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Messages From the Unseen

BY THE RT. REV. C. W. LEADBEATER

I HAVE mentioned various ways in which messages are received from the unseen world, but there is still another type of communication which is perhaps of more immediate interest to some of our students, and that is the message or instruction occasionally given by a Master of the Wisdom to His pupils. Such messages have been sent at intervals all through the history of our Society. They have, however, been of many different kinds, and have come in diverse ways. Some have been public—addressed, that is to say, to all enquirers; others have been intended for certain groups of students only; yet others have been strictly private, containing advice or instruction to a single pupil. A vast amount of what, now that it is systematized, we usually call Theosophical teaching, came to us in the shape of phenomenally-produced letters, written (or rather precipitated) by order of one or other of the Brotherhood to which our Masters belong.

Students should, however, bear in mind that those early letters were never intended as a complete statement of the ancient doctrine; they were the answers to a number of heterogeneous questions propounded by Messrs. Sin-

nett and Hume. By slow degrees the outlines of that doctrine began to emerge from this rather chaotic mass of revelation, and Mr. Sinnett tried to reduce it to some sort of order in his *Esoteric Buddhism*.

Each of his chapters is an able statement of the information received on one branch of the subject, but naturally there are many links missing. Madame Blavatsky herself essayed the same gigantic task in her monumental work *The Secret Doctrine*; but, wonderful as was the erudition she displayed, the arrangement was still imperfect, and she so overweighted her volumes with quotations from scientific (perhaps sometimes only quasi-scientific) writers, and with more or less corroborative testimony from all kinds of out-of-the-way sources, that it was still almost impossible for the average man to grasp the scheme as a coherent whole. We owe an immense debt of gratitude to Messrs. B. Keightley, A. Keightley, G. R. S. Mead and, above all, to our President, for their long and arduous labor of systematization and re-arrangement; indeed, it was not until the last-mentioned author published *The Ancient Wisdom* that we had before us a clearly

comprehensible statement of Theosophy as we now understand it.

It was not the intention of our Masters that those original letters should be published; indeed, in one of them the Chohan Kuthumi quite clearly stated: "My letters *must not* be published"; and later in the same epistle: "The letters were not written for publication or public comment upon them, but for private use, and neither M. nor I would ever give our consent to see them thus handled." Mr. Sinnett promised that at his death he would leave these letters to our President for preservation in the Society's archives; but most unfortunately he either changed his mind or forgot to do this, and so they fell into the hands of one who thought himself wiser in this matter than the Masters, and therefore did just what They had forbidden, though They had given clear warning that to do so "would only be making confusion worse confounded . . . would place you in a still more difficult position, bring criticism upon the heads of the Masters, and thus have a retarding influence on human progress and the Theosophical Society." This is very readily comprehensible to an ordinary intellect when we see how much of purely personal matter and of advice on questions of merely temporary interest those early letters contain; still more so when we remember that Madame Blavatsky said of them:

"It is hardly one out of a hundred occult letters that is ever written by the hand of the Master in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and when a Master says 'I wrote that letter,' it means only that every word in it was dictated by Him and impressed under His direct supervision. Generally They make Their Chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas They wish expressed, and, if necessary, aiding him in the picture-printing process of precipitation. It depends entirely upon the Chela's state of development how accurately the ideas may be transmitted and the writing-model imitated."

Furthermore, in order to enable him to estimate aright the value in detail of these letters, I most strongly recommend the student to re-read carefully another of Madame Blavatsky's definite statements on this subject, printed on page 617 *et seq.* of last month's Centenary number of THE THEOSOPHIST, in which she clearly explains that the "direct supervision" mentioned above was *not* always exercised, but that a chela was ordered to satisfy correspondents to the best of his or her ability. I am not for a moment maintaining that the information given in some of those letters was not of the very greatest value and importance to us; on the contrary, it was the beginning of the whole Theosophical revelation; but I do say, having seen the originals, that there are some unquestionably obvious mistakes in detail, and some statements that no Master, with His almost omniscient knowledge, could possibly have made; and I have no doubt that

the reasons for such errors are precisely those which Madame Blavatsky gives us.

That, then, was the earliest form in which messages from our Masters came to us in this Theosophical work; but sometimes they were given even more directly. When I first came out to Adyar in 1884, our Masters not infrequently materialized Themselves for a few minutes, so that all who were present could see Them; They spoke with an ordinary audible voice, and various questions were answered in that way. Naturally They could never stay long with us; for we must always remember that the Adepts are the busiest people in the world, and that They have other and infinitely more important work to do than communicating with us. They still look in upon us where They wish to do so, but now They no longer need to waste force in materializing, for there are many among us who can feel Their presence and receive an impression from Them, though there are still but few who can actually see and hear. That method of "personal apparition" was necessary at that time, because there was no one but Madame Blavatsky who could use the higher vehicles, and she could not be both here and in Europe at the same time. I have mentioned several instances of these appearances in my booklet *How Theosophy Came To Me*.

In these modern days messages are still sometimes sent, though more often to groups or to students in general than to individuals. It is well known that there are certain great occasions in each year on which the Members of the Great White Brotherhood come together to join in the celebration of some important anniversary, to consult as to methods of progress, and to shed a collective blessing upon the world. Such gatherings are always open to any of Their pupils who can attend in their astral bodies, and it not infrequently happens that after the special ceremony of the day is over, They are gracious enough to move for a few minutes among those pupils, to utter perhaps to one here and another there a few friendly words of advice or encouragement, and sometimes to deliver a short address to be repeated to others of Their pupils or Their school who have not the good fortune to be present. That happened, for example, only a few weeks ago, at the Festival of the Full Moon of Asadh or Asala, to the very great upliftment and enheartening of those who were privileged to hear.

Students sometimes ask how such messages are actually communicated, and how they can be reproduced upon the physical plane, seeing that they are of necessity delivered on an altogether higher level. I think it should be clearly understood that they can *never* be fully reproduced—that even the most exquisite diction, the most marvellous eloquence of this lower world can never convey a hundredth part of the wealth of meaning, of the glowing poetry, of the indescribable light and splendour which such an address contains. Even to explain the method of its reception is barely possible except to one who has experienced it.

Here in this physical world one man speaks and another hears; but we all know how words fail us when we try to body forth the highest thought, the noblest emotion; even here we recognize the utter inadequacy of our means of expression. In the astral world feelings and emotions flash telepathically from one to the other; but even there if we wish to convey a conception to another man, we must embody it in words, though those words need not be audibly spoken. Hence the necessity for a common language on that plane. Rising to the mental world, we find that thought can be sent direct from one mental body to another without formulation in words at all, but even so it must be clear-cut and definite, and the recipient will understand it only in proportion to his own development. Each thought takes a form, as is illustrated in our Theosophical book on the subject, but, as will be seen in those pictures, some thoughts are far more vague and cloudy than others. If we rise one stage further we come to the higher mental, the level of the ego in his causal body; there thought takes no concrete form (which is why that world is called *Arupa* or formless) but passes like a lightning-flash from one ego to another.

The Adept can use His consciousness at any of these levels, and at others far higher still; but naturally He adapts Himself to His audience. Most of those to whom He would be likely to entrust a message will have succeeded in unfolding their consciousness at that causal level; and so it is usually in this splendid flashing glory that His message is expressed. One cannot of course *describe* what happens; each idea is like a little glowing ball of colour, containing not only the root-idea, but all sorts of correlations and inferences as well. I tried to explain it thus in *The Masters and the Path*:

"The thought of an Adept showers upon His pupil a kind of hailstorm of lovely little spheres, each of which is an idea with its relation to other ideas quite clearly worked out; but if the pupil is fortunate enough to remember and clever enough to translate such a hailstorm, he is likely to find that he may need twenty pages of foolscap to express that one moment's deluge, and even then, of course, the expression is necessarily imperfect."

Just because only ideas are given, and not words, each who hears must obviously translate it in his own way. I do not mean merely that a Frenchman would write it down in French, and an Englishman in English; I also mean that each man will write it in *his own style*. He cannot do otherwise if he has to be natural, and he must at all costs avoid being affected or stilted. If on rare occasions a Master does condescend for some special purpose to use actual physical words, what He says is always terse and to the point, each sentence full of meaning. Some of us try to catch and reproduce that, but I think even then our translation tends to be longer than the original! Some translators are naturally more diffuse and verbose, and seek to enforce their point by much repetition; it is only an effort

in another direction to bring out the tremendous force of the Master's speech, but no method can ever be fully successful. Be sure that the Adept wastes no words.

This influence of the idiosyncrasies of the reporter was often very evident in the messages which came through Madame Blavatsky. She had her own special use of certain English words, her own forms of expression and construction, and these are to be seen now and then in her transcripts of letters and messages. The prejudiced scoffer seizes upon this and declares the letter an obvious forgery, but he shows thereby only his own crass ignorance of the subject, and his incapability to realize the meticulous care taken by those upon whom falls the responsibility of bringing through these priceless communications.

The personal equation of the bearer of a message is undoubtedly a fact to be taken into consideration. On the other hand, it is only fair to say that those who have been trained by our Masters and Their older pupils have always been most earnestly warned to beware of it, and many of them have spent arduous years in eliminating it. I remember very vividly the care and trouble which my own Teacher devoted to this matter in 1885, when He was instructing me as to the transference of the physical brain of something seen or heard by the inner senses. I have mentioned elsewhere how He would make a strong thought-form, and say to me: "What do you see?" And when I described it to the best of my ability, would come again and again the comment: "No, no; you are not seeing true; you are not seeing all; dig deeper into yourself, use your mental vision as well as your astral; press just a little further, a little higher."

Precisely the same method was adopted with regard to the translation of the messages. He would throw out one of those flashing, jewel-like little balls of living light, and direct me to express it in such words as I could; then He would say: "Right as far as it goes; but cannot you make more of it than that—*much* more? Look more closely, look into the very heart of it; don't miss a single shade of colour or form; don't let your preconceptions blind you or cramp your interpretation." And often I had to repeat my effort many times before my mentor was satisfied. More information on this whole subject of messages may be found in *The Masters and the Path*, page 157 *et seq*; it is unnecessary for me to repeat it here.

But finally and most emphatically I should like to impress upon our students that they should judge every message upon its own merits, even if it claims to represent the wish of an Adept or of the whole Hierarchy, and apply to it their own reason and common-sense. I would say to them: Beware most especially of the entity who flatters you, in whatever form he may show himself—of the message which tells you that you are marked out for a sublime destiny, that you alone in all the world are sufficiently developed to be able to express to that world the truth which

(Continued on page 536)

¹Op. cit., p. 170.

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Attitudes—Passive and Creative

THINKING over the attitude of some of our lodges who write to tell us how little can be done by a field worker in their midst and how futile the effort would be, we have come to the conclusion that this attitude is entirely hypothetical because it is displayed most generally by lodges where no effort has been made. These lodges having lost faith in their own power, find themselves surrounded by difficulties and decide that nothing can be done.

Against this theoretical opinion we set our own theory that work and enthusiasm which are based upon certainty of purpose and the conviction that we are distributors of power greater than our own in carrying out the Great Plan will inevitably produce results.

It is not difficult to choose between these two theories, for obviously it is better to work by a theory that is creative than by one that is not. An attitude which stimulates endeavor is better than one which kills all activity. A plan that may fail is better than no plan at all. Effort is better than apathy. To do something well even without apparent effect is better than attempting nothing. We cannot judge truly the effectiveness of our work by its immediate results on the physical plane but we know that no worthy effort is wasted and must be helpful to

the maker, adding to his power for a future effort even if no present effective results can be seen. It is better to take the chance of accomplishing more than we expect than to accept the responsibility of having done less than we might.

