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Mahatmas and Chelas

By H. P. BLAVATSKY

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A MAHATMA is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of reincarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purpose of Nature and thus bring on their own annihilation. This process of the self-evolution of the Mahatma, extends over a number of "incarnations" although comparatively speaking, they are few. Now, what is it that incarnates? The occult doctrine, so far as it is given out, shows that the first three principles die more or less with what is called the physical death. The fourth principle, together with the lower portions of the fifth, in which reside the animal propensities, has Kama Loka for its abode, where it suffers the throes of disintegration in proportion to the intensity of those lower desires; while it is the higher Manas, the pure man, which is associated with the sixth and seventh principles, that goes into Devachan to enjoy there the effects of its good Karma, and then to be reincarnated as a higher individuality. Now, an entity that is passing through the occult training in its successive births, gradually has less

and less (in each incarnation) of that lower Manas until there arrives a time when its whole Manas, being of an entirely elevated character, is centered in the higher individuality, when such a person may be said to have become a Mahatma. At the time of his physical death, all the lower four principles perish without any suffering, for these are, in fact, to him a piece of wearing apparel which he puts on and off at will. The real Mahatma is then not his physical body but that higher Manas which is inseparably linked to the Atma and its vehicle (the sixth principle)—a union effected by him in a comparatively very short period by passing through the process of self-evolution laid down by the Occult Philosophy. When, therefore, people express a desire to "see a Mahatma," they really do not seem to understand what it is they ask for. How can they, by their physical eyes, hope to see that which transcends that sight? Is it the body—mere shell or mask—they crave or hunt after? And supposing they see the body of a Mahatma, how can they know that behind that mask is concealed an exalted entity? By what standard are they to judge whether the Maya before them reflects the image of a true Mahatma or not? And who will say that the physical is not a Maya? Higher things

can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see a real Mahatma must use his intellectual sight. He must so elevate his Manas that its perception will be clear and all mists created by Maya must be dispelled. His vision will then be bright and he will see the Mahatmas wherever he may be, for, being merged into the sixth and the seventh principles, which are ubiquitous and omnipresent, the Mahatmas may be said to be everywhere. But at the same time, just as we may be standing on a mountain top and have within our sight the whole plain, and yet not be cognizant of any particular tree or spot, because from that elevated position all below is nearly identical, and as our attention may be drawn to something which may be dissimilar to its surroundings—so in the same manner, although the whole of humanity is within the mental vision of the Mahatmas, they cannot be expected to take special note of every human being, unless that being by his special acts draws their particular attention to himself. The highest interest of humanity, as a whole, is their special concern, for they have identified themselves with that Universal Soul which runs through Humanity, and he who would draw their attention must do so through that Soul which pervades everywhere. This perception of the Manas may be called "faith" which should not be confused with blind belief. "Blind faith" is an expression sometimes used to indicate belief without perception or understanding; while the true perception of the Manas is that enlightened belief which is the real meaning of the word "faith." This belief should at the same time be accompanied by knowledge, i. e., experience, for "true knowledge brings with it faith." Faith is the perception of the Manas (the fifth principle) while knowledge in the true sense of the term, is the capacity of the Intellect, i. e., it is spiritual perception. In short, the higher individuality of man, composed of his higher Manas, the sixth and the seventh principles, should work as a unity, and then only can it obtain "divine wisdom," for divine things can be sensed only by divine faculties. Thus the desire, which should prompt one to apply for chelaship is to so far understand the operations of the Law of Cosmic Evolution as will enable him to work in harmonious accord with Nature instead of going against its purposes through ignorance.

Doyle on Astral Life

The *Cosmopolitan* for January has an article by Director Price, of the National Laboratory for Psychical Research on his attempt to get a communication from the late Conan Doyle, that has much interest for Theosophists. Price is one of the most skeptical of investigators but he feels that the "interview" is with the real Doyle and is as accurate as anything we may hope to get.

Points of particular interest are that Doyle says he is living in a world considerably like the one he left behind; that "pain is forever ended" but that "emotion is a thousand times stronger"; that he finds himself "in a bodily

state; the scientists will disagree but I am still material"; that he understands that the facts there "confirm the theory of reincarnation"; that "it is a world where the sinister life is still to be dealt with"; that it is neither heaven nor hell but a combination of both.

While the terms used are not those of Theosophy, there could hardly be a more definite confirmation of the theosophical teaching of what the astral life is. Doyle says "emotions a thousand times stronger" while C. W. L. says "a hundred times"; but C. W. L. always speaks with careful avoidance of the slightest exaggeration.

Miss Neff to Adyar

To do any work, to go any place, accepting any fate so long as Their work is done, that is the inevitable lot of the true theosophical worker. So Miss Neff came to us when an opportunity to serve presented itself, and for two months Headquarters found a place for her in the work and in the hearts of the staff. So too she leaves us, called again to the service of our chief, Dr. Besant, at Adyar. And just as readiness to serve is an essential quality in the individual, so too a readiness to readjust is essential to the corporate life at Headquarters. For it seems to be an inevitable part of theosophical group life that workers come and go. So we release Miss Neff with regret that a place so well filled must be filled again, with gladness that we know her and with joy for her that she leaves to return to the greater service of our great leader.

Radio Fund

There is on hand at Headquarters \$186 which was contributed with the hope that enough would be obtained to do some broadcasting of theosophical lectures but, of course, the sum is hopelessly inadequate. Will the contributors please indicate what disposition should be made of it?

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THE THEOSOPHICAL PRESS

Wheaton, Ill.

What We Have at Adyar

By the Theosophical Society Unofficial
Keeper of Archives

MR. JINARAJADASA

We have many things at Adyar, which make Adyar like a place of pilgrimage! And these are some of them, not necessarily in the order of their significance, but as the Keeper of the Archives recalls them.

1. The Pictures of the Masters M. and K. H. painted by Schmiechen. These are the originals. From them he made a few copies. Two went to U. S. A., and one at least of them, that of the Master K. H., is at Point Loma, because it was reproduced in a book.

2. Letters from several of the Masters. These have all been transcribed in *Letters from the Masters of the Wisdom*, first and second series. These are in Dr. Besant's private safe.

3. Of course, the *place* where H. P. B. lived, that selected by the Masters as the Headquarters of the Movement. In the main building, the most famous room is the "Shrine Room," where the messages were precipitated in a cabinet. This room is at the moment the office of the Keeper of the Archives. Next to it is H. P. B.'s bedroom.

4. H. P. B.'s "Scrap Books." These are most fascinating treasures. H. P. B. pasted in them all that was published in newspapers concerning the beginnings of the T. S. She comments on the cuttings, adorns them with caricatures, and is her most lively self. As the earlier Scrap Books are falling to pieces, the Keeper is very jealous of them, and will allow few to handle them.

5. The diaries of Colonel H. S. Olcott. The first diary is in 1874. Day by day, each year, till the year of his death, he has entered the day's events in a diary. And the days with H. P. B. in U. S. A., in London, in India when the Masters used to appear, and the phenomena took place, each record is a mine of information for the history of the Movement.

6. The first draft of Volume I of the *Secret Doctrine*. (This will be published this year.)

7. Letters—letters, letters. From H.P.B. to many people, and from them to her. The letters of H.P.B. to Colonel Olcott—intimate, witty, rallying him, scolding him! Letters of W. Q. Judge to H.P.B., and to Colonel Olcott. More letters, more documents; all these have been filed, catalogued and indexed by Miss Mary K. Neff who spent two years at the work.

8. H.P.B.'s copy of her own *Voice of the Silence*, with the presentation inscription "H.P.B. to H. P. Blavatsky, with no kind regards."

9. H.P.B.'s Saratoga trunk!

10. The original Cup and Saucer of the famous phenomenon!

11. The pictures of Stainton Moses and of the Yogi, precipitated by H.P.B.—or by whichever of the "Brothers" was then "on duty" in H.P.B.'s body; also the "John King" picture.

12. Photographs—hundreds of them, of

workers everywhere. These are all put away in boxes, indexed, because the damp of the Indian climate in the rainy season ruins them quickly.

13. Letters of H.P.B.'s aunt to H.P.B. These are in Russian and have not been fully transcribed. Madame Irma de Manziarly, who suggested "Adyar Day," has read most of them, and made a brief summary of them.

14. Official correspondence from 1875 onwards, from all the countries where the T.S. has grown.

15. Your original application to join the T.S.! Every application comes to Adyar, and then a card made for each member of the T.S.

16. Adyar today: the river, the sea, the palms, the ponds. (And the mosquitoes sometimes!) And that indescribable sense of a spiritual presence brooding over Adyar from far off.

17. The Library, with its Eastern and Western Sections. Its Eastern Section contains over 10,000 manuscripts, and among them some unique, so that other Oriental Libraries ask for copies to be made.

18. Sunrises and sunsets! These squeeze one's heart sometimes, and make one wish it was not quite the Theosophical "good form" to renounce Devachan!—C. J., Unofficial Keeper of the Archives.

C. W. L.'s View

General Secretary Jackson, of the Theosophical Society of England, who accompanied C. W. L. on his European tour and then returned with him to India, writes in the *Adyar Theosophist*:

I think if I had to sum up in a few words the impression Bishop Leadbeater left wherever he went and the gist of his message, I should describe it in the two words "carry on." The Society has its own special work to do far off into the future. The Masters exist, and Their Society is Their outpost in the outer world. Within its fold aspirants are trained for this special work, and to be drawn some day into closer relationship as the reward of faithful and devoted service to Their great Cause. From time to time throughout the years that lie ahead new tasks, new branches of the work for the helping of the world will no doubt be undertaken by different groups, but the main work will still go on. So what we have to do, my friends, is to learn daily to become better servants of these Great Ones, and, come what may, do what They always do—faithfully "carry on."

Convention in Peru

The Peruvian Section of the Theosophical Society held its annual convention from the 9th to the 13th of October. The General Secretary, Mr. Alejandro Benavente Alcazar, presided at the opening session. All Peruvian Lodges and one from Ecuador which belongs to this Section were represented.

The press gave splendid notices, publishing the text of the lectures in full.

Our best wishes follow the work of our brethren in South America.

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Celebration At Adyar

IN HER "Watchtower" notes in the January issue of *The Theosophist* Dr. Besant says:

"I have decided to celebrate H. P. B.'s Centenary at Adyar on August 11, 1931. Adyar was chosen by the Hierarchy as the Center for the Movement inaugurated in the last quarter of the Nineteenth Century, and Their Faithful Brother and Messenger for that fateful period was H. P. B.."

In a P. S. to the announcement (of which the foregoing is the opening sentence) she adds:

"Last July, in Geneva, I accepted the invitation of Dr. de Purucker, of Point Loma, to attend the celebration which he was organizing. But as he has pointed out that my acceptance of his invitation was too precipitate, and as I think that his criticism was just, this change of plan and the decision to celebrate the Anniversary at Adyar should suit him."

This apparently "closes the incident," as the diplomatists are accustomed to put it. It began at Geneva when Prof. Eek, the genial peace representative of Point Loma, brought the invitation with which the whole theosophical world is now familiar.

It flamed into vivid light and kindled the enthusiasm of all Theosophists when Dr. Besant most cordially accepted. But it suffered a premature death when Dr. de Pu-

rucker said, in a speech at Point Loma which was published in their official organ, *The Forum*, that he "was hoping that the response from the chief officials of the Adyar Society would not be the too-ready acquiescence which in fact I feared might come, but which nevertheless I saw no way to prevent. A contingent or conditional acquiescence had pleased me much better, as showing a more thoughtful and reserved attitude of mind."

From that moment it was not difficult to forecast the result. How could any self-respecting person take any other course than Dr. Besant has followed?—particularly when it was added in the same publication that she and Bishop Leadbeater were guilty of foisting upon theosophical students "pretended recollections" of former lives.

