

# THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN OF THE AMERICAN  
THEOSOPHICAL SOCIETY

MARSHALL MINER  
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## The True Spirit of Christmas

### *Love that is Strength*

There is a power that makes for Strength and it is Love. In many forms it grows in men's hearts, but with each appearance it brings strength. Strength to transmute cruelty into sacrifice, lust to worship, pride to devotion—this Love brings.

This is the first truth that you and I will teach, in His name.

### *Beauty that is Joy*

There is a power that makes all things new, and it is Beauty that is Joy. Love, and you shall see the Beautiful; worship, and you shall be one with Him; serve, and you shall be His Anointed for the salvation of your fellow-men.

This is the second truth that you and I will teach, in His name.

### *Action that is Life*

There is a power that unifies all and it is sacrifice. Through action that is sacrifice comes life to love that is strength and to beauty that is joy. This is the way for all to tread, the path the One Lover has made for His Beloved.

This is the third truth that you and I will teach, in His name.

From *What We Shall Teach*  
By C. JINARAJADASA.



## The Place of Astrology in a Theosophical Lodge

By CHARLES E. LUNTZ

Astrology is a science—there can be no doubt of that in the mind of any one who has investigated the subject dispassionately. I know many people who dismiss it as "hocus" and "bunk." Among these is not one who has even a superficial knowledge of that which he condemns. Obviously such judgment is worthless.

The "Secret Doctrine" unequivocally proclaims that Astrology is a science. Many authorities admit that much of what was known to the ancients has been lost; yet no one who has made a serious study of the subject can fail to be impressed with the fact that Astrological indications work out with an exactitude that at first seems uncanny. Later, as the student becomes accustomed to the workings of this (to him) new law, he takes its continuous operation for granted and it is the occasional seeming exception which arouses his greatest interest; just as apparent exceptions to other known laws of nature intrigue the scientist and lead him along the path of new discovery.

Astrology, then, is "a neglected branch of the Truth." It is one of those "unexplained natural phenomena" which the Theosophical Society was founded to investigate, as set forth in its three objects. Yet, because of the inherent nature of the science, the teaching of Astrology in our lodges may be attended by serious dangers to the more important work of the lodge and perhaps even threaten its very existence if not surrounded by proper safeguards. I say this with a full sense of responsibility, having established Astrological activities in a number of lodges in the American Section, and having pioneered and headed the well known Astrological School of the Theosophical Society of St. Louis for almost eight years past.

That this experiment in St. Louis has been attended with success that is well-nigh incredible is too well known throughout the Section to be capable of challenge. Perhaps the fact that a time was selected for the launching of the venture which was almost perfect Astrologically had something to do with it. We think so here. But as the most perfect configuration of signs and planets avails little if unsupported by intelligent planning and effort, a few suggestions based on this long experience may be acceptable to our sister lodges who either operate such an activity or contemplate doing so.

First of all—and I should like to write this in red letters in the notebook of each student and on the blackboard of each instructor:

*"Astrology must be subordinate, first, last, and all the time to Theosophy."*

Some one who wants to quibble may say, "I thought Theosophy embraced everything that is true, so Astrology, a true science, must be part of it." Certainly it is, and so is Mathematics, a true science, also part of it,

but we do not ordinarily teach Mathematics in our lodges. The word "Theosophy" has a certain connotation to the member of the T. S. It has come to mean a very definite body of teachings (besides a way of living which need not here be gone into) which covers knowledge not readily obtainable elsewhere. Astrology, in my opinion, has its important place in Theosophical lodge work, but that place most emphatically is not one of priority to or even equality with what may be termed "straight Theosophy."

No Theosophist, I think, would dispute (even though an ardent Astrologer) that life without a knowledge of Astrology would still be livable and very much worth while. It might for some of us be lacking in the most interesting and useful key which Astrology furnishes to some of its mysteries—it might be more difficult to live without the flood of light on our own characters and potentialities which Astrology unerringly gives—but its amputation from our scheme of things would probably not be regarded as a major calamity.

On the other hand, to take away our Theosophy would certainly be so regarded by most or all earnest Theosophists. The light would go out of life and all reason for living would disappear. The world would become a blank without purpose or value, and many of us, I think, would be content to disappear from the picture without regret.

These contrasting views of the two subjects show clearly their relative importance in our lodge work. Certainly, therefore, we make a grave error if we permit (as perhaps some lodges have a tendency to permit) Astrology to "run away with the show."

At this juncture no doubt those who oppose its introduction into our lodges may voice the inquiry, "Then why bring it in at all? Why not leave it out altogether and thereby avoid the danger of its usurping the place which rightfully belongs to regular Theosophical work?"

There are several reasons which to me seem good.

First, people who want Astrology will get Astrology, and often in a garbled, nondescript form which will seem totally at variance with Theosophy and is likely to leave them confused and unhappy. Astrology as taught by the non-Theosophist is usually full of fatalism. The planetary influences are looked upon as all-powerful in themselves and man as the puppet of a destiny he did not create and cannot control. Such teaching is as dangerous and destructive of peace of mind as anything in the old orthodoxy. Yet, correlated with Theosophy, Astrology slips naturally into its rightful place as a map or chart of Karmic operation of enormous value in enabling us to understand and work with the law as it applies to ourselves.

(Concluded on page 274)



## Vivisection an Issue

By ROBERT R. LOGAN

The anti-vivisection movement is a vital one, it is neither dead nor sleeping. The protests which poured into the Hague last summer from all over the world forced the International Dental Federation to abandon or at least postpone its announced intention of conducting an international competition among dentists involving prolonged and painful experiments upon the teeth of dogs, and the reception at Geneva by the Chairman of the Disarmament Conference of a deputation which represented 1400 American and European humane and anti-vivisection societies gave world wide publicity to the cause.

Recently the activities of the New York Anti-vivisectionists were so successful in organizing the State in support of a dog exemption bill that the Medical Society of the State of New York at its 126th Annual Meeting thought it necessary to pass resolutions denouncing the anti-vivisectionists as a menace to public safety and calling for the appointment of an influential committee to wage war upon these "senseless fanatics, bigots and quacks who are forever threatening to undo all that has been accomplished in public health, sanitation and hygiene."

Inasmuch as the perpetual cry of the anti-vivisectionist is for more sanitation and more hygiene instead of more serums, more vaccines and more viruses derived from the vivisection laboratory, this tirade of the Medical Society would be amusing if it were not so serious a matter. For it is always serious when a guild or profession or religious body is given a monopoly and backed by the police power of a state so that it becomes free to foster its own prestige and line its own pocket without control or competition.

It is time that the American people realized that if their individual liberty of conscience has been preserved to them as against God it has been taken from them as against Science, for while no church can compel them to adopt its creed the Public Health service can force them to submit themselves and their children to inoculations of laboratory products which not only endanger their bodies but violate their faith.

In an age which places science above love, beauty and morality it is only the pioneer spirits who can see that vivisection, so heavily endowed, so widely advertised, so politically entrenched, is no more sacred or inviolable than slavery, judicial torture or state religion. The Theosophists are pioneers and they should not put this issue aside as of little importance or mildly support anti-vivisection on the general principle that Dr. Besant endorses it. They should look into it for themselves and after noting the stock pro-vivisection arguments that the practice is not cruel, that it is necessary, that it is scientific, that it has saved the human race, they should read some of the really serious and not merely sentimental anti-vivisection literature in which statistics

are analyzed and quotations given from medical authorities. Theosophists know that Karma or the law of responsibility is inexorable and does not permit man to be saved either spiritually or physically by human or animal sacrifice but they do not always apply that knowledge and seldom trouble to learn anything specific about the claims of vivisection.