Courage, confidence and hope are essential to life, to achievement, to progress; an attitude embodying these is the only one for theosophists to assume and we prefer to adopt that theory that calls for activity of the physical and mental vehicles and that therefore gives the creative life an opportunity to manifest.

So to give a chance of success to the only one of these two theories in which the elements of success are contained, the only one that is creative of effort, we are going to shock a few of our smaller lodges by ignoring their refusals and sending our field workers to them. We have already experimented a little and have reason to anticipate achievement by this method. It is trying and difficult to our workers to send them where no welcome has been offered, among members who are convinced of the futility of work among them, but surprising results are possible even under these conditions and we ask our lodges to keep an open mind and to be considerate of our representatives and the burden they assume in such circumstances. Cooperation can make these uninvited efforts fruitful. Sacrifice of time and substance can bring glorious results. Do not judge these results by new memberships alone. New life is ever of greater import.

Theosophical Babies

EVERY now and then some one writes to Headquarters in bitter complaint that this leader or that or all of them have failed to furnish, or no longer furnish, the food that he needs and announces his attachment to another provider of food. These people can only be classified as theosophical babies. It is not more food that they really need, but understanding of the processes of digestion. The food served

to them by our leaders in years past and in the present contains all of the elements necessary to spiritual growth but these people have yet to gain control of their own digestive apparatus so that they may derive the benefit from the consumption of this food. Some, it seems, do not eat but most of those who are dissatisfied appear to require a pre-digested food that requires no effort on the part of their own mental and intuitional digestive processes. Those who read, who study, who endeavor to understand, find no lack of inspiration, help and power to render service and to grow in the teachings of our theosophical leaders, but the digestion is left to the student.

Lodge Strength Grows in Serving Other Lodges

DURING the recent Convention in Chicago, in the course of a discussion, a comparison was made between the lodge and the individual. We know that the individual grows into usefulness and strength only as he uses the powers that he already possesses; that nothing comes to him by gift; and that only by service can he grow. It was suggested that lodges which declared their inability to make even one small move in the direction of progress and service were in the position of the individual who could discover no power within himself and, therefore, was incapable yet of being helped. And it is probably true that where there is no light and no life within a lodge to stir it to some slight activity of its own accord, there is nothing there upon which anyone from outside of the lodge could build. The lodge is just not ready for cooperation or for help. There must be life showing signs of some small activity before that life can be stirred to greater activity and greater usefulness.

These were the thoughts expressed at Convention, and new thoughts have developed along the same line; what applies to the individual, again applying to the lodge. We know that in the case of the individual the greater the strength and ability, the greater the

opportunity and the responsibility to serve. The same is true of the lodge, and as the individual's responsibility is to his weaker and less developed brethren, so is there a responsibility on the part of the larger lodges to foster, protect and strengthen the smaller ones within their reach. No large lodge, strong in its own activities and operations, should consider itself fully discharging its obligations or meeting its responsibilities unless the smaller lodges in its vicinity are given of its strength and considered as members of its family to whom it owes moral support and spiritual sustenance. And again, as the individual can grow only by outward turning, so our lodges find that strength to serve within themselves can grow truly only by turning outward beyond their own membership and their own public work to give themselves in helpfulness to brother lodges less able than themselves. The work of the large lodges is not exclusively among their own members and their own public, but part of their power should flow through the smaller lodges that they can contact. It is a well developed principle, amply proven in the case of individuals, that they can attain to strength of service only as they serve others making themselves ultimately responsible for the progress of others, working in self-forgetfulness; and there is no surer way in which our larger lodges can maintain and increase their strength for their own local activities than by giving themselves, unthinking of the effect upon their own growth, in unselfish service to a smaller group.

Mexican Celebration

Villahermosa Lodge, one of the most active Theosophical Society Lodges in Mexico, celebrated the centenary of H. P. B. with an excellent memorial program according to an announcement of G. Salva, the president.

"Madame Blavatsky, Her Life and Works" was the title of an address given by Sr. Julio Camelo, and another member spoke on "Was H. P. B.'s Mission Announced 3000 Years Before Her Birth?" Musical numbers completed the program.

This lodge in Villahermosa was founded when Mr. Jinarajadasa visited Mexico and is one of the most progressive groups among our Mexican brothers.

A Coming World Event

BY E. P. CARBO

An event not only of interest to Theosophists throughout the world, but offering a vast channel of service, is the proposed Parliament of Religions to be held at the Chicago World Fair in 1933.

The purpose of this Parliament fostered by the Threefold Movement is a World-Wide Fellowship of Faiths. It is proposed to repeat the plan and renew the spirit of the Parliament of Religions of Chicago's first World Fair in 1893 on a larger, broader and more far reaching platform. A greater and more dynamic and constructive Parliament is sought for 1933. The keynote of the 1893 Parliament was *toleration*. The inspirers of the 1933 Parliament take it for granted that the world has progressed in understanding during the intervening years and intend to make the keynote of the coming Parliament *appreciation*.

Sounding the keynote of *appreciation*, the Fellowship of Faiths intends to arouse a new spiritual world consciousness and inspire the vision of the one life and truth amid the many diversified forms and creeds. A concerted effort will be made to bring about a united, cooperative action on the part of all faiths and religions for the immediate betterment of humanity and the enjoyment of life, liberty and the pursuit of happiness.

Too long has humanity been promised a heaven of happiness after death. Humanity now craves and seeks a paradise on earth. We have reached the realization that heaven is a state of mind and of our own creation and that we have within ourselves the possibilities of building that heaven on earth. But that earthly paradise can only be built through understanding, by *appreciation* and with cooperation of all mankind. This shall be the work of the Parliament of 1933.

World leaders of every established faith will be invited to this conclave of religions to add their wisdom and strength to this memorable occasion and assure the support of peoples of all kinds of religious beliefs. Theosophists will be interested to know in answer to the question as to whether Dr. Annie Besant, our venerable leader, would be invited the Chief Executive of the Threefold Movement wrote: "Who could conceive of a true World-Wide Fellowship of Faiths without Dr. Besant? She is a member of our London Committee of One Hundred. She was one of the first endorsers and supporters of this Movement. We all revere her. Surely, she must take part in 1933."

Our old members will recall that Dr. Besant attended the 1893 Parliament of Religions and added her wisdom to that meeting. The Theosophical Society held its own separate Congress on September 15th and 16th of that year in the Art Institute Building of Chicago presided over by William Q. Judge, General Secretary for America. Among the notables attending besides Dr. Besant, were Mr. George E. Wright, Dr. J. D. Buck, Dr. J. A. Anderson, Prof. G. Chakravarti and Miss Mercie M.

Thirds. On the relation of Theosophy to the modern social problem it was remarked at that Congress: "The employment of one hour in daily spiritual devotion for the laborer will work more good to him than one hundred years of mere materialistic process for his relief."

The coming world conclave of religions will center its attention on the pressing problems of unemployment, war and crime and seek to have each religion justify itself on what it has done and is doing to help humanity live a happy life here and now rather than in some future and undetermined place and state. Advancement of human welfare, physical, emotional, mental and spiritual is the true test of any religion and measure stick of its usefulness.

To a Parliament of Religions dedicated to this purpose and with leaders consecrated to the welfare of humanity, Theosophists throughout the world can and should lend their eager support and earnest consideration. Those desiring more detailed information and wishing to offer their services are referred to Mr. Charles F. Weller, General Executive of the Threefold Movement, City Hall Square Building, 139 N. Clark Street, Chicago, Illinois; or to the "Committee on Progress Through Religions," Chicago World Fair, Chicago, Illinois.

The Ideal Holiday

What is the ideal holiday? Is it a complete relaxation from work and a complete surrender to play? Is it retreat in the country and quiet communion with Nature? Or is it a time of deep meditations and much study?

For many Theosophists it is probably a combination, in proportions varying according to temperament, of all of these.

The *right* use of leisure bids fair to become one of the outstanding problems of the near future. Ideally, it would seem to imply the most *profitable* use of leisure, physically, emotionally, mentally and spiritually. Theosophical summer schools and camps, rightly organized and managed, seem to be the nearest approach to the ideal holiday for the student who feels the need of change, of physical relaxation, and yet desires to maintain his interest in the deeper things, to continue his study and to progress in knowledge and self-realization.

The writer, who has attended many camps, retreats and summer schools, can testify to the great value of such a use of one's vacation time. This year, Camp Cimarroncita, a retreat amid the mountain scenery of New Mexico, was peculiarly fruitful both spiritually and physically. Many old friendships were renewed, many new ones formed, much interchange of the results of study and of experience of life occurred, many intimate confidences shared, while group and private meditations served definitely to enlarge one's consciousness.

Then came Convention and Summer School, with the Blavatsky Centenary Celebration as a focal point of devotion and dedication to the work which she began. Even in the Chicago

Loop, Convention was in one sense a retreat, while Wheaton as the location of Summer School provided ideal opportunities for the perfect theosophical holiday.

Next year Wheaton throws open its comfortable accommodation and lovely grounds, inviting us for two months of happy companionship, recreation, study, meditation, and peaceful living.

June and July, 1932, may well prove to be memorable in the history of the American Section as well as in the lives of many individuals, for, during those two months, a summer school is to be held for the study of theosophy, for the discovery and liberation of the Self within, and for the training of theosophical workers.

No individual theosophist can really afford to miss this opportunity. No lodge but should be represented there in the persons of its most promising workers.

The founding of the Wheaton Institute will be an important event; important for Wheaton, for the Section, for lodges and individual Theosophists. Already registrations for the whole period are being made. Let us hope that many more will follow, for such a courageous venture deserves the support of every one of us.

GEOFFREY HODSON.

Service Should Be the Keynote of Education

Reprinted from New India, August 20, 1931

How to Re-build the Nation.—The East India Company Rule gradually reduced India to extreme poverty, and poverty is the mother of ignorance. From a literate and religious Nation, the admiration of the world, India slowly became illiterate and sceptical, and thus lost her high place among the Nations.

A Master has remarked that India degenerated slowly and must also slowly regain her position. The greater the reason for beginning the climbing at once. With what shall we begin? I think with the education of the young, before their inborn tendencies have been distorted by foreign ways. Free and compulsory education must be started under Indian control, and in the Indian tongue spoken in the home; in this all the early education must be given. No foreign language should be used as the medium for teaching in primary education. This free and compulsory education must be established without further delay, and primary education must, as said, be given in the vernacular of the children. No self-governing Nation uses a foreign language as the medium of teaching in primary education.

* * *

Before the British ruled India her people were an educated people, and travellers from neighboring countries came to see her marvels. The reports of these travellers bear testimony to the respect felt for her people, and to the fact that there was "a school in every village" as late as 1813. (See the Report on India sent to the British Parliament in that

year.) A foreign Government naturally prefers that its subjects should remain ignorant; for an ignorant people may riot when their sufferings become intolerable in any part of the country, but they cannot combine to break the foreign yoke. A revolution of hunger is but a series of temporary riots, and these are inevitably crushed by a well-fed, healthy and well-disciplined army. The fear of such a catastrophe in India has haunted me like a nightmare for years. Our first duty, then, should be to take over primary education and re-build it on National lines; also a few striking sayings of the great religious Teachers should be used to open and to close the schools. Let us give the highest of each religion as representing it best. The little *Universal Text-Book of Religion* is very useful for this object. (This is published by the Theosophical Publishing House, Adyar and London.)

