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The MESSSENGER

OFFICIAL ORGAN OF THE AMERICAN
THEOSOPHICAL SOCIETY

Vol. XIII

APRIL, 1926

No. 11

Quarterly Letter

From the Vice-President, C. Jinarajadasa

OUR great Jubilee Convention is over. It is, perhaps, only those who were actually present who can appreciate the significance of such a wonderful gathering. I do not know how the Convention affected others, but I know that for myself it was the apotheosis of Theosophy. We have long proclaimed a Brotherhood "without distinction of race, creed, sex, caste or colour." There were some forty nationalities represented, and among them all the spirit of Brotherhood was strong. The races of the East and the West met and talked and worked in utmost friendliness. The prayers of each living religion were repeated daily in our great Hall, and members of all faiths were present listening with reverence not only to their own faith, but to other faiths also. There was not the slightest distinction of sex, and all forgot that outer demarcation of souls into men and women, for all were wrapt joyously in the contemplation of great human purposes. In this land of India, with its many rigid divisions of caste, caste during Convention had very little meaning, even to the most rigid of orthodox Hindus, for the spirit of Brotherhood overleapt the barriers of caste.

When H. P. B. came forward as the messenger of the Great White Lodge, it was to offer to the modern world that philosophical Synthesis which has always existed, and which is known as the Ancient Wisdom. She presented the Synthesis in sweeping intellectual concepts, which linked religion, science, philosophy, and mysticism. But that Synthesis is never merely of intellectual things, but of all possible types of human action. During her life time, the Theosophical Movement had largely to confine itself to a wide intellectual propaganda to expound the wisdom which it was offering to the world. But, since her passing, her ideals of the great Synthesis have been developed in field after field of action. How many fields are being tilled by Theosophists today were seen in the activities of Convention. In the field of religion, the completion or the laying of the foundation stones of shrines of all the great faiths showed where Theosophists stand now in religion. The meetings on education showed how Theosophists recognize the need for the urgent application of Theosophy to that most vital of human problems. A fine Exhibition of Inter-

national Arts and Crafts and meetings of the International League of Arts and Crafts showed that Theosophists today have entered into another great field of human endeavor. The reports of the T. S. Order of Service revealed in how many ways Theosophists are recognizing how to "love thy neighbor as thyself." Though science did not play a prominent part, yet, the very existence within the Adyar Estate of science laboratories belonging to the National College shows that Theosophists resident at Adyar are not utterly out of touch with that wonderful department of life. Had there been more time, I would have organized an exhibition of models of chemical atoms and compounds as seen by clairvoyance.

Convention throbbed with the realization that Theosophy is not a matter of even the most wonderful of written gospels, but of a tremendous power in human life to change the present world into something more ideal. All who were present at Convention went away with larger visions of the possibilities of "Theosophizing" the world. It is to see that vision that we gathered at our Jubilee Convention, and that Convention was a memorable success because we did see the vision for which we came.

As time passes, religion after religion will appear in the world to suit the needs of the changing world. Each of these religions will be given to the world by the World-Teacher holding office at the time. But Theosophy is the religion of all the World-Teachers of the past, present, and the future. As such, the work of the T. S. for the world is something that will never come to its culmination till all mankind is perfected. Each new religion, each new philosophy, each new revelation of the Divine in man, will lead us one stage nearer to understanding what Theosophy truly is in its vast sweep over things of heaven and earth.

At the meeting of the General Council, the Society agreed, with one Section dissenting and three failing to vote, that the Society should offer to the world a statement of the principles which must underlie a World-Religion. I enclose separately those principles, with the comments of the

General Council about them. We certainly have to recognize that those are principles not found complete in every religion. But the Theosophist finds them in the religions of the past and the present as the basis of Universal Religion. But orthodox Christians will object to Clause 4, which teaches the growth of the soul through Reincarnation, just as orthodox Buddhists will object to Clause 2, which presents the conception of a Creator. But the Basic Truths of Religion are what the Theosophist sees, and to be a Theosophist means to be free from the limitations of orthodoxy. There is nothing new in the Basic Truths, and, as you are aware, they have been proclaimed from every platform of every Theosophical Lodge. The only novelty is that we have formally stated the Truths as what must underlie a Universal Religion.

I should like to make quite clear to all that the platform of the T. S. has not in any way been changed. No member of the Society is called upon to accept these principles of Universal Religion, any more than he is called upon to accept any teaching, except that of Universal Brotherhood, which passes as Theosophy. The Three Objects of the Society remain exactly the same, and, as hitherto, an applicant need only endorse the First Object to be admitted as a member. You will remember the decision of the General Council, at its session in Vienna in 1923, to formulate a general statement regarding freedom of belief in the Society. That statement, drawn up by the President and endorsed by the General Council, has been before all members. The freedom of belief assured by that declaration is still the right of every member, for the fact that the T. S. as an organization has thrown its weight to organize a World-Religion does not mean that every member is forced to accept its Truths.

If the T. S. is to be a leader in the many movements now attempting to change the world, it cannot sit still and refuse to lead the forces which are slowly breaking down national and religious barriers. Indeed, it is the T. S. that can best give the framework of the World Civilization to come, and we surely serve well by upholding more formally now than in the past the Basic Truths of a World-Religion. The

many nations of the world are more and more clamoring to dwell in one House of Humanity. The T. S. has the plan for that wonderful House, and we have presented one part of that plan in the Basic Truths. We showed another part of that plan by the way that our forty-one National Societies

came together in a spirit of perfect Brotherhood, determined to carry on the work of Theosophy into another half-century. Surely we can congratulate ourselves on the record of the past and look with enthusiasm into the future.

FEBRUARY 17, 1926.

The Basic Truths of Religion

THEOSOPHY, the Divine Wisdom, is the root of all the great religions, living and dead; all are branches of that ever-living Tree of Life, with its root in Heaven, the leaves of which are for the healing of the nations of the world. Each special religion brings out and emphasizes some special aspect of the Truth, necessary for the evolution of humanity during the age it opens, and shapes the civilization of that age, enriching the religious, moral, and cultural heritage of the human race.

The World-Religion, of which all special religions are integral parts—whether or not they recognize their places in the World Order—declares:

1. There is one transcendent Self-Existent Life, eternal, all-pervading, all-sustaining, whence all worlds derive their several lives, whereby and wherein all things which exist live and move and have their being.

2. For our world this Life is immanent, and is manifested as the Logos, the Word, worshiped under different Names, in different religions, but ever recognized as the One Creator, Preserver, and Regenerator.

3. Under Him, our world is ruled and guided by a Hierarchy of His Elder Children, variously called Rishis, Sages, Saints, among whom are the World-Teachers, who for each age reproclaim the essential truths of religion and morality in a form suited to the age; this Hierarchy is aided in its

work by the hosts of Beings—again variously named, Devas, Angels, Shining Ones—discharging functions recognized in all religions.

4. Human beings form one order of the creatures evolving on this earth, and each human being evolves by successive life-periods, gathering experiences and building them into character, reaping always as he sows, until he has learned the lessons taught in the three worlds—the earth, the intermediate state, and the heavens—in which a complete life-period is passed, and has reached human perfection, when he enters the company of just men made perfect, that rules and guides the evolving lives in all stages of their growth.

These are the Basic Truths of the World-Religion, of which all religions are specialized branches; to proclaim and teach these the Theosophical Society was founded and exists.

The World-Religion will thus help in preparing the way for the Coming of the World-Teacher, who shall give to the Basic Truths the form suited to the age He will open—the Age of Brotherhood.

The Theosophical Society admits to its fellowship all who desire to enter it, whether or not they hold any of these basic truths, or belong to any religion or to none, since all belong to the Universal Brotherhood of Humanity, of which it is a nucleus.

23rd December, 1925.

Dr. Ernest Stone sends word that he recently cabled Mr. Jinarajadasa as follows:

“Adyar Day returns sixty-five hundred dollars.”

To which Mr. Jinarajadasa replied:

“Notifying President. Express warmest thanks all donors.”



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Our New Building

LARGE enterprises necessarily move slowly and our new Headquarters Building is a large one. It would be a pity to hastily accept something that we should afterward find not to our liking. It will be remembered that at Convention the exterior did not quite please us. The architects tried again and made a great improvement; but still more could be done to add dignity to the structure, and so the Board of Directors have not yet accepted the plans. But it is only a question of a short time.

All that, however, is a small matter compared to the work of getting in hand the money necessary to erect the building. That is the big issue before us now, and of course we *must* be ready for Dr. Besant to lay the cornerstone when she comes to the Convention. Such an opportunity cannot be missed!

As all readers of THE MESSENGER know, the sum now subscribed is considerably over a hundred thousand dollars. That is splendid but it does not enable us to let the contract for construction. We need nearly

as much more before we dare proceed. How shall we get it?

The plan which won the prize for Houston Lodge last summer was a pro rata fund. That is, that each Lodge would be asked if it would not be responsible for pledges bearing the same relation to the total sum required that its membership bears to our total membership. For example, if the total membership is ten thousand and the total amount is one hundred seventy-five thousand dollars and the Lodge has ten members, its quota would be one hundred seventy-five dollars payable within three years and it would be immaterial whether there were ten pledges of seventeen dollars fifty cents each, or five at thirty-five dollars each or one at one hundred seventy-five dollars.

The thing we need, and need quickly, is pledges to equal the cost of the building. Of course, that is not the cash and in order to build we must have cash; but if we have the pledges in hand the building can then be financed.

What will *your* Lodge do? Very rapid work is necessary if we are to get ready for Dr. Besant to lay the cornerstone in August. Don't wait for anything more on the subject, but bring the matter before your Lodge or have someone else do it and report the result to Headquarters. Make it clear to the Lodge that pledges can be paid at any time within three years — either in monthly installments or in any other way, provided only that payment is made within three years. If practically all the Lodges accept the pro rata plan the thing is as good as done, for with the pledges secured everything else follows. Some Lodges have already subscribed even more than their quota. Let us hear quickly from the rest of them.

All in the Family

IT was to be expected that the public announcement of the near Coming of the Great Teacher would cause considerable commotion in the world. It was also a foregone conclusion that there would be some vituperative criticism of those who made the announcement; but what will most surprise some people is that it has been confined almost exclusively to members of

the Theosophical Society! The public has behaved very reasonably indeed. The press has given enormous circulation to it and although often incredulous, has at least been polite and sometimes sympathetic. With the exception of the billingsgate in two scurrilous sheets published abroad nothing offensive has been said.

It is both interesting and instructive to note that caustic criticism has been confined almost entirely to two prints in the United States of very limited circulation, both edited by members of the American Theosophical Society. It is possible that one of them has at some time endorsed something Dr. Besant did; and if that is so I hope somebody will point it out, for so rare a thing should not be overlooked! Surely nobody who is familiar with *The Canadian Theosophist* or *The Critic* expected any other course than that which they took. They are the joint leaders of the immovable "back to Blavatsky" movement.

