

# THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN OF THE AMERICAN  
THEOSOPHICAL SOCIETY

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## Theosophy and the Theosophical Society Today

CONDENSED FROM CONVENTION ADDRESS BY A. P. WARRINGTON

NOT many years ago large numbers of us were gathered together at Adyar in celebration of the fiftieth anniversary of the foundation of the Theosophical Society. We were assembled in remembrance of a work splendidly conceived and courageously wrought out. We were there to take stock of our spiritual assets acquired during the half century of earnest and devoted activity then closing. We saw how the Society had fulfilled its duty of permeating the world with the ideals of Theosophy; how it had maintained right guardianship of its three objects, and how some of its most responsible members had carried out faithfully the request of our great foundress, H. P. Blavatsky, that the link with the Great White Lodge be kept unbroken.

Practically ever since the passing of our extraordinary foundress the Society had enjoyed the inestimable privilege of a spiritual leadership which successfully maintained the integrity of that link. The communion of the leaders with the invisible heads of the movement and other members of the Brotherhood had brought, even as it did in the days of H. P. B., pre-

cious truths and ideals which were an inspiration and a hope to thousands in spiritual distress.

In a world such as this, every phase of helpfulness that can be devised by man or inspired by divinity will undoubtedly be established; and in the lead of all such sundry movements, I feel there will always be found a patient, small group of devoted souls consciously linked with the divine Inner Government, filled with a zeal for service, keeping the pathway open between this world of darkness and the world of light, and refusing to permit the known facts of the inner realms to be lost to the beings of the outer at any cost to themselves. Their priceless possession in the form of the Ancient Wisdom gained through the sufferings and devotion of so many dedicated souls throughout the past does indeed serve the ends of a "bureau of information," but it is of such an inestimable value to the human family in its necessarily slow and deliberate growth, that its loss to the world would defer its general happiness and liberation for eons of time.

There are times in our lives when a bit of spiritual understanding, of the



inner knowledge of ourselves and the universe in which we live, means to us life itself, when the lack of it would spell despair and loss. Such knowledge theosophy contains. Those who know its true value eagerly desire to guard it and to guide as many as possible of the aspiring and longing souls of the world to its true sources. They feel that nothing would subserve the ends of the true, the good and the beautiful so greatly in the future as its preservation in the form of imperishable libraries favorably established to which students may come and learn; where they may live for a prolonged academic season when desirable; where communities of such students may strive to socialize the ideals and teachings held out by that great tradition, and so become sun centres of spiritual knowledge and power existing for the illumination and blessing of the world's peoples; for propagating an attitude of radiant friendliness, kindness and helpfulness to all beings, and exemplifying the law of unity in diversity by proving that even human diversity, the most acute of all divisions in the principle of life, may in fact express, by virtue of the scientizing power of mind rightly spiritualized, the perfection of unity in all life.

Is this not a worthy ideal for the future, for those who have been faithful and true to our great system of theosophy? Yes, it is my belief that our beautiful and staunch ship of theosophy will sail on for ages yet. Teachers will come and teachers will go, but this grand old ship will sail on and on, each time adding to its cargo the gifts of the Teachers as they pass by, and thus growing in worth and power as it plies the seas of life throughout the ages of the future.

No, my comrades, it is not true, as some have said, that the Theosophical Society's day of usefulness is closed. Perhaps one hour in its day may have closed, one phase of its life may have passed, but not its life itself. It will go faithfully forward guided and strengthened and inspired by the Great Masters of the Wisdom whose child it is and with adult stature not to be reached until who knows when? Hear what one of them has said: "Within this next half-century you can make Brotherhood a living reality in the world. You can cause the warring classes, castes and nations to cease their quarrelings, the warring faiths to live once more in brotherhood, respect and understanding."

Those of us then who love theosophy and feel grateful to the Theosophical Society will work onward, cooperating gladly and hopefully with every helpful and ideal movement the world affords, trying never to lose that faith and enthusiasm which inspired us in the days of our early beginnings, but filling ourselves ever with the burning fires of zeal and joy, making this our glad gift to the Masters of the Wisdom for the rare privilege we have enjoyed of serving Them and the humanity They love. But this does not mean that our theosophical conceptions and work are yet what they ought to be, nor that there are not many pitfalls before us of which we should

ever be mindful in order that they may carefully be avoided.

For the Theosophist nothing ought ever to be settled in a theosophical sense any more than things are ever settled for the scientist in a scientific sense. One always waits eagerly for the next expansion of thought in order that the facts of tradition now possessed may be seen to evolve step by step into constantly widening dimensions.

Therefore, there is never anything over which we could be justified in making sore hearts when differences of viewpoint arise. As well dispute over the relative sizes of two blocks of ice melting in the sunshine. In a short time both will be water, so wherefore should we dispute? What we have of theosophy today constitutes but the outer fringe of the full truth. We have it largely as something in the nature of a hint for our own original thinking, and as a stimulus for the awakening of that greatest of instruments for the seeing of truth—the intuition.

We are all limited in our thinking by faculties that may be described as three dimensional, if not in most cases two dimensional, and when we realize that the fullness of truth about life and our world is wrapped up in concepts involving faculties of four dimensions, even five dimensions, and even six dimensions and seven, we are made humble as to the fragmentary knowledge we possess; and if the best within us succeeds in asserting its rulership over us, we shall always adopt the attitude of the truest and noblest scientific mind, and we shall ever search for more and more phases of truth, never failing to realize that the fullness thereof will scarcely be possessed by man in any age until perhaps somewhere near the closing days of the life of this solar system in which we are working under a good and unvarying Law.

In this realm we struggle from age to age in helping the Logos to build for Himself a cosmic vesture, a vehicle of His divine life—the heavenly man, or the temple of the living god. For this temple plans were made from the beginning of time by the Great Architect of the Universe, and we, the builders, have those plans ever before us in nature's laws. Life after life we study them and work with them, growing in knowledge and understanding and developing bit by bit our faculties for greater and greater comprehension. Gradually special data are preserved in respect of those plans and these are to be found in the records of a few highly placed master students of the inner things of life. It is a few fragments of these records that we as Theosophists have been privileged to see and to show to others. They form the body of our theosophical teaching. Priceless are their value; precious is our opportunity in telling our fellowman of them. The downfall of India was due greatly to spiritual pride and selfishness in keeping knowledge for themselves. Lest theosophists suffer a like fate, let them keep their knowledge before the world.

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# The Gestalt Psychology

By AVA BOMAN

Because the Masters have said that our western science must be blended with metaphysics before it can merit Their serious attention, it is well for us to watch carefully the progress of psychology, which above all other sciences—save perhaps the new astronomy—draws close to metaphysics. And when we find a new school of psychology taking its place in world discussion, we theosophists would do well to investigate.

Taking for a moment the history of psychology, we may recall roughly that there was first the simple "association psychology" of John Locke which maintained that concepts were combinations of ideas; that a concept of chair, for instance, was an idea of shape plus an idea of solidity plus an idea of utility, and so on. "Introspective psychology" followed under the leadership of Jung and Freud and divided human beings up into ideas and concepts—subjective fragments. Next, "objective psychology," best expounded by John B. Watson, divided men up into reflexes—objective fragments.

And most recent, since the war in fact, came the Gestalt psychology, pronounced, since it is a German word, in the German fashion; and its existence is due to the dissatisfaction of certain psychologists with the purely mechanical character of both the introspective and the objective, behavioristic schools. These were felt to be "in ill accord with the whole trend of contemporary biology which though it may be mechanistic is certainly not mechanical!" It was the German psychologist, Wertheimer, who first proclaimed that the association of a number of psychical elements fails to explain the total experience, that parts and their connections never tell the nature of the whole, and that the sum of a man's ideas, reflexes and experience is not the whole man.

"Gestalt" means "pattern," "form," "configuration," and is used as the designating name for this school of psychology because it clearly predicates an idea-of-the-whole which is more real and vital than a mere sum of parts. For instance, explains Gardner Murphy of Columbia, a clock may be put together amateurishly with all its parts in use and yet refuse to go. "Surely the whole is no mere sum of its parts; surely the way the parts are assembled is no mere detail but rather the essence of the distinction between an organic unity and a meaningless junkpile of irrelevant wheels, bearings and jewels. As Plato would have said, 'the idea of clockness is wanting.' And this idea of clockness, idea of chairness, idea of John Jones, etc., would seem, to this lay observer at least, to be the 'gestalt,' otherwise untranslatable in its full significance.

From the time that Wertheimer expounded his doctrine that "the reduction of mental states to elements destroys that unity, that organization which is mental life itself," his eager followers have been producing and com-

piling, through nearly two decades, a wealth of laboratory testimony bearing upon the patterns, the gestalten, of sensation and of experience and of personality.

Their conclusions are that the idea-of-the-whole is the prime conception in which we discover the details comprising that whole only upon longer and closer inspection. Simplicity recognizes the whole, and complexity the parts. Synthesis and analysis are two methods of approach to the essence of man or material. And all things point to the tremendous importance of that essence which differentiates one form from another and one human being from another.

There is a Mary Smith gestalt which, however it may change *within itself* and however close it may approach to a Mary Jones gestalt, never is or can be anything but the Mary Smith gestalt. Just as, no matter how close the initial curves of an ellipse may approach the curve of a parabola, there is a definite abyss between an ellipse and a parabola which cannot by any process be crossed. Two patterns may approach each other to an infinitesimal degree of differentiation but they never merge.

Here we recognize something very basic and unifying. We find ourselves swung to philosophy on the one hand and to mathematics on the other. We are reminded of Plato's fundamental maxim, "God geometrizes." We remember Aristotle who maintained that forms have existed eternally and never mingle one with another. Obviously we must recall the mathematical formulae of Pythagoras with which he invaded the realm of music and beauty. And one need hardly refer a theosophist to the second or form-building aspect of the Trinity at work in every plane and manifestation of life.

One cannot but wonder, considering the tremendous effect upon modern thought created by the earlier schools of psychology, what will result from the announcement, say, that the mathematical patterns of experience are actually in process of being discovered. Is it going to lead the superficially minded deeper into materialism, or is it to open up to exoteric understanding more of the mystical side of life? I am inclined to take the optimistic view and say that the latter eventually is the more probable. It has a tendency to lead us in the direction of the ancient precept "As above, so below;" as in astronomy, so in chemistry, life conforms to patterns; and now, it would seem, as in matter so in sensation and experience, life conforms to patterns—to gestalten. Not merely mathematics but crystals, sounds and kindred sensations, universal harmonies, and now, "unique personalities." The psychologist, he who presides over the inner recesses of the mind, "finds that it is a stranger, the mathematician, who has the key to the treasure." Perhaps the world at large

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## Warriors of Peace

WHILE pessimists find in the growth of armaments proof of the theory that there has been no advance in human morality since the days of barbarism, while the adage "if you wish for peace, prepare for war" is still the principle upon which some governmental departments are founded, financed and fostered, the thinkers of the day find in the world situation cause for optimism and proof of moral progress.

Never in the history of the world have such huge defensive battalions and armadas been created and equipped at such enormous cost. And be it remembered that the defensive aggregation without offensive power has never yet been evolved. These so-called services of defense by their very nature carry a threat of offense and are in the hands not of peace-makers, but of professional war makers whose every moment of training and whose every thought is devoted not to peace but to war—war, the constant and intensive thought of which is war creating.

