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## Justice

By MARIE POUTZ

HAVE you ever meditated on the justice man owes to God?

We are still so self-centered, that when the idea of justice comes into our mind—that virtue which appeals so strongly to Western peoples—the religiously inclined think of God's justice towards man, others, of man's justice towards man; man, always man, the center of our circle.

Whether we consider divine or human justice, our conception is still, in both cases, a very primitive thing based largely upon the Old Testament precept of "an eye for an eye, a tooth for a tooth." A man has offended against our present canon of right and wrong: he must be punished, and the more quickly the better. Another man has done what to us seems right: he must be rewarded, and rewarded at once. We want to see the immediate working of the Law; we cannot wait; any delay seems a denial of justice.

We can measure the extent to which that crude conception dominates us by the amount of virtuous indignation we indulge in when the crook is prosperous and the criminal goes unpunished; by the resentment with which we look upon the struggles of a good man against adversity and

exclaim: There is no justice in the world! Reward and punishment constitute justice for the masses of humanity.

But there are many already who have succeeded in rising above that conception and who are working not for the punishment of the wrong-doer, but for his reformation. They must have caught a glimpse of a Higher Justice, the very Justice of God as worked out by His Ministers, a marvelous thing of compassion and understanding.

Those who have reached Divine Realization *know* (no longer *believe*) that each unit of life has its archetype in the Divine Mind, and that justice to that unit consists not in punishing or rewarding it, but in helping it to realize that archetype. That Justice takes no account of our childish ideas. What are *our* ever-changing canons to those mighty Ministers? They care not how Their Justice looks to our justice. "Great though the gulf may be between the good man and the sinner, it is greater still between the good man and the man who has attained knowledge; it is immeasurable between the good man and the one on the threshold of Divinity." (*Light on the Path.*) Could we but for a



moment see as They see, we might be inexpressibly shocked to realize how little difference there is in Their eyes between a good man and a sinner. Both are units in God's consciousness and They measure Their appreciation of each by his capacity to grow under Their quickening ministration so as to become speedily an agent for the furthering of evolution. And so They give to each the conditions best calculated to bring about the swiftest as well as the safest growth possible. Cause must be followed by effect; the day of reckoning must come to all; but the time when the hammer falls is all-important. When They see that the sinner would only be crushed if the full force of retribution fell upon him while he was still too weak and selfish to learn its stern lesson, or too unevolved mentally to understand its meaning, They may sometimes stay the hand of the Law for awhile, so that he may have a chance to become stronger. He may perchance take advantage of that respite to develop still more cunning and ingeniousness in wrong-doing; but They know that those characteristics, when purified, will become useful creative intelligence, and They watch and wait. And when They see that he is strong enough, They stand aside and let the debts of the past claim their payment.

Men evolve along different paths, and so the day of reckoning may come soon, or it may come much later, when the man has already become what we call a good man and is ready to develop the qualities which grow under stress and apparently unmerited suffering. But in all cases supreme justice has been done; the meting

out of the best conditions for growth towards divinity.

But that is still justice towards man; to Those who have achieved, a higher aspect of justice is the justice of man towards God. Realizing what the Divine Sacrifice is—that Sacrifice which endures aeonic crucifixion in order that countless units may have the blessing of conscious life—They “rest not by day or night” until the last of the consciousnesses which are Himself shall have carried out His Plan for the world.

Those who have eyes to see can sense how that Plan is being hastened: The coming of the Lords of the Flame which advanced humanity a whole Round; the periodical and repeated comings of the Great Teachers and Their Messengers; the renewed call of the present time urging men to become more than men; everything points out to the need for all men's co-operation so that no time shall be lost.

And those who answer the call begin to see in truer proportion the faults and iniquities of men, even though they themselves may be wounded and crucified by injustice; they no longer seek to be agents of retribution, well knowing that the masses of humanity are only too ready to furnish every needed hell to their brothers; forgiving, forgetting, loving, they also bend every effort of heart and mind and body to further the evolution of every unit of life so that the Divine Sacrifice shall come sooner to fruition.

That is man's Justice towards God, and it may be that the Ministers of the Good Law smile whenever a child of humanity begins to faintly and blunderingly glimpse that Justice.

## Quarterly Letter from the Vice-President

I WRITE on this day which is the Fiftieth Anniversary of the Society. The President is at sea on her way to Adyar with Mr. J. Krishnamurti, Lady Emily Lutyens, Bishops Wedgwood and Arundale and others, making a party of fifteen. I have received from her today by wireless the following cable: “Fifteen traveling homeward join you in gratitude to our Founders mortal and immortal.” Tonight in our great Hall, I deliver a lantern lecture, showing pictures from the records of the old workers of the Society.

Since my return to India, all my time and

energy have been taken up with books, the most important of which are *Letters from the Masters of the Wisdom* (Second Series) and *The Golden Book of the Theosophical Society*. The first is out of the press. Regarding the second, I am working hard to get it ready to be on sale by Convention. The book is a short history of the Society during the last fifty years. But it will be far more interesting for the large number of reproductions of historical documents and photographs of workers in all the countries. The compilation of the work has been somewhat



hurried. I have drawn upon a mass of material from the old records. Had I more time, I should have asked for fuller cooperation from the National Societies, especially for photographs of a larger number of old workers than are found in the Adyar records. The book is issued by the General Council of the Society. Many are co-operating with me, compiling statistics and writing certain parts of the book. I hope each National Society will, perhaps every ten years, issue a supplement to *The Golden Book of the T. S.*, and bring up-to-date its record of activities, and commemorate such workers as have passed away. Till the whole book is in print, and all the reproductions are made, it will be impossible to say what its cost will be. The size of the book will be that of the *Lives of Alcyone*, as that size enables large reproductions of group photographs.

We are feverishly busy, and have been so for the last four months, making preparations for our Jubilee Convention. The housing of the large number of delegates who are coming is a very big problem, and has required much forethought and constant work. We have large spaces of open ground, and on these, long series of huts are going up to house about 420 members living in western style, and about 1,500 living in eastern style. The President arrives on the 25th, and will take charge of all the arrangements for Convention.

I hope, by the time of Convention, that this home of the Masters will be truly representative of Their attitude towards the Religions of the World. The Hindu Temple is almost complete. The little Buddhist Shrine is rapidly going up. I have just received from a Mohammedan mem-

ber the first donation towards the building of a little Mosque. A temporary hut has been prepared for the Christian members who may desire during Convention to worship according to their religion. Already the Zoroastrian members have a residential building where, when they come to Convention, they perform such ceremonies of the Sacred Fire as can be done without the maintenance of a fire temple. The central buildings have been renovated, and certain minor changes have been introduced into the great Hall, to make it more noteworthy still as representing Theosophy. It was a dream of Colonel Olcott to have at Adyar a Pantheon of Religions. He realized it only partly, by putting statues in the great Hall of Jesus Christ, Lord Buddha, Shri Krishna and Zarathustra, and a Crescent and Star for Islam. We have carried out the plan further by placing symbols for Judaism, Jainism, Sikhism, Taoism, Confucianism, Shintoism and Free-Masonry among living religions, and symbols for Egypt, Greece and Mithraism for the religions which have disappeared. There are places for three more symbols, where will be commemorated some of the religions which have made a special point of the cult of the Divine Woman and Mother. In larger letters than these, which give the names of religious founders and their faiths, there stands out in the Hall our motto—"There is no religion higher than truth."

I enclose the messages which the President has for several years sent out to members on her birthday.

C. JINARAJADASA

Adyar, November 17, 1925.

## Theosophical World-University

Excerpts from address by BISHOP G. S. ARUNDALE at Ommen Star Congress.\*

"THIS Theosophical World-University will not merely be a Star University, will not merely be a Theosophical University, it will be far more, it will be *the* University that will belong to the Elder Brethren, a University in which the Masters Themselves will take a direct and personal interest. Indeed, They will guide it, in so far as we are wise enough to leave it in Their hands. . . .

"It will have three great branches or centers . . . [Adyar—with Madanapalle as a sub-center; Sydney, Australia; and Huizen in Holland.]

