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## Star Congress at Ommen<sup>\*</sup>

ADDRESS BY DR. ANNIE BESANT

August 11, 1925

BRETHREN OF THE STAR,

Our meeting this morning is of a very special character, which was not anticipated by us when the program was drawn up, and there will be one difference this morning, that there will be no discussion in the tent after the speech is delivered. My Brothers George Arundale, Oscar Kollerstrom and Rukmini Arundale will say a few words after the speech which I have to deliver, and then we shall close with the Invocation.

At tonight's Camp Fire, I may tell you, we shall have the subject that we intended to have when the weather made it impossible. A few of us who know him intimately will talk and give some little account of what we know of our beloved Head Krishnaji. We intended to do it last night, and we do not like to leave it undone, because we know that the more you understand of him, not only in his office as a teacher, but in his life as a boy and a man, the more closely you will feel drawn to that perfect and wonderful life, and realize how worthy he is of that great message to the world of which he will be the bearer.

I said that this meeting will be one that we had not anticipated, and you will see why as I go on. Before proceeding with the special message that I have to communicate to you, I must remind all of you of the existence, of the reality, the

importance, of what I may call the occult side of Nature, in its lower kingdoms also, but more especially in its human and superhuman kingdoms. The whole gist of my message to you, gathered here under the oriflamme of the Star, implies

that you recognize the existence of that side of life, that heart of all life on our globe, and you will be well aware from your reading of written books, that in the superhuman kingdoms there are great grades or orders of the superhuman beings. At the head of them all stands that mighty Being, the Nameless One, H.P.B. calls Him, for none can understand either His Name or comprehend His Being. We know that He came with His three Pupils from another world, the planet Venus, where human



DR. ANNIE BESANT

evolution is further advanced than in our own, and that They are the Lords of the Fire, who, since the middle of the Third Root Race have lived in Their chosen dwelling, the White Island of Shamballa, with its city of temples. There They still remain, are still accessible to those whom They summon to Their presence; and this was recognized in the early days of Christianity, as well as in the Scriptures of the Hindus and the Buddhists, and recognized by that later messenger of the White Lodge, H.P.B. She spoke of the assembly that was held there every seven years, attended by the great Angels of

<sup>\*</sup>Reprinted from *The Theosophist*, November, 1925.



the nations as well as by the superhuman Rishis, where the plan of the coming seven years was given to Them by the Head of the Hierarchy, where to each a department of work was assigned, seven great departments of the world and of human life, as well as of the sub-human kingdoms. The great Christian doctor, Origen, also spoke of that assembly, and those are called, who belong to it as of right, and are told their work, are promised guidance and help in the coming septennate. Then you have, apart from Him who is called the King of the World—and when I use presently that word “the King,” it will be to Him I allude—the Supreme Authority in heaven and earth, the Lord of the World, He is often called—immediately below Him, the three Pupils of whom I spoke, and that wonderful Flower of our humanity, the Lord Buddha, of the same rank as They, after His great illumination. And then there come three Mighty Ones; the Lord Vaivasvata Manu, Ruler of the Fifth race and of its nations, with all His company of followers and servants who have their appointed tasks. And then the mighty Teacher of Angels and of men, whom the Buddhists call the Bodhisattva, whom the Hindus call by a name from which the term World-Teacher is taken, because they have it in Sanskrit, Jagat Guru (jagat world, guru teacher). The third of these wondrous Beings is the Lord the Maha-Chohan. The Lord Vaivasvata Manu is the Representative and Ruler of the First Ray, under the Highest; the Bodhisattva, Krishna-Christ as He is sometimes called—Krishna in India, Christ in Christendom; and then the Lord the Maha-Chohan, who has under

His guidance and control the Five Great Forces, as they are called, each one playing in one part or department of the human frame, and connected therefore with one of the five great departments of human activity, excluding the two, that of the Ruler and Teacher, where the Lord Vaivasvata and the Bodhisattva have Their work.



J. KRISHNAMURTI

I want you to have that picture in your minds. Then below Them come the Chohans of the Seven Rays, each taking orders from the One above Them, passing on those orders to those below Them. You will notice these grow more numerous as we come down the great ladders of the superhuman kingdoms. And then come Those who are the Liberated, as They are technically called in the East, Those who have attained salvation, in the old Christian nomenclature, the “men made perfect.” For after passing that great Fifth Initiation you have the perfection of humanity; and below Those come the disciples, in the four ranks which have become familiar to you by name, and whom you can read about in so many of our books.

Below them come those who have been drawn a little nearer by One of the Masters to prepare them to pass through the portal of the first great Initiation, called “the entering on the stream”; when the four great Initiations are passed through, then after a period of labor, there is, within the human kingdom, the passing out of the stream, the climbing of the other shore; and those who do climb reach and pass through that Fifth Initiation, and form

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### *Dangerous Fanaticism*

IT will be remembered that when a Tennessee teacher was found guilty of the crime of teaching what has thus far been learned about evolutionary creation, the cable dispatches from England expressed the great surprise of Europeans that such a controversy could arise in a country supposed to be one of the most intelligent of modern nations. There were interviews with eminent publicists declaring that the evolutionary idea had long since been generally accepted; that nobody should find any difficulty in harmonizing scientific facts with orthodox religious beliefs and that, such a controversy over the matter as occurred in the United States could not possibly arise in England.

Every defender of mental freedom will hope that this optimistic view has a substantial foundation in fact, but whoever has thoughtfully studied orthodoxy is forced to the conclusion that it is pretty much the same thing in all countries. The essence of the American movement to prohibit the teaching of the animal origin of the human form is a desire to set legislative limits to thought. Maynard Shipley described

the Fundamentalist movement admirably as "organized ignorance." It is precisely that; and only because it is organized in the United States does it differ from ignorance elsewhere. The percentage of ignorant people probably does not vary greatly among literate nations. In all civilized countries there are hundreds of thousands who firmly believe every allegory of the Bible to be literal fact—who believe, for example, that God decreed that the entire human race, with the exception of one family, should be drowned and that this family was saved in an ark of small, definite dimensions, which nevertheless contained from two to fourteen of every sort of beast, bird and reptile of the earth, with all the food they required for a year—who not only believe both of the two distinctly contradictory accounts of the creation given in Genesis but who are ready to insist that those who do not also believe them are the enemies of human welfare. It is perfectly natural that, *where there is the opportunity*, such views will be expressed in the laws of the land. That is the only way in which orthodox America differs from the rest of the orthodox world. It had the conditions that promised success—a leader who was eloquent, clever, sincere and as fearless as he was fanatical. Given, in Europe, the same conditions there would follow the same results. Ignorance and superstition dwell together and fanaticism is their offspring. Give the three leadership and they will do their best to make the rest of the world like themselves.

Fanaticism unorganized is merely annoying. Organized it is dangerous. Had Mr. Bryan lived a few years longer there is little doubt that the contest between the advocates of the freedom of thought and the defenders of the orthodox faith would have reached the ballot box in every American state, and the careful student of human nature would hesitate to predict the result. People who can believe that two contradictory statements are both true and that the most inhuman atrocities ever committed were not only sanctioned but actually ordered by God Himself can very easily be persuaded that so mild a thing as destroying the freedom of speech of those who do not agree with them, is righteous



procedure. From the penalty of fines, as in the Tennessee case, to imprisonment is a short step. If imprisonment did not stop the champions of unfettered thought—and nothing ever has stopped them—what would be the next step of those who firmly believe they can serve God by punishing man?

### *Cremation*

THE human race is strangely contradictory in its forward movement. In some matters it moves with bewildering speed while in others it creeps along snail-like and clings to customs that are a thousand years out of date. In material science, and particularly in things mechanical, the transformations wrought in less than a century make all the previous progress of the race seem infantile. But when we touch the realm of the metaphysical, or any matter closely related to it, the Occidental world is almost as stupid as the "dumb driven cattle" that Longfellow refers to as a symbol and a warning.

An example is the almost universal prejudice against cremation. Outside a comparatively very small circle, cremation is practically unknown in either America or Europe. No statistics are at hand, but it is perfectly safe to say that not one hundredth of one per cent of dead bodies are cremated in the Occident. In the western part of the United States it is not difficult to find a crematory here and there, but elsewhere they are extremely few. Bring up the subject of cremation in a

mixed gathering of people from all walks in life and you will be astonished at the unreasoning prejudice against it. They cannot deny that it is a quick, sanitary method of disposing of that which must go, by some process, back into the earth. They will admit that cemeteries are hideously unsightly at their best and are only a step removed from keeping the family coffins in one's house. They cannot evade the fact that there is no possible choice between the clean and quick reduction of the body to ashes by fire and the slow and ghastly decay in the grave. And yet they cling to the "time honored" custom of burial!

What is the explanation of this anachronism—this retention in a highly civilized world of the barbarian's method of disposing of dead bodies?—a method that primitive humanity used because it was the simplest and cheapest. The reason for retaining this thing that belongs to the childhood of the race is obviously the inability to realize that the body is in no sense the man. If people fully grasped the fact that the body is no more the man than the coat he wears, they would no more hesitate to burn the body than to burn some bit of clothing that was too worn and soiled to serve any possible purpose. Despite all professions to the contrary, there is a deep and abiding element of materialism in the current religions and only when that disappears will the Occidental world be free from the constantly multiplying gigantic cemeteries which disfigure all our cities and their suburbs.

L. W. R.

### *According to Astrology*

Bessie Leo, editor of *Modern Astrology*, writing in the November number, proclaims "the advent of the Greatest Uranian of all . . . the Second Coming of the Christ is near at hand. With the entry of Jupiter into Aries behold the second advent, for He comes to form the new Sub-race, the Aquarian Age, in which cooperation and brotherhood will be the features of that civilization, unity, not diversity, for if the Christ came not, War would devastate the world; He alone is great enough to sound out the note of harmony among the present discord. He alone is able to change the face of the world. We have waited for this age for years, but we

knew the time was ripe, though He comes a little in advance of the astrological clock in His great love and compassion for the world in its present terrible state."

When He Who is Beauty and Love and Bliss shows a little portion of Himself on earth, encased in human form, the weary eyes of men light up, the tired hearts of men expand with a new hope, a new vigor. They are irresistibly attracted to Him; devotion spontaneously springs up.

—Annie Besant



## Star Congress at Ommen (Continued from Page 123)

the great company of the Teachers and Helpers and Guardians of mankind, under the hierarchical order.

I take it for granted that most of you are acquainted, as I have just now briefly sketched for you, with these great facts of the occult life in the literature of the T.S., for gradually, step by step, more and more has been told of them. It could not be told suddenly, at once, to a world that had lost the realization of that superhuman Company, those superhuman Beings, and so it was gradually unveiled; and you know how the first great brunt of scorn and ridicule fell on that heroic messenger H. P. B.; the great storm of the world's opposition struck her, and she stood changelessly as a rock against it, never flinching, never turning away, minding nothing of human opposition, while she knew Those above her had given her the work she was to do. And to some of us she said before she left—to myself especially, because I was the nearest to her of her pupils: "You must never hesitate to say in the world that you are a pupil of the Master." I have done that as opportunity offered, but we shall always be grateful to her who bore the first storm of ridicule in this generation, and testified with unwavering courage to the reality of the spiritual life, to the reality of the work of the great Occult Hierarchy, and to the possibility, for those who are willing to make the sacrifice, of remaining in human life, becoming joyful workers on each plane of our world, and bearing testimony to the reality of that to which others may be led to aspire.

Keep then, I pray you, that rough outline in your minds, for I have no time to go into it more in detail; enough that you should have the great picture of it before you, to make intelligible that which I have to say to you today, and I would ask all of you to remember, while I am speaking, and to think over it afterwards—not carelessly, not in that drifting way most people call thinking, but with the concentrated thinking that means real work, true activity—that that higher kingdom is not closed to any one of you who is

patiently, perseveringly, gravely determined that you will reach it, whether the portal be near or far away.

The words were spoken by the Christ, when last He trod our globe: "Strait is the gate, and narrow the way that leadeth unto life, and few there be that find it." Forgetting to what those words referred, many in their ignorance have made that way to life the way merely to the heaven-world, and thought it strange, almost harsh and even cruel, to say that "few there be that find it," in the days when the Christian world believed in an everlasting hell. No such words could fall from the lips of Him who was all-embracing love. Truly the path is strait and the way is narrow, and has been such through the long ages of evolution; but to you who have entered the organization of the Star, of the King, to you who lift your eyes to that Star, which shines ever above the head of the Messenger, the World-Teacher, you should realize that you have trodden of your own free-will the path, the natural ending of which is the coming into touch with one of the Masters, your own Master, who has been watching you through many weary, weary years or perhaps even lives, wondering when you would awake, wondering when you would become really in earnest, and, being in earnest, would throw everything aside that is not of Him, to disregard the world and to place everything you have, everything you are, everything you hope to be, at the feet of the Holy One of God.

For that is the condition. Nothing to be kept back. So many mean to sacrifice, but unconsciously, perhaps, keep something back. And the something has the same effect, practically, as if they gave nothing and kept everything back. It is in that sense that the gate is a narrow gate. You cannot carry other things with you, when you walk through it. Remember those wonderful words in *The Imitation of Christ*, that the disciple must naked follow the naked Jesus. "They stripped Him of His garments," and you must strip off the garments of your likes and dislikes, your approvals and disapprovals, your



national prejudices, your social conventions. All that is of this world of unrealities, and only when thus the naked Self stands forth can you hope that your Master shall call you to His side, and place you on probationary discipleship. And then, when the time is ripe, according to your past and present—and the two words mean almost the same—comes the acceptance, the closer tie, and after that the first of the great Initiations.