613,562 vivisectional experiments were officially reported in England for 1931, of which only 9,129 involved death under anaesthesia, and the number of experiments in the United States where no official reports are required may have been ten times as many. Here are figures worth serious attention from the humanitarian and the healer, not to mention the tax payer, and even if physical benefit to the human race could really be proved to follow from vivisection the Theosophist would realize that nature must exact some compensation from man for all that torture of animals.

Dr. Leffingwell's "An Ethical Problem," Dr. Hadwen's "The Difficulties of Dr. Daguere," Miss Lind Af-Hageby's "Ecrasez l'Infame," a new book just being published by Mrs. M. R. L. Freshel, and innumerable pamphlets issued by the American, British and Continental anti-vivisection societies are available to disprove conclusively not some but all of the pro-vivisection assertions and a perusal of even a small number of these by our members would convince them once and for all that vivisection is cruel, useless, unscientific, dangerous and utterly immoral.

The National Anti-vivisection Society of 59 East Monroe Street, Chicago, will make a special effort in 1933 to educate the people and combat the vivisection propaganda in connection with the Century of Progress World's Fair. This effort should be supported by Theosophists, especially our Chicago members, and the ten special leaflets being issued by the said Society should be widely and usefully distributed.

## The Future of the Theosophical Society

By ANNIE BESANT, D.L.

This is a question which every Theosophist should address to his own heart and brain. We claim to be a nucleus of Universal Brotherhood, and that is a lofty claim. What are we doing to turn our claim into a reality by radiating the formative forces around us, as is our duty, in order that the nucleus may shape an appropriate body around it, a temple for the Spirit of Life, the Creator, expressing some of its qualities for the salvation of a world perishing from the destructive agencies of Hate, Hate, which is Death.

(Her message to Theosophists on her 86th birthday, October 1, 1932.)



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## *Pheasants and the Armistice*

The roar of guns has ceased, the crash of exploding shell is over, shrapnel no longer screams on its devastating course, the air for the first time in months is sweet to breathe as the cleansing wind carries away the smoke of high explosives. There is silence broken only by the unhusht voices of weary men who dare again to be themselves, released from the terrible tension of constant conflict in which they were but human units in an inhuman machine. The hearts of the world are uplifted in relief and hope and thankfulness. The Armistice, November eleventh, 1918. There shall be no more war.

Daylight. The sound of guns on every front. Men, armed and equipped marching over the fields and down every byway. The pheasant season opens, November tenth, 1932. War again.

War? Yes. Who will deny that war is born of fear; fear of loss of commercial supremacy, fear of a militant neighbor, fear of the blockade of the route of food supply, fear implanted in the animal millenia back and developed through the ages as man has caused all lower creatures to fear him in his power? Throughout all the period of human existence man has practiced and

become proficient in the creation of fear, so that now men en masse have greater fear of men and of conditions men have made than ever before in human history, and in their fear they have created such fearful means of protection from those they fear that fear arises ever in them and men everywhere live in fear of each other.

The Versailles Treaty intended to end war, full of a declaration of splendid principles of peace, nevertheless was a document punitive, vengeful, destructive of the natural international flow of merchandise and of culture alike, designed to keep some nations weak for the protection of others who feared them, a document built of fear, war-creating as a consequence.

Thanksgiving, November twenty-fourth, 1932, celebrated in destruction of life, and the consumption of turkey in quantities unmatched except at that other celebration of peace—Christmas time.

And we wonder that fear, bloodshed and war grows on the face of the earth when we kill for sport, kill for the observation of the festivals of thanksgiving and peace, when cruelty and destruction satisfy our desire for power and our laws legalize the inculcation of fear in the lower forms of life, that we have but the right and the duty to protect. So long as war against them exists in human hearts, so long as men generate fear in the less protected, so long will war between men prevail and fear be the urge to war.

At Olcott the pheasants stalk the lawn, happy as in sheltering cover. Here at least there is peace.

## *Reading Circles*

It goes without saying that an exchange of ideas stimulates thought and understanding. Hence the value of a book read or even studied can be much enhanced if it can be discussed with others by whom it has also been read or studied. Each reader derives from the book not exactly what the author placed there but such of the essence of the author's ideas as his own temperament and knowledge and understanding permit. It is innate re-



sponse to the author's ideas as well as the author's ability to depict his ideas in words that determine what the book shall mean to him. Therefore each reader derives an understanding and a value different by subtle nuances from those of others and these subtleties constitute the greatest value that the book itself contains. No matter how interesting a book may have been, still keener delight and interest lie in an analysis and comparison of its effect and influence on us and on others, and greater understanding of the book and of the life behind it develops from interchange of ideas regarding it.

In another column appears an announcement of our Theosophical Reading Circles. Although established to encourage and to add interest to the reading of elementary theosophical books by new members the idea is capable of being extended to include the deeper and more difficult volumes and the important new books having theosophical significance that appear from time to time in the many branches of science and philosophy.

In the capable hands of Mrs. Emogene S. Simons we may be sure that the development of the idea will keep pace with the use of the Reading Circles and the demand for their extension.

### Political Religion of America

Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the Revolution, never to violate in the least particular, the laws of the country, and never tolerate their violation by others. As the patriots of '76 did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in the schools, in seminaries and in colleges. Let it be written in primers, spelling-books and in almanacs. Let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice; and in short, let it become the political religion of the nation. And let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars.

—ABRAHAM LINCOLN.

### From Abroad

The National President gives grateful acknowledgment of the receipt of another cooperative and favorable response to a letter recently written to the General Secretaries of all the Sections with a view to closer relationships between these units of the theosophical world. In addition to those listed on page 255 of the November issue is added the name of Señor Armando Hamel, General Secretary of the Theosophical Society in Chile.

### The Rogers Library?

Our last issue contained in *Personal Opinions* Mr. Rogers' response to the cable sent from Convention notifying him of the official action of that body in attaching his name to the Library as a means of honoring him for his many years of service and achievement on behalf of the Society. By the action of Convention officially taken this splendid and growing library is now the Rogers Library. Mr. Rogers in his broad vision of its destiny, its scope and its value in the future asks that its original name, the National Theosophical Library, be retained. Honoring him still more for the magnanimity of his attitude, agreeing with him as to the immense value of the Library and of its national character, I concur in his expressed view, impersonal, far-sighted as it is. But the Convention has taken action and the members should bring about a revision of that action if revision is desired.

We must give full recognition to Mr. Rogers who would undoubtedly have refused to have his name thus utilized had he been present. It is desirable that we have a wide expression of opinion so that there may be membership support for a recommendation of the Board of Directors to rescind the action already taken. All opinions so far expressed have been in support of Mr. Rogers' view. Write your suggestions to Headquarters for in some other way the name of Mr. Rogers must be perpetuated among us.

SIDNEY A. COOK.

### A Tribute to Dr. Annie Besant

The following is a passage from an editorial article in *The Leader* of Allahabad on "Birthday Anniversaries":

"Mrs. Annie Besant is second only to Sir Dinshaw Wacha in age among the famous personalities of India. Sir Dinshaw completed 88 two months ago; Mrs. Besant completed 85 two days ago. Sir Dinshaw's health was almost despaired of in the August of last year, but he has completely recovered, thanks to the regular habits of a whole life, and is now as healthy as ever he was. Mrs. Besant has been less fortunate in health during the last two years. But the wonder is not that she is not as she was, but that after two generations of ceaseless work in many spheres of activity and in two continents, she has been able to go on as she has done and still to be with us in flesh and blood. Where can one find the like of this marvellous personage in the combination of the qualities of enthusiasm, eloquence, power of organization, courage, energy, determination, purposefulness, optimism, and faith in her mission? Truly is she a living wonder. To how many millions has she not been the inspiration and the unapproachable example? If Irish in body, Mrs. Besant is Hindu in spirit and faith, and she has looked upon and served India as her Motherland with a devotion and at a sacrifice equalled by few and surpassed by none. We pay her today our tribute of admiration and respect, and are proud to be able to do so."