"This World-University, my brothers, I look upon as a great reincarnation of the University of Alexandria, without the danger of the fate that overtook that University. Our records shall not be destroyed, our culture shall not perish, because it is not a University with its origin in the outer world; it is a University with its origin in the inner. It is Their University, not ours; we are but Their servants. . . .

"I want you to think of this great Theosophi-

cal University, first as a wonderful flower of the T.S. The T.S. is gradually blossoming into wondrous flowers, and one of the flowers is this Theosophical University. We shall not seek for recognition from without, we shall not ask someone to grant us a charter, so as to make our degrees respectable, and approved by the world. We are learning to trust, we are learning to realize that the degrees that are conferred in the name of the Master—those shall be recognized by the world as no degrees conferred by human agency can ever be. And so, although we may have no charter, the time will not be far distant, I predict to you, when the world will look up to our students, will reverence our degrees. The Universities already existing in the outer world will begin to fashion themselves according to our example. My brothers, have faith! There may be a small fight in the beginning, but we shall dominate the culture of the world, because we have our organization from within. My Master said the other day that He hoped we should be proud of our degrees, for they would be His degrees. I shall be."

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### *India's Sad Fate*

TO MY way of thinking Dr. Besant's latest book *Shall India Live or Die?* is one of the most useful in the long list that has come from her pen. It is a powerful and pathetic plea for the freedom of a nation—for the inalienable right of a people to govern themselves—and a caustic arraignment of the complacent hypocrisy with which a powerful nation robs and destroys a weaker one under the pretense of benevolent guardianship. The book does not put it quite so bluntly as that. It recognizes the economic revolution that is going steadily on—the slow evolutionary changes which bring nations almost unconsciously into new relationships with each other—but deplores the selfishness which prevents a recognition of a lofty duty arising out of the relationship.

As everybody knows, England first became interested in India through trade when the Orient was very new to the Occident. Queen Elizabeth chartered the English East India Company. In an infamous career of exploitation in the Orient, it laid the foundation for the present situation which the British Government inherited.

Dr. Besant charges not only gross inefficiency but also heartless indifference in

her indictment of British rule and declares that only the speedy granting of self-government to India can save the national life. This seems a startling statement but the accuser uses Britain's own official reports to prove the truth of her charges. After giving statistics of the incredible poverty in India—the official estimates put the *annual* income at less than ten dollars per capita, and the nonofficial at about half as much—Dr. Besant states the causes of this dire poverty, in a hitherto land of plenty, where now literally millions of people are never free from the pangs of hunger. Among these causes are the destruction of the "village republics," the destruction of village industries through British legislation and the consequent forcing of millions of skilled artisans into agricultural work, the heavy taxation of crops and the enforced payment of the tax *before the crop is ready to market*. This compels the farmer to borrow money at a ruinous rate of interest. But the injustices resulting in physical injury, terrible as they are, are but a part of the case. India is being mentally and morally stunted and deprived of its ideals and self-respect. In short, the nation, as a nation, is perishing. All this Dr. Besant sees as doubly deplorable because she believes that England and India together have a great mission in the world and that the granting of self-government to India is the first step toward its fulfillment.

While Dr. Besant is firmly for achieving home rule for India by constitutional methods only, there is an ominous warning in the words "I do not deny India's right to independence, if she determines to achieve it." She thinks, however, that a resort to arms would be sheer madness because "one party is armed to the teeth and the other is disarmed." No fragmentary quotations from the book can describe it and one must read it to get a clear understanding of a matter that seems likely to grow large in the conscience of the world very soon.

### *The World Conscience*

THE collective conscience is a curious thing. One might define it as the product of all past human experiences—the thing



that leads humanity enmass to make those decisions about what is right and what is wrong that we call public opinion. The collective conscience changes as the centuries pass. At one time it was not at all troubled by slavery—not even by white slavery. Greece, with all her marvelous improvements upon the world of her day, had thousands of slaves. Neither color nor intelligence was a bar to slavery. Many a teacher and artist spent part of his life as some captor's slave. Today slavery of any kind is abhorrent to the human mind. The world conscience has improved. But it is only in certain directions that it has improved. In others it is quite as bad as in the ancient days. It is also utterly inconsistent. It insists upon liberty for the individual but it has no objections to the enslavement and impoverishment of a nation. It professes to abhor war and to endorse disarmament but the very nations that take that course have no scruples against making war on other peoples—if they are a few shades darker and live on another continent!

Not only does the "civilized" world remain indifferent when an "inferior" people is assailed by a stronger nation, but usually gives approval. Some American editors were recently rejoicing because the machine guns and airplanes of the Europeans were doing great execution in Northern Africa. Apparently unaware that the people of Morocco belong to our own race, the war was applauded because it "would weaken the colored races!"

If those who live by the sword shall die by the sword how shall nations escape the fate that overtakes individuals? How can the stronger nations of the world ever reach a condition of permanent peace without first accepting the principle of peace? It is precisely because the nations of Europe do not sincerely accept the principle of peace that far-seeing military men in America are alarmed by the clamor for hasty disarmament. How can they feel otherwise with the evidence before them that "might makes right" in the world today as it did a century ago? With a League of Nations in existence equipped with all the machinery necessary to arbitrate questions that might lead to war,

and with its member nations solemnly pledged to honor its decisions, the instant a matter arose in which it could act it was not only ignored but defied. Because some of its citizens were killed in the territory of a weaker nation the stronger one sent its fleet to bombard a city of the weaker people and killed some helpless and inoffensive refugees. No, the principle of peace is not a part of the mental equipment of the majority of the nations of the world, and until it is there can be no permanent peace. The collective conscience has not yet risen to that level. It is not yet ready to renounce the material advantages to be gained over weaker nations by force. The world is not yet ready honestly to say that self-government is the inherent right of every people and that a strong nation has no more right to invade and make laws for a weaker one than another man has to count your money, deduct a percentage of it for his trouble and decide how you shall spend the rest of it.

### *Pious Plundering*

WHAT an amazing amount of plundering there has been among our "Christian" nations! They have robbed each other in turn whenever there has been opportunity. The art galleries of Europe are crammed with priceless treasures pilfered from other nations. The churches are adorned with stolen goods! St. Marks at Venice is beautiful enough without the pillars taken from Constantinople and the bronze horses from Athens.

Poor Athens! Her museums are pitifully bare, with only a few scattered statues here and there to serve as pathetic evidence of the genius that made her great, while the masterpieces which that genius produced crowd the museums of the nations that plundered her. Each nation had its day and then became the victim. It will be recalled that when the Mona Lisa was taken from the Louvre a few years ago, and was finally recovered, the accused set up the defense that he was merely returning the famous painting to the country from which it was originally stolen!

L. W. R.



# The Outlook for Humane Work in America

By ROBERT R. LOGAN, F.T.S.

President of the American Antivivisection Society

It is only a bare hundred years ago that the first humane law was passed. To Richard Martin, Irish gentleman and member of Parliament we owe the actual birth of the humane movement. "Humanity" Martin, the King had nicknamed him, and well he deserved it for his warmth of heart and sympathy with all the downtrodden animal kingdom. Not sympathy, however, and tenderness, which he shared with many others who had wished that something might be done to protect those lesser creatures to whom we stand as gods, were Martin's chief contribution to the humane movement, but courage. Courage in a supreme degree was his, courage to face the bitterest opposition, courage to face ridicule. Today, where one man stood in defense of animal rights, a million stand but, alas, in very few does there reside such courage as was his, and without such courage there can be no further advance.

The Societies for the Prevention of Cruelty to Animals and the Humane Societies and Animal Rescue Leagues number well over six hundred in this country alone and the field of their activities has immensely widened since the passage of the "Martin Act." Here we find them gathering up stray and homeless dogs and cats and sheltering them or putting them painlessly out of the reach of misery; there we find them promoting the more comfortable transportation and less brutal slaughter of domestic cattle. Now they are educating the school children in kindness and sympathy; now they are striving to mitigate the abomination of the fur trade; again they are trying to protect our song birds from wanton and wholesale destruction. Everywhere the members of these societies, which now are to be found in every quarter of the globe, are carrying a message to the subhuman kingdom from the human kingdom and that message is Mercy.