Looking then at that which may lie before any one of you, there is a reason why the coming of the Great Teacher should be expedited. Look over Europe and see the terrible conditions in which that continent of the fifth sub-race is existing today: menaces of war on every side. The "war that was to end war" is apparently forgotten with all its horrors. The nations are preparing new abominations of scientific discovery, new engines of destruction, to slay and mutilate their fellow men. We take up our paper each day and we read of the dangers of another war, of quarrels and disputes, economic and political, which threaten again to plunge Europe into war. You can hardly say there has yet been a peace. They signed a paper, but where is the peace they proclaimed? Among the hatreds and jealousies of the nations, among all that is opposed to the brotherhood of man? The Lords of the Dark Face have hopes of setting back the Coming, which they cannot prevent, but which, if we are disloyal, they can retard, and it is with the hope of preventing the necessity of another war that the Prince of Peace has deigned to hasten His Coming, His Coming in His chosen vehicle, not in the blessing which He is ever sending forth, which gets so stifled, as it were, in fumes of our quarrelling and dissensions—so that by some years His Coming has been hastened. The time before us is comparatively short, but I will ask you to remember that time, from an occult standpoint, is not measured by suns and moons and other physical things, it is measured by stages of human consciousness, and it is the state of human consciousness that fixes what we should call the date of His Coming. Therefore we do not talk about dates, for it depends

upon how the wills of men shall work, whether the time shall be longer or shorter.

But He whose heart is ever open to the sorrow of the humanity He loves, has heard the cry of His world, is realizing the hope in which some of us have appealed to Him during the last few years to come again to the world which is perishing for lack of His presence, and so in that infinite tenderness which is a characteristic of the Lord of Compassion, He has taken what, with all reverence I may call, the risk of coming a little sooner, in great hope that there will be hearts enough in His world to respond to His presence, and to make it possible for Him to remain and to work for some years among us. You remember His last Coming in Palestine; three brief years of public ministry, and then the hatred of the people against Him had risen so high, stirred up by their official leaders, both national and ecclesiastical, that it ended in what was lately called in the higher world a tragedy, ended in the betrayal of a Judas, ended in the triumph of a bigoted and ignorant populace. Shall it be so with our world again? Shall the Lord of Love again be crushed out of His human tabernacle by the weight of the world's opposition, shall they throw at Him, striving to slay Him—though He evaded it more than once—the stones of violence, of ridicule, of scorn; or shall we try, so far as we may, by glad acceptance of the work of preparing in the time so short now before us, to catch on our bosoms some of the stones which otherwise would strike Him, taking joy that we are allowed to some extent to serve as a shield, so that the hatred and the rudeness of the world may exhaust itself on us His servants?

If so, then a gladder cry from the world will welcome Him; if so, He will remain among us for many years, and the world will change its aspect, and humanity will spring forward, and on us, on you and thousands like you all the world over, rests the answer of the world to the Coming of its Lord.

And now I have to give to you, by command of the King, I have to give to you, His message, and some of the messages of the Lord Maitreya and His great



Brothers. I weave those into a statement in which some of Their words occur, and the facts which They ordered me to deliver. So that what I am saying, as to matter of announcement, is definitely at the command of the King whom I serve.

First, it was said by Shri Krishna-Christ, as He is so often called in the outer worlds, that His life upon the earth would, like that of His predecessors, retell the story, so that you who know the gospel story, as I presume you all do, should know that the birth, and the transfiguration and the crucifixion and the resurrection and the ascension are the symbols of the journey of the human spirit through the four great Initiations; it will be once more lived out before our eyes as a drama on the great stage of the world. And so you should think of those four points in that wonderful oft-repeated story of the Saviors of man, so that your eyes may be a little open to the significance of those when some of them are once more acted visibly before us by the Lord of Love Himself. His taking possession of His chosen vehicle is typified by the birth you read of in the Gospels, and that, as I have just said, will be soon. Then he will choose, as before, His twelve apostles—a significant number, “the twelve”—and their chief, the Lord Himself. He has already chosen them, but I have only the command to mention seven who have reached the stage of Arhatship, which seems to be the occult status for the small circle of His immediate disciples and messengers to the world. The first two, my brother Charles Leadbeater and myself, passed that great Initiation at the same time together because of our future work together, at the time that I became President of the T. S. Our younger brothers here, who were living through the stages, as it were, of discipleship, at certain points have passed the four great Initiations and others were welcomed a little later by the King as among His Arhats and one will be a few days later. They are, first: one whom you know, I think, well, that disciple of beautiful character and beautiful language, C. Jinarajadasa, who must be known to very many of you, and to know him is to love him.

My brother Leadbeater and myself were of course present at this Initiation, and also at that of Krishnaji and welcomed the new additions to our band. Then my brother, George Arundale, whose consecration as Bishop was necessary, as the last step of his preparation for the great fourth step of Initiation; and my brother, Oscar Kollerstrom, not so well known, perhaps, to you, but beloved for his character and his wisdom by all who know him well, as I am thankful to say I do; and then one whom I have called my daughter, Rukmini Arundale, this Indian girl of a glorious past, will be one in a few days, who, hearing the call of her Master very, very early in life, will be the Rishi Agasthya's messenger to the women and young ones in India, taking up a large part of the work there I have been carrying on for years. Young in body, yet she is old in wisdom and in will-power; “child of the indomitable will” is her welcome in the higher worlds.

Now, for it is entirely a new thing that the names of people should be announced in this fashion, but there can be no hesitation to those who are His servants in carrying out the will of the Lord; it is not for them to judge, it is for them to obey. As He said, it may cause to us a certain amount of trouble and ridicule, but we are accustomed to that, and what matter? It matters nothing at all. The only thing that matters is the will of the King, and the doing service to His great Messenger, the Bodhisattva.

I left out one and must leave out another. Naturally, our Krishnaji was one, but he is to be the vehicle of the Lord. And the other is one who is very dear to all of us, as to the whole Brotherhood: Bishop James Wedgwood. He had borne his crucifixion before the seal of Arhatship was set upon him by his King.

And I would say to you, therefore, so that you may not get confused, that there is no relaxation of the conditions which admit to these higher Initiations, when a Great Teacher is coming to the world, but there is a tremendous spiritual force shed forth by Him, when all the hosts of Angels are working with Him, those whom the



Hindus and the Buddhists call the Devas, the shining ones, their name for your Angels and Archangels. There is no relaxation of the conditions at all, but the times are different, and therefore it is possible, if the people have the strength to bear the strain, to pass more quickly than is usually the case through these four great stages—for the stages are exactly the same as they ever were, both as to conditions and as to the strain put upon those who pass them; for it is sometimes a time of slow movement in the world, because the need of the world is less, and at other times they come swiftly, though those times are rare, and those who are able to bear the strain are brought to birth in that time because they are able to face it and come through it triumphantly.

Those are the first seven of the twelve whom He has chosen, with Himself as the thirteenth. "Ye call me Master and Lord, and ye do well, for so I am."

Well, you will not be surprised to hear that to the minds of some of us there came a very painful thought; would there be a Judas among the twelve? We did not ask, of course, but He saw the thought, and used a phrase of vital importance to every one of us. He said: "Whenever anyone shrinks from confessing Me, whenever anyone flinches in his loyalty and his open devotion, whenever anyone is less than truthful in his statements concerning Me, those are the real betrayals, which ultimately, accumulating in their force, incorporate themselves in a Judas and openly betray the Christ."

Friends, I ask you to keep those words in your minds, as I shall keep them in my mind, and as my brothers will keep them in theirs, so that never for a single moment cowardice may touch us, in the face of a scornful or angry world; so that none of you will ever shrink from confessing the Christ before men, but in every act of your daily lives, so far as your strength permits it, you will try to have Him in your thought, so that whatever you do you may do in His Name, for that brings a little of His power, so that all you think of may be thought in His Name, for that will

help you to make your plans aright. Let your badge be like the badge of a brave knight in the face of difficulties; always on his helmet was the badge which told of his allegiance; be you the same as knights in the service of the Christ, and try to see opportunities of serving Him. Do not wait to serve Him until some great event comes along, for great events are few, though there are a great many going on just now. Generally people rise to a great event; it stirs them, it appeals to them, and they act as heroes. The difficulties are in little things, the little things of life whose full outcome we do not see. I speak to you out of my own experience. I know the times I have proved to be most serviceable to Those whom I obey, to have grown out of things or events which appeared to be small, which seemed to leave me free to take one way or the other. It was nothing of significance. That is the real test of discrimination, when there are two things which seem right or indifferent, and you do not know which of them is really right. For the path of truth is one, it cannot be two. The danger is that you may let pass many opportunities, because they come in such insidious guise. Do not wait looking for things to pass by like a cinema film, as if you had nothing to do with the circumstances. You have everything to do among those circumstances. Anything may be a call to you, some hint, some suggestion, some impression on the mind, some real intuition which seems to say: do that, and not the other. Be, then, on the alert, for there is, it seems to me, sometimes more difference between human beings in the power to grasp an opportunity, in recognizing it also in everything else. Dozens of opportunities pass by people. When you recognize an opportunity, grasp it and act at once, and not put it off. As you put it off it grows weaker, your lower mind begins to reason, and you lose the power to do. So you let it go. The impression is not strong enough. The Master Morya once said: "When a good intention arises in the mind, and it is not put into action, it is like a cancer in the heart." It is in that way that great criminals are made. Judas was not only



Judas, the result of his own past; he was the accumulation of those who had hesitated and wondered as to whether this man of Galilee was really a messenger or not, and all of these rushed together at the critical moment, and he became the betrayer of his Lord.

Let us all take care that none of us become the betrayer. If we try our best and strive unflinchingly, there will be no Judas among the Lord's twelve on this His return to earth. Now the wonder may come into your mind: H. P. B. was the only one who was really announced as the messenger of the Master. Since then the world has grown a good deal, and it is possible that while the few may be repelled, many thousands will be attracted to the Christ, for in the hearts of many there is an inarticulate will to follow Him, and the proclamation may, as it were, crystallize that inarticulate sort of a jelly of a thought into a flawless crystal of determination. Whatever the effect, since He has said it, it is done.

You may like to know what particular advantage it may be to you to be told these unusual things. It may give you a little guidance in a very tangled world. For all the questions around you are so tangled just now. If I tell you of three things which some years ago received the Bodhisattva's blessing, as an indication which you can take or not as you think right—for you have to understand there is no compulsion put upon any one of you to agree with me or those I have mentioned in all that we do or say, or in the work we carry on. That is your business, to make your own judgment, your own observation, to see how far any intuition in yourself responds to the challenge-cry that we have sent out. Do not imagine that you are to lose your liberty of thought or action. These are vital to your progress in the future. It is written that the Self cannot be found by the weak, by those who are weak in their thinking or acting. The Self is found by strength, in both, wedded to devotion; then the Self is seen as the goal, and so some hints were given which I am allowed to mention, which may help you if you will not misunderstand them or take them in the wrong spirit, or as if they were

being dictated to you, the last thing in the world we wish to do.

Some years ago the Lord said to the School of which I am the Outer Head, that three lines of activity were especially wanted in the preparation for His Coming. One of them was a special form of Christianity that you know as the Liberal Catholic Church; that is the beginning of a great movement of which I will tell you in a moment. Next, the education of the young, and the training of them for their duties in life; and the third was that form of Free-Masonry which admits women, because in occultism there is no shutting out because of sex. We call it in French *Maconnerie mixte*; in England we call it Co-Masonry. And there are one or two other great rites of Masonry less well known to the outer world than the ordinary Masonry, which will draw all more closely together and become one great representation of the Seventh Ray, which is beginning to come into the governing of the world. For, as you know, all the great Rays take part, one after another in the ruling of the world. All religions, all things in the world, show, as it were, the color of that Ray.

Now the special work of the Seventh Ray is to bridge, as it were, the lower physical world and the higher subtle worlds. That is why a great religion has its ceremonial, its sacraments as they are called in Christianity, *samskaras* in Hinduism, and these resemble each other very much in their essential features, though not necessarily in their outer presentation. If you compare, for instance, together the seven sacraments of the Christian Church and the seven *samskaras* of the Hindu religion, you will find them very closely related. They all use some material substance belonging to this earth: they all use a *mantram*, a word of power, which changes the essence of that material substance; and there is always the sign of power, which in Christianity is called the cross, certain gestures in Hinduism. Those are the three essentials. As it is very beautifully put in the English Church: a sacrament is an outer and visible sign of an inward, spiritual grace. Most people see only the outer signs; the inward



spiritual grace is conveyed only if people look beyond the outer to that which it represents in the spiritual world. Now these are always ceremonies, differing in details, but also remarkably alike. This likeness extends also to the vestments of the clergy, or the priest.

These things in the great religions are to help their own people to reach the higher worlds, to develop the emotional body in the right way, to develop the mental body in the right way, to hand on the fruitage of those bodies to the causal body of the ego, so that he may carry them on after they have been transmuted in the heaven life, so that he may utilize them for his next birth. That is one of the ways of reaching the higher.

Now these three things have just been mentioned again in the message which I am giving you from the King and the Bodhisattva. There is to be a world religion, as I proclaimed first in Hamburg, not in the sense that people are to be converted from one religion to another, but that all religions should recognize that the Teacher of Angels and men is fundamentally alike in each religion, and that the different forms are suited to the different temperaments of races, sub-races and nations. Do not imagine a general kind of missionary effort, of one religion converting another. We do not preach, for instance, any special form of religion in a country which has already a great religion of its own. We tell them: live your own religion; it has everything within it that you want. So that just as here in Christendom I preach the Theosophical doctrine in Christian language, so in India and in Burma, in Hindu and Buddhist languages. All these are the same. The Bodhisattva spoke of them the other day as "My many faiths." He is behind them all, blesses them all, fills them all with life. That will become an established fact, so that there will be, as it were, a world universal church, a world universal temple, where people of different religions can worship side by side, taking part in the means of grace which are offered to the particular nation they are living among, and feeling that they are all fellow-believers, not only worshippers of one God, but servants of

the one great Teacher of humanity. It is a glorious conception, you know, when one strives to imagine it out, it thrills one all through, it fills one with enthusiasm. I may feel it perhaps more, because for years I have been striving for that wherever I go, to get people to see that all religions have the same doctrines, only the presentation is different, because it is given to different nations.