## Sketch of an Interesting Interview

By M. M. SALANAVE

During a visit to Tokyo it was my privilege to be granted two quite lengthy interviews with Ikai Kawaguchi, learned Japanese Buddhist priest and Tibetan explorer known to many Theosophists through his book, *Three Years in Tibet*, published at Adyar some years ago.

Even now though a great sea flows between him and me yet I still seem to see and feel his distinguished presence and deep is my appreciation for the help and inspiration received during those memorable visits. The fact also that he spoke English fluently made the occasions doubly interesting and illuminating for languages, especially Oriental I am told, lose much of their original meaning through translation. Rev. Kawaguchi said that his early realization of this difficulty decided him to overcome it by learning different languages so that he could study the Buddhist scriptures in the original Tibetan, Sanskrit, Pali, Chinese, as well as his own native tongue first hand, independent of any translator, however learned.

He showed me many treasures he had brought back from the mysterious forbidden land of Po, better known to us as Tibet. He told at length of his friendship with His Holiness the Tashi Lama, spiritual overlord of Tibetan and Chinese Buddhists and head of the Geluggas or Yellow Cap Order.\* When His Serene Highness was obliged to flee from Tibet to China a few years ago Rev. Kawaguchi hastened to Peiping to greet him. On that occasion he was presented with a magnificent scroll painting mounted on rich yellow brocade silk upon which was the great seal of His Holiness.

These two impressive visits with Rev. Kawaguchi occurred just before setting off on my Indian pilgrimage to the Buddhist Holy Land. At the last one he kindly offered to perform a Tibetan ritual on my behalf to insure my safety he said during my long journey alone to a far-away, strange land. At parting, before saying *Sayonara*, the Japanese word for "till we meet again," I asked him to write something in my autograph book. He wrote first in Sanskrit the well known words *Om Mani Padme Hum*. Just below he next wrote the familiar translation, "O thou jewel in the Lotus," then under that wrote down his own interesting interpretation, "O thou Buddha, according to thy will let us (me) be perfected."

Were I returning again to Japan for another lengthy stay I can think of no greater privilege than to study with Rev. Kawaguchi under his intelligent and inspiring guidance.

\*While visiting the Ghoom monastery outside Darjeeling I was initiated into the Yellow Cap Order by a high abbot of the Chumbi Valley, the very Reverend Lama Rimboche Geshe, who was visiting there at the time. So far as I am aware, I am the only member of this order in the U. S. This high Lama of the Geluggas knows a great deal about the mysterious Shamballa and its full meaning and does his utmost to keep alive the teachings among his followers.

## Wonderful Gifts We Have to Offer

By ETHA SNODGRASS

On the upward path which we tread towards the goal of our own divinity there is no more imperious command in the experience of the unfolding life than the need of giving to others whatever gifts we possess, no greater joy than the capacity to share spontaneously and generously whatever of ourselves may bring to others inspiration and happiness. Out of the very heart of life itself, as from the heart of every individual, comes the spirit of Christmas, the true and beautiful expression of the tremendous urge to pour out in fullest measure whatever is ours to give, that friends, neighbors, loved ones in the home circle, and those in need whether near or far, may all feel the reality which pervades the season dedicated to the spirit of brotherhood and its more complete expression in our world.

Glorious are the possibilities to every one but how much greater is the opportunity to the Theosophist whose gifts include understanding of the Plan, happiness in the midst of difficulties, and courage under all circumstances. What more wonderful gifts can be offered to friend or neighbor or community than the unshakeable conviction that whatever happens, of illness, of financial loss, of distress of every degree and kind, still we know deep within ourselves that the law is beneficent and that we are masters of our own destiny, and that the solution to our own self-created difficulties must forever be found in the discovery and application of the eternal laws of brotherhood. To *know* in the midst of confusion, to think clearly and to feel nobly, to be sympathetic, but not sentimental, these are gifts Theosophists have to offer to a world puzzled and unhappy, rebellious and resentful, and little recognizing that the responsibility for the chaos rests with ourselves, as also the solution.

We know the potency of thought, we understand too the dynamic power of right feeling. Ours is the responsibility as well as the supreme privilege of utilizing these divine capacities, to give them as our gifts in the true spirit of Christmas.

Still another great gift has the Theosophist to offer at Christmas, in this Christian country, a gift no less wonderful than a true appreciation of Christianity itself, an understanding of its beauty and inspiration, unhampered by the accretions of the centuries and the dogmas of ignorant men. It is our rare fortune to be students of *Esoteric Christianity*, that magnificent statement and exposition by Dr. Besant; we also have at our command the valuable books of Bishop C. W. Leadbeater, *The Christian Creed*, *The Science of the Sacraments* and *The Hidden Side of Christian Festivals*. We who know of the esoteric interpretation of Christian ethic and the scientific purpose and power of Christian ceremonial may not invariably be able to share fully with our friends, who may not always be understanding, yet surely with sympathy and patience we can offer to others this richer knowledge, this greater challenge to the dis-

covery of the joy of living in the light of an intelligible Christianity.

As every Theosophist shares his wonderful gifts this Christmas time, so shall every gift, every card, every greeting radiate the power and beauty of Theosophy and convey to those who are sad or distressed the happiness and blessing of the great Lord of Love and Compassion Who is Himself the heart of Christmas.

## The Folly of Suicide

By FREDERICK M. GREEN

A note of warning should be sounded against the prevailing fashion of committing suicide. From time to time in the past occultists have spoken of the folly of suicide. At the present time there is a special need of broadcasting this knowledge.

### *What Those Who Know Say About Suicide*

"In all cases suicide is an act of folly, the putting oneself at a greater disadvantage rather than the getting away from difficulty and suffering. Nothing is escaped thereby."—*Annie Besant.*

"In the case of the suicide, a great deal of the grossest kind of astral matter still clings around the personality, which is consequently held in the seventh or lowest subdivision of the plane. This is anything but a pleasant abiding place."—*C. W. Leadbeater.*

"They have to remain within the earth's attraction and in its atmosphere, Kama Loka, till the very last moment of what would have been the natural duration of their lives. \* \* \* To the day when they would have died a natural death, they are separated from their higher principles by a gulf."—*The Master K. H.*

"\* \* \* the greatest of all living crimes—SUICIDE"—*The Master Serapis.*

In *Talks to a Class* Dr. Annie Besant speaks of after-death experiences of suicides as follows:

"Suicide is from either weakness or cowardice. It is the deliberate or the hurried action of the man who is trying to get out of a trouble and escape from it.

"Yet he cannot escape from it. When he has struck away his body, he is wide awake on the other side of death, exactly the same man as he was a moment before, except that his body is thrown off; no more changed than if he had merely taken off his coat. The result of his losing the physical body is that his capacity for suffering is very much increased.

"The folly in suicide is that people erroneously expect to escape life, and then they find themselves still alive. That is the futility of the whole thing. It is so silly. They cannot escape; and to that you must add the fact that they suffer there more than here because they are working in subtler matter, in which the impact of feeling is stronger in its effect upon consciousness (because less of it is wasted in moving that matter, the matter being very much lighter)."