There is nothing wrong with the "back to Blavatsky" idea except that it would make a fetish of what Madam Blavatsky wrote and said and ignore what has been learned since her death. That position is as absurd as to start a "back to Faraday movement" and ignore what has since been learned in science.

Nearly the whole of the explosion caused by Dr. Besant's announcement has been, so to say, within the Theosophical family. Two of "the boys" have been "cutting capers." Most of us do not take them very seriously. They are of the very few people in the world who do not like Dr. Besant and they both happen to be clever with a pen — and they can't resist the temptation! What they write will make little impression indeed on the fifty thousand, or more, members of the Theosophical Society. It is doubtful if it will ever be known to one per cent of them. It would, of course, be pleasant if there were complete harmony but some of us may be overrating the influence of these critics.

Pioneer Days

THESE are truly pioneer days — spiritually and physically. On the spiritual side we are dealing with ideas so strange

that we are regarded as fantastically amusing or annoyingly demented. Only an exceedingly small fraction of any population is willing to listen to us with such patience as audiences must accord lecturers. Our Lodges are usually small and our halls obscure. We are temporarily in the condition common to all altruistic and spiritual movements including the early years of the Christian religion; but it is precisely those years that are most in need of courageous advocates.

The present time with its thrilling events makes upon our members a greater demand than has ever come to them in the past and they are meeting it well. There is closer unity and greater enthusiasm. Lodges are taking better halls and consequently attracting better audiences to public lectures than in the past; and as that involves heavier expenses it must be that members are giving more liberally than ever before. That, in its turn, means a deeper interest and a greater sincerity — two things which make the future secure.

There's a Reason

A CORRESPONDENT sends an account of some theosophical work accomplished and says he is doing so even though his previous letter did not seem to interest me much. If it is remembered that there are many things that must have first attention — such as arranging the details for Dr. Besant's tour, financing our new Headquarters Building and various less conspicuous matters — and that I am also on tour most of the time, dependent upon hotel stenographers, it will not be thought strange that extended correspondence cannot be carried on. A brief acknowledgment or even silence does not imply lack of interest. Very often a letter is simply a physical impossibility. Certain things, for example editorial matter for THE MESSENGER, must be done at a certain time and that is equally true of nearly all the executive business. It is, at least, a relief to be back within a few hundred miles of the office so that matter can be published before it ceases to be news.

A Welcome Friend

ONE of the hopeful signs of the dawning world brotherhood that is so essential to the future peace and security of the human race, is the new literature that is appearing in the Orient. *The Young East*, a monthly magazine published in Japan, in English, is a recent addition to it. Speaking of its mission to the East the announcement says:

To harmonize and bring to mutual understanding our brothers and sisters of the Asiatic countries, to make them recover their lost vigour and to unite their efforts for the restoration of the ancient civilization of the Orient, which gave birth to great religions, deep philosophies and noble arts. This is the mission which calls to task all the young men and women of all the Eastern countries.

And then:

What is our mission for the West? It needs scarcely be said that the civilization of the West, laying, as it does, too much importance on the material side, is a lame civilization. . . . We feel that

it is our duty to implant in their minds the spirit of Buddha, whose love extends not alone to men but to all living creatures on earth.

Of itself the magazine says:

This insignificant little journal is certainly too feeble an organ to be compatible with the ambition we cherish. It is, however, our first step towards the realization of the great aim we have in view. Through this medium we desire to show to our friends abroad, possessed of the same faith as ours, what we young Buddhists of Japan are thinking of and doing. We desire to make this journal a bond of unity by which they and we may work together for the achievement of our common object.

The January number contains thirty-two pages of interesting and instructive reading matter, much of which renders the valuable service of correcting false impressions about the Orient. *The Young East* is published at Hongo, Tokyo, Japan, and the subscription price is four yen (\$1.85) per annum which includes postage. The magazine deserves a very wide circulation.

L. W. R.

Our Leaders

BY JENNIE T. DOUGLAS

WE have read many impressions of our Leaders written by those who have known them for many years, and have been in intimate contact with them. Possibly the impressions of one contacting most of them for the first time may be interesting.

The very first thing that strikes one is their naturalness, and how exceedingly human they are. We come expecting to see Gods and we do, but just because they have developed the god-like qualities to a great extent, they have perfected the human qualities. Therefore, we see them as smiling, happy people working very hard.

The opinion each one forms of each individual Leader depends upon his temperament.

Our President carries always an atmosphere of power, love, and peace; but as one watches her going cheerfully from one meeting to another, always giving out to others, one has a tremendous desire to lift her burden to some small extent, at least; and if it were possible, to wrap that dear little form in a blanket of love so securely that nothing could injure it.

One understands the attitude of Mr. C. J. and Krishnaji as they stand between her and the outside world.

Bishop Leadbeater gives an impression of perfection; one cannot fancy his making a mistake, and he does not. As he stands before the audience and delivers, in a perfectly clear and pleasing voice, a lecture which is an artistic masterpiece of scientific accuracy, I am sure one who had

never even read any of his writings would acclaim it a model of perfection and say, "He knows what he talks about."

Then comes Krishnaji, the greatest and most humble of them all. Greatest on account of the great work he is to do as the vehicle of the Lord, and greatest in the humility with which he accepts it. Personally, when I meet him unexpectedly, something so tremendous grips me that I never have wits enough to salute him; I stand and look, and yet I would readily go to him in case of a question or a difficulty. One feels that, no matter how trivial, it would not be too trivial for him to attend to. Of course, one would not bother him, but that is the feeling. In watching him with little children the verse, "Suffer little children to come unto Me and forbid them not," comes unbidden to mind.

To Mr. Jinarajadasa is due the credit for the smooth working of the immense machinery involved in caring for two thousand nine hundred people. It was a joy and a revelation to watch an evolved executive at work. Besides his activities in arranging lectures, attending committee meetings, etc., we saw him attending personally to the comfort of those in the huts and to the food arrangements: a server who is not expecting reward nor looking for results, but very careful that the results are helpful and pleasant for others. Add to his executive ability the heart of the true lover of humanity, and the soul of the

(Continued on page 231)

Announcement

There are very few American Theosophists who do not know of the far-reaching and effective work done for Theosophy by the Philosophers Book Shop in New York City, conducted by Mr. Russell Lloyd Jones. Therefore it is with enthusiasm that we greet the announcement of the opening of Aquarius, The Book Shop of Tomorrow, at 142 East Ontario Street, Chicago, by Mrs. George French Porter (née Mima de Manziarly).

In addition to a complete stock of theosophical

literature, Mrs. Porter intends to feature all other books that herald the coming age of Brotherhood.

Miss Marion R. Cartwright, who has been one of the most efficient members of The Theosophical Press staff for the past three and one-half years, has accepted the position of manager of the new shop.

We extend heartiest good wishes for the success of the Masters' work as it will be done through this new center.

Our Leaders

(Continued from page 230)

artist, and one is not surprised that his lectures are given in beautiful prose poetry.

Bishop Arundale, with his budget of mirth and good-humor, is a source of joy wherever he goes. He certainly is fitted to take all the long-faced piousness out of Christianity; while he gives very deep truths in a happy manner. Like a radiant sun he rays out happiness.

Bishop Wedgwood is much more serious and gives an impression of great power. He seems to stand for the inherent dignity of humanity, and to be lifting humanity upward by the appeal of the dignity of the human spirit. His smile may best be described by the word "helpful," and his eyes are more than kind.

Bishop Oscar Kollerstrom has to the greatest degree that invaluable possession of youth. During the Convention he spent a great deal of his time with some of the boys, swimming and going out in fishermen's boats. One may indulge in the fancy that he might have been one of those of that class who followed the Lord two thousand years ago. When he begins a lecture and flashes out upon the audience that brilliant smile, one feels an intense love of "the boy" surging through the emotional body; as he proceeds with his discourse he brings all the powers of one's mental body into activity to keep pace with his ideas, until finally he fairly draws one to the Buddhic plane with him.

Rukmini Arundale reminds one of an exquisite

piece of rare china. She is graceful, delicate and beautiful. The delicateness is not that of ill health: there is a feeling of great strength of character and that she could endure much. Her talks are very earnest and real. With her as a leader the women of India should rise to the heights; if they do not it will be their own fault.

One very noticeable feature common to all these great ones is that they have that rare ability to make each person in the audience feel that the entire lecture is directed to him. As an illustration: I attended one of the Liberal Catholic Services at which Bishop Leadbeater was the Celebrant, and as I came away I was thinking that he certainly did look at me especially and gave the blessing with a special emphasis toward me. I fell in step with a lady who had had her feelings rather roughly used, and she said, "I felt that Bishop Leadbeater knew my trouble, for he seemed to give the service especially for me." Truly his consciousness embraced the entire audience; and as one watches him one thinks involuntarily of Moses as he came down from the mountain.

This is not written with the idea of praising our Leaders, but of helping others to become a little better acquainted with them; for full-well we know that our small praise or blame matters not at all to those upon whom the Great World-Teacher has set the seal of His approval, and chosen for His Disciples.

NOTICE

In order that the National Library at Headquarters may have a complete file of *The Theosophist*, the list of numbers required is given below. Copies of the missing numbers will be gratefully received from those who can spare them. Send to Mrs. Maude N. Couch, Secretary-Treasurer, 826 Oakdale Avenue, Chicago.

All numbers for 1906 and 1907; 1908: July, August, September, October, November, Decem-

ber; 1909: All numbers; 1910: February, April, May, June, July, September, October, November, December; 1911: February, March, April, May, June, July, August, October; 1912: January, February, April, May, June, July, August, September, November, December; 1913: January, March, June, July, August, October; 1914: All numbers; 1915: January, February; 1916: March; 1917: March; 1918: January, February, March, April, June, August, September, November; 1920: May, June, July, August; 1921: April, July.

Adyar Day Returns

BY ERNEST STONE

ON February 17, the American Section, through its many Lodges scattered over the Section, celebrated Adyar Day, the day set apart on the theosophical calendar to commemorate the passing of our first President, Colonel Olcott, and the birthdate of Bishop Leadbeater. It has been the custom from the beginning to offer gifts of money on this day to the Mother Center, thereby showing our gratitude in a tangible manner for the spiritual riches received through the grace of our past and present leaders; and so on Adyar Day we take the opportunity of gathering our financial forces together, knowing that by so doing we are performing a great service for the Theosophical Society and mankind.

This year the American Section has demonstrated its confidence in Dr. Annie Besant, our present leader, by contributing to date (March 12) no less than \$6,500. When the final returns are received (the fund will be open till May 1) a

grand total of \$7,000, the mark aimed at this year, will, we hope, have been received. Last year the fund totaled \$5,300.