In America most of these societies, with the exception of the Antivivisection Societies, are banded together into an organization known as the American Humane Association which, in addition to holding annual conventions attended by delegates from the constituent societies, maintains a headquarters in Albany, N. Y., publishes the *National Humane Review* and employs field agents to organize new centers and encourage the old ones. By this association the humane movement has gained much power of expression and the central organization is able to secure attention from the press or from legislators that could hardly be secured by a local society. Nevertheless, the practical, if not theoretical, exclusion of Antivivisection Societies from representation in the American Humane Association is indicative of a certain tendency which is common to all reforms, a tendency to slow up, to become bureaucratic and conservative and to

consider not so much the principles and ideals at stake as the internal politics of the organization.

The pioneers in the humane movement in America, Henry Bergh, Geo. T. Angell, Caroline Earle White, were all ardent antivivisectionists as a matter of course, moved as they were by an intense conviction that all torture and exploitation of the weak, no matter what the excuse, was incompatible with a true civilization. They looked upon the ennoblement of human character as the index of civilization and, like all great leaders of progress, were filled not only with pity for the oppressed but with a flaming love of all mankind which made them wish to see men realize their spiritual possibilities. To assume that humanitarians prefer animals to men, and face scorn and ridicule, and sacrifice themselves for a kingdom other than their own, is to misunderstand the nature of the case. A sensitive and developed man may indeed be conscious of the unity of all life and may wish to dedicate himself to its welfare, but so much the more will he be capable of realizing his unity with his fellow men and be anxious to lead them forward. It was not devotion to the black man but devotion to the white man that animated the great antislavery leaders, and love of man and the vision of an ideal humanity must ever be the inspiration of the humanitarian.

A notable increase in this inspiration has followed the Great War and has resulted not only in the formation of a great many new Antivivisection Societies but in the deepening and broadening of their understanding and purpose. Vivisection has been erected into a creed and has come to stand as the typical formulation of the doctrine of materialism or selfishness, the doctrine that man is at best only a physiological and not a spiritual creature. Antivivisection has, therefore, been forced more and more to rise above mere sentimentality and erect itself into a spiritual philosophy. Because of this fact, humane work is becoming more and more a matter of education and character development, and more and more are the truly active and devoted workers in the humane field coming to see that they cannot, consistently and with any effect, preach kindness to animals if they tolerate a system of animal exploitation and torture, which denies validity to those very qualities of sympathy and compassion which have distinguished those men and women whom we have looked upon as the glory and justification of humanity.

In America, the medical profession is more highly organized and has more public power than in any other country, and consequently, vivisection, which has unconsciously been adopted by orthodox medicine as its badge of science, is most securely and arrogantly entrenched. In



Europe, notably in France, a vast increase of antivivisection sentiment has developed even among the doctors themselves, and when that has found its reverberation in this country, it is possible that antivivisectionists will suddenly find themselves generally recognized as the leaders of humane thought and action. An International Antivivisection and Animal Protection Congress is to be held in Philadelphia in October, 1926, in connection with the celebration of the one hundred and fiftieth anniversary of American Independence, and there is every reason to believe that it will mark the beginning of a new understanding of the humane movement, and the dawning of the day when this civilization, of

which we hope so much, shall come to understand with Cicero that "no cruelty is useful."

Much of this understanding will be due to the infiltration of theosophical teachings into the thought of our people. Antivivisectionists are beginning to recognize the truths of evolution and universal kinship, and Theosophists are coming to see that it is not enough to think wise and beautiful thoughts but that they must lend their active support to this fight against the creed of selfishness. From their united efforts will be carried to the people the knowledge of the mighty Plan of spiritual progress in which all nature is engaged, and which alone makes life of any ultimate importance.

## Self-Training for Service

By ELIZABETH D. MEEKER

IN HER Foreword to the *Doctrine of the Heart*, Dr. Besant says: "The true Occultist, while he is to himself the sternest of judges, the most rigid of taskmasters, is to all around him the most sympathizing of friends, the gentlest of helpers. To reach this gentleness and power of sympathy should, then, be the aim of each of us, and it can only be gained by unremitting practice of such gentleness and sympathy towards all, without exception, who surround us. Every would-be Occultist should be the one person, in his own home and circle, to whom everyone most readily turns in sorrow, in anxiety, in sin—sure of sympathy, sure of help. The most unattractive, the most dull, the most stupid, the most repellent should feel that in him, at least, they have a friend. Every yearning towards a better life, every budding desire towards unselfish service, ever half-formed wish to live more nobly, should find in him one ready to encourage and strengthen, so that every germ of good may begin to grow under the warming and stimulating presence of his loving nature."

Dr. Besant says further: "To reach this power of service is a matter of self-training in daily life," and I have briefly summarized the points she makes, as follows:

1. Recognize that the SELF in all is one.
2. Realize in *feeling*, not only in theory, that the SELF is endeavoring to express itself through the casings that obstruct it.
3. Identify ourselves with that SELF, and cooperate with it in its warfare against the lower elements that stifle its expression.
4. Learn to withdraw ourselves from our lower nature, to study it, to feel its feelings without being thereby affected, and so, while emotionally we experience, intellectually we judge.
5. Utilize this method for our brother's help in such a way that he shall feel it is his own better nature uttering itself by our lips.
6. Desire to share our best with our younger brothers as the Masters of Compassion share with and help us who are as children to Them.
7. Never forget that the person who happens to be with us at any moment is the person given

to us by the Master to serve at that moment. If by carelessness, by impatience, by indifference, we fail to help him, we have failed in our Master's work.

8. Beware lest we miss this immediate duty by absorption in other work. Guard against the subtle danger of using duty to mask duty. Failure of insight is failure in accomplishment.

9. Sternness to the lower self is essential to helpful service. We must have no cares of our own, be indifferent to pleasure or pain, free to give perfect sympathy to others. Needing nothing, be able to give all.

10. With no love for self, become love incarnate to others.

11. It is the life and not the knowledge, the purified heart, not the well-filled head, that leads us to the Master's Feet.