Of course declining to be a guest at Point Loma after such a rebuff does not mean a "renewal of hostilities" as a correspondent fears. The Adyar Society has never taken part in the hostilities and surely will not do so now, and Dr. de Purucker has announced a new policy of peace for Point Loma. So there the matter rests.

Old Age

Next to the fear of death is the fear of old age. It is one of the unpleasant specters that haunts those whose advancing years warns them that the end of the incarnation is approaching—and when a period of economic depression comes along all the troubles of life are emphasized. The demon of Worry finds encouragement in these days.

All worry, all lack of trustfulness in the law of karma and in the beneficent processes of nature, is illogical and harmful. The Theosophist who has any fear, or even any uneasiness about the future has not yet quite grasped the theosophical philosophy in its fulness. He fails to realize that nothing which is unnecessary for his evolutionary progress and which is not in his karmic account, *can* come to him; and, if some unpleasant thing is there, the sooner it comes the better. One who is afflicted with a decaying

tooth gains nothing by deferring the necessary visit to the dentist; indeed, postponing the ordeal of putting things right not only makes the matter worse but gives him additional days of dread and discomfort which he could have escaped by a saner course.

Old age, say from seventy onward, should be a most beautiful period of life. The recapitulation necessary in each incarnation is pretty much over and one has had experience enough in the present incarnation to have eliminated the impulsive mistakes of

exuberant youth and to have gained some poise and equanimity. If one has earned an old age of useful tranquillity, very well, enjoy it to the uttermost. If, however, one has a few years of poverty, illness and hardship to endure, what of it? It is merely a necessary experience through which he must pass sooner or later and the wise Theosophist will endeavor to get from it all it can teach, remembering each day that "this, too, shall pass," and that peace and tranquility are certainly ahead.

Adyar

(BY ONE WHO HAS NEVER BEEN THERE)

As February of another year rolls around, Theosophists are reminded that Adyar Day comes on the 17th, that date so vivid in our history. Perhaps we feel a bit discouraged at the reminder—there are so many days in the year that tax our slim pocket-books! Is Adyar Day just another appeal, just another day when we must give a dime or a dollar to charity in the same spirit in which we help the Salvation Army buy Christmas dinners for the poor, or wear a carnation for the Disabled War Veterans? Nay, not so.

Adyar is our Center. It is the hub of the great Theosophical Wheel that is rolling round the earth, bringing enlightenment and inspiration into the murky darkness of materialism. Imagine what would happen to the spokes of a wheel if the hub should disintegrate and fall apart! The Theosophical Society is world-wide. Its members have penetrated to the most remote of the earth's far places. But if the hub should cease bringing to them the motive power of the revolving axles, they would be helpless—just broken sticks, rattling around.

Today the whole world is undergoing a painful financial crisis. Fundamental errors in our economic and educational systems have again crystallized into failure, panic and social unrest. America, with her inflated standards of living, thinks she is suffering severely. Loud is the wail of protest at the dreadful "hard times." The bottom has dropped out of our investments, so we put our money in the savings bank or in our socks, keeping out only enough for a few movies to make us forget our troubles. We wear last season's clothes, and use the old car another year. Our Government spends one hundred and fifty million on public works to help the unemployed, and we try to have a few repairs made on the house to give odd jobs to the needy. Indeed, America is in straitened circumstances.

But in England, Germany, Russia, Turkey, China, India—men are freezing to death, women are starving to death, children are naked and suffering tortures too terrible to contemplate. America at her lowest ebb is found

to be better off than these countries at their best. Many years of magnificent success have made us soft. We cry out at the slightest discomfort. Our fancied isolation has made us forget the sufferings of the rest of the world. If we are undergoing a crisis, there is no word for what the rest of the world is suffering. Let us pray that our own troubles will make us kinder in future, more brotherly and more cooperative.

As February 17th comes again, we are asked to remember several things. Adyar is the hub of our society, and upon its strength our progress—our very life—depends. We are asked to put aside our personal preoccupations for the moment and remember that Adyar is the hallowed spot where the Great Ones have walked and talked with our leaders, past and present. Adyar is our link between the unreal and the Real—between this world of illusion and the great shining realm of Eternal Reality. If we would continue to receive its inspiration, if we would continue to give out our little measure of light to the stricken world, Adyar must be preserved. Moreover, Adyar is the home of our great and revered President, whose indomitable courage and love for the poor and the miserable have made her figure a tower of light and strength for more than half a century. Her work must go on. Every day that she remains with us to guide these tremendous forces that she has set in motion constitutes one more step in the evolution of the human race.

A great privilege has come to us once more. We are permitted to join with our brothers all over the world in making this sacrifice which shall bind us ever more closely together. We are permitted to share with the suffering world the riches that America has stored up even in her time of difficulty. We are permitted to take part with Dr. Besant in her far-reaching labors for mankind.

What appeared at first as an appeal for aid is transformed into an opportunity to share.

"May the poor be restrained from violence,
May the rich be inspired to sacrifice,
Let Hate be overcome,
Let Love be triumphant."

—Annie Besant.

Silvering The Path

By Sidney A. Cook

The Greatest Work

Recognizing the privilege of work, we naturally seek opportunity to exercise that privilege, and with so much to be done we are faced with the problem of selecting an activity that will be helpful and therefore in tune with the evolutionary note of progress. If we are specialists we shall, of course, choose work along our special line, if such work is available, because we can do it better than something of a different nature and probably better than someone else not similarly trained. But most of us are not specialists and a great deal of the work does not require special training.

What, then, shall we choose? Two fundamental rules of progress in commercial life apply equally to spiritual progress. Have the courage to tackle something and do the job nearest at hand. It is by doing what we have never done before, something greater than we have ever previously attempted, that we reach to the heights of our own being and draw down into manifestation our real innate capabilities. It requires only the courage to venture in a new field and that courage comes with the conviction that we are doing the Master's work.

And the greatest work is the undone task nearest to our hand. The greatness of the work is not measurable according to our standards, for every piece of work done is a stepping-stone to a greater service. The seemingly insignificant task devotedly carried out may open the portal to great opportunity. Much depends upon our power to consecrate the small service to a great purpose, but sure it is that any work that starts us on the road of service—the work readiest to our hand that we first undertake in Their name—is the greatest work that we can do.

With the courage to attempt a new task, with devotion to carry it through, we shall in due time realize that consecration determines the rate of approach to the Masters and that "Service" is the password to Their glorious presence. There is no better time than now, the beginning of a new year, and no greater opportunity than that afforded by the task nearest to our hand. Its proximity makes it *our* work and *our* opportunity.

For Every Member

The new membership plan is for every member, not only because it is designed so that every member can participate in making it of full service, but because it is for the Society of which every member is a part. It is for the Society as a whole because its purpose is to provide for lecturers and field workers wherever they are most needed and especially among lodges where support of a lecture program or the maintenance of a field worker is beyond the means of the local organization. To give strength wherever there is weakness, support where interest lags, help where too few actively share the work; that

is the primary purpose of the membership plan.

It is a purpose whose fulfillment is essential to the Society's well-being and progress. All weak centers must be made strong. For where Theosophy is, there is latent strength that needs only to be awakened. A weak and inactive lodge is a center of light, however dimly it may burn, and its influence has in some measure leavened the field, so that there is nascent responsiveness only awaiting to be called forth. For that reason every lodge is important and it is a matter for keenest regret when one is closed and a light goes out and its dim radiance ceases.

So the new membership plan is dedicated to the purpose of providing lecturers and field workers and to the revival of activity in weak centers. And as the Society grows strong in service, as it gives strength to its member lodges, so the plan serves the whole Society and is for every member. Each one who contributes should feel that he is serving his lodge when through these memberships he serves a weaker lodge and therefore adds to the general strength and power of service of the Society.

When we have found the way to make weak lodges strong then perhaps we shall learn how to establish new ones with strength enough to serve and grow when the initial impulse is withdrawn, and by these means will our Society grow consistently and with power.

To these primary purposes for the strengthening of the Society is the new membership plan directed, and by these it justifies its claim for the support of every member.

For National Members

The new membership plan has a special claim upon National members and at the same time offers them a special opportunity to serve the Society. For National members pay no lodge dues and therefore can better afford additional support to Headquarters' program in the interest of small lodges. In so doing they will be directly aiding lodge work, although not personally participating in lodge activities. While the plan provides for payments in such convenient sums that almost every member can help, it is perhaps especially the duty and opportunity of national members, with their smaller obligation, to see that it is made successful to the point that the ideals of greater power of service to lodges may be carried into practice.

Practical Brotherhood

The suggestion that new members and others who now have no building pledges to pay, should each undertake to complete the pledge of some delinquent member, has found some responsive hearts and some so appreciative of the opportunity of dual helpfulness that it is worth repetition and emphasis.

Most of the pledges were made four or five

years ago and in numbers of cases members have suffered reverses so severe that payment is but the very remotest possibility, and such a moral obligation is heavy on the heart of any true member. Others who have never pledged or who have been fortunate and have paid, have the opportunity to relieve the anxiety of these worthy but unfortunate brothers by undertaking the payment of their pledges.

Some have responded and are paying pledges that would never otherwise be met, to the immense relief and gratitude of stricken members. These members benefit in peace of mind, and the Society by the collection of pledges otherwise valueless.

It is a piece of practical brotherhood, twofold in its result, and one that others to whose attention it is drawn will wish to respond.

Report of New Membership Plan

	Previously reported.....	Subscribed \$4610	Pledged \$715
Current total.....		4807	765

From Lodge Procedure Book

In welcoming new members:

1. May you come in to give, to work, to be enrolled amongst the servants of humanity who are working for the dawn of a day of nobler knowledge, for the coming of the recognition of a spiritual brotherhood amongst men. Come with the spirit of the pioneer, the spirit of the volunteer. May it be to you a delight to cut the way through the jungle that others may follow, to tread the path with bruised feet in order that others may have a smooth road to lead them to the heights of knowledge. That is the great advantage of coming in; to know in your heart that you realize what is coming and are helping to make it come more quickly for the benefit of your fellowmen; that you are working for humanity; that you are amongst those to whom future centuries will look back, thanking you that you saw the light when all men thought it was dark, and that you recognized the coming dawn when others believed the earth was sunk in midnight. On behalf of your fellow-students, I welcome you to this, the outermost organization of the Masters, and may you ever be found worthy of this great honor bestowed upon you.
2. We do not claim to create the universal brotherhood. Brotherhood is a fact in nature, for it rests on the One Life wherein all are partakers. Our Society acts as a nucleus in which the forces which work for the realization of brotherhood are organized, and through which they flow into the outer world.

Your duty to your Lodge is important. Try to make it a living part of your life. Attend Lodge meetings, not for what you can gain but for what you can give.

Remember that through a group of earnest people, members of the T. S., the Masters can send Their influence; for a Lodge is a vehicle for Their life, which from it spreads over the neighborhood.

Federation at Milwaukee

On Sunday, January 18, Milwaukee Lodge was host to the Central Theosophical Federation for a delightful all-day session. In spite of the storm there were fifty five members present including ten who came from Chicago to represent the Chicago Lodges.

In the afternoon meeting, which was opened by an official welcome by Mr. Kraatz, President of Milwaukee Lodge, and by piano numbers played by Dr. Severance, the program was turned over to Miss Etha Snodgrass, President of the Federation. Miss Snodgrass gave the keynote of the program as beauty—beauty which speaks to the intuition and by which the intuition may be developed. Then followed song, poetry, the dance and allegory. Miss Jessie Bate of Chicago sang two lovely songs; Mrs. Elizabeth Anhalt of Milwaukee read most effectively two poems by Mr. Krishnamurti; Miss Jeanne Dumas gave a Rajputani dance, delicate and wistful, done to the rhythms of real Hindu music especially recorded for her; and Mrs. Cecil Boman of Oak Park read a symbolical story by Raymond Alden, "The Palace Made by Music."

Dinner was served at half past five at little tables in the auditorium with a host or hostess for each table and at least one out-of-town member at each table with the Milwaukee members.