Thousands of the Adyar letters—a veritable avalanche—have been returned, bearing messages of good will, confidence, and heartfelt love for Dr. Besant, and these will all be sent to her at Adyar. The American Section, through this demonstration, has placed its stamp of approval upon the activities of our great leader and has endorsed her World Program, and this in vigorous terms. Theosophists will rejoice in hearing of the solidarity which exists in this country, knowing that progress will be made with firm and rapid pace.

The Guardians of humanity, Those who view our progress from that lofty mountain retreat beyond the Great Range, look to us for intelligent cooperation in Their Plan. Adyar Day this year demonstrated our united will. The American Section has caught the vision.

1926 Convention

OUR members are turning their eyes toward Chicago. Their thoughts are already busily anticipating Convention and the arrangements necessary to be made for it. The American Section is fully awake to the importance of this coming event and the opportunity it will enjoy in the presence of its great International President, Dr. Annie Besant. The five days of August 28 to September 1, inclusive, will without doubt be the most notable in the history of the American Theosophical Society.

Attendance is already assured from all parts of the United States by the great number of reservations requested daily of the Hotel Sherman. The expense of traveling will be considerably reduced by arrangements with railway companies

for the rebate of one-half the return fare which is customarily allowed delegates to large conventions. Details of this will be given later.

The Hotel Sherman provides a wide range of restaurant service, including the world-renowned College Inn and Coffee Shop. Members will enjoy a pleasant choice of environment at mealtime. An ample selection of vegetarian dishes will be found on the menu, and the prices are reasonable.

The hotel has seventeen hundred guest rooms with bath. They are tastefully decorated and furnished. Individual service may be secured on each floor. The rates (given elsewhere in this issue) are moderate, especially as the hotel is located in the heart of the down-town business and shopping district.

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.

Dr. James B. Baldy, Tacoma Lodge.
Mrs. Emmy H. Forssell, Alkio Lodge.
Mr. George Edley Holesworth, Service Lodge (Reno).
Mrs. Ruby E. McCabe, Inner Light Lodge.
Mr. Ernest E. Stonehouse, Tampa Lodge.
Mr. Charles Wahlers, Seattle Lodge.

A Correction

Mrs. Florence H. Kramer, of Denver, was reappointed District Lecturer by the Board of Directors at the meeting on August 22, 1925, but her name was inadvertently left off the list published in the September MESSENGER.

Wouldst thou be truly great? Then learn to love the little.

Wouldst thou thy people serve? Be ready to be rejected and despised.

Wouldst thou see God? Make love thy law in daily life.

—From *Wouldst Thou?* by T. L. Vaswani.

It is no more wonderful that a man should live again than that he now lives.

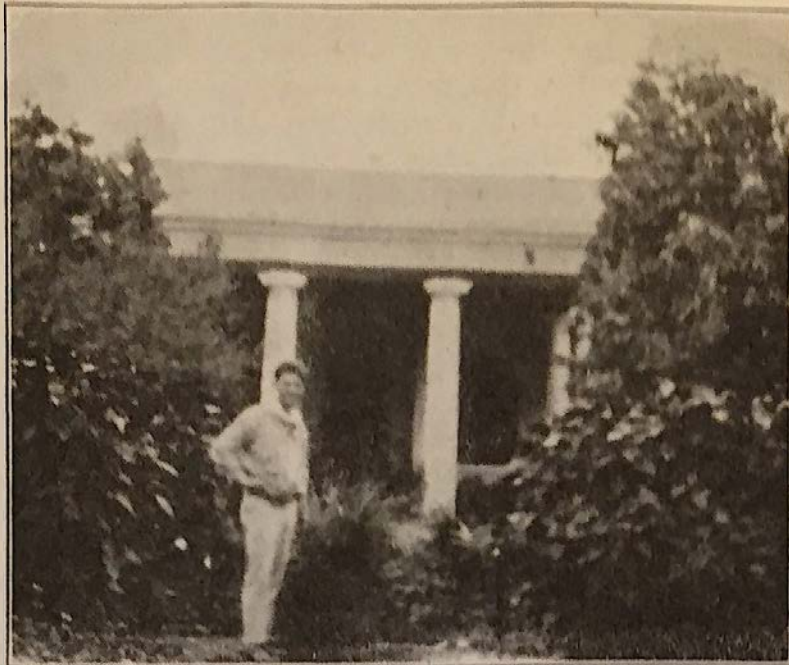
—Robert G. Ingersoll.

Max Wardall in India

MR. MAX WARDALL, who attended the Jubilee Convention at Adyar, is now making a lecture tour in India and will therefore be unable to give any lectures in America until next fall.

In a letter received at Headquarters, in which Mr. Wardall enclosed the accompanying picture of Mr. Leadbeater with Dr. Besant stepping out of the car after the Parsee fire ceremony at Adyar, and the snap shot of himself in front of the Theosophical Hall at Bangalore, he says:

"You will be interested, probably, in knowing that the tour is vastly more interesting than I had expected. . . . The audiences are the best part of the tour—large and enthusiastic, running from five hundred to two thousand. Most of the lectures are held on the compounds of high schools and universities out under the soft Indian sky.



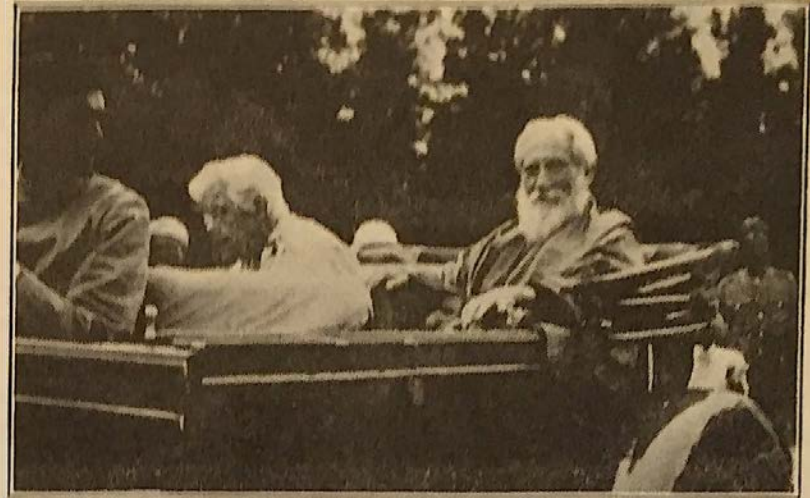
HALL OF THEOSOPHY, BANGALORE, INDIA

The light is often dim and one sees only the outlines of the dark faces with their white turbans and gleaming eyes as they sit cross-legged on the ground, apparently in complete absorption. The audiences are composed of men alone. The women do not come out, either because of the deadly *purdah* custom or because they have not learned English.

"It appears that no American has attempted a comprehensive tour of India since the days of Colonel Olcott, and for this reason, and because,

too, our country is looked upon as a sort of an economic paradise, the people seem very eager to hear and learn from us. . . .

"In spite of the terrible poverty and misery that sits like a blight upon this land, every city that I have visited so far has a strong Theosophical Lodge and the Lodge *owns its own home*. In each case the Lodge building has been built with proper regard to architectural beauty and is surrounded by a nice garden. The sacrifices that the Lodge



BISHOP LEADBEATER AND DR. BESANT AT ADYAR

members make when we consider that they have not a tithe of our wealth can be better imagined than described. . . .

"In none of the places so far visited, including Madura, Trichinopoly, Calicut, Bangalore, and Madras, have the meetings been held on the Lodge premises. In each case the lectures are staged at high schools, universities, town halls, clubs or other public places and usually each lecture in the series is held at a different place. . . .

"I go north from here (Bangalore) and on to Kashmir, and then back to Bombay, from which port I sail in early April. I shall lecture in Egypt and then come home."

I have three precious things, which I hold fast and prize. The first is gentleness; the second is frugality; the third is humility, which keeps me from putting myself before others. Be gentle, and you can be bold; be frugal, and you can be liberal; avoid putting yourself before others, and you can become a leader among men.—*Lao-Tze*. From *Thoughts of the Great*.

Adyar Day Programs

The Section Office would like to receive copies of programs used by Lodges in celebration of Adyar Day, embodying features which would be helpful to put into general use. These should be forwarded to Maude N. Couch, Secretary-Treasurer, 826 Oakdale Ave., Chicago, Ill.

L. W. Rogers' Itinerary

Buffalo, April 2, 3; Pittsburgh, April 4, 5; Akron, April 6; Cleveland, April 7, 8; Toledo, April 9; Detroit, April 11, 12; St. Louis, April 14, 15; Kansas City, April 16, 17; Omaha, April 18, 19; St. Paul, April 20, 21; Minneapolis, April 24, 25; Chicago, May 2, 3.

Among Ourselves

By L. W. ROGERS

February 15, 1926.

BOTH China and Japan are remarkably good territory for theosophical work, and there can be little doubt that when a fair start has been made, organization will proceed rapidly. It will not be at all surprising if some of us now living should see those countries far ahead, in membership, of any of our Occidental nations and also of India. That belief does not rest upon anything that has been done, for nothing like real organization has commenced. It rests upon the character of the people themselves and upon the extremely impressive fact that *there is nothing in their religious beliefs which is contradictory to Theosophy*. In both nations Buddhism is really the common religion. Confucianism, Taoism, and Shintoism have, of course, impressed themselves indelibly, but they are not religions in the general acceptance of the term. Buddhism and Christianity practically have the field to themselves in the matter of molding the religious thought of the people, and it is quite safe to say that the proportional efficacy is about ninety-nine to one. The one most fundamental and powerful factor in these countries—the thing that apparently is never absent from the minds of the people—is reverent regard for their ancestors. For more than twenty centuries Buddhism has been handed down from generation to generation, and only such religious teaching as is in harmony with it will ever make much actual below-the-surface progress with them. Being familiar with all the teachings of Buddhism, Theosophy seems to them but a new chapter in an old, venerated, and long-accepted teaching. None of the teachings about life after death, the spiritual Hierarchy, reincarnation, karma, etc., are in the least startling. They are matters of course to the Buddhist, and so the groundwork is already there, and the work of the theosophical lecturer can proceed very much as it should with new members who have just joined the Society, but need more extended information.

