiority. All of

which brings us to the main reason for this exaggerated abnormal race consciousness in our country as compared to other countries, namely: the thought uppermost in the mind of the dominant Caucasian race; the thought of the inferiority of our Afro-American fellow-citizens.

Over sixty years have passed since slavery days. Less than 5 per cent of the Negroes who lived then are alive today. In that interval of time a new race of Negroes has been born, and the question has been asked whether it is right to continue to fasten the stigma of inferiority on these who never were in servitude. Someone answered that this could be determined through an analysis of the progress made by the Negroes since that time, 1863.

I was rather curious to find out just what such progress amounted to and so made an investigation. In educational lines I found that the percentage of those who were able to read and write rose from 10 per cent in 1866 to 80 per cent in 1922; that there were 100,000 pupils in public schools in 1866 and 2,000,000 pupils in 1922; and that while there were only 600 teachers in 1866, in 1922 there were 44,000 teachers. The religious progress shows that there were 700 churches in 1866 and that there are 45,000 now; the membership has risen from 600,000 to 4,800,000 during this period; there were 1,000 Sunday Schools in 1866 which have grown to 46,000 in 1922, and the value of this church property has risen from \$1,500,000 to \$90,000,000.

In an economic way the progress may be stated as follows: Homes owned in 1866 were 12,000, and 638,000 in 1922, farms operated in 1866 were 20,000 and 1,000,000 in 1922. Businesses conducted in 1866 numbered 2,000 and in 1922 these had grown to 60,000. Amount of wealth accumulated in 1866 was stated to be \$20,000,000; this had increased to one and a half billion dollars in 1922.

As facts like this become better known, I feel sure that the time will not be far distant when the exaggerated form of race consciousness in our country will become as moderate as it is in other parts of the world—a mere recognition of race distinction; nothing more.

Somehow I cannot help thinking that the divine purpose of humanity can never be accomplished without first attaining harmony between all races by recognizing fundamentally the great fact of the Brotherhood of man and the Fatherhood of God, and then try to *live* it in our everyday lives.

* This lecture was broadcasted from radio station WCCO, St. Paul, Minn., Nov. 20, 1925.

It is written in an Upanishat, that there is a place where intellect falls back silent. It can advance no further, like the eagle. The atmosphere is too rare for the intellect, cased in a material shell, to be able to rise higher, and that is the only barrier put to thought.—ANNIE BESANT, *The Real and the Unreal*.

Promoting Brotherhood

By RICHARD G. TYLER

THERE are many Theosophists who earnestly desire to serve their fellow-men if they can only find something to do. For such as these, I believe there exists an opportunity just at this time for doing a really significant work for the cause of Brotherhood in the unifying of, and making for, a more complete understanding and sympathy among the faiths and sects. An attempt has been made in New York and is being made in Boston, to accomplish this most desirable result, and the reception accorded the attempt on the part of the churches is very encouraging. I refer to the work being done by the Fellowship of Faiths which is presenting one meeting each month under the auspices of the League of Neighbors and the Union of East and West.

Three meetings have been held in Boston at the present writing, at which representatives of a number of Eastern and Western religions discussed the topics: Peace and Brotherhood, Tributes to Christianity, and Tributes to Judaism. These meetings were held in local churches with capacity audiences and in arranging for a fourth meeting on Tributes to the Religions of the Orient, several churches have been offered, thus showing the increasing wish to contribute to the success of the work.

The present experience indicates that these meetings are giving an opportunity for a deep and increasingly earnest desire for a greater tolerance and a more sympathetic understanding among the sects and faiths, to find expression. The world is ripe for just such expressions of the growing feeling of brotherhood, and a leader of sufficient insight and courage to guide this feeling into a definite channel, that it may find expression, may do much toward tearing down the walls of prejudice which have been built up between the various faiths and sects.

The local Theosophists knew nothing of the plan to start this work in Boston till notices of the first meeting were received. Members who attended that meeting were quick to see that here was a work which we should not only support but should logically have initiated. We therefore attended the weekly luncheons at which the other meetings were planned and one of our number, Miss Isabel B. Holbrook, was invited to speak at the two later meetings as a representative of Theosophy. She was very favorably received and our assistance accepted by the group of workers. In fact, they appointed one of our number chairman of the committee to arrange for the fourth meeting, while another was

made chairman of a committee to prepare for a follow-up course of six or eight lectures on comparative religion. This idea will be recognized as a theosophical suggestion, the purpose of which was to continue the admirable work started by the Fellowship and to utilize to the fullest possible extent the spiritual force finding expression through these meetings.

Just how far this work may be continued cannot now be predicted. Several local clubs and forums have prepared programs including lectures on various religions of the world. An effect upon the churches is indicated by an announcement in the press of a series of services entitled "An Adventure in Understanding" where the minister will discuss with a Rabbi, the Jewish and Christian faiths; with an Oriental, the problems of East and West; and with a Negro, racial problems. Just how much of this parallel activity derives its inspiration from the work of the Fellowship is uncertain, nor is it important to whom credit belongs, though the connection can be traced in some of the above cases. The significant fact is that the leaven is spreading through the whole loaf.

It is believed that similar undertakings in other cities would likewise be productive of beneficial results in greater or less degree, and the purpose of these remarks is to suggest that Lodges might initiate such undertakings in their respective communities and thus help prepare for the work of the World-Teacher, while at the same time give Theosophy a hearing such as could not be obtained in any other way. It would help the churches to see Theosophy in its true role as an aid to religion and might do away, in part at least, with the present misconception in that regard. Nor could there be found a group of students who have had a better training for just this type of work.

The Annie Besant Lodge, Boston, will be glad to supply to interested Lodges copies of literature which has been used here and which might be useful in launching similar programs elsewhere. And one could, out of courteous consideration for the workers sponsoring the Fellowship of Faiths, give them proper credit in thus carrying on their work in other centers. The Fellowship does not have centers located over the various states, as we do, and cannot carry out this work except in a few localities. It would be a legitimate undertaking for Theosophists, and one which would permit them to begin to take their proper place in the religious work of their communities.

O Hidden Life, vibrant in every atom;
O Hidden Light, shining in every creature;
O Hidden Love, embracing all in Oneness;
May each, who feels himself as one with Thee,
Know he is therefore one with every other.
—Annie Besant.

Shri Krishna says:

By whatsoever paths men come unto Me, even so do I accept them. From all sides seeking Me, they come to Me. Unto all such—worship what shrine they will, what shapes, in faith—'tis I who give them faith.

The Song of a Little Nature Spirit

E. L.

We sit along the rosebush
To weave the flowers for you;
We make the leafy cradles,
We moisten them with dew,
We feed the tiny rootlet,
We sing among the grass;
You never hear us singing,
You never see us pass:
And yet we play betweenwhiles
With butterflies and bees;
The grasshoppers and crickets
We dearly love to tease.