You have it in Theosophy of course. Theosophy as such has no ceremonies, because ceremony would shut other people out; whereas when it is recognized that brotherhood is a reality, all take part in the same service in any place, and feel no jar of difference because the outer symbols may be different. I do that in India, worship if they will let me, in Parsi and Hindu temples, in Mussulman mosques. I give them all a little magnetism and the blessing of the great Brotherhood to which I belong. Some of the Hindu temples do not let me go inside, so I walk around outside. I want you to feel what I mean. Every religion is a vessel into which the water of life is poured. The vessels are of different shapes, the water of life is the same in all.

The special value of including the Masonic movement is that so many people are in it who do not belong to any religion. If they recognized what Masonry really is, the Lodges would be of much more value than they are at present, and I think they will be.

Then we have education in the first statement of the Christ, to be represented by a world-university. It will have three branches, just as the others have. Three centers for all the three movements. The world-university will be one in which an attempt will be made to give a real education to boys and girls, and to fit them for the work they have to do in the world; first on the outer side of good citizenship, on the inner side a good character, on the social side looking on all around them as brethren. I am allowed to tell you that the first center for these things is Adyar, naturally, as the Headquarters of the T. S. The second is Sydney, which was chosen some three years ago, and the third is a village in your own country of Holland,



you call it "Huizen," and without knowing anything about this, there has been given to the Brotherhood a very beautiful estate of about forty acres, and a house on it, and there will be a center for each of these three special world movements. You will notice they are all universal, and that will be a main note of the World-Teacher's teaching. That requires a lot of explanation, a lot of thinking about. You will work it out for yourselves. You do not lose time in thinking what has to be done beforehand. Think it out in a practical way. I am myself, I understand, to be the Rector of this University, because, I suppose, of my position on the First Ray. My Brother, Bishop Arundale is to be Principal, and Bishop Wedgwood the Director of Studies, because he knows both sides, ordinary and occult, of the studies. They choose according to qualities.

There is one suggestion I would make to you. If you see any one of us working for any particular movement in the world, you may know it is part of the World-Plan, otherwise we should not be in it. That does not mean that all of you have necessarily to join in those movements. It does mean, if you accept the command of the King, that you ought not to oppose them, as they are part of the work of the King. You need not work for them. But you may feel very sure that where you see one or two or more of us working steadily and hard at one particular movement, say, like the League of Nations, that that is part of the Plan. If you so feel it, you can help in any such movement, but do not think that you are told that you must do anything. We do not do that in Occultism. The will of man is the

thing above all respected in the occult world. The position is summed up in the phrase: "Behold I stand at the door and knock. If any man will open, I will come in." He never forces the door of the human heart. I simply mention this, that you may use all your own strength, without much wasting of it. Those we work for influence the world for generations to come.

There was one very pathetic statement, with which I may close, made by the Lord Maitreya. When He last came, all the kingdoms of Nature except the human recognized Him, loved Him and tried to help Him. His incarnation as Shri Krishna was a very short one. He is the great object of worship in India, the Divine Child, and they have beautiful stories about Him. He is always seen playing on the flute, and all the animals come around Him. They have a picture in which the animals are listening to Him playing on the flute, and all the trees tried to bow towards Him as He came near them, for they wanted to hear Him; even the stones seemed to be glad, as His feet trod upon them. All the little nature spirits of the air, water, fire and earth came round Him to catch some notes of the flute. It was only our kingdom which rejected its Lord and refused to recognize Him, but, as He said, the world has grown since then. And our hope is, that many, very very many from the Theosophical and the Star organizations, and the growing Co-Masonry, and the great fellowship of teachers may recognize their Lord when He comes, so that we may keep Him with us for many years, and not make His own world impossible for Him save in seclusion, as was done on His last Coming.

## Live Dangerously

"We should live dangerously—dangerously for ourselves that is, and not for others. That means we should be discontented. A divine discontent should be born in us, and it should keep us alive and not sleeping. The most worthless citizen is he who sits in his armchair and lives complacently. But we must think, and think dangerously. Until we have achieved that, we shall not be true agents of the Divine Being. Discontentment produces sorrow, produces uncomfortable

feelings in us, so that we must get satisfaction before we proceed to the next stage. To be really satisfied means that every one around us should be happy, should feel divine happiness. The enlightened Buddha is he who feels for others, who thinks for others, is not satisfied with his own self. That is what is meant by divine satisfaction."

—J. KRISHNAMURTI in *Theosophy as the Basic Unity of National Life*.



## J. Nityananda

That brilliant and lovable one whom we have known as Nityananda, "Mizar" of *The Lives of Alcyone*, has left us for a while. He slipped out of his frail body Friday morning at 10:37, November 13, at his Ojai home, Arya-Vihara. His death, while not unexpected in the latter days of his illness by those in attendance on him, will come as a great shock to thousands of his friends the world over. He returned to California early in the summer in greatly weakened condition after a year of strenuous travel, and although everything possible was done for him, he was unable to win his way back to health.

Present with him at the time of his death were Mr. Rama Rao of South India, Madame de Manziarly and Mr. and Mrs. George French Porter of Chicago, the latter being the daughter of Madame de Manziarly and a lifelong friend. Attending him during his illness were Dr. John Ingelman and Dr. Frederick Finch Strong of Hollywood, and Dr. Edwin B. Beckwith of Chicago, who made a special trip to California at the request of both Mr. Krishnamurti and Mr. Nityananda.

The funeral was held the same evening in Hollywood where the body was cremated, and in response to the cabled wishes of his brother, Mr. Krishnamurti, Madame de Manziarly left for India, taking with her the ashes of the deceased.

Madame de Manziarly, in whose Paris home Nityananda and Krishnamurti spent much of their youth, has given us a few of the facts of his life. Jiddu Nityananda was born in Madanapalle, South India, May 30, 1897, and while still a child went with his father and brothers to Madras. About 1909 or 1910, he and his older brother, Mr. Krishnamurti, attracted the attention of C. W. Leadbeater.

Here it is interesting to remember the story as told us by Ernest Wood when he was in Chicago. It seems that the little Indian school children liked very much to watch the swimming feats of some of the Adyar residents and would come down to the beach to watch Mr. Leadbeater and others take their daily plunge in the sea. At about this time Mr. Leadbeater was making some investigations regarding the histories of races, and of the Indian peoples in par-

ticular. It was suggested that he look into the past of certain Hindus, ascertaining how often they had incarnated in that particular race. Among those upon whom he turned his higher faculties were the two little brothers who played along the shore, with the result that he immediately recognized the splendid soul qualities, something of their glorious past, and something of their future possibilities. Thus, according to Mr. Wood, the first link for this incarnation was made.

In 1911 the two brothers went to Europe to be educated, studying first in private schools in England. In spite of Mr. Nityananda's physical frailty and poor health, he volunteered for service during the Great War and served as dispatch rider with the British army in France, being decorated for gallantry. Later he attended the University of London, where he studied law. He was a brilliant student, passing all his examinations excepting two, for he fell ill just at the time of his final tests in the spring of 1921.

During these few years he frequently traveled with his brother, visiting Italy, Switzerland, Holland, Belgium and France. He learned to speak French with an excellent accent and enjoyed French literature and the French theater.

In 1921 he became Secretary of The Order of the Star in the East, and in October of the same year returned to India, where he remained six months. Then he

sailed with his brother for Australia, and then on to America, reaching our Western shores in 1922.

America, and especially California, became very dear to him. He saw great possibilities for this country and watched all the signs with keen interest. American Theosophists who were privileged to be at the 1923 Convention in Chicago will well remember this deep concern for everything American. Who can forget "India night" and his great appreciation of America's loving thought for India? And who can ever forget the evening of the banquet when his scintillating wit held the audience spellbound?

California gave him back his health in 1922-1923, and he hoped the same miracle could be performed in 1925. But even that climate could



J. NITYANANDA



not save him this time. He died in the place that was verily his American home.

With those who knew him intimately he leaves a memory of sweet unselfishness and purity of life of too rare a quality for description. He lived the sort of life that all spiritually-minded people aim at but which few succeed in even approach-

ing. Self-effacing and modest in the extreme, he yet carried out the most arduous duties with precision and efficiency, asking nothing for himself, giving royally of his friendship and sympathy to all who needed it. Such men are rare indeed, and the world is poorer for their passing.

G. W.

## Christmas Thoughts

BY MAUDE LAMBART-TAYLOR

CHRISTMASTIDE falls in with the last days of the year, as though God would give hope to the despondent, pointing to His Divine Son around Whom the elect must gather. As we meditate upon His coming into the world in the helplessness of babyhood, let us renew strength for the warfare of the ensuing year. Whether we like it or not the great law of evolution is driving us forward through diversified transitions toward the destined goal of this humanity.

The laws of evolution are invariable and as each new race comes into being, a great Teacher comes to establish the characteristic line of progress for each particular period. The "will to live," was the distinctive struggle of the Third Root Race, the development of emotion and desire, that of the Fourth, whilst the evolution of intellect or of the mental qualities, is the distinguishing mark of the Fifth Root Race. Its Fifth Sub-race is specially noted for its scientific attainment. It is beginning its last conquest, the conquest of the air. But silently and inherently there is also developing the quality of intuition which will be the fundamental principle of the Sixth Sub-race. So when we seek those who are chosen to be the pioneers of this Coming Race, we need not turn our eyes upon the men and women possessed of great mental capabilities (they have their special dharma in developing intellect to its highest point of achievement), but upon those souls who are developing intuition or spirituality, upon the men and women who live Brotherhood, and who do not merely theorize about it. The Great One over Whose coming into the world the whole Western world rejoices at this period, lived the life of practical Brotherhood. He, as it were, took upon Himself the three essential vows of sublime self-sacrifice, poverty, chastity and obedience. Today we see all around us the deterioration of the Teutonic civilization, in the accentuation of their opposites—financial materialism, unchastity, and utter disobedience to the laws of being. It is the darkest hour before the dawn, for through the disastrous retribution that must perforce be the result of this colossal selfishness, men's hearts will fail them because of fear, and their consciousness will emerge to the recognition of spiritual union as the only energy that makes for any permanent fulfilment of the purpose of life. Competition with its consequent friction belongs to the arena of intellect, it holds its necessary place in the scheme

of the universe, but cooperation and peace prevail on the higher planes of evolution. Cooperation which necessitates unlimited self-sacrifice and Brotherhood, which means infinite patience, sympathy, and compassion, will be the signal marks of the Coming Race. Christmas day will remind us of the Archetype of this spiritual beauty.

The strength of cooperation lies in the spirit of self-sacrifice, the giving up of individual likes and dislikes, where a principle is involved, for the happiness of others. The law of sacrifice is the law of the universe, and in an analysis of what constitutes true and lasting happiness we find nothing so productive as the going forth in service for humanity. True Brotherhood is dominated by the desire to give, not to grasp, the longing to minister, and not to be ministered unto. However perplexed we may become about some question of truth, one refuge and resource is always at hand; we can *do* something for someone besides ourselves. When our burden is overwhelmingly heavy, we can always lighten a little some other burden. At times when we cannot see the great Lord of Love, the sacred possibility is open to us to show Him to others, for it is the love and kindness of human hearts, through which the Divine Reality comes home to other hearts, and which is the true builder of unity. There may be times when we cannot *find* help, but there is no time when we cannot *give* help.

As we observe the trend of the times we find all thinkers consciously or unconsciously working toward the development of the qualities required for the new Sub-race. In the Fundamentalist and Modernist Movement there are forces working for the downfall of man-made dogmas, and substituting in their place a more reasonable basis for spiritual structures. During the last century the advance of science and the stress laid on evolutionary hypotheses have left their influence on the modern mind. Theologians are more and more veering toward the theosophical conception of the universe, and making a closer approach to the true and central teaching of the Christ.

In philosophy, there are Bergson, Croce and Eucken expressing in different terminology, the evolution of consciousness from instinct through the intellect to the intuitional mind.

In art, Richard Wagner is interpreting the same evolution through music, for in *The Flying Dutchman* we have the longing of the soul to



flee from the turmoil and unrest of the emotions, the longing for rest from the storms of life; in *Tannhauser*, the first effort in transmuting the lower emotions to the higher aspirations of the buddhic or intuitional consciousness; in *Lohengrin*—the calling of the soul for its Spiritual Master, its failure in responding to discipline and again must it wait another opportunity. In *Tristan and Isolde*—love, sacrifice, and desirelessness are sounded forth, the love philtre coming in as karma; in the *Meistersingers*—the transition from dogma to faith, and from intellect to intuition; in the *Ring-Dramas*—the union of the heroic virtues of Siegmund with the gentler virtues of Sieglinda, to realize spiritual perception in Siegfried, the fruit of their union. But spiritual perception must evolve towards spiritual power and Siegmund returns as Parsifal, the Adept who through many experiences has attained infinite compassion and limitless love.

In painting there are the Cubists and Futurists, actuated by a strong desire to express in symbolism the individuality or Soul of Things. They seem to have a glimpse of the geometry which in deep meditation verges on formless thought.

In literature, Maeterlinck has endeavored to express the Soul of Things in his famous dramas, *The Blue Bird*, and *Betrothal*. Maeterlinck considers that the soul to be in a condition to receive

the highest knowledge and attain the highest power must follow its impulses towards the path of enlightenment in order to possess that spiritual vision which can see the similitude of God even in the most depraved.

Suderman expresses the same thought in his *John the Baptist*. Herodias reproaches John the Baptist,—"What right have you to judge the guilty, you who flee from human life into the loneliness of the desert. He who would presume to be a judge over men must have a share in their lives and be human with his fellows." The drama attains its purpose as soon as John realizes the new dispensation of Love, which is the pivot of all the teachings of Christ.