In the evening there was the pleasure of welcoming the return to this part of the country of Senora Consuelo de Aldag. It was she who gave the address of the evening, "The Science of the Invisible Worlds."

As in all of these Federation meetings, this was the occasion for knitting closer the threads of friendship and for proving the delight of cooperation between lodges and between cities.

AVA BOMAN.

Side by side on the sands of life
We stand while the days are passing,
And the eyes of the soul which needs must
glean

Are varied stores amassing.
Your eyes gaze dim on arid murk,
Mine bright on an El Dorado—
The gloom is your own; if you face the sun
You will never see your shadow.

—St. Clair Adams.

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World Theosophy

Dear Mr. Cook:

In the absence of Mr. Rogers we are sending you this letter for the MESSENGER about the magazine *World Theosophy*, as there seems to be some confusion in the minds of members, judging from letters received, about the return of the title *The Theosophist* (international) to Adyar.

It is clear that Dr. Besant has decided that *The Theosophist* should be published at Adyar—not, as she says, because of any dissatisfaction with the magazine here, but because of necessity. What that necessity is we shall probably know in time, by mail, as cables are expensive and unsatisfactory.

But what we should like the members to know is that we are continuing a publication, *World Theosophy*, in Hollywood, the same character and price magazine as before, and that we are publishing it at the urgent request of Theosophists all over the world. Dr. Besant and others of our Leaders have given us the greatest encouragement in our last year's efforts, sufficient to convince us that such a magazine is really needed. Changing its name to *World Theosophy* will not alter its character, and Dr. Besant has given it her approval and blessing.

Apropos of this need we have received the following letter from our National President, Mr. Rogers:

"I am pleased to hear that you have decided to go on with the magazine, and shall help you all we can. We greatly need a Theosophical publication in the United States for general circulation, and I am glad that you are willing to make the sacrifice, for of course it will be that."

We firmly believe that if members will help us by sending additional subscriptions, articles on helpful subjects, and donations if possible, we shall be able to publish a magazine that will increase in quality and value as time goes on, and will help to place, in popular, practical, and artistic form, the verities of Theosophy before its readers.

At the end of his last tour in America, Mr. C. Jinarajadasa said:

"There is a great need that in America there should be a magazine presenting our truths in simple and attractive form to the general public. I have myself no fear that such an American magazine would in any way interfere with the circulation of *The Theosophist* at Adyar. . . . I can only point out that the magazines which I have seen in America of other organizations are attractively written for the general public, and are, I presume, financially successful. If we could have a suitable magazine to back up our propaganda work, I feel there would be slowly a larger addition to our membership."

This is what we are endeavoring to do—make an artistic, presentable, and practical magazine that will have a general appeal for Theosophy's sake. It already is on many newsstands, in public libraries in many countries of the world, has many subscribers who are not members, as well as those who are, and not a

day passes that we do not receive letters of appreciation for the work it is doing.

Even though publishing the magazine takes every hour of the day, and often a large part of the night, we so gladly give this service, not only our time, but our home, and what money we can spare, to carry on this avenue of service to the Masters.

So, dear friends, we make an urgent appeal for your help in their work.

Sincerely yours,
HENRY HOTCHENER, *Publisher*,
MARIE R. HOTCHENER, *Editor*.

Lecture at Headquarters

A happy inspiration on the part of our National Secretary, Mrs. Louise Marshall, resulted in a most delightful convening of theosophists at the Wheaton Headquarters on the last Sunday of January. Mrs. Marshall had invited all members of the Chicago area to come to Wheaton on that Sunday to hear a theosophical lecture, to have tea and enjoy a half hour of music early in the evening, and to stay for cards and dancing later on. Proof that her words found enthusiastic response in the hearts of the members was found in the presence on that day of one hundred and twenty-five persons, most of whom came from a considerable distance.

They were welcomed by members of the headquarters staff and, when they had assembled in the auditorium on the third floor, they were officially welcomed by Mr. Sidney A. Cook acting in behalf of Mr. Rogers who is absent on a lecture tour. Mr. Cook spoke of this meeting as the initial concerted effort of the headquarters staff to share with the general membership the particular and special atmosphere—aura, if you will—of our national home.

Before the speaker of the afternoon was introduced, two piano selections were played by their composer, Mr. Carle Christensen of Oak Park Lodge.

The speaker was Professor Roberto Brenes-Mesen, professor of Spanish Literature at Northwestern University, former ambassador to the United States, and now a member of Evanston Lodge. He spoke on "Poetry, Science and Theosophy." He showed that the field of the scientist is analysis and the field of the poet is synthesis, with the two approaching each other at this moment in the world's history in a manner that is inspiring theosophical. In evidence he quoted such thoughts as this from Eddington: "Reality is a child which may not stray from its nurse, Illusion."

A buffet supper was served in the library made gay with flowers, candles and a thoroughly sociable spirit. At seven o'clock Mrs. Norman Parker of Geneva, whose artistic ability is so well known in our circles, gave a program which was received with great enthusiasm. She was accompanied by Miss Pelton, also of Geneva.

It was Mrs. Marshall's hope that such a meeting might be held at Wheaton once a

(Continued on page 323.)

Personal Opinions

By L. W. Rogers

No Cause for "The Blues"

Our members will have read in the January issue of the MESSENGER that Mr. Sidney A. Cook is now on our Board of Directors, and that he is also National Treasurer. This fortunate development has at last made it possible for me to drop the burden of Headquarters Management and to again make the lecture work a specialty. So long as I was tied there I could, at best, only make brief excursions, among the Lodges, spreading the limited time out among them as equitably as possible under the circumstances. Now I can move with some deliberation, staying out in the field for indefinite periods. I am even hoping, although it has not yet come to that, to get back to the freedom I enjoyed between 1908 and 1920, when I concentrated all efforts on lecturing and organizing, and gained for the Society over fifty new Lodges, nearly all of them being organized in places where none had previously existed. Such work can be done only when there is no other business to distract the mind and to divide one's energies.

It is doubtful if that particular kind of theosophical work has ever been needed more than it is at the present time. Membership in the Theosophical Society all over the world has been steadily declining for a considerable period. There are indications that we may have reached low tide in the United States, but it is by no means certain. Slight upturns may be only eddies in the downward current. Only a survey over a period of a year or so is a safe basis for conclusions.

Aside from receding membership there is another factor to be dealt with and that is the discouraged attitude of many of our Lodges. They seem to be afflicted with a general depression that has spread over the nation incidental to the economic paralysis. Apparently some of them can be aroused only by practical object lessons which demonstrate that the public can be as easily interested in Theosophy as ever before and that if we give them the opportunity they will come and eagerly listen. An incident will illustrate the point. For some months I have felt uneasy about one Lodge that had in the past held first rank for its large membership and activity but had been losing members until, having drifted from larger halls to smaller, it was apparently on the verge of becoming too weak to hold a downtown center although it had a large library. From taking a hall for a national lecturer that would seat two or three hundred a few years back, they were now using their own little room. I wrote them that what they needed was an old fashioned theosophical revival in a course of lecturers and offered my services. The Lodge debated the proposition but declined it. As negotiations had dragged somewhat, I was by that time out on tour and wrote that I had set aside for them the necessary time for a lecture course and that the itinerary could not then well be changed. The response was

a telegram saying it was useless to come—that conditions were such that a lecture course on Theosophy could not succeed. But I had no intention of lying idle during the time I had reserved for them. I wired a member in another city to go there, take a suitable hall, and advertise the lecture course properly. The result was that we had audiences which averaged about 450 people per lecture, and at the close of the course 195 joined the study-class I organized. I mention the matter here for the encouragement of other discouraged Lodges. It is not assumed that *any* Lodge can do exactly the same thing, nor do I want to be responsible for any of them recklessly "plunging." In this particular case I knew that city to be excellent territory and to have a population large enough to justify the venture; but all Lodges can do something.

The thing which we all need to remember is that there is no *fundamental* weakness in the Theosophical Society. The present situation is largely psychological. The public can be interested as readily as in the past. To use the vernacular, "Theosophy has the goods," and it is only necessary to put them before the people in an acceptable manner to attain success.

The Main Issue

Regardless their differing views there is one thing upon which all Theosophists should be able to agree and that is the vital importance of giving to the world our magnificent philosophy. Some may feel that the world greatly needs a new broad-gauge church that is thoroughly theosophical in its teachings and which is wholly free from the narrow creeds that belong rather to the Middle Ages than to the present day; and so they think it exceedingly important to get the Liberal Catholic Church established. Very well, but that is no reason why the work of giving Theosophy to the millions who are waiting for it should not go vigorously forward. Others may feel that Mr. Krishnamurti has a message, the importance of which rises above all else. Very well, let them study it with all the earnestness they possess; but since nobody but Mr. Krishnamurti can give his message and since he wants no organization to propagate it, why should anybody be halted in the altruistic work of giving to people a philosophy which places the Ancient Wisdom at their service in making their lives useful and happy?

Can any Theosophist really believe that the Society which was launched in 1875 by the Masters has suddenly become useless? Can they seriously think that every leader in the Society, from Mme. Blavatsky, Col. Olcott and Mr. Judge, to those of the present day were mistaken about the importance of the Society, and that all the time and energy put into building it up and giving its truths to the world is misdirected energy? Do they actually think that the *Secret Doctrine* with its pro-

found spiritual wisdom was not worth producing? Do they imagine that the letters from the Masters to Mr. Sinnett and others, bearing internal evidence of their source, are fictitious? If so, *who* had the wisdom to produce them? Do they see no significance in the Master's declaration that the Theosophical Society is not only to live and flourish but is to be the corner-stone of the future spiritual philosophy of the entire race?

That there are other things worth doing few will deny—a hundred kinds of useful altruistic work, beneficial in human evolution. But to the Theosophist it must be apparent that not one of them can justify abandoning the vitally important task of passing on to the millions of people who are groping slowly and painfully forward in the darkness of the material plane the knowledge of Theosophy which we ourselves have found so helpful.

The Human Aura

By HUGH F. MUNRO

Considerable interest was aroused recently among the readers of John O'London's Weekly by a number of letters from correspondents, most of whom were rather puzzled regarding the human aura. A few of them had read a book written on the subject by the late Dr. Walter J. Kilner, in which the author records the results of his observations and describes his method. Summarizing the main results of his work as given in the second edition of his book published in 1920, Dr. Kilner found that 95% of persons having normal sight could see, next to the body of the observed subject, a dark zone about an eighth of an inch wide. Surrounding this was what he regarded as the aura proper which extended from eight to ten inches in females and from four to five inches in males.

The aura was normally bluish-gray in color and striated in structure. In a condition of impaired health it had a granular appearance and its color changed according to varying mental or emotional moods.

To see the aura it is necessary for the observer to remain in a dark room for a few minutes and then view the nude body of the subject through a glass screen coated with an alcoholic solution of a coal tar product called dicynin. With the light coming from behind the observer and using screens of various shades, the retinal sensitiveness of the eyes to ultra-violet rays is increased. The first edition of Dr. Kilner's book was published in 1911 and was evidently written to direct the attention of medical men to the aura as an aid in diagnosis. Then years later in the second edition, the same facts were set forth but very little was added that was new, the limit of retinal sensitiveness having apparently been reached. The correspondents referred to were able only to quote from three books as supporting Dr. Kilner's observations: *Man Visible and Invisible*, by C. W. Leadbeater; *Thought Forms*, by Dr. Besant and C. W. Leadbeater; and *The Great Secret* by M. Maeterlinck. They were evidently unaware of the fact that Mr. C. W. Leadbeater had published a lecture in 1897 in which he said that "all members of our Society will be familiar with the idea that every human being is surrounded by a sort of luminous cloud which we have agreed to call the aura." In the lecture no mention

is made of any artificial device, the sole means of observation being the powers developed within the observer himself and as unlimited as his own possibilities.