12. The word "devotion" is the key to all true progress in the spiritual life.

13. To serve for the sake of service, and not for the pleasure we take in serving.

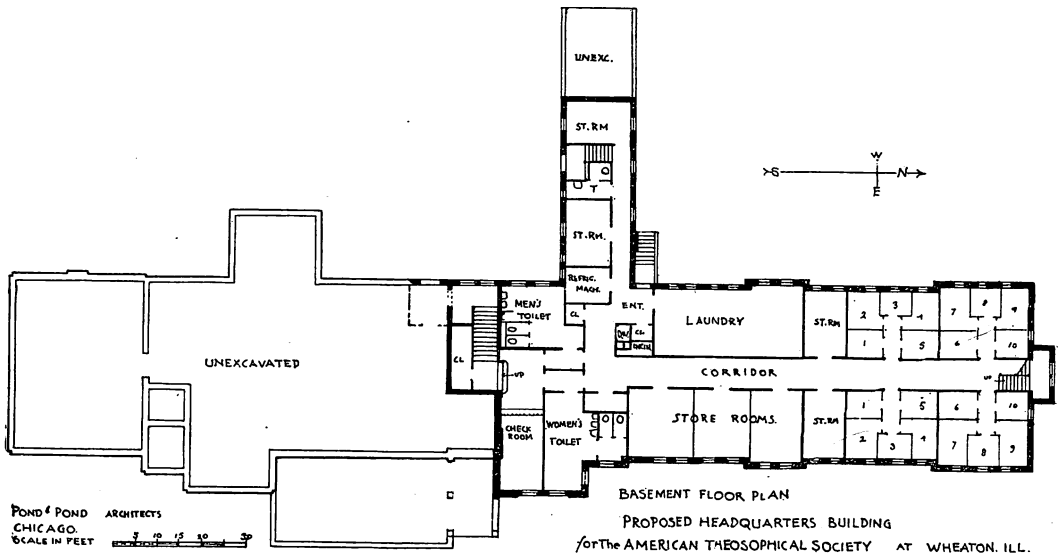
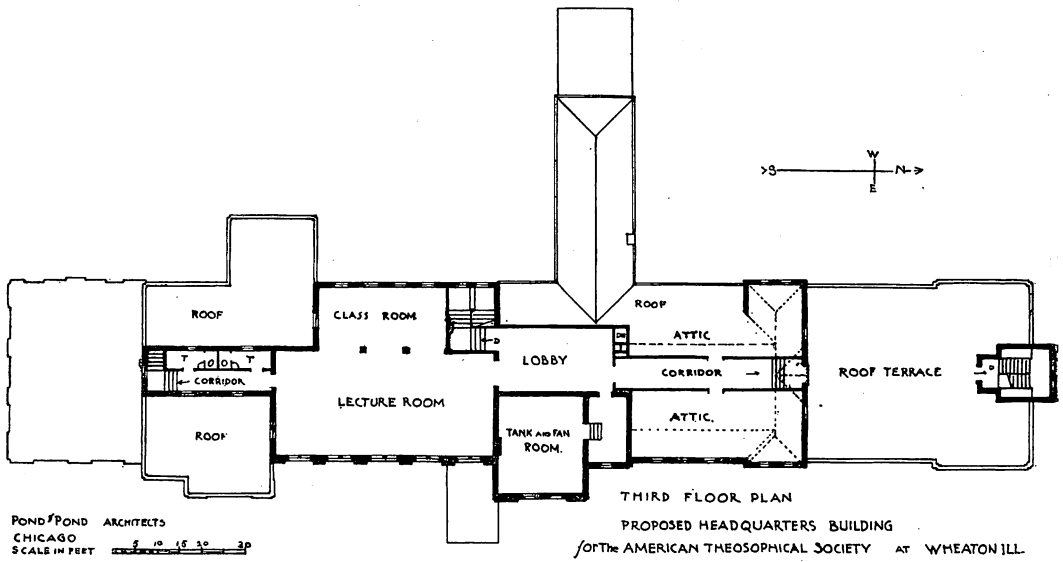
14. To serve just as heartily when there is no pleasure in the service, when joy and light are clouded over. Otherwise, in serving the Holy Ones we may be serving self—serving for what we get from Them, instead of for pure love's sake.

Here are fourteen precepts to be followed if we would live as friends and brothers to all about us, as servants and helpers to our Blessed Lord of Compassion.

And the Liberal Catholic Church should be the very heart of the teaching that the Christ will give. The T.S. was called by a Master the cornerstone of the Religion of the future, where all the religions will meet together in that Church Universal,—that I spoke to you about the day before yesterday,—when the knowledge of the glory of God shall cover the earth as the waters cover the sea.

—DR. ANNIE BESANT, *The Theosophist*, November, 1925.







## Proposed Headquarters Building

### THIRD FLOOR PLAN

POND & POND, *Architects*

The third story of the proposed Headquarters Building extends above the roof terraces which top, in part, the second story chambers. There is an ample lobby leading to a lecture room flanked on the west by class rooms. This lecture room may be, and probably will be, used as the recreational space, and plays may be given here as well as public entertainments of a literary and educational nature. The exits are ample while the roof terraces lend an attraction. Attic storage space is provided in addition to the space for the mechanical plant. The roominess and airiness of this third story make the space of great value to the building.

In the basement, as noted heretofore, are the toilet, cloak and retiring rooms for that public which is privileged to visit the building. The working and storage portions of the plant are located here and everything is made ample and convenient for its purpose.

✕ ————— ✕

### Building and Activities Fund Pledge

I hereby pledge the sum of \$ \_\_\_\_\_ to the Building and Activities Fund of The American Theosophical Society, to be paid at any time within 3 years and 4 months, in such installments as may be convenient to me.

*Name*

*Address*

\$1000 — \$25 per month  
\$800 — \$20 per month

\$600 — \$15 per month  
\$400 — \$10 per month

\$200 — \$5.00 per month  
\$100 — \$2.50 per month



# 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 especially anxious to help Long Hopper, a grasshopper chief in Pixie Land whom he once lamed before he understood how cruel it was to harm insects.)

On one of his visits to the Land of the Pixies Tom received a mysterious gift of power from the Queen. He did not know he had it until his Pixie friends spoke of it. He did not know how to use it even after it had helped him many times. All he knew about it was that when he had a strong wish to help someone, a beautiful light fell all about him and he found help in carrying out his wish. The Pixies called it the Light of Good Will. They said it came all the brighter when he happened to say certain magical words. They would not tell him what they were, saying that these words must be used only for a good purpose, and Tom could never remember what it was he had said just before the light appeared. He needed light badly as he trudged to Long Hopper's Court. He had come a long way and there was yet some distance to go. He had to be there before moonrise if he was to upset a plot against the lame chief, laid by that wiley bird, Black Night. He wished he could protect Long Hopper from this traitor.

Then the light spread softly and he was about to hurry along the trail but stopped to turn aside to see what caused an angry buzzing in the thicket. Perhaps someone was in trouble. Sure enough, there was a beetle lying on its back, kicking with all its legs in an effort to turn itself right side up.

"Wait a minute," called Tom, hunting around for a stick.

"Don't you dare to hit me," buzzed the beetle viciously.

"I want to help you turn over—there."

"Thanks," said the beetle shortly and rushed by Tom along the path ahead, now brightly lighted for both of them. She spread her wings now and then to fly short distances. It was all Tom could do to keep up with her.

"It must be fine to fly when your legs get tired," he said, by way of continuing the acquaintance.

There was no response, so he ran a few steps until he came alongside of the fast working legs.

"You seem to know this road," he ventured again.

"You'll have to excuse me, sir," she said crisply. "I'll have to hurry while this good light lasts. My mission is important."

"Don't mind me. I have to hurry, too," said Tom.

The bug spread her wings and flew, as if Tom's presence annoyed her, and as she went out of sight he sat down on a thick, soft leaf to get his breath. All at once, remembering his experience with a Dandelion, he sprang up, cap in hand.

"This is Mullen, I believe," he said apologetically.

"Seat yourself, son. My leaves are spread to give comfort," came a voice from the high yellow top.

"How soft they are," cried Tom stretching his tired little body gratefully.

"They heal many ills for those who touch them."

"Just the thing for Long Hopper's sore sides," said Tom, and he explained his legless friend's plight while Mullen leaned down with interest.

"Poor Long Hopper. I knew him. He never comes to see me any more. They say he does not go anywhere. That is not good for a hopper. It is their nature to move about. Take one of my leaves to him and say I sent it as a token of our old friendship. If he can be induced to sit on it, it will heal his raw sides."

Tom was jubilant. "Oh Mullen, you don't know how happy you make me. More than anything else, I want to help Long Hopper."

"Oh, oh, oh!" murmured Mullen. "What a beautiful glow. I grow in that kind of light. My leaves will be twice as powerful for it. Take two of the best. I salute you, Brother of Good Will."

The leaves were heavy and large. He had to make a pack of them. Luckily, while they were an awkward burden, they renewed his strength. He swung along at a good pace and soon overtook Mrs. Bug, who, from the tracks she left, had evidently been running around in circles for some time.

"Dear, dear," she exclaimed irritably, bustling on ahead. "I have lost so much time not being able to see. Now the light shines again and here you come to bother me. You needn't think you are fooling me with that disguise."

"Madam, I mean no harm. I just happen to be going in your direction. Perhaps you will let me pass."

"I have the right of way," she snapped, settling down to a steady trundling gait. "My business is of the greatest importance."

"Perhaps I could help you," said Tom politely.

"Indeed, you could not," she sputtered.

Tom said no more and fell to planning how to use the leaves. It would take some management and tact. He wished he had more skill in such things. Presently he was aware that Mrs. Bug was speaking again.

"Of course, if you must know, I'm on a very secret mission," she remarked, unfolding and shutting her wings primly.

"Oh yes," said Tom absently, wondering how Long Hopper would receive the message from



Mullen, and how he had best give him the leaves.

"You'll really have to excuse my keeping my own counsel. In such a very important position as I hold, I am obliged to be very cautious." She closed her wings with a snap, as if to say this was all the information she could be expected to give out.