If we truly respond to the mystic music of Christmastide we shall rejoice to lend ourselves to the happiness of others, by working and speaking the tones of love. Two thousand years ago Christ gave His message to a wearied and discouraged world. He emphasized the passive virtues, but He continues to work upon the souls of men and transcends that message by emphasizing the importance of action and enjoyment in our daily lives. He will soon come again, calling us to large-hearted Brotherhood, universal cooperation and world-wide harmony and peace in the unification of all religions. Let us at this Christmastide pledge ourselves to answer His call.

## Reports of the Ommen Star Congress

In the September issue of *The Herald of the Star*, official organ of The Order of the Star in the East, will be found the great address of Dr. Annie Besant, Protector of the Order as well as President of The Theosophical Society, about the coming of the World-Teacher. Accompanying this will be found reports of the addresses of Bishops Arundale and Wedgwood and the Rev. Oscar Kollerstrom concerning the Theosophical Universities which are to be established in different parts of the world, by order of the Maha-Chohan. Other addresses of great interest are those of Lady Emily Lutyens and Bishop Pigott. In the October issue are reports of the later addresses given at the Congress by those already mentioned as well as by Hugh Noall, R. A. Vreede, Bishop Mazel, and Shrimati Rukmini Arundale. These two numbers of *The Herald* give a complete report of what transpired on that momentous occasion.

Of course, the way to insure the receipt of the important messages which undoubtedly will be published through *The Herald of the Star*, is to subscribe to the magazine. The American Headquarters of the Order of the Star in the East, 2123 Beachwood Drive, Hollywood, California, has for sale not only the separate copies of these two congress numbers but will be pleased to receive subscriptions at \$3.50 per year. The two special Congress numbers, i.e., September and October, may be had also from The St. Francis Bookshop, 59 East Van Buren St., Suite

600, Chicago, Illinois. Forty cents for each copy desired should accompany the order.

### News Items

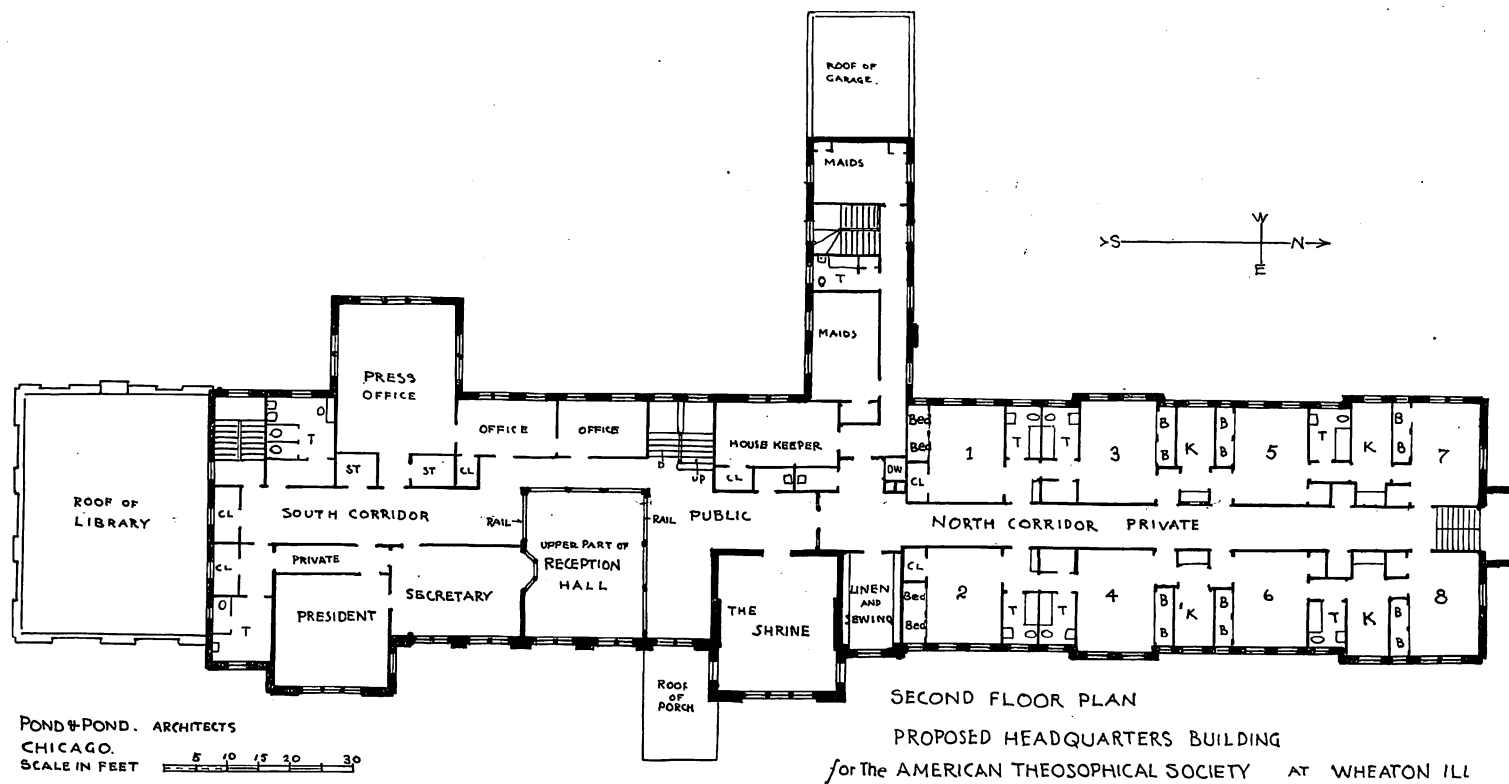
A party of twelve Theosophists, including Mr. A. P. Warrington, The Rt. Rev. Irving S. Cooper, Mr. and Mrs. Geo. S. Hall, Mrs. May S. Rogers, Mr. Stanley Rogers, Mrs. Katherine de Souchet and Mr. Eugene S. Munson left Los Angeles for Adyar on October 20. A report from Honolulu says that Bishop Cooper gave a public theosophical lecture on board the ship which aroused an enormous amount of interest.

*Punch*, an Australian news journal, has published a long and sympathetic article describing in great detail the Star Amphitheater at Balmoral. The article praises the artistic value of the structure and its effect on Australia, explaining that it was erected by the Order of the Star in the East in expectation of the near coming of a Great World-Teacher who will deliver in this fine monument a message of tremendous importance to the Coming Age.

The selfish devotee lives to no purpose. The man who does not go through his appointed work in life has lived in vain. Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of karmic retribution.

—*The Voice of the Silence*







# Proposed Headquarters Building

## SECOND FLOOR PLAN

POND & POND, ARCHITECTS

In this issue we present the second floor plan of the proposed Headquarters Building of The American Theosophical Society. As stated when the first floor plan was presented, the building is intended to accommodate the administrative staff both in the matter of residential quarters and of offices, and to accommodate also that portion of the public which enters its portals.

The reception hall is, as stated, a two-story room having a gallery on two sides and on a portion of the third. From this gallery and the south corridor, access is had to the suite occupied by The Theosophical Press, consisting of a large general office and two smaller private offices, and also to a suite occupied by the president and his secretary. These two suites are provided with ample closets and store-rooms.

At the head of the stair is the Shrine Room, opening inconspicuously from the

public hall. Near the door to the Shrine Room is the door which cuts off the second story living quarters from the office portion of the building. These living quarters are duplicates of those on the first floor.

To the west, in a wing, are the house-keeper's apartment and the rooms for the maids. As in the case of the first story, a dumb-waiter connects with storeroom and preparation rooms in the basement, and an incinerator flue provides for the disposal of the garbage from the kitchenettes.

Four ample stairways give egress from this story, two of them running up to the class and study rooms in the third story, and another running directly to a roof which may be used as a roof garden or outdoor sleeping area.

As stated heretofore, public toilet rooms for men and women are located in the basement, convenient to the automobile entrance.

## Letter from Secretary-Treasurer

Dear Fellow Members:

On December 1 it will be necessary for us to remove from the "Messenger" list the names of all members who have not paid their dues for the current fiscal year, which ends June 30, 1926. The amount is \$6.00 for Section members, and \$3.00 for Lodge members. Heretofore this has been done September 1, but this year, the Board of Directors, realizing the importance to the individual of retaining active membership in the Society, has allowed us to continue sending "The Messenger" to all until December. In this way delinquent members will have been kept in touch with the movement, and will have had ample time in which to pay their dues.

Sometimes members fail to realize the importance of the days in which we are living, and the great privilege it is to each one of us to belong to a movement which has been founded by the Masters of the Wisdom to be their instrument for serving the world. We are told that "its importance is out of all proportion to what it has hitherto appeared to be," and surely the amount we pay in money, in order to provide for the form side of the work, is very small in comparison with the great spiritual uplift which membership has brought to each one of us, and the great honor of being co-workers with the Masters.

We are counting on each one of you to assist us in making our report of membership to Adyar for this year one hundred per cent strong, which will mean that we have no delinquents.

Faternally yours,

*Maudie N. Couch*

Secretary-Treasurer.



# Christmas Suggestions

## Round Tables, Lotus Groups and Golden Chains

BY VIDA STONE, CHIEF KNIGHT FOR AMERICA

We are approaching a season in which our opportunities for service will be greatly increased; and especially this year when we may contact the rising tide of enthusiasm and new life in the theosophical movement and use this increase of vitality in all our activities. The concurrence of the Theosophical Jubilee Convention at Adyar, and the celebration of the holy Christian festival, the Christ-Mass, will provide us with a reservoir of spiritual life which will flow abundantly through all our efforts, if we but provide the channel.

The following list of activities has been successfully carried out by youth groups during other Christmas seasons. Youth has a special message at this season and can easily carry its message of a new standard of life and thought to those around them. Some will give this message through practical expressions of brotherhood, while others, through the medium of beauty and art, will share with their fellows a little of the Divine Life.

It is urged that all groups plan as a special Christmas activity, a public ceremonial meeting to demonstrate the ideals of their Order and as a channel for the hidden life of this season.

The following plan is suggested for Round Tables:

To give the opening and closing ceremony in some public hall, with full regalia. This to be well advertised and invitations sent out to those who might be interested. A short talk could be given, or a story told (*The Other Wise Man*, by Van Dyke, is appropriate) which would embody the ideals of the Order. The Flower Ceremony performed by the young people is beautiful and illustrates the Round Table's ideals through the medium of beauty. The Bread and Salt Ceremony must not be performed in public, or the initiations used; but otherwise the work may be made public on special occasions of this kind. Several Tables have doubled their membership by this means. One Table gained permission to perform the Ceremony at its State Fair, thus bringing the Order into prominence.

The Lotus Groups and Golden Chains could also plan such meetings. Nothing could be more appropriate to the Christmas season than the beautiful Candle-lighting Ceremony of the Golden Chain.

Other Groups have found useful expression through:

Christmas Bazaars for some charitable purpose (either children's hospitals, animal welfare, or Panchama Schools of India).

Christmas Plays, Entertainments, Vaudevilles (proceeds used for above purposes).

Ceremonies or Plays given in Veteran's and Children's Hospitals.

Concerts and Musicals. (Given in Homes for the Aged, Veteran's and Children's Hospitals.)

Rummage Sales for benefit of T. S. Lodges.

Personal visits to invalids, shut-ins and Old People's Homes.

Visits to farms for aged animals, with donations earned by group.

Making of scrap-books, dolls, furniture, etc., for Children's Hospitals.

Furnishing and decorating Christmas tree for Children's Welfare Homes. Delivering tree and gifts personally.

Leaders and children will think of many other ways of serving. The way matters little, only LET US SERVE, that the Lord of Christmas week may find channels for His Love and Blessing to the world.

## Announcement

Three Divisional Representatives of the order have been appointed in America, as follows:

Eastern State Representative: Mrs. Orlene B. Moore, 1509 Milner Crescent, Birmingham, Ala.

Central States Representative: Mr. George Ragan, Apt. 34, "The Helen," Omaha, Nebr.

Western States Representative: Mr. Ray Harden, Box 690, San Jose, Cal.

Will those wishing to organize Tables please write to the Representative of their Division, instead of the National Office. Leading Knights are asked to send all applications for membership in their Tables to their Representative. The Divisional Representatives will hereafter take charge of all business details in their division, give information to enquirers, and encourage the growth of the Order in their States.

The National Office will continue to fill orders for literature and other Round Table supplies until further notice.

VIDA STONE

Chief Knight for America

For the first time after many thousands of years, another great University is being born into the world in which Their wisdom will be taught to those who are capable of receiving it. My Master said only the other day that He would Himself guide and control this University. When about the same time we had the privilege of an audience of the Lord Maitreya Himself, alluding to this University, He said, that it would have His own great benediction, so that we start under the most wonderful auspices. It is for us to be worthy of this unique opportunity and to throw ourselves into it heart and soul.

—THE RT. REV. GEORGE S. ARUNDALE, *The Herald of the Star*, September, 1925.



# The Divine Androgyne

From *Old Lamps for New*, by CLAUDE BRAGDON

Published by Alfred A. Knopf, Inc.

The Immortal man that cannot Die.

—WILLIAM BLAKE: *The Gates of Paradise*.

"BEHOLD, I shew you a mystery!" In Oriental and in Greek sculpture, products both of ripe civilizations, we encounter the Divine Androgyne, a figure of noble, of even godlike, mien and presence, which is neither male nor female but an exquisite blend of both. What meaning lies here concealed? For religious sculpture is always symbolic, a language for the communication of *spiritual* truths. The only light that history or archæology sheds on this mystery is contained in the knowledge that the Greek Hermaphroditus was worshiped as a divinity, and that the conception of a double-sexed god undoubtedly had its origin in the East where deities of a similar dual nature frequently occur. The inner meaning must be sought therefore not in the dustbins of the ages but in the timeless world of consciousness which comprehends the past, the passing, and the future hour.