But the thoughtful student finds cause for optimism and even rejoicing in that while there may be no less thought of war and preparation for war, there is an ever growing body in the world whose thought is of peace. Never was there a time when so much powerful thought was being devoted

to the creation of peace. We say the creation of peace because peace is a condition that must be brought about and its development lies in a change of individual attitude.

There can be world peace only when there is national peace. There can be peace within a nation only when class war ceases. There can be respect of class rights only when there is peace in the individual heart, when a brother is recognized as such because he is a member of the human family, needing no other passport to brotherly treatment and acceptance, when brotherhood between man and man, living peace, creates an atmosphere of peace in which war cannot live.

In every great nation there are to-day men of high station whose thought is world-wide, whose understanding includes an appreciation of the war provoking aspect of armaments, statesmen who are prepared to take "the risks of peace," councillors of vision who see in international association a step towards understanding and cooperation leading toward world peace; these are factors in the world situation of today that did not exist a quarter of a century ago.

The Theosophical Society has contributed much and may contribute more to the creation of a world attitude looking toward peace. The power of thought is known to its members, the art of concentration and directed thinking has been a matter of daily exercise to many and as a

## Christmas Greeting

Put off, put off your mail, ye kings, and beat  
your brands to dust;  
A surer grasp your hands must know, your  
hearts a better trust;  
Nay, bend aback the lance's point, and break  
the helmet bar,—  
A voice is on the moving winds; but not the  
voice of war!

For aye, the time of wrath is past, and near  
the time of rest,  
And honor binds the brow of man, and faith-  
fulness shall be,  
And the Wolf is dead in Arcady and the  
Dragon in the sea.

—John Ruskin.



body, peace as opposed to war has been its constantly expressed thought and ideal.

As Christmas brings renewed thought of peace and feeling of good will to all men, we of the Society can offer no greater service than by reinforcing with a renewed buddhic intensity the thought of peace with which we should ever flood the world to the helping of those intrepid warriors of peace who sitting at the world's council tables battle in the interest of brotherhood with vision

"To sail beyond the sunset and the stars,  
To strive, to seek, to find and not to  
yield."

### *Letters Received At Headquarters*

WHAT revelations there are in the steady stream of letters flowing daily into Headquarters—revelations of pathos, of humor, of tragedy, of comedy; revelations of greatness, revelations which challenge and inspire. To know Theosophists, to realize how truly big they are, how delightfully keen their sense of humor, how courageous and utterly devoted, you must read their letters, and when you do, you will not only know them, but will love them and honor them and be grateful for association with them.

You will feel very humble when you read a letter—and there are many such these days—which tells of long months of unemployment, of a small income totally lost, of the struggle with illness, with family responsibilities, of one disaster after another, and yet with only one regret, that the dollar enclosed or the small sum in stamps cannot be larger as a gift to the beloved Society which gives to others the most precious gift life can bring—a knowledge of the Ancient Wisdom. Cheerfully, serenely these writers send in their small contributions out of circumstances which literally have necessitated an accumulation penny by penny. But their offerings come so laden with the shining qualities of self-sacrifice and devotion, so charged with joy and gratitude because theosophy gives a clear explanation to the problems they face that their contributions become triumphant declarations of the reality and satisfying adequacy of theosophical principles as well as a glad testimony to the fact that Theosophists *do* live their theosophy.

New life is being poured into our organization these days by the wonderful people everywhere whose vision is so true, whose love is so great, that they make possible the financing of our work. But more than money Theosophists are giving of themselves, giving as only Theosophists can whose inspiration is the service of the Elder Brethren.

What comedies of errors there are only those who read the letters can appreciate. And what good fun even mistakes can make because Theosophists are blessed with a sense of humor.

Wonderful days are just ahead if the letters are any criterion because lodges, groups, individuals feel this surging idealism, this strength of purpose and conviction which is

increasing in power throughout the Section and with the turning of the tide will give impetus and effectiveness to theosophical activities everywhere.

### *The League of Nations: Its Value and Work*

(The following is a compendium of the work which the League of Nations has done and is doing. It embodies the reasons, as set forth by the League of Nations Union, why men of peace and good-will in all nations should support the League.)

THE League of Nations, if it is to succeed in preventing a new world war, needs the support of public opinion. It is the only serious attempt to avert future wars and at the same time to organize peace. Fifty-four nations (representing between them more than four-fifths of the population of the world, and freed by the admission of Germany from the taint of partiality as well as from the threat of any rival combination of states) have pledged themselves to use the League to achieve international peace.

The League has already proved that it is able to stop wars. For instance, it has: (a) settled a dispute between Sweden and Finland, who were on the verge of war in 1920; (b) caused the cessation of hostilities between Poland and Lithuania in 1920; (c) stopped a war in actual progress between Yugoslavia and Albania in 1921; (d) effectively intervened in a crisis between Greece and Italy in 1923, when the British Prime Minister said, "Had the League not existed and acted as it did, a resort to arms would almost inevitably have taken place;" (e) when hostilities suddenly broke out between Greece and Bulgaria in October, 1925, restored complete quiet within five days; and set up machinery for peaceful settlement which nipped a like frontier explosion in the bud in July, 1928; and (f) successfully cooperated in 1928 with the Pan-American Conference to produce a peaceful settlement of frontier-fighting between Bolivia and Paraguay.

The League has established the Permanent Court of International Justice to settle international disputes about the rights of rival States; and this Court has already been the means of settling a troublesome dispute between Great Britain and France, and a whole number of other cases which might have led to a dangerous situation. The League is now engaged in providing for the peaceful settlement of *all* international disputes; in creating better guarantees for the security of frontiers against aggression from outside; and in preparing for a World Conference on the Reduction and Limitation of Armaments. A world-wide reduction of armaments, besides removing the chief cause of war, would reduce taxes, lessen the burden on industries, and so help countries into the way of peace and prosperity.

The League insists that all treaties and alliances between nations shall henceforth be



published and openly known. Over two thousand such treaties have already been published by it.

The League guarantees the just treatment of minorities in the new and enlarged states of central and Eastern Europe and, by its system of Mandates, has introduced a new principle into the relations between the greater powers and certain backward races, whose just and humane treatment is secured, and whose progressive development is recognized as a sacred trust of civilization.

The League—by rescuing Austria and Hungary from the verge of bankruptcy, by showing the way to solve the problem of German reparations, by carrying out a vast immigration and unemployment scheme for hundreds of thousands of Greek and other refugees, and by holding a World Economic Conference, which pointed the way to a revival of world-trade—is enabling Europe to recover from the financial and economic effects of the World War. It has secured the liberation of half a million prisoners of war in Russia and Eastern Europe.

The League of Nations, by means of its International Labor Organization (which consists of representatives of Governments, employers and employed), is improving industrial conditions by raising the standards of labor uniformly throughout the world.

The League is organizing effective international control of the opium and drug traffic. The League is getting the nations to cooperate in suppressing the traffic in women and in taking up the question of child welfare. The League is fighting disease throughout the world, and is carrying on a scientific campaign for the establishment of better health conditions.

The League, by securing and maintaining freedom of communication and of transit, and the equitable treatment of the commerce of all members of the League, affords the best hope of a permanent remedy for unemployment.

No other international organization exists which can so effectively deal with the evils of war, injustice and human suffering. But the League and the Governments of which it is made up cannot alone get rid of war; their plans for doing so—their treaties, pacts and protocols—are only scraps of paper, unless backed by public opinion.

(I am always glad to remember that I joined the League of Nations Union after its first meeting.—A. B.)

Reprinted from *New India*.

## Christmas

By BISHOP C. W. LEADBEATER

Christmas is one of the greatest of the festivals of the Church; it is perhaps surpassed only by Easter, for on *this* day we celebrate the birth of the Sun-God, as on *that* day we celebrate His victory over the powers of darkness. The rebirth of the Sun-God after the

eclipse of winter was celebrated on the first day which was definitely longer both in the morning and in the evening, immediately after the winter solstice, the point at which the earth turns in its circuit round the sun, and begins to pass away from him instead of drawing towards him. In the same way the victory of the Sun-God over the powers of darkness was celebrated as soon as the equinox had passed—as soon as the day was definitely longer than the night. These festivals of the Sun-God had been kept for thousands of years before the birth of Jesus, so that it was quite natural for the early Church to adopt their dates for its celebrations.

The actual date of the birth of Jesus is not known, but from various indications it seems probable that it was some time in the spring. The 25th of December was, however, selected fairly early in ecclesiastical history, because it coincided with that great Sun-Festival, and it was naturally convenient to take advantage of what was already a public holiday. We must certainly not ignore the historic aspect of the day even though we know that it is not an actual anniversary. Unquestionably, therefore, we are called upon on Christmas Day to look back to that descent of the great disciple Jesus, and to thank him for it. It was he who lent his body to the Great Teacher in order that He might come and found His religion and preach His gospel upon earth. Therefore it is well that we should sing our Christmas hymns and carols and perpetuate the beautiful traditions which have gathered round the birth of the Master Jesus. We do not necessarily thereby assert our belief in their historical accuracy; for indeed the same lovely legends hang round births of the World-Teacher, and it is perhaps difficult to suppose that they were literally true on all these various occasions. But we certainly need not doubt that each such birth is a great occasion.

We call to mind upon this occasion the descent of the Second Person of the Blessed Trinity into matter; and, just as in the smaller cycle we owe deep thankfulness to our great World-Teacher for His descent into a human body in order to help and guide us, so should we also feel profound gratitude to the great Solar Deity Himself for that willing limitation of His power and His glory which has brought us into existence. Many may say that they feel no gratitude for having been brought into existence, but that is only because they are thinking only of the very little that they see and know of the great cycle of life; they know nothing of the glory that lies before us; they have realized nothing of the mighty plan of which they are an infinitesimal part. Let us show that gratitude, then, by endeavoring to comprehend His manifestation so far as we may, and intelligently to cooperate with it.

Christmas Day reminds us of that first of the great Initiations of which it is a symbol. We should think, then, what this first Initiation means for us—how it is indeed a second birth—a birth into the great White Brotherhood. We should not only look forward to the



time when this wonderful Initiation shall be ours, but we should also make this an occasion of grateful rejoicing that for some it has already come. For each in his attainment has elevated humanity a certain amount, and this uplift is a reality by no means to be forgotten. Humanity is a brotherhood, and the unity is so real that whenever one man attains, all the rest are definitely helped and raised by that attainment. So that should be another aspect of our Christmas joy.

Christmas is one of the greatest of festivals as being an occasion for special outpouring of divine power. On the higher level the divine force is ever streaming forth and doing its appointed work; when men are to an unusual degree ready to take advantage of it, it becomes "worth while" to transmute a large amount of this force that it may be applicable to the lower level. So the initiative is left with us; when we provide the conditions, advantage is at once taken of them. Christmas is a time when that opportunity is near and vivid; but the extent to which we can avail ourselves of it depends upon several factors. Most of all, it depends upon how far the Christmas spirit has entered our hearts. If we are filled with the peace and goodwill of Christmas, the goodwill of the Christ Himself can reach our hearts.