"I'm sure you are most discreet," said Tom, hoping he was using the proper word, and still continuing his own line of thought about the leaves.

"Now did you notice that about me!" she cried, stopping so suddenly that Tom had all he could do to keep from falling over her with his top-heavy load. "Was it in my bearing or, say, perhaps in the way I carry my head?" She perked her head at different angles as she sought his opinion.

"Well—er—maybe in your way of working your legs—going straight ahead without stopping," ventured Tom, wishing he knew what the word meant.

"Now that's just what Black Night said about me, not more than half an hour ago," she said, spreading her wings proudly.

Tom pricked up his ears. Black Night was Long Hopper's enemy.

"You see," he said to me," she continued, "when you want to get rid of a leader, it is necessary to have the help of a discreet person like you, Mrs. Bug." Those were his very words—"a discreet person like you." And now you say the same thing."

"Yes, I like to see you walk that way," said Tom, shouldering his bundle.

"And have you noticed," she whispered mysteriously, laying one of her trembling antennae on Tom's arm—"Have you noticed the light! Do you guess what it is?" She tapped her tiny head impressively. "The light of my intellect!

Twice this very evening it has come to me just when I was in despair how to find the way. I am sure you were very lucky to have walked just behind me."

She started on her way at last, chattering back over her shoulder to him, and Tom felt more and more uncomfortable. She was telling him things she should keep to herself if she was to help Black Night carry out his ugly plans against the grasshopper chief.

"I am a friend of Long Hopper," he interrupted. "He is a noble leader, appointed by the Queen, and Black Night is a traitor, trying to hinder him."

"Oh—oh—oh," she shrieked, running around excitedly. "I might have known you were a sneaking spy! You've been prying into all our plans! Well, little good it'll do you. Here's Ant's Knob. My friends there will see that you never get to Long Hopper's Court."

She rushed off into a dark path that turned toward a high hill whose peak of white sand could be dimly made out in the distance. This was the point where he had been told to turn to the left and pass five bushes. It could not be far from the Court and if Mrs. Bug had her usual trouble in the dark, he could safely reach there before she could find her friends. His conscience was clear and his thoughts turned again to his plans.

But what was that? An angry buzzing came from the direction taken by the bug. She was on her back again. A ripple of laughter ran through the bushes. The grasses leaned against each other and bowed and rocked. The leaves slapped each other on the back. Now what should he do, go on and leave her kicking, or go back and help her to turn over?

"If I'm a Brother of Good Will I suppose I'll have to go back," he decided, "if I can ever stop laughing and get my face straight."

## Education

THE following appeared in the *New York State Education*:

A Character Education Committee, composed of representatives from all departments of public education has been organized in the Detroit schools. The following are two of the six resolutions adopted by the committee: I—That there are three objectives of public school education in a republic, each of equal importance with the others; (1) The transmission of knowledge from generation to generation. The entire personnel of a nation changes in seventy years. Civilization is accumulative. (2) The development of abilities and skills, including health. The brain must grow strong to observe, to think, to exercise good judgment, to invent ways and means; the hands and body must learn to do things well under direction of the brain. (3) The maturing of character, according to wise standards based on human experience. The purposes of a

citizen must be true if knowledge, ability and skill are to serve the general welfare. II—That teacher training should include preparation or character education work, so that graduates, on taking positions as classroom teachers, will have as clear and positive ideas as to the work they will do in this field as they now have in other fields of education, and will have skill for successful encouragement and guidance of pupils in good conduct and character.

Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed.

—*The Voice of the Silence*



## Theosophy Abroad

### France

Members of the Theosophical Society in Paris were especially favored from October 19th to 23rd, not only by the presence of our President, Dr. Besant, but especially by receiving the message which she gave them. On October 20th, in speaking to members of the T.S., she gave a message of rare importance from the Maha-Chohan to the Society. It is destined to be given at that joyous Jubilee at Adyar and cannot be published before that time.

The message contains a promise that our beloved President, Dr. Annie Besant, will be left among us for many years. It makes an urgent appeal for the broadest tolerance which alone can conserve the integrity of the T. S. in a time when so many new announcements and events are brought to light. Another point of this message from the Maha-Chohan is the announcement of a possible cooperation in the near future between humanity and the invisible kingdoms of Nature. The message is one of marvelous love and wisdom which appeals to us, not only because of the authority of Him in Whose Name it is given, but because we accept it eagerly as a concrete, formal promise of all we hope for and expect in the near future.

### India

An Associated Press report indicates the progress of the Women's Movement in India—"Bombay has opened a public library and reading room, exclusively for women."

### Algeria

Theosophy here seems quite successful in putting its ideals before the spiritualistically inclined minds. The monthly publication of *L'Aube Nouvelle* is a great factor in attracting their attention by giving real food for thought from their own point of view.

### Wales

The Welsh Section has taken up the study of Esperanto with zest as a means of aiding the World-Teacher when He comes to the world. A study class for instructing members in this very useful international language was started this autumn and it is hoped that classes will spring up everywhere and carry on the work and spread the propaganda far and wide.

At the Welsh Convention a large number of Theosophists met together from England and Wales over the week-end of October 24-26. Among the speakers was Mr. Burton of Letchworth who gave an interesting demonstration of Bret Harte's system of deep breathing and gymnastics. This took everybody's fancy and even very old listeners became quite eager to try the exercises on their stiff and enfeebled bodies. Captain Pape gave his address on "Is There a New Race Type"

and convinced his listeners. Rev. Oscar Kollerstrom made a deep and favorable impression. It was his first visit to Wales. By his charming personality he won the hearts of all. There is in him ability and youth remarkably combined.

### Mexico

We have received *Mexico Teosofico*, the organ of the Theosophical Society in Mexico for September-October. This is a bi-monthly theosophical review, very well presented, containing interesting articles on various topics. One of the articles is a translation from the book *The Masters and the Path*, by the Rt. Rev. C. W. Leadbeater, in connection with the physical bodies of the Masters. It is announced that this book is being translated into Spanish and that it is intended to publish soon an elegant edition in Spanish at a low price. A publicity department has been recently organized and among other activities a Correspondence Course on Theosophy in Spanish will be offered to the public.

*Teosofia en Yucatan* is the title of a new theosophical magazine published in Merida, Mexico, as the organ of the Theosophical Lodges in Yucatan, Mexico. The thirty-two pages of the magazine contain many short, interesting articles on Theosophy under such titles as "The Hierarchies," "The Dalai Lama of Thibet," "Helping Others," "Probable Coming of an Avatar," "Clairaudience of Animals," "Napoleon I as an Occultist," "The Inner Side of Sickness," etc.

The Mexican Section of the T. S. has now 23 Lodges distributed in its principal cities. They were organized as a Section a few years ago, having been previously a dependent of the Cuban Section. Our Mexican Brothers are really doing a wonderful work.

### Spain

We read in *Sophia*, the organ of the T. S. in Spain, for October, that a new charter has been issued to a new Lodge under the name "Aquarius," located in the city of Barcelona, this being the fourth, in that city. There are now twenty-one Lodges in Spain which constitute the Spanish Section.

### Deaths

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

Miss Mary E. Cox, Brotherhood Lodge, Detroit.  
Mrs. Eunice Day Lord, West Side Lodge, Buffalo.  
Mr. James Koford, Berkeley Lodge.

Shun praise, O devotee: praise leads to self-delusion. Thy body is not Self, thy Self is in itself without a body and either praise or blame affects it not. —The Voice of the Silence



## What Lodges are Doing

Milwaukee Lodge gave Miss Elaine Scribner some unusual audiences, and a return engagement for Sunday, December 20, evinced a marked increase in public interest, especially in talks concerning the appearance of the World-Teacher.

St. Paul Lodge gave a bazaar and food sale December 13, on which they realized the sum of \$155.

A meeting of the Michigan State Federation of Theosophical Lodges was held Sunday, December 6, at Detroit, beginning with a luncheon. The afternoon was occupied with addresses, an open forum and a lecture. Brotherhood Lodge acted as host to the attending members, providing a program for the preceding Saturday which included a Round Table ceremony and a sight-seeing drive. At their invitation, Dr. Edwin B. Beckwith of Herakles Lodge, Chicago, Priest-in-Charge of the Church of St. Francis, Liberal Catholic, celebrated the Holy Eucharist Sunday morning and delivered a public lecture in the evening on "The Return of the Living Christ." Standing room was at a premium and many were turned away.