The human correlative of this anomalous image, that which it prefigures—or rather, that which perhaps prefigures it—may today sometimes be encountered in our great centers of civilization, for it is a type of person which gravitates to cities though not necessarily of urban growth. It is something quite other than the physically double-sexed hermaphrodite—a freak of nature; it is not the man-soul in a feminine body or its reverse; neither has it any real relation to those unfortunate beings of either sex who through bad karma, early perversion, moral cowardice, or sheer ennui have fallen into the pit of homosexuality. It is none of these things, but of a type quite definitely male or female in face, form and function, though combining the qualities and attributes of both man and woman, often in such perfection and of so high a type that it would seem an effort on the part of nature to transcend itself: to produce not an abnormality, but to establish a new form.

These *Uranians*, though they differ widely from one another, being essentially individualistic, possess qualities in common. They are proud, shy, sensitive, secretive—though this is often an imposed characteristic; they are highly intelligent, but even more intuitive, and not infrequently psychic-oriented, that is, in the fourth dimension, responsive to those super-subtle currents of thought and feeling which pass independently of time and space as we have always conceived these things. They are powerfully imaginative, and this makes them creative, whether they are artists or not. They are also deeply spiritual, whether religionists or not. Possessing what is called a multiple personality, their most remarkable characteristic is a certain *fluidity*—a Protean power of subtle transformation under the dominance of this or that mood during which their

whole aspect changes so that different people think of them differently, seeing the particular "self" which they themselves bring out. When the intellect and will are active this self takes on a masculine aspect, even though the body be that of a woman; and when the mood is passive, compassionate, tender, there is an augmentation of the feminine, or, if the body be that of a man, the woman in him looks for that instant out of the windows of the eyes.

Balzac represents the nature of the androgyne in its supreme manifestation in the character of *Seraphitus-Seraphita*, a mysterious being which to an enamored man seemed woman, and to an enamored woman—man. From some inner necessity, by reason of some chemical or alchemical process, that being manifested to each of them the qualities of the sex opposite—its complement and counterpart. *Seraphita* is perhaps the greatest mystical novel ever written. Balzac, with his gusto for detail, his lust for thoroughness, plunged deep into the ocean of theosophical lore preliminary to attacking his subject. Except as to its setting, and those other things which gave the tale artistic verisimilitude, it was no invention of his own that he rendered, but a conception of superman held as a closely guarded secret, from far back, by the custodians of the Ancient Wisdom in the world.

The idea of the androgyne is not foreign to the thought even of materialistic science, but the loftiest religious philosophy is alone great enough to deal with this concept in any illuminating way, and it has always been an inexpugnable part of that philosophy, though concealed in symbols and referred to only in veiled terms. The swastika, the *crux ansata*, the hexagram, or "shield of David," the Rosicrucian rose and cross, and numerous other symbols variously represent duality in unity—the union of masculine and feminine. Swedenborg believed that "eternal" man was androgynous—a union of the two sexes; so also did Blake, and many another mystic, for such is the *esoteric* teaching of every religion, and sacred scriptures, read in the light of this idea, yield new meanings. There is perhaps more than appears in such sayings as, "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" and "There be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake."

The idea of the Divine Androgyne also illuminates the following enigmatic passage in the apocrypha: "For the Lord Himself, having been asked by someone when His kingdom should come said, 'When the two shall be one, and the outside as the inside, and the male with the female.'"

The key to all such mystic symbols and cryptic sayings is contained in the fundamental con-



cept of the Hindu-Aryan cosmogony with regard to creation. Brahma fell asunder into man and wife, and from the striving of these two sundered poles toward reunion "worlds were put forth." Each segment of the sundered god seeks its complement and counterpart, and all life is an effort toward the restoration of a disturbed equilibrium—an approach to the primordial unity, pure being.

In the natural world this striving manifests as polarity; in human nature as love. And just as all natural phenomena are in their last analysis electromagnetic, so also is this cosmic desire of the Self for *itself* the motive force in human affairs. Upon this point the *Upanishads* are explicit: the (limited) self is the only lover and the (unlimited) Self the only beloved—"Verily a husband is not dear, that you may love the husband; but that you may love the Self, therefore a husband is dear. Verily a wife is not dear that you may love the wife; but that you may love the Self, therefore a wife is dear." Sons are not dear, wealth is not dear, the worlds, the Devas, the sacred scriptures—"verily everything is not dear that you may love everything, but that you may love the Self, therefore everything is dear."

Now loving is becoming, and since the Self is both lover and beloved, the Self can alone become, and it can become only itself, in the sense of self-realization—the realization that it is not limited, but free; not twain, but one. Self-realization, not as a person but as a cosmic being, is the first cause and final effect of that long traffic between the sexes, of every kind and degree, on various planes of being, resumed life after life, the Self assuming sometimes the body of a man and sometimes the body of a woman, the change from one sex to the other being occasioned by the acquiring, through amorous experience, of the masculine or the feminine tincture, or by the choice of a body best fitted to bring that experience most desired and most needed—the strength of the desire being the measure of the need.

This is the occult reason why the love between the sexes is the supreme coercive force in human life—it is the supreme *transforming* force. The love of man for woman and of woman for man is the universal and ordained approach to that mystical love variously called the finding of Christ, the flight of the alone to the alone, the marriage of the soul with God. This marriage can be consummated only in the temple of a bipolar or perfected body. Christ said, "Be ye therefore perfect" and love is the way to that perfection because "he who loveth not, knoweth not God, for God is love." The saint and the mystic are not the only candidates for initiation through love; they only represent the later stages of an awareness of God attained by much loving in many lives. The quality and the direction of their love may appear far other than that of the generality of mankind, but it is the same ecstatic, transforming, regenerative emotion "changed not in kind but in degree," directed powerfully inward and Godward—instead of

wasting itself in the aimless and vain pursuit of "self in others still preferred." In the long search for the Immortal Beloved, through and by means of the love of persons, there comes at last the realization that the particular loved one is really only a window through which that Immortal Beloved is glimpsed, and from that moment the sun itself, the Golden Person, becomes the center of interest rather than the pane which it irradiates and through which it shines. Love is, therefore, in its essential nature and in the last analysis, the worship of the divine through the human. Hawthorne had a deep discernment of this when he wrote, "God grant to each of them His love, and one human heart as its interpreter."

That humanity is God self-dissevered and self-crucified, that the nature of God is love, that His *at-one-ment* is achieved through loving—these truths, taught by Christ but since lost sight of, should be powerfully reaffirmed at this time. For all of the evils which afflict us and the dangers which beset are as nothing compared with those resultant upon the materialization of love—the conception of it as some sort of psychic ferment connected with the generative function rather than its recognition as the selfsame cosmic urge localized and focalized, which, in uniting lovers, unites "self unto Self." The total misconception of the nature of love and false and furtive attitude toward sex produce mysterious maladies, psychic and physical, which cannot be medicined away by any means which science knows. It destroys all incentive to that mystical quest, that disciplining and sublimation of the will, mind, and emotions for the sake of love and by the mere fact of loving, whereby man transforms himself more and more nearly to the archetypal pattern, the Divine Androgyne.

Now those *Uranians*, described at the beginning of this essay, who foreshadow, however faintly and imperfectly, the "eternal man" archetype, are of all others the best qualified to undertake this mystical quest, to bridge the chasm which separates man from beyond-man. But they stand today in particular peril, for by reason of their higher sensitivity they are peculiarly susceptible to those psychic poisons with which the aura of every great city is charged—emanations of fear, hate, lust, greed, deadly depression. On their highly organized and impressionable natures these things operate in a manner and to an extent incomprehensible to the material minded, to whom the *unseen* is the non-existent, the very coarseness of his fibre making him a non-conductor, as it were.

Deprived of the sympathy and understanding of those about them, these unfortunate beings, in whom new potencies are stirring into life, the nature of which they do not understand, seek succor from the ills, mental and physical, which afflict them by withdrawing from life through fear, or else by revolting against their environment. Because they have achieved that metamorphosis which makes them "different" through much loving in many lives, the need to give and receive affection is an imperious necessity



of their nature, so they seek love, and because they are of so high a human type, they inspire love in others of a necessarily inferior type. Thus solicited, by nature generous and kind, their natural amativeness becomes a trap, in which they either lie and rot, or extract themselves with much emotional rending, only again to fall a victim, self-beglamored by their habit of idealization, their thirst for perfection. Wounded in spirit, soon or late, they may rotate away from every kind of amorous experience, but this involves a kind of spiritual starvation they are the least qualified to endure. Some therefore find refuge in a relation with a kindred spirit of their own sex—persuading themselves that they prefer moonlight to sunlight—and some embrace an impersonal life of service, achieving a purely negative happiness; still others seek refuge in drugs, in drink, in homo-sexuality, or in suicide

—that quicker method of self-destruction, tragically unaware that the Self, whose nature is eternalness, cannot be destroyed.

In brief, these, the divinely ordained Discoverers, instead of adventuring boldly upon the vast, uncharted oceans waiting to be explored, are driven by adverse winds and currents to shipwreck on the shoals of sensuality and sentimentality—their efforts to free themselves only fixing them deeper in the sand—or they dash themselves upon the sterile rocks of Denial and are broken by the very waves by which they should be upborne.

In order to alleviate an existent condition, it is sometimes necessary only to call attention to it, and such is the purpose of this essay—of succor to those endangered mariners it contains none; it is only a lighthouse upon a barren shore.

## What Motive?

By FRITZ KUNZ

THE special quality about the theosophical system which distinguishes it from various other systems is its constant emphasis upon unselfishness. Some forms of New Thought, Christian Science, Spiritualism and other interests which men have are subtly selfish or grossly so. Sometimes the search for personal happiness is at a low level, sometimes it lies higher; but at all times the hunt is for something the individual wants for himself, assurance of an after life, wealth and mental dominance, hidden and secret powers and what not.

This prostitution of knowledge is no part of the life of the true Theosophist, whatever members of our Society may do. We do not seek to know that we may have more passing pleasure, but seek to know that the world may learn from us as we advance in knowledge. Hence our first object is what it is, Brotherhood. Had the Masters had some sort of arcane Society in view They would have plainly stated the objective. But They have ever before Them humanity and not even humanity alone, but the devas as well, who are now in some small part and later will be even more a part of the Society.

One constantly meets people who join the T.S. for some selfish motive. Eventually the selfishness cramps them. Had they ever the idea of service well before them they would not petrify, as they do, and become a danger to themselves and an annoyance to others, hardenings in the fluid body which eventually become obstructions and sometimes have to be excised amid pain. This selfishness has a million specious guises. Let yourself not be taken in by any single one of them. Ask perpetually of yourself what your object really is. Have confidence in the course of the great streams of life. Pour out your best into that stream, asking no recognition whatsoever, assured that nothing is lost. If peo-

ple slight your efforts and seem not to appreciate your work, be not deterred from action, for nothing is lost. Cast your bread upon the waters. It is a great game to go on piling up treasures in heaven by constant joyous action. Eventually the heap in heaven becomes so immense and top-heavy that it tumbles down into this world of ours! Many people have faith enough to begin to pour out energy, but soon the faith dies. The work they have done is not lost and awaits nature's due time. But others store up such a voltage in the inner worlds that finally it flashes like lightning into visibility, illuminating the surrounding world.

Our Society and its work differ in many ways from that of others, in its willingness to take Truth from everywhere, to learn from stones and sticks. It recognizes the Masters as realities rather than logical or traditional necessities. It is a tree of living Truth. And this one distinctive quality of unselfish Service is unique. The very reference to treasures in heaven reminds us that many ignorant people are acting from motives of higher selfishness, storing up treasures in heaven. Not so with the true Theosophist. He works for all. He knows all life is one. He is, in the truest sense of that abused word, a Communist. His communion with God comes out as a communism with men and stands upon the infinite commons of Nature. He is thus that spiritual thing, a paradox: within him is an intensity of purpose and at the same time restful consciousness of the vast sea of life in which he lives, moves and has his being.

Desire nothing. Chafe not at Karma, nor at nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.

—*The Voice of the Silence*



## What Lodges Are Doing

Besant Lodge of Seattle gave an entertainment on September 20 for the benefit of their library fund and as a result was able to send a fifty-dollar order to The Theosophical Press.

Dr. Bruce Gordon Kingsley, internationally known as a musician of high rank, conducted a successful series of lectures under the auspices of the Long Beach Lodge. Theosophical interpretations were given of the Wagnerian masterpieces, illustrated with piano selections.

Miami's rapidly increasing population brings a number of members of the Theosophical Society to this new metropolis of Florida. These newcomers will find a hearty welcome at the Headquarters of the Miami Lodge. Meetings are held every Tuesday evening at eight o'clock, at Room 214, Jefferson Building, 1314 N. E. 2nd Ave.

Mrs. Rebecca L. Finch lectured recently for Besant Lodge of Tulsa, Oklahoma, giving one public lecture and one talk to members. At the latter meeting, four new members were admitted to the Lodge. In addition to her direct service to the Theosophical Society, Mrs. Finch in her capacity as Assistant Commissioner of Charities

and Corrections for the State of Oklahoma is doing important theosophical work.

The Northwest Federation of Theosophical Lodges began in October the publication of their official organ, *The Philosopher*. The magazine will be published monthly "in the interests of Theosophy and other organizations representing similar schools of thought—its sole aim being to spread the Ancient Wisdom and draw mankind nearer to the realization of universal brotherhood and the existent divinity in the souls of all men." Commenting upon the need for the federation of the Lodges of the Northwest, Mr. William E. Duckering says: "The Pacific Coast is a long way from the main centers of population on this continent, and it extends so many miles north and south that there is but small contact between the Lodges of the Northwest and those of California. It is especially desirable, therefore, that an effort be made to bring the Lodges into more intimate relationship with each other. The Annual Conference and Theosophical Camp now being planned for the year 1926, will provide means of establishing social and brotherly contact, while the exchange of lecturers between the local Lodges will give a powerful impetus to theosophical propaganda and to the encouragement and development of study classes and Lodges in new territory."