We hide in all the flower cups,
Playing each upon his lute;
Out of our loudest music
We make the flowers and fruit!
Out of our softest singing
We make the flower souls grow.
But when you bend above them,
You never, never know
That you have heard us singing—
We often wonder why!
But for so many ages
Folk will never even try.

We perch about their shoulders,
We pull their clustering hair;
Because they do not see us
They say we are not there!
But there are some among them
Just like the flowers we make,
So small and white and rosy,
Sometimes their hands we take;
And they will always follow,
Not asking why or how.
So, with a kiss anointing
Each dreaming baby brow,
We show them all our secrets
And just how flowers are made.
They will not tell the others
Because they are afraid.

Big folk can't see the fairies
Because of all the noise;
They are not half so quiet
As little girls and boys,
Who play with us and love us,

And watch us when we spin
That web of fern and bluebell
The forest glade within;
Who sometimes see us brooding
About the baby seed,
With no one else to watch it,
With no one else to feed.

We take the cups of acorn
Down to the woodland stream;
Have you not seen within them
The pearly water gleam?
And did you never wonder
And did you never think
That it was just left over
From what our babies drink?

We watch the starry lilies
Grow taller day by day;
We wipe the earth-stain from them—
You do not know the way.
We wove the pansy blossom
Full many an age ago,
When the first baby faces
Peeped on us, laughing so.
But great trees are the hardest,
They take so long to sing;
And in the ancient tree-land
They call the oak the king.

Come close and hear the secret!
A hundred songs of ours
Make just a baby rosebush,
Not counting buds and flowers.
But I must finish singing
Before I go to play;
This little red geranium
They gave me yesterday—
I cannot get the leaves right,
They are not quite the shade.
You are so wise, I wonder
You don't know how it's made!

And the little Nature Spirit
Sighed plaintively and low:
"The world was much, much nicer
A thousand years ago!"

Children's Story—In the Land of the Pixies

By CATHERINE G. ROSS

(We are pretending that Tom has two Pixie friends who sometimes help him to visit Pixie Land at night. They come when he is falling asleep, make a tiny body for him like their own, and help him get into it. Tom is especially anxious to help Long Hopper, a grasshopper chief in Pixie Land, whom he once lamed before he understood how cruel it was to harm insects.)

THE QUEEN of the Pixies has many ways of keeping herself informed of all that goes on in her vast realm. The humming-birds are her messengers from the flower kingdom. Her spider servers spin fine, invisible wires from important stations in field and grove to the palace. In the height of the growing season certain dandelion plants may now and then be seen releasing a ripe white balloon of a blossom, freighted with important records, to be carried by a friendly breeze. The tall, observing trees are especially in league with her and pass whispered messages from branch to branch which one might easily mistake for the mere rustling and murmuring of their leaves. When Tom, wearing a Pixie-sized body for his night's work, started on an errand through the woods to serve Long Hopper, one of the Queen's chief officers, she very soon learned of his kind intention and of the sad condition of affairs he found at Long Hopper's Court. So, when she summoned Tom to the palace, it was not to hear what she already knew of Long Hopper's troubles, but to give Tom the joy of carrying help and good news to him.

When Tom stood before her gentle Majesty she was seated in the pansy garden of the palace and he was soon aware that these beautiful blossoms in royal purple and gold were her ladies in waiting by the way they smiled and nodded knowingly all through the conference.

"You have done well, little Brother, to find the cause of Long Hopper's difficulties," said the Queen when Tom had related how the lame Chief of the Hoppers was growing ill and cross from too close confinement, and that he was too proud to allow any of his officers to carry him about. "As you say, he should not remain in one spot day after day. It is not the natural life of a grasshopper. You shall carry to my faithful and loyal officer appointment to the Order of the Wing. My best humming-bird, Darting Blue, shall attend him daily as his carrier, and henceforth he can thus be borne about his kingdom to inspect the work of his helpers. There will be no loss of dignity or hurt to his pride because he has my command to do this.

"As for you, yourself, Brother of Good Will," she added, touching him with her wand as he knelt before her to receive the charge, "you shall have even more of the power of kindness. You have only to continue to keep your heart tender toward all creatures and magical words will rise to your lips when you have a pure desire to serve."

Darting Blue bore Tom from the palace to Long Hopper's Court, carrying the proclamation that would free the Chief from his dull, monotonous life, for henceforth he must accept the services of the royal carrier as an honor from the Queen. Two other humming-birds accompanied them with heralds, bearing the ensign of the Queen's messenger. They came over the tree tops to descend before Long Hopper's seat in crescent formation, the two heralds a little in advance with their gleaming silver trumpets sounding joyful notes on the night wind. Above them all, larger and brighter than ever before, shone the light of the star of good will.

Chief Long Hopper and his officers stood at salute to receive them as messengers from the royal presence. Tom unfurled and read the decree. The heralds raised their trumpets to the four winds and proclaimed Sir Long Hopper, Knight of the Wing, to be the Queen's trusted and faithful server. Then followed a buzz of happy excitement among the loyal officers and workers as they crowded around Long Hopper with good wishes and renewed their pledges of faithfulness.

The Chief turned to Tom again with kindly mien as he asked, "Have you brought proof of the need of the workers in a certain field?" "Better than that," Tom replied. "Sir Knight of the Wing, the Queen has appointed Darting Blue to be your carrier henceforth as a special sign of her favor. She suggested that you take your first flight at once with the heralds and visit all of your kingdom, and so see with your own eyes that your Lieutenant Pedee has not failed in the trust you placed in him."

"I go at once, at the Queen's command. Pedee shall have all the workers he needs without delay." Then the big fellow asked humbly, as one seeking a great favor, "Will the Brother of Good Will be my second lieutenant? He may work with Pedee whenever he comes to Pixie Land."

"Oh, Sir Knight," cried Tom. "I shall be so proud. I owe you—"

"Tut, tut. You have already served me better than ten legs could have done," said the Chief, which Tom thought was quite a big thing for the lame hopper to say, and proved what a really royal fellow he was.

When Sir Hopper had flown away on Darting Blue, accompanied by his heralds, there was one more surprise to prepare before his return. Tom had enough help from those left behind to tear down the cruel throne of rocks and prepare in its place a comfortable pavilion for the Chief. They took care that his divan was padded heavily with moss and covered with soft leaves which the whole Mullen family agreed to keep supplied fresh daily. Mrs. Spider and her helpers came to put on the finishing touches of drapery so that his awkward lameness would be concealed.