Not only had Mr. Leadbeater seen and described thirteen years before the publication of Dr. Kilner's books all that the doctor had seen, but he saw very much more. Whereas Dr. Kilner rather uncertainly intimated a correlation between moods and auric colors, Mr. Leadbeater gave a list of sixteen primary colors and shades relating each to the influence of an emotion or thought. Where Dr. Kilner saw two auric layers "through a glass darkly" Mr. Leadbeater saw and described four with clearness and precision.

As "all members of the Society were familiar" with descriptions of the aura, it would seem that there was earlier literature dealing with the subject, but the writer cannot at this time find it. Just as they knew over thirty years ago far more than Dr. Kilner had been able to discover, so we today are enabled through the same source to avail ourselves of knowledge that will one day become the accepted tenets of science, when, having reached the limit of instrumental means of research, the scientist will have developed the "powers latent in Man."

The Gleaming Light to Truth

A member writes as follows:

"For me Theosophy is not as vital as it once was. But since the Shining One has come and every word of His sinks so deeply into my very being, I have come to know the mystic way is my way. But *please* know that I fully realize I could never have gotten there except for my background of theosophical teachings, and others may have to travel this same path. So I fully understand my responsibility to Theosophy and I want you at Headquarters to appeal to me just the same as to any other fellow member, and when I can respond I shall, heartily. Understand, Theosophy to me is still the Gleaming Light and will always have my sincerest interest and never, never, never will I withdraw from it. And not because I am 'afraid' of breaking links, etc., but just because it brought me peace when I needed it desperately, and it must do the same for other doubt-tortured people."

How sincere and understanding, and what a tribute to Theosophy!

America Abroad

By MAX WARDALL

1930

The other day in Brisbane, Australia, I wandered into a talking picture house where an American film was on exhibition. The drama that was being depicted was entitled "The Girl Said No." As I watched the unfolding of this film I became more and more uncomfortable, until at last I began looking furtively about in the semi-darkness to see if anyone recognized me as an American. And I think, dear American friends, that you too would have hung your head in shame if you had witnessed this film in a foreign country. Seeing it in America would have been bad enough, but to be obliged to sit through one hour of this idiotic performance here, and to realize that the Australians were judging America by that picture was really too much.

The whole setting and performance was so utterly artificial and devoid of sense, so lacking in truth, dignity or any other virtue, that I was appalled. The drama purported to represent a modern American family where a young man returns from college on vacation. The boy's silly antics, his lack of respect for his parents, the equally moronic sister, the highballs and forbidden libations, the crude and vulgar language with the flat American accent, were all there.

And we wonder why foreigners dislike us! If the people of this country and other lands where our films are shown have a shred of respect left for us it is a matter of astonishment to me, for this film was not exceptional. It was rather better, in fact, than some of our crude sex plays.

With the revelation of this experience fresh in my mind, I began looking about at the theatre offerings. My mortification deepened, for I found that not only was American life universally misrepresented but that there were on exhibition a preponderance of the wild west films which have long been recognized as the school of crime for all nations of the world. And not only were we misrepresented, but other nations whenever they were depicted on the films were treated at times most offensively and apparently without any regard to international obligations.

You may regard the motion pictures and talkies as mere narcotics which spirit us away from our discontent and unhappiness, but they are certainly not narcotics to the youth. This is a very serious matter, for nationally we are degrading our own adolescents with false, feeble and vicious representations of American life, and internationally we are exciting ridicule and detestation.

I have before me now the advertisements of the Melbourne, Australia, moving picture houses in which American films are completely dominant. Here are some of the titles: Love and the Ladies, Let's Go Places, The Night Parade, Gold Diggers of Broadway, Scandal, Slightly Scarlet, Ladies Love Brutes, Roaring Ranch. All of these are guaranteed to be fast, furious and frisky.

Though I am far from the source of information, I have learned that the United States Congress is contemplating the passage of a bill to censor the moving picture productions at the source. This should certainly be done, and at once. Every reader of THE MESSENGER should write to his Congressman asking for the passage of the Brookhart Bill, S1003 in the Senate, and the Hudson Bill, HR9986, in the House of Representatives—remembering that the fate of bills of this kind depends not upon Congress but upon the folks at home.

MAX WARDALL.

Lecture at Headquarters

(Continued from page 320.)

month, and, judging by the success of this first meeting, there is little doubt that her hope will be realized. In fact, plans for succeeding meetings are already under way with dates and speakers selected. On February 22 the second meeting will be held with Mr. L. W. Rogers, our National President as the speaker. In April, when Mr. and Mrs. Geoffrey Hodson will again be in Chicago, it is now planned to ask Mr. Hodson to be the speaker for such a program.

It was a thoroughly happy idea for which the members who were able to attend on that Sunday are most grateful.

A Wish That Is Bound To Come True

To wish you Luck or Love or Wealth
Would Friendship's custom serve to test.
I wish you these, and Hope and Health,
But most I wish you what is best.

I cannot tell what most you need,
If Gold or Friends, to Life New Zest.
All these I wish you and God Speed,
But most I wish you what is best.

An Inner Peace of Mind and Heart,
And sometime Leisure and sweet Rest.
May you and Happiness ne'er part,
But most I wish you what is best.

S. A. C.

The Ancient Wisdom

by Annie Besant, D. L.

This book is intended to place in the hands of the general reader an epitome of theosophical teachings, sufficiently plain to serve the elementary student, and sufficiently full to lay a sound foundation for further knowledge. It is hoped that it may serve as an introduction to the profounder works of H. P. Blavatsky, and be a convenient stepping-stone to their study. —Annie Besant.

Price, \$2.50

Theosophical Press
Wheaton, Ill.

The Inner Life ~ ~ ~

By Clara M. Codd

Dr. Annie Besant once wrote in a magazine for Indian boys: "Build for yourself a great Ideal—the Ideal of that which you wish to be. Think of it, dream of it, try to live it. One day you will wonder that you have become that fair thing that your thought threw on the clouds of the future."

In these beautiful words she describes the use of the magical self-creative power in all of us, the imagination. No power that we possess is so wonderful and mighty in its results. It is the "god-power" within. No wonder Dr. Coué said it was stronger than the will. What passes for weak will is, in nine cases out of ten, merely uncontrolled imagination. Will, says William James, is shutting off the alternatives. When we have decided upon a line of conduct or endeavour, who at once suggests the alternatives? Generally ourselves, presenting images of all the very good reasons why we should not do what we have decided to do. The images are very powerful in their mental suggestion. They are provoked by desire, because we do not really wish to do what we have decided we should do. Therefore let us try to do if possible that in which we can truly put our hearts, and watch the images which the imagination will at once present to our minds.

For that is what the imagination is, the image-making faculty. It is evoked by desire, but, on the other hand, a deliberately created image can be used to produce the right, or higher, desire. As Lord Tennyson expressed it: "We needs must love the highest when we see it." And we see it in the mental world where many images or ideas, patiently pursued and faithfully developed, gradually coalesce into an ideal.

An ideal is so potent because it is a permanent thought-form within our auras which our soul is always sub-consciously contemplating and worshipping. He cannot do that without growing like it, since what a man thinks upon in his deepest heart he reflects in the subtle mirror-lake of his interior mental nature, and verily hereafter becomes that upon which his thought rests. That is why some happily married couples grow like each other. It is because they love and idealize each other.

Should we not take pains therefore to create, sustain, enrich, a noble ideal? It can be the ideal of that which we long to become ourselves, or it can be the ideal which we desire to see realised in a great work in which we take part. Indeed, I think we should all form high, wide and lovely ideals of the work our beloved Society could and will do in this world. It would become a tremendous power if we all did that.

But we must be careful, of course, not to make our ideals rigid standards which we expect the other people to live up to! An ideal provides a standard, a criterion, for ourselves alone. Too many people have principles—sometimes they are only prejudices—which

they turn into a rod with which to castigate others. Even to ourselves, our standard must be flexible and ever-growing. As we increase in wisdom and moral stature our ideals will widen, deepen, and refine. That will inevitably occur. If it does not it will show that we are not really trying to live them. The only way in which an ideal can expand and grow is by a faithful attempt to express it in life. After all the world of ideals is the forecasting of the light of the mind into the future. There the spiritual nature, the Christ within, the source of the faculty of idealism, is lifted up and draws us ever onward.

How shall we form an ideal, a standard within? We must take time to make our thoughts clear, let our hearts dream and absorb. Benjamin Franklin in early life wisely set out to do this. He asked himself why he could not become a perfect man, and in order to do this he wrote down twelve leading characteristics which he considered signalized such a one. The list sounds a little quaint to twentieth-century ears. "Temperance, silence, order, resolution, frugality, industry, sincerity, justice, moderation, cleanliness, tranquillity, chastity." He made a special point of practising each one in turn for a week at a time. At night, when writing his diary, he thought back over the day, and if he could remember where he had failed to live up to his ideal he put a black spot for each instance. "I am glad to say," he writes in his diary, "that as time went on the black spots grew less." Clearly he was achieving his aim, although he tells that there was one quality he never succeeded in gaining, "order." Describing his method to a friend, that friend replied that he thought Benjamin lacked humility. Anything but disconcerted, Franklin agreed this was true, and added humility as a thirteenth quality to practise. With characteristic candour he writes later on: "I cannot boast of much success in acquiring the reality of this virtue, though I have had a good deal of success with regard to the appearance of it." Perhaps Benjamin did not understand where-in humility truly lies!

The Lodge I belong to in London once tried to do this all together. An artist member drew a picture of an ideal man on a large sheet of paper. As far as I remember it was after Thorwaldsen's statue of the Christ with outstretched hands. Then, in the space around the figure the Lodge wrote in each week a quality determined upon by them all. During the week each member tried to find the pithiest, aptest description of it, either original or from some great poet or writer. These were read at the next Lodge meeting, and the one voted the best inscribed on the picture. Let us each make our own "perfect man," especially if we are young, for then the whole current of life may turn in nobler, greater directions.

The quality for consideration during February is *Discretion*. The ancients would have called it Prudence, one of the four cardinal

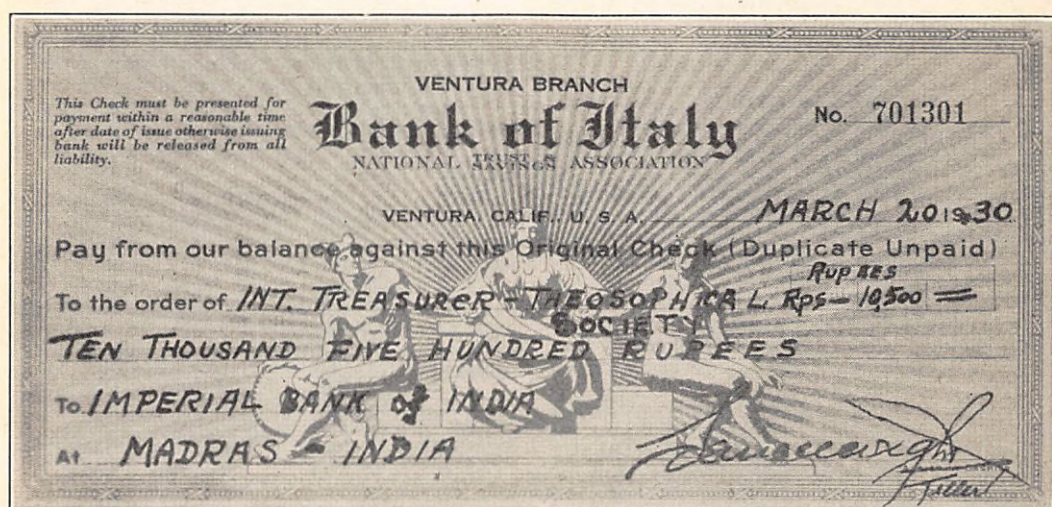
virtues. Far more evil is wrought by indiscretion than by active ill intent. When we are going to do something, or say something, especially tell something, let us ask ourselves: will it be wise, just, honourable, helpful? If not, don't let us say or do it.