In *Life After Death* Dr. Besant comments as follows: "Those who go into the other

world by sudden death—by suicide, by accident—are the people who need most, on the other side, the care of those who help; and the great intelligences, whom you speak of as angels, have, as part of their work, the helping and the comforting of those who, flung suddenly out of the one life into another, find themselves as strangers on the other side of death. It is because of the shock of such a sudden departure that you find in the Litany of the Church of England the prayer to be saved from sudden death. I have often heard people nowadays say that they cannot use that prayer with any reality of feeling, that they think it would be better to pass out suddenly and have no warning of the approach of the death hour. Not so is the opinion of all those who know the conditions on the other side. Far better the illness, in which the clinging to life is gradually loosened, than the sudden shock of the flinging of the intelligence out of the body into that other world with all the suddenness which stuns and bewilders, and the marvel that sometimes terrifies the unprepared newcomer to that world. Sudden death is a thing not desirable from the standpoint of all who know, and that old Christian prayer is based on occult knowledge.

"I have often been asked what is the fate of the suicide. There is no answer you can give to that, because the fate depends on the life that has gone before, and not simply on the sudden act that has closed that life on earth. Nothing is escaped thereby. But in every case where the body is struck away, be it by self-inflicted death or accident, the man is not dead in the ordinary sense of the term—I mean as he would be if he had lived out his cycle of years upon earth. He has to live that out on the other side. Only, the conditions are less favorable there than here. It is the life on earth without a physical body, tied, as it were, to earth, and unable to leave it until the hour comes for which the body was builded, the natural time of death. Hence in all cases suicide is an act of folly, the putting oneself at a greater disadvantage rather than the getting away from difficulty and suffering, and the only cases in which there is merely a peaceful sleep upon the other side in the case of suicide is where the mind has really been unhinged by pain, and no moral responsibility can attach itself to the rash act that ends that life."

To some degree after-death conditions in the case of suicides depend upon the motive. Despite the difference in conditions resulting from the variety of motives, the great law operates invariably. In all cases the act of suicide is distinctly wrong.

C. W. Leadbeater in his well known book *The Astral Plane* speaks thus of the suicide and the victim of sudden death.

"It will be readily understood that a man who is torn from physical life hurriedly while in full health and strength, whether by accident or suicide, finds himself upon the astral plane under conditions differing considerably from those which surround one who dies either from old age or from disease. In the latter case the hold on earthly desires upon the en-



tity is sure to be more or less weakened, and probably the very grossest particles are already got rid of, so that the man will most likely find himself on the sixth or fifth subdivision of the astral world, or perhaps even higher; the principles have been gradually prepared for separation, and the shock is therefore not so great.

"In the case of the accidental death or suicide none of these preparations have taken place, and the withdrawal of the principles from their physical encasement has been very aptly compared to the tearing of the stone out of an unripe fruit; a great deal of the grossest kind of astral matter still clings around the personality, which is consequently held in the seventh or lowest subdivision of the plane. This has already been described as anything but a pleasant abiding-place, yet it is by no means the same for all those who are compelled for a time to inhabit it. Those victims of sudden death whose earth-lives have been pure and noble have no affinity for this place, and so the time of their sojourn upon it is passed, to quote from an early letter on this subject, either in 'happy ignorance and full oblivion, or in a state of quiet slumber, a sleep full of rosy dreams.'

"On the other hand, if men's earth-lives have been low and brutal, selfish and sensual, they will, like the suicides, be conscious to the fullest extent in this undesirable region; and they are liable to develop into terribly evil entities."

## Youth and Age in the Theosophical Society

By MILDRED C. SMITH

Every voluntary organization faces the problem of interesting the following generation in its particular objects and type of work, and so insure its continued life. The methods followed are interesting, instructive and also characteristic of each organization. Most churches try to solve the problem by installing gymnasiums, organizing social clubs and putting youth in places of authority. The efforts seem to be moderately successful, but the gain in material prosperity is often attended by loss in spiritual vitality.

It is noteworthy, however, that organizations in which real conviction exists in the members, that have true spiritual power and really meet the needs of the times, seem to have no trouble in attracting young people.

Applying this principle to the Theosophical Society, we may ask ourselves: "How does the Theosophical Society meet the needs of the times? Has it real spiritual power? Is there true conviction in our members of the greatness of Theosophy?"

In the September MESSENGER Dr. Arundale has pointed out the only true way of attracting young people to the Theosophical Society—namely, by living the truths of Theosophy, day by day, and thus becoming a spiritual magnet to which all, both young and old, are attracted. If we remember that young people are living beings who are undergoing experiences similar to those every individual under-

goes; are spiritual beings facing serious and often tragic problems, if we give our minds and hearts to the solution of those problems, if in us there is true sympathy and a real desire to help, we will find that all will be attracted to us; and, because they see that we truly believe and depend upon Theosophy and because they love and respect us, they will turn to the Theosophical Society as the sunflower turns to the sun.

We cannot compete with the churches in material ways, but we can meet the need with intelligence and sympathy; we can meet the needs of all with goodwill, a desire to do what we really can; we can so live that the spiritual part of ourselves will be aflame with power, love and truth and we will then find that we are constantly in demand; we will find that our society will be considered a privilege and the Theosophy that we love will be honored and respected because we ourselves honor and love it. There is a beauty, a dignity and a power in maturity that is many times forgotten, and when we "act our age," as it is expressed, we are most attractive.

Those who face life honestly, who permit the winds of life to blow over and purify their souls; who are sincere and humble; who are kind and sympathetic, who, in a word, are true Theosophists, attract the young, who know honesty and sincerity and unerringly detect and despise pretense. Therefore, if we work on ourselves, if there is in us that life wisdom that will be of use to the perplexed and troubled young person who is groping his way, trying to satisfy the urge of his soul, then youth will seek the T. S. and moreover, they will become the kind of Theosophists of whom we can be proud, members who also are living flames spreading the truths of a flaming Theosophy.

We cannot be arrogant; demand, when we should give; perform, when we should sit back; to shut our minds and hearts and think only of our own spiritual development and then expect to have a large number of young people in the theosophical lodge to which we belong. We must develop that wisdom, love and power; that understanding and goodwill that will bring youth lovingly and gladly to us; and then, accepting the responsibility, humbly try to serve them.

When the wisdom, patience and steadfastness of age works hand in hand with the ardor, sincerity and strength of youth, then the Theosophical Society will enter the Kingdom of the Wonderful.

Hear with the heart more than with the mind.  
Hear with the soul more than with the heart.  
Hear with the will more than with the soul.

The clever man exults as he reaches the boundaries of his world and feels himself to be a king within it. "At last I am free."

The eager aspirant finds doorways in the boundaries and, passing through these doorways, closes them thankfully behind him. "At last I am free."

The wise man leaves the doorways open for convenience.



## Personal Opinions

By L. W. Rogers

Adelaide, South Australia,  
October 12, 1932.

### *A Pioneer Country*

Mark Twain was usually sound in his judgments but he went wide of the mark in his book *Following The Equator* when he charged the hardship of travel in Australia to the government ownership of the railways. It is due to nothing whatever but the lack of population and the consequent small amount of travel. But even as it is, the travel cost compares most favorably with that of the United States where we have more than twenty times as many people in about the same area! Railway equipment and travel facilities are necessarily dependent upon density of population. The total population of Australia is almost exactly equal to the population of the city of New York, and it is scattered over a coastline a few hundred miles wide by more than four thousand miles long. If you imagine the people who live in the city of New York to be the only inhabitants of the United States, and then leave a million of them, only, in New York, put another million about six hundred miles south, send a quarter million about five hundred miles north of New York and another quarter million to the coast of the Gulf of Mexico, thus making four cities far apart, and scatter the remainder in towns, villages and farms around the coastline from Maine to California, you will have a fair picture of the sparseness of Australian population. Now imagine building a railway from New York to Los Angeles via New Orleans for the freight and passenger traffic of the six and a half million people scattered over that vast area. Instead of grumbling about inadequate traveling facilities you will have only admiration for a people who can manage such an achievement. It is one of the wonders of modern days that so slender a population in so vast a territory can maintain any sort of a railway system. Nevertheless there are daily trains between the four chief cities. There are also many branch lines reaching the smaller cities and towns and there are two trans-continental trains each way per week. The travel costs compare very favorably with those of the United States. A first class ticket from Brisbane to Adelaide (which is but three hundred miles less than the distance from Chicago to Los Angeles), including sleeping car and parlor car, is thirteen pounds, one shilling. At par that is about \$63.50. The same distance, same class, in the United States would cost you at least a hundred dollars. Mark should send back an apology for that remark about government operation of railways! If the people of this country had not built the railways there would never have been any. Private enterprise operates only where there are profits to be made.