## Children's Story—In the Land of the Pixies

BY CATHERINE G. ROSS

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

TOM, who is on a journey in Pixie Land, has just learned that sometimes what looks like a bad mishap turns out to be the best of good luck. He started to ride on the back of Black Night but he proved to be such a treacherous bird that Tom was obliged to drop off his back in mid-air. Tom came tumbling down through a tree top plump into Mrs. Spider's web. Then he found that Mrs. Spider was the very best person in all Pixie Land to help him with her advice and influence, and now when he gets to his journey's end he will be able to help Long Hopper better than he supposed to be possible. He told her of his great desire to be of service to the grasshopper chief, and the glowing light of his good will shone so brightly that Mrs.

Spider could easily point out the path he was to take. He was glad to have the light, for the night was very dark. He could not understand what Mrs. Spider meant when she said that it came because of his kind wishes and magical words. He thought he had to hurry along the path while the brightness lasted, and so did not wait for any further explanation.

The path led under a root that humped above the ground, through a tunnel of long grass and up along a high ridge made by a mole where the newly-broken earth was damp and fragrant, but slow to walk in. All the way, he was turning over in his mind what he could do when he got to Long Hopper's Court to make the grasshopper more comfortable. The poor fellow was sick and irritable from dragging his lame body around. Tom tried to think of an excuse to pad his stony bench for him without giving offense to the proud old chief.

Again the light glowed out and showed a tiny trail to the third tree. Tom looked up and all around to see where it came from. He thought Mrs. Spider must have overtaken him with a lantern, but no one was in sight. So he concluded it must have been a lightning bug or a shooting



star. It was very pleasant under this tree. There was music in the higher branches. Tom thought at first it was the night wind, but soon was able to make out hundreds of tiny voices singing. He decided it was the leaves chanting their evening prayers. The path led over moss. He stooped to feel of it and wondered if it could be made to grow on Long Hopper's stones.

"The kind that grows on stones is not soft enough," said a small voice beside him. It was a little green-clad Pixie, brushing off the pretty carpet. "Excuse me. I heard you thinking."

"I didn't know anyone was here."

"No one here!" exclaimed the moss gardener. "Why, there's somebody everywhere."

"I haven't seen any one."

"Maybe you were busy looking inside of yourself. There're the trees and all the leaves."

Tom began to look around. Some graceful grass he was passing did seem to bow to him. At any rate he nodded and took off his cap, thinking they might be lady grasses. He caught a shaking motion of the tree trunk out of the tail of his eye as if it might be laughing at him. And, sure enough, there was a wink of light in a bit of a pool of water. A big clear brown eye shone out ahead on a branch. It was Mr. Owl, sitting solemn and still. He was seeing. His body seemed to be merely a holder for a pair of eyes. Tom understood all at once how alive everything is. Everything is seeing and hearing and feeling, was the message that poured down upon him like chords of sweet music struck on a mighty harp. Later on his way, he heard a Pixie maiden singing some words to the melody:

"If you be true and kind of heart  
Everything glows, everything grows.  
That which you are, that you impart.  
Everything knows, everything knows."

He wanted to linger. It was such a pleasant place under this tree and the song was sweet, but he reflected that if he would add his note to the world's music that night, he must hurry. He must be where he was most needed. Just as he thought it, the light glowed aloft and he could see the way clear to the next great trunk. It was over last year's dead leaves. Now that he looked about him with better seeing eyes he noted there were hundreds of little creatures crumbling the dead leaf stuff and packing it down in layers. They were saying to each other that it would be such good food for the flower roots next year. Tom thought he was stepping in their way, but before he could say anything, they assured him that he was helping them by treading the little path, and they thanked him for his pretty light.

"Oh, it's not mine," Tom hastened to tell them. "It shines out every now and then from somewhere in the branches."

They chuckled and whispered together that the little fellow did not know it was the light of his own good will. Tom thought they were a happy little people. He would have liked to stop and help them but another glow of the light showed him the path to the fifth tree. The

way ahead did not look very pleasant. He climbed up onto a dandelion blossom and sat down to consider the pile of rocks ahead. The blossom stirred and as Tom sprang up a small voice said:

"Sit still. I can hold you."

"Oh, I'm sorry. You see, I forgot you're alive. How silly I am."

"I don't mind at all. Please sit down."

"I hope I have not mussed your petals," cried Tom. "They are so beautiful and shining."

"It is your wonderful light that makes them shine. It brings out all their gold."

"Yes, it is a lovely light. I don't know what I would have done without it. But it doesn't belong to me."

"Why, Brother of Good Will, don't you know what it is?"

"No. Do tell me what it is, Dandelion."

Dandelion only laughed softly and shook her leaves. "If you don't know, I must not tell you. Oh dear, how comical!"

"And how did you know I belonged to the Good Willers?" asked Tom. "I didn't know it myself until Mrs. Spider told me."

"Oh dear, oh dear," laughed Dandelion with a motion of her leaves that seemed to indicate a pain in her side from breathlessness. "That's part of the secret, brother."

"Perhaps you will tell me when I come again. Now I have to find how to get by the rocks as quickly as I can. I want to help a friend in trouble."

The light suddenly blazed like the glow of sunrise. Dandelion cried out with delight. She spread her golden crown and lifted all her leaves as if in salutation.

"Isn't that strange?" whispered Tom, catching her feeling of awe, and looking all around for the source of the mysterious illumination.

"Brother, you need no help from me when you have the magical words."

"What are they?"

"You have just used them."

"Has it something to do with the light?"

"I may not speak of such things without the permission of the Queen of the Pixies. Go on your way. You have the words in your heart. They will be sure to come to your lips when you most need them. Good speed to you."

When he reached the rocky ridge, a gleam fell upon a cave-like entrance at the bottom. It looked dark within, but seeing that the light had fallen upon it, he entered. A stream of water trickled along the floor of the cavern but he found in there, stepping stones which he followed until they took him around a corner. When he looked back and could no longer see the entrance, his spirits fell. The place was cold and wet and a deadly fear seemed to settle on him like a mist. Oh, if he only knew the words. He tried to think what he had said to Dandelion, but his mind was too confused with fright to remember. "Now I can't do Pedee's errand, and who will take care of poor Long Hopper?" he said aloud. But, hark—the little

(Continued on Page 145)



# Psychical Research

## A Sketch of Its History and Results

\*By HUGH F. MUNRO, F.T.S.

THEOSOPHISTS have no need of the findings of research societies to add support to their belief in the undeveloped powers latent in man, nor to convince them of the postmortem survival of individual consciousness. Such conceptions are an integral part of the theosophical philosophy and, acceptance of them is based to a great extent, upon their coherence with other elements in that philosophy which alone furnishes a rational explanation of the facts of human experience. Class leaders, however, frequently meet inquirers who, knowing little or nothing about the theosophical teachings, think that the conceptions mentioned rest mainly upon the dubious "messages" of spiritualistic mediums, and are perplexed by the "exposures" which appear from time to time in the newspapers.

It would, therefore, appear advisable to know something about the history and outcome of such efforts as have been made by careful and competent men whose investigations are made in the scientific spirit, conducted in accordance with scientific method and announced with that reserve which invites our confidence.

The first attempt, of which there is any reliable record, to investigate the nature of supernormal faculties in man, was made in 1734, when the French Government charged the Royal Faculty of Medicine to report on the cures attributed to Anton Mesmer. The report was adverse.

In 1815, a Commission appointed by the Emperor reported favorably, and another appointed by the Royal Academy of Paris, gave it as their opinion that the state called somnambulism with its attendant phenomena was a fact.

Mesmeric healers sprang up everywhere. In several countries of Europe laws were passed restricting their practices, although the records of the time show that the healer was, as a rule, successful. Dr. Braid of Manchester, England, proved by his experiments that the means of cure lay within the patients themselves and he coined the word hypnotism to describe the condition of extreme susceptibility to suggestion which was considered essential in the healing process. Itinerant mesmerists introduced the method of trance healing into the United States, and as it is probable that the trance condition, with the accompanying nervous instability, and consequent responsiveness to astral impressions was responsible for the peculiar wave of psychism

which swept over the United States during the early part of the nineteenth century.

As a result of the activities of the Rev. Laroy Sunderland, who was the "Billy Sunday" of his day, and Andrew Jackson Davis, seances were held regularly in hundreds of families, the most notable of which was that of the Fox family of Arcadia, Wayne County, New York.

Spiritualists would be less open to criticism if they dated the beginning of their cult from Emanuel Swedenborg, instead of the doubtful proceedings of the Fox sisters (1848).

The most complete record of any investigation held about this time is that of Colonel Henry S. Olcott, *People from the Other World* (1875) in connection with the phenomena taking place at the Eddy Farm in Chittenden, Vermont. This record may well serve as a model in the spirit and manner in which it was conducted. Out of its chronological order, mention may be made of the Seybert Commission, appointed by the University of Pennsylvania (1887) and whose results were wholly negative.

In 1869 a Committee was appointed by the London Dialectical Society to pass upon certain forms of psychical phenomena. It was made up of thirty members, three fourths of whom were said to be sceptics. Among its members were Alfred Russel Wallace, Charles Bradlaugh, Cromwell Varley and Sergeant Cox. Sir David Brewster and Lord Brougham confessed themselves as being hopelessly puzzled by what they saw. Professor Tyndal attended one meeting and declared the whole thing to be fraudulent. Professor Huxley declined the invitation to join in the investigation, which had to do mainly with the movement of objects without visible contact.

The finding of the Committee was: "It was only by irresistible evidence under conditions that precluded imposture, illusion or involuntary muscular action, and after trial and test many times repeated, that the most sceptical of your subcommittee were slowly and reluctantly convinced that the phenomena exhibited in the course of the protracted inquiry were veritable facts."

The matter had attracted the attention of Professor Crookes, and for some time he conducted an exhaustive series of experiments in his own laboratory. The results were published in the quarterly *Journal of Science* (1871) and afterward in *Researches into the Phenomena of Modern Spiritualism*. The standing of Professor Crookes in the scientific world was such, that acceptance of his results seemed almost imperative, but the science of the time rested upon a materialistic basis which left no room for any phenomena that could not be explained by the known laws of physics. Still, there was room for differences of opinion

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as to the cause of the observed results as well as those certified to by the Dialectical Society. While the facts were reluctantly admitted, their meaning and cause were matters of dispute and it was felt by many and expressed by William Ewart Gladstone, Prime Minister of Britain, that the subject was the most important one that could engage the human mind.

Accordingly, in 1882, the Society of Psychical Research was formed in London, and in 1889, a branch was established in the United States. Its members are to be found in almost every civilized country on the globe, and its presidents are chosen from men of unquestioned standing in the scientific world. The record of its work is published in the *Journal and Proceedings*, its investigations are carried on by committees chosen because of their fitness for the work in hand.

As might have been expected, the work of the Society did not develop along the line laid down at the beginning. It may be classified under the five following departments. But between these there are no sharp dividing lines; they overlap and interlace in a curious and often unexpected manner.

(1) The transmission of definite thoughts from one mind to another by means independent of the ordinary organs of sense: Thought-Transference or Telepathy.

(2) The nature, power, and effects of suggestion: Mesmerism, Hypnotism, Psychic Healing.

(3) Undeveloped and unrecognized faculties of the mind: The Subliminal Self.

(4) Apparitions and Hauntings.

(5) Evidence of the existence of Intelligences other than "the living" and of the reality of intercommunication.

We may regard the men to whom the investigation of these questions was entrusted as constituting a jury; the greatest that ever was empanelled to pass upon some of the most important questions that ever engaged the human mind. After twenty years of experiment and study, Mr. D. M. Bennet, the secretary, returned the verdict, and it was as follows: "In attempting to sum up the work which the Society for Psychical Research has accomplished during the first twenty years of its existence, it may be claimed:

(1) That proof is afforded that there are other means than the 'five senses' by which knowledge can be acquired by the human mind; in other words, Telepathy is a fact.

(2) That one human mind has the power of influencing other human minds in ways not heretofore recognized by science; in other words, Psychic Healing represents groups of actual phenomena.

(3) That there is a realm of undeveloped and unrecognized faculty in man, provisionally termed the Subliminal Self.

(4) That there is a basis of fact in many stories of Hauntings and Apparitions of various kinds.

(5) That in Psychical Research, the inquirer does meet with Intelligences other than human beings in the flesh. And that there is evidence—small though it be in amount—which is suf-

ficient to prove the continuity of individual life after death, and that communication does take place between those in this and another condition of life."

In the interval since Mr. Bennet wrote, and the present time, the conclusions stated by him have been greatly reinforced, not only by the work of the Society but also by the investigations carried on by many outside of it. With very few exceptions, the most sceptical of them have accepted what, for want of a better name, may be called the "spirit hypothesis."

The writer has been actively connected with the work of the S.P.R. for over twenty years and in that time has had the teachings of Theosophy verified over and over again, nor has he found a single well established fact that was at variance with it.

Any student who thoughtfully studies *The Ancient Wisdom*, for example, will know more in a few weeks about the powers latent in man, and the reality of the after-death state, than psychical research will yield him in a lifetime.

## Children' Story

(Continued from Page 143)

trickling stream was murmuring something. He listened closely.

"Say the words—say the four words, little brother."

"I can't remember them."

"Listen to my song. I will put them into it:

"I fret and wear the rocks away.

I lift and carry night and day.

For root of tree and bush I toil.

I want to help to make the soil."

Tom repeated the verse as well as he could, the stream prompting him. It was such a fine little tinkle of a song he could hardly catch it, but all at once the light came back.