Election In Sweden

A letter has arrived bringing the information that at the annual convention of the Theosophical Society in Sweden Mr. G. H. Liander of Stockholm was elected General Secretary.

ADYAR DAY—FEB. 17th

A facsimile of our 1930 ADYAR DAY offering is here printed for our information. Will the membership equal or better the 1930 mark of \$3,800? Capt. Wardall, chairman of the U. S. Adyar Committee, is hopeful. Dr. Besant is silent on the subject, but we all well know her attitude of thankfulness for whatever help is given by the American Section.



Adyar Day

Members wishing to contribute to the ADYAR DAY FUND this year may send money orders, personal checks or currency direct to the U. S. Adyar Committee,

Dr. Ernest Stone
P. O. Box 91
Ventura, Calif.

So far as is known not one dollar has ever been lost in the mails in the seven years the U. S. Adyar Committee has been operating. Many members find it convenient to send a dollar bill or two (using an ordinary two-cent stamped envelope); quite a few have sent five and ten dollar bills, not troubling to register the letter. If you intend to contribute, DO IT NOW, today. Your name and address on a scrap of paper together with your contribution placed in an ordinary envelope addressed to this committee will do. A receipt is sent each contributor, a duplicate carbon copy retained for the public accountant. All money received, except actual expenses, go to Dr. Besant. The services of the Chairman and the Secretary-Treasurer are given gratis.

SOLAR SYSTEM

by A. E. Powell

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THE THEOSOPHICAL PRESS
Wheaton, Ill.

The Personality of H. P. Blavatsky

by
C. Jinarajadasa
London-Blavatsky Lecture for 1930.
Paper Fifty Cents

THE THEOSOPHICAL PRESS
Wheaton, Ill.

Letters

From a New Member

The Theosophical Society, in the short time I have been connected with it, has given me a far greater and sweeter outlook on life, and I hope I may be able to help others as much as I am being aided. A lot of things which, not so long ago, seemed too deep for me to understand, now seem to be perfectly natural, and I find that my work is so much easier to do, and it means so much more to have it done, when I keep the Theosophical Society teachings in mind continuously.

T. H. S.

Liked That Article

I congratulate you on the reproduction of that magnificent article by Dr. Besant: "A Lodge of the Theosophical Society." It is most timely. The last paragraph, in particular, should be read, studied, pondered over and burned into the soul of every member of the T. S. I am going to have it printed in large type, framed, and placed in a conspicuous position in our Lodge Room. Hereafter when we give the welcoming words of greeting to a new member from the platform, this paragraph will form the concluding part of the address.

If Egos could weep there surely would be many tears on the high plane they inhabit, as foolish and shortsighted personalities lightly give up the earned reward of many lives of effort—the dignity and opportunity conferred by membership in the Theosophical Society.

It was a happy inspiration to reproduce that article at this time when its masterful advice is so much needed and I am sure it will do a great deal of good.

CHAS. E. LUNTZ.

Correspondence School

Words can never fully express the benefit that I have received from this correspondence course in Elementary Theosophy, but some things I have gained are as follows:

(1) The instructions on *how* to study have been valuable to me, not only in this course but in approaching other subjects. In these instructions there is one sentence that has opened up a whole new avenue of thought to me. It is this: "Questions are pegs to hang thoughts on." In my mind I often picture a room where all is in perfect order, all clothing hung up neatly, all chairs and other furniture in proper place. It makes one feel rested to enter that room; that is as the mind of the Theosophist should be. But there is another room with useless junk, so disorderly that even the useful things in it cannot be easily located because of the rubbish. That is like the kind of mind that may have some

useful knowledge, but not in order so that it may be easily found when needed. Since I first read that one sentence, I have done much cleaning out of unessential thoughts, replacing them by essential ones and putting all of them into an orderly sequence. If I had gained but this one thought, I should feel that the time spent on this course had been profitably spent. But I have gained much more.

(2) I had previously studied, or rather read, some of the same books that were used in this course, and I feel that this reading was helpful in that it put me in a better attitude for the course; but the lesson hints, the questions and the act of writing out the answers has stamped the teaching on my mind in a way that mere reading of the books would not have done.

(3) I find the comments by the teacher very enlightening, interesting and helpful. Since I began the course, or I should say, since I sent in the first lesson, I have had the most wonderful feeling as of someone sending out to me a stream of thoughts of deepest love and brightest light. Since I began to notice this feeling I have found a joy hitherto undreamed of; and the finest part is, I know that if I keep going forward, helping others and *loving*, this joy will remain; it will daily grow fuller and richer and will radiate upon those about me.

CLAUDENCE JOHNSON.

NOTE—This was written by a blind student at the end of the last lesson in Correspondence Course I.

Suggests a Plan

After reading Dr. Besant's appeal for more subscribers to the *Theosophist*, I would suggest the plan of every member of the T. S. trying to get one new subscriber. Even if not able to subscribe oneself, one might interest some one who is able, and who might thus later become a member. If some members were able to obtain more than one new subscription, that would help make up for those not succeeding in getting any. Wouldn't it be fine if 6,000 new names could thus be added to the subscription list of our splendid magazine?

ONE WHO IS GOING TO TRY.

THE THEOSOPHIST

(International)
Published at Adyar, Madras, India
\$4.50 a Year
American Agents

THE THEOSOPHICAL PRESS
WHEATON, ILLINOIS
(Adyar Theosophist discontinued.)

Emanations of the Logos

When mortals shall have become sufficiently spiritualized, there will be no more need of forcing them into a correct comprehension of ancient Wisdom. Men will know then, that there never yet was a great World-reformer, whose name has passed into our generation, who was not a direct emanation of the Logos (under whatever name known to us), i. e., an essential incarnation of one of "the seven," of the "divine Spirit who is sevenfold"; and who had not appeared before, during the past Cycles. They will recognize, then, the cause which produces in history and chronology certain riddles of the ages; the reason why, for instance, it is impossible for them to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistan*; why the Rishis and Manus are so mixed up in their numbers and individualities; why Krishna and Buddha speak of themselves as *re-incarnations*, i. e., Krishna is identified with the Rishi Narayana, and Gautama gives a series of his previous births; and why the former, especially, being "the very supreme Brahma," is yet called *Amsamsavatara*—"a part of a part" only of the Supreme on Earth. Finally, why Osiris is a great God, and at the same time a "prince on Earth," who reappears in Thoth-Hermes, and why Jesus (in Hebrew, Joshua) of Nazareth is recognized, cabalistically, in Joshua, the Sun of Nun, as well as in other personages. The esoteric doctrine explains it by saying that each of these (as many others) had first appeared on earth as one of the seven powers of the Logos, individualized as a God or "Angel" (messenger); then, mixed with matter, they had re-appeared in turn as great sages and instructors who "taught the Fifth Race," after having instructed the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods; until in their last incarnations they had become truly only "the parts of a part" on earth, though de facto the One Supreme in Nature.—From the Secret Doctrine.

Besant Lodge, Cleveland

This year, in spite of the depression in business, which seems to afford an alibi for lack of success in every manner of endeavor, Besant Lodge is happy because its work is booming. Our membership is but little less than last year and we hope to get these people back before long. We have an afternoon class on Mondays in Theosophy which has fifteen members, all much interested and regular in attendance. This is followed by a social hour, when tea is served to the class and any one else dropping in. As our lodge room is in one of the big business blocks down town, it makes a convenient place for members who are shopping to stop for a little rest and a friendly cup of tea, and it offers them an opportunity

to bring in their friends and give them a contact with Theosophy.

Three from this class have already joined the Lodge and more are sure to follow. No one is urged, but of course they are joyfully welcomed when they decide upon the step. Incidentally, one of these new members has been studying along various lines of liberal thought for some time and was about to join the Christian Science group when she heard of Mr. Rogers' lectures and decided to attend them. She at once realized that she had found what she had been seeking.

We have also an evening class in Theosophy, not quite so large but equally interested, and we have afternoon and evening classes in Astrology. It is astonishing the enthusiasm aroused in this science.

There are about twenty-two in the evening beginner's class and eight in the afternoon more advanced section. The students are all interested too in Theosophy and some are studying in both branches of knowledge.

Triveni

Mr. Jinarajadasa writes, asking that favorable mention be given to *Triveni*, which he refers to as "an artistic and cultural magazine," and says that it deals with the present and past of India's literature, poetry, painting, sculpture and similar aspects of artistic and cultural life, and he feels sure "that many in Europe and America will be glad to subscribe to it." Mr. Jinarajadasa is one of the contributors to the magazine. It is published at 9 Armenian Street, Madras, India. It is issued bi-monthly and the annual subscription is \$3.

New India

Mr. Basil P. Howell, European Representative of *New India*, asks that attention be called to that paper, saying that it "is indispensable to those who are interested in political and social affairs and in Indian art and literature." The annual subscription is \$5 and can be sent to Mr. Howell at 36 Gordon Square, London.

QUARTERLY BOOK BARGAIN

January—February—March

Golden Book of the Theosophical Society.	
Edited by C. Jinarajadasa.....	cloth \$ 6.50
Invisible Helpers,	
By C. W. Leadbeater.....	cloth 1.00
Three Paths to Union with God,	
By Annie Besant.....	cloth .75
The Ancient Wisdom,	
By Annie Besant.....	cloth 2.50
Spiritualism and Theosophy,	
By C. W. Leadbeater.....	cloth 2.00
	\$12.75

Special Price \$10.00

THE THEOSOPHICAL PRESS
Wheaton, Ill.

Slaughter

The cattle went by my house as usual that morning. I heard, as I heard every day, an hour or so before high noon, the shuffling of the many feet and the shrill cries of the drivers; noted, as I noted every day, the drifting cloud of dust; and knew, as I knew every day, that another melancholy caravan had gone the way of death. This day, however, as I sat at table, I heard a second drove go by. There was the same shuffling of many feet, the same sharp cries and there, out of the window, the same drifting cloud of dust. "Some more cattle today?" I queried. "No," said my wife, "it's the soldier boys. They march by here once in a while, you know!"—John Haynes Holmes, in *World Unity*.

Headquarters Gifts

Recent gifts to Headquarters include an urn and prayer book from Mr. J. C. Bilimoria of Rangoon, Burma; bulbs from Mrs. Clara T. Lund; seeds from Dr. A. P. Kottler; a new American flag for our flagpole from Mr. F. L. Ellis, and some household articles from Mr. L. E. Trainor.

Visitors Welcome

Wheaton, the home of the American Theosophical Society Headquarters, is situated twenty-five miles west of Chicago. It can be reached easily by the Chicago, Aurora & Elgin electric line. The round trip costs \$1. Commutation books, containing five round-trip tickets, can be bought at the Wells Street Terminal in Chicago, and Headquarters will reimburse the purchaser for the unused tickets. Vegetarian meals and rooms equal to those in first-class hotels, at reasonable rates.

We may know, some of us, what it is to stand in the presence of the Masters, and to feel the marvelous uplift of Their presence. There is no need for words, no need for teaching. Their presence is enough. From that presence we go out into the ordinary world, to feel the difference of its atmosphere from that of the Holy One. But *we have known*, and the memory remains an abiding power.—Dr. Besant.

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Mr. Wardall

Birmingham	Feb. 6-12
Baltimore	Feb. 27 to Mar. 1
Sarobia and Philadelphia	Mar. 2-14
Montclair	Mar. 15-17

Masonry

Masonry always is connected with secret societies and occult study. It takes front rank today as an institution for the study of higher things. The list of books following will be of interest to Mason and non-Mason alike.