The Brisbane Lodge is one of the few in this part of the world that does not own its premises. It rents a hall in a rather obscure street but nevertheless gets good audiences

for a city of its size. The Australians are good lecture patrons. Brisbane is much like San Diego or Palm Beach in winter climate but is hotter in the summer. The shops display delicious tropical fruits—cheremoyas, mangoes, papayas and even the granadilla in season.

### *An American-like City*

The journey to Melbourne is over a thousand miles south—farther than from Chicago to Denver. But once in Melbourne an American forgets the hardships of a long journey in the pleasant surprise that awaits him. He is almost inclined for a moment to think he is dreaming and is back again in the United States. Here are the wide, straight streets to which he is accustomed. Melbourne is more like an American city than any other I have ever seen across the seas. Wherever you turn there is something familiar. Yellow cabs are cruising about the streets, and that peculiarly American institution, the cafeteria, is prominent in the landscape. The largest one that I have ever seen anywhere is in a great department store that occupies more than two blocks. Arriving at your hotel you find that it also has a large and very busy cafeteria—a most welcome thing to a traveling vegetarian. Every city that I have visited thus far in New Zealand and Australia has an excellent vegetarian restaurant operated by the Seventh Day Adventists. Their religion may be archaic but their cooking is beyond criticism!

Melbourne was a joy in many respects. In business matters it is the most successful Lodge I have seen, not only in this part of the world but anywhere. The Lodge itself owns outright the fine property in which its hall is located, on Collins Street, which is the chief street, I am told, of this city of more than a million population. There is a frontage of 52 feet, in the heart of the city with the largest and finest office building in Melbourne about half a block away. The ground and the remodeled building cost the Lodge 24,000 pounds, or about \$120,000. They have since refused more than twice that sum for it. Queen's Hall, as their auditorium is called, is in constant demand and use but mostly for their own activities. There is also a lodge hall and library. The part of the premises which they lease for a store brings a rental of \$5,000 a year and is gradually paying off the remaining indebtedness, which is now trifling compared to the value of the place. Perhaps the most interesting thing about the property is that when it was bought the members loaned the necessary purchase money *without interest* and later nearly all of them *donated their loans*, aggregating \$20,000, to the Lodge. One would expect that kind of people to be successful. As Melbourne is splendid theosophical territory the Lodge should be able to give a good account of itself in future years. Excellent business management made the lectures there both a theosophical and financial success and the generosity of the members in



taking care of expense accounts would thrill the heart of any itinerant lecturer.

### *Adelaide, The Beautiful*

Adelaide is conservative but beautiful. The audiences are comparatively small for Australia, perhaps between four and five hundred at the best on Sunday night. The city is only a mile square and is encircled with a riband of parks a quarter mile wide. Beyond the city proper stretch the suburbs with a total population of about a third of a million. The beauty of the place is not merely in the abundance and arrangement of the park space but also in the flower gardens that are to be seen about almost every residence. In no other city have I ever seen such universal gardening. The climate seems to encourage it. The roses, sweet peas and violets are particularly vigorous but everything in bloom is near to perfection. Pasadena is famous for its roses and it may have some special gardens that are superior but I doubt that as a whole it has as many as Adelaide. There seems to be no fog here or other weather eccentricity to mar in the slightest degree the perfection of the bloom. The Lodge has about eighty members and owns the ground and building at 334 King William Street. It is a good street but not the principal business street. The frontage is sufficient to contain three stores, or shops as they are called in British lands. This leaves for the use of the Lodge the library, secretary's office, hall and a smaller meeting room. The value of the property is put at \$30,000 and the indebtedness at \$8,000.

### *End of the Trail*

This is the end of the long trail through New Zealand and Australia. General Secretary Morton had it in mind to include Perth in the tour, covering the last seventeen hundred miles by airplane; but much to my disappointment the plane does not go at the right date. The alternative is to sail from here tomorrow for Colombo, just two weeks by sea, calling only at Fremantle where the Perth Lodge is arranging to whisk me over to that city for a noonday lecture, all that the brief stay of the steamer will permit.

### The Place of Astrology (Continued from page 266)

We know the dangers of psychism and spirit-communication as few non-Theosophists know them, yet we teach all known facts regarding them, and our literature teems with illustrations of their rationale. The great bulk of T. S. members, warned of their perils, shun such phenomena as they would the stockyards. The Theosophist, taught Astrology in the right way, is never likely to give credence to the explanations of those who teach it the wrong way. Should we evade our responsibilities when we are the only organized body capable of teaching it in all its fulness and in a way which can only help and never harm?

The value of teaching Astrology in St. Louis Lodge has come from the contact it has given

us with the general public—a contact which most probably could have been obtained in no other way. A large percentage of our members have at some time or other attended the classes, but it is a fact that these classes are composed in the main of non-members. The instructors are members, graduates of our own school. Especially promising students are given individual tuition. There is a steady accession to the lodge of new members from these classes, and strange as it may seem, contrary perhaps to what is sometimes experienced elsewhere, these new members do not allow Astrology to dominate their entire outlook once they have joined the lodge. Very seldom, at our members' meetings does any one ever raise an Astrological question, and such Astrological allusions as one may hear in the conversation of groups of members before or after the meeting are minor and incidental. In no sense has the teaching of this science been allowed to dominate the lodge work. It is recognized by every member and by the non-members who attend the classes, as being altogether subsidiary to the main functions of the T. S. There is no "Astrological problem"—there has never been. No member that I know of has ever opposed it; no member ever raised an objection; no member who thinks it is other than a natural "feeder" to the lodge of new and very desirable material.

And this, I think, is the place of Astrology in a Theosophical lodge. Its influence in St. Louis has been wholly good. At no stage has there been even a suspicion that it was elbowing out the infinitely more important work of teaching Theosophy proper, but it has played its own role of steering in our direction those who without it would still be outside our ranks. Some of our best members and most earnest workers came in via the Astrology route. We are enthusiastic about this activity and have reason to be. Eight years is a time sufficiently long to enable us to pass upon its value and each year convinces us more firmly that, given sensible and intelligent direction, together with a clear recognition of the position it should occupy in lodge affairs, Astrology has its rightful and most important place in the work of a Theosophical lodge.

### A Fancy

In Master's garden the roses blow;  
And hollyhocks glow,  
A gorgeous row.

Queen Iris raises her stately head,  
Near a flaming bed  
Of poppies, red.

A winding path of stepping-stones leads  
To a shallow of reeds,  
And pickerel-weeds.

And close to the edge, in a sheltered spot,  
Blooms an azure bed of forget-me-not.

The Master's garden I may not see,  
But Fancy pictures it thus to me.

—E. Adelaide Copp.