There is a great teaching which has been put most forcibly in Christianity: "He that is greatest is he that doth serve." "Behold!" said the Christ. "I am among you as he that serveth." We might fairly urge that Service should be the leading characteristic of a truly National Education.

—A. B.

From Strange Lands

What is more exciting or intriguing than receiving a letter addressed to you in an unfamiliar hand and bearing exotic stamps and postmarks? Or more interesting to open it and read of the customs, pleasures, work, religion, duties, politics, schools and business opportunities of this foreign country? All this information is accurate, up-to-the-minute, and authentic because your correspondent is a cultured and educated citizen of his homeland writing to you in the interest of world peace through universal understanding and brotherhood. Choose your correspondent—a business man in South Africa, an Indian, a Japanese school-girl, a housewife in Peru, a college student in Burma, some one in far-away Iceland, China, Finland, Java, Egypt or any other of fifty-two countries.

Don't you want to be the first to obtain the name of one of these people who have asked for some one in America to write to? This is a real opportunity for pleasure as well as service. You are needed. Address Mr. Frank L. Reed, 2508 Guadalupe, Austin, Texas, Secretary for U. S. A. International Correspondence League (T. O. S.).

World Theosophy

The following feature articles appear in the November issue of *World Theosophy*:

"The Place of Peace"—Dr. Annie Besant.

"Right of Livelihood"—C. Jinarajadasa.

"The Death Penalty"—L. W. Rogers.

"A Bird's-Eye View of Theosophy"—Capt. Leo L. Partlow.

"Mind Processes"—Marie R. Hotchener.

"Reincarnation and Modern Thought"—Alexander Horne.

"Good Will Courts"—Dr. Sidney Strong.

"National Defense"—An Article Review by Herbert Radcliffe.

Annie Besant—The Servant of India

To tell the full story of Dr. Besant's work for India is to recite the history of nearly half a century of intense political and social activity—a task impossible in the short space at my disposal. Briefly, it may truthfully be said that, but for Dr. Besant's initiative and leadership, the National Movement in India would never have attained the powerful impetus that marks its career to-day. Apart from her personal inspiration that has so strongly influenced many of the present leaders of the *Swaraj* movement, her service of India has been marked by a well-defined plan. In her earliest years in India she strove to restore national self-respect in the field of religious thought. Her efforts were successful in reviving the dying embers of India's ancient faiths, until they flamed across the world as an undying contribution to the religious consciousness of mankind. Following this work, there came her important activities in the educational sphere, including the establishment of the Central Hindu College, later to blossom into the National Hindu University at Benares, which bestowed upon her the degree of D. Litt. *in honoris causa*. Educationally, her influence has been widely felt in counteracting the denationalising and materialistic tendencies of a purely Western system of pedagogy. In this connection she has been instrumental also in bringing the invaluable aid of the women of India to national regeneration, as witness the Women's Indian Association, of which she is the Hon. President. Succeeding her work for Education, there followed her efforts towards a true Indian Social Reform, as, for instance, in her campaign against child marriage and for village uplift. Finally, we witness her entry into the purely political field, in the formation of the National Home Rule League before the war, the drafting by the National Convention of the first Dominion Constitution for British India—the Commonwealth of India Bill—introduced into the House of Commons in 1921, and the establishment and editorship of India's International Weekly, "New India." In all her Indian work she has sought to keep India in the British Commonwealth of Nations on terms of freedom and equality. As she has so often said: "The price of India's loyalty is India's freedom."

In all her powerful activities in these four main regions of a nation's life and well-being, Dr. Besant has displayed a statesmanship of the highest order. In her we see that rarest of combinations—the Occultist who is at the same time the eminently practical and efficient worker in all that concerns the welfare of the world. Future generations will honor her, as she deserves to be honored, as a World Citizen, and the loyal Servant of Those Who, unseen of men, have realized that Universal Brotherhood which is the goal of the evolutionary process.

BASIL P. HOWELL.

Messages From the Unseen

(Concluded from page 531)

he wishes to convey to it, that you are the predestined saviour of mankind. We have all of us a sublime destiny, we are all moving upward and onward to a glory beyond human understanding, but we are still some distance from that goal. We may all, here and now, be helpers of mankind; perchance in the far future one or two among us may become worthy of the title of its saviours; but not yet. In *Light on the Path* it is written:

"Remember, O disciple, that, great though the gulf may be between the good man and the sinner, it is greater 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. Therefore, be wary lest too soon you fancy yourself a thing apart from the mass."

We who have been privileged to see the light of Theosophy, we who humbly and patiently study its teachings, do stand "apart from the mass" in that, because we know so much more, we have a far greater responsibility; but pride is a very subtle vice, and we shall do well to receive with caution messages which flatter us beyond all reason.

Of course if a man *knows*, or has very strong reason to believe, that a certain communication comes from a Master of the Wisdom, he will inevitably and quite rationally attach much greater importance to it than he would to the saying of an ordinary "spirit-guide". He would read it with the closest attention; if there were any passages in it which he could not fully understand, he would study them heedfully, and seek to fathom their hidden meaning. But even so, he should examine very carefully and without prejudice his reasons for that belief, bearing always in mind that magnificently liberal utterance of the Lord Buddha in the *Kalama Sutta*:¹

"O ye Kalamas, it is right to doubt, it is right to be perplexed; for perplexity arises concerning a matter of doubt. But Kalamas, when you know for yourselves thus: These doctrines are wrong, faulty, censured by the wise, when accepted and followed they lead to evil and misery, then, Kalamas, cast them aside, even though you have heard them, or they are the tradition, or they are generally accepted, or they are found in the Sacred books, or they seem to follow logically, or you deduce them, or seeming good you think they are good, or they agree with your views, or they are probable, and even though the person who utters them is your teacher."

¹This, I am told, is an absolutely literal translation of the Pali original: that given to Colonel Olcott by a learned Buddhist monk, and published in his *Buddhist Catechism*, differs slightly.

Thanksgiving

Be glad of life because it gives you the chance to love, and to work, and to play, and to look up at the stars. —Henry Van Dyke.

Be pitiful, for every man carries a burden.

Our Brother's Keeper

This period through which the world is struggling is more than an economic crisis. It involves more than a study of strategic plans to ambuscade the dollars which fled.

Humanity itself is on trial. The civilization which we have evolved is undergoing the supreme test.

If there is such a thing as brotherhood among men, now is the time to show it.

Drunk with wealth, we have strayed a long way from the fundamental and eternal truth. We have been living in a house stuck upon golden stilts. And it has crashed.

In our agony and suffering we have discovered that Jesus Christ meant what He said. The Golden Rule was not a pleasant homily intended for Reward-of-Merit cards with silk fringe on the edges and diamond dust shining on the snow scenes. It was a simple statement of the Eternal Law the same law that keeps the stars in the skies and the world turning on its axis.

We speak of breaking the Law and Commandments. You can't break them; but they break you. "Love one another" was more than an admonition to light the path of virtue. It was the statement of an eternal principle upon which all law, all philosophy, all business, all ethics, all civilization rests. Like all the doctrines left by the Christ, this was the sublimity of common sense—the finality of practicality—the only sure foundation upon which civilization can rest.

During these money-glutted years we have tried each to go our own way alone. Years of greed and money lust have ended with this terrible lesson: that wealth evaporates and leaves men stark and with naked hearts.

It is for us to see that this terrible rebuke has not been in vain. For us to see that we rebuild the fallen structure on the rock of brotherhood.

This winter will be a period that calls for all men have of fortitude, strength and sympathy. It is, for once, clear to the dumbest mind that we can only help ourselves by helping others.

Out of this period of readjustment we can regain our souls. It can be a better world because of this period of hunger and sorrow; a stronger America and a sounder civilization if it brings to us a realization we are given the privilege of being our brother's keeper.

The remedy for our financial crisis lies not in laws, Federal commissions, in panaceas or financial theories.

The sound and practical answer was told two thousands years ago in a sermon spoken on a mountain in Palestine.

(Editorial, *Los Angeles Times*, Oct. 11, 1931.)

From A German Brother

The following message from A. Bethe, president of Theognostic Lodge of Hanover, Germany was recently received:

"May I inform you that my profession as newspaper man compels me to keep informed about the life and things abroad. Unfortunately we Germans are no more able to buy

foreign newspapers. So I would esteem it a great favour if you and your friends would send me from time to time a parcel of old newspapers of no more use to you, but would help me immensely. Advertisements excepted, I am interested in everything, especially in small articles from the scientific world.

"Let me still mention that I am a member of the T. S. since 1912 and that this is the first time I ask any help from my brother-members.

"With kindest regards,
" (Signed)

A. BETHE,

"President of Theognostic Lodge."

This presents an opportunity for us to further international peace and understanding. Address Mr. Bethe at Gretchens Strasse 55, Hanover, Germany.

Right Citizenship

The world-wide economic depression has goaded the average citizen as never before to hard thinking and to determined consideration of its causes and cure. In the Order of Service, this is evidenced by the recent organization in England of the New Political Fellowship, and in Australia of groups to study the Douglas Credit System. In America, the great interest expressed at Summer School in August, crystallized in the organization of a new division of the World Peace Department, which has been entitled World Citizenship. It was decided to make a study of the newer trends in politics and economics in order that we may cooperate intelligently in bettering the social order. The course of study includes the following subjects:

Elementary courses in Government and Civics, Unemployment insurance, Old Age Security, Man and the Machine, The City Manager Plan and Proportional Representation, County Government, Public Ownership of Utilities, Single Tax, The Gold Standard and Demonetization of Silver, Co-operative Employer—Employee Methods in Business, International Rochdale Co-operative Alliance, Free Trade, The Douglas Credit System, Imperialism, The World Court, League of Nations, Fascist Plan in Italy, The Five-Year Plan in Russia, International Economic Planning, The New Political Fellowship, Socialism.

A printed folder and mimeographed outline of a course of study, suggested literature, books, magazines, and organizations with which we can cooperate has been sent out recently with the hope that our members will realize that theosophy must be applied to the "body politic" as well as to ourselves as individuals. The National Director of the Right Citizenship Division is Mrs. Alice F. Kiernan of Overbrook, Philadelphia, who will be glad to send information to those desiring it.

ALICE F. KIERNAN.

Love

You will find as you look back upon your life that the moments when you have really lived are the moments when you have done things in the spirit of love.

—Henry Drummond.

Personal Opinions

By L. W. Rogers

Now, If Ever

Travelling through the country I find some cities much harder hit than others by the financial depression. In some places it would seem that half our members are without employment or income. That will necessarily affect adversely the lodge treasuries and make public work difficult. If the lodge activities are to be maintained at anything like the normal condition, those of us who do have employment should regard the present as a time for special sacrifices for Theosophy. Those working from higher planes for the cause of spiritual enlightenment in the darkness of the material world are said to be grateful for all help that is given. ("Ingratitude is not one of our vices," once wrote one.) Since the organization of the Theosophical Society there probably has not been a time when self-sacrificing help from its members was more needed than now.

In every country of the world our Theosophical Society, like all other organizations that depend upon the support of members, is passing through a very critical period. It is a time for renewed energy in action and determination, in steadfastness. Those of us who feel that *nothing* can ever even shake our devotion to the cause should now become the equal of two members in ordinary times. In cheerfulness, in energy, in sustained activity, in liberal giving to the limit of our ability, in renewed devotion, we should now try to outdo our past achievements whatever they may have been.