Hongkong Lodge has a neat little hall in the heart of the city, and a membership perhaps about equally divided between Orientals and Occidentals. Shanghai, which is the Chinese metropolis, has a most interesting enterprise in addition to the Lodge. That is the Chinese school founded and managed by Miss Dorothy Arnold, who seems to have accomplished a rather remarkable thing. The school is for Chinese girls and about fifty are enrolled. It must be remembered that China has no public school system such as ours, to which the children of every citizen can go to be educated, entirely free of charge. Education is a thing difficult to get and is correspondingly prized. Miss Arnold's plan is to attract attention to Theosophy by living the life along the line of a great practical need—by demonstrating that Theosophists are people who live to help others and do it most earnestly and efficiently. She has given herself fully to the work, earning her living expenses by holding an office position and some-

how managing the school also. A young Chinese lady with an English education has joined her. The school seems to be in vigorous condition but, of course, is greatly in need of financial help. It is located in a most comfortable modern building, and we learned with regret that it had been quietly purchased by a Catholic organization, and Miss Arnold had been given notice to move out at the end of the month. So to the usual strenuous work has been added the difficulty of finding a new location. However, both Miss Arnold and her assistant seemed undaunted and cheerful and declared themselves equal to the emergency. This is a year with many calls upon the generosity of the benevolently inclined, but there are, no doubt, many of us who feel that just as there is always room for one more person in a crowded lecture hall, so there is always some way to make one more subscription to a good cause. I am therefore hoping that they will join me in sending Miss Arnold's school a donation—and let us hope its dimensions will look reasonably American! Send your check to Mrs. Maude N. Couch, Secretary-Treasurer, 826 Oakdale Ave., Chicago, designating that it is a donation to the Besant School for Girls.

Japan also has a start, but only that, in Theosophy. At Kobe is a small Lodge and also a young Japanese Buddhist priest who lived for a year or two at Krotona. The people of both nations are excellent material for Theosophy and can readily be interested in character building and in the nobility of a useful and unselfish life. If there is any resentment among the Japanese because of our recent exclusion legislation there is no indication of it on the surface. Everywhere, our party of six Americans were met with smiling courtesy and helpful attention. There were some striking contrasts to the greed we had encountered in some of the European countries—such things, for example, as a railway station employee, who had acted as interpreter for us, and then had taken the trouble to pilot us to a restaurant and again become interpreter, politely declining payment for his services.

I watched narrowly for any indication of ill will, but there was none, either in the country or on the Japanese steamer on which this is being written, eleven days out from Yokohama. Besides our party there are only two or three Americans aboard, and perhaps a dozen English. The other evening there was an interesting incident—a dinner in honor of the anniversary of the founding of the Japanese dynasty, said to be the oldest in existence and unbroken from its beginning. The tables were decorated with little Japanese, American, and British flags and each table was well supplied with rolls of colored paper ribbon. These we had seen in use when the steamer sailed. A large number of people came to see their friends off. As the steamer was about to leave they threw the rolls of ribbons to those aboard, retaining one end in the hand. Their friends caught the colored streamers and threw

back others until the entire side of the great liner was a glowing mass of colors. As the steamer backed away from the pier those remaining behind walked alongside to the water's edge, holding their end of the ribbons until the increasing distance broke the ties.

The Captain spoke briefly in both Japanese and English, the Japanese national anthem was sung and the *banzais* shouted; after which the colored streamers were flung from table to table, the Americans doing their full share in this symbolical expression of good will and brotherhood.

This is the last of these letters, for we shall be in San Francisco some days before this can reach you. In several ways the trip has been notable. One is that although the journey has taken us through eighteen countries on four continents, and across three oceans and five seas, there has been

no bad weather anywhere on land or sea. With the exception of a rainy day in London, a shower in Florence, and a few showers in Adyar, there has been fair weather and almost continuous sunshine. In the more than twenty-four thousand miles traveled there has not been even a minor accident to any member of the party and not even real seasickness. The National Vice-President was said to be ill once or twice, probably just to relieve the monotony of the persistent record of good health, but he was never known to miss a meal! At San Francisco, now four days away, we shall disband, going East, North, and South. We are all as pleased to return as to go; and from previous experience I know that no incident of the journey will be more thrilling than when, on the morning of February 19, we shall gather on the steamer's highest deck for the first glimpse of California's Golden Gate.

The Theosophical World-University Movement

BY JULIA K. SOMMER

IT has become quite evident now that, just as in religion so also in education, our leaders are planning a systematic scheme for the regeneration, the spiritualizing of these two most fundamental forces at work in human society. Those of us who have for some years been enlisted in educational reform work, as our service in preparation for the Coming of the World-Teacher, thrilled with an inner joy at the announcement in last September's *Herald of the Star* that a series of Theosophical World-Universities was to be established in the near future. Nothing is so apparent to a student of education as that educational reform is necessary, not only in the elementary schools but throughout the whole system, even in the universities. One needs only a short experience in the educational department of a large university to realize this fact. But, it is also one of the hopeful signs of the times that an active force is at work, through single individuals and groups in all the different levels of our school system, registering protests against the stagnant ideals and methods that dominate the system. Our Theosophical Universities will certainly help to augment this force in no uncertain measure, and give a direction to it that should make it more effective for good.

Perhaps the defect most apparent to a theosophical student in a university is the crass materialism that seems to have such a strangle-hold upon the professors' interpretation of life and its problems. One can readily see in it the reason for the revolt of the Fundamentalists against the evolutionary theory. The latest school of psychology, Behaviorism, attempting to explain human behavior from a purely mechanistic standpoint, is the logical outcome of the materialist's interpretation of evolution, which recognizes only the form and ignores the life, the spirit. Recently, the reading of a treatise on psychology, written by a Catholic monk, member of the faculty of a Catholic university, as part

of my required reference reading of a certain university course, seemed like a welcome oasis in a desert, with its frank espousal of the concept of a soul and of free will. Yet, even it had its limitations, inevitably so for a Theosophist; and I dreamed of a time when a theosophical psychology will be on the reference lists of university courses, a psychology dealing with the same facts and phenomena our materialists attempt to explain, but injecting a theosophical interpretation whenever theirs fails to satisfy. And such a psychology will refer to our standard theosophical books by our leaders, such books as Dr. Besant's *Study in Consciousness* and others, just as that Catholic psychology refers to Catholic authorities. But, if our philosophy is to gain such recognition, we must work hard to help establish our Theosophical World-Universities, the faculties of which will issue such books, that will be read in other schools of learning.

Although only three World-Universities were named—for Europe, India, and Australia—nevertheless it is inconceivable that America will not in due time come in for its share of the good fortune. Perhaps we need to show ourselves ready for such an opportunity by our zeal to help in the work, our eagerness to sacrifice for it unselfishly. The Theosophical Fraternity in Education has already set the example by donating without reservations the net assets derived from the sale of the School of the Open Gate—about fifteen thousand dollars—to the World-University Movement. In a recent letter from Dr. Besant, answering in part the cable sent at Christmas time to apprise her of the gift, our leader says: "There has been no time as yet to discuss the best way of utilizing these (assets), whether in the U. S. A. or outside it; so I will only express my thanks for the generous offer." The Theosophical Education Foundation, formed last year to be the financial arm of our educational reform work, also voted to give its resources to the

World-University Movement. Its present membership assures an annual amount of twelve hundred dollars, according to a statement of Mr. Louis Zalk, its president. This is far too small for such a wealthy country as ours. The Foundation needs more members. This is one way we can help. Different memberships are possible to suit each pocketbook. Write for particulars to the Theosophical Education Foundation, 203 Old Temple Bldg., Duluth, Minn.

In speaking about the Theosophical World-University in England last October, Dr. Besant said in part: "It has been recommended by Members of the Hierarchy to Their disciples, in order that it may become a model upon which the universities of the new civilization may be founded. Our present work is to make a vehicle on the physical plane into which spiritual forces can pour themselves and so reach the outer world." In the outline of the constitution of this proposed university I find that "The University will reassert the ancient fourfold objectives of education, as given by a great Indian Sage many thousands of years ago: (1) Service; (2) Study, to the end of wise service; (3) Simplicity of life; (4) Self-control." Its faculties are listed as follows: World Religions, Arts, Laws, Music, Medicine, Veterinary Medicine, Science, Engineering, Economics and Political Science, Civics and International Relations, Theory and Practice of Teaching. Others are to be added as required. The usual degrees, those of bachelor, master, and doctor, will be conferred in each department. Under the immediate leadership of Dr. Besant, guided by the Great Ones, and assisted by Dr. Arundale, and Bishops Leadbeater and Wedgwood, these universities are assured a very stable foundation, for they will be founded on the rock of Truth.

Who is there not eager to do his share in the establishing of such schools! We can all do our bit. We shall be attending these same universities when we come again. Indeed, the more generous we are now, the more swiftly they will be established; so that many of us may even in this life begin the effort for a higher education. But, let us fully realize what we should be ready to offer if we are to have such an institution in our midst. Land and money, yes; but much more. Out of our ranks may have to come the members of the faculty. College degrees will be useful; but, no doubt, the one necessary qualification will be a real talent for teaching; and the younger the student to be taught the more real must the

talent be. Born teachers are the best for little ones. And other workers may be needed to take care of the physical side of the institution, of the office and library work, the kitchen, buildings, grounds, gardens, and vehicles. Let us have no illusions about these positions. In such a university none but pioneers will be wanted, who can turn their hands to anything, who are willing to do their best for a bare living wage and be happy in so doing. They will need to exemplify in their own lives the fourfold objectives of the university, knowing that by their example they will influence most powerfully the lives of their students. If the leaders decide to start a university here, will they find us ready?

Meanwhile there are other things we can do to show our desire to serve. One has already been mentioned; the other is indicated in the following: As a necessary part of the World-University Movement Dr. Besant suggested the formation of an association to consist of "all those who are interested in the principles and desire to assist in their widespread application." It was further suggested that the Theosophical Fraternity in Education, in a modified and reorganized form, become such an association. The English Branch of the Fraternity has already resolved itself into the Theosophical World-University Association. The American Branch is now voting on the question. The replies received thus far show that many of its members are rising to their opportunity. The Fraternity will have a final meeting next Convention time to convert itself formally into the new organization whose work, I judge, will be essentially the same as that of the Fraternity. The chief virtue of the change will be that of being identified in name with the University. Permanent officers for the Association will be elected at its first meeting at that time, when Dr. Besant will be present. It would be a splendid thing to show her, as an evidence of our desire to help in this stupendous task, a membership roll of at least one thousand members. Membership fees are for the present only one dollar a year, not payable till called for. Just send in your name and address and let us know that you want to be enrolled. Miss Katherine Seidell, 725 Kimball Bldg., Chicago, is acting as temporary secretary.

When our great leader comes next summer, let us show her our readiness to support her. Let us embrace our opportunity now, not wait till she is here. Under the force of her magnetic presence you will see the need and be eager to help. Can you sense it now?

Saith the pupil:

O Teacher, what shall I do to reach to wisdom?
O wise one, what, to gain perfection?

Search for the paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the ever-lasting. Learn above all to separate head-learning from Soul-wisdom, the "eye" from the "heart" doctrine.

Yea, ignorance is like unto a closed and airless

vessel; the Soul a bird shut up within. It warbles not, nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies.

But even ignorance is better than head-learning with no Soul-wisdom to illuminate and guide it.

The seeds of wisdom cannot sprout and grow in airless space. To live and reap experience, the mind needs breadth and depth and points to draw it towards the Diamond Soul.—From *The Voice of the Silence*.