# The Inner Life

By Clara M. Codd

In our text, *Light on the Path*, we now commence with the great aphorism: "Stand aside in the coming battle; and though thou fightest, be not thou the warrior." If we go sentence by sentence, and one day in the month spend two days on one of them, we shall reach the sixth aphorism at the beginning of next month. The disciple is now an Initiate, and has set his feet definitely upon the great path. At the solemn ceremony which admitted him to that way, the fire from the heart of the world's spiritual King welded his higher and lower nature together, making the lower the servant of the higher, and opening up widely the communication between the personality and the Divine Self within. Now he can hear more clearly the voice of that Self, and it is at his peril if, temporarily blinded by the influences of the outer world, he turns a deaf ear to his own true nature. More and more must he learn to discover and to rely upon his spiritual intuition, the Son of God within, who is now his warrior, and who cannot strike one blow amiss. He cannot do that because he is the divine impersonality within, and all "mistakes" are always the result of the "heresy of separateness," the partial, personal, view.

The coming battle is the fiercest the soul has ever waged, for entrance on to the Path means a call to all the Powers of Nature, a challenge to the Lords of Karma to let all outstanding debts be paid that the soul may be set free to enter the Realm of Power and Bliss. As stated in the essay on Karma at the end of the book: "A little attention to Occultism produces great karmic results. . . . The mass of men walk waveringly, uncertain as to the goal they aim at; their standard of life is indefinite; consequently their karma operates in a confused manner. But when once the threshold of knowledge is reached, the confusion begins to lessen, and consequently the karmic results increase enormously, because all are acting in the same direction on all the different planes."

The Warrior within is ourselves, yet infinitely wiser and stronger than his personal representative down here. It is said that he will not know us unless we know him. That means that the Ego of each of us lives his own life in the Divine worlds, and only turns his explicit attention to his personality if that personality makes it worth his while. That is to say, if our lower self can generate the aspirations and decisions which the Higher Self can accept as his own. But we may be so caught in the fever and hurry of life as never to contact knowingly the greater one within. Yet if we can only catch a fleeting intuition of him he will fill the aching void left at first by the renunciation of personal successes and failures, joys and griefs. And if so, we can let him fight, and stand aside calm and unwearied.

These are solemn words for they describe

tremendous moments. If the disciple does not succeed in holding to that Higher Self, he will go down under the dust and noise of life, and most pitiful of all, be unable to know his true friends from his real enemies, for the lower self cannot rightly judge what ministers to his immortal weal, nor who are his true companions upon the great way. But once this allegiance to the Higher Self is truly made, we shall never quite lose him again, and at the end of the journey we shall know that he is truly ourselves.

Then the book tells the Initiate to "listen to the song of life," and the note of the Master Hilarion on this aphorism is very beautiful. The Initiate can listen because by virtue of his touch with the Buddhist consciousness he is beginning to have the ears which hear that give him an awareness of his unity with the underlying life of all things. So the Master tells him to try to listen for it first of all within his own heart. In unforgettable words the Master paints the picture of the Divine Loveliness that flows like an underground river at the very base of each man's soul. And He says that the evil man is he who does not hear the sound of the River of Life. It is there, in their deepest depths, that men are one, and each a fragment of God. The Initiate must develop the intuition which can detect it. Who knows where, in what strange place and circumstance, he will first hear it? But once he has heard it, he will more and more easily recognize it in all the life which surrounds him.

The words of the Master Hilarion remind us here of similar teaching from another great Brother, the Master K. H. "You must discriminate in yet another way. Learn to distinguish the God in everyone and everything, no matter how evil he or it may appear on the surface. You can help your brother through that which you have in common with him, and that is the Divine Life; learn how to arouse that in him, learn how to appeal to that in him; so shall you save your brother from wrong." I have recently had a most touching witness to this truth, for after speaking three times in a great prison in Melbourne, Australia, a prisoner—surely he is a poet and an artist in his soul—wrote to me, "the daily pattern of existence is bearable only because of the rarer moments when our souls are uplifted and we really live. We ask you to increase the number of those loftier moments to other men, similarly situated like we are, in other lands. Lady! we can only repay you by silent gratitude, quickened to a knowledge of beauty, for you have touched us with the accolade of honor." If the Master, through me, did that to those poor men, it was because I forgot that they were so-called criminals, and only remembered that they were indeed my friends and brothers in the long, long ways of life.



## Theosophical Reading Circles

Are you an isolated member of the Theosophical Society or a theosophical shut-in, temporary or permanent, who cannot attend lodge classes in Theosophy? If so, would you like to join a theosophical reading circle?

The reading will not demand study or the answering of questions. It will not be expensive in either time or money. One dollar to cover initial cost of typing, multigraphing and mailing; plus the purchase of inexpensive books necessary at stated periods; and the postage on occasional individual reports or letters to the leader or members of the circle (about one of each per month) will be all the expense required. It will give you an opportunity to get in touch with the thoughts and interests of the other readers in your circle, as well as with those of the writers of the books assigned. It will make you familiar little by little with theosophical literature. In the bigger sense it should promote growth in tolerance and brotherhood in every member who joins a circle.

An opening course on *Fundamentals of Theosophy* is offered at present, based on the following books:

Cooper—*Theosophy Simplified*

Besant—*Man's Life in This and Other Worlds*

Leadbeater—*Invisible Helpers*

Cooper—*Reincarnation, The Hope of the World*

Besant—*A Study in Karma*

Besant—*In the Outer Court*

Other reading courses will be added as soon as demand justifies them. One on *Theosophy and Art* is already under consideration.

If you are interested in the general course outlined above, send your name and address, and enrollment fee of one dollar to Headquarters before January 1. Circles will begin on that date and continue as an initial experiment until July 1. They will be open to both members and non-members of the Theosophical Society. On enrolling it will be well for you to provide yourself with at least the first book named and possibly with all of those listed, in order that you may cause no unnecessary delay to your circle in beginning promptly on the specified date.

## The Theosophical Press

### An Activity

It has recently been my lot to dig through our book stock. The amazing variety of subjects into which theosophical writers have delved makes our literature of fascinating interest, and I have come to wonder if members of the Society really understand or appreciate what the Press has to offer them and is prepared to do for them. The Theosophical Press is something far greater than any publishing house, no matter how high its commercial standing; finer than any bookselling agency of any kind; more responsive to the demands and needs of the membership of the Theo-

sophical Society than any service bureau of any type, for the Theosophical Press has behind it the Theosophical Society and the spirit of the Society and all that it stands for permeates the activities of the Press.

The Press Department exists not only to publish and to purchase and sell books but to render a theosophical service; hence activities are not considered entirely from the standpoint of profit and loss on the business transactions of purchase and sale, but the Press is required to render services of all and every kind in connection with books and publications. Many services that have no element of financial profit are nevertheless essentially a part of the service aspect. It is for this reason that we carry on our shelves not only the best sellers that from a profit standpoint justify our handling, but many hundreds of less salable books for which there is a less constant demand.

Besides this, the Press receives orders for books published all over the world, rarely called for, hard to obtain, books out of print, rare books, magazines both current and published long ago. These it searches for in all of the places where books may be found, uncovers them in unexpected places, renders a service by furnishing them where they are needed, often at great expense of time and correspondence without financial profit.

The Press to me is a service department furnishing to the world the truths of the Ancient Wisdom as displayed not only by our own leaders but by leaders of every variety of thought in all its departments. The spirit of service to the Society and to the Masters thrills through its every activity. Month by month, perhaps, I may tell you something about its work, and now and then something of the books it has to offer—books little heard of, but books valuable, useful, books to be loved. For instance, companion volumes are *Reminiscences of H. P. Blavatsky* by Bertram Keightley (\$1.00) and *Reminiscences of Colonel H. S. Olcott* by H. P. B., C. W. Leadbeater, A. P. Sinnett and others (\$.75). These two fine little books, together 120 pages, printed in Adyar, bring intimate glimpses and a number of illustrations, side-lights upon the splendor and greatness of these two founders. It is their spirit that the Press Department to the utmost of its capacity keeps alive in its activities and in the service that it offers to the Theosophical Society.