Long Beach Lodge, Long Beach, Calif., invited surrounding Lodges to join them in their celebration of the Fiftieth Anniversary of the Theosophical Society on the evening of November 17. Representatives were present from Santa Ana, San Pedro, Lynwood Lodge, Pasadena Lodges and from the Northern and Southern Federations. A banquet was served for which Lynwood provided the birthday cake and a clever speech from its president. The evening program consisted of

a number of very interesting talks interspersed with music.

Casper Lodge, Wyo., held a special meeting Armistice Day for Theosophists and their friends, which filled their Lodge room to capacity. An instructive talk was given by their President, W. B. Fry. This was followed by a splendid address on "The Wisdom Religion," by Mr. Hobson Byrnes. Other members contributed to the interest of the occasion. The effort resulted in a marked increase of attendance at following meetings.

Annie Besant Lodge, Boston, on Armistice Day, joined a parade planned by a General Citizens Committee and had a group of fifteen or twenty march with banners. Our correspondent writes: "A U.S. flag, carried by the president in his uniform as Major of Engineers (worn because the American Legion had questioned the patriotic motives of the demonstration) and a theosophical banner, carried by the vice-president, led the group. Then followed a banner stating that Theosophy stood for Brotherhood without distinction of race, creed, sex, caste, or color. Another stated that the T. S. was working for Brotherhood in thirty-eight countries and there followed a number of smaller banners with the names of the various countries in which there are National T. S. Organizations arranged with about three countries to a banner. Then a large banner stated that Brotherhood was the only basis for a permanent peace. The parade was made up mostly of churches and colleges and was witnessed by crowds which packed the streets over which it marched so I think that we got a good deal of advertising."

## Address by Shrimati Rukmini Arundale

Delivered at Ommen Star Congress, 1925\*

### BROTHERS:

If I stand before you today as an Arhat, it is not that you may feel any difference between us. As was said by Bishop Arundale before, it is that you may feel your nearness to me and to all, to the being of God Himself. It is not only that we may feel near to each other, it is also that I may represent India, that I may bring to you something of the spirituality of India. I have been in Europe for some time, and I feel it as part of my mission to bring East and West together. So I want you through my eyes to be able to see the beautiful things of India, because any one can see what is not beautiful, what is ugly, what is untrue. We must see the beautiful things and you must realize, if you wish to understand India, the woman as she was in ancient India, not as she is today; the woman who was the Warrior, the true Mother, the Priestess, the ideal for the world. She must live again in India and she *will* live again.

The ancient splendor of India shall manifest itself also in the future in Religion, and in its Priests. The Priest will not be a Priest in name only, he will be a Priest in the name of God, and recognized by the Lord.

I want you to try to get yourself into that atmosphere which I try to bring to you today. India, I feel, will be the Mother of the world as regards spirituality. Europe and the world will build the forms, the beautiful forms, they will be the cup, and the spirituality of India will be the wine. As has been said by the Lord Maitreya: "The splendor of Aryavarta shall live again." Shri Krishna when He comes again will bring back to India and the world, all that is true, all that is beautiful, all that is noble. Shri Krishna shall live again as the great Warrior, as the great Lover, as the Flower of Humanity. As India grows in spirituality she will burn away all that is ugly, all that is untrue, and her sun shall give light to the world.

\*Reprinted from "The Theosophist," November, 1925



## Our Great President

The following article appeared in *The Sphere*, London, England, November 14, 1925. Readers will recall that the capacity of Queen's Hall is three thousand persons and that the message, which those fortunate enough to gain admittance heard but which hundreds of others clamored to hear, was Dr. Besant's pronouncement about the Coming of the World-Teacher. This lecture has been printed and is now obtainable from The Theosophical Press (see last page).

### A Remarkable Englishwoman

If not the most remarkable Englishwoman alive today, Mrs. Besant unquestionably holds a distinguished place in their higher hierarchy. Despite her seventy-nine years, she is nevertheless now on her return journey to India without an attendant, although she is accompanied by Lady Emily Lutyens, who is going out to visit her brother, Lord Lytton, the Governor of Bombay.

While Mrs. Besant's visits to England have usually been in connection with her position as president of the Theosophical Society, this year's sojourn had politics as its prime purpose. It was to bring the draft of the Commonwealth of India Bill, prepared by the National Convention of India, of which she is the general secretary, that she came. Once here it was inevitable that she should speak on Theosophical subjects, for which the demand was so great that on the occasion of her last address the doors of the large Queen's Hall had to be guarded by police, while hundreds of people had to be turned away, as there was no room for them. At this lecture, as at all the others, her voice was so clear that every word was as easily heard at the back of the top gallery as by those sitting in the front stalls. So unimpaired is her energy that on her last day in London she was working until three o'clock in the morning, and after two hours' sleep she arose to make the final preparations for her departure.

## Dr. Besant and Mutilation of the Secret Doctrine

By C. JINARAJADASA

MANY are aware how in America, for several years of late, charges have been made that Dr. Besant has mutilated *The Secret Doctrine* in publishing the Second and Third Editions. I have already written on the subject, and so has Mr. Bertram Keightley. The London Headquarters of H. P. B. when she died were at 19 Avenue Road, Regents Park. I came to live at this place in 1896, and used to correct proofs of the Third Volume later on, and so was quite familiar with what the pupils of H. P. B. had done in the matter of the Second Edition. It was that H. P. B. had left instructions that changes were to be made, and in the Preface to the Second Edition Dr. Besant and Mr. G. R. S. Mead have mentioned those changes.

There are among the records at Adyar certain letters which I have lately come across. I quote from them on this matter of the charge against Dr. Besant.

(1) FROM DR. A. KEIGHTLEY TO MR. BERTRAM KEIGHTLEY.

October 29, 1891.

I have not yet had time to finish that blessed index of *The Secret Doctrine* and shall have to

get it done in New York. I hear, too, that it will not be wanted for about six months. There is some talk of entirely reprinting *Secret Doctrine* and of correcting errors when the Third Volume is issued. The plates are in many cases found to be faulty and the expense of casting is so great as to make this worth while. It is also talked of to secure large printing press by steam and print *Lucifer*, *T. P. S.* and all other things. There is so much to do that they calculate that there are about 1,000 pounds annually and that it would pay to do this. They say they have gone into it carefully and if so it would really seem to be the best thing.

(2) FROM MR. G. R. S. MEAD TO MR. BERTRAM KEIGHTLEY.

November 13, 1891.

I am deep in the revision of the *S. D.* We find it will be cheaper to reprint it entirely. The moulds are practically useless and to present the public again with the old errors would be a practical joke.

(3) FROM MR. G. R. S. MEAD TO MR. BERTRAM KEIGHTLEY.

November 27, 1891.

Annie's in New York, *Lucifer*, *Vahan*, the *Glossary* and the revised edition of the *S. D.* are on the top of yrs. truly so that I must be brief.

(4) FROM MR. G. R. S. MEAD TO MR. BERTRAM KEIGHTLEY.

December 4, 1891.

Since last week I have nothing of a startling  
(Continued on Page 167)



## Among Ourselves

By L. W. ROGERS

Athens, Greece, November 12, 1925.

THE five days between steamers that we could give Athens was just enough for a satisfactory visit to a place that is peculiarly interesting to Theosophists. Greece has no national T. S. organization yet but has four local Lodges, two of them being in Athens. Mr. Basil Q. Krimpas, President of the largest Lodge, Mr. John N. Charitos, who translated *The Ancient Wisdom* into modern Greek, and Mr. Leon de Vidas came to the hotel and drove us about the city.

Naturally the most interesting thing in Greece for Theosophists is the ruins of the Temple of the Mysteries at Eleuses, near Athens. No matter how much one has read on the subject a visit is a revelation. The vastness of the structure, no less than the stateliness and beauty easily to be seen in what still remains, is most impressive. Various things have a special message for an E. S. T. that other people must miss, while one of the statues fairly startles him with a familiarity that he has no difficulty in placing. A proper description of Eleuses is impossible in a brief letter.