Finally, there is an aspect of Christmas as a season of rejoicing. This is the aspect which is so prominent in the works of Charles Dickens, who paints it always as the feast of good fellowship. The English-speaking world owes much to Dickens for the lessons he taught about Christmas. It is a time when we all try to be men of goodwill and it is remarkable how nearly a great many people succeed. It is a wonderful thing, this Christmas spirit, this real feeling of brotherhood that is spread abroad on that day. It is at least a good thing that there should be one day when all the world agrees to feel it, when every man tries to come as near as he can to the brotherhood which ought to exist all the year round. Assuredly it is well, too, that we should endeavor to impart our joy to others—that a goodly custom should have sprung up whereby on Christmas Day the poor and the needy are helped towards the realization of the great brotherhood of humanity, for our Christmas joy can be perfect only in so far as we share it with others less fortunately circumstanced than ourselves.

Excerpt from the *Hidden Side of Christian Festivals*

### Our President, Dr. Besant

Erroneous newspaper reports about Dr. Besant's illness have caused many of our members anxiety and we are very glad to assure them that our beloved President, although not very strong, is nevertheless recovering from the attack of some weeks ago and is resting quietly reading.

The members, too, may be certain that Headquarters would have given prompt information had the reports been true.

### Our Beloved President

#### A BIRTHDAY TRIBUTE TO DR. BESANT

By G. S. ARUNDALE, M.A., LL.B.

It is always a privilege to me to pay homage to our beloved Leader. My heart ever overflows with gratitude to her, for she set my feet upon my Way, and in her strength, and in Theirs, I shall depart therefrom no more.

Only a few months ago I had the joy of seeing her at Adyar. She was, of course, frail. For years she has worked her bodies to their last ounce of power to help to bring the world through its nineteenth and twentieth century Kurukshetra. In the midst of constant storms one of the world's greatest captains has been ceaselessly on the bridge. And an aftermath is inevitable. For the moment she must needs rest. But a captain worth his salt is never far from the bridge. He is ready at any moment to be there, and even when away he watches and knows when he must ascend again to ensure the steering of a true course.

Our President, physically at all events, is taking a period off more active duty, off more immediate direction. She entrusts—for a while—some of her duties to her officers. Yet she retains complete responsibility. From time to time she is on the bridge—always when a major decision has to be taken. And her officers know well that her eye is upon them as they act for her. She is still President, very much President. President in name, of course. But, believe it or not, very much President in fact.

That is why I am impatient of those who, dull-visioned, profess to see the Theosophical Society without effective leadership, and the President little more than a memory.

Let me repeat that I was at Adyar last April, and daily for many hours in her presence. Of course she is resting, and quiescence has taken place of her erstwhile dynamic energy. On the other hand, while the fire slumbered, it still leaped from time to time into splendid flame, and all who had the eyes to see knew full well that the fire was there. The flesh might be weak, but the spirit, as ever, was heroically and magnificently willing. So I say, from intimate and recent experience, that the Society still has its captain, and its body continues to be warmed into life beside its captain's fire.

Times without number in past years have I felt inspired, encouraged, stirred, by our General-President.

As I journeyed from Australia to India in the spring of the year I wondered, having heard, of course, the usual rumors and gossip, whether I should still find my hero as I have so far ever known her. That I should revere her, love her with all the intensity of being, whatever she might be, went without saying. She must always and ever be my hero. But what would she now be from the standpoint of the world, of the Society?

I came. I saw. And I knew at once that



while many might look at the surface, shrug their shoulders, and perchance turn sympathetically away, regretfully away, others there could be who would realize that a new greatness, a new splendor, a new power, a new leadership, has descended upon our President—a subtler leadership, a more elusive leadership, but a leadership infinitely fragrant to those who rejoice in leadership and are ardent votaries of its glorious science.

I am thankful to know that in every Section of the Theosophical Society I have visited there is a substantial majority of members—I think I might say an overwhelming majority of members—who, though far from the Shrine where our President dwells, yet sense the fragrance and perceive the precious nature of her presence in our midst as President, and First Theosophist in the outer world.

When I saw her I knew at once that I was standing in the presence of a mysterious and infinitely inspiring readjustment between Time and the Eternal. For countless years our President has been working against time, making the most and the very best of time, filling time to the brim with splendid seconds full of ardent work. And now, for the time, save when time insists, she has done with time because she has fulfilled time. The shadow, which is time, fades away, and we stand in the presence of unshadowed Light, of a Real unclouded by the fleeting.

Does this sound strange? Does it appear pompous, bombastic, exaggerated? It is the simple truth. We have in our midst a President greater than ever, and we shall only turn away from her if to us time matters more than its substance, if clouds matter more than sunshine, if form matters more than Life, if doing matters more than being.

As for myself, in April last I was set on fire anew. She guided me out of the rivers and the lakes and the pools of life into Life's Ocean. We must dwell in lakes and pools. We must travel upon rivers. But the Ocean is the goal. And in Adyar to-day our President has reached an Ocean and rests gloriously thereon for all who have the eyes to see, to wonder, and to feel renewed in soul.

She may return to the world's rivers and lakes and pools. She may return to dwell again amidst the things of time. And then the foolish will say that she is well again and worthy to lead our Society.

But I say, and many others say, that as she is she is serving the Society no less faithfully than heretofore. We shall be thankful if she joins us again as we travel upon rivers, and rest in lakes and pools. In flashes she still does so. But in her withdrawal from the noise and tumult of the outer world she unveils to us the very heart itself of Theosophy, the supreme objective of every true Theosophist, and the great Purpose of the Theosophical Society.

Long to reign over us, happy and glorious,  
—God save our President.

(Reprinted from *World Theosophy*.)

## Wheaton Institute

A REPORT BY GEOFFREY HODSON

At a brief discussion held during Summer School concerning the proposed Wheaton Institute to be held in June and July, 1932, those present were in agreement that the work of the Institute should proceed somewhat upon the lines indicated in this article.

Among the more general conclusions was a decision to limit the gathering to members of the Theosophical Society, and to arrange a coordinated program which would be progressive throughout the two months, but would also permit of special training for those whose attendance might be limited to a shorter period. The whole general ground of theosophical doctrines will be covered, together with their application to international, national and individual problems. Special classes will be conducted, it is hoped by Dr. Arundale, in self-realization, for which students will be instructed in the following five stages:

1. Self-seeking
2. Self-discovery
3. Self-sacrifice
4. Self-surrender
5. Self-realization

These classes will amount to a course in theosophical self-analysis, together with individual self-discovery, and will include the study of all of the bodies, including the physical, in health and disease. They will lead up to the ideal of the Master and of entering into direct relationship with Him.

I have been asked to undertake the purely theosophical studies, while other speakers will deal with the theosophist at work. They will consider the theosophist in all his relationships, such as his duties to his lodge, his city, his nation and the world. Religion, education, literature, art, music, sociology, politics and industry will also be studied from the theosophical point of view.

A special feature of the Summer School will be the work of Mrs. Arundale who will meet informally such individuals and groups as wish to learn from her that special and unique wisdom which she so wonderfully displays. She will probably take part in the lecture program, but will also teach by means of such art mediums as tableaux, postures and dances. It is naturally to be expected that the subject of Womanhood and the activity of the World Mother will have its part in her share in the curriculum.

That the course may be practical in the extreme, it is hoped to include sufficient business training to guide lodge officers in the efficient conduct of the business of the lodge.

Combined with these many activities, it is the intention of the staff to hold classes in teaching and lecturing, one aim of the Institute being to turn out efficient and well-grounded theosophical workers.

Since it is not proposed to hold more than three official sessions per day, ample opportunity will be provided for recreation, informal discussions, talks with the staff and, above all, for personal study and meditation.



### Dr. Besant's Birthday Message

We love to think of the Masters as our Elder Brothers, as They graciously call themselves. Are we as eager to claim the lowest criminal as our baby brother, needing our tenderest care? Let us each day throughout the coming year send a loving thought to our babes, all the world over.

#### A Birthday Resolution

On each day, and all day long, during the coming year, I will patiently try to tune my life into fuller harmony with that of the Divine Master who dwells within my heart.

### "World Theosophy"

Among theosophical activities not directly connected with or sponsored by Headquarters there are none more valuable than the dissemination of theosophical ideas and concepts and the application of theosophical principles to current thought through the medium of the printed page. And among such activities the development and publication of *World Theosophy* is outstanding. Here is a magazine destined for the general and thoughtful magazine reader that deals theosophically with the thought and problems of the day. It is a magazine that should be supported by Theosophists because of the general good that can come from the wider distribution of the magazine, as well as because most of our theosophical leaders are contributors to its pages.

The December issue contains articles by Dr. Besant, C. Jinarajadasa, Dr. Arundale, Gladys J. Goudey and Geoffrey Hodson and is devoted especially to religion and its present day development and application. Articles captioned *The Brotherhood of Religions*, *Practical Religion*, *The Religion of the New Age*, *Religious Education in the Home*, and *First-hand Knowledge*, will give the reader a grasp of what religion should be in its wider application to the problems of the day.

A similarly outstanding group of theosophical leaders writes on *Psychology* and *Occultism* in the January number. Again from the standpoint of scientific application to individual, national and world problems.

Those who wish to be in touch with the practical application of theosophical principles in this modern age should subscribe, read, lend, and otherwise increase the circulation of this theosophical magazine.

### Forgiveness

Never does the human soul appear so strong as when it foregoes revenge and dares to forgive an injury. —E. H. Chaplin.

### PERSIAN CAT

of personality, copper, brown and black, 2 years old, thoroughbred, will be given away to someone offering good home for affectionate pet. Mrs. A. Oliver, phone Avenue 8512, 5553 N. Mansfield Avenue, Chicago.

### Jugoslav Section

Jelisava Vavra, general secretary for Jugoslav Section, wishes us to note the new address of Theosophical Society in that country which is Mesnicka ulica br. 7-III lijevo, Zagreb, Jugoslaviya. An interesting looking program of their activities during November includes social gatherings and World-Mother groups, public lectures in German, Round Table meetings, public discussions, and answering of questions and Sunday afternoon teas.

### Theosophy and the Theosophical Society Today

(Concluded from page 554)

And fortunate are they who keep their intuition alight, their enthusiasm aflame with an ardent zeal in this work, for these are they who stand close to the Great Ones and find favor in Their eyes as valued co-workers in the world of humanity and in the execution of the mighty plans of the One Thinker, the One Builder and Doer, the One without a second of Whom in some inner and mystical sense we are essential and indivisible parts. The concept is impressive, the occasion splendid, the end glorious. Let us all in this moment of our greatest privilege grasp the concept and reach out for the goal, losing no word that comes to us from the new any more than from the old teaching, and so prove ourselves to be worthy trustees on earth of the truths of life, and trustworthy builders in the great plan of life.

Moreover, let us never be slack in our feeling of gratitude to our leaders who have carried on so nobly and so ably for us since the passing of the founders.

Ingratitude, said the Masters, was not one of Their vices. Let us see that it shall never be one of ours toward these. They have given us good cause to be grateful to them for ages to come.

May the blessings of steadfastness, of fidelity and of intelligent devotion be with us all in the fulfillment of our splendid opportunity.

### The Gestalt Psychology

(Concluded from page 555)

will adopt the word "gestalt" in somewhat the same way that students of the Ancient Wisdom have taken the word "archetype"; but we must not let words differentiate when idea tends to unify.

This is a movement which, according to one observer, "is of astounding significance not only to psychology but to all science and philosophy." Its students are concerned not only with these problems of organization of mind, but also with the problem of purpose and the problem of meaning. If they will but continue on their way with the thoroughness and caution which have characterized them thus far, they may indeed discover to us the meeting ground of science and metaphysics. If not, it seems to be at any rate a step in the right direction. Let us keep informed.