(Continued on page 214)

Order of the Round Table

EASTER SUGGESTIONS—BY VIDA STONE, CHIEF KNIGHT FOR AMERICA

THE Rt. Rev. C. W. Leadbeater, Senior Knight of the Order of the Round Table, in a lecture given in Australia, emphasized "the need of forming Round Tables, in order to bring the younger members into touch with the work and to give every facility to contact an idealism which would mold their inner lives, and prepare them for the work of the future."

The following interesting paragraph appeared in the December issue of *The R. T. Magazine* in England:

"There are, in the September number of *The Herald of the Star*, several announcements of vital interest to Round Table members. The greatest is that the King Whom we follow will shortly be here in person; that He will use the body of a Round Table Knight for His ministry; and that all of the seven disciples whose names have been announced are Honorary Knights or officers of the Round Table."

A letter from Mrs. Ethel Whyte, Grand Secretary of the Order, written on shipboard en route to Adyar states: "Several Round Table meetings are to be held during the Convention at Adyar. Many international points will be decided. Oscar Kollerstrom expects the R. T. to 'move ahead' at Adyar. We had a R. T. meeting on shipboard last Sunday at which some twelve countries were represented. Our Ceremonies will probably not be changed as they are obviously founded upon *real* Ceremonies (see C. W. L.'s new book on the 'Masters')."

The above notes have been quoted to show that probably our members are destined to witness a new and rapid growth of the Order throughout the world. We must be prepared to meet this growth and must do our part in bringing our movement before the public in a dignified way.

The pioneer days are over, our Order is well-organized, and the work is moving forward smoothly, but it is now our duty to share our great Order of Chivalry with others. Hundreds of young people in America will be attracted to this movement if we but offer it to them in the right way. We have enjoyed our Tables and the beauty of our Ceremonies. Now we must share all this with the world at large.

Why not offer in America this year, a Round Table Easter Sunrise Service? Let the Tables in each city select an outdoor spot of beauty, either a wooded grove, a sandy stretch at the sea-side, or some quiet mountain top. Use the Great Outdoors for your Temple and a rock for your altar. Use the wild-flowers for offerings. Take robes, swords, and banners, and your equipment is complete.

It might be possible to gain the cooperation of some of your civic bodies. People are interested in the aspirations of youth. Interest your city editors, give the papers an article about your proposed meeting, with a few pictures of your group. Tell them of our ideals and of the noted people

linked with our Order in America. It is possible you could interest some minister or philanthropic worker to speak to the children.

But hold the meeting "To the Glory of God and to the Service of the King," whether anyone outside the Order attends or not. Worship God at this Easter Season in His great Out-of-Doors. The invisible hosts will be present, and the King's blessing will be with you as you offer your service in His Name.

SUGGESTED PROGRAM

March—each one lays a flower on altar in passing

Opening Ceremony

Readings—Selections from "God of the Open Air" by Van Dyke

Violin Solo

Short Talk explaining Order

Short Address by some noted person

Easter Carols

Closing Ceremony

(The Flower Ceremony would be appropriate in place of the talk. It explains our Ideals).

There are certain eternal laws for human conduct which are quite clearly discernible by human reason. So far as these are discovered and obeyed, by whatever machinery or authority the obedience is procured, there follow life and strength. So far as they are disobeyed, by whatever good intention the disobedience is brought about, there follow ruin and sorrow. And the first duty of every man in the world is to find his true master, and, for his own good, submit to him; and to find his true inferior, and, for that inferior's good, conquer him. The punishment is sure, if we either refuse the reverence, or are too cowardly and indolent to enforce the compulsion. A base nation crucifies or poisons its wise men, and lets its fools rave and rot in its streets. A wise nation obeys the one, restrains the other, and cherishes all.—*Ruskin*. From *Thoughts of the Great*.

In the Land of the Pixies

(Continued from page 213)

Dandelion whispered to Tom as he was leaving the Court with Mrs. Spider that a great bird, Black Crow, had been there with an order banishing Black Night, Green Hopper, and other disloyal officers, and had taken them away just before Tom's return with the proclamation.

"The Queen told me," said Tom, "that everything would be done to give Long Hopper a peaceful reign for the rest of his days."

Among Ourselves

By L. W. ROGERS

Adyar, December 19, 1925.

It's a long journey from Chicago to India and there are many thrills along the way—such, for example, as standing on the edge of the crater of Vesuvius and watching the periodical roaring uprush of gas and vapor that build towering clouds above it, or groping through the interior of the Pyramid of Gizah by candlelight—but perhaps the most interesting of all is the ride from the final railway train at Madras to this theosophical Mecca.

Imagine yourself in our party, alighting in early morning from the train that for thirty-six hours has been making its way northward from Ceylon. The station is thronged with Indians of many castes and subcastes—passengers, porters, fruit venders, cab drivers—and a few Europeans. A quiet but alert young Indian is on hand to meet us, takes charge of both travelers and their many pieces of baggage, and manages everything with business-like precision. In a few minutes we are motoring out of Madras on just such a road as Kipling portrayed in *Kim*. Bullock carts are creaking slowly along carrying strange merchandise. Scores of Indians are traveling afoot, arrayed in a remarkable variety of costumes. Some of them wear flowing robes in brilliant colors—reds, yellows, greens, blues, purples—and others only white. Many are almost naked, wearing only a scanty loin cloth. As far as you can see in either direction the road is a motley procession of life and color. Here is a heavy cart drawn by two men and pushed by a third. Its load is easily a half-ton. From top to toe they wear only a loin cloth, not even a turban or sandals. The muscles of their arms and legs stand out as they bend to the load. Here and there a beggar stretches out a gaunt arm with the hope that a coin will be thrown to him by some of the passing throng. You must not suppose that a scanty costume always indicates poverty. These people have ideas which, to us, are very strange. Many of them proclaim their wealth by displaying it conspicuously in jewels set in the ears, or in the side of the nose, or in arm or ankle bracelets. A cluster of diamonds on one or both sides of the nose, pierced through, is not uncommon. Broad-branching dark green trees skirt the well-paved road, which winds to the right and left for no apparent reason, unless merely to avoid monotony. The shade and brilliant sunshine make a strong contrast. We whisk through a village—walls of mud, roofs of leaves, doors and windows simply openings. Yet the country looks prosperous. The fields are well kept and the crops are apparently heavy. A number of really fine houses are scattered along the way. They belong to Europeans and prosperous Indians.