Mr. Pelley Organizes

Mr. Pelley, he of the "Seven Minutes In Eternity" story which appeared in one of the leading American magazines a year or two ago, has organized his followers into study groups and is passing on to them sets of lessons the matter in which he gets psychically. It is said that these groups are numerous in various parts of the country. That is interesting evidence of the widespread interest in such matters. It is no indication, however, of anything very remarkable. Things psychical have a fascination for a very large number of people and whoever can get a hearing in a publication with an enormous circulation will hear from thousands of people. One of my friends who had built a model town for his several hundred employees was visited and written up by a New York reporter on a newspaper that had such a circulation. The builder of the model village was completely overwhelmed with letters as the result. He told me that he tried for a time to deal with them as he would with other letters—he had a large office force—but that the deluge of letters made it impossible and he abandoned them to the waste heap. It was simply hopeless.

Recently a copy of Mr. Pelley's magazine and lessons came into my hands. An acquaintance had written me of what he considered their remarkable character and I examined

them with interest. There can be no doubt of Mr. Pelley's sincerity. But I found nothing at all remarkable in either the magazine or the lessons. Several of the magazine articles, all of which are by Mr. Pelley, are marked "Psychically Received" but there is nothing in any one of them that either contains new and important information about the invisible world or that in any way rises above Mr. Pelley's other writings. Indeed, from a literary point of view they are not up to the level of his story of that psychic experience which he called "Seven Minutes in Eternity." That was evidently written under the stimulus of a new and vivid experience and it was excellently done.

A distinctly unfortunate thing about Mr. Pelley's present work, in my opinion, is his advice to his followers to cultivate what is known as "automatic writing." He gives directions for it and urges people to go into it. That advice may result in very serious harm to some of those who follow it. It is a pity that what C. W. L. has to say on that subject in one of his books cannot be read first by all who act upon Mr. Pelley's suggestion. It was one of our members living in Utah who had the terrible experience described by C. W. L. She had written asking him to look into the matter and he did with the result that some exceedingly valuable information was obtained upon a little understood subject that is full of danger. The member referred to went through the tortures of the damned and barely escaped death. A point that is usually never even thought of by those who lightly take up automatic writing is that they have no possible way of knowing with whom they are making a connection on the astral plane. Once established, the close association and the growing influence of the invisible correspondent, who commonly becomes the devoutly obeyed mentor, may become a permanent control that cannot be shaken off. One difficulty about the whole matter is that people will persist in believing that no harm can come from those who have passed on to the invisible world! They either do not know, or else they wholly disregard, the simple fact that the lower level of the astral world is peopled with the most undesirable type of humanity, with the criminals, the degenerates, etc., and that just because they are on the level nearest the physical life they are the easiest to pick up on one's pencil doing an automatic stunt. In addition to the specific objection set forth above there is always the general one that emphasis on the psychic side of things dwarfs the truly spiritual, which is not to be found in, nor by, phenomena but in the growth of the comprehension of the underlying unity of all life.

Time Flies

It is when we are suddenly confronted with evidence that an event which we thought had occurred a very few years ago is really a dozen years behind us that we get a glimpse of the

real speed with which the seasons come and go. It was startling to read this in the *Toronto Theosophical News* in reference to my engagement in that city during the week beginning October 25: "On his last tour in 1917 or 1918 his final lecture was delivered in Massey Hall and brought out an audience of about 1300." The memory of that meeting is vivid, but it is difficult to believe it was really thirteen or fourteen years ago! But since that seems to be the fact what a small span yet remains of this incarnation and how intensively one must work to accomplish much of anything. Toronto by the way is one of the very best bits of lecture territory in the English speaking world. The audiences are not only large, but alert and appreciative.

Our Books Are Read

Are the theosophical books which are donated to libraries really read enough to make such propaganda work worth while? Mr. Eugene V. Farrell of the Peoria Lodge has taken the trouble to get definite statistics upon the subject and they are quite encouraging. There has been a theory that perhaps theosophical books merely remained on the shelf because non-Theosophists would not be sufficiently interested to take them out. Mr. Farrell, however, has found the contrary to be the case and has sent the library record for a number of our books which were placed in the Peoria Public Library about a year before he made the examination. The list follows and the figure opposite each title shows the number of times it was loaned from the library:

Theosophy and Modern Thought, Jinarajadasa	0
Theosophy and the New Psychology, Besant	0
Death and After, Besant	2
Devachanic Plane, Leadbeater	2
Coming World Teacher, Pavri	3
First Principles of Theosophy, Jinarajadasa Man; Whence, How and Whither, Besant-Leadbeater	3
Karma, Besant	3
Christian Creed, Leadbeater	3
Some Glimpses of Occultism, Leadbeater	3
Kingdom of Faerie, Hodson	4
Life in Freedom, Krishnamurti	4
Man's Life in This and Other Worlds, Besant	4
Man and His Bodies, Besant	4
Kingdom of Happiness, Krishnamurti	4
Invisible Helpers, Leadbeater	5
Reincarnation, Besant	5
Astral Plane, Leadbeater	5
Path to Masters of Wisdom	5
Ways to Perfect Health, Cooper	6
A Textbook on Theosophy, Leadbeater	6
Intuition of Will, Wood	6
Gods in Exile, van der Leeuw	6
Masters and the Path, Leadbeater	6
Thought Power, Besant	8
Elementary Theosophy, Rogers	8
A Study of Consciousness, Besant	11

Silence thy thoughts, and fix thy whole attention on thy Master, whom yet thou dost not see, but whom thou feelest.—H. P. B.

A Letter from Mr. Cook

The following letter has been written to all of our Federation Secretaries:

Dear Fellow Worker:

Some lodges are working much more successfully than others and this is to some extent due to the methods used in making the lodge meetings and public gatherings attractive. So many useful and valuable thoughts and ideas contribute to the success of some of our lodges that it would be a shame if we made no effort to pass these on to lodges less fortunate in their operations.

I have thought that a bulletin should be issued from Headquarters to each lodge about once each quarter as a medium of exchange among the lodges of these useful thoughts and practices. A great deal of valuable information as to the way in which various lodges have found means of making their work attractive can be gathered and distributed in this way and every lodge can thereby benefit from the best methods of every other lodge.

You must be familiar with the practices of many lodges in your territory. Will you be good enough to send into Headquarters brief descriptions of these practices and methods, preferably in such form that they can be written without revision right into the bulletin that we shall issue? Please remember that it is not necessarily the larger things that are the most effective. Many little things that in themselves appear to be inconsequential contribute to the success of the well-conducted lodge.

Yours sincerely,

SIDNEY A. COOK,
National President.

This letter is given here in order that every lodge officer may have an opportunity of making a contribution to the material that will be distributed throughout the Section in these quarterly bulletins. Any lodge that has found a way of making its service vital and valuable really ought to share its discovery with all of the other lodges that they, too, may similarly benefit and strengthen their work. This is the purpose of the bulletin. It must obviously be filled with material that the lodge officers provide, and we suggest that each lodge officer look upon it as an obligation to make contributions of material and data for this purpose. Extremely interesting, useful and practical documents these bulletins should prove to be.

Will every lodge officer please send material directly to Wheaton?

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Just Among Ourselves

Wheaton Day

In the setting of an Indian Summer day and in the midst of the gorgeous colors of autumn our Wheaton Day of October 25 was particularly fortunate, and certainly every participant responded wholeheartedly to the joy of the day and to the beauty with which nature surrounded us.

It was fitting that on this day we should have an inspiring address by Mrs. Norman Parker on *Music and Meditation*, which was so valuable and full of upliftment that an account of it is given below.

Mrs. Parker opened with the playing of an Aria of Glück upon her violin. With this same Aria she closed the lecture and once during the talk paused to take up the violin and improvise for a few moments, to illustrate a point. The substance of the lecture follows:

Music and self-consciousness have developed hand in hand. As man has become increasingly aware of his environment, and to a degree master of it, he has felt an urge for expression other than words, transcending them in implication, and through a gradual unfolding music has come into being. In our preoccupation with a mechanical order of civilization we frequently lose sight of the fact that an understanding and inner experience of music is every man's birthright, and it is left to the very few to carry forward the evolution of consciousness along these lines.

Even many musicians, whose daily life is music, fail to touch more than the outer shell of its beauty, and never glimpse the inner light which is its life. The glamour of improvisation or the serenity of understanding which can come with the selfless playing of a work by a great master, is lost to one who is over-conscious of method and mechanics. Those who do not perform may not realize how aptly the word "play" is used in connection with musical performance—which in fact is beautiful in direct ratio to the play spirit of the performer—and so in listening to music fail to share in that creative aspect of consciousness which play unfolds. If in listening to music the usual solemn and tense attitude of mind is abandoned for a relaxation of body, mind and emotion, similar to the coordination used for meditation, the listener will find that he is opening his higher self to an *intuitive* response to music which is a realm of beauty where emotion and cosmic understanding blend, and joy is found.

Ages past, in India it was written: "From joy are born all creatures, by joy they are sustained, towards joy they progress and into joy they enter."

Through music our consciousness spreads its wings and soars to a radiant awareness which sheds its light upon our soul long after the sounds are stilled.

Tea followed and the usual exchange of greetings and friendly talk and then in the

library we listened to a most enjoyable recital by Miss Constance Eberhardt. A member of the Chicago Grand Opera Company and a gifted artist, it was our joy and privilege to have her on our program.

We owe gratitude and appreciation to still another artist, Miss Vera Cory, who most graciously and generously gave her services as accompanist.

On this day it was our delight to revel in the beautiful, and under the inspiration of our artist friends, to aspire to a fuller manifestation of the Self which is pure Beauty.

Two New Directors

During Convention in August the assembled members unanimously approved the recommendation by the Board of Directors that the number of members of the Board be increased from five to seven and instructed the officers of the Society to make application to the Secretary of State of Illinois for the necessary amendment to the Articles of Incorporation.

Such application has been approved and filed by the Secretary of State and the Society has thereby acquired the right to elect two additional Directors, and in accordance with the nomination of Convention the Board has elected as members to fill the vacancies created by the amendment Captain E. M. Selson and Mr. E. Norman Pearson, to whom we extend our congratulations on this new and wider opportunity of rendering theosophical service.

The Building Fund

Like all funds in all organizations today, our building fund is showing the effects of the economic situation. Members who pledged to the construction of the building have in many cases been unable to meet those pledges as promptly as was intended, and we have endeavored to be exceedingly considerate of those who have been victims of the economic pressure. Yet it is true that during the past years of prosperity many paid much less than they could. On that account the building bond obligation has not been paid off as promptly as was first expected.

Now the matter of building bonds and building pledges is really all one, the bond obligation being assumed because the pledges had been made. But while there has been a tendency on the part of many who made pledges to indefinitely postpone their payment, it is not possible to deal similarly with the payment of bonds. They represent a business obligation that must be met and in spreading the total maturities over a period of ten years, we have done all that can possibly be arranged to make these bonds easy to redeem. Now that has been done, it is absolutely necessary that the members who made pledges consider seriously the business aspect of those pledges. We have always looked upon them as offerings devoted-

ly given to a great and worthy purpose, and they are essentially that, but they are also quite definitely business and moral obligations upon the part of those who made the pledges. Because of their business aspect the Society borrowed money against them not dreaming that members of the T. S. would ever pay one penny less or take one day longer than was absolutely essential to the full liquidation of their obligations.