Studies in Freemasonry, L. Bos-	
man, limp cloth	\$ 1.00
Light of a Master Mason, L. Bos-	
man, paper	.60
Hidden Life in Freemasonry, C.	
W. Leadbeater, cloth	5.00
Glimpses of Masonic History, C.	
W. Leadbeater, cloth	4.00
Ancient Ideals in Modern Mason-	
ry, C. W. Leadbeater, paper	.10
Masonic Booklets:	
Pillars and Columns, C. W.	
Leadbeater, paper	.10
On Orientation, C. W. Lead-	
beater, paper	.10
Greater and Lesser Lights, C.	
W. Leadbeater, paper	.10
Meaning of Masonry, W. L.	
Wilms-hurst, cloth	4.00
Masonic Initiation, W. L. Wilms-	
hurst, cloth	4.00
Encyclopedia of Freemasonry,	
A. E. Waite (2 vols.), cloth	15.00
Egyptian Studies, I. Holbrook,	
paper	.25
Lost Keys of Masonry, M. P.	
Hall, cloth	1.00
Paper	.75
Masonic Why and Wherefore, J.	
S. M. Ward, cloth	2.00
An Encyclopedic Outline of Ma-	
sonic, Hermetic, and Rosicru-	
cian Symbolical Philosophy; to	
which is added a treatise on	
the Qabbalah of the Jews. The	
entire work amplified with	
numerous quotations from An-	
cient, Mediaeval, and Modern	
Authorities. Many from un-	
published manuscripts and	
books long out of print. More	
complete than the book of the	
nineteenth century "Secret	
Symbols of the Rosicrucians"	
by Franz Hartman. M. P.	
Hall. Terms. Life time bind-	
ing	100.00
Masonic Symbolism, A. H.	
Ward, cloth	1.00

The Theosophical Press
Wheaton, Ill.

Theosophists and the Church

By SAGITTARIUS

"To encourage the study of comparative religion." This is, in part, the second of the three purposes of the Theosophical Society. But how many members make a special effort to find sources of potentially interested seekers of knowledge and wisdom along these lines so that they may obtain the material with which to work?

I believe that all serious thinkers will readily agree with me that the Bible classes, Sunday schools, societies, prayer meetings, open forums, and other activities, maintained by the average church of today, provide the best quality and the greatest quantity of latent urge which may be awakened and converted into active force by the intelligent, patient, and diplomatic student of the Ancient Wisdom. Yet, strangely enough, about the first act of the neophyte, sometimes before and sometimes immediately after his initial clash with orthodoxy, is to sever relationship with all phases of church activity. He attends the Theosophical Lodge meetings, and learns much but teaches little. He rages and scoffs about the narrow-mindedness of the clergy and laymen, and also goes so far as to confess that he is a heretic. He does nothing to relieve the conditions that he abhors. He assumes, without thorough investigation, that there is nothing in the Bible which provides him with the keys through which he can unlock for his orthodox friends the storehouses of wisdom: the essential divinity of all men, spiritual evolution, karma, the impossibility of anything in the nature of heresy either in the sight of God or Christ, et cetera.

The foregoing brief summary has no theoretical background. Based upon my own observation, it is the actual experience of a large number of the members of the Theosophical Society. Candidly, it is also my own experience, with the exception that, after several years of this egoism and egotism, I saw the error of my way of trying to reap indefinitely without again sowing, and went back to the church to take up the active work of spreading the Ancient Wisdom and encouraging "the study of comparative religion." I first accepted the position of teacher of a class of young people, of high school age, with the understanding that I would not be bound by creed or orthodoxy. The young people were enthusiastic concerning the interest which reincarnation, karma, the Masters, et cetera, added to Bible study, although several parents attempted, without success, to have me removed.

Later, I moved to another city and decided to work for a short time, at least, among adults. I combed the city to find the church with the largest men's Bible class. I finally located one with an average attendance of forty-five men. For the last few months these men have been getting an occult or theosophical outlook on every phase of the study in which it is possible to make an application. There are very few restrictions; it is surpris-

ing how much Ancient Wisdom there is in the Bible, when esoteric interpretations of exoteric statements are made.

The trouble with most of us is that when we learn of these grand old verities, which immediately appeal to us as the very essence of truth, we assume a "cock sure" attitude and go around "with a chip on our shoulders," hoping that someone less enlightened will challenge our newly-acquired wisdom. Such an attitude cannot, of course, ever "encourage the study of comparative religion." Another difficulty that many members get into, and which hampers their work as missionaries of theosophical truth, is talking Theosophical organization, which is, in reality, the letter, and not the spirit, of the movement. Nothing can be found in the three purposes of the Theosophical Society which refers to the building of an organization. The work is fundamental, essential; the growth of organization is a natural, logical result of work done, of good deeds performed.

We strenuously reiterate, whenever questioned, that the Theosophical Society is neither a church nor a religious organization. Yet the very fact that, generally speaking, our members stay away from all church meetings and restrict their religious or spiritual activity to Theosophical Lodge meetings, is surely far from convincing proof of consistency and sincerity.

I wish not to be misunderstood. This is not the criticism of an outsider. Neither is it purely destructive criticism. I am an ardent supporter of all that the Theosophical Society stands for and does. I do not minimize the value of the work being done by the Society as an organization and by its members in other than church work. However, I recognize, through experience, that the members of the Society are overlooking the most potentially powerful source of progress in the "study of comparative religion" when they wait for church members to come to the Society for instruction instead of taking the teaching to the church. And the ones who can best do this work are those who are already church members. Therefore, how can this study be effected if those who know leave the church?

It requires the utmost patience to do this church work. Sometimes, one wishes to tell, for example, what Mrs. Besant or Bishop Leadbeater said, the work and residence of the Masters, et cetera ad infinitum. Patience! Patience! Gradual progress: first, an intimation; next, a statement of an inescapable truth; and finally, the forceful presentation of a law, "as one having authority."

Those of us who have had bestowed upon us the distinct privilege of contact with the Masters' Society in this life must not get into the habit of considering it merely a privilege of gaining knowledge for ourselves. It has been said that "it is the life, and not the knowledge . . . which leads to the Masters' feet." This being true, it behooves us to try to find the niche in which we can do the greatest, most valuable work. Naturally, each

has his own characteristic niche. For those whose special conditions peculiarly fit them for the work, I claim that the most fruitful source of effective service is to be found in the church.

"Out of the silence that is peace a resonant voice shall arise. And this voice will say, It is not well; thou hast reaped, now thou must sow. And knowing this voice to be the silence itself, thou wilt obey."

Dr. Keightley Passes

Dr. Archibald Keightley, who helped H. P. B. when she was writing *The Secret Doctrine*, died in New York City on November 18, 1930.

News Note

Announcement is received of the election of Mr. Jose Ramon Villaverde as General Secretary of the Theosophical Society in Cuba.

An Occult Novel

Doubtless many members are reading the serial, "The House of Darkness," appearing in *The Saturday Evening Post*. It deals with the Aztecs and their probable origin from the lost continent of Atlantis, and has something to say about reincarnation. \$2.00.

Mr. Warrington

The following announcement has just reached us, from *The Ojai*:

Mrs. Betty Robertson and A. P. Warrington were privately married at Mr. Warrington's residence at Krotona on Wednesday morning and left at once on a motor trip north. They expect to return to the Valley in three weeks.

The ceremony was performed by Bishop Irving S. Cooper on December 31.

Mr. Warrington has long been a devoted worker for The Theosophical Society and for Theosophy. For many months he has been suffering from a painful illness, but as the Vice President of the International Society he has kept in close contact with all its affairs and been constantly interested in its welfare. With the news of his wedding there comes also the glad tidings of his now rapidly returning health, and we rejoice with him in the new happiness that comes to him in this and in his marriage.

May the joy of united service be theirs.

Miss Codd's Itinerary

St. Louis	Feb. 1-3
Cincinnati	Feb. 4
Columbus	Feb. 5-10
Cleveland	Feb. 11-17
Buffalo	Feb. 18-21
Toronto	Feb. 22-28



THE HIGHEST CULTURE IS TO SPEAK NO ILL.

Bible Students Interested

One hundred and ten students of the Garret Biblical Institute (Methodist Theological Seminary) listened intently to a lecture on Spiritualism and after-death conditions at the rooms of Chicago Lodge, Kimball Building, Chicago, on the afternoon of Sunday, January 25. The talk was given in connection with a tour of investigation of various Spiritualist Churches, and was designed to give the students a basis of criticism and understanding of the various phenomena commonly met within Spiritualistic circles.

Rev. Dr. Frank Orman Beck, the leader of the party, stated that in placing before the group the phenomena of spiritualism, he felt it quite necessary that they should also know something of the explanation of such occurrences from the standpoint of those versed in psychic science, and accordingly requested Miss Gail Wilson, President of Chicago Lodge, to arrange to make this information available to the members of the party. The speaker, Mr. Carl F. Propson, treated the subject largely from a technical standpoint. Recognizing the tremendously important work which the various Spiritualist centers are doing in bringing the conviction of the continuity of life to thousands of sceptical or sorrowing persons, he pointed out the conditions requisite for such spiritual communications, analyzed the various types of entities and non-entities apt to invade the mediumistic seance, and insisted upon the necessity of direct personal experience of higher states of consciousness for real spiritual growth.

At the conclusion of the talk, many questions were asked and answered. So much interest was manifested in the ancient wisdom that an afternoon is to be arranged at which the teachings of Theosophy will be more fully explained and discussed.

The Twelve Principal Upanishads By G. R. S. Mead and J. C. Chattopadhyaya

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The Theosophical Press, Wheaton, Ill.

What Lodges Are Doing

Buffalo Lodge is giving a series of Sunday evening public lectures.

From Sheridan Lodge comes a report of good meetings with increased attendance.

Four public meetings were held by the Milwaukee Lodge in January, in addition to entertaining delegates from the Central Federation on January 18.

Herakles Lodge of Chicago sends in an interesting program for regular class study for February and March and the promise of some special lectures to be announced later.

Besant Lodge of Seattle gave a Christmas entertainment for members and friends, with a beautiful tree, music, and Christmas Legends by Mrs. J. M. Lang. Mrs. Mildred Kyle spoke on "The Mystical Christ."

Montclair Lodge reports that at Christmas they provided food and clothing for forty persons and also did some special work for the blind. A small sale at the Lodge room was used to augment the amount available for this purpose.

Washington Lodge announces public lectures for each Sunday during February. Mr. E. P. Carbo and Mr. Thomas W. Pond of Baltimore will be visiting lecturers. The Lodge also holds free study classes and a special class in Esoteric Christianity.

Brotherhood Lodge of New Orleans hopes to accomplish much this year. A public lecture was given by the noted Hindu lecturer, Dr. Gyanee, entitled "India: Her Past, Present and Future," and an audience of nearly three hundred were present. The new President is Mrs. Mary J. Smith.

Mr. E. Norman Pearson reports that the Sunday public lectures of Detroit Lodge started splendidly this year. At the first one every seat was occupied. Their plan—opening the month with a public lecture, following with two symposiums, and closing with an open forum, and taking one subject for the month—is proving a great success, both from the point of view of the members who take part and of the public who attend. The subject for January was "Health and Healing."

On January 14 two interesting events occurred in Oklahoma City Lodge. Miss Codd began a two-weeks' engagement, and they took possession of their new home, a five room bungalow located in one of the most beautiful spots in the city—714 West Eleventh Street. This is quite an ambitious undertaking and we congratulate them. The possession of a permanent center is always very important to the life of a Lodge. Dr. J. B. Jenkins is President and Mrs. Mary M. Patterson Secretary.

The sage is awake to things over which the ordinary man sleeps, and the eyes of the sage are open to truths shut out from the common vision.—Gita 2:70.

Newly-elected officers of San Antonio Lodge are President, Mrs. Ocey Jordan; First Vice President, Mrs. Marie Connor; Secretary, Mrs. Winnie F. Hardy; and Librarian, Mrs. Ethel Grant.

Mrs. Frances Wile writes that there have been larger attendances and more interest generally in Genesee Lodge. A Christmas supper and puppet play enabled them to add \$25 to their treasury.