What Lodges are Doing

Dallas Lodge now owns its own home. It has recently purchased a small seven-room cottage in the residence section of the city, 2903 Shelby Street, and has moved to its new quarters. This important undertaking has inspired harmony and enthusiasm, and the members hope that the advantageous location will lead to the accomplishment of greater things later.

Akron Lodge has taken quarters in a central location in the business district in order to better carry on the intensive work at this time. The Lodge will keep its building fund intact for the future for use in acquiring its own headquarters. The new Lodge room is being furnished attractively and a reproduction of the painting of Dr. Besant is being used as a central feature.

Minneapolis Lodge celebrated Adyar Day with an interesting program of music, the reading of the "Message from an Elder Brother," and tributes to our great leaders. The serving of refreshments gave a cheerful social touch to the entertainment. According to the last report, the collection for the Adyar Fund was one hundred and ten dollars.

Milwaukee Lodge gave a "Home Coming Vegetarian Banquet" on March 3 for Miss Flora Menzel, President, who recently returned from the Adyar Jubilee Convention. Through the resourcefulness of the ladies a very fine dinner was served in spite of all handicaps. The Alcyone Club (twelve young people) waited on the tables, which were beautifully decorated. Everyone had a splendid time, and the Lodge cleared \$75 (a charge of \$1.00 per plate was made) which amount will be used for buying a fine lot of new books for the library.

The Denver Lodge is getting out a neat four-page quarterly program of its activities, which include a weekly public lecture and a monthly open Forum meeting.

St. Paul Lodge sent in an attractive-looking program of activities for March. In addition to public lectures on Sunday night, regular Lodge meetings on Thursday, and study classes on Monday, they have two afternoon meetings a week for women, one being a class in astrology, and the other a social session for discussion of theosophical questions.



BANQUET OF MILWAUKEE LODGE, GIVEN IN HONOR OF MISS FLORA MENZEL
UPON HER RETURN FROM ADYAR

Casper Lodge (Wyoming) reports an active winter with an average attendance of fifteen. Six new members were recently added to their list. Once a month the Lodge meets for a social at the home of one of its members. A unique feature of their work is the cultivation of the art of extemporaneous speaking. They meet regularly for practice and criticism, and one member is giving vocal instruction. They hope to make themselves more efficient in presenting Theosophy to the public. The Lodge extends a welcome to all Theosophists traveling in their vicinity.

Mr. E. Norman Pearson, President of the Michigan Theosophical Federation, reports:

"The quarterly (and first anniversary) meeting of the Michigan Theosophical Federation was held at Flint last Sunday, March 7. In spite of very bad weather there was a good gathering. Officers were elected for the coming year: President, E. Norman Pearson, Detroit; 1st Vice-President, John A. Wallace, Grand Rapids; 2nd Vice-President, Miss Helen Stone, Flint; Secretary, Miss L. Jessup, Grand Rapids; Treasurer, Mrs. Bessie Finkbeiner, Lansing.

"We had a very happy and enthusiastic gathering. The undersigned presided over the deliberations and the meeting closed by a lecture from Mr. John A. Wallace, of Grand Rapids, on 'The Atonement.'"

The Federation of Southern California Lodges held a united Lodge meeting for members only in Los Angeles on February 24. Mr. Rogers, who had just returned from Adyar, addressed the meeting on "My Visit to India and the Jubilee Convention." A down-town hall was taken and the attendance was estimated at over six hundred.

The Mobile Lodge (Alabama) has joined the ranks of Lodges that are getting out monthly bulletins. Three of the eight pages are devoted to Lodge activities, and we learn that the President, Mrs. Minnie Rice Bixler, was the guest of honor at the February meeting of the Council of Jewish Women, to whom she talked on Theosophy; that the membership of the Lodge was increased during the past month; and that seven of the members have already announced their intention of attending the big Convention in Chicago next August.

Colorado Lodge (Denver) is working under a budget system, on subscriptions secured at the beginning of the year. They were able to advertise extensively for Mr. Fritz Kunz and secured good audiences of appreciative people for his lectures.

The Lodge holds a half-hour meeting for members only once a week, followed by a public lecture which is advertised the day before by a two-inch advertisement in the leading newspaper, with notices of library, reading room, new books placed in the Public Library, etc. They have a gradually growing audience which comfortably fills their Lodge room.

One meeting a month is given over to an Open Forum at which some prominent person not connected with the Society is invited to speak on a chosen subject. A member of the Lodge also speaks, so that an audience attracted by the subject, or the main speaker, gets the theosophical side of the question. The pastor of the Unitarian Church recently spoke on the subject of "The Possibility of a Universal Religion." The subject proved so interesting that immediately afterwards he gave a series of sermons in his own church on "The Clarification of the Christ Idea." The subject of "Can Any Nation be Independent?" was discussed by the State Superintendent of Schools, and the Lodge members learned that some T. S. ideals are penetrating other centers.

An exclusive Art Home, the Chappell House, was chosen as a place to hold an "East and West Reception." This was designed to bring about a better understanding between the various races. Some came in their national costume. The speakers were: the Mayor, the Bishop of the Japanese Buddhist Church, a representative of Italy, and our own Dr. Joshi of Denver and India. A Spanish dance by two young ladies, a Philippino trio on stringed instruments, and some Italian folk songs furnished a delightful pastime. The almost two hundred guests were then served punch. It is interesting to note that a mass meeting was recently held for the same purpose in the largest Presbyterian Church in Denver and it is sponsored by the Y. W. C. A. and Y. M. C. A.

Success is nothing but a good idea coupled with hard work.

Two members of the Hollywood Junior Lodge designed and donated some invitation cards, to be handed and mailed out in the interest of publicity for the organization. The cards are 2½ x 4 inches and read as follows:

You Are Invited
to meet with
THE JUNIOR THEOSOPHICAL FRATERNITY
Thursday Nights at Eight o'clock
1801 Garfield Place
for the purposes of
Study - Discussion - Recreation

The cards are printed on good paper, in purple ink, and are beautifully displayed. They are the work of one of the donors who took up printing as something directly useful in the Master's Work. These cards are making many new contacts for the J. T. F.

News Items

From *New India* we learn that the Commonwealth of India Bill has now been officially adopted by the Labor Party in England and placed on their list of bills, but they have not been able to allot a day to the bill during the present session of Parliament. However, Dr. Besant writes: "Now that the Bill is in Parliament and adopted by the Labor Party, the right course is clear. There is only one end to such a struggle—victory for India. The time of the victory depends on the energy and determination shown by the people of India. But final victory is sure."

Word comes from England that the Corresponding Secretary of the International Correspondence League in England has a long list of Theosophical and Star members who would like to exchange friendly letters on subjects of mutual interest with their fellow-members of the Order

in other countries, and by so doing help to forge the links of international brotherhood that shall bind the world into closer unity. Applications for names and addresses should be sent to the Secretary of the International Correspondence League in the United States, Mr. P. A. Fernandez, 44 Whitehall St., Room 1112, New York City, or direct to Mr. F. W. Rogers, The Chalet, Cashio Lane, Letchworth, Herts., England. Applicants are asked to state the languages in which they can correspond.

Mr. Carl P. Ording of New York City passed out of his physical body on February 5. Mr. Ording was a photographer of rare knowledge and ability, whose high ideals won for him many fine expressions of friendliness. Mrs. Ording has the knowledge and understanding of the theosophical interpretation of death to comfort her in the loss of her husband's companionship.

Theosophy Abroad

England

A recent issue of *The Eastern Buddhist*, published in Kyoto, Japan, tells of a Buddhist Lodge of the Theosophical Society which has been formed in London, its object being to form a nucleus of such persons who are "prepared to study, disseminate, and attempt to live the fundamental principles of Buddhism in the light of Theosophy."

Ireland

Dublin Lodge made an effort in a direction new for it, by having a sale at Headquarters, and in spite of handicaps, such as the serious illness of one of the most energetic members, a net sum of almost fifty dollars was realized. The members are so well pleased that they plan for the repetition of the event on a larger scale.

Holland

Some of the members of the Dutch Section have decided to commemorate the fiftieth anniversary of the founding of the Theosophical Society by establishing in connection with the center at Huizen a House of Service, which is intended for the benefit of members of the T. S., the Order of the Star in the East, the Liberal Catholic Church, and the general public. The three lines of work to be taken up are:

The nursing of the sick and the weak, members as well as non-members; the sending of Sisters and Brothers into the outer world to anybody who needs help; the foundation of the home for elderly ladies and gentlemen, members of the Theosophical Society, the Order of the Star in the East, or the Liberal Catholic Church, where they

may pass the last years of their life in a congenial environment.

It is estimated that a capital of forty to fifty thousand florin (sixteen to twenty thousand dollars) will be needed. There will be three classes of contributors: Founders, giving in one lump sum three thousand florin or more (twelve hundred dollars); donors, making a contribution; and those making an annual donation. Remittances may be made to the Secretariat: Luitgardeweg 28, Hilversum, Holland.

New Zealand

Through the efforts of Hamilton Lodge every public school in the Waikato district has been supplied with a wall card bearing the following inscription: "Never speak ill of anyone; refuse to listen when anyone else speaks ill of another, but gently say: 'Perhaps this is not true, and, even if it is, it is kinder not to speak of it.'" Both teachers and children have expressed keen appreciation.

The thirtieth Annual Convention of the Section was held on December 28 and 29, and according to the official report the total membership was 1,252 at that time.

France

Monsieur de Monzie, the French minister of public education, recently visited various European nations to form the basis for international cooperation among the intellectuals, and received a hearty welcome everywhere, especially in Germany.

Now comes the dream of the artist Gemier to form an international society of the theater,

whose object is to sponsor the noblest of human sentiments only. The members of this society are to be pledged to maintain their faith in work, justice, reason, and peace, and the membership is to be open to everyone in any country who is in any way connected with the theater. By invitation, says the *Revue Theosophique Le Lotus Bleu*, Monsieur Gemier has already presented his ideas to the Association of German Dramatic Artists in Berlin. His plan includes a festival and theatrical exposition to last twenty days, which

is to be held in Paris next summer and which is to bring together the artists and technicians of the theater from every land — authors, composers, actors with their co-workers, painters, decorators, electricians, and costumers.

Thus, new movements for helping humanity's progress and instilling ideals of brotherhood and cooperation into the various phases of human evolution are constantly springing into light to add a high note of encouragement in the midst of so many darker sides of the problem.

Besant School for Girls—China

IN response to the article in the last MESSENGER about Miss Dorothy Arnold's work in connection with the Besant School for Girls in Shanghai, (mention of which is made in Mr. Rogers' article on page 234 of this issue), contributions of money were sent to assist Miss Arnold and she has written about the matter to Mr. Horne as follows:

"Very many thanks for cabling me the money, which gave me real relief. . . . Do you know what has happened to us? We are turned out of our present premises, as they have been bought over our heads and consequently I am spending every spare second hunting for suitable premises, which are as difficult to find as possible.