## Personal Opinions

By L. W. Rogers

### *Over in Canada*

It is decidedly refreshing to step out of one's own country for a while and come into contact with different people and different circumstances. Canada is not new to me, though, for I have lectured and organized over here since 1913. The audiences are always good and the response excellent. Perhaps that is the reason I find it such pleasant work. A lecturer in a foreign land has a decided advantage. He is as foreign to the audience as it is to him. It is probably that "something different" that gives a touch of rejuvenation to everybody concerned. In England, Ireland, Scotland, Wales and Australia, even more than in Canada, the mere announcement of "American lecturer" is a drawing card. As I look back upon tours in those countries it seems no exaggeration to say that the average audience is nearly twice in size what it is in the United States with the same amount of advertising.

In his introductory remarks in opening the present course General Secretary Smythe said that the study group left behind the last time I was in Toronto numbered 160. I recall also that in Ottawa, a year or so earlier as I remember it, at the close of a course of 6 lectures we organized the Lodge with over 70 charter members. We are told that we should not look for the results of our work; but I am not that far along in evolution! It is useless to pretend that I am not interested in seeing results. That would be just as near the truth as to say that a man who bets his last dollar on a horse race is not interested in that race!

I am afraid it will be a long time before it does not thrill me to see several hundred people crowding into a hall to hear a theosophical lecture, or to hear a man or woman with a face aglow with enthusiasm expressing gratification for having found Theosophy, or to come back to a city after a dozen years and find a big lodge officered by men and women who tell me that they were brought in by the lectures I gave on the previous visit and that they like it better and better as the years go by. I may be getting on slowly but the fact is that I quite enjoy it!

These notes are written in Toronto (November 3) and tomorrow I shall return to the United States. It is the first time within my memory that I have felt reluctant about leaving a foreign land. Always before, whether I have been away a month or a year, the greatest thrill of the journey was to get back again. But now I find myself regretting that I am not to go on again as before to Montreal, to Ottawa, to Winnipeg, to Calgary and to Vancouver. Well, there are other days and perhaps some of them can be utilized. Does one take on new friendships more readily as the years multiply? It seems that I have met more men and women here whom I shall always remember than on previous visits.

### *A Successful Lodge*

With the single exception of St. Louis we have no lodge in the United States that approaches the Toronto Lodge in membership, in property possessed or in efficiency. The Lodge owns its hall and office building in an excellent location. There are two main floors and on the street level are the library, with over 3,000 volumes, reading room next to the quiet street, the offices of the Secretary, and so forth. Back of them is the auditorium which will take care of audiences up to the number of 600. The windows are high, thus contributing to the quiet. Not a ripple of traffic invades the place. On the second floor are the lodge rooms, tea room, club rooms, etc. The membership stands at present at about 250 and the unpaid balance on the property is about \$10,000. Dues are but \$3 a year for everything. Collections at the public meetings run at about \$5,000 per annum.

The circulating library is an important feature. During the past year 5,005 books were issued to borrowers in the city and 642 by mail, all over the country. A five-line advertisement is run in a weekly paper announcing free books "on reincarnation, Theosophy, occultism and comparative religion." On such advertising \$155 annually is spent. Very few books are lost although the lending terms are most liberal.

At present about 20 girls and women who are out of employment are being given a mid-day meal in the tea room and this has been going on for many weeks.

There seems to be an unusually large percentage of men in the Toronto Lodge and of the grade that makes competent chairmen. Each night a new chairman was in charge and they were all at home in the work. One evening the audience was drifting in late and disliking to begin the lecture amidst so much confusion I asked the chairman if he would occupy the time until the audience got settled. He readily agreed and talked smoothly and right to the point until the convenient moment for the lecture arrived. Did the British bring the art of ready speaking over from the days of the Roman forum?

### *Dr. Purucker's View*

To most of us there will be rather startling news in Dr. Purucker's idea that it was the Adyar Theosophical Society, instead of the Point Loma Society, that seceded from the parent organization. In an interview in New York he is quoted as follows:

"Dr. Hobart L. Gottfried von Purucker, president of the Theosophist University and leader of the Theosophist Society at Point Loma, Cal., returned from a tour of Europe yesterday on the Holland-America liner New Amsterdam. He said that after having talked with leaders of other branches of the society in Europe, he expected the two leading fac-



tions of the creed would be rejoined within a few years.

"The Adyar Theosophist Society of India was formed late in the last century after the death of Mrs. H. P. Blavatsky, the leader at that time. Dr. von Purucker said he believed this faction would soon return to the mother organization."

The facts are matters of record and it is difficult to see how anybody can possibly misunderstand them. The Theosophical Society was organized in 1875 by Madame Blavatsky, Colonel Olcott, Mr. Judge and others. Colonel Olcott was elected president for life. He was president when Madame Blavatsky died and she never recognized any other head of the society. He was still president when he died in 1907. Madame Blavatsky and Colonel Olcott established the present headquarters at Adyar and there has never been any other headquarters of the parent society. From those headquarters Madame Blavatsky and Colonel Olcott carried on the work of the society while she lived and he carried it on after her death for many years after the Point Loma institution came into existence.

Under these circumstances it is rather curious how anybody who has knowledge of the undeniable facts can convey to the press the impression that "the Adyar Theosophist Society was formed late in the last century after the death of Mrs. H. P. Blavatsky."

### What is Occultism?

By HAROLD MORTON

#### *The Body of an Apollo.*

I have only once come into close association with a professional boxer, when for two days we shared a compartment on the Trans-Australian Railway. Who would expect the chance comradeship of priest and pugilist to be one of the high peaks of spiritual ecstasy for the priest? I put aside my antipathy to prize-fighting to appreciate his human worth—a worth revealed in strange paradoxes. This man, fresh from savage victories in the Eastern States, displayed an inordinate affection for his small son, most touching to witness. Still more remarkable, he carried in his case, to help him in his practice of scientific cruelty, a crucifix, the ancient emblem of defenceless suffering.

Yet the strongest feature about him was the inexorable discipline by which he devoted himself to physical perfection. I marvelled and exulted in this worship so pagan, yet undeniably the basis of all spirituality. His body was a glorious thing, a poem in supple living flesh proclaiming the physical majesty of man. And in the body of a disciple of cruelty, I had a glimpse of the Divine.

His barbaric cult of assault and battery demanded unremitting effort. Shall occultism exact less from the man who would offer himself for the highest human development? I see a large array of people who thirst for the satisfaction of being saviours of men, who long for sacrifice in great dramatic situations. They are in earnest, tragically in earnest. Most of them sacrifice the wrong things. They

renounce human friendships, hoping to find divine friendship. They sacrifice personal efficiency and health and peace and beauty that they may save the world. Good people are just as foolish as the so-called evil people, and their folly in renouncing physical health is well nigh unbelievable.

Most people shame our civilization. Millions are tottering towards the grave when they should be in the full vigour of manhood. The average man dies far too soon. The occultist dare not belong to the average. Neither ease nor indulgence may stand between him and perfect manhood or womanhood. He is on the way to wrest great powers from nature, to climb from desolate crags to mountain tops to storm the city of heaven. Yet how many thousands of would-be occultists aspiring to discipleship, to ego-consciousness, to communion with Supermen, daily indulge in the luxury of illness!

Indigestion, dyspepsia, and acidosis slay more potential occultists than the Lords of Darkness. Eating is a great ritual act, and whether one be a ceremonialist by nature or not, each man assuredly eats and drinks damnation or life. The western world unfortunately disclaims sacramentalism in this form, and eating is more akin to a destructive sport than a creative art. So the occultist must examine all his life from the standpoint of discipline.

Actually, then, the occultist needs to go into training. The body of an Apollo, the Hermes of Praxiteles, the Venus of Milo are models for his guidance. What would we not give to have bodies like those! Training if it be emotional and mental as well as physical can change any human body into a splendid and lovely thing. Everyone can be beautiful. Seemingly miraculous changes have been witnessed in the lives of people under discipline. The whole question is whether a person wants these changes sufficiently to work for them, for unlike orthodox religion, occultism offers no ready made gifts, nor does it descend to cheap bargaining with the divine. You want a thing? Very well, make it! Raw material—life itself—is supplied in abundance. But who will do the work necessary to make him truly Apollo-like and tower if not in height then in significance above the masses?

(Reprinted from *Australian Theosophist*.)

### Dr. van der Leeuw

It is of interest that Dr. J. J. van der Leeuw, the well-known author of the *Conquest of Illusion*, is touring the United States under the auspices of an Association of Students. He is lecturing principally for university audiences and similar groups throughout the country, and his views on education, political science and economics as well as philosophy are vivid and original.

To the man who even causelessly injures me, I will return the protection of my ungrudging love; the more evil comes from him, the more good shall flow from me.—Buddha.



## Just Among Ourselves

### Why Dues Are Necessary

Every now and then some one inquires why our members have to pay dues while, as they understand it, members of other theosophical organizations do not have to make such payments.

We cannot tell why other organizations do not require their members to pay dues. Perhaps they are richly endowed with funds that produce a revenue sufficient to meet all their requirements, or perhaps they are not engaged in any general public activity, and, therefore, do not need funds, or there may be other reasons.

But we do know why our members are called upon for the annual payment of dues. It is because the Theosophical Society was formed to do an essential piece of work in the world and that work can only be supported and carried on by the expenditure of some money. We as members are not supposed to be idle. We should be members not only because we are seeking the light, but because, having had a glimpse of it, we are anxious that others should have opportunity no less than that from which we have derived benefit. Self-sacrifice is an essential element of service. Achievement in inner things has always been the result of effort and when our work becomes easy, when sacrifices and effort no longer become necessary, then it will be less worth the doing because it will be less productive of results in the world at large and of no avail in the individual development of its members.

Therefore, we call for the payment of dues that each member may contribute something of his substance as well as of his power to carry on the work for which the Society was founded. That is the inner, vital reason why the Society should always collect dues.

There is the practical reason also that the Society has no vested funds resulting from rich endowments, and in order to do its work must ask its members to provide money. Societies that do not call for dues still must have money from some source, if they are active in the world, and whether they derive that money from a few members who have left them large sums or from a few who can carry the total annual expense, or whether they have a method of assessing their members when occasion for funds arises, in some way money must be forthcoming from their membership. It may not be evident upon joining that there will ever be a call for money, but no work can be done without it. We prefer to tell our members that there is a nominal annual charge for dues and give everyone, without exception, the opportunity to participate, by self-sacrifice if necessary, in the work of the Society that the Masters founded for the service of the world.

### Wheaton Day

Members of the Theosophical Society between the ages of fifteen and twenty-five living in Chicago and neighboring towns who constitute the Young Theosophists' League had entire charge of the program on Wheaton Day, November 22.

Something of the more serious purpose and goal of this group was ably presented in the first part of the program by the president, R. Edward Rice, who pointed out the responsibility of the young people of today as the citizens of tomorrow. A letter from Robert Bénardeau of Paris, a member of the young Theosophists' group in France, asking for the cooperation of the American group in obtaining permission to send representatives to the World Conference in February was read, and Mr. Rice stated that such cooperation had been promised and that this was an example of the work which they were most interested in accomplishing. Raja E. Watson in giving a résumé of the problems before this country and before the world today in taxation, politics and religion showed how not only able leaders are needed but also large numbers of wide-awake and well-informed people in all walks of life, and voiced the purpose of the League to develop capacity for such citizenship among their members.