We must collect building fund pledges in amount sufficient to redeem the annual bond maturity, and for that reason it is necessary to remind our members of the business obligation they assumed. Sacrifice is essential in the payment of these pledges in many instances, but sacrifice is the basis of all theosophical service, and to pay these pledges when it just happens to be convenient is not sufficient. To pay them with sacrifice to meet the business need is an obligation that no member should escape. The Society must meet its obligations, and as these building bond obligations are based upon individual undertakings to meet pledges these pledges must be looked upon by their makers as business obligations to be met at maturity as well as loving gifts to a much beloved Society. It is necessary to stir ourselves to a realization that building pledges are real obligations—just as real as the bond obligation that they are intended to meet.

Report of Higher Memberships

Previously reported.....	\$2,103.35
September receipts.....	205.60
	\$2,308.95

Residence at Headquarters

Surely to a theosophist, to live in an environment of natural peace and beauty, in an atmosphere charged with idealism and aspiration, and with associates who share this common goal, is to live most happily and very fortunately.

All of these factors enter into the life at Headquarters. Are there not theosophists who would like to become permanent residents here, commuting to Chicago if need be, or otherwise arranging so as to make their home with us? The places are few indeed which offer so many advantages at so reasonable a cost. The rates are given below, and we shall welcome further inquiries from anyone who may be interested.

Headquarters Rate Card

Room with private bath	One Person	Two Persons
	Per day.....\$ 3.00	\$ 4.00
	Per week.....15.00	20.00

Room with connecting bath	One Person	Two Persons
	Per day.....\$ 2.00	\$ 3.00
	Per week.....12.00	16.00

Breakfast ..\$0.35	Lunch ...\$ 0.50
Dinner75	Sunday Dinner . 1.00
Per day ... 1.60	Per week . 10.00

Ideally situated in the peaceful countryside, 50 minutes by electric train from the heart of Chicago, the Theosophical Headquarters Building at Wheaton is a most restful place for a few days sojourn. All the comforts of a good hotel, plus serene quiet, at little more than half the cost.

The Headquarters Nursery Has Been Started

The fall season has been very kind to the growing things on our grounds at Wheaton this year. We have had copious rains interspersed with warm sunny days, and the frosts have held off splendidly. All Nature seems to be working for us, but we must be reasonable in what we expect Nature to do.

Nature can, and will, aid wonderfully in improving the things we now have growing and in getting an increase from those shrubs which have been planted in previous years. We must not expect her to produce "Beauty Bush" or "Privet" from "Honeysuckle," nor can we expect Nature to increase our fund for the horticultural nursery. For these things we must depend on *human* Nature.

We have had several offers of plants and shrubs, but because of the rigid federal and state plant quarantine laws we do not favor such donations. There may be trouble for both the donor and the receiver of such gifts unless they are inspected by a government inspector before being shipped.

The donations to date have been generous and will be expended with New England thrift. (It is surprising what New England thrift can do with ten cents or ten dollars.) One gift has bought 100 small evergreens for a windbreak around the northwest corner of our property. Another gift will be used to buy a memorial tree. What are you going to have at Wheaton as a living, growing talisman at the new occult center? You can have one for as little as ten cents. It is worth it to Headquarters, it is worth it to you. Give us a chance to show what New England thrift means when entrusted with a dime.

Early Autumn

The country lanes are bright with bloom,
And gentle airs come stealing through,
Laden with native wild perfume
Of balm and mint and honey-dew.
And o'er the summer's radiant flush
Lies early autumn's dreamy hush.

In wayside nooks the asters gleam,
And frost-flowers dance above the sod,
While, lapsing by, the silent stream
Reflects the hue of goldenrod,
That flower which lights a dusky day
With something of the sun-god's ray.

The grape-vine clammers o'er the hedge
In golden festoons; sumacs burn
Like torches on the distant ledge,
Or light the lane at every turn,
And ivy riots everywhere
In blood-red banners on the air.

A purple mist of fragrant mint
Borders the fences, drifting out
Of fostering corners, and its tint,
As half of cheer and half of doubt,
Is like the dear, delightful haze
Which robes the hills these autumn days.

—Dart Fairthorne.

The Inner Life

By Clara M. Codd

For this month's meditation we will take the third and fourth of the Six Points of Conduct, comprising the Third Qualification, and begin on November the first with the first sentence of the paragraph headed *Tolerance*. Sentence by sentence will bring us on the morning of the fifteenth to the end of that section. Then for the next three mornings turn to the last paragraph of Chapter I, beginning "You must discriminate in yet another way." Then, on the morning of the nineteenth, begin the section headed *Cheerfulness*. We shall finish on the morning of the twenty-ninth.

Tolerance and cheerfulness are really two aspects of the same interior attitude. They are a sustained attitude of mind, the natural outcome of a way of life following upon a clear and steady vision of a spiritual goal. The goal is union with God, Who is *Life*, and on the way to that great goal, complete and perfect devotion to the Master Who is already there, and therefore can, in proportion to our simple and whole-hearted trust given to Him, and service rendered to His world, help us to attain the same consummation and realization.

If we aspire to become one with Life, to realize in ourselves the deep unity which binds all living things together, we cannot in our minds create barriers between ourselves and all other lives. And this is exactly what we do when we make standards for other people and criticize, or cease to understand and sympathize when they do not come up to them. We can, and should, create an ideal standard for ourselves, one which is flexible, ever-growing, entirely akin to our own nature and temperament. If it is this, we shall love it and be enthusiastic about reaching it. But we cannot do this for another; only by our own purity of life, and lovely faith in ideal things, inspire him to find and follow his own. Does not the Master say so clearly? "You can help your brother through that which you have in common with him, and that is the Divine Life; learn how to arouse that in him, learn how to appeal to that in him; so shall you save your brother from wrong."

This is the real Tolerance, the sweet, simple, unselfish willingness to let other people *be themselves*. Who are we in wisdom and understanding that we should dare to judge for another? But, perhaps you will say, supposing we are in charge of children or inferiors, should we not criticize then, and formulate standards for them? If we are the acting head of any body of people, such as a society, a business, a home, it then becomes our duty to formulate the *collective* standard of that corporate unity, and to gently and firmly insist that it be kept. Yet even here we would be wise to make such a standard in the most natural and simple manner possible, considering always the ability of those of whom we are in charge to really cooperate. Rules for a body of people or for a home should always be simple and few, founded in each instance on a universal principle which it is for the happi-

ness of each member to observe.

Tolerance is emphatically not indifference. The Master puts it well. Feel "a hearty interest," He says, in the ideas and hopes of others, however different they may be to our own.

Cheerfulness, called by Sankaracharya "endurance," means the same wide, spiritual outlook and attitude not only towards people, but to the events of life. One remarkable thing about our members who try to live Theosophy is the great spirit with which they learn to greet the trials of life. I have heard it remarked upon by others as something sublime. The root of it is really a growing spiritual grasp of our essential life. If we are to be one with that Life, we cannot refuse to welcome any manifestation of It as an event, happy or tragic, in our own lives. We know that all things pass, and the sting of sorrowful events will die away, leaving only the lovely aroma of the sensitive power thus evoked. So the deathless courage of our own immortality thus slowly dawns in our souls. "The disciple is not above his Master"; so as the Master has reached His deathless joy and glowing serenity along the *via crucis* of the soul, we, too, will not be afraid to tread that same road. Behind every sorrow a flower of wisdom and joy lies folded. So shall we not be afraid to learn of Life Who is our Selves.

The Master says in another part upon which we have already meditated that "it does not matter in the least what happens to a man from the outside." It only matters what effects he lets it produce on him inside. Epicetus taught the same truth when he said that it was not so much the events of life that mattered, but what we *thought about those events*.

He also had a lovely way of teaching people how to give up that feeling of possession towards our belongings and the people we love, referred to by the Master here. He said: "Say to yourself, 'I have given it back.'" When a friend came to him crazed with grief for the loss of a beloved daughter, he said: "Ah! my friend, say to yourself. 'I have given her back to the beloved gods.'"

We must attain that poise of heart, or we cannot be the Rock of Strength to others that the Master's servant would be. In the darkness of this world we must all be a very present and ready help in trouble, one who has glimpsed the glory of the world towards which we travel and can therefore point others to its vision, one who in the face of every disappointment, every loss, can say: "Though Life seems to slay my smaller self, yet will I trust in Him, for I know He thus creates my greater soul." Thus does His Will become our Peace.

Two of the worst sorrows that all have felt . . . are those of separation and of death . . . But separation and death exist not for him who has crossed the threshold, as they existed for him (the disciple) while he was still in the outer world.—Dr. Besant.

The Field

Our Lecturers

Señora De Aldag has returned for another tour after a very happy and busy summer in her native Mexico. Her work began in Iowa and the lodges there have found her talks and lectures stimulating and helpful. There is magic in smiling friendliness and this is the art which Señora De Aldag has mastered, and which wins responsiveness everywhere. She has been successful also in giving a number of talks on Mexico to student groups, and while in Ames the Dean of the Home Economics Department gave a luncheon in her honor which resulted in excellent publicity and later in an invitation to address the students.

Mr. Rogers is traveling eastward after lecture series in Columbus, Cleveland, Buffalo, and Rochester, where, in each place, he was well received, and new members added.

Dr. Pickett did excellent work in Milwaukee for a week and is now in Cleveland where she will remain until the last of November giving talks and taking charge of the class work.

Mr. Fritz Kunz is back in New York and again in charge of the New York Federation of which he is president. He is now engaged in giving a series of eight Sunday evening lectures on the *Secret Doctrine* under the title *The Patterns of Life*. Mr. Kunz's ability to arouse public interest will undoubtedly develop well attended and enthusiastic audiences. Mr. Kunz gave two lectures in Toronto the last week in September which stimulated keen interest and attracted unusually large audiences.

Mr. E. L. Gardner, formerly General Secretary of the English Section, is an honored visitor and a very welcome speaker on the program of the New York Federation for the month of November. Mr. Gardner is a student and scholar along scientific and progressive lines of thought as well as a theosophical student, and the series of classes and members' meetings which he will direct in New York City will be tremendously valuable. Mrs. Gardner has accompanied her husband to this country and she will go to Boston, Baltimore and Philadelphia to fill several lecture engagements.

Miss Codd will continue her work for the Southern California Federation during November. She is giving two series of lectures in Los Angeles and from there she travels during the week to the smaller centers giving public lectures and members' talks. The entire program is progressing very successfully and we receive enthusiastic accounts of the results being accomplished.

Dr. Lawrence J. Bendit is our visitor from England, having landed in Quebec early in October. Detroit Lodge was the first to give him a welcome and from there he went to Chicago for a series of lectures in the different lodges on subjects relating to health and psychology. Headquarters was very glad to en-

tertain Dr. Bendit over a weekend before his return east for a few days each in Cleveland, Washington and Baltimore. This short tour will conclude Dr. Bendit's stay in the United States which was undertaken primarily for the purpose of studying psychiatric work and the conditions existing in children's clinics and juvenile courts in this country. It has been our good fortune to have Dr. Bendit with us for even a short time and we can only hope that he may find it possible to come again to share with us his knowledge in his own special field and to renew the warm ties of friendship so quickly established by our brother from England. Dr. Bendit has been most generous to our members wherever he has visited and they will remember with pleasure and gratitude his stay with them.