"I had a hard time just before Christmas, as I practically broke down for a period. . . . However, I have adjusted myself now and am as full of faith in our future as ever. There is a possibility of a very big thing coming our way, and if it does we shall grow with a rapidity beyond my expectations. It is possible that we may be given the opportunity at a comparatively low

rental of premises large enough to house a girls' school on one side and a boys' school on the other, and with that we can eventually take in a thousand students. . . . If we do get this opportunity then I shall have no doubt that we will grow into an educational center that will become known all over China. . . . Our slogan will be 'back to the Chinese classics' and a revival of the best traditions of ancient China combined with the best of modern educational methods. . . . But all this is as yet only a possibility, and can only be undertaken with the promise of a definite financial assistance per month of two hundred and fifty dollars. . . . The rest we believe we can get from local friends as well as from several Chinese who are interested. I must have the assurance of this assistance for two years; after that we should be able to stand on our own feet."

Thirty of our Lodges have already pledged a dollar a month for two years to assist in this good work. Contributions should be sent to the treasurer of the T.S.-in-China-Fund. Mr. Earl Hiller, 2907 Hillegass Ave., Berkeley, California.

Theosophical Federation

The Theosophical Federation in the states of New York, Pennsylvania, and Ohio, which was formed at the 1925 National Theosophical Convention, is progressing in a conservative but satisfactory manner.

The major portion of the Lodges in these states have signified their interest in the movement and the Constitution Committee, of which Mrs. A. Ross Reed, of Akron, Ohio, is Chairman, presented to the Lodges a copy of the Constitution and By-Laws. Ratifications are now being received from the various Lodges throughout the three states. As soon as ratifications are complete the meeting of the Executive Committee will be called by L. H. Shattuck, President of the Federation, in Pittsburgh, where plans will be made to set the Federation in active operation.

Lodges in these three states could greatly assist in this very important movement by prompt response to communications sent out from the Headquarters Office of the Federation.

The possibility of carrying on very big co-ordinate work by means of the Federation is indicated, and it would seem that this Federation should follow along the footsteps of the California and Michigan Federations, which have been most successful in promoting good spirit among the member Lodges, and advancing the work of Theosophy in general throughout their respective territories.

The officers of the New York, Pennsylvania, and Ohio Federation are as follows:

L. Hubbard Shattuck, President; Mrs. A. Ross Reed, Vice-President; Mrs. Anna Bird, 2nd Vice-President; Mrs. Frances Wile, 3rd Vice-President; Miss Marie R. Mequillet, Secretary; Mrs. Robert H. Logan, Treasurer.

To appreciate the noble is a gain that can never be torn from us.—Goethe. From *Thoughts of the Great*.

Children's Story—Diana, the Huntress

BY CATHERINE G. ROSS

RENUNCIATION is a big word which mother cat does not know by sight or sound, but she has the meaning of it deep in her soft white breast. She is raising a family of four kittens and practises self-denial every day without having read of it in a book or heard about it from a teacher.

Diana has her kittens in a box behind the range in the kitchen. Here she can leave them safe and warm in the care of her mistress, while she forages in the barn for mice or goes to the big woods for larger game. She is a remarkably clever huntress, light of foot and sure and swift in her spring. She works faithfully at the task of feeding her family and several times in the morning appears at the kitchen door, holding her head high, with some choice game in her mouth. She calls a rolling "Mr-r-r-r" to the kittens as she comes, which says as plainly as she can make it, "Mother is coming. Mother is coming."

The kittens may be sound asleep, curled up together in a close heap of legs and round heads in which it would be hard to guess how many there are, but that sound has a magical effect. Four pairs of ears suddenly lift, four pairs of bright eyes open expectantly, and four round heads quickly sort out their respective legs from

the pile. Being only half awake they are apt to rush in all directions at first in dazed excitement. The one lucky enough to reach the mother first has the best chance to get the prize. She seems to have no favorites. Once she has put the wriggling mouse or gopher in their midst, her task is done. She sits quietly content while the lucky kitten seizes the game and at once sets up fierce little growls at her and at its brothers.

One morning, while the kittens were yet very tiny, Diana did not come back from hunting until noon and when she appeared at the kitchen door she had nothing. She had worked all morning without success, and was very tired and hungry. The proud little lady was not in the habit of crying for something to eat, but this time she ran to her mistress and said as forcibly as she could with a loud "meow" that she needed food badly. Her saucer was quickly filled with milk, and she was running toward it when the kittens discovered her presence and set up a clamor of squeaky calls. The little hungry mother paused midway between the saucer and the choir in the box. Then she ran to her babies, saying lovingly, "Mr-r-r-r" as she climbed in among them.

It was a pretty act of renunciation, giving up her own comfort temporarily for the sake of the kittens.

Co-Masonry

For the accommodation of delegates to the Convention who may desire to join the Co-Masonic Order while in Chicago, arrangements will be made to hold a special meeting at which this work can be done.

We are hoping that Very Illus. Bro. Besant will address the members of the Order, and, in view of the important place which Co-Masonry occupies in the work of the immediate future, we feel confident that many Theosophists, who live in towns where Lodges have not yet been established, will appreciate this opportunity of associating themselves with this movement.

Those who wish to take this step will please communicate as soon as possible, with Miss Ila Fain, 6458 Dante Avenue, Chicago. All applications will have to be acted upon in the usual way, a process which requires considerable time and correspondence. It is, therefore, advisable to commence negotiations very soon in order to avoid the possibility of being disappointed.

It is not to taste sweet things, but to do noble and true things, and vindicate himself under God's heaven as a God-made man, that the poorest son of Adam dimly longs. Show him the way of doing that, the dullest day-drudge kindles into a hero.—*Carlyle*. From *Thoughts of the Great*.

More About Nathalia Crane

That theosophical books appeal to "the miracle that is Nathalia Crane," as Dr. James Cousins spoke of her, is evidenced by the following letter acknowledging *The Light of Asia*, *The Gospel of Buddha*, *The Masters and the Path*, *Christ and Buddha*, and *At the Feet of the Master*:

Brooklyn, N. Y., March 1, 1926.

DEAR MADAME EURITH GOOLD:

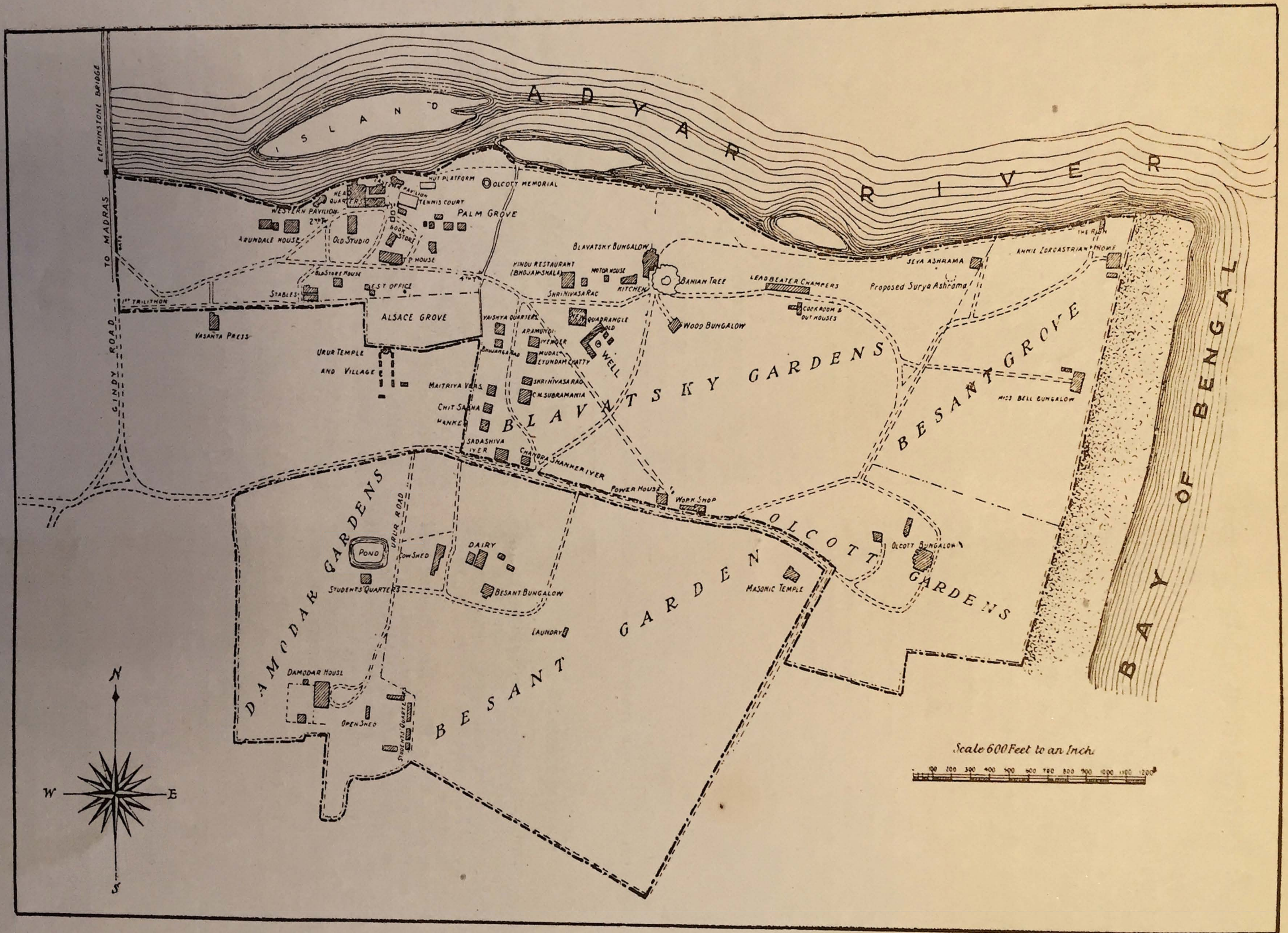
I am distraught, fearing you did not receive my letter of thanks for the abundant gift of beautiful books. My study has been in such confusion and all because of the hurry over my new book, *The Sunken Garden*.^{*} The publishers have been calling over the telephone ceaselessly urging me to get to the last page. The last page was finished Saturday and the Publisher and his wife came in great haste yesterday and took the manuscript away. I will send you a copy about April 15, the date of publication. Indeed, I think it was most sweet of you to send all those lovely books. I have read all and am deeply smitten with the thoughts. Anon I will tell you more if you care to hear.

Believe me, with all chosen confidences,

And deepest respect,

NATHALIA CRANE.

^{*} Available through The Theosophical Press when published.