We have been traveling south and a little eastward for several miles and now a broad river, spanned by a fine old stone bridge, comes into sight. On the farther bank you get a glimpse of rose red buildings, white pillars, gray stone gate-

way arches, with a sweep of stately coconut groves behind them and back of that the open sea. We pass the group of buildings so far that you begin to wonder if the driver really knows where he is going. Then he suddenly turns from south to east and proceeds at five miles an hour, for a multitude of pedestrians fill the road. There are many nationalities mingling now with the Indians and the costumes of the latter lose nothing of the strange variety. There is none of the uniformity of dress so conspicuous in the Occident. Some wear much, others very little. All look appropriate and comfortable. There are costumes that remind you of the natives of the South Sea Islands, others of American Indians, and still others of the Arabs of the African desert. We pass by new structures of poles, matting, and palm leaves and stop before a group of such huts that will accommodate several hundred people. We are at the end of the long journey. This is Adyar, ready for three thousand guests!

I have often wondered why none of the many American members who have been to Adyar have not given us a comprehensive description of it, and long ago I resolved that if I ever came I would do it; but now that I am here I see the difficulties in the way. Adyar is so much more extensive and many-sided than one had supposed that no letter of any reasonable length would be adequate. One needs a book to rightly describe our World Headquarters.

The first characteristic that impresses itself upon the Occidental visitor is quietude and serenity. There is none of the *noise* chorus that clangs everlastingly through our Western civilization. On the north of the large estate flows the broad and silent Adyar River. Eastward is the extensive coconut grove. Southward is a large plantation of Australian pines. To the southeast are orchards and gardens that annually yield a net profit of several thousand rupees. The eastern boundary of the estate is the Bay of Bengal, where the waves are always breaking into foaming white on the long beach. The only sounds are the cawing of the crows that populate the groves, and the distant rhythmical beat of the surf on the sand.

The second characteristic that impresses itself upon one's consciousness is cleanliness. There are no smoking chimneys, no clouds of soot or dust. This is the land of perpetual summer and fires are needed only for preparing food. The cooking is done with charcoal and electricity. Slowly it dawns upon you that the dirtiness of our American cities comes chiefly from the use of coal for heating and manufacturing. Here there is no heating at all and the Occidental style of manufacturing is not in evidence at Adyar. This is the land of handwork. You may have a suit of clothes or a pair of shoes or sandals made for you in a couple of days; but the tailor or cobbler comes to take the measurements, returns to his village and does the work in his home. Aside from the freedom from smoke and dust, cleanli-

ness is much greater than in the Occident because garments are few, simple, and light in weight, and are washed almost daily.

There are many more, and larger, buildings in Adyar than I had supposed, and more people and greater activities than I had imagined. Miss Goold, of The Theosophical Press, has suggested the value of a little book to be called *Adyar Today*, with pictures of the buildings and grounds. The pictures are not difficult to get, but as I look over the place I can see that much descriptive matter would also be necessary; yet it could be made a very useful publication on a subject of which our members know so little, but of which they should be well informed.

The life here centers about Dr. Besant in true patriarchal style—a way of life into which Theosophists seem to naturally drift. It was so with Col. Olcott when he was the head of things here. There is a statue of the first President in Convention Hall—a very poor one, say his intimate friends—but there is no portrait. I believe no satisfactory portrait of H. P. B. was ever painted. To the American Theosophical Society must be given the credit of making sure that the same fate does not attend Dr. Besant. By the way, you will find in the editorial column the announcement of the reduction of the price of the reproductions of Dr. Besant's portrait from fifteen dollars to ten dollars, and that reminds me of comment one hears about the portrait. One adverse criticism I have heard is that it

does not show the power aspect so much as the wisdom characteristic of the President; and as she is seen most frequently in action it is the power side that is most familiar to members. I mentioned the point to the painter. He said that he could not, of course, present various characteristics, and chose repose as the most suitable for the portrait. I think most of us will agree that his choice was a wise one. Look at her in repose and you will be the more certain of it. One of our members, who is a keen observer, said to me after a week in Adyar, that she had been studying Dr. Besant after having studied the portrait and thought the likeness to be remarkably good. Another incident interested me. One of the reproductions of the portrait was sent to Adyar to be presented to Dr. Besant by the American delegation. An Indian who has seen her almost daily for years, and who took the reproduction from the package, gazed admiringly at it and expressed his satisfaction that so good a likeness had been made. One of our party remarked on the subject: "I had not seen Dr. Besant since 1909, and my first look at the portrait startled me because she looked so old." Naturally so. In 1909 she was only two years past sixty and she is now just under eighty! Of course, the artist painted that which is, not that which was; and it is that which is—the ripened wisdom of fourscore years, plus power in reserve, that the painter gives us—which we want to keep in this excellent work of art and hand down to future generations of Theosophists.

International Social Center

An International Social Center has been formed in London by the International Correspondence League, a section of the Theosophical Order of Service, in cooperation with the St. John's Wood Lodge. At this Center, members of the Theosophical Society from other National Societies, visiting or living in England, may meet their fellow-members and friends whenever they happen to be in London.

The object of the Social Center, as the name implies, is mainly social, formed with the idea of putting into actual practice the principles of International Brotherhood. It is hoped that arrangements may be made, as opportunity occurs, for holding meetings at the Center which will partake largely of the character of "International News Nights" and where addresses may be given by well-known Theosophists and leaders of thought with an international reputation.

Members from other National Societies visiting London are invited to write to the Warden and Secretary at the address given below, notifying her of their impending visit and stating the date they propose arriving in London. Information respecting hotels, apartments, etc., will be sent and every effort made to render the member's stay in England as comfortable and enjoyable as possible. Should it be desired, friends will be met on their arrival at the railway sta-

tions. In certain cases it may be possible to arrange hospitality. Facilities for dealing with correspondence will be provided and letters can be addressed to members at the Social Center. Theosophical magazines, directories, and books of reference can be consulted, the telephone being available for the making of appointments, and the rooms at the Center for keeping them. Light luncheons, teas, and dinners can be obtained also at this Center. The address is 84 Boundary Road, London N. W. 8. Miss A. V. Strang, Secretary. This is an activity of the International Correspondence League.

Be the fast runner that does not stop till he has achieved his goal.
Be the great helpers themselves but not merely the receivers of help.
Be happy but never content.
Be the creators but not merely the created.
Be the main current of life but not merely the straw that floats aimlessly.
Be the dweller of the mountains where there is strength, and not stagnate in the dark valley where there is weakness and misery.

—J. Krishnamurti,
From *Thoughts of the Great*.

News Items

The Gold Room of the Radisson Hotel, Minneapolis, which accommodates about one thousand people, was too small to hold the crowd which turned out to hear the Rev. Edwin B. Beckwith, of Chicago, lecture on "The Return of the Living Christ" on Sunday evening, February 7. More than two hundred people were turned away.