Let me mention, too, the monthly bulletin that is now issued to every lodge by the Press Department quoting special prices, that books you will like may be the more accessible.

Then there are the new views of Olcott. Use them for your Christmas greetings. Let Olcott become known among your non-Theosophical friends for thereby you too render a service. And do not forget the permanent value of books for Christmas gifts. Keep in touch with your lodge. Ask your lodge officers what they have received from the Press, for letters and bulletins are being placed in their hands for your information and as a service to you.

OLIVER I. GREENE.



## Just Among Ourselves

### Section-Minded?

Is your lodge Section-minded? Does it feel itself to be a part of a world-wide organization of tremendous importance in the world, even though the world itself gives little recognition? Does your lodge feel that it has a place and a part in the whole scheme of theosophical organization, sectionally and internationally? Does it play its part?

Does it have opinions? Does it express them? Does it make itself felt sectionally? What does your lodge do about the matters of wider importance with which the Section deals? Does it look upon them as the concern of the lodge because the lodge is a part of the Section? Does it consider them, discuss them, formulate opinions, give of its thought and feeling and will-power to Section and international affairs? Does it as a lodge enter into and become a part of the thought atmosphere of these things of larger concern?

What for instance is its vision of the future for Olcott? What is its opinion on the question of the naming of the National Library? What is its view as to the type of lectures most valuable to the Section and its work and to the world that the Section serves? Is your lodge pleased that an experienced Headquarters Field Representative is about to travel among our lodges? Has it an opinion regarding Wheaton Institute or as to the world problems to which the Society should particularly direct its efforts of the next few years? What is its view on the question of open and closed meetings?

These and many other questions have been suggested, discussed, considered, presented in one form or another in letters or bulletins or in the *Messenger* during the last year or two.

What does your lodge really think of such problems and what guidance does it offer to your National executive or to Headquarters generally in their determination of these larger questions? You and your lodge are a part of the Section itself and part of a world-wide organization of world importance. Assume your place, be something of importance, have your opinions, state your views, BE!

### Olcott Day

Olcott Day, as we shall hereafter designate our fourth Sunday "at home," was an especially enjoyable occasion on November 27. On this day we were happy to welcome as the lecturer Mr. Walter G. Greenleaf who has for so many years been a devoted member of the Society. His subject *Modern Science Discovers Atlantis* was one of keen interest and was one with which he was splendidly able to deal, presenting clearly the fascinating aspects of this intriguing subject. Following the tea, which had been carefully planned by Mrs. Martha Stockton, we were fortunate in the

musical program which Mrs. Norman Parker arranged for the occasion. Mr. Oscar Chausow, a gifted violinist, was the artist guest whom we were particularly fortunate to hear. Miss Arlene Gallup was gracious in serving in the capacity of accompanist and Mrs. Parker herself, as always, was most generous in adding several numbers to the program.

Olcott Days have become an established Headquarters feature and are looked forward to with anticipation by our members and their friends. Since the next fourth Sunday falls on Christmas Day, we shall omit the month of December, so that the next Olcott Day will not occur until January 22.

### Important Notice to All Lodge Officers and to All Members

The National Secretary according to custom has recently sent a notice to every member whose dues to Headquarters were unpaid, having previously sent appropriate notices to all lodge secretaries. As a result of this notification directly to members large numbers of replies have been received in the National Secretary's office indicating the existence of two unfortunate conditions, which can only be corrected through the cooperation of the lodge secretaries, and a thorough understanding relative to the matter of dues on the part of the members.

First: Many members pay their dues but the lodge secretaries fail to remit them promptly even after they have been notified that the Headquarters dues of these members are delinquent.

Second: Many members do not understand that they should pay both Headquarters dues and lodge dues.

The result of these two conditions is that members appear delinquent on Headquarters records after they have paid their dues to the lodge secretaries, and it appears to them that we are extremely discourteous when we again ask them to pay these dues.

The only remedy is for lodge secretaries to be prompt and businesslike, remitting dues to Headquarters immediately they are received, and especially so when Headquarters writes and tells them that certain of their members have not paid. The other condition can be remedied only by lodge officers making it perfectly clear when members join that they have an obligation of \$3.00 annually to Headquarters as well as monthly or annual dues for the purposes of the local lodge.

Will lodge officers please always so explain this matter of dues to new members that no member can write in to Headquarters, claiming that he has been misled or misinformed as so many now seem to feel is the case?

NATIONAL PRESIDENT



## Staying Out While Remaining In

The strangest of strange notions seems to find lodgment in the human mind, and one of the strangest that has recently come to our attention is that in the mind of a lodge officer who contends that he need not be either a member of the lodge or a member of the Society in order to hold his office. Another one almost equally strange is that of a secretary who recently resigned membership in the Society in order not to have to pay her Headquarters dues but considered herself still a member in a lodge because of payment of lodge dues.

Let it be clearly understood that no one can be a member of a lodge which is an integral part of the Society unless he is a member of the Society. No one can resign from the Society and retain membership in a part of the Society. One may cease membership in a lodge by demit and become a national member and thereby retain membership in the Society without membership in a lodge, but a lodge member cannot resign from the Society without losing membership in his lodge.

Of course no one can be an officer in an organization of which he is not a member, because officers must be elected from among the membership of the lodge. No lodge provides in its By-Laws that it may go outside of its membership to seek an officer and if it did, such By-Laws would not be approved at Headquarters, for they would be contrary to the international By-Laws and to the international regulations. Let us state it clearly again, no one but a member of a lodge can be elected to an office in that lodge.

## Whom to Address

Individuals come and go; the American Theosophical Society and the Theosophical Press go on forever. Members, and even lodge officers, and others much accustomed to correspondence with Headquarters, still address mail to individuals and we have recently had letters from Purchasing Agents of Lodges stating that since there has been a change in the management of the Press, they do not know to whom to write. The answer is, of course, "Write to the Theosophical Press or to the American Theosophical Society," because these organizations are *always* here and it is to them that all mail should be addressed. There is the further point that, when mail having to do with Society or Press is addressed to an individual, it is thrown out of the regular routine and attention to it is thereby delayed. All official mail whether addressed to the Society or to the Press is opened at one desk, assorted and distributed to the various departments. You need not, therefore, address mail to an individual. It will get to that individual for attention more quickly and directly if it goes through the usual process of opening and distribution. You may mark your letter for the attention of an individual, but address your *envelope* to the Society or the Press. Money is sent in in envelopes addressed to individuals. When it reaches them in that way it has to go back

through the Cashier's Department before it can get other attention that it requires. By this means Press orders are delayed, banking, acknowledgments, receipts, replies and other necessary attention is delayed until the personally addressed letter can get back into the routine that must be followed in an organization in which every one is busy and has his particular work and in which there is much to do.

Therefore, PLEASE address all mail to the American Theosophical Society or to the Theosophical Press, as the case may be, and not to individuals.

## Have You Seen the *Lodge Activities Bulletin*?

The recent issue of the *Bulletin of Lodge Activities* in November has been in the hands of lodge presidents and secretaries for some time and should by this time have been presented for consideration of members in an open lodge meeting. If you have not yet seen this helpful little pamphlet which is of interest to every member, inquire of your lodge president or secretary.