Hare & Co. Litho. Bombay

A PLAN OF THE THEOSOPHICAL ESTATE AT ADYAR, MADRAS

Canadian Theosophical Federation

H. P. B. LODGE, TORONTO.

Mr. E. W. Jackson, Corresponding Secretary, gives an interesting history of his Lodge since its formation in 1923, and incidentally illustrates the value of well-conducted class meetings, both in the preparation of the field for a Lodge and in maintaining it in active condition. His account follows:

"H. P. B. Lodge was formed in October, 1923. Eight applicants signed the application to Adyar for the charter, which was issued in December. A steady increase in membership from that time now gives the Lodge a total of twenty-two members.

"The formation of H. P. B. Lodge was preceded by a series of class meetings which were presided over by Mr. F. E. Titus. This class has continued in one form or another, and other classes have been formed. Since May a class has been meeting on Tuesday for the study of Mrs. Simons' Correspondence Course. A beginners' class was started in December, studying first the teachings of the early Christian Fathers and now Mr. Leadbeater's *Textbook of Theosophy*. This class is conducted by Mr. Titus.

"An open meeting is held monthly and papers are read or talks given on general topics. On some occasions this meeting takes the form of a social evening with entertainment and refreshments.

"Almost exactly two years from the formation of H. P. B. Lodge, a second Lodge sprang from its ranks. Last November application was made to Adyar by ten of the members resident in London, Ont., for a charter which was duly granted in December. This Lodge is known as 'Harmony Lodge.'

"No less than six members of H. P. B. Lodge attended last year's Convention of the American Section, held in Chicago. Needless to say, all enjoyed the visit and are looking forward with the keenest anticipation to making the trip again this year, accompanied by other members of the Lodge."

ANNIE BESANT LODGE, HAMILTON, ONT.

Mr. James Wallace, secretary of this Lodge, gives an account of their celebration of Adyar Day which took place on February 19. The Lodge cooperated with the group of the Order of the

Star in the East. Mrs. A. S. Wallace presided. Appropriate readings were given by Mrs. M. Ross and Mr. Wallace. The address of the evening was given by Mr. Hugh Stwenson, president of the Lodge and leader of the Star group, who dwelt at length on the pioneer work done by Colonel Olcott, his faithfulness in carrying out the work committed to his care, and his steadfastness and devotion in the face of the difficulties which beset his path. He pointed out that we are enjoying the fruits of his hard work. Reference was also made to that other great leader still with us, Bishop Leadbeater, whose life is an inspiration to us to work for generations still unborn. The torch he has lifted so high has become a veritable light from the Gods to guide humanity upon its upward path.

KRISHNA LODGE, CALGARY.

"Krishna Lodge had a welcome addition to its membership last month in the person of Mr. Harold D. Bowers, and the Lodge activities were also increased by the formation of a beginners' class in the study of Elementary Theosophy.

"The members are keenly interested in the Adyar Day Fund, and are forwarding their contributions along with the signed 'Open Letter to Dr. Besant.' We hope Dr. Besant will be able to include Canada in her itinerary during the visit to the American Continent this year.

"The Quest of Theosophy' was the subject recently dealt with by the Rev. Dr. Johnston, rector of the Grace Presbyterian Church of this city. In opening, he admitted that it would take many evenings to give a detailed explanation of the teachings, and stated that Theosophists were the most tolerant of people because they believed all religions came from the one source. A very fair, but brief, summary of some of the outstanding teachings, particularly reincarnation and karma, followed, the speaker laying stress upon the lack of 'grace' in the stern and relentless demands of karma. He then proceeded to make comparisons between the latter and the conception of the 'vicarious atonement,' with its promise of full and immediate redemption; and concluded by asking which of these teachings made the greatest appeal."

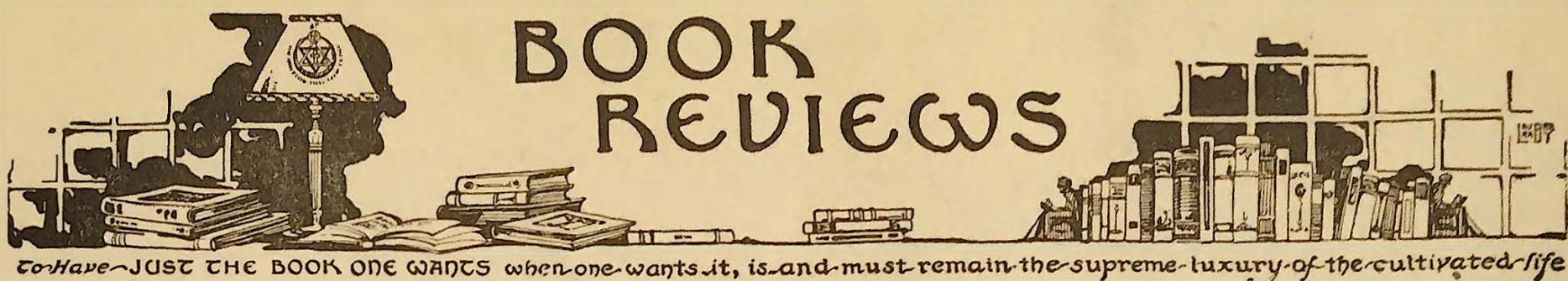
Chafe not at Karma, nor at nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.

Help nature and work on with her; and nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of

matter, she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.

Then will she show thee the means and way, the first gate and the second, the third, up to the very seventh. And then, the goal; beyond which lie, bathed in the sunlight of the Spirit, glories untold, unseen by any save the eye of Soul.—From *The Voice of the Silence*.



Rest Working, by Gerald Stanley Lee. Published by The Coordination Guild, Northampton, Mass. Price, Cloth, \$2.50, through The Theosophical Press.

Mr. Lee in easy and entertaining diction (which made his book, *Crowds*, the year's best seller) tells us to relax during work if we would keep physically and mentally fit.

The way to relax, he says, is to balance the neck and the spine so that we no longer suffer from back and neck strain in times of concentration and of mental or emotional tension.

The last half of the book is devoted to a description of how to gain the automatic habit of body balance during periods of physical or mental effort.

The benefits of relaxation, he says, are due to gland activity, and conversely, the chief harm of stiffened spine and neck comes from the automatic shutting down of the activity of the glands, which thus deprive body and mind of needed stimulation and "that tired feeling" ensues.

Much that Mr. Lee says about glands, the Theosophist could hardly agree with, as he makes gland activity take the place of reincarnation in transmuting a young soul to an old soul. "... all changes people make or propose to make in their own personalities and habits, and all changes they would like to see made in the personalities of others or in human society at large, must be made through making changes in people's glands." "... a man's soul or personality consists of the juices in his glands." "If I could be shown, in a little row of seven glass vials on a shelf, the juices secreted in my glands, I would be willing so far as my religion is concerned to look squarely at those seven little vials on a shelf and admit once for all that in those seven little vials I am gazing at the very juices of the soul."

But aside from this rather materialistic theory of man's spiritual constitution, the book contains valuable hints on the much-needed lesson of the "whys" and "hows" of relaxation for a world that is strained almost beyond endurance in the hurry and worry of modern life.

Some characteristic phrases: "The secret of Nurmi's running is not that he overcomes weariness. He does not let himself get any to overcome. He rests running. He comes out on the track and in four minutes and six seconds, rests his thyroid a mile. Judged by the way they try, nearly all of Nurmi's rivals are his superiors. He wins because he never tries."

Dramatizing a conversation between the Cerebrum and Cerebellum: "I tell you those four top vertebrae are an excited fool lot—that they are all squeezed up with excitement half the time. The

topmost vertebra of all—the one right next to you acts like a cow on a track in front of a train. She thinks she mustn't take time to get off. She can't relax enough to jump to one side. . . . You are going to soon see for yourself what happens when we can get those four top vertebrae of yours quieted down and really thinking what they are about."

Again, "If a man can go through with a difficult, artificial and really rather skilful thing like suppressing his health—a thing he has to do with all nature against him—not-suppressing his health can be drilled into him so that his reflexes will do his not-suppressing for him."

All in all *Rest Working* is a book containing rules of health well worth studying and practising, but the author could have stated them in far fewer pages than the four hundred consumed.

Elaine Scribner.

The Teaching of Apocrypha and Apocalypse, by Charles Arthur Dawley. Published by The Association Press, New York. Price, Cloth, \$1.50, through The Theosophical Press.

The Teaching of Apocrypha and Apocalypse, as interpreted by a very orthodox mind, gives rather dry reading to a Theosophist.

The importance of these detailed historical and symbolic writings of the Jews, for the author, lies in the fact that Christ appeared in the Jewish nation. If there had been no Jewish nation, he believes, "there could have been no Jesus of Nazareth; and a Hellenic Christ is unthinkable."

As the teachings of Theosophy do not coincide with this statement, nor with other interpretations of the author, the importance of the book to a Theosophist consists in its being a signpost to the orthodoxy of the present day. It has been copyrighted by the Y. M. C. A.

A history of Adam and Eve, in the book of Jubilees, the Apocalypse of Moses, describes the pair as having a daughter Awaan, who married her brother Cain. "At last," exclaims the author in relief, "the old question is solved."

And so forth.

The Messianic conceptions of the Jews and Christians are commented on as referring to past history. John's apocalyptic description of the millennium, the author declares, has no reference to our present age or to the future, but to the Roman Empire and its persecution of the Christians.

Evidently the writer does not put much stock in the expectation of a coming Christ.

A few passages, however, light up the general darkness of the book: "One of the most interesting beliefs of the author of the book of Jubilees is

that the Messianic age is to come, not by a sudden intervention of God but by a gradual evolution, the slow-coming result of strict obedience to law." "If we would honestly call ourselves Christians, we must observe the moral requirements of Jesus' Sermon on the Mount, and we must cease from the age-old habit of quarreling, by loving our neighbor, not trying to make him accept something that to his mind is false."

The book symbolizes orthodox Christian scholarship—an enormous amount of time and study based entirely on orthodox hypotheses.

Elaine Scribner.

The Fellowship of Faiths, by Alfred W. Martin. Published by the Roland Publishing Co. Price, Cloth, \$1.25, through The Theosophical Press.

In this book, consisting of tenets from ten of the world's great religions, Dr. Martin has given a valuable gift to the student of comparative religion. In texts taken from the Egyptian, Hindu, Buddhist, Zoroastrian, Confucian, Roman, Greek, Jewish, Christian, and Mohammedan Scriptures and ethical studies, he shows us very clearly that we are indeed "all children of one Father." In the selections on Brotherhood, Work, Duty, Justice, Love, Wealth, Golden Rule, etc., we find only the wording differs, as to the characteristic emotions of the nations typified. Thus on Tolerance we have in the poetic symbology of the Hindu: "Heaven is a palace with many doors and each may enter in his own way," and with the aspiration characteristic of the Persian: "Whatever road I take joins the highway that leads to Thee," and in the practical everyday working code typical of the teachings of the Koran: "Whatever be thy religion, associate with men who think differently from thee. If thou canst mix with them freely and art not angered at hearing them, thou hast attained peace, and art a master of creation," and again with the culture of the Greeks: "Esteem it a great part of a good education to be able to tolerate the lack of it in others." We find at times not even the wording is changed, as in the case of the Jewish and Buddhist precept: "Cease to do evil; learn to do well."