After concluding a six weeks' series of lectures in San Francisco, Mr. Geoffrey Hodson is continuing his work in the Bay area in Oakland and Berkeley where he will remain until the first of December. We have received enthusiastic reports which bring the usual account of increased attendance and responsive members and friends—results which naturally attend Mr. Hodson's gifts of inspiration and vivid presentation.

Northern California Federation

We have an enthusiastic account of the six weeks' series of lectures by Mr. Geoffrey Hodson under the auspices of the Northern California Federation. Three courses were given, one for the public which was very well attended, another designated the Students' Course at Pacific Lodge headquarters, and a third for members only on alternate weeks at Pacific Lodge and San Francisco Lodge.

A splendid session of the Federation was held on September 27 at which the members were aroused to new enthusiasm by Mr. Hodson's inspiring address.

An unusual feature which created tremendous interest was two lectures before Judge Wilbur's Public Welfare Class in the First Congregational Church on the Spiritual Life for the Man of the World and Spiritual Interpretations of Biblical Stories. Standing room was at a premium and the audience included influential business and professional people since this Church is well known for its wealth and social prestige. The response is impressive and highly significant of the trend of thought to an esoteric and reasonable philosophy of life even among the orthodox.

Five morning talks were also given by Mr. Hodson in the Metaphysical Library which were genuinely appreciated.

Although Mr. Hodson continues his engagement in the Bay Area during November in Oakland and Berkeley, he will return to San Francisco each Monday for a series of lectures for Pacific Lodge. This Lodge will also have a new study class under the direction of

Mr. Mads P. Christensen which will use Mr. Hodson's books, *First Steps On the Path* and *Thus Have I Heard* as the basis of study. This excellent follow-up work will be most helpful to their ten new members.

Still another outstanding event of the series was an extra lecture on the fairies. The interest was so great that although the attendance was far in excess of the seating capacity, the majority preferred to stand throughout rather than miss the lecture.

The members are exceedingly happy over the success of the entire series and very grateful to Mr. and Mrs. Hodson.

The Iowa-Nebraska Federation

Following a tradition of several years, Miss Etta Budd and the Ames Lodge invited the Des Moines Lodge and theosophists from the vicinity to Miss Budd's home for a picnic lunch and social gathering on Sunday September 27. This year there were about fifty present, representing the Omaha, Waterloo and Muscatine lodges and several friends from Iowa City besides the Des Moines and Ames Lodges. Reports of the Convention and Summer School were given by Mrs. Ousley, William Bunn, Mrs. Ora Steel-smith, J. T. Eklund, Mrs. Pauline Post and Miss Mary Bell Nethercut.

The memberships of the different lodges voted to form a federation to be called the Iowa-Nebraska Federation and including the Muscatine, Waterloo, Ames and Des Moines Lodges in Iowa and the Fremont and Omaha Lodges in Nebraska. At this meeting Mr. J.

T. Eklund of Omaha was elected president, Mr. Lee Steelsmith of Des Moines, vice-president and Miss Mary Bell Nethercut of Des Moines, secretary. Plans were discussed for the work of the federation and it is hoped that this organization may prove of real value.

A Novel Publicity Device

The Central Theosophical Federation has recently launched its official organ, the *Federation News* which announces a series of lectures under Federation auspices and recounts the various activities of the member lodges. A directory of the member lodges is given as well as a statement of Federation policy so that essential information may be widely disseminated. A small sheet but an enthusiastic one which conveys its message with zest.

The East Coast Federation

The East Coast Federation thoroughly enjoyed its annual three-day gathering at Hygeia Inn, Cape Henry in September. About fifty delegates from the neighboring lodges assembled in convention to hear Convention and Summer School reports and to plan for the coming year's work. The photograph below was taken during this convention and indicates a holiday occasion.

New officers were elected as follows:

President.....	Mr. S. B. Rudd
Vice-President.....	Mr. E. P. Carbo
Secretary-Treasurer.....	Mrs. Claudia Rudd



Dr. and Mrs. Arundale

The Arundales spent the last week in September with Mr. and Mrs. E. M. Sellon in New York where they had a little rest from their arduous travelling and lecturing. The India Academy gave an immensely successful reception for them on September 24, which was attended by many notable persons including Gertrude Emerson, Mrs. Michael Pymm, Otto Kahn, Professor Geering and others interested in this venture. Dr. Arundale's church work resulted in many interviews by reporters which produced excellent publicity of a dignified kind.

Mr. L. W. Rogers

The Canadian Theosophist printed the following article in the October 15 issue:

"Arrangements have been completed for a visit from Mr. Rogers during the last week in October. Mr. Rogers is well known to the majority of the members and a number of them date their first contact with Theosophy from his previous visits to Toronto. On his tour in 1917 or 1918, his final lecture was delivered in Massey Hall and brought out an audience of about 1300.

"The titles of Mr. Rogers' lectures are as follows:

- Oct. 25—Reincarnation.
- Oct. 26—The Laws of Destiny.
- Oct. 27—Delusions About Death.
- Oct. 28—Man, a God in the Making.
- Oct. 29—The Supermen.
- Oct. 30—Our Latent Powers.

"The Sunday lecture will be held at 7:15 p. m. and the week night lectures at 8 p. m. A tea will be arranged by the Women's Committee to enable the members and friends to become personally acquainted with Mr. Rogers.

"Mr. Rogers has recently resigned the office of President of the American Theosophical Society in order to give all his time to field work. It is a compliment to Canada that he has broken into his home programme to give this week to Toronto, and we feel sure his campaign will have excellent results."

The Southern California Federation

Some three hundred members of the Theosophical Society gathered from the various lodge centers in Southern California to greet Dr. and Mrs. George Arundale and Mr. and Mrs. Geoffrey Hodson at a meeting of the Federation of Southern California Lodges, held on the afternoon of September 6. The meeting was in the new headquarters of Los Angeles Lodge at 504 West Fourth Street.

Reports of the H. P. B. Memorial program at the National Convention at Chicago and of the Summer School at Wheaton were given by Dr. and Mrs. Arundale, Mr. and Mrs. Hotchener, Miss Poutz and Mr. and Mrs. Hodson which brought these events nearer to the far-away members. Mr. Hodson closed the program of the afternoon with an address on "H. P. B., the Occultist." His talk was followed by a reception for Dr. and Mrs. Arundale and Mr. and Mrs. Hodson.

In the evening Dr. Arundale talked to members again, answering questions, and solving problems.

Following this auspicious beginning of the year's work, Miss Clara M. Codd addressed another Federation meeting on Sunday afternoon, October 4. Miss Codd will make Los Angeles her headquarters for October and November and will lecture both in that city and in neighboring localities, a schedule of some fifty talks and meetings having been arranged for her. It is hoped through her work to revive interest in some of the smaller Lodges and to increase membership.

The New York Federation

Two splendid series of lectures are continuing in New York under the auspices of the Federation, a series of public lectures each Sunday evening by Mr. Fritz Kunz on the *Patterns of Life*, and a series of student classes by Mr. E. L. Gardner, of England, on the *World We Live In*. The latter series includes the following interesting titles:

THE OCCULT SIDE OF MINUTE LIFE
(Lantern)

NATURE AND BROTHERHOOD
THE SOULS OF PLANTS AND ANIMALS
SALVATION AND LIBERATION
SPACE, TIME AND TODAY
PURGATORY AND DEVACHAN: ILLUSION OR REALITY.

Mr. Gardner will also give a group of talks to members only on the *Secret Doctrine*.

A Meeting of the Southwest Federation

The Southwest Federation also had a recent session, in Tulsa, Oklahoma, where the members assembled to share the inspiration and information gained at Convention and Summer School and to plan an aggressive program of activities for the year. Everyone regards these conventions as tremendously helpful for the members return to their lodges with renewed enthusiasm and fresh ideas for more vigorous local work.

H. P. B. Museum

There is beginning a collection of valuable and cherished relics of H. P. B. and others of our leaders and we hope to have a museum of such treasures before long. Gifts of letters, autographs, personal property or other objects once in direct possession of, or contact with H. P. B. are gratefully received and any donor is assured that his gift will be carefully preserved now and at all times.

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What Lodges Are Doing

(This letter was written to be hung in the new room of Southampton Lodge, England.)

Dear Fellow-workers:

Most of the Great Work is wrought by Thought and Will, and by making ourselves channels for the spiritual Forces that pour down upon the world. Comparatively little is done on the physical plane. I would therefore ask you, who come to this room, to remember that your thoughts, embodied in your discussions, should sow good seeds in the mental atmosphere of your town; and, even more important, that your meeting itself, for one high purpose and in a spirit of aspiration, will, if you keep harmonious, serve as a receptacle for a higher Life than yours, a Life which shall radiate, from the centre you form, over your town, strengthening every good work in it, and weakening all evil forces. May that blessing be yours.

Your faithful servant,

ANNIE BESANT.

The Secret Doctrine is the basis for study by an advanced class in San Buenaventura Lodge. The work of this lodge is being strengthened further by a series of talks on the Ancient Wisdom which Mr. E. W. Munson, of Krotona, will give throughout the winter.

Miss Elaine Scribner gave five public lectures for Lincoln Lodge, Nebraska, and it is reported that the attendance was very encouraging.

The two lodges in Cleveland, Besant and Cleveland, began the season with a series of lectures by Mr. Rogers which were soon followed by several addresses by Dr. Pickett. Dr. Pickett is continuing the work there and is in charge of study classes and members' meetings which will undoubtedly deepen and stabilize the interest of the members as well as attract new people.

We have no official reports from Columbus, Buffalo, and Rochester but we know the stimulating effect wherever Mr. Rogers goes, and we are confident that these lodges are ready to carry on more vigorously because Mr. Rogers has been with them.

Very favorable accounts have come in from Des Moines Lodge of the lectures given by Señora De Aldag, and the members look forward to the winter's work with enthusiasm and renewed determination.

Although a small group, the Ames members are to be congratulated on their initiative and courage in undertaking a series of lectures by Señora De Aldag. Her work there was thoroughly successful and she enlisted considerable interest among non-members so that theosophy is undoubtedly better known than ever before, thanks to the devotion of the

members there and Señora De Aldag's capabilities.

The San Francisco members have been strenuously active in supporting a six weeks' series of lectures by Mr. Hodson which were concluded in October. The results in new interest and deepened consecration as well as in added members more than compensated for effort expended and proved again the axiom that nothing is accomplished without courage, initiative and the will to try.

An excellent publicity device of Portland Lodge consists of an attractive and clearly presented postcard announcing their lending library and inviting examination of their theosophical books. Another idea of this lodge is the inclosure of a single little printed slip with the pamphlet *To Those Who Mourn* which asks several pertinent questions and should stimulate further investigation of the Theosophist's philosophy of life.

The monthly news letter of Chicago Lodge announces a full program of activities which included several lectures by Dr. Bendit. Regular Sunday evening lectures supplement the classes and members' meetings, while the Saturday afternoon teas add the friendly social touch to the weekly activities.

We are always appreciative of thoughtful planning in advance, and in the careful outline of activities sent us by the secretary of Colorado Lodge, Mr. C. V. Hickling, we recognize a thorough preparation for the coming months which will contribute in no small degree to successful accomplishment. The subjects are interesting, and furthermore, varied leadership is enlisted in conducting the different classes and groups, thus effecting a cooperative participation which will enrich and vivify the work of the year.

Milwaukee Lodge very dependably continues its progressive activities and, following Dr. Pickett's series, had Miss Elaine Scribner for a week as speaker and class leader. Occasional social affairs are a feature of this lodge which is so well equipped with culinary artists and a convenient kitchen of its own.