Oddly enough the hand of old Father Time has dealt more gently with the temples at Athens than with Eleuses. Although the former was the center of the heroic struggles against the Persians, and in later times the Parthenon was bombarded by the cannon of other invaders, nearly the entire structure stands and retains very much of the original beauty despite the scars of war and weather through twenty-four centuries.

Cairo, Egypt, November 26, 1925.

AS BOTH Egypt and Palestine are almost directly in one's line of travel from England to India, it was easy to visit them; and as our party had over two weeks for steamer connections at Port Said there was unanimous agreement that most of the time should be spent in Egypt.

The Headquarters offices of the T. S. are in Cairo but Alexandria is quite as well organized. Both cities have good Lodge rooms and libraries, and public lectures are given regularly. Only a few speak English but nearly all speak French and the proceedings are in French. The audiences for ordinary meetings are about the size of our own. A public lecture by Mr. Jinarajadasa, I was told, drew an audience of 150.

Our party was most cordially received by General Secretary Perez in Cairo and by President Suarez of the Alexandria Lodge in that city. Both gentlemen speak English very fluently and they gave us detailed information about the work. Alexandria appears to be rather the better ground for propaganda. It is not the sleepy old city that might be imagined, as you may guess from the fact that it doubled its population

in a period of four years and now has about six hundred thousand inhabitants. Cairo has about one million.

The modern Egyptian ought to be fairly good material for Theosophy. He is both intelligent and energetic. There is nothing apathetic in either his mental or physical activities. But, so far as the Theosophical Society is concerned, Mohammedanism here is just about what Romanism is in Italy, and that is saying much. Apparently the coming of Mussolini into power and authority has made matters more difficult for Theosophy in that country. That was brought vividly home to me by an Italian F.T.S. who was not living in his native land. In discussing the work in general he remarked that he was free to devote all his time to Theosophy. I assumed that, being Italian, he would go there to work, but he thought that would be rather a waste of time at present. "There is no liberty now in Italy," he said, "no liberty either to speak or write." Mussolini, he continued, had declared that the combined church and state were sufficient for the people. His outlawing of Masonry was apparently proof enough of intention to crush out everything that was not wholly harmonious with Roman religion and his political party. Theosophical propaganda is difficult enough where there is freedom of thought and press and our Italian F.T.S. thought he could accomplish more outside of Italy.

Egypt is a good field for the Theosophist in search of lecture material. The British Museum is usually thought of as a model of completeness in whatever line one wishes to acquire information. It has, to be sure, a fine Egyptian collection, but after spending a few hours in the Egyptian Museum here the British exhibit seems insignificant. Then the pyramids are just outside the city and one's first visit explodes a lot of erroneous ideas about them and supplies others to take their place. Fortunately, the ancient Egyptians inscribed much and painted much and inside their marvelous tombs and monuments it has been wonderfully well preserved.

### Dr. Besant and Mutilation of the Secret Doctrine

(Continued from Page 166)

nature to tell you. A. B. has arrived safely at New York.

The *S. D.* revise is a devil of a task. We are verifying everything we can; so, my hat! one has to be careful.

I hope we shall not have again the mendacious statements as to mutilations by Dr. Besant. H. P. B.'s pupils only carried out the instructions left by H. P. B.





*Release*, by C. Jinarajadasa. Published by The Theosophical Publishing House, Adyar. Price, Cloth, \$ .50, through The Theosophical Press.

In this book of Mr. Jinarajadasa's we hear once again the story of man's eternal quest for happiness, and in the telling our author veils deep truths in simplicity of language.

Three types of humanity are represented, each led on from experience to experience through the cosmic craving for happiness through love, or action, or knowledge. This cosmic force flows through all life, mineral, vegetable, and human, enslaving until the life has reached a stage of unfoldment where enlightenment is reached. It is the urge which leads man to the achievement of his ambitions, holding captive even the dying, lest in losing the form life itself may end. Following in the wake of enslavement to desire we then have jealousy and pride and cruelty. The eternal quest for happiness is finally seen to be followed by pain, always pain. And the release? It comes through identifying ourselves with the Divine Child and the Divine Mind in Nature. Blind victims of cosmic force, we learn detachment through suffering, and thus freed, we become masters of this same force. We learn to recreate ourselves; become saviors to others; Divine Children of the One.

M. N. C.

*Atlantis in America*, by Louis Spence. Published by Brentano's, New York. Price, Cloth, \$4.00, through The Theosophical Press.

This book is an extremely interesting contribution to the literature supporting the theory of an Atlantean civilization, which spread to Egypt on the one side and to America on the other, at or before the submergence of the continent of Atlantis.

The author is very convincing, mainly because of the judicial manner in which he handles the various classes of evidence which include the geological, the similar process of mummification, witchcraft, art and architecture, folklore, etc. The author says, "There can be little doubt that a definite ritual connection exists between the secret and mystical societies of America and those of Europe and North Africa," and he shows that the Atlantean tradition provides this connection.

It would be well to have a book of this character on one's table close to *The Lives of Alcyone*. They are complementary. It is always a source of interest to compare the results of the occult investigators with those of the more "ordinary" scientific investigators and see how they dove-

tail. The frequent reports of the scientists who are exploring the remains of the Mayan civilization in America would, it seems, have an added interest if such a book as *Atlantis in America* could first be read.

I. F.

*Lola, or The Thought and Speech of Animals*, by Henry Kinderman. Published by E. P. Dutton & Co., New York. Price, Cloth, \$2.50, through The Theosophical Press.

Anyone who is interested in animals, and especially in dogs, will find this book fascinating. We have always known that dogs talk with their eyes, and bark very intelligently, but we have not known how much they have to say until Lola was trained in a method of self-expression which made it possible for her to communicate her ideas. Dogs do think and feel, as Lola will prove to you.

The experiments related show not only that animals possess latent mentality but also that individualization is a fact in the scheme of evolution. Lola is astonishing in her power of memory and her ability to solve mathematical problems, but she is a lovable, spontaneous individual when she gives unexpected replies and expresses opinions. She reveals herself as a thinking, feeling being.

Investigations in this field should have far-reaching results, for the revelation of individuality, of capacities of emotion and thought, should bring about a revolution in our attitude toward the animal kingdom. Vivisection and all kindred practices which sacrifice the animal to the selfishness of human beings cannot command public opinion when people realize that terrible pain and injury are inflicted on animals, who have sensitive bodies as we have and latent powers of mind and feeling which differ from our own only in degree of development. When the scientist and the humanitarian have learned to cooperate, the theosophical ideal that the human kingdom is responsible for the well-being of the animal kingdom will approach realization.

E. S.

*Edgar Saltus, The Man*, by Marie Saltus. Published by Pascal Covici, Chicago. 324 pages. Price, Cloth, \$3.00, through The Theosophical Press.

Theosophy came into the life of Edgar Saltus, poet, essayist, novelist, when he was nearly fifty-five; and many regrets were his that the writings of earlier years had been done without



that foundation philosophy. "If I live long enough," he said, "I will undo *The Philosophy of Disenchantment* and *The Anatomy of Negation*, as well as *Lords of the Ghostland*, and epitomize all I have digested into a single volume and call it *The History of God*. Then I will sing my *Nunc dimittis*, go to Adyar and put my pen at the service of Mrs. Besant."

Many such interesting lights on the unfoldment of this unique figure in the literary world are told by Marie Saltus, his widow, in her *Edgar Saltus, The Man*. Few of us could bring ourselves to tell as many of the frailties of a loved one, but she has done it all so frankly that the reader sees through the sensitive, temperamental personality and grasps something of the nature of the genius who found it so difficult to live in a conventional world. True, he made life quite difficult for others. His vanity, his childlike fears, his inability to face an issue even slightly unpleasant, his temper—all these traits she makes one understand as being only the outer and inadequate expression of a truly lovable and lofty ego.

Describing his maniacal fury when interrupted at his writing, she says: "Uninterrupted quiet was a vital essential to him. Distractions of any kind, no matter how well meant or accidental, sent him into hysterics and ended his work for the day, and he begged me never to speak to him unless the house was on fire. . . .