Not by any means the least of this book are the forewords by Rabindranath Tagore, Mahatma Gandhi, Swami Paramanda, Channing Pollock, John H. Holmes, and Rabbi Grossman. These thinkers show us very clearly the practicality of a brotherhood of religions.

Truly the founders of all great religions received their inspirations from the One Source, and have taught their followers the one code of morals. As Channing Pollock says, "The founders of all religions have preached universal love. Their followers and disciples, in all religions, have taught universal hate. . . . God is love; creed is hate." Books like this will do much to dispel the narrowness of ignorance. In this capacity it will be of greatest value to the layman as well as to the theologian, and will be a useful addition to the library of every thinking man.

J. D.

The Music of India, by Atiya Begum Fyzee-Rahamin. Sixteen Full-page Illustrations. Published by Luzac & Co., London. Price, Cloth, \$3.25, through The Theosophical Press.

The Music of India impresses continually upon the reader the very ancient background of the Indian science of music. Each chapter deals with centuries of time. Works on Indian music, dating back through old Sanskrit literature, take the reader two thousand years before Christ, when it had attained a very high degree of perfection. The author gives names of composers dating one thousand years before Christ, and attributes its beginnings to the ancient Gods.

The chapters on the "Law of Tones," "Law of Rhythm or Time," "Law of Musical Instruments," and "Law of Tunes," give us glimpses of a science and an art so vast and deep as to require the profoundest study of an entire incarnation to become proficient, and correlates with music an expert working knowledge of mathematics, of rhythm and dancing (which is also studied in minute detail), and of astrology.

A classification of tunes is given: six male tunes, each having five female tunes (wives), and eight "Putras" (sons), and their wives, making in all one hundred thirty-two tunes. The Ragas (male tunes) "are very difficult of execution, and none but the most accomplished musicians or profound masters comprehend the varied and numerous technicalities which go to make them complete, and who alone dare venture to perform them."

An English musician writes of this book: "It is impossible in a brief review to give any adequate idea of the interest of this remarkable book which seems to be unique in the history of music."

As a whole it gives a tantalizing birds-eye view of a vast and intricate science that few Westerners will take the time or trouble to investigate.

A. R. C.

Hebrew Illumination, a Study in Essential Religion, by W. Winslow Hall, M.D. Published by The C. W. Daniel Company, London. Price, Cloth, \$4.00, through The Theosophical Press.

When we enter the realm of Mysticism all dogmatic barriers melt away and religion becomes a matter of realized personal experience. However limited that personal experience may be, one ounce of it is worth a shelf of books on dogmatic theology.

Dr. Hall has written a book in which Mysticism and Psychism are somewhat confused and evidently thought to be the same thing, but he is fortunately free from all dogmatism. He has gathered together fifty cases of Illumination (or supposed Illumination) and devoted 283 pages to a description of the various ways in which this enhanced psychic perception manifested itself. In the remaining 34 pages he makes an attempt to explain the rationale of Illumination. It is a very painstaking work and one quite naturally thinks of Dr. Maurice Bucke's great work on *Cosmic Consciousness* in comparison.

We deliberately used the term "enhanced psychic perception" because, to a Theosophist, most of the cases recorded by Dr. Hall are merely instances of major or minor clairvoyance and clairaudience. In these days, when more and more people are becoming conscious of angels, it is very necessary to draw a clear distinction between psychic sensitiveness and cosmic consciousness. The latter, as described by Dr. Bucke, is evidently a touch of buddhic consciousness wherein the Illuminate gains first-hand experience that life is "an infinite oneness," as Dr. Hall expresses it.

But we are not by any means convinced that the fifty cases given by our author are all cases of cosmic consciousness, or even approaching it, nor does Dr. Hall deliberately claim this. Too many of them are, in our opinion, merely psychic experiences of the astral consciousness. It is an

excusable characteristic of all psychics, including the Hebrew prophets, that they should overemphasize the importance of their psychic experiences.

However that may be, *Hebrew Illumination* is a valuable contribution to the literature on Mysticism; not because it deals primarily with Mysticism, but because it will lead both Jews and Christians toward the Inner Light and therefore away from creedal religion.

It will also be studied by an increasing number of occult students who have seen angels, or are on the verge of seeing them, and they will find that their personal experiences of today are almost identical with those of the Hebrew prophets. It is a book well worth adding to the Lodge library. Many examples and illustrations for class or lecture work could be drawn from it.

The Rev. Charles Hampton.

Association of Hebrew Theosophists

THE twelve Jewish Theosophists who attended the Jubilee Convention at Adyar, formed the Association of Hebrew Theosophists, the objects of which are:

1. To study Judaism in the light of Theosophy and Theosophy in the light of Judaism.
2. To spread theosophical teachings among the Jews.
3. To undertake any other activity which could aid in the realization of the objects of the Association.

The following officers were elected:

President: Mons. Gaston Polak, 45, rue de Loxum, Brussels, Belgium. Secretary: Mons. M. Cohen, rue Dunav, 16, Sofia, Bulgaria. Treasurer: Mons. J. H. Perez, P. O. Box 769, Cairo, Egypt.

All Jewish Theosophists will be accepted as active members and all those interested in the objects as associate members. The annual subscription for both is 5 shillings (about \$1.25).

The Association proposes to bring to light all the hidden spiritual riches of the Jewish religion,

and invites all those who are interested to join its ranks.

It was decided to build a synagogue at Adyar and a thousand rupees (about \$375) were contributed by the members present. The foundation stone of the synagogue was laid by Dr. Besant. The Association appeals to Jewish Theosophists all over the world to join and organize themselves in every country, forming small committees which will be responsible for collecting subscriptions for the synagogue, and which will undertake to work through the medium of the local press, and in other ways for the realization of the objects of the Association.

Pending the organization, members and donors are asked to please send their gifts for the synagogue at Adyar to the General Secretary, at 826 Oakdale Ave., who will forward them to the treasurer of the Association. It is hoped that this appeal will bring a generous response so that an edifice worthy of this symbolic mission may be built.

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	Two Connecting Rooms with bath	Per Day
Room with private bath.....	\$3.50 to \$6.00	Two persons	\$6.50 to \$10.00
Two Persons	Per Day	Three persons	
Room with private bath	\$5.50 to \$10.00	Four persons	8.00 to 12.00
			9.00 to 16.00

If a room at the rate desired is not available, a room nearest that rate will be reserved. No deposit is necessary.

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

THE MASTER SAID:

"However wise you may be already, on this Path you have much to learn; so much that here also there must be discrimination, and you must think carefully what is worth learning. All knowledge is useful, and one day you will have all knowledge; but while you have only part, take care that it is the most useful part. God is Wisdom as well as Love; and the more wisdom you have the more you can manifest of Him. Study then, but study first that which will most help you to help others. Work patiently at your studies, not that men may think you wise, not even that you may have the happiness of being wise, but because only the wise man can be wisely helpful. However much you wish to help, if you are ignorant you may do more harm than good."—*At the Feet of the Master.*

The Correspondence School was started to enable Theosophists, and others who wish to avail themselves of the opportunity, to obtain the most useful and helpful knowledge for spreading the truth. Three courses are offered:

Elementary - Intermediate - Theosophy and Christianity

Tuition for any course is ten dollars, payable in installments of two dollars a month for Courses I and III, and in two installments of five dollars for Course II. Enrollment in Courses I and III at any time. Enrollment in Course II when the Elementary Course has been satisfactorily completed.

ADDRESS

THE THEOSOPHICAL CORRESPONDENCE SCHOOL
826 Oakdale Ave. Chicago.

Publicity Fund Donations

February, 1926

Chicago Lodge	\$ 4.00
Atlanta Lodge	1.00
Oakland Lodge	3.00
Englewood Lodge	2.00
Miss Ruth Powers	1.00
Lansing Lodge	3.00
Crescent City Lodge	5.00
Glendive Lodge	5.00
Harmony Lodge	5.00
Chicago Lodge	4.61
Seattle Lodge	3.00
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Glendive Lodge	.75
S. W. Savage	2.55
Gulfport Lodge	1.80
Terre Haute Lodge	.80
Pacific Lodge	2.00
Miss Ruth Powers	1.00
Arthur J. Sharples	1.00
Sol Rosenberg	3.00
Mrs. Anna Whitehead	1.00
Miss Lucile Ellis	5.00
Mr. L. I. Leatherman	1.00
Yggdrasil Lodge	1.50
Shri Krishna Lodge	1.00
Total	\$59.76

I am with each individual in the appearance which he forms of Me in his own mind.—*The Koran.*

The thing that hath been, it is *that* which shall be; and that which is done is *that* which shall be done: and *there is no new thing* under the sun.—*Ecclesiastes, 1:9.*

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)

The Announcement in last month's MESSENGER regarding the above Course has brought many subscriptions and inquiries from all parts of the Section. Members write us that they have long hoped that some Lodge would start such an activity and it seems to fill a real need.

LEARN TO READ YOUR OWN HOROSCOPE THEOSOPHICALLY

It will give a new meaning to your life.

Course of 15 Weekly Lessons in Pamphlet Form\$7.50 Cash
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Advertisement.

IMPORTANT · BOOKS · NOW · READY

Letters From The Masters of the Wisdom

(Second Series)

TRANSCRIBED AND ANNOTATED BY C. JINARAJADASA

This is a collection of letters from the Elder Brothers Who were the true Founders of the Theosophical Society, among them being the letters of the Master Serapis to Colonel Olcott.

"Many a Pilgrim on the Probationary Path will find in it much of help and inspiration, and it will serve to deepen the sense of the *reality* of our Teachers, sometimes blurred in the minds of neophytes by the tumultuous happenings in the outer world." — *Annie Besant*.

Eleven illustrations

Cloth, \$2.00

Towards Discipleship

By J. KRISHNAMURTI

In his Foreword Mr. Jinarajadasa says: "In the summer of 1924 a party of friends gathered together round Krishnaji in the beautiful region of Trento in Italy. The old Castle of Pergine, converted into a hotel, became their Headquarters. Most of the party were young, and all were eager to use this opportunity of being with Krishnaji in order to draw nearer to the heart of things, and to fit themselves for discipleship of the Great Ones. So day after day, the party gathered together on the green hillside of an apple orchard and talked of the Masters, and of the Path which leads to Them. The talks were all informal and personal; in that lies their value and their charm. . . . They have been put in book form in the hope that they may prove as inspiring to a wider circle as they were to the few who listened on the Italian hillside."

The book is dedicated by Mr. Krishnamurti to his brother, Nitya, and contains much which Nitya said during the talks.

Five illustrations

Cloth, \$1.25

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