Straws show a curious veering in the winds of public sentiment toward Theosophy. One of our old members in a conservative Indiana town has been asked to act on the industrial committee of the Y. W. C. A. as a Theosophist. She reports that only three years ago such a degree of tolerance would have been unthinkable.

The Krotona Drama is being used very effectively in Cleveland before non-theosophical audiences. In January the ritual was witnessed by three hundred people in Carnegie Hall and was repeated there on February 21, when the Rev. Edwin B. Beckwith gave an address on "The Coming of the World-Teacher." The Cleveland City Hospital requested that the drama be performed for the benefit of their nurses and tubercular patients, numbering about three hundred. Plans are in progress for presenting it in one of the largest churches in the city, and before at least one Masonic Lodge.

A news item in the *Theosophical Bulletin*, the monthly publication of Mobile Lodge, tells of two addresses made in Mobile in January by Dr. George Rappleyea. The originator of the anti-evolution trial at Dayton, Tenn., spoke before their regular Lodge meeting and again at a public meeting in the Little Theater, under the joint auspices of Mobile Lodge and the Mobile Science Round Table Club. Dr. Rappleyea made a powerful appeal, linking his belief in a Supreme Being with a scientific knowledge of evolution. He gave some intensely interesting side-lights of the famous Scopes trial.

From *Service*, London, the following excerpts give an interesting account of the development of the Braille system.

M. Louis Braille, who was born in Paris in 1809, became blind at the age of three, as the result of an accident. He earned considerable distinction as a pupil at the Institution Nationale des Jeunes Aveugles in Paris, and later was elected a teacher. He applied himself to a diligent examination of such methods of reading and writing for the blind as were used at that period, and finally devoted himself to improving a system by Barbier in which six dots in various combinations were used, embossed on a plain surface. In the Braille system the dots are arranged in three pairs, upper, middle, and lower, and different combinations supply all the letters of the alphabet and the punctuation signs, together with a number of contractions. Much of the world's finest literature has been placed within reach of the blind, and there are magazines and newspapers published for their use. A field of useful service is within the reach of those who have sight and are willing to learn Braille and devote a portion of their time to transcribing books and writing letters for the less fortunate.

Fourteen blind members of the American Section are enjoying the Correspondence Courses in Theosophy through the work of Mr. F. A. Baker, of the Theosophical Book Association for the Blind, 1548 Hudson Avenue, Hollywood, Calif.

Married

Two well-known young people, members of the Headquarters staff, were the contracting parties in a quiet wedding on the morning of February 13. Miss Patricia B. Gibson and Mr. Paul A. O'Neal were united in marriage in the Church of St. Francis, Liberal Catholic, Chicago, by the Rev. Edwin B. Beckwith. The many friends of these young Theosophists unite in wishing them joy in their union.

Publicity

In these days when motion-pictures have so prominent a place both in amusement and educational fields, it is not surprising that a demand has developed on the part of our Lodges for stereopticon slides in explaining Theosophy. We are pleased to announce that we now have colored slides of all the plates in *Thought Forms* and in *Man Visible and Invisible* and are prepared to rent the two sets at \$3.00 each, plus charge for breakage.

In connection with this work, Dr. Edwin B. Beckwith, of Chicago, has kindly donated the famous slides of Dr. Kilner. These will be invaluable for use in connection with lectures pre-

pared from the new book, *The Etheric Double*, compiled by Major Arthur E. Powell, and can also be rented for \$3.00.

Most Lodges will no doubt prefer to prepare their own lectures for use with the slides, but for those who wish help, we will be glad to lend assistance. Post-card pictures taken from books can also be used with stereopticon machines.

If this new feature seems to meet the needs of our Lodges a further development of the service along interesting lines may be expected.

For further information address the Publicity Department, 826 Oakdale Avenue, Chicago.

What Lodges are Doing

Harmony Lodge, Toledo, reports splendid attendance at their Sunday morning lectures.

From the Gulfport (Miss.) Lodge secretary comes a report of an application for membership by a lady who is eighty-seven years old. She is the fifth member in a family to become a Theosophist; the youngest being nine years old. It is the hope of this aged member that she may live to see the Great Teacher.

The Hollywood Junior Theosophical Fraternity (J.T.F.) Lodge, Hollywood, Calif., a youth Lodge, held its first meeting on February 4, with sixteen charter members. Two of the members are eleven years of age, two sixteen, while the average age is twenty-four. All were enthusiastic and eager for theosophical knowledge. They have a somewhat unique manner of conducting their Lodge meetings, the first part being devotional, this is followed by a class in practical occultism, and finally there is an all around discussion of the various phases of brotherhood with a view to keeping this ideal ever before the young members and making it the foremost object of this youth Lodge.

Lansing Lodge is to be congratulated upon its effective publicity methods. The cleverly written advertisement, a picture of which is given below,

HENRY FORD Believes in REINCARNATION LUTHER BURBANK Doesn't --- Which Is Right?

Read the Books on the Subject In State Library

"Reincarnation"—Rogers: "Man's Life in This and Other Worlds"—Besant: "Reincarnation"—Walker
In City Library: "Logic of Reincarnation": "Reincarnation From a Scientific Viewpoint"; "Gods in the Making" (Printed lectures)—Rogers; "Reincarnation, It's Necessity" (Printed lecture)—Besant; "Man's Life in This and Other Worlds"—Besant; "Reincarnation, the Hope of the World"—Cooper.

LANSING THEOSOPHICAL SOCIETY

(Save This for Reference)

appeared in the *Lansing State Journal*, in four inch by three column space. The books advertised were donated by the Lodge to the local library. Previously, the same paper was used for a three inch, double column display announcement of *The Masters and the Path*, stating it would be found in the State Library of Lansing, and suggesting it as correlative reading to the popular book *Om*, by Talbot Munday. Mrs. Bessie Maxson, who has been active in conducting this campaign, is evidently possessed of the advertising instinct which sees a way to link up current public interest with some phase of Theosophy.

The following report of the distribution of Dr. Besant's great Queen's Hall lecture, *The Coming of the World-Teacher*, may serve as an inspiration to other Lodges throughout the Section:

"I applied to the Board for the privilege to send a copy of Mrs. Besant's November speech, *The Coming of the World-Teacher* to each minister in the city. The request was granted and I procured the mailing address of each minister in the city, in all eighty-two, then sent a copy to the City Editor of each of the four large newspapers, and two university professors; in all there were eighty-eight copies mailed in Seattle, for which Besant Lodge gets credit, they having paid the bill. As a result there has been very little ridicule in the papers, and none from the ministers. There appeared several little jokes, so to speak, about the Coming Teacher in our daily papers, but since the pamphlet was sent out, there has been profound silence, no comment, and if Mrs. Besant comes to Seattle next summer, she will receive a very respectful welcome, and a listening audience. I think the speech is the most profound, learned piece of literature I have ever read. I have read it about four or five times and with each reading I get a new thought."