It was good fortune for Flint Lodge when Mr. and Mrs. Wilfred Layton took up their residence there. The Lodge now has its own room. They have recently had two public lectures on Sundays, both well attended. Mr. E. Norman Pearson was with them one week. As a result of this activity, and a weekly notice in the press, there is renewed interest in Theosophy in Flint.

Wheaton, the home of our National Headquarters, now has a Wheaton Lodge, Theosophical Society. The charter was granted on November 24, 1930, to ten members. The Lodge meets every Monday evening at the home of the President. The officers are: President, Mrs. Marian R. Pinkous; Vice-President, Mrs. Anna Lee Gill; Secretary-Treasurer, Miss Eula Spears, and Librarian, Miss Florence Pinkous.

Miss Lesley Payne, Secretary of Besant-Service Lodge, Indianapolis, writes that because of illness and removal from the city, that Lodge will disband and the members take up National membership. An excerpt from her letter follows:

"I should like to say that we have had great joy in the work and with all due modesty we do not feel that our efforts have been in vain. We none of us foresaw the circumstances which would scatter us to the four winds, and feel that we could have done very well with time. I fear you will be disappointed with our results as far as new members are concerned, but we have never tried to force this side of the work. I believe that our best work has been along the line of eradicating existing contempt and ridicule for Theosophy in the general public's mind here. There is a much more tolerant attitude and more respect and also a better class of audience attending the public lectures we undertook. We are known to a number of organized charities and all the churches because of direct contact in social-service cooperation and animal welfare work."

Members of a Lodge who have accomplished so much will continue to strengthen the cause of Theosophy, as National members or probably later on as members of Lodges in other cities.

Book Reviews

Black Light, by Talbot Mundy. Published by Bobbs Merrill Co., Indianapolis, Ind. Price, \$2.00, through the Theosophical Press, Wheaton, Ill.

Talbot Mundy's vivid tales of Indian life are instinct with all the mystery and glamour of that wonderful land. The author of OM, in this, his latest achievement, weaves into the simple plot of his story a theme of love as pure and tender as the symbolism of the heroine's name—Amrita.

The workings of the Lords of Life in their dealings with Amrita, and the deathless love which has linked her through the ages with Joe Beddington, form the fabric of a delightful narrative which, from small beginnings, rises to a climax of tense drama; while, overshadowing all, the wisdom of the yogi, Ram-Chittra Gunga, broods like the spirit of Eternity itself.

For the Theosophist, especially, *Black Light* holds an appeal, to the strength of which both entertainment and inspiration each contribute their part.

Read Your Past, Present and Future, by Cheiro. Published by The London Publishing Company, Hollywood, Calif. Price, cloth, 50c, through the Theosophical Press, Wheaton, Ill.

One can be most enthusiastic over this small handbook on palmistry by Cheiro. It is distinctly different from his larger books, and in some ways more practical for those who have never studied the subject. It deals with the lines of the hand, the shape of the thumb and nails, etc. All points relating to lines and shape are so clearly expressed and illustrated that a complete mastery of the main features of the study of palmistry is possible. This little handbook will enable those who are interested to read palms with surprising accuracy without a prolonged study of more detailed and hence more confusing data.

An exceedingly interesting and unusual feature of the book is a short preface on the life of Cheiro and a history of palmistry by the author, who dedicated twenty years of his life to convince the most intellectual and cultured people of the world of the value of the science of which he is a master. Cheiro has read the hands of most of the crowned heads of Europe, the presidents of the great republics and kings of commerce and trade, and made predictions of many world-wide events of great importance. Any book from his pen is authoritative.—Elise R. Staggs.

Earth, by Frank Townshend. Published by Alfred A. Knopf, New York City. Price, cloth, \$2.50, through the Theosophical Press, Wheaton, Ill.

"Earth" is a treatise in free verse, somewhat mystical in tone, from the pen of Frank Townshend. From the maze of Earth's activities each separate verse isolates and holds up to

the gaze some one of the things that make up existence for the majority of Earth's inhabitants—the hopes and the fears, the beauties and the shams, the endeavors and the conventions. No distinction is made of good and evil; nothing is exalted, nothing is deprecated; but as these fragments of life are passed before us all are evaluated for the part they play in the evolutionary process. That all things and all experiences have some such value appears to be the underlying theme. "Earth" will appeal more to those who are by nature mystics in their outlook than it will to others.—Roy Maberry.

Initiation Human and Solar, by Alice A. Bailey. Published by Lucis Publishing Co., New York City. Price, cloth, \$3.00, through the Theosophical Press, Wheaton, Ill.

Those yearning for the realization of the higher self will find much of value in this unique work on initiation. The author explains fully the meaning of initiation, and gives interesting details of the Masters, Jupiter, Morya, Koot-Humi, Jesus, Djwal Khul, Rakoczi, Hilarion, two English Masters and the Master Serapis. The aspirant is told of the preparation necessary for the Probationary Path, the qualifications demanded for discipleship, the meaning of the Path of Initiation, and the Seven Paths to be chosen after the fifth Initiation.

The book reveals other rarely-published esoteric knowledge, and is sure to attract the occult student.—Maude Lambart-Taylor.

Revelation or Realization, by J. J. Vander Leeuw. Published by the Theosophical Publishing House, Amsterdam, Holland. Price, paper, \$.25, through the Theosophical Press, Wheaton, Ill.

In this lecture the author deals with the present conflict in the Theosophical Society, and differentiates between Theosophy as "experience of the divine," and Theosophy as the "system of doctrines put forward in literature or lectures," since the organization of the Theosophical Society. His main criticism is that its doctrines have become dogmatic. He denounces the Theosophical Society for having built up a "barrier of elaborate beliefs and doctrines" which "shut out the dreaded outside world." The author advocates the abolition of "Lodges," and their "traditional meetings." To the true Theosophist, a Lodge exists to be a centre of force in the neighborhood in which it is located, for the spiritual help of humanity and not so much for self-edification.

Although many readers may not agree with the writer's conclusions, his criticisms merit consideration, and no doubt will have a salutary influence in promoting a larger-hearted spirit of brotherhood towards those who do not accept in entirety their own particular theosophical doctrines, and in minimizing the "better than thou" attitude which is unconsciously inherent in some members towards so-called "outsiders."—Maude Lambart-Taylor.

Diogenes Laertius by Richard Hope. Published by Columbia Univ. Press, New York, N. Y. Price, cloth, \$3.50, through the Theosophical Press, Wheaton, Ill.

This is an exhaustive study of the case of Diogenes Laertius, who he was, when he lived, and of the biographies of the Greek Philosophers, of whom he wrote, and of the philosophies themselves. It is confined to Greece because Laertius recognized no philosophy other than the Greek. The critics and commentators on both author and book are cited ad infinitum; with theories as to the actual value of his book and this in face of the fact that the Book of Laertius has always been the work to which philosophers and historians have referred for information for their own chronicles.

Mr. Hope presents much interesting material and has compiled a scholarly bibliography. His work is definitely a student's achievement and will be a mine of information for anyone who wishes to delve into the philosophies of the ancients.—V. B. H. Deaderick.

Rationalization and Unemployment, by J. A. Hobson. Published by the Macmillan Co., New York City, N. Y. Price, cloth, \$1.75, through the Theosophical Press, Wheaton, Ill.

Mr. Hobson seeks to establish in detail that which the world in general has about hazily concluded—that the present world unemployment is caused by over-production, stimulated by intense competition; that the modern form of producing wealth is completely outrunning the power to purchase and consume it, and that we are confronted, either by actual gluts of goods, such as wheat, cotton, wool, coal, or by the slackening down of industry due to the very knowledge that that which could be produced by a full use of the mills of industry could not find a market at a price that would even cover costs. In the reviewer's opinion this latter point is a large factor. Human nature will not allow us to invest money unless we are reasonably assured of a fair return. Here in the U. S. it is stated that the savings banks are glutted with money. The author concludes that the only satisfactory escape from the present plight can be achieved by such improvements in the general distribution of income throughout the economic system as will place an increased proportion of the purchasing power in the hands of those who will use it in a general raising of the standard of life of the community; that a better distribution and utilization of income is the only remedy for the failure of expansion of markets, or under-consumption, which shows itself as the direct cause of under-production and unemployment. Throughout the perusal of the book, the statement made by Mr. Krishnamurti "The individual is the world-problem, and the world-problem is the individual" kept thrusting itself forward in the reviewer's mind as a solution of many of the details, if not the whole general problem of world unemployment. It would appear to the student from this angle that it is the roots of the economic tree that are unhealthy and dying.—G. R.

The Mystic Will, by Prof. Howard H. Brinton. Published by the Macmillan Co., New York City. Price, cloth, \$2.50, through the Theosophical Press, Wheaton, Ill.

This very excellent and scholarly book's purpose is twofold. Basically it interprets Jacob Boehme's answer to the central problem of the philosophy of mysticism. It also attempts to present a survey of the nature and historical significance of positive ethical types of mysticism. The author asserts that the philosophy of Protestant mysticism has not received the attention it deserves. One might comment in reply that Protestant mystics have been few and far between. In fact Jacob Boehme is one of the very few mystics of any stature at all in the whole western world, while the history of the East, especially India, is strewn thickly with them. However, the book is concentrated on Boehme, and the western religion, and as such is, in the reviewer's opinion, the best extant. And too, it throws a light on the transitional stage of history in the time of Boehme which few modern books equal. The chapter on "The Problem of Emanation" possesses a distinct Theosophical slant. The reviewer in noting the sympathetic and highly intelligent ponderings of the author over the impelling mysticism of Jacob Boehme could not help wishing repeatedly that a little of the vast vision of J. Krishnamurti of today on Life might have been available to the author.—G. R.

Bridged, Psyche—The Link, by A. Symonds. Published by Anglo-American Publications, London. Price, paper, \$1.00, through the Theosophical Press, Wheaton, Ill.

This is a series of addresses delivered in the autumn of 1922, on the subject of the unseen; assisting the dead and reporting the conditions that are to be found on the astral plane. It is in the spiritualistic vein as is the second half of the book wherein is listed "communications from the unseen"—of a higher type than we usually encounter in this work.—V. B. H. D.

A Religion for Modern Youth, by Christmas Humphreys. Published by Anglo-American Publications, London. Price, paper, 35c, through the Theosophical Press, Wheaton, Ill.

Our author, an eminent writer of England and a Buddhist of note, presents anew the ideas of the ancient teaching as a solution to the unrest of modern youth in its religious life, wandering trackless in spiritual deserts, revolting from the narrow dogmas of their elders, and yet not able to escape from the "urge" within, they dub themselves atheists and scornfully repudiate religion. We can easily agree with Mr. Humphreys that a return to the old reasonable teachings of the Ancients who lived so close to the gods would lead our race of young people up to the mountains of liberation.—V. B. H. D.

Adyar Pamphlets, published by the Theosophical Publishing House, Adyar, Madras, India. Price, 10c and 15c, paper, through the Theosophical Press, Wheaton, Ill.

No. 138. *The Influence of Alcohol*, by Annie Besant. Price, 10c.

This is a reissue of a pamphlet first printed in 1892. It is a lecture delivered by Dr. Besant in London, in February of that year. It is a clear, concise statement of the Theosophical position on the question of the use of alcoholic liquors as beverages.

No. 139. *The God Without and the God Within*, by C. Jinarajadasa. Price, 15c.

The author analyses the various religions of the world, ancient and modern, and divides them into two groups, one of which has its dominant idea the God without, God Transcendent, the other, that of the God within, the God Immanent. He then shows that Theosophy is a compilation, a synthesis he calls it, of the hidden truths of the various religions, bringing them together in a harmonious whole.

Like all of Mr. Jinarajadasa's writings, this article is of great value to the student.

No. 136. *The Philosophy of the Vedanta*, by Dr. Paul Deussen, Professor of Philosophy in the University of Kiel, Germany. Price, 10c.