Miss Mina Ropp, sponsor of the League, expressed her happiness to have been chosen for her post and pointed out the opportunities that this group, and any such group in its own locality, has to spread theosophical truths in the language of youth, and to promote fellowship and understanding between young people and their elders.

Tea followed this part of the program in the usual enjoyable fashion and after chatting with their friends the guests gathered in the library to enjoy a musical program consisting of two piano solos by June Rose, an Algerian dance and an Indian temple dance by Helen-Claire Meyers, and a group of three modern Russian songs by Norma Chase accompanied by Louise Reinhold.

All present enjoyed the treat and novelty of this entertainment and were impressed with the serious capabilities of these young leaders as well as by their joyfulness and charm as entertainers.

### Random Wheaton Notes

We welcomed Sarah C. Mayes to Wheaton as an expert typist and stenographer because experts are always welcome and we knew of her devotion to our work, but we have cause for a double welcome because we have also discovered that she is a multigraph operator. This discovery happened at a very appropriate time because a great deal more material to members and to inquirers is going out in the mails at Wheaton than has been the case for some time past. So we have dug out the mul-



tigraph from storage and Mrs. Mayes is putting it to work. The monthly letter to members may presently appear in multigraphed form. Form letters of various kinds are already being so produced, and the Study Notes may be a product of our multigraph.

Similarly, the addressograph has again been brought to light, removed from storage and placed in operation to automatically address the envelopes where a permanent list of addresses, such as those of members or of lodges or of the national secretaries of other societies, and of Study Notes subscribers, is to be used. And the sealing of our envelopes, now that we have so much increased the outgoing mail, has become a mechanical process.

A great deal of work is being done, but in spite of the constant pressure of work still to be done, Wheaton is a place of harmony, happiness and peace. Where the spirit of devotion to our cause so strongly energizes all activities only harmony can prevail. This is inevitable for the realization of what Wheaton is in essence and what it will presently become in fulfillment brings about that peace that nothing can disturb.

Some activity in the development of our grounds has resulted from the donation of additional trees and shrubs, and we are still considering some means by which the whole of our Headquarters' estate may be developed along some cooperatively productive line. All of the sweet clover has recently been plowed under preparatory to seeding to alfalfa next year, alfalfa being a directly productive crop. We have but one regret in this connection, that we neglected to leave a patch of the clover standing for the benefit of the flock of pheasants and partridges that have for several seasons found refuge on our grounds. Still it is probable that they will not leave us for we have shrubbery and undergrowth sufficient.

Wheaton Day has become an established monthly function, gathering to us at Headquarters from 100 to 200 of our members and friends from Chicago and the immediate surrounding country.

We are still working to discover members with interest enough and with money sufficient to augment the News Service Fund so that this new project may be given a start. We have several members with sufficient devotion and interest but until we find guarantors sufficient in amount, this new activity cannot be started; for it is one of those things that once started must be carried on and must never be allowed to fail. There is no doubt as to the valuable nature of this prospective activity and the theosophical influence which it will bring to bear among general readers everywhere. Presently the fund needed for its commencement will be guaranteed and a very much desired activity will be started.

In the field, despite all difficulties, our lecturers and field workers, reinforced by some volunteers, continue to serve among our lodges and members. Perhaps the period through which we are passing can be described as one of holding on, of knitting to-

gether in closer relationship and greater bond of service those who are sincere and devoted, and all of this seems to be in preparation for the forward movement that, as Dr. Arundale has told us, is presently to take place in our American Section. That holding on, that preparation, however, is not quiescence. It means active work along the already existing lines; a strengthening of the lodge centers already established, a deepening of the ties, a widening of the vision, a heightening of the aspiration, that will make the Society as a whole strong enough to move forward with the surge of the new life that will presently break forth into new activity and world helpfulness.

### Building Fund

Scarcely a magazine or a newspaper is issued at this time of the year that does not contain an appeal for funds for the unfortunate and distressed. Christmas is a time of giving and of thanksgiving. We remember our friends with gifts that are tokens of a feeling of thankfulness, not only for the birth of the Christian Savior, but for the birth of all that we have received for which we feel that thanks should be given, and to Theosophists that includes everything that has come to us; for truly we should receive nothing without thankfulness, for all is intended for our growth and development.

But, turning to things for which we are ordinarily thankful, how can we better express our thanks than by helping someone who is devoid of the things that we have been able to appreciate? And here is a splendid opportunity to do that, and at the same time to help our Society. We have many members who have made building pledges and who are in such distress that these pledges cannot be paid, yet they suffer the additional mental distress of being unable to offer the help that, in a spirit of devotion, they so generously promised.

To make a payment on a pledge of such a member that we at Headquarters may advise him at Christmas time that someone has helped to carry out his heart's desire, would be, indeed, a real Christmas gift, a worthy expression in keeping in every respect with the spirit of Christmas giving.

### Over the Radio

Mrs. Elsie Burr Sherwood of Dedham, Massachusetts who is one of our members has a unique opportunity of presenting theosophical ideas to the public. She is giving a series of Thursday morning lectures over WBSO and is at liberty to select her own subjects.

Her first talk on *Symbolism*, a copy of which she sent us, is suggestive and conveys many ideas well known to the theosophist which will interest and instruct our friends, the public. We congratulate Mrs. Sherwood on her opportunity and wish her success in presenting the teachings of the Ancient Wisdom in a guise which will give inspiration to her radio audience.



### Founders' Day Contribution to Headquarters

The lodges everywhere have celebrated our annual Founders' Day and have given gratitude and recognition to H. P. B. and Colonel Olcott. We have received some very interesting reports of the various programs prepared for this event which is a time of gladness and renewed aspiration.

This Anniversary Day stands in our minds also as the occasion when the collection received by the lodges is sent to Headquarters as a contribution to the national work, and is analogous to Adyar Day when our donations are sent to our international center. Already we have received contributions from a number of the lodges and no doubt others will send their donations soon. The collections thus received are a welcome addition to the funds at our disposal for the aggressive activities in progress.

### Mr. A. P. Warrington

Our International Vice-President, Mr. A. P. Warrington, accompanied by Mrs. Warrington, sailed on November 6 from San Francisco to attend the Convention at Adyar. His many friends throughout the American Section rejoice with him in this privilege and opportunity of being present at a yearly event which brings together so many of our leaders and is invariably an occasion for the special blessing of the Elder Brethren. We are glad, too, that the conferences annually held at this time are to have the benefit of Mr. Warrington's insight and devotion which have been developed through long years of consecrated service to the Society.

### Summer School Proceedings

The Summer School Proceedings are in the process of being published and it is expected that they will be received by their subscribers sometime during the month. Patient indeed are those who waited so long for them, but we are confident that the delay will be quickly forgotten in the reading of this inspiring material which conveys so much of the power and blessing of our notable Summer School of 1931.

There has been lent to Headquarters a radio loud speaker to be used in the lecture hall on the third floor and attached to the radio in the living room. This enables us to utilize the accommodations of this larger room for dancing and entertainment.

The lecture hall in Headquarters building was the setting on October 31 for Hallowe'en hospitality extended to friends of the staff in Chicago and other nearby towns. A witch's cauldron and a fish pond were featured. Miss Virginia La Verne, formerly of St. Louis Lodge and now living in Chicago, told fortunes by astrology. Miss Blanche Krauss kept everyone interested with her well planned games and entertainment, after which there was dancing.

### Unity League

Theosophists interested in the progress of mutual tolerance, good-will and cooperative helpfulness between all Christian churches will be interested in the accomplishments of the Cleveland Conference of the Christian Unity League which was held at the Church of the Covenant on November 17 to 19. A three-day program of talks and devotional services furthered the progress of the League towards equal recognition of all Christians regardless of sect or particular faith, and towards brotherhood in the name of Christ. This is another important step in the advancement of the world towards the realization of the real unity of all religions and creeds. The League is a fellowship of individual Christians throughout the United States whose desire it is to rid Christians of denomination barriers and to accomplish unity through brotherhood.

### World Theosophy

The December number of *World Theosophy* is devoted especially to religion and the present-day phases of its development. The following articles appear in this issue:

"The Brotherhood of Religions."—Dr. Annie Besant.

"Practical Religion."—C. Jinarajadasa.

"The Religion of the New Age."—Dr. George S. Arundale.

"Religious Education in the Home."—Gladys J. Goudy, M. Sc.

"First-hand Knowledge."—Geoffrey Hodson.

## A Pelt Means a Death

## WEAR HUMANI-FUR

*instead of the skins of*

## TRAPPED ANIMALS

Ask for it in your local store; if you cannot get it there, write for samples and literature to:

## The Theosophical Order of Service

*Animal Welfare Department*

Head Brother U. S. A.  
ROBERT R. LOGAN  
Eddington, Pa.



# The Inner Life

By Clara M. Codd

On the first of this month we will take for meditation the first sentence of the paragraph on *One-pointedness*. Going on straight from there we shall reach the end of the chapter on the morning of the 23rd. For the last eight mornings take one line each day of the little poem at the end of the book. It is entirely in line with the thought of this month's portion for study and meditation. The keynote is really devotion; the entire dedication of ourselves to the Master and His work. His work comes first because the only true devotion is whole-hearted and enthusiastic co-operation with the purpose of the Master's being, and that is the service of the world. "To live to benefit mankind is the first step." Let us try always to see the Master as the Heart of all life, to view all human and non-human activities as a unity with Himself at the centre, the focus-point and channel of inspiration and purpose. That is just the difference between the good man and the spiritual man. The good man will do good because it is his nature to do so. He becomes spiritual when he recognizes that "all good work is done by God alone," and that he is the agent, the channel, of the one beneficent power. The attitude of discipleship is the idea that we have behind us the Master in focusing the Divine Life and Love and Purpose, and before us the world with all its teeming life to love and help.

That means that there is no phase of human thought and activity that the Master is not interested in. So often we tend to limit His service to the confines of our Theosophical Society. He cannot be primarily interested in our Theosophical Society, even though He inspired its foundation, since He has the whole of life and all living things in His charge. Neither is the service of Him limited primarily to direct activity within the Theosophical Society. As the Theosophical Society has a special, direct work amongst men that the Master wishes done, it is indeed a great privilege to do it, and does bring us nearer to Him in the doing of it. But as H. P. B. told us we must not work for the Society, but for humanity *through* the Society. All good work is the Master's work, and we should do it for His sake, in His Name.

Let us consider our days and their duties and opportunities, as well as our own strength and capacities, and decide what work we can undertake. If we can do some direct service to the Theosophical Society, let us do it, and not wait to be told, but discover something for ourselves and offer to do it. And let us do it well and punctually. Bishop Leadbeater once told us that the capacity to *stick* to a line of work or conduct was the first essential for usefulness to the Master and therefore drawing nearer to Him. Let us be *reliable*. Theosophical Society officials know well the rarity of such a qualification amongst us! If the Master were coming to look at our work,

how well we should do it. But He is looking at it in reality, so do not let us leave our work badly done, or our Lodges in a state of untidiness and disrepair.

Another thing one-pointedness, *Samadhi*, balance, means is that steady integrity of soul which is not blown about by every wind of doctrine it hears. We have decided what our goal is. How can another break us away from it? I think instability is largely due to fear, which again is really rooted in selfishness, egotism. We are so anxious for our own spiritual certainty, so desirous that we shall not miss any increase in attainment or joy. But the only real way is a steady integrity of soul which can wait, go without, whilst striving to be true to aims, ideals, other than those connected with individual advantage, subtle or more material.