The *Monthly Bulletin* of St. Louis Lodge reports that their building fund is growing to such proportions that they will soon be justified in taking preliminary steps to acquire a permanent headquarters. Their monthly socials at which contributions are offered for this purpose have been unusually successful, and a cafeteria supper adds to the social and monetary value of the occasion. The Friday night Open Forum and the Sunday evening lectures give the public an opportunity to hear Theosophy presented under very interesting topics.

The Lodge is asking each member to obligate himself to bring two non-members to the weekly Open Forum meetings, and is aiming to achieve a minimum attendance of two hundred.

For almost a year the Lodge has conducted a class in astrology which has been the means of interesting a number of people in Theosophy, who perhaps could not have been reached otherwise. These lessons are now available in pamphlet form and are offered as a Course of Instruction to out-of-town subscribers. The lessons are treated from the theosophical viewpoint, and therefore offer interesting and convincing argument for the teaching of reincarnation. The course may be obtained from the instructor, Mr. Charles E. Luntz, 2017 South Grand Boulevard, St. Louis, Mo.

Never suffer sleep to close thy eyelids, after thy going to bed, till thou hast examined by thy reason all thy actions of the day: Wherein have I done amiss? What have I done? What have I omitted that I ought to have done? If in this examination thou find that thou hast done amiss, reprimand thyself severely for it; and if thou hast done any good, rejoice.

—Pythagoras.

The Correspondence Courses in Lodge Work

Atlanta Lodge has just completed a series of fifteen lessons based on the topics in the second part of the Intermediate Correspondence Course, under the able leadership of Mrs. Louise Lyerly. Her account of the method used in presenting *A Study in Consciousness* to a class is interesting, as this book is usually regarded as too abstract to be used except for a class of advanced students. She advises that it cannot be done by reading page after page aloud, but rather by digesting the subject matter, selecting the salient points and driving them home, adapting the phraseology to the understanding of the class. The main intent of the thirty minute lecture was to awaken a responsive chord of interest in the pupils, arouse the creative force within, and suggest how further research and self-development might be undertaken. The class was open to the public and the subject of each succeeding lesson was announced one week in advance. The suggestion was made that each pupil read the pages to be covered. At the close of the lecture, written questions were

collected and the class opened for general discussion in which points often overlooked were brought out.

Those attending the classes were considerably interested in the study, and old and new members, as well as visitors, have expressed their appreciation of the result. Dr. Besant's book, *A Study in Consciousness*, became so familiar that it was no longer an abstract treatise, but a book to be studied with interest and enjoyment. Mrs. Lyerly also testifies, in the words of the old truism, that "the teaching is to the teacher, and comes back most to him. Writing the answers to the questions and submitting them to the instructor for comment and criticism is good, for it helps oneself. Passing the knowledge on is better, for it helps others. It may be hard work, but the reward is in itself. It strengthens instead of exhausting. It is the best of all work for self-development and self-revelation."

Canadian Theosophical Federation

The Lodges constituting the Canadian Theosophical Federation, which is directly connected with Adyar, with headquarters at 5112 Maple St., Vancouver, B. C., has a total membership of nearly two hundred members. Prof. William E. Duckering is the Secretary.

Krishna Lodge of Calgary held its annual meeting in January. The report showed a considerable amount of propaganda work accomplished for the year, including public lectures, the loaning of books, the writing of newspaper articles, and display advertising. The membership is actively supporting the Star work. Practically all ministers and educational authorities and many private citizens in the vicinity have been supplied with a copy of Dr. Besant's Queen's Hall lecture. Miss Mary Watson, National Representative for the Order of the Star in the East for Canada, in addition to giving a course of public lectures, rendered valuable assistance in organizing a Round Table in connection with the Lodge. She was also instrumental in organizing the Church of

St. Francis, when Bishop Irving S. Cooper visited Calgary last March. One of the members of Krishna Lodge, Rev. G. A. Love, of Redland, Alberta, is the Priest-in-Charge of the Church of St. Francis, Calgary, and two other local members, Mr. Hoskyn and Mr. Rogers, are servers.

Successful Field Work

The Secretary-Treasurer of the Big Rapids Lodge writes us the following:

"I wish to report on the splendid work done here this last week by Miss Elaine Scribner. She gave a public meeting on Tuesday evening and on Wednesday afternoon she spoke at the Ferris Institute to hundreds of students. Mr. Massalink, the Vice-President, was so well pleased that he invited her to come up again the next morning and take the time of twenty minutes during morning exercises for another talk. He told me today he was very much pleased with it. We were very proud of her!"

WHAT IS GREATNESS ?

How wonderful it is to be near to the great, and, perchance, to feel stirring within us the intimations of greatness. How wonderful to feel that we have some vague consciousness, perhaps inexpressible in words, of what that larger life, which is greatness, both is and involves. What is greatness? Ah! It is difficult to define greatness when we ourselves have yet to become great. How can the less define the more? But if I may venture a suggestion, it is that greatness consists in the ideal laying definite hands on the present, nothing short of this gaining for any man or woman, in my judgment, a title to be called truly great.—*The Rt. Rev. G. S. Arundale. From Thoughts of the Great.*

Events Cast Their Shadows Ahead

BY GLADSTONE HUME CALE

So it is said and it is true. We are prospecting for Brotherhood and, in an age where commercial competition is an iron master, pay dirt often seems scarce. Yet that very competition is forcing the age of Brotherhood into being.

The undercurrent of competition is running toward defensive cooperation, toward mergers, and horizontal trusts, toward union and common effort. In a recent consular trade report from Germany, we learn of several huge business mergers. The shipping interests have united into two organizations; the chemical companies have formed one complete horizontal trust; the electrical and steel industries have united. Competition is, of course, the active force behind it but, with the constant development of social consciousness, it gives assurance of further and more effective benefits than the mere facility of commerce.

In the United States the same tendency is rapidly spreading. The lessons of the old destructive trusts are well learned and the present combinations should be clean and potent social factors. The Babson Statistical Organization, which is a tremendous power in American business, is advising both manufacturers and merchants to form large producing and distributing units. The following is a significant sentence from a recent report: "If you do not care to merge your business into a large combination, then you should immediately take steps to cooperate with other concerns like yours."

Surely this is in the direction of Brotherhood. It is the current moving forward and it is easy to visualize a future when all communal interests shall have a common administration for best living and rapid upward growth.

Deaths

The wise grieve neither for the living nor for the dead. Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be, hereafter.
—The Bhagavad-Gita.