This is an analysis of the Vedanta philosophy, considered first, in its exoteric form, intended for the general reader, and second, in its esoteric form, intended for those who can grasp the deeper hidden meaning, a meaning beyond the comprehension of the average student.

No. 137. *Indian Ideals of Women's Education*, by Bhagavan Das. Price, 15c.

While the ideas expressed by the author are, no doubt, sound for the conditions surrounding the women of India, they would not be at all applicable to those who must live in the civilizations of Western nations.

Such an education would leave a western woman ill equipped to face the problems which she must solve from day to day.

No. 140. *Eugenics, Ethics, and Metaphysics*, By Shri Bhagavan Das. Price, 15c.

This pamphlet is devoted largely to the consideration of sex relations and, incidentally, to a rather sweeping condemnation of what the author rather sarcastically terms "the young and exuberant and superlative U. S. A." His condemnation is, of course, due to his entire ignorance as to the real social life in America. He has read two books by Judge Ben Lindsey, whose extreme views are well known, and has jumped to the conclusion that these represent the universal American view on sex relations. This is, to say the least, rather a superficial view for such an advanced thinker as the author. His statement that "the family, and not the individual, is the unit of the community" will be heartily endorsed by most members of the western nations.—John McLean.

Color in the Treatment of Disease, by J. Dodson Hessey. Published by Rider & Co., London, England. Price, cloth, \$0.60, through the Theosophical Press, Wheaton, Ill.

This little book is not only of interest to medical men, but it is so very well written and contains so much of interest which is not directly connected with the treatment of disease, that the non-medical reader will be well repaid if he will devote a little time to it.

Dr. Hessey's treatment of his subject is so clear and expressed in such an attractive way as to make one regret that the book is not several times as large as it is. His explanation of the action of the various colors upon the several vehicles of the ego is exceedingly interesting. Also his description of the etheric body, in health and disease, is one of the best and clearest which the present writer has ever seen.

In fact, aside from the therapeutic portion of the treatise, the book is full of valuable information for anyone who is interested in the study of the occult side of things.—John McLean.

Communication with the Dead, by J. G. Carew-Gibson. Published by Rider & Co., London, England. Price, cloth, \$1.75, through the Theosophical Press, Wheaton, Ill.

A detailed account of the author's own experiences in communing with the dead is given in this book. He proves the unreliability of many messages, and the possibility of fraud and mischievous pranks by some of the entities speaking through mediums. The book is wholesome and useful for readers who enjoy getting in touch with the astral world, and its various planes, or "spheres." The author advises strict investigation of the veracity of the entity making use of the medium, whether that medium be the ouija board, automatic writing, or a human being. Common-sense, and sane judgment are very necessary qualities for those who frequent seances. The book is well written and very interesting.—Maude Lambart-Taylor.

A Curious Life, by George Wehner. Published by Horace Liveright, New York City. Price, cloth, \$2.50, through the Theosophical Press, Wheaton, Ill.

This is the autobiography of a medium, a man psychic from birth and aware of it. His father was a friend of Madame Blavatsky and when he expressed to her his doubts of her powers, she predicted that he would have a son who would prove them to him. This was years before the father married.

As the child grew he had constant intercourse with the fairies and elemental sprites and he tells of White Cloud, his Indian protector and of visits from Madame Blavatsky. The book is rich in spiritualistic communications, for as he grew to manhood and discovered his mediumistic powers, he used them professionally.

The book carries an introduction by Talbot Mundy, the famous writer of occult stories.—V. B. H. D.

BUILDING FUND

December 26, 1930 to January 25, 1931

Miss Albertine Larson, Mrs. Edna B. Anderson, John E. Heckman, Mrs. Anna Bennett, Isaac Rosenstein, James R. Randall, Mr. and Mrs. Lester E. Trainor, Mrs. Ben-Allen Samuel, Mrs. Nola D. McClintock, Portland Lodge, Arthur M. Coon, Mrs. Catherine Van Etten, Estate of Ole Sundt, Mrs. Nathalie R. Parker, Mrs. Maude Waffle, Archie Simpson, Mrs. Louise W. Stretton, Sam Perlman, Mrs. Charlotte L. Hurxthal, Mrs. Maude Stephenson, Wilfred C. Sigerson, Walter Wessel, Mrs. Anna V. Hopper, Mr. and Mrs. W. J. Zolinger, Mrs. Genevieve S. Coffman, Mrs. Laura Baker, Mrs. Jessie W. Wright, Mrs. Alice B. Orr, Henry W. Hayden, A. S. Fleet, Mrs. Martha F. Priest, Mrs. Marie Gouffe, Mrs. T. H. McEnroe, Mrs. Dagfried Grannes, Mrs. Laura May Nelson, Henry J. Fourres, Miss Charlotte F. Dewick, Mrs. Flavia B. MacKenzie, Mrs. Ethel M. Glascock, Miss Ida M. Copp, Miss C. Myrtle Reid, Mrs. Ida M. Robier, Constantine Passialis, Alfred Gabrielsen, Mrs. Dorothy Beesely, Col. Alexander R. Fordyce, Jr., Marion L. Stansell, Mrs. Juliet F. Lewis, Chaplain Alexander D. Sutherland, John Roine, Mrs. Rebecca L. Finch, Howard Rope, Mrs. Elsie May Williams, Ollie Lee Lewis, Mrs. C. E. Morison, John Warren, Mrs. Cassie L. Hill, Jacob W. Young, Miss Anna Longson, Mrs. Alice I. Kress, Mrs. Pauline E. Howell, Mrs. Harriet M. Dawson, L. E. B. Albert Robson, Dr. Peter D. Pauls, David K. Young, Mrs. Alice B. Toepfen, Sidney L. Booth, Mrs. Grace T. Paine, Mrs. Marie Metzelaar, Mrs. Elizabeth Squire, Mr. and Mrs. W. W. Shear. Total \$1,147.15.

PUBLICITY FUND

December 20, 1930 to Jan. 15 1931

O. R. McGar, Mrs. L. Jeffrey Madison, Crescent Bay Lodge, Glendive Lodge, Seattle Lodge of Inner Light, Besant-Tulsa Lodge, Buffalo Lodge, Total \$15.60.

DEATHS

Alfonso Santos (Spanish Lodge of N. Y.) recently. Mrs. Sarah A. Fogg (National, La Grange, Ill.) December 3, 1930.

MARRIAGES

Mrs. Adelene E. Williams (Seattle-Inner Light) and Mr. Andrew Morgan Fitz, January 7, 1931. Mrs. Anne Thorne Knox and Mr. A. P. Applewhite, both of Atlanta Lodge, January 15th. Miss Ruby Irene Jensen (Montclair Lodge) and the Rev. William H. Pitkin, National member.

Mr. Verner's Passing

In the death of Mr. Joseph H. Verner on December 23, 1930, Pacific Lodge lost one of its most loyal and active members. He had been a Theosophist for about a quarter of a century and a member of Pacific Lodge since it came into existence.

Rain or shine, Mr. Verner's attendance could be counted upon at lodge meetings. At times when things looked a bit dark he always remained optimistic and took the brightest view. His genial, smiling face will be greatly missed and lovingly remembered in Pacific Lodge.

A Greeting from Cuba

It is my first Christmas I pass as a member of the Theosophical Society and I want therefore to send my soul away to wrap the world in a greeting of fraternity and friendship. It is why this letter takes my thoughts to you, to some place where some members of the Society live, and to express my desire for the mutual service among men, for peace and good will and universal friendship. I hope my Christmas greeting can go around the world.

I think that if we want to realize the unique life we must demolish every barrier and then,

without prejudgment of creeds, races, nationality, go ahead with the progress and evolution of world.

I hope you may understand my poor English. I am sorry not to know it better and also I hope you may appreciate my sincere feeling, my intention and the best wishes of my greeting to you all and your land.

Yours truly,

(Miss) CHIC RAMOS,
Colon, Matanzas, Cuba.

TEN THEOSOPHICAL
BEST SELLERS

December, 1930

Light on the Path, M. Collins, paper	\$0.50
Cloth .....	.75
At the Feet of the Master, Krishnamurti. Min. paper.....	.25
Min. cloth .....	.50
St. paper .....	.50
St. cloth .....	.75
Summer School Proceedings, 1930, paper	1.00
Meditation, Its Practice and Results, C. Codd, cloth.....	.75
Voice of the Silence, Blavatsky, paper .....	.35
Cloth .....	.60
Bhagavad-Gita, Besant, paper.....	.60
Cloth	1.00
Leather	1.25
Concentration, E. Wood, paper.....	1.00
Cloth	1.75
Occult View of Health and Disease, G. Hodson, paper .....	.50
People of the Blue Mountains, Blavatsky, cloth	2.00
Reincarnation, Besant, paper .....	.35
Cloth .....	.60

PAMPHLETS

Theosophy for Little Children, C. Codd, paper	\$0.25
Understanding Life, C. Codd, paper .....	.25
Other Side of Death, C. Codd, paper .....	.05
Reincarnation, C. Codd, paper.....	.05
Riddle of Life, A. Besant, paper.....	.35
Self Development and Power, Rogers, paper .....	.25
Theosophy and Christianity, C. Codd, paper .....	.05
Thought the Creator, C. Codd, paper .....	.05
To Those Who Mourn, Leadbeater, paper .....	.05
To Those Who Rejoice, F. Kunz, paper .....	.05

The Theosophical Press
Wheaton, Ill.

SELECTED BOOKS FOR A STUDENT'S OCCULT LIBRARY

All Books cloth except where noted. For further details see catalog.

The Ancient Wisdom—Besant.....	\$ 2.50
Light on the Path—Collins.....	.75
Key to Theosophy—Blavatsky.....	2.00
Theosophical Glossary—Blavatsky.....	2.00
Ocean of Theosophy—Judge.....	1.00
Voice of the Silence—Blavatsky.....	.60
A Study in Consciousness—Besant.....	2.00
Secret Doctrine—Blavatsky, 3 vol.....	15.00
At the Feet of the Master—Krishnamurti.....	.75
Mahatma Letters to A. P. Sinnett.....	7.50
Tertium Organum—Ouspensky.....	5.00
Esoteric Buddhism—Sinnett.....	2.50
Isis Unveiled—Blavatsky, 2 vol.....	10.50
The Song Celestial—Sir E. Arnold.....	.75
Bhagavad Gita—translations:	
Annie Besant.....	1.00
W. Q. Judge, fabricoid.....	1.00
Yogi Ramacharaka.....	.75
Sir Edwin Arnold.....	.75
First Principles of Theosophy—Jinarajadasa.....	3.50
Practical Mysticism—Underhill.....	2.00
Reincarnation: The Hope of the World—Cooper.....	1.25
The Story of Oriental Philosophy—Beck.....	5.00
Principles of Astrology—Carter.....	2.00
The Other Side of Death—Leadbeater.....	5.00
The Story of Atlantis and the Lost Lemuria—Scott-Elliott.....	3.00
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Great Initiates—E. Schure, 2 vol.....	4.00
Elementary Theosophy—Rogers.....	2.00
Shambhala—Roerich.....	2.50
Practical Astrology—Leo.....	2.00
Lost Keys of Masonry—Hall.....	1.00
Astrological Key Words—Hall.....	2.00
The Chakras—Leadbeater.....	6.00
Reincarnation: A Study of Forgotten Truth—Walker.....	2.00
Sane Occultism—Dion Fortune.....	2.00
Science of the Emotions—Das.....	3.50
Science of Peace—Das.....	2.50
Gospel of Buddha—Carus.....	1.25
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Old Diary Leaves—Olcott:	
First Series.....	4.50
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Restored New Testament—Pryse.....	5.00
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Brother of the Third Degree—Garver.....	2.50
Hidden Side of Things—Leadbeater.....	4.00
The Influence of Music on History & Morals—Scott.....	3.00
Masters and the Path—Leadbeater.....	3.00

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