A very practical suggestion comes from Cleveland Lodge which discovered that the taxes on its lodge property could be greatly reduced by declaring its use to be for educational and religious purposes. Rochester Lodge also put this idea into effect, and other lodges which own property may benefit by this experience.

Tacoma Lodge is to be congratulated on its pure food class which invited all the members to a dinner on October 28. Evidently this class has a plan for publicity as well as for pure food since a mysterious menu aroused much speculation and created keen interest in the dinner. It must have been a very happy occasion for everyone and perhaps especially for a recently reinstated member and four new members.

Hermes Lodge, Philadelphia, is enjoying its new quarters which includes space for a library and book shop which are open daily, except Sunday. Every day has its activity whether for members' meetings, inquirers'

class or public lecture, and the full program expresses the enthusiasm and wholehearted cooperation of all its members.

Several speakers are listed on the folder of Lightbringer Lodge: Mr. H. F. Munro of Philadelphia, Dr. Lawrence J. Bendit of England, and the president, Mr. Ingild Povelsen. The attractive announcement carries its own message and provides excellent publicity.

An excellent monthly letter is sent out by Oklahoma City Lodge secretary, Mary M. Patterson, which is sure to bring a strong desire actively to serve to those members who receive it. She encloses Mr. Cook's monthly letter with hers and we think no one could resist the cheerful and enthusiastic theme of her message.

The autumn season of Washington Lodge, was opened auspiciously on October 4 with a lecture by its president, James W. McGuire, entitled, "Man's quest for an answer to the problem of the source of all being." It was so fine in thought and so interesting to the assembly that the lodge has voted to publish it in booklet form. A new group has been formed at Washington Lodge, which is termed the "Meditation Service Group." It is led in its practice of meditation for selfless service by an able and highly esteemed friend of the lodge, J. Smith Tassin. About 20 members have been in attendance each week since September 3, when the class was organized. The object of the class, however, is not to gain many members, but to develop the power and earnestness of those who attend, and to turn that power into the flow of spiritual energy that may in time to come envelop all mankind.

Birmingham Lodge Offers Poetry Prize

"Life—The Pathway and the Goal" is the subject offered by the Birmingham Lodge, T. S., to those poets who wish to enter the prize poetry contest being sponsored by the Poetry Society of Alabama.

Many other organizations and many individuals throughout Alabama are also donors of prizes and each has named the subject upon which the entries are to be written. History, legends, natural and cultivated beauties of the state are some of the sources of subjects specified.

Mrs. Richmond Wetmore, president of the Poetry Society of Alabama and recent president of Birmingham Lodge, explained that in offering their prize, the Theosophists wanted to encourage people to place their goal of achievement in the present and let life itself be the goal to be lived to the fullness of each moment. Such ideas are often most appealingly expressed in poetry, and by offering this prize, they hope to foster the presentation of philosophical truths with this art as the medium. "The Theosophical Society is deeply interested in recognizing an Alabama poet who will couch philosophies in poetical language," stated Mrs. Wetmore.

Publicity is being given this project in the Birmingham papers, a clipping of a full col-

umn article having been sent in to Headquarters. The worthiness of its purpose should inspire our American poets to their best efforts.

Medford Lodge—President, Miss Ruth Ella Dickerson; Vice-President, Miss Florence Graves; Secretary-Treasurer, Mrs. Edith H. Jones.

Memphis Lodge—President, Mr. Sam Pearlman; Secretary, Mr. G. J. Braun; Vice President, Mr. Ernest E. Shelton.

Montclair Lodge—President, Mr. William V. Becker; Vice President, Miss B. C. Carrington; Corresponding Secretary, Mrs. Gertrude Hamel; Recording Secretary, Mrs. Joyce Sprague; Librarian, Mrs. Paul W. Charton; Treasurer, Mrs. William V. Becker.

Oakland Lodge—President, Mrs. Emme F. Shortledge; Vice President, Mrs. Alice M. Illig; Corresponding Secretary, Mrs. Augusta C. Dingley; Recording Secretary, Miss Ellen Hubbard; Treasurer, Mr. Robert C. Fairman; Librarian, Mrs. Emma Van der Linden; Book Purchasing Agent, Mrs. Ruth Hall.

Oklahoma City Lodge—President, Dr. J. B. Jenkins; Corresponding Secretary, Mrs. Mary M. Patterson; Vice President, Miss Anita M. Henkel; Recording Secretary, Mrs. Mary M. Patterson; Treasurer, Mrs. Marie Basore; Librarian, Mrs. H. M. Sisson; Purchasing Book Agent, Mrs. George Lovelace; Publicity Agent, Miss Anita M. Henkel.

Peoria Lodge—President, Mrs. C. O. DeMoure; Vice President, Mr. Otto V. Seeger; Secretary, Mr. E. V. Farrell; Treasurer, Mr. C. R. Burns; Librarian, Mrs. Margaret Palensky.

Wheeling Lodge—President, Mrs. Harriet Loew; Corresponding Secretary, Mrs. Fred Tiber; Vice President, Mrs. Ben L. Morris; Treasurer, Miss Emilie Daub.

O Adyar, Be Always With Us!

Pure and refreshing wells,
Filled with wisdom's waters,
Awakening in us the Spirit's call,
Inspiring us with a holy power,
Purifying us with celestial dew,
Stillling our soul's eternal thirst,
You are ever streaming in Adyar.
O Adyar, be always with us!

Pure and radiant fires,
Kindled by a flaming love,
Shining with a divine light,
Calling us to knightly deeds,
Burning away all dross in us,
Giving fiery wings to the soul,
You are ever shining in Adyar.
O Adyar, be always with us!

Divine, celestial sounds,
Full of unearthly music,
Awakening our own hearts song,
Thrilling us with harmony,
Calling us to kingly service,
Opening heaven doors for us,
Your song is ever ringing in Adyar.
O Adyar, be always with us!

—A. Kamensky.

Mr. Cook's Letter To Our Lecturers

(Editor's Note: Although written for the specialist in the field, yet this letter brings a message so sanely encouraging that it is printed here for the benefit of everyone.)

To All Lecturers and Field Workers.

Dear Fellow Worker:

Doubts should never touch us who have felt the joy of His touch in the service we render.

Difficulties become only sources of strength, stepping stones upon which we rise nearer to Him.

Dangers can never frustrate those who work genuinely in His name.

Discouragement is a subtler foe, for it attacks when the whole world is discouraged, when we are surrounded by a sea of depression, and to be ourselves, happy amid unhappiness, hopeful amid dejection, encouraging amid discouraging conditions becomes a task that tests us to the limit of our understanding.

Small attendance, less enthusiasm, fewer helpers, these products of the general depression make it difficult to work with the eager enthusiasm which must characterize the servants of the Masters. Yet these very conditions that surround us place upon each one the obligation to work with assurance and certainty, with happiness and joy, shedding light wherever the darkness of despair is setting in. To bear witness in our persons to the truths we offer is an outstanding duty in the service that we render in this time of distress. We who know that all is a part of the plan that is in the hands of an inner government that never loses hold, but turns everything to man's ultimate good, can be courageously encouraging no matter how deep the shadows.

More radiant than the sun we must be amid the darkness of depression, calm and serene amid the world's fears, all embracing in our love and sympathy amid the unhappiness surrounding us. These are days of theosophical opportunity for all the servers, knowers of the truth who contact the unknowing world. In our attitude and expression we must be joyful and radiant, for in our hearts we have felt the truth that lifts us above all doubts, difficulties, dangers and discouragements.

The economic statistics for hundreds of years past show that depressions come and go with steady regularity. Different causes bring them about, but the pendulum has a rhythmical swing. The present is no excep-

tion. We must live a little more in the eternal with a little more patience in the present and we shall find before long that prosperity and happiness will follow depression and suffering just as surely as spring always follows winter and sunshine succeeds the storms.

We can stand aside and take the long range view for we live but partially in the present and, from the wider, clearer outlook, the view ahead presents only cause for optimism and assurance of better times.

To you dear workers out among the depressed and unhappy we send our kindest greeting, our sympathetic and most encouraging thoughts and the love we feel for all true servers of the Masters.

Yours sincerely,

SIDNEY A. COOK,
National President.

A Letter From Dr. Arundale

The following letter from Dr. Arundale was recently received by one of our west coast lodges:

"Dear Brethren:

"I wish your lodge all prosperity which, from a Theosophical point of view, is ever-increasing mutual goodwill amidst the necessarily divergent view point towards Theosophy, and an ever growing realization of the great Truths of Theosophy, so that they may be actively preached because they are zealously practiced.

"Before the Theosophical Society there is opening out a great opportunity. The world needs Theosophy and the Theosophical Society as never before. After fifty years of intensive activity the world as a whole is now ready, both for the specific teachings of Theosophy and no less for the Theosophic spirit which these teachings embody.

"Every Theosophical lodge is a distributing center for the Life entrusted to it. But the evidence of the successful activity of a lodge lies less in the numbers it attracts to membership and more in the changed spirit it stimulates in every department of human life—religious, educational, political, industrial, social, scientific, medical, philosophical, etc. It is, of course, good to gain members, but it is even better to increase the spirit of brotherhood.

"Yet remember, above all else, those Elder Brethren, to Whom we owe all. Work in Their name, and realize that you are responsible to Them in no small measure for the spiritual well-being of this beautiful country. If you think of Them constantly and strive to be the interpreters to the outer world of Their shining lives, you will find your pathway joyous, however difficult.

"G. S. ARUNDALE."

1931

Convention and Summer School Proceedings

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There is but one road to the Path; at its very end alone the Voice of the Silence can be heard. The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced only by the voice of virtue.—H. P. B.



Book Reviews



All books reviewed in these columns may be secured through The Theosophical Press, Wheaton, Ill.

The Secrets of Handwriting, by G. H. J. Dutton. Published by L. N. Fowler & Company, London, England. Price, paper, \$0.35.

This booklet will prove of interest to students of graphology. It is not a manual and deals only superficially with the subject. The judging of character by handwriting is an interesting study, and its value as an aid in the formation of such a judgment has been well established. The book is profusely illustrated with samples of handwriting from many famous persons.—John McLean.

Ghosts and Spirits in the Ancient World, by E. J. Dingwall. Published by Routledge Kegan Paul, London, England. Price, boards, \$1.00, through the Theosophical Press, Wheaton, Ill.

This little essay is an attempt to give the general reader an idea of what men and women in Egypt and the ancient East thought about occult and spiritualistic manifestations. Dr. Dingwall was formerly research officer of the Society for Psychical Research, and his work may be considered authoritative.—J. N.

Buddhism, by Kenneth Saunders. Published by Jonathan Cape & Harrison Smith, New York City. Price, cloth, \$0.60.

In this handy little volume there is a great deal of information as to the origin of Buddhism in India, and its transition to China, Japan and other countries. Its teachings and principles are stated in clear simple style, and it emphasizes the fact that Buddhism is one of the greatest religions of the world, in that it influences its worshippers to exalted and transcendent character. The author explains its esoteric and exoteric beliefs, the former mystical, as well as ethically beautiful, the latter apt to be a mass of superstition to the more objective and unenlightened mind. There is so much valid knowledge of Buddhism, packed into this little book, everyone interested in Buddhism will desire to possess it.—Maude Lambart-Taylor.