Mrs. Elizabeth M. Barnes, Oakland Lodge.
Miss Edith S. Boss, Pasadena Lodge.
Miss Meta Emilie Gaedtke, Surya Youth Lodge
Sidney O. Marsh, Harmony Lodge (Toledo).
Miss Louise E. Meads, LaGrange Lodge.
Mrs. Yolande F. Passmore, Section Member.
Augustus Ross, Chicago Lodge.
William Ruskell, Santa Rosa Lodge.
Mrs. Viola M. Scott, Milwaukee Lodge.

Stanley B. Sexton, Section Member.
Mrs. Alice D. Stickney, Indianapolis Lodge.
Mrs. Emma E. Whitman, Los Angeles Lodge.

Madison Lodge recently lost its honored elderly member, Mrs. Alice Siggelko, mother of Mr. Herbert S. Siggelko of that Lodge. Mrs. Siggelko passed peacefully from this life on January 28. She was eighty-two years of age and the last five years of her life were spent in the Theosophical Society.

HOTEL SHERMAN RATES

It is highly desirable that members who are able to plan definitely upon attendance at Convention should make room reservations as early as possible. With the main body of delegates provided for, those whose plans must of necessity be made late can be taken care of without confusion.

The Hotel Sherman offers the following rates:

	One Person	Per Day
Room with private bath	\$3.00	to \$6.00
	Two Persons	Per Day
Room with private bath	\$5.50	to \$10.00
Two Connecting Rooms with bath		Per Day
Two persons	\$6.50	to \$10.00
Three persons	8.00	to 12.00
Four persons	9.00	to 16.00

If a room at the rate desired is not available, a room nearest that rate will be reserved.

Send reservations to Mrs. Maude N. Couch, Secretary-Treasurer, American Theosophical Society, 826 Oakdale Avenue, Chicago, Illinois.



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

An Occult View of Health and Disease, by Geoffrey Hodson. Preface by the Rev. Oscar Kollerstrom. Published by The Theosophical Publishing House, Ltd., London. Price, Cloth, \$1.00, through The Theosophical Press.

Mr. Kollerstrom has written a remarkable introduction, and so perfectly explains the medical hodge-podge of today, that I must quote: "The fact that the methods of any particular doctor or healer appeal to him (the patient) sufficiently to induce him to take that kind of treatment, generally indicates that that is a method through which the patient's ego can express his idea of health. The fact that all established methods are necessary is borne out by their survival, for if they produced no results, naturally no one would continue with them."

Mr. Kollerstrom says that he has carefully checked Mr. Hodson's psychic findings and interpretations and considers them unusually accurate, which is very gratifying.

Mr. Hodson gives a very brief but comprehensive review of health, and the conditions necessary for its maintenance, and then discusses the ill results flowing from the open and closed states of mind, the expression and repression of emotions, etc.

With a group of students Mr. Hodson has developed clairvoyance to a high degree and they are able to check up one another's work and to trace disease conditions to their causes, whether those causes be wrong habits of the personality now or whether they were started in lives long past. With proper spiritual help and practice these causes can usually be transmuted, and the health restored.

The book furnishes ample food for thought, and will be of real value to anyone desiring light on the true nature of either health or disease. Especially should it be read by those seeking psychic experience or dabbling in magic.

This little book will well repay the time and attention necessary for its perusal.

Edwin B. Beckwith, A. B., M. D.

The Voice of the Beloved, by Arthur Burgess. Published by The Theosophical Order of Service, London. Price, Cloth, \$.50, through The Theosophical Press.

This is a small book of fifty-nine pages, made up of thirty-eight topics or meditations, most of them very short, covering just about a half page (in most cases), the remainder of the page being left white and blank.

The first thing one notices when glancing down the pages is the bounteous use of capitals—Gate

of Dawn, Bowl of Time, Road of Love, Day, Gate, Light, Faith, etc. Evidently the author feels the limitation of words, as do many of those who attempt to deal with moods or insight beyond the ordinary, everyday experience; and so he uses these capitals to stress his emotion or devotion, as the case may be.

The meditations, with a few exceptions, are rather fuzzy and pointless; one feels the love that prompted them, but it is more the love-in-emotion rather than the love-in-action such as we find exemplified in our leaders; it is not the "practical" love such as we hear of from our Krishnaji. Unless one had theosophical knowledge, one would not have the intuition always to know just what point the author was trying to make.

M. K.

Hartmann's Who's Who in Occult, Psychic and Spiritual Realms. Published by the Occult Press, Jamaica, N. Y. Price, Cloth, \$3.00, through The Theosophical Press.

A list of the organizations in the world studying occultism, psychology, and spiritualism, with a brief sketch of the objects and work of each, fills 176 pages of a book in its first edition, compiled by William C. Hartmann, Ph. D., O. Sc. D., who has endeavored to give a complete international directory of all the *isms* and *ologies* known. Each school of theory and practice is given a fair presentation and allowed to speak for itself. It is gratifying to note that the leading motif sounding from the many-throated chorus is brotherhood, altruism, and self-culture. There is wide variation in character and purpose in this surprisingly long list. The objects range from high to low and include transcendental philosophies, both Eastern and Western mysticism, many religious movements, astrology, psychology, healing methods, character analysis, graphology and numerology. Down through lower levels may be found plenty of the pseudo-occult sciences which promise to bestow very worldly wisdom and the success which requires an upper case S, to which lack of brain and efficiency are no bar. The book represents arduous labor and fills a long-felt want.

C. G. R.

Our Enemy the Child, by Agnes de Lima. Published by The New Republic, Inc., New York. Price, Boards, \$1.50, through The Theosophical Press.

This book points an accusing finger at the old methods in education which considered that the child, "the cause of all their adumbrations, must

be destroyed, or at any rate subdued; and transformed from the alien, independent being he was created, to a creature more pliant to their purposes. The theory of infant damnation," continues the author, "still animates too much of our educational policy. Children must be cured of their original sin, have the nonsense knocked out of them, be molded into shape, made fit for society."

After giving an example of "A School Morning" and "The Best of School Mornings" under the existing régime, the difference being mainly in the attitude of the teacher, she relates at length and in great detail what a few of the newer types of schools are doing. In some, age is used as a basis of classification; in others, mental testing is the method used; some have a more or less defined program, others have none at all. They operate upon the principle that all normal children are instinctively creative and given material with which to work will become imaginative, will create. Throughout the work, emphasis is laid on the vital necessity of the school life being a real part of the child's life. In order to make this so, the work must be planned from the standpoint of the child rather than from that of the adult.