*Shraddha*, faith, confidence, is a lovely quality. It is simple, child-like, trustful, unselfish. The fortunate person who has evolved that qualification in the past is freed of many an entanglement, escapes many a pit-fall on the road now. It is the intuition of the Immortal Ruler within who *knows* he is divine and can finally overcome all obstacles; who *knows* the Master and cannot be clouded in his shining certainty and trust. If we have it no difficulty will daunt us, no delay shake for one moment our patience and our strength. "Trust thyself," said Emerson, "every heart vibrates to that iron string." We can always rise again; we can always go on, for there is no failure except in ceasing to strive. No obstacle lies in our path that is not of our own making; no difficulty is there which the God in us cannot overcome. And always we have the Master behind us. He can always help us best when we make a brave effort to help ourselves. Every attempt we make in the right direction He will reinforce ten-fold. But in order for Him to be able to do that we must put no obstacle in the way of the perfect attunement of our souls with Him.

We have reached the end of three of the four great qualifications for the Path of Holiness. It is a good thing to write down every description of them which we can find, and then to compare and meditate upon them. Then later, let us describe them to ourselves. In this way I have done so for myself as follows:

- I. Discerning that which eternally matters from that which temporarily matters
- II. We align our desires and purposes with the eternal, universal One
- III. Fixing our mind on the Master and His work.
  1. We do all in His Name
  2. We happily accept people as they are
  3. Events as they come

(Concluded on page 569)



## The Field

### Our Lecturers

Miss Clara Codd concluded a two-months' engagement in southern California the last of November and the lodges as well as the Federation officers write us of the splendid results of the entire series. Miss Codd always gives the upliftment of true spirituality for she radiates the power and blessing of the Elder Brethren whom it is her greatest joy to serve. Wisely helpful and an excellent lecturer, her greatest gift—and there is no greater—is the ability to draw us nearer to the Great Masters and to inspire us to serve them more wholeheartedly.

Enthusiastic reports continue to come to us from the San Francisco district of the splendid results of the lecture series given by Mr. Geoffrey Hodson. Members have been given new life and inspiration and the public has been aroused to an astonishing degree to an awareness and appreciation of theosophy. Mr. and Mrs. Hodson go to Ojai for December.

Señora Consuelo de Aldag has lectured during the past month in Memphis, Tennessee, Springfield, Illinois, Indianapolis, Indiana, and Hamilton, Ohio, and the lodges have written us of the excellence of her work. In Springfield, Señora de Aldag met the difficulties of a center which is not as yet well established and she and the few members who cooperated with her deserve our appreciation for their courage and devotion.

Dr. Pickett's six weeks in Cleveland endeared her to the members there and contributed to the important task of carrying on the classes which were started by Mr. Rogers. Too much emphasis can scarcely be placed on the importance of follow-up classes after a lecturer's departure and Dr. Pickett has proved most capable in this capacity.

Mr. Fritz Kunz has not restricted himself to the series of lectures he is giving for the New York Federation, but has recently concluded six weekly lectures for Brooklyn Lodge of which the members write with keen appreciation.

The success of Mrs. Lillian Wardall with a number of our smaller lodges is noteworthy and deserves recognition. The ability to give courage and vision and new determination to carry on effectively is outstanding under all circumstances, but perhaps more so when the members are few in number and the center not well established. This pioneer work is tremendously significant and the Lightbringer Fund is making possible more of this much needed activity which will strengthen and develop into strong lodges little groups which today are struggling to exist.

### What Federations Are Doing

Members of Central Federation of Chicago were guests of the Hammond Study Center during the afternoon and evening of November 15 at Hammond, Ind. A well planned program and a business session of the general

board of the Federation were held. Talks were given by Mrs. Ella L. Cutler and Mr. J. C. Crummey, and Mrs. Alice Thorsen entertained the visitors at tea.

Ohio Federation held an annual southwestern district meeting in the early part of November at the home of Dr. C. J. Baldrige in Eastover. Mrs. Jennie Bollenbacher, president of the Federation, led a discussion on the "Spread of the Truth of Theosophy." Members from Middletown, Columbus, Dayton, Cincinnati, Springfield, Yellow Springs and Lockland attended the meeting, the total attendance being more than sixty. Mr. Frank Noyes of Columbus and Mrs. Ida Zetty, federation secretary, read interesting papers.

### A Letter From Dr. Bendit

Dear Mr. Cook:

I am on my way to Quebec and my ship home, at the conclusion of some six weeks' tour, mostly in the States. I have had a very happy, as well as an interesting and instructive time; and the pleasure has been in no small measure due to the hospitality and kindness I have had from the members and lodges of the United States.

I have been most glad to be able to go from city to city, and always to meet friends. One hears much talk of the fraternal spirit which is the fundamental ethic of the Theosophical Society, and my reception has been such that I have realized it to be more than merely talk. And I should like, through you, to thank the many members to whom I am indebted, and who are far too numerous for personal letters.

Bishop Wedgewood once said to me that America was "forward-looking." I feel convinced that this is true and that there is a tremendous future for America in the theosophical field; which, in turn, should inspire and encourage idealism and aspiration towards better things in every sphere of life. But the future is built out of the present, and the present moment is unique, owing to the great spiritual forces which are now concentrated on the world. Thus I wish I were able to stay and take my humble share in this magnificent present of the American Theosophical Society.

But as this cannot be, I hope that I shall soon be able to return and see my new-old friends again.

In the meantime, I thank them all and wish them, not "Good bye," but "Au revoir."

Fraternally yours,

LAWRENCE J. BENDIT.

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### Reappointment of the Lecture Committee

The committee appointed by Mr. Rogers a year or so ago under the leadership of Miss Anita Henkel, of Oklahoma City, made some valuable studies and presented a report that formed the basis of discussion of several informal but interested groups during the last convention. The report to the Board of Directors recommended the reappointment of the committee and its continued activity through sub-committees.

Some changes in membership have taken place because Miss Snodgrass, formerly a member, has since been elected to the Secretaryship of the Society. In her place Mrs. Betsey Jewett has been appointed so that the committee now consists of Miss Henkel, Mr. E. Norman Pearson and Mrs. Jewett. This committee will continue its studies of the lecture problem and will recommend for appointment three sub-committees, each under the convenership of a member of the main committee.

There should be a feeling of general appreciation that these members are willing to give so much of their time and interest to the study of this important problem, and the committee as a whole is to be congratulated upon the acquisition of Mrs. Jewett, who from past experience is familiar with the Headquarters angle that has to be taken into consideration in connection with any such investigation.

### Miss Codd

Those of us who had planned and counted on seeing Miss Codd again during the next few months before she was scheduled to leave this country for New Zealand will be disappointed to know that she sailed on November 27 from Los Angeles for Sydney where she will join her sister. The illness of her sister caused Miss Codd to change her plans so that she could attend her herself, and all of us in the American Section hope the illness is not serious and wish Miss Codd enjoyment and satisfaction in her new work in New Zealand. We are most appreciative of all the valuable help Miss Codd has given us while in America, and wish to express our gratitude for the spiritual upliftment and inspiration that she has aroused in us. The love of the members throughout the Section goes with her.

### Lightbringer Fund

Almost without exception our lodges have actively taken to themselves an interest in this fund and it is an encouraging aspect of our work that so many lodges already short of funds should feel their responsibility to this larger program and recognize the obligation of the lodge to support the national activities, especially when they are devoted to the help of centers even smaller and less capable of self-support.

The Lightbringer Fund is a matter for consideration not from a parochial standpoint, not even with a provincial view, but with the broadened vision that sees the national need.

We cannot doubt but that a lodge that makes the unusual effort necessary to give full support to the national program will by that very act of sacrifice and vision gain strength for its local activities. We must see beyond ourselves, work for something from which we derive no direct benefit, with a view to the need of others and of the world at large if we are to grow and to be strong within ourselves. This is the attitude in which the Lightbringer Fund should be approached. Local growth and progress would be the inevitable result.

"The Rag," replete with the latest news of federation work interspersed with witty paragraphs of comment on subjects of both federation and general interest, is the latest "notion" (their word) of the New York Federation. This three-page mimeographed booklet with its attractive cover is of obvious value to the members of the New York lodges, but is also of interest to any member of the Society anywhere because the successful action taken to solve the problem of any group is sure to be a spur to the activities of other groups. We hope this excellent publication is continued.

### Itineraries

*Señora Consuelo de Aldag*

Dec. 1-Jan. 1—St. Paul-Minneapolis.

*Dr. Nina E. Pickett*

Nov. 28-Dec. 6—Baltimore.

Dec. 15-Dec. 21—Atlanta.

*Mrs. Josephine Ransom*

Nov. 30-Dec. 4—Cleveland.

Dec. 9-Dec. 13—Detroit.

Dec. 15-Dec. 22—Chicago.

*Mr. L. W. Rogers*

Nov. 29-Dec. 5—St. Louis.

Dec. 6-Dec. 11—Omaha.

Jan. 3-Jan. 16—Tampa.

Thou canst not travel on the Path before thou hast become that Path itself.

### Inner Life

(Concluded from page 567)

4. With every thought and action pointed to the goal

5. Full of serene trust in the Master and Life

IV. We long to realise our Divinity and to become one with Life.

Bishop Thompson of New Zealand once told me a lovely little story of Krishnaji. When they were alone in the mountains many years ago, Krishnaji turned to him and said: "Oh! Thompson, I want to have a mind so pure that only God thinks through it; and a heart so pure that only the Divine Love shines through it." That indeed was Samadhi and Shradha.



## 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.

Quite a few of our lodges took advantage of the Hallowe'en season to raise funds for their lecture programs or other activities. One of the most successful of these parties was that of Ft. Worth Lodge given at the home of Miss Ruth De Vitt on October 30. The pirate theme was cleverly carried out in the decorations and entertainment, the entire house and garden having been turned over for use in games and booths. Mrs. Ruth Bodo of Lawton Lodge told fortunes. Refreshments of pumpkin pie and coffee were served to about seventy-five guests. Admission of fifty cents was charged and the proceeds went to the lecture fund. Publicity was given the party by a short write-up in the Ft. Worth Star-Telegram on October 31.

Mrs. Marie Mathieu, president of Ft. Worth Lodge, has appointed a Lecture Fund Committee whose sole purpose is to raise money for lecture expenses before the designated day of the lecture and it is hoped that this plan will do away with the personal contributions always heretofore necessary after a lecture. Great success has been achieved so far in the results of the Hallowe'en party, and in the Christmas bazaar to be given the middle of December. Many donations have already been given the bazaar and all have been sold in advance.

Jacksonville Lodge sponsored a Hallowe'en party and bazaar on October 29 given in the auditorium adjoining the lodge room. There were games and contests, a palmist and splendid dance music in charge of Dr. and Mrs. Knoche. About thirty-five dollars were added to the lodge treasury as a result of this party.

St. Louis Lodge entertained one hundred and fifty guests with games and dancing on Hallowe'en. Admission was charged for as were the refreshments and the fortune telling. Prizes for the best costumes were given and an excellent orchestra furnished the music. About fifty dollars in proceeds went into the treasury. During November the weekly lecture-lessons on creative thought power were continued. It was the purpose to present an entirely new treatment of this intensely interesting subject and to be instructive to those desiring to expand their use of the marvelous power of creative thought in their own lives.