From stone to stone he found his way out of the cavern, and, thanking the stream, ran across a fallen reed to the root of the sixth tree. One more tree and he would be at Ant's Knob. The light was dim and again the words had slipped from his memory, so he thought he would rest a while and try to recall all the wonderful things he had been learning since he started.

It is the desire and intention of the Elder Brethren that with as little delay as possible there should be established a great Theosophical World-University with stress on the word Theosophical. And when I use the word Theosophical, I want you to realize that I naturally include in it the word Star. I make no distinction myself between the Star and Theosophy, because the Star is all-embracing and Theosophy must inevitably therefore come within its enfolding rays.

—THE RT. REV. GEORGE S. ARUNDALE, *The Herald of the Star*, September, 1925.



## Loyalty

To Members and Lodge Officers:

In the commercial world, it is customary for the business man, at the end of a year's activity, to take an inventory of his stock in trade, and to compare his assets with his liabilities preparatory to greater future work. Is it not well, likewise, for us as Theosophists to pause now and again in our activities, weighing our possessions against our responsibilities, and in the light of what has been given us, to consider what should be our duty and our attitude toward the work of the Guardians of Humanity?

Our great leader, Dr. Annie Besant, has declared that the Theosophical Society is an embassy from the Masters of the Race to all the religions and nations of the world. It is therefore a priceless privilege to become a member of the Society, and through it to receive guidance to a higher life. And because of this there is due from us to the Masters of the Wisdom a certain loyalty.

We know full well that all religions, and all ethical movements in the world, are under the guidance of these same Masters of the Wisdom, and we welcome into our midst as members those of all religions or of none. Yet often, just because of the broadness of our platform, we forget that there is due from us a certain allegiance to Their *particular* work, which is the Theosophical Society.

The Theosophical Society has been in training for fifty years to perform a certain unique task. Its organization has been perfected for this great purpose—to announce and prepare the way for the coming of the Great Teacher. The great day is almost here, and there is little time to spare for minor things. There will be opposition—every man will be needed at his post. Can we afford to allow our time, our personal funds, and most of all, our interest and enthusiasm, to be whittled away by speakers who have no interest, or only a remote interest, in this great purpose? If the Masters conserve and concentrate their resources, how much more will we have to turn and hold our attention one-

pointedly to our particular work. Allowing too many side issues of interest in the thousand and one lesser teachers who come to teach mild forms of Raja Yoga-Hatha Yoga, blurs the impression we have taken pains to make of utter devotion to service to the Hierarchy.

At the present time, especially, Lodges ought to be careful as to whom they put on their platforms, or otherwise accept, because we are constantly being exploited for selfish ends, both by native Americans and foreigners. Recently, one of our international lecturers, in writing of this matter of receiving unknown lecturers, has given some very sane advice. He says: "It would be desirable to have the recommendation of the highest authority, in the country from which the visitor comes. Thus an Englishman would be recommended by the General Secretary in England. Visitors from India should have the direct approval of Dr. Besant; and as regards our own Americans, as a prophet is not without honor save in his own country, there is less likelihood of overenthusiasm. But cases have been known where members have been mulcted of time, money and energy by plausible Americans who mix a certain genuine idealism with a more copious supply of ruthless selfishness. Incidents are not wanting of psychologists using their knowledge of human nature for personal gain, financially and otherwise, and Theosophists would do well, especially officers of Lodges, to be exceedingly scrupulous as regards strangers; above all, those who desire to take the platform or be otherwise influential."

Caesar's army was inspired to one of its greatest victories through the word coming at dawn that "Caesar stands on yon mountain-top, watching." Fellow-members, One stands on yon mountain-top, watching! Does He see us side by side, closed ranks, loyal, ready?

Fraternally yours,

MAUDE N. COUCH,

Secretary-Treasurer.

## From "The Coming World-Teacher"

By PROFESSOR P. PAVRI

Question: If the World-Teacher is going to come shortly, where is He at present? Where shall we find Him?

Answer: The World-Teacher is not in a heaven far away, but lives in human form which He ever wears while the burden of the World-Teachership is upon Him. When last time He found that He could no longer usefully remain among the people whom He had come to teach, He allowed them to slay the body of which He had been the temporary tenant for the purpose of His work among men, and went back "to His own place," and there in His own glorious body He lives—waiting.

"His house looks over the great Indian planes from one of the vast Himalayan slopes. We can try to picture Him as He stands in His great garden on the southern slopes of the Himalayas under the spreading branches of a mighty tree, gazing with eyes that are wells of wisdom and compassion, over the wide plains that stretch beneath His feet," over the ancient land of India, and "looking forward to the near approach of His own manifestation amongst us once more." "There He is standing, with His eyes of love gazing on the world that rejected Him aforetime, and per-

(Continued on Page 149)



# BOOK REVIEWS



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

*Old Lamps for New, or The Ancient Wisdom in the Modern World*, by Claude Bragdon. Published by Alfred A. Knopf, Inc., New York. Price, Cloth, \$3.00, through The Theosophical Press.

A new book by Mr. Bragdon is always a literary event, because he occupies a unique position in the field of American letters. There are not many American writers who can discuss such subjects as architecture and mysticism with any authority and get an interested audience. The new publication consists of essays, some of which have appeared before, some entirely new. "The Ritual of Play" appeared in *The Theosophist*, and "The Message of Buddha," in *The Herald of the Star*. At the back of the book is a reprint of Mr. Bragdon's poem, first published many years ago,—"The Golden Person in the Heart."

In such an essay as "The Theater of Tomorrow," Mr. Bragdon writes from a most advanced viewpoint. He has had considerable experience in the theater and his ideas are worth attention. He conceives of the theater as harboring a tremendous force for the new age.

"Today it is not in the church but in the theater that the arts are gathered together—music, poetry, eloquence, rhythmic movement, decoration, architecture, painting, sculpture—each has potentially, at least, its place. However impoverished, perverted, prostituted, they only await the influx of some spiritual tide for them to be borne upward from these shallows, for combinations and correlations to be formed, from which will emerge a new art-form altogether—the art of the theater,—already existent as a phrase if not as a fact . . . Dominated by a different consciousness, the theater . . . would assume its rightful place and perform its predestined function, that of being a center of beautiful, intense, joyous life; a temple for the celebration of the mysteries of the spirit."

In two very interesting, long essays, "The Eternal Feminine" and "Release Through Love," Mr. Bragdon revives interest in his theory of Polarity, or the Masculine and Feminine elements of life which he discussed particularly in relation to architecture in his book, *The Beautiful Necessity*. Here he compares *igneous action* to masculine force at work, and *aqueous action* to feminine force. With many a bright figure, he develops this idea at length, always from the standpoint of consciousness rather than of things.

The last essay is perhaps the most brilliant and stimulating in the entire book and one of Mr. Bragdon's finest bits of writing, "The Divine Androgyne." "Now loving is becoming, and since

the Self is both lover and beloved, the Self can alone become, and it can only become itself, in the sense of self-realization,—the realization that it is not limited, but free; not twain, but one. Self-realization, not as a person but as a cosmic being, is the first cause and final effect of that long traffic between the sexes, of every kind and degree, on various planes of being, resumed life after life, the Self assuming sometimes the body of a man and sometimes the body of a woman, the change from one sex to the other being occasioned by the acquiring, through amorous experience, of the masculine or feminine tincture, or by the choice of a body best fitted to bring that experience most desired and most needed—the strength of the desire being the measure of the need."

A. E. D.

*From President to Prison*, by Ferdinand A. Ossendowski, in Collaboration with Lewis Stanton Palen. Published by E. P. Dutton & Co., New York. Price, Cloth, \$3.00, through The Theosophical Press.

The author of *Beasts, Men and Gods*, and of *Man and Mystery in Asia* finishes his trilogy of personal adventure in *From President to Prison*. Dr. Ossendowski was appointed chemist by the Russian Government to cooperate with the Russian army in Siberia during the Russo-Japanese war. In his task of supplying charcoal from the vast forests, of finding new coal fields when the defeated Russians were cut off from the mines, and in rounding up vast quantities of soya beans, he was led far into the wild interiors of Manchuria and Siberia. In addition to his wealth of knowledge on mineral resources, he gives vivid and fascinating descriptions of the wild creatures of these untouched tracts, especially of the bird life. He makes you know the yellow man quite intimately, too—bandit as well as honest workman. The Slav, the Mongol, the liberty-loving Georgian refugee, and all the strange mixtures of the Far East play their colorful part in his story, and the Cossack, always the Russian Cossack, representing the far-reaching authority of the White Tsar Nicholas II.

The corruption of Russian political and army circles, however, is the chief burden of his narration. It was a corruption so widespread that it ate the heart out of Russia and resulted in the bloody revolution of 1905. Besides witnessing the dishonesty and inefficiency—the sheer dumbness—of the army officials stationed in the Far East to conduct the war, Dr. Ossendowski



returned to Russia on several occasions, there to find the ominous signs of the times.

Then came the revolution itself, and afterwards Dr. Ossendowski found great power suddenly thrust upon him. He became President of the Russian Far Eastern Republic, and for a short period was absolute ruler over half the Tsar's Empire, until the spies and soldiers of the Tsar hunted him down and threw him into prison.

His life there—or his living death—and his accomplishments can be best summed up by quoting his collaborator's note.

"Though of no direct benefit to the movement in which he participated, his imprisonment produced unexpected results in another feature of Russian life. This was in the prisons themselves. For, as he indicates in the closing chapter, he wrote a romance based upon his prison experiences, which contained such stirring material and was so strongly phrased that it at once brought down upon him the censure and renewed persecution of the Russian government. The volume was condemned and confiscated and proceedings were instituted to secure his return to those very walls of which he had written so dramatically.

"When the first edition was burned, he had a second brought out under a slightly different title and a copy of this placed on the desk of each member of the Duma just as it went on sale. The result was that these representatives of the people were so stirred by his presentation of the life within the prisons that they took the matter up in the Duma and finally forced the Government's hand to institute reforms in their administration. The principal changes which resulted were the segregation of the prisoners in such a way that only the most hardened and vicious criminals were thrown together in the large common cells; the provision of reasonable work for the inmates; the establishment of libraries and occasional talks for the men; and the emphasizing to the officials of the necessity for seeking to ameliorate the moral state of mind of the condemned."

For those who care much about the destinies of nations and who are eager to understand why certain tragedies overtake a whole race of people, Ferdinand A. Ossendowski's *From President to Prison* offers a fascinating study.

G. W.

*Ether and Reality*, by Sir Oliver Joseph Lodge, F.R.S. Published by George H. Doran Company, New York. Price, \$2.00 Net, through The Theosophical Press.

This book consists of a series of discourses on the many functions of the ether of space and is a companion volume to the same author's *Making of Man*, which achieved such wide popularity. It is designed, primarily, for the layman and hence is free from all technical formulae and terminology. However, there has been no sacrifice of scientific accuracy. The story of the ether of space is told in beautiful and clear language. The abstract intangible is made quite

a definite and tangible thing, so that not only the unscientific layman, but also the scientist, has a clear and certain grasp of that intangible substance. The entire field is briefly but fairly exhaustively covered.

Sir Oliver Lodge stands at the meeting ground of western materialistic science and the eastern spiritual science—a spiritual scientist with western materialistic methods of discovery and proof—the eastern method to discern the way and the western method to demonstrate to the world so that it will have to accept. A rare combination.

The western layman will be profoundly interested in the work. The eastern occultist will be more than delighted to see in every page indelible traces that the science of the West is already at the threshold of the Temple of the Divine Wisdom.

The ether of space is said to be the connecting link between the spiritual and material worlds; it is homogeneous substance out of which atoms are made and into which atoms transmit or resolve their energy as the universal storehouse of energy. The sun is recognized as the storehouse of energy for making atoms. Even atoms are recognized as impermanent. Sir Oliver Lodge even senses a different vehicle for mind than physical matter.

Great and spiritual scientist that he is, he fearlessly proclaims to the Western world that the ether of space "is the primary instrument of mind, the vehicle of Soul, the habitation of Spirit. Truly it may be called the living garment of God."

A truly great book by a great soul; a distinct victory for eastern science, the eastern science written in terms that the West must accept.

C. H. B.

*The Great Message*, by Prof. Albert van der Naillen. Published by California Press, San Francisco. Price, Cloth, \$2.00, through The Theosophical Press.

*The Great Message* is transmitted by our old friend, Prof. Albert van der Naillen (now ninety-six years old), author of *On the Heights of Himalaya* and *In the Sanctuary*, "to give the world the teachings, moral, ethical and spiritual philosophies of the ancient Aztec civilization and absolute brotherhood."

It is presented in the form of letters and messages given by "The Miracle Man" (a Cazique, descendant of Aztec noblemen) to the Professor's son Edward,—a prosaic business man never interested in philosophy or psychic research—who, while a mining engineer in Mexico, became very well acquainted with a tribe of Maya Indians, his kindness to the women and children finally winning the hearts of the males.

These letters treat of Cabala (accent on middle syllable), a word used by Caziques when they speak of what is known among them as heaven, the good; but the same word Cabala (accent on first syllable) means just the reverse—evil forces, influence, intrigue and the lowest plane of man's spiritual development. In Mexico, they are keep-



ing up the ancient teachings, initiations, and study of Cabala, but only among the Caziques, as, on account of the many years of oppression and slavery, the masses have become very illiterate. The great work and study, therefore, have been lying dormant among them, because a man in bondage cannot reach a high plane of spiritual development. "Bondage" need not be used always in the material sense only, for, in answer to a question as to why the higher powers do not prevent sickness and suffering and crime on earth, "The Miracle Man" gives this significant reply:

"Sickness, suffering and poverty are artificial, as they are made by man. To use a force to take control of man and deprive him of his freedom to do as he wishes (whether right or wrong) would make him a *slave to that force*, and a man in bondage to any force can never reach a high spiritual plane."