In the chapter on "Future Public Schools," the problem of "socializing" education is discussed and we are told: "This forces our attention away from the problem of adapting the child to the static or so-called progressing world about him, and raises the problem how to make a developing prime mover out of the child himself." Though, as stated above, some of the schools have no planned program, the three R's are learned as a natural result of the work done. For instance, the following is a report of an actual class of children working in the Walden School, New York City: "The seven years old children had decided to build a city in the back yard. They went to the science laboratory to find out how to lay pipes, how to make a concrete bed for their river, how to equip the houses with an electric light system The children discovered what proportions of sand, gravel, and cement to use, and mixed their own concrete. In digging for the river bed they took up the study of rocks and learned the difference between granite, quartz, felspar, and cinders. They even found some volcanic material in the fill of the soil.

"Sketches were made of the tools and materials needed and some spelling drill was found necessary for the more difficult names . . . After the city was built, histories were written of its making."

The atmosphere of the newer schools, which the author makes so real to the reader, points directly towards the New Age, and one is made to feel that some schools at least are places of learning, not places of teaching. M.R.

The Cinema in Education. Edited by Sir James Marchant, K.B.E., LL.D. Published by George Allen & Unwin, London. Price, Cloth, \$2.00, through The Theosophical Press.

The cinema is without doubt a very potent factor in the development of the social and moral

standards of the day. In England there was felt great need for a serious investigation of the cinema and its various influences, particularly upon the young. Such an investigation was conducted by The National Council of Public Morals and the report of the investigation was published in book form entitled *The Cinema in Education*.

The National Council of Public Morals is a complete body of religious, scientific, and educational leaders, having for its objects the physical and moral renewal of the British race. The investigation was carried on at the request of the Cinematograph Trade Council as an independent inquiry into the physical, social, moral, and educational influence of the cinema, with special reference to young people.

The Commission was driven to the conclusion that under the existing conditions the educational film had failed to make an appropriate appeal to the schoolchild.

The atmosphere in which educational films are introduced is highly antagonistic to a favorable reception. A film, however beautiful, of the life history of a plant or insect, sandwiched between a Charlie Chaplin film and a thrilling episode of the exploits of Felix, has little educational value. The interest, even if aroused, is soon switched off.

The function of the cinema as a possible means of direct education received the most careful consideration by the Cinema Experiments Commission. The National Council installed an efficient cinematograph apparatus in the psychological classroom at University College, and the book *The Cinema in Education* is a careful, scientific summary of experiments carried on with school children over a period of many months.

M.H.R.

The following note by Dr. Besant refers to Pages 536, 537, 538 and 539 of *The Theosophist* for January, 1926:

NOTE FROM THE EDITOR

A review in a magazine is generally supposed to give the editorial opinion on the book reviewed. In the rush of work in preparation for the Jubilee Convention, a review of *The Theosophical Movement, 1875-1925*, was passed for the present issue recommending it as a fair account of the Society. It is necessary, therefore, that I should express my emphatic dissent from this recommendation; as the book is one of the most distorted statements that I have come across. It is written anonymously. A writer who so misrepresents facts should at least have the courage to print his name to his production.

ANNIE BESANT, Editor.

Those who want an authentic history of the Theosophical Society will be glad to see what our National President, Mr. L. W. Rogers, says about the one recently edited by Mr. C. Jinarajadasa. Writing from Adyar, he says: "I have read the proofs of *The Golden Book of The Theosophical Society*. It is a very interesting and useful abbreviated history of the T.S. and every Lodge ought to have a copy." Orders may now be filed with The Theosophical Press.

CORRESPONDENCE COURSE IN Astrology from the Theosophical Standpoint

As Taught During the Past Year to the Astrological Class of the St. Louis T.S.

(Under the Supervision of C. E. Luntz, Vice-President of St. Louis Lodge)

Your horoscope shows the character you brought over from past lives and the karma allotted for this incarnation. Interpreted Theosophically, it points out the way to strengthen weak points, develop strong ones, and makes clear how to cancel karma by effort and service instead of by suffering. Shows plainly when the different types of karma are likely to come into the life and how to prepare for them and transcend them.

No one can read your horoscope with the same understanding as yourself. This course will teach you to do so. Astrology as ordinarily taught is mere fatalism taking no account of man's power of freewill. As we teach it, it is a light and guide to those stumbling in darkness.

Course of 15 Weekly Lessons in Pamphlet Form.....\$7.50 Cash
Or \$1.00 Weekly for 9 Weeks.

With Questions, grading and return of papers (including checking and correction of your horoscope)\$12.50 Cash
Or \$1.00 Weekly for 14 Weeks.

Astrological Class, St. Louis Theosophical Society
3817-M OLIVE ST. - ST. LOUIS, MO.

Building and Activities Fund

Subscriptions

Subscriptions previously reported	\$104,649
Mr. H. Earl Beighlee	1,000
Mrs. Maude M. Foote	1,000
Mrs. Minna Gehner	500
Miss May R. Kunz	300
Mr. Albert Robson	100
Mrs. Florence R. Poole	100
Miss Frieda de Zocher	100
Miss V. M. Headland	50
Mrs. C. E. Martinez	50
Mr. Heeman Plangman	25
Dr. A. Zuber	25
Mr. Julius Buchholtz	10
Miss Mary C. Smeltzly	5

Total\$107,914

Tree Owners

The following have purchased trees at Wheaton:

Stockton Lodge	\$ 5.00
Inner Light Lodge, in memory Dr. Webster G. Shepard	36.50
Superior Lodge by Miss Caroline W. Barbour..	10.00
Miss Ianthe D. Keefer	5.00
Ernest Jacob	5.00
Brotherhood Detroit, in memory Mrs. Mildred Haskell	25.00
Theosophical Lodges of Seattle	12.00
Women's Club of Seattle Lodge	10.00
Sheridan Wyoming Lodge	10.00

Total\$118.50

Publicity Fund Donations

January, 1926

Vallejo Lodge	\$ 1.25
Lansing Lodge	3.00
Seattle Lodge	3.00
Hermes Lodge (Philadelphia)	5.00
Oakland Lodge	3.25
I. W. Leatherman	1.00
Miss Maude Switzer	8.40
Glendive Lodge	5.00
Mrs. Betty Maynard	25.00
Kansas City Lodge	1.00
Gulfport Lodge	1.80
A Friend	1.00
Glendale Lodge	6.25
Pacific Lodge	1.80
Fresno Lodge	4.00
Memphis Lodge	5.00
Milwaukee Lodge	2.00

Total.....\$77.75

International Correspondence League

There are a number of adult Theosophists in England who wish to correspond with their fellow members in this country. Those who are interested may send their names and addresses to the Corresponding Secretary in England, F. W. Rogers, Esq. The Chalet, Cashio Lane, Letchworth, Herts, England, stating languages in which they can correspond and subjects in which they are interested.

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