Oklahoma City Lodge issued attractive invitations for their Hallowe'en party from which they also raised funds for their treasury, but details of the party have not reached Headquarters. The members are busily engaged with their regular Monday night meetings and meditation classes and Thursday night study groups. A vegetarian dinner each Friday evening and numerous parties constitute other activities of this lodge.

Lightbringer Lodge presented Mrs. Adelaide Gardner of England on November 9 and 10 on the subjects of "Psychoanalysis—Its Value and Limitations" and "The Practical Value of Meditation." Mrs. Blanche K. Povelsen, a member of the Lodge, gave a public lecture Sunday evening, November 8 entitled, "The Value of Experience."

Mrs. Tresa M. Fulton, president of Springfield Lodge (Massachusetts), writes of the inspiration and enthusiasm spread among their members by Mrs. Lillian Wardall on her recent visit there. They praise Mrs. Wardall most highly and have received great courage from her practical and much needed talks to carry on their work even more actively.

Los Angeles Lodge had the privilege of continuing their lectures begun in October by Miss Clara Codd in public lectures during November on Sunday and Monday evenings. Renewed enthusiasm for work was brought to the members and a greater interest in theosophy to the public. On November 1 and 2, Miss Sommer lectured on "Ancient Egypt's Story" and "The Adolescent Boy and Girl."

Herakles Lodge announced a special lecture on October 22 by Mr. Claude L. Watson, well-known lecturer for the Henry George Foundation of America, on "Why Poverty Amidst Plenty?" Mr. Watson applied the economic philosophy of Henry George to the present crisis.

Austin-Dharma Lodge reports a well-planned program of study on the Bhagavad-Gita which will carry them through to February. A special program was observed on Armistice Day emphasizing the necessity for the cessation of hostilities in the economic, social and personal lives as well as in the political life. Prayers for peace in all divisions of the activities of this nation were offered. It was pointed out that if we put our own house in order first, our international relations will ad-



just themselves. Founders' Day, November 17, was observed by a program of readings from the works of C. J., H. P. B. and H. S. O. followed by meditation. Thanksgiving Day was the occasion of a renewed giving of thanks for the teachings of the ancient wisdom and our privileges thereby gained by knowledge of them, and an expression of gratitude and devotion to those members of the Divine Hierarchy who are the real founders of the Society, and to the Light within that solves all problems.

Milwaukee Lodge had the pleasure of hearing Mr. Claude L. Watson of Chicago on November 1 speak on "Democracy as the Voice of God" in which he outlined the part America should play in the Divine plan. In his talk the same evening on "Why Poverty Amidst Plenty?" Mr. Watson dealt with the subject of the "single tax" from a theosophical standpoint. Miss Flora Menzel, Mrs. Minnie Hoffman and Mr. H. M. Stillman conducted the Sunday meetings which were open to the public. Armistice Day was observed by a two minute silence at 11:00 a. m. in the lodge room in memory of those who gave their lives in the Great War, this silence based on the meditation for world peace. Founders' Day was celebrated in an appropriate fashion, and on November 21, an old time party was enjoyed by all the members and their friends.

Genesee Lodge has an educational course of study for the winter and during November some of the leaders both in the Society and outside of it were the subjects of discussions led by Mrs. Tuttle, Dr. Daily and Mrs. Whitlam. A special committee arranged a unique program for celebration of Founders' Day.

Chicago Lodge members are kept busy with many activities including Thursday evening public study classes and members' meetings, Tuesday evening elementary study classes and Saturday afternoon informal talks on subjects of general interest, besides the public lectures on Sunday evenings. Miss Gail Wilson, Mr. Donald Greenwood and Mr. Carl F. Propson were the featured speakers of the public lectures.

Birmingham has originality in devising its lodge program, and its latest innovation in methods consisted of an experience meeting! The members were provided with questionnaires which they were to answer and return unsigned, thus insuring impersonal discussion. The intention of the questions was to determine to what degree our acceptance of theosophical ideas and principles is determined by our own personal experience, and according to the report the result was an exceedingly interesting and helpful session. What knowledge is, whether laboratory proof is the only acceptable evidence, a distinction between belief and intuition, all these moot questions and many more were subjected to thorough analysis and good-natured disagreement.

We have an enthusiastic account of the activities of Tacoma Lodge in which a recent symposium on "Our Attitude Toward Peace" was a major event. Seven speakers each the representative of his own religion gave a ten-

minute talk, and so great was the interest in this practical demonstration of the unity of all religions that the hall was crowded by a responsive audience. The lectures of Dr. J. J. van der Leeuw before university students were the subject of stimulating reports and discussions in the lodge. Successful programs and friendliness in the lodge naturally attract new people and account for the addition of ten new members.

Herakles Lodge presents a special lecture each month dealing with some social or economic problem. On November 19 Mr. Clayton J. Ewing spoke on "The Failure of Political Leadership." Mr. Ewing is a director of the Henry George Foundation of America and was a member of a committee representing that organization which recently presented to President Hoover a proposed plan for unemployment relief. He is well known in Chicago, being president of the Chicago Single Tax League and president of the Sunday Evening Forum of the St. James Methodist Episcopal Church.

Detroit Lodge has issued a most attractive news bulletin which contains important reports by the various officers and announcements of current study groups and coming lectures and meetings of special interest. It is evidently the plan to issue these mimeographed letter-size announcement sheets every month. Many details are put into compact form and each member has before him in advance a reminder of what he wants and needs concerning the activities of his Lodge.

Besant Lodge (Hollywood) members receive a letter from their president, Mrs. Emma Celia Fleming, dated the first of the month telling them of the important events scheduled to occur during the month, urging their cooperation and help in letting the public know about their entertainments, and reporting the success of the completed activities. Miss Codd gave several talks under the auspices of this lodge during the past month, and it was their privilege to present the Rt. Rev. Charles Hampton on "Re-Incarnation, A Christian Doctrine" on November 22.

"Reincarnation Party" was the heading of an attractive invitation received from St. Louis Lodge, and its members and friends arrived at the Lodge rooms on the evening of November 28 dressed in the costume of their last life, or as nearly as they were able to imitate it. Much ingenuity was displayed in the representations of previous existences and what was believed to be appropriateness was achieved in most cases. Prizes were given for the best costumes and dancing followed. Great opportunities for fun and joking were introduced by the novelty of this theme.

Besant Lodge (Cleveland) had the privilege of hearing and presenting Dr. Nina E. Pickett in three lectures on the subjects of "Reincarnation and The New Age," "Death and After-Death Conditions" and "Growing Wings or Mental Aviation" during November. All were well attended and renewed enthusiasm was given to the already widespread activities of this lodge.



Colorado Lodge has just organized two free classes for study of theosophy and self development on Thursday afternoons and Monday evenings under the leadership of Mrs. France Hill Smith. The healing group continues under the guidance of Mrs. Cenone Hickling and the Krishnamurti group with Mrs. Mildred Smith as leader. It is planned soon to begin what is to be called a Health Research Club under the direction of Dr. S. S. Weisberg and an astrology class to be conducted by Mrs. Mildred Smith.

Seattle Lodge of the Inner Light opened their fall season with two lectures by Fritz Kunz at the Lodge hall which was filled to capacity. Weekly afternoon and evening classes continue to be of benefit to the members and their friends. The local T. O. S. healing and natural living groups are active and doing good work, and the Round Table with thirty-five members meets every Sunday morning. Nine new members have recently been welcomed into the Lodge.

*Crescent City Lodge*—President, Mr. Homer C. Hailey; Vice President, Mr. Claude M. Smith; Secretary, Mrs. Ona Norman; Treasurer, Mr. J. Yuille; Librarian, Mrs. Lela May Irion.

*Dallas Lodge*—President, Mrs. Amelia Pilet; Vice President, Mr. W. C. Grant; Corresponding Secretary, Mrs. Madge Roberts Dailey; Recording Secretary, Mr. Archie Patillos; Treasurer, Mr. R. C. Frazier; Librarian, Mrs. Vinnie Pearson.

*Indianapolis Lodge*—President, Mrs. Estelle E. Eshbach; Vice President, Mrs. Flora B. Fesler; Secretary, Mrs. Emma Lou Murray; Treasurer, Dr. Eva Cropper.

## Civic Idealism

Cleveland's civic individuality and idealism are embodied in an oath to which the citizens subscribe; it breathes the same lofty civic consciousness as the famous Athenian Oath in which the youth of Athens promised to transmit their city to posterity a better city than it was transmitted to them. We have space only for a brief digest:

"I am the Strength of Cleveland . . . . I am the arm of the Lord bared to show His strength to human need. I am strength made stronger by tenderness, thoughtfulness and goodwill.

"I am the Mind of Cleveland . . . . going

down into the lowliest dwellings and reaching out to the farthest tragedies, planning for the distant future best, when meeting present needs most generously. I am Cleveland thinking about humanity everywhere, thinking about life, its needs, its chances, its latent power, its future joy.

"I am the Soul of Cleveland. The soul of a city dwells in its homes. The patience, courage, faith and mercy of the home I gather up into one mighty embrace of devotion; as motherhood reigns in the home making sacred its memories, so do I, the soul of Cleveland reign. I build kindness into men's hearts . . . . I am the soul of a people dwelling together, to work, to think, to lift common burdens, to dream great dreams, to wipe away all tears, to bind up all wounds, to comfort the widows and the fatherless.

"I am Cleveland, loving my neighbor with all my strength, mind and soul, and through such love rising into an experience with God."

## Disarm!

Those who are opposed to disarmament, or are afraid of it, are fond of quoting the old Latin tag, "If you wish for peace prepare for war." This paradox, like most of its kind, is true enough for certain nations and under certain conditions, but when applied to the world at large, it is nothing less than a fallacy, for, as all history shows, war-like preparations, apart from measures of a purely defensive character, are at least as likely to provoke war as to prevent it.

Never were preparations so general or so complete as during the sixty years previous to 1914, and never were wars so frequent. France fought Italy; Germany fought in turn Denmark, Austria and France; there were the Russo-Turkish and Russo-Japanese wars, many wars in the Balkans, the Spanish-American War, wars in China and the wars of Great Britain in Afghanistan, Egypt and South Africa. No sooner was one war over, or rather begun, than the various general staffs of Europe feverishly fastened upon its so-called "lessons" and made ready to apply them in the "next" war, which forthwith assumed a position of first-rate importance in the consideration of all international questions that might arise.

I regard wisely planned and honestly executed measures of all-round disarmament as providing the most hopeful method for insuring that wars shall become less frequent in the future.

GENERAL SIR WILLIAM ROBERTSON,  
Chief of Imperial General Staff, in the *New York Times*.

## 1931 Convention and Summer School Proceedings

Lectures by: G. S. Arundale, Geoffrey Hodson, Clara Codd, A. P. Warrington, Marie Poutz, Robert R. Logan, L. W. Rogers, Marie Hotchener, Rukmini Arundale.

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## Book Reviews



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

(Copy of a review of "Theosophy: A Modern Revival of Ancient Wisdom" in *The Churchman*, issue of July 4, 1931, by Alvin Boyd Kuhn. Henry Holt & Co., N. Y. \$3.00.)