*The Great Message* emphasizes brotherhood; warns against holding any communications with or manifestations from earth-bound spirits, or calling back to earth friends in the spirit world; shows the immense importance and responsibility of thought forces, and the action and influence of vibration; explains there are no miracles, only applications of scientific principles; tells of the Masters in Cabala as well as the Masters of Cabala on earth, and the three initiations into the society of the "Masters."

Evidently the "Miracle Man" is a member of the Great Yucatan Brotherhood, of which Dr. Besant tells us in her *Talks with a Class*, but in his message the emphasis is decidedly *not* on the lower psychism.

"The world is nearly ready for the Message," he is quoted as saying. "Never were the powers of evil so strong, yet never were the powers of good so near to mortals. The world needs to become nearer to spirituality. The white race is in mortal danger and may be saved only by a spiritual effort of the chosen ones. *A tremendous spiritual revelation is to be given in the near future. The task of the initiated and the partially initiated is to prepare the world to receive it.* We are on the threshold of wonderful knowledge."

Can the "revelation" he promises and the great news we have received from Ommen refer to the same thing? M. K.

*What Is Reasonable Religion?* By Charles Henry Mackintosh, published by The Mackintosh Service, Chicago. Price, Imitation Leather, \$1.50, through The Theosophical Press.

Here we have in printed form a lecture given to some three hundred Chicago Rotarians—a straight, though unlabeled, theosophical talk. Mr. Mackintosh begins with facts familiar to any business man and leads logically from the well known to the partially unknown, and then on to the possibility of a high goal for all humanity. The reasoning is sound and clear, such as would naturally be expected from one who has made his reputation in the advertising world. When one who has been President of the Advertising Clubs of the World and of the International

Direct-Mail Advertising Association decides to "sell" Theosophy, we may look for some worthwhile results.

"Thinking men demand reasons instead of revelations," Mr. Mackintosh holds. "This may be unfortunate, since man's reason is not yet very highly developed, but it is a fact, and facts are notoriously contemptuous of argument. Education and not edification is the religious need of the hour; and if religion really is to be revived in America, it must be by an appeal to reason rather than by an appeal to authority or to law." This is from the Foreword.

The first thought driven home in the lecture itself is that of the similarity, the unanimity, in fact, of the fundamental conceptions of Religion and Science.

"Religion believes in an all-power in which all things live and move and have their being.

"Science believes in a universal force in which all forms have their origin and being.

"Where, then, is the 'war' between these two fundamental conceptions?"

This is under the chapter heading "Facts Are Facts." Then follows "Science and the Soul"; "Evidence of Rebirth"; "The Nature of Evil"; and "Highly Developed Beings."

The expected return of the World-Teacher is not definitely mentioned, but with the last chapter the lecturer has aimed so to prepare his listeners that when the Message does come, they will understand the possibility, even the probability, of such a great event.

*What Is Reasonable Religion?* is interesting in itself but holds an added value for those who care much about the technique of lecturing, of presenting a subject with such logical sequence that the most skeptical and dogmatic will listen respectfully and without scoffing.

The book is attractively printed on fine India tint paper, bound in limp, hand-made, round cornered, dark blue morocco fabrikoid—(better than leather and made at no karmic cost)! The cover lettering is in gold. A lovely poem of the author's, reprinted from *Munsey's Magazine*, is found on one of the prefacing pages. It is a pleasing volume throughout, fulfilling the purpose for which it was intended—introducing Mr. Babbitt to the Ancient Wisdom. G. W.

## From "The Coming World-Teacher"

(Continued from Page 146)

chance will again reject Him; there He is awaiting the striking of His hour; waiting till the fulness of the time is ripe, till His messengers have proclaimed His advent, and to some extent have prepared the nations for His Coming." "There He is waiting—He on whom wait the Guardians of the World."

Ere long He will come into the India that He has lived in so often in the past; will come back, with all the sweetness of His garnered wisdom, with all the resistless power of His matchless love, to the earth which He ever holds in His heart, and speak again the words of divine wisdom and of eternal life with human voice to human ears.



## New Territory and Advertising Fund

Payments to October 31

Reno Service Lodge	\$ 1.00
Norman McPhee	5.00
Mrs. H. P. Warner	15.00
Lightbringer Lodge	10.00
Miss Caroline Barbour	10.00
Cedar Rapids Lodge	15.00
Mrs. L. C. Samuel	10.00
Mr. S. Coe	100.00
Mrs. Alice L. Booth	14.00
Mr. W. C. Sigerson	2.00
Paterson Lodge	6.50
Mr. J. D. Houser	2.00
Ralph L. Andrews	25.00
Col. T. E. Merrill	15.00
Mr. C. W. Zander	5.00
Minneapolis Lodge	33.00
Besant Lodge, Cleveland	10.00
Charles E. Luntz	25.00
Rainbow Lodge	1.00
Mrs. Marie P. Morse	20.00
Capt. E. A. Johnston	70.00
Mrs. Hannah B. Stephens	10.00
Superior N. Star Lodge	5.00
Mrs. Nellie Bishop	15.00
Mr. A. A. Godard	50.00
Lightbringer Lodge	15.00
Mrs. Cora Vreanegoor	5.00
Mr. and Mrs. V. C. Mott	10.00
Mrs. Laura Baker	5.00
Berkeley Lodge	19.00
Mr. Astrid Loftfield	10.00
George R. Vernon	2.00
J. D. Houser	2.00
Service Lodge, Reno	1.00
Mrs. Ben Allen Samuel	5.00
Mr. H. D. Olsen	7.50
Total	\$556.00

Building and Activities Fund  
Subscriptions

Subscriptions previously reported	\$94,755
Miss Frances Maire	1,000
Mr. and Mrs. H. M. Stillman	1,000
Mr. L. W. Martin	600
Dr. and Mrs. Wilbur F. Skillman	500
Mrs. Hope G. O'Brien	250
Mr. and Mrs. Lowell Hoyt	250
Mr. Victor Russell	200
Section Member	100
A Friend	100
A Friend	100
Mr. John H. Mason	60
Mr. M. O. Kimball	50
Mrs. Flavia B. MacKenzie	50
Dr. Harriet A. Knott	50
Mr. Chas. A. Excell	25
Miss Theodora M. Carrell	20
Mr. John O. Natterlund	10
Total	\$99,120

Pleasure and revenge  
Have ears more deaf than adders to the voice  
Of any true decision.—*Shakespeare.*

For the man of the world, for the man who seeks the lesser thing, self-success and self-gratification, who recognizes that not yet for him is the great and swift road to God, there is indeed a value in race, creed, sex, caste and color. But for the man who yearns to see the vision of the God-Man, all such divisions confuse. They bring an intellectual fog through which his aspirations are not able to pierce.—C. JINARAJADASA—*The Vision of the God-Man.*

## Publicity Fund Donations

July, 1925

Cincinnati Lodge	\$ 1.00
John Kudyk	1.00
Mrs. Elsie Simson	1.00
Kansas City Lodge	4.50
Oakland Lodge	2.60
New York Lodge	1.50
San Bernardino Lodge	5.00
Cincinnati Lodge	1.00
Pacific Lodge	2.40
Lansing Lodge	3.00
Harmony Toledo Lodge	3.00
Atlanta Lodge	1.45
Gulfport Lodge	1.80
Glendive Lodge	5.00
Mrs. Susie Braverman	3.50
St. Paul Lodge	5.00
Seattle Lodge	3.00
Miss Harriet P. Daggett	1.00
Total	\$46.75

October, 1925

Glendive Lodge	\$ 5.00
Mrs. M. Belle Kempter	3.00
Dr. Flora M. Jackson	1.00
Samuel H. Root	2.50
Glendive Lodge	5.00
Gertrude Bassford	1.00
Seattle Lodge	3.00
Atlanta Lodge	1.00
Louise N. Brown	5.25
Milwaukee Lodge	.75
Mrs. J. R. Wheeler	3.80
Mrs. Nora Lewis	5.00
Pacific Lodge	1.65
I. W. Leatherman	3.00
Oakland Lodge	3.00
William Lucan	1.00
Lansing Lodge	2.00
Chicago Lodge	4.25
Kansas City Lodge	1.00
Montclair Lodge	1.00
Atlanta Lodge	1.05
Palo Alto Lodge	1.00
Miss Lucile Elson	1.00
Hermes Lodge, Philadelphia	5.00
Gulfport Lodge	1.80
Seattle Lodge	3.00
Decatur Lodge	1.00
Chicago Lodge	5.00
Oklahoma City Lodge	3.32
Mrs. Lottie Patterson	5.00
Pacific Lodge	2.40
Total	\$82.77

## NOTICE

The Secretary-Treasurer, Mrs. Maude N. Couch, requests that a few members who can spare the October issue of THE MESSENGER mail it to her at 826 Oakdale Avenue, Chicago.

Let thy Soul lend its ear to every cry of pain  
like as the lotus bares its heart to drink the  
morning sun.

—The Voice of the Silence

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## Theosophy Abroad

### England

In *News and Notes of the Theosophical Society in the British Isles*, Mr. E. L. Gardner, General Secretary for England, writes: "Dr. Besant's lectures in the Queen's Hall, London, have created intense interest and enthusiasm among the large numbers of people gathered there each Sunday evening. To see that vast hall with every seat filled, and feel the audience becoming welded into one as they listen spellbound to the words of 'the greatest woman orator of the day' (as one paper describes her), was an experience never to be forgotten. The bursts of applause that punctuated many of the references to the new ideals that are beginning to displace the old in the various departments of national and international life, showed how the sympathies of the audience lay. It would be useless to attempt to give any summary of these lectures."

The lectures will be available soon in book form, entitled *World Problems of Today*. Orders are being received by The Theosophical Press, 826 Oakdale Avenue, Chicago.

The members of the Christian Mystic Lodge of London, England, believe that more work in the field of religion is desirable and that an effort should be made to bring the Theosophical Society and the Christian churches into closer touch with each other, interpreting Christianity in terms of Theosophy and Theosophy in terms of Christianity. Anyone interested may communicate with Captain Muirson Blake, "Mon Abri," Chorleywood, Herts, England.

### Sweden

The Theosophists' work in Sweden of late tends toward an increased interest in the practicing of theosophical ideas in social life. The Convention of the Section last April reflected this in its program on which the principal subject was: "The Meaning of Theosophy in the Outer World." Various social movements are fields of work for the members, especially the big temperance movement, in which they work with liking and interest in all parts of the country.

The new educational ideas in Sweden have been helped on by the Theosophists. In a few years this movement from being quite unknown in Sweden has become a question of vital interest and has taken a foremost place in the discussion concerning school reforms. Besides our own workers such experts as Dr. George Arundale and Mrs. Beatrice Ensor, editor of *The New Era*, have been assisting. The most obvious result of this activity—beyond a dawning interest in a new education by teachers, press, and public—is a new educational review and a school on modern lines.

The interest in the Liberal Catholic Church has been increased through the visit of Bishop Mazel some time ago. Several good theosophical work-

ers have taken up this activity. A happy fact is that a good atmosphere has been created in Sweden through the Ecumenical meeting in Stockholm during the month of August with delegates from all the different Christian churches except the Roman Catholic Church. The pioneers of the Liberal Catholic Church hope that the spirit of tolerance in which these meetings were held will be of good consequence even for the church in its appearance.

### Germany

The General Secretary for Scotland writes:

"In August I attended the German Convention at Hamburg, and it was delightful to see the advance in numbers and strength since 1922, when I first made the acquaintance of our German brothers. An admirably organized series of meetings with rather more breathing space than is sometimes allowed at Conventions, and an atmosphere of the utmost cordiality and brotherhood have left very pleasant memories behind. Dr. Besant travelled from Holland by aeroplane which managed to arrive about three-quarters of an hour before the scheduled time, to the dismay of the German General Secretary and those members who went to meet it, as they thought, punctually. Herr von Fielitz-Coniar made rueful reference at Convention to the fact that he had only been in time to see the President off the aerodrome instead of welcoming her onto it, but she replied that it must have been the loving and expectant thoughts of the German members that pulled the aeroplane on so quickly. A musical and social evening was a pleasant introduction to the Convention itself, and, of course, its success was assured by Dr. Besant's presence. She radiated love, joy, and courage, and her remarkable addresses and lectures fired us all with enthusiasm, and of the kind that does not die out."

### Belgium

The Belgian Section, by its earnestness and activity, deserves our attention. It consists now of 12 Lodges and 358 members.

Belgium has an unusual number of lecturers for a Section of its size. The general-secretary reports that, out of 9 lecturers in the Section last year, only 2 were from other countries. The Section is also attracting attention by the number of university professors and well-known men and women who enjoy speaking from its platforms.

The Belgian Theosophical Association is now incorporated and ready to receive gifts and legacies. The Headquarters at Brussels is now seeking to buy a building as its permanent home.

Three theosophical books were printed in Belgium during the last year; and a campaign is started to place theosophical literature in all public libraries.



# For Christmas — GIVE BOOKS

## Release

By C. JINARAJADASA

A sequel to *The Wonder Child* .....Cloth, \$ .50

## Theosophy as the Basic Unity of National Life

1924 Bombay Convention Lectures by Dr. Besant, Lady Emily Lutyens, C. Jinarajadasa and J. Krishnamurti.

Cloth, \$ .80

## The Ghosts in Shakespeare

By L. W. ROGERS

An exhaustive study of the occultism in Shakespearean Plays. A suitable gift volume.

Cloth, \$1.50

## Old Lamps for New

By Claude Bragdon. See review. Cloth.....\$3.00

## Christmas Cards

*Three Kinds*: Theosophical Emblem embossed in colors, with sentiment by Dr. Besant; or with H. P. B.'s Ideal or Plain (no sentiment whatever). Complete with envelopes, 25 of one kind in a box.

Per box, each, \$1.50

## The Return of the World-Teacher

By F. MILTON WILLIS

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