"When writing a book, as he himself often expressed it, he was in a state of 'high hallucinatory fever,' giving out of his ectoplasm very much as a materializing medium gives it out in a seance, to build up a temporary body for the spirit.

"It is a well-known scientific fact that any interruption during the process of materialization

causes repercussion on the body of the medium, the velocity being such that illness, if not insanity, may result.

"When creating a book, Mr. Saltus was in very much the same condition, the finer forces of his etheric body being semidetached from the physical. He could not help it any more than he could help the color of his eyes. Lacking discipline and self-control from his youth, he could not, after his formative years, coordinate his forces so as to grapple with this limitation effectively."

Describing the writing of *The Imperial Purple*, Mrs. Saltus quotes him as saying (this was before he had found Theosophy): "But you believe that you lived before? I'll tell you what I have never mentioned to any one. From an agnostic it would not ring true. If I have written anything which will live it is *Imperial Purple*. The reason is simple. If there is anything in your theory at all, I lived in Rome. I was eyewitness of the killing of Caesar. The story ran off my pen. Textbooks were needless. I wrote as I remembered and truth penetrates. Later I tried to write of Greece, and failed. It was mechanical. There was no subconscious memory to help me."

And so the rather unique biography goes on—deep delvings into the wisdom of the Orient—the *Bhagavad-Gita* and *The Secret Doctrine* being his solace and inspiration. But even these were powerless to undo some of the harm resulting from the pampered and uncontrolled childhood and youth.

This biography is certainly worth the time of reading as a character study alone. And it is a testimony of the value of Theosophy to the human soul incarnate in the flesh.

G. W.

## Stick It

By FRITZ KUNZ

ONE of the special weaknesses of the work of the Theosophical Society at this age of crisis and change is due not to a defect of the Society, its teachings or its leaders, but to the fact that all the world is in transition. The old age dying, there are thrown into incarnation thousands upon thousands of egos incapable of advancing life, put into bodies so that they can get what good there remains in the broken fragments of cultural traditions. Along with them, promise of the new age, are finer types, especially young people, capable of splendid things. The lesser folk live in the turbid streams of the dying traditions, and the people of promise search out the new. But the latter are few and lost in the mass of the others. The world is dominated by the sheer numbers of the feeble egos who belong to the dying age.

Because of this domination the central ideal of spirituality which marks out our work has to be over and over restated. To most men and women spirituality is a vague and feeble and

sometimes, also, perhaps a very doubtful thing. To be pretty good, to do some kindness (mostly of the casual sort), to respect convention and the like, these are the vague attributes of the spiritual life as seen by the ordinary person. The idea of an incessant battle with one's lower nature, the reality of the Masters as living forces, the notion that precision of mind is part of growth, and all the varied elements which we know to be part of inward greatness, these are undreamed of by the mass of men around us.

Therefore our work consists in the constant reassertion of these realities, often to masses who are far from appreciating the truth, that the few (among the many) who belong to the new age will be selected automatically by their resonance with the Ancient Wisdom. Such constant repetition may seem sometimes tiresome, especially to those who work with small groups wherein sometimes not one single person will be found to respond. After many experiences of putting forward ideas our members sometimes



get discouraged. They think the task hopeless, and, finally, almost begin to think themselves mistaken and the world right. It is easier for those who speak to hundreds of thousands and who always have at least some response; upon them the current of the dying traditions have small effect. They know absolutely that the world is wrong in its proportions and they are always ready to renew their pouring out of the truth, knowing that no effort is lost. It is much easier now to find the Knowers than it was in the days of H.P.B., and steadily it becomes more easy. We should therefore be of good cheer.

Let us not despise the world, so often splendid in its good heart and so patient in disaster; neither let us give way before its manifest blindness of vision, thinking that because they cannot see we must be dreaming, though in our best moments we know beyond all doubt that in the valley of the blind even the one-eyed man is king.

### International Theosophical Order of Service

The International Theosophical Order of Service, founded by its President, Dr. Annie Besant, in 1908, has just issued from its Headquarters in London its 1924-25 Report.

Thirteen countries are actively at work ear-

nestly building the Order into a helpful vehicle of theosophical service, dedicated to the use of the coming World-Teacher. The lines of service, both national and local, are those which will quickly help each nation to abolish its own most glaring evils and sufferings.

During the past summer Dr. Besant reorganized the methods, putting the Order on a very broad basis of Brotherhood, thus ensuring more efficient and diversified service. It is realized that still more and more effort must be made by Theosophists everywhere to bring our Brotherhood philosophy into definite practice in communities in outside organizations as well as in nations.

Will not American Theosophists respond to this call to form "a world union of all who love for the service of all who suffer"?

What are the national evils in the United States which we should undertake to help to combat and overcome?

What are the local needs of brotherly service in our several communities?

In what way can we, through the International Theosophical Order of Service in America, best help to prepare for His blessed Coming to our own country?

Through concerted effort much can be done.

We are just beginning our own work of organization and have as yet but six branches in the United States.

Please write for leaflet of reorganization to Dr. Mary Weeks Burnett, National Secretary, 6060 Selma Avenue, Hollywood, California.

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## The Fire of Creation

In his Foreword to Dr. J. J. van der Leeuw's new book, *The Fire of Creation*, Mr. Jinarajadasa says: "I have rarely read a work with whose general argument I concur so heartily as with this striking essay of Dr. J. J. van der Leeuw. What he says concerning the Divine Mind and its creative touch in us is a doctrine which I have myself tried to familiarize. 'Day-dreaming' has ever been to me an act of creation, truly a 'living in the future,' but it is only on reading this essay that I realize clearly its relation to the Trinity in man."

This new book will be unique in theosophical literature in that it deals entirely with the work of the Third Aspect of the Logos, the Holy Ghost in Christian terminology, and His Representative on this planet, the Maha-Chohan, Lord of the Five Rays.

It will contain four illustrations and will be bound in cloth. Advance orders are now being received by The Theosophical Press for shipment early in February. Price \$2.00.

## Publicity Fund Donations

November, 1925

Los Angeles Lodge	\$ 3.50
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## New Territory and Advertising Fund

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Member New York Lodge	1,000
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Mr. Harry R. Thompson	200
Miss Caroline W. Barbour	100
Mrs. Caroline K. Bray	100
Miss Matilda Ferretti	100
Mr. Arthur I. Greenfield	100
Mr. James H. Boal	50
Mrs. Lulu H. Rogers	50
Miss Maude H. Switzer	50
Mrs. Rue Zimmerman	5
Total	\$102,275

## Donors of Shrubbery

We wish to express our thanks to the various members who have made donations of shrubbery and trees for the Wheaton site. All have been taken care of and placed to the best advantage. We regret, however, that some of these are not adapted to the cold northern winters, and suggest that in future members submit a list before making shipment. This will avoid waste of valuable specimens which cannot stand this climate, and the cost of shipment.

MAUDE N. COUCH

Secretary-Treasurer.

## International Correspondence League

A small informal meeting of the International Correspondence League was held during the Star Congress at Ommen in August this year, Miss Esther Nicolau presiding, as International Secretary.

The opportunity was taken to discuss some rather necessary points of which the following is a resumé:

**FINANCE:** It was suggested that each country was responsible for its own finances and each National Secretary free to procure funds to carry on the work in the method best adapted to his particular country.

**CORRESPONDENCE:** The point was stressed that Secretaries should work as much as possible through the Secretaries in other countries and not with individual correspondents.

**REPORTS:** It was agreed that when writing a report or a news letter, Secretaries should send a copy to every other I. C. L. Secretary whenever possible.

**HOSPITALITY:** It was reported that this was now well organized in London and it was pointed out that this important section of the I. C. L. ought to be worked up in all countries as far as possible.

**MAGAZINES:** Secretaries were asked to send to the International Secretary the names of any members in their respective countries who would like to receive theosophical or allied magazines from other countries. The International Secretary will deal with this section until it is working in the various countries.

ESTHER NICOLAU, International Secretary,  
Claris 14, Barcelona, Spain.





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