King Arthur, by B. D. Vere. Published by King Arthur's Hall, Tintagel, England. Price, cloth, \$1.50

The story of King Arthur and the Knights of the Round Table is impellingly told in a unique and original manner by B. D. Vere in verse form, and fitted as well to drama. The very locality, King Arthur's Hall, Tintagel, where tradition lays the scene of this immortal human drama is also the place in which the book is written, making it of additional interest to the lovers of King Arthur and his court to whom the book is dedicated. The simple verse form appeals to both the adult

and child mind. The story is so well known that no attempt at synopsis is made here. It is one of the best forms for the use of Round Tables and children's groups that the reviewer has seen, and it is highly recommended for that purpose. Perfectly divided into five acts it is yet elastic enough to play either in long or short version, and should be a great attraction and opportunity for the age of pageantry now upon us. The famous knights of the round table play their divinely human parts in a fascinating manner as they quest, strive and struggle to live pure, speak true and right wrong with their enemies against the eternal background of Life.—G. R.

Islam: The Religion of Humanity, by Syed Abdur Razzaque. With a foreword by C. Jinarajadasa. Published by the Theosophical Publishing House, Adyar, Madras, India. Price, cloth, \$1.00.

This is an interesting history of the foundation and spread of Muhammadanism and an exposition of the teachings of this great religion. It contains many quotations from the Koran and there is also a brief account of the life of the prophet. One of the outstanding features of Muhammadanism is the missionary zeal of the followers of the prophet, which accounts for the remarkable spread of this religion over the entire world.

In his foreword Mr. Jinarajadasa says: "Islam tells of God, who is infinitely great and yet utterly merciful; who is not reflected in anything of His creation, and yet speaks to the inmost heart of man. Before Allah, the soul is as a little child. But the child must not image Him as a father, though He is all tenderness and protection. To be near to God, and yet rise beyond all the thought-images which men have created of Him—it is to this lofty endeavor that Islam calls its followers." The book holds much of interest for the student of comparative religion as well as for those who are followers of this great religion.—John McLean.

Studies in the Lesser Mysteries, by F. G. Montagu Powell. Published by the Theosophical Publishing House, London, England. Price, cloth, \$1.25

This is a study of the lesser mysteries from the standpoint of a priest of the Church of England. While the author seems to accept the New Testament as historically correct, he also studies the occult side and shows some of the deeper truths which underlie the Gospel story, explaining the symbolic meaning of the events chronicled therein. He traces the as-

tronomical and astrological origin of these and dips into some of the ancient religions of the far East to show the origin of some of the Christian ceremonies thousands of years before the Christian era.

The material of the book, grouped under five headings, viz., "The Awakening," "The Virgin of the World," "Crucifixion," "Heremeneutics; or the Science of Interpretation," and "Resurrection," is full of interesting and valuable information especially for the Christian student who wishes to go deeper than the surface meanings of his own scriptures. The book is not a new publication, but is none the less valuable on that account.—John McLean.

Eminent Asians, by Upton Close. Published by D. Appleton & Co., New York City. Price, cloth, \$5.00, through the Theosophical Press, Wheaton, Ill.

Mr. Close is a keen student of international affairs. His main interests lie in the East. He has, therefore, given a good deal of attention in writing the lives of six eminent Asians who are Sun Yat-Sen, Yamagata, Ito, Mustapha Kemal Pasha, Josef Stalin and Mahatma Gandhi. He has condensed their life histories as well as their philosophies into a short compass and presented a very pleasant and readable volume to the American readers.

With the "non-violent" battle now raging in India under Mahatma Gandhi's leadership, the readers will find much of interest in Mr. Close's account of this great personality. "A bundle of contradictions" is likely to be the reader's verdict of Mahatma Gandhi, but he knows his position. "Consistency is the hobgoblin of small minds" he says with Emerson. Idolator, cow worshipper, caste-respecter, evolutionist, fundamentalist, meditative, powerful executive, democratic and yet dictator—all cast into one. The book under review will be helpful in arriving at a correct estimate of the man.—K. L. M.

Not Gone but With Us Still, by E. W. Oughtred. Published by Arthur H. Stockwell, Ltd., London, England. Price, boards, \$0.75, through the Theosophical Press, Wheaton, Ill.

The title of this book indicates precisely its nature. It is a record of messages received from those who have laid aside their physical bodies and have found themselves, in some instances much to their surprise, more alive than they have ever been.

Unlike most books of this kind it says nothing about test seances. There is no shaking of tambourines, no flourishing of trumpets, no ringing of bells, by frolicsome nature-spirits. It consists of a series of stories told by intelligent men and women who have passed on to life on the astral plane, describing their everyday life and work in plain simple language. It will appeal strongly to those who believe that death is not the end of everything, and the very simplicity of the language and the reasonableness of the mode of life described are the best evidence of the genuineness of the messages.

The men and women described are in no way different from what they were during

their physical lives except that they are freed from the cares and troubles which are inseparable from earth-life, and so are able to make more rapid progress in their spiritual evolution.

The book will prove of interest to everyone, even though he or she may not be a believer in the spiritualistic teachings.—John McLean.

The Lives of a Bengal Lancer, by F. Yeats-Brown. Published by the Viking Press, New York, N. Y. Price, cloth, \$2.75.

This is a very remarkable book. There is no real plot to the story; it is just a plain narrative of what might come to any British officer serving in the Indian army and on various fronts during the world war, and yet it holds the reader's interest from the first page to the end. Possibly this is largely due to the fact that the author knows India as few westerners do. He does not view the Indians as an inferior race, a conquered people beneath the notice of the conquerors, but, with a sympathy and understanding unusual in an Englishman, he has discovered beneath the surface the spirituality and occult knowledge which underlie the various religions of this mysterious people. He seems to have come into close touch with some of the systems of Yoga and studied them with an open mind.

It is a new sensation, and a pleasant one, for the friends of India to find a Christian writer who can lay aside the prejudices of his early training and study with an unbiased mind the teachings of the older religions realizing that they embody the same truths as those taught by the great Christian Teacher among the hills of Galilee. It is this fact which makes the book of unusual interest to students of the ancient Wisdom-religion of the East.—John McLean.

Literature and Occult Tradition, by Denis Saurat. Published by the Dial Press, New York City. Price, cloth, \$4.00.

Professor Saurat seeks to prove and does prove rather scholarly and completely, that among a certain number of poets and writers from the Renaissance to the nineteenth century, between whom there is little or no direct connection, there exists a common occult source of ideas, like branches from the same tree, or as the theosophist would call it "The Ancient Wisdom."

Spenser, Milton, Blake, Shelly, Emerson and Whitman in Anglo-Saxon literature; Goethe, Heine, Wagner, Nietzsche in Germany; Hugo, Vigny, Lamartine and Lecomte de Lisle in France. The Theosophic student has long recognized this fact and also the vast influence of the Cabala, for instance, on all modern literature. The author states that Milton definitely departed from Christianity in his connection with the Cabala, as also did Emerson by seeking his inspiration in India.

The book contains many illuminating comments on the Cabala and philosophies in general. There is a curious strain from which the author, as it were, "takes off" in proving his points, as if he subconsciously assumed

that orthodox Christianity is truth, and yet viewed his quest with an awakening wonder. This subconscious attitude of mind bears the stamp of European religious orthodoxy which is strange to the independent American mind not so long exposed to "authority." No matter how intellectually great these brilliant Frenchmen are they still automatically adhere to a subconscious preconception of truth. The Professor is honest, painstaking and is possessed with the well-known efficiency of the cultured mind so characteristic of the French and is entitled to high credit for digging out this tradition by himself. The student will most heartily enjoy this book. It would serve as a fine text book for study classes.—G. R.

Marriages

Emily Boenke and John Sellon on September 25, by Dr. Arundale in New York.

Births

To Mr. and Mrs. Fred Morgan, Mill Valley, California, a son, Barrie, on September 22.

Deaths

Mrs. Hattie J. Follett, St. Paul, March 14, 1931.

Miss Dorothea Schifflin, Chicago, May 19, 1931.

Mr. Donald Long, Birmingham, September 18, 1931.

Building Fund from Sept. 16 to Oct. 15

Mr. John Snell, Mr. W. S. Mitchell, Miss Anita Henkel, Mr. Solomon A. Flatow, Mrs. J. W. Wright, Mr. Albert Robson, Miss Leona Brown, Mrs. Elizabeth Squire, Mr. August Ander, Mr. C. F. Schneeer, Mrs. Margaret H. Gross, Mr. Arthur M. Coon, Mrs. Ida M. Robier, Mr. George R. Vernon, Miss Minnie Tolby, Mr. and Mrs. H. W. Hayden, Mr. A. E. Nugent, Mrs. Nola McClintock, Miss Fannie A. Moore, Mrs. Gertrude Gilian, Mr. Sam Pearlman, Miss Alice Lundahl, Mrs. Maude Waffle, Mr. A. S. Fleet, Mrs. Helen Walton, Mrs. Ella B. Williamson, Mrs. E. Lewis, Mrs. Margarita J. Widerborg, Mr. Walter Wessel, Mr. Alfred Gabrielsen. Total \$219.00.

Johnsen Chambers Fund, Aug. 16 to Sept. 15

Dr. Edward C. Boxell, Mrs. C. Shillard Smith, Mr. Robert Logan. Total \$80.00.

Helping Hand Fund, Sept. 16 to Oct. 15

Miss Lola Fauser, \$6.00.

Tree Fund, Sept. 16 to Oct. 15

Mrs. Jessie W. Wright, Dr. Ida M. Alexander, Mr. Mark I. Ray, Mrs. Alice F. Kiernan. Total, \$14.00.

Publicity Fund, Sept. 16 to Oct. 15

Mrs. Tresa M. Fulton, Seattle Lodge of Inner Light. Total, \$8.00.

Lightbringer Fund, Sept. 16 to Oct. 15

Rogers Park Lodge, Besant Hollywood Lodge, Mr. S. A. Cook. Total, \$66.00.

Itineraries

Señora Consuelo de Alday

November 1—November 15, Indianapolis.

November 15—December 1, Springfield, Ill.

December 1—January 1, St. Paul-Minneapolis.

Miss Clara M. Codd

November—Los Angeles.

December—San Francisco.

Dr. Nina E. Pickett

October 11—November 22, Cleveland.

November 23—November 28, Wheeling, W. Va.

Mrs. Josephine Ransom

November 19—November 21, Boston.

November 22—November 25, Albany.

November 26—November 29, Buffalo.

November 30—December 4, Cleveland.

December 9—December 13, Detroit.

December 15—December 20, Chicago.

Mr. L. W. Rogers

November 1—November 7, Boston.

November 8—November 14, Philadelphia.

November 15—November 28, Baltimore.

November 29—December 5, St. Louis.

December 6—December 11, Omaha.

A Tool of the Devil

It was once announced that the Devil was going out of business and would offer all his tools for sale to anyone who would pay the price. On the night of the sale they were all attractively displayed, and a bad-looking lot they were. Malice, hatred, envy, jealousy, sensuality and deceit, and all other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless-looking wedge-shaped tool, much worn and priced higher than any of them.

Someone asked the Devil what it was. "That's Discouragement," was the reply. "Why have you priced it so high?" "Because," replied the Devil, "it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that, when I could not get near him with any of the others, and when once inside, I can use him in whatever way suits me best. It is much worn because I use it with nearly everybody, as very few people yet know it belongs to me."

It scarcely need be added that the Devil's price for Discouragement was so high that it was never sold. He still owns it and is still using it.

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