(Editor's Note: The review below is of much interest to us as theosophists since it bears rather striking evidence of the eagerness with which the world is searching for the eternal truths presented in the principles of Theosophy. Further, we welcome the fact that an impersonal reviewer lays first emphasis upon the value of the teachings as such and finds in them wisdom and inspiration to "challenge our minds and correct our lives." Regardless of our divergence in estimating the contributions of Dr. Besant and Bishop Leadbeater we recognize the value of Mr. Kuhn's work in winning attention to the greatness of theosophical teachings and the ideals which we uphold.)

This contribution to a current valuation of religion in the light of anthropology, sociology, psychology and philosophy, which is being evolved under the auspices of Columbia University, is an able and interesting study of the foundations and history of Theosophy, with special attention to its development in the United States. The author, though he writes in a most detached way, entirely devoid of a partisan spirit, has had a long acquaintance with the thought and workings of Theosophy, and has thoroughly prepared himself for this exposition of an exotic cult.

This book accomplishes three somewhat diverse, though naturally interrelated things. In the first place it contains a most illuminating and interesting study of the amazing career of Mme. Helena Petrovna Blavatsky (famously known to Theosophists as H. P. B.), originator and founder of this modern occult movement which is based on the truest and best thought of the ancient wisdom of the Orient. In the second place, by a lengthy analysis of the two principal written results of Mme. Blavatsky's discovery, *Isis Unveiled* and *The Secret Doctrine* (with a shorter exposition of two of her slighter works, *The Voice of the Silence* and *Practical Occultism*), the author introduces the reader to a fairly complete outline of the foundation principles of the cult, and the towering intellectual, moral and spiritual superstructure which has been erected thereon. And finally, we get a clear picture of the tortuous, and often repellant history of the movement throughout the world, but with special thought of Mr. W. Q. Judge and Col. H. S. Olcott, the chief American co-workers of Mme. Blavatsky, and with sidelight on Mrs. Besant, Mrs. Tingley, A. P.

Sinnett, Chakravarti, Jinarajadasa, Krishnamurti, etc.

This is a tall order for a single volume (twenty-three pages of which are devoted to an exhaustive and valuable bibliography), but this is what the author accomplishes in such a striking way that we not only begin to possess some intelligent ideas of the real meaning of Occultism, Esotericism, Mahatmas, Gurus, Chelas, Yoga, Karma, Reincarnation, Nirvana and other alien terms, but we gradually come to realize the practical helpfulness and spiritual beauty of this astonishingly complete system of thought. It is wise, logical, uplifting and finds an answer to those puzzling questions relating to sin, salvation, atonement, divine justice, heaven and hell, and immortality which so grievously vex the Christian thinker when confronted by the hazy eschatology prevalent in our day.

Is it all true? we ask—and the Sphinx is silent. But that it might work spiritual wonders, *here and now*, is well shown in the chapter on "Theosophy in Ethical Practice."

The *history* of the Theosophical Society, on the other hand, is not pleasant reading, even as Dr. Kuhn presents it, and he is singularly kind and restrained in his treatment of all the leaders, including "Bishop" Charles W. Leadbeater. But whether or not "Mahatmas" *literally* wrote a series of astounding letters to Mme. Blavatsky (like the golden plates of Mormonism); and Mrs. Besant has *really* met and talked with these "Adepts of the Great White Brotherhood," the system of thought and living for which their authority is claimed is one to challenge our minds and correct our lives.

The concluding chapter deals with the results of an interesting questionnaire which the author sent out to a picked list of Theosophists, representing every walk of life, including that of a bishop! Of the 150 replies, the Episcopalians rank second, numbering 26, being exceeded only by the Methodists with 32, and "the replies chanced to come from an exactly even number of *men* and *women*." The reasons given for their allegiance to Theosophy are illuminating, characteristic answers being:

"Theosophy was the first system I ever met with that reconciled me with the universe, I was a rebel before."

"Theosophy gave me a satisfying philosophy of life and religion, and restored me to Christianity after the church had lost me."

"A Sunday School teacher, what I taught choked me. Theosophy was like a cup of water to one dying of thirst."

WALTON HALL DOGETT.



*The Story of Oriental Philosophy*, by L. Adams Beck (E. Barrington). Published by The Cosmopolitan Book Corporation, New York. Price, cloth, \$1.00.

The pen of the talented E. Barrington has been stilled by death, but, fortunately for the world, not until she had written *The Story of Oriental Philosophy*. Of all the innumerable books that have been written about the religions of the East, hers stands out as one of the most important ever written. Not only is it beautiful, it is profound, sincere, illuminating and inspiring—truly a remarkable book.

The author spent many years in the East, where she must have absorbed at first the spirit of the soaring philosophy of Asia, for her book reflects on every page an intuitive understanding of her subject that Western writers have rarely attained.

She treats of the great religious philosophies of India, Tibet, Persia and China, and it is characteristic of her exquisite style that each section, while one is reading it, seems to be the most beautiful of the entire book. She believes that all great faiths are bridges, not barriers, and that as time goes on the mind of man will become more and more eclectic, choosing the best from all—as she expresses it, “the utilitarian philosophies of Europe will plume themselves with the wings of the Himalayan eagles.”

It is evident that she writes with a purpose—to dredge out the channels so that the rivers of life whose sources are hidden in the ramparts of the Himalayas may flow a little more freely into the culture of the Western world, not with the idea of converting the West, but of revivifying it and making it more fruitful spiritually. She closes with this striking paragraph:

“I write in Ceylon with all the thought of Asia surging around me and meeting the science and commerce of the West like contending breakers. If either conquers it will be a calamity for the world, for it is the hope of the future that East and West may meet and mingle in the brotherhood of the spirit, beside which outer forms are as nothing. Each has much to conquer before that day dawns. That its rising sun may not long be below the horizon is the aspiration of all who know and love both.”—Leo L. Partlow.

*Bunny, Hound and Clown*, by Dhan Gopal Mukerji. Published by E. P. Dutton & Co., Inc., New York, N. Y. Price, cloth, \$2.50.

Parents, teachers and all those who love children and to whom it is often a problem to find a suitable gift book for them, cannot do better than choose this volume of delightful, Indian animal stories. Every tale has its own peculiar lesson of courage, love, and wisdom, and aims to inculcate loving sympathy with Nature and all living things. The illustrations by Kurt Weise are quaint and humorous as well as artistic; they add to the beauty and interest of the stories. As a Christmas gift for children, it is more than probable that the book will be in great demand.—Maude Lambart-Taylor.

*The Song of Life*, by J. Krishnamurti. Published by Horace Liveright, Inc., New York, N. Y. Price, \$1.50.

In his foreword the author, with the modesty which is such a marked feature of his beautiful character says: “I am not a poet; I have merely attempted to put into words the manner of my realization;” and yet if the contents of this book are not poetry, and poetry of the finest kind, then there is no such thing. It is no doubt true that he has made no effort to write poetry, but the thoughts of such a man are in the highest degree poetical in their purity and beauty.

To those who have had the privilege of meeting Mr. Krishnamurti personally this will come, not only as a collection of poems to be enjoyed, but as a message to be received and pondered over.

In the first stanza of the book is sounded the keynote of the philosophy taught by this great soul.

“Make of thy desire the desire of the world,  
Of thy love of the world.  
In thy thoughts take the world to thy mind,  
In thy doings let the world behold thine eternity.”

There is the entire secret of life and of the attainment “to the kingdom of happiness” of which he speaks so often.

One is tempted to quote voluminously, but lack of space will not permit and so but one more quotation will be given.

“Reason is the treasure of the mind,  
Love is the perfume of the heart;  
Yet both are of one substance,  
Though cast in different moulds.  
As a golden coin  
Bears two images  
Parted by a thin wall of metal,  
So between love and reason  
Is the poise of understanding,  
That understanding  
Which is of both mind and heart.”

It is the mark of a great teacher that he can take the simple, familiar things of everyday life and from them teach the great truths of life. Here is an indication of Krishnamurti's greatness.—John McLean.

*H. P. Blavatsky, the Light Bringer*, by Leonard Bosman and Anita Orchard. Published by the Dharma Press, London, England.

There have been many books written about H. P. B. but until now, so far as I know, there has been no attempt to write a biography of this character. Most of our knowledge about the life of H. P. B. has come from various fragmentary accounts, now of one part of her activities, now of another. From many sources the authors of this book have gathered their facts, from magazine articles, from books, from statements of those who were privileged to come into personal touch with this great teacher, and have combined them in a narrative of her life from her birth until she laid down the burden of her physical body.

In addition to this there is a new feature. Chapters VII and VIII are devoted to a study



of H. P. B.'s horoscope, with a chart showing the position of the planets at the moment of her birth. The chart is interpreted for the benefit of those, of whom the present writer is one, who are so unfortunate as to be ignorant about the subject of astrology. This feature will undoubtedly be of much interest to students of this subject.

The book was written, so I have been told, as a refutation of some scurrilous attacks which have lately been made upon the character of H. P. B. but why anyone should launch such an attack at this late day is difficult to understand. H. P. B. is too well known and her purity and sincerity are too well established to make necessary any defense against false accusations made against her by people too small, intellectually, to appreciate her greatness.

However, if such accusations have been made this book is surely an effective proof of their falsity—John McLean.

*Marriage, by Edward Westermarck, Ph.D., Hon. LL.D., Aberdeen and Glasgow; Martin White, Professor of Sociology, University of London; Professor of Philosophy, Academy of Abo, Finland. Published by Cape & Smith, New York. Price, cloth, \$0.60.*

Professor Westermarck has given us a very interesting account of the institution of marriage, tracing it from its probable origin in past ages and describing the curious customs which surround it in various nations and tribes.

The book is a thoroughly scientific treatise upon the subject, with which the author deals in an entirely impersonal manner. He does not hesitate to call things by their right names and yet there is nothing to which anyone can possibly object as being indelicate or suggestive.

From the first page to the end of the last chapter the book is full of interesting and valuable information.—John McLean.

### Lightbringer Fund—Oct. 16 to Nov. 15

Worcester Lodge, Army Lodge, Oshkosh Lodge, Sheridan Lodge, Brooklyn Lodge, Alhambra Lodge, Albany Lodge, Sirius Lodge, Santa Rosa Lodge, Wheeling Lodge and Lightbringer Lodge. Total—\$93.75.

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### Marriages

Dr. Vera Flagg of Oakland Lodge to Mr. William Sargent Price on November 2, 1931.  
Mrs. Myrtle Evans to Mr. Fred S. Miller, both of St. Louis Lodge, on October 8, 1931.

### Births

To Mr. and Mrs. Ray Salisbury, Ann Arbor, Michigan, a daughter, Barbara Jean, on November 7, 1931.

### Deaths

Dr. John V. Woodruff, Buffalo Lodge, July 17, 1931.  
Mrs. Vera K. Stout, Casper Lodge, July 10, 1931.  
Mrs. Margaret Bell, national, October, 1931.  
Mr. Albert Edge, Pomona Lodge, October, 1931.  
Mr. Alfred C. Grote, Chicago Lodge.  
Mrs. Sylvene Hamilton, Holyoke Lodge, June 22, 1931.  
Mrs. Abbie Parker, national, October 6, 1931.  
Mrs. Maud F. Galigher, Besant-Hollywood, October, 1931.  
Miss Elizabeth Watts, Jacksonville, October 18, 1931.  
Mr. Franklin B. Bissell, New York Lodge, October 8, 1931.  
Mr. A. Ross Read, Akron Lodge, November 16, 1931.  
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