## National Library Fund

What has appeared in the MESSENGER recently regarding the National Library surely will stir our members to a desire to see it grow and take its rightful place in the development of the wider understanding of the future. Classified, cared for, constantly studied, it is now in order. This valuable collection of books must be preserved, organized and supported. Contributions either of books or money are appropriate to this purpose. Almost all Theosophists have worthwhile books that they have read or studied and are prepared to pass on as a contribution to the National Theosophical Library. Standard works on science, literature, history, philosophy, education, religion, books by modern thinkers and writers, books of every nature other than the less important fiction, make suitable donations to the lending or research division of the library. Cash contributions make possible the purchase of rare books, or books now out of print, or other volumes hard to obtain. It is destined to become of national reputation and influence.

The following works have been located and are wanted for the Library—all of them rare books, number copies of limited or special editions or otherwise books of special significance and value. Will you not select one or more of these as your gift to the National Library, sending in the amount indicated in order that it may be purchased in your name as your contribution?

Choose your Christmas gift to the Library!  
 The Light of Asia, *Sir Edwin Arnold*....\$ 3.84  
 (New, small edition, beautifully illustrated by Hamzeh Carr)  
 Thrice Greatest Hermes, *G. R. S. Mead* 19.00  
 (Rare)  
 The Study of Patanjali, *S. Dasgupta*.... 2.47  
 (Rare)  
 Lectures on Mysticism, *C. H. Bjerregaard* ..... 1.25



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|---|------|
| (Library does not own copy)   |      |
| Occult Science in India and Among the Ancients, <i>Louis Jacolliot</i> .....  | 4.00 |
| (Library does not own copy)   |      |
| Studies in Jacob Boehme, <i>A. J. Penny</i> ....  | 2.50 |
| (Old Edition)   |      |
| Indian Poetry, <i>Sir Edwin Arnold</i> .....  | .50  |
| (Old Edition)   |      |
| Lotus Leaves, <i>Various—including H. S. O.</i> .....   | 2.00 |
| (Rare)  |      |
| Studies in Theosophy, <i>W. J. Colville</i> .....   | 1.30 |
| (Rare)  |      |
| Transcendental Physics, <i>Prof. Johann Carl Friedrich Zollner</i> .....  | 2.50 |
| (Out of Print)  |      |
| The History and Life of the Reverend Doctor John Tauler of Strasbourg; with Twenty-five of His Sermons, <i>Trans. from the German</i> ..... | 2.50 |
| (Old and Rare)  |      |
| Tales of Eternity and Other Poems, <i>Gerald Massey</i> .....   | 1.50 |
| (Rare)  |      |
| Popular Superstitions and Festive Amusements of the Highlanders of Scotland, <i>W. Grant Stewart</i> .....                                  | 1.25 |
| (Out of Print)  |      |
| Modern Religious Movements in India, <i>J. N. Farquhar</i> .....  | 2.25 |
| (Out of Print)  |      |
| Reminiscences of H. P. B., <i>Countess Wachtmeister</i> .....   | 6.50 |
| (Library does not possess copy)   |      |

### A Message from Mrs. H. Kay Campbell

The many friends of Mrs. Campbell will welcome word from her and we are glad to quote from a letter received from her in response to a letter written her from Olcott:

"The message came like a breath of spring sunshine from the homeland, and what that means only those who are far away in strange lands can really appreciate. It is like seeing the flag, the symbol of our country's ideals, or the America Marines marching up Nanking Road, or the toast to our President and country which the American Consul-General gives at the noon reception held on the 4th of July, all of which things bring a slight choking sensation to my throat and a welling up of love for friends and country in my heart. Every new and interesting experience in life, however, is paid for with some sacrifice of something else that we love, I find, and I am glad to pay in my own way for this experience in a foreign land. For one thing, it brings the rest of the world so much closer to one, and gives also a good perspective of one's own country, its strength and its weaknesses. I have realized since I am living in China in

what a provincial manner, in a way, we live at home, as we are so self sufficient there and inclined arrogantly to pay no attention to the rest of the world. From the viewpoint of China the entire world seems in a terrible mess and muddle, and one is glad to hold tight to one's ideals of brotherhood of humanity, with the faith that as long as there is some of that quality in man things will finally work out all right."

### My Job at Headquarters

By THE LIBRARIAN

Probably few people know that I trained for my job, for when I learned that there might be opportunity for me to return to Olcott and, among other duties, to take charge of the Library, I sought training, experience and understanding of how that work should be done. I found the study fascinating and while I suppose that any work among books must be of intense interest, nothing can compare with the interest and fascination of the National Library at Headquarters, not only because of the nature and variety and depth of thought of which a library of this specialized type is chiefly composed, but because these are books filled with the knowledge of the Ancient Wisdom. To me, therefore the Library is life-giving, because into these books has been poured Truth itself. I thrill with the joy that comes from the distribution of this Truth through my department of theosophical activity at Headquarters. It is not just a library. Something more than knowledge flows through it. There is limitless fascination in carrying on the library work and in its resources to render theosophical service.

It has been said that when a man or woman is ready for the Truth, it comes to him or her through an apparently chance conversation, a book, a lecture, a play—but more often, I believe, through a book which seems to be accidentally put in his or her way. Here in the National Library are thousands of books which are constantly being put in the way of visitors who come to Headquarters, and of borrowers all over the United States. Through these books the personality, the atmosphere of the authors seem to pass to the reader and as one handles them one can quite often form what afterwards proves to be a rather accurate estimate of the writers as to characteristics, personal appearance, etc.

There is no monotony, no ennui in this delightful field to one who loves books and appreciates the splendid work they are doing. There is joy in their company as I work among these books through which great servants of the Masters will permanently serve the world.

MARIE R. MEQUILLET.

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THE OCCULT SOCIETY

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Philadelphia, Pa.

## The Field

### Mrs. Josephine Ransom

Regretful though we are that Mrs. Josephine Ransom must sail for England on the Berengaria on December 14 from New York City, we are nevertheless so happy to have had her in our Section for the past year that it would be futile to do other than think with joy and gratitude of the privilege which has been ours in her friendship and in her scholarly and inspiring leadership.

Those who have had the opportunity of hearing Mrs. Ransom thoroughly know her outstanding capacities as student and lecturer, abilities which are most unusual and which have been universally and enthusiastically welcomed by every lodge and member wherever she has traveled throughout the Section. We are greatly indebted to her and wholeheartedly grateful.

Abilities as student and speaker are always

noteworthy but surely a greater achievement is the establishment of warm and true friendships wherever acquaintance or personal contact has opened the way. Letters from everywhere come to us telling of Mrs. Ransom's genius in making friends in every home and lodge. Her wise helpfulness, her unfailing thoughtfulness in adapting herself to all circumstances, have endeared her to all of those with whom she has associated both in the home and the lodge. It is a remarkable achievement to tour throughout the length and breadth of our great country and to depart from its shores leaving behind such a wealth of genuine affection and true respect. We are tremendously happy that Mrs. Ransom has been with the American Section for the past year and we hope that it will be our good fortune to welcome her again for another tour some time in the future.



Miss Anita Henkel

A photograph can be most helpful and we know you will welcome this picture of Miss Anita Henkel, whom we introduced to you last month in the new capacity of Headquarters Field Representative. As you know, Miss Henkel will begin her work for Headquarters in January when our lodges will have an opportunity of discovering how helpful she can be and how delightful a person to know.



## Our Lecturers

Mr. Geoffrey Hodson has just completed his long series of lectures and classes in New York City and the lodges there, as well as members, write us enthusiastically of the splendid accomplishments of his work with them. Mr. Hodson has been addressing capacity audiences throughout the series and has enlisted the greatest interest by the inspiration of his instruction and guidance. The New York Federation expresses its greatest gratitude and looks forward to the work of the year with confidence that the new members as well as the more experienced Theosophists will carry on the activities of the organization with wholehearted consecration. The occasional social affairs, including friendly teas, have contributed to the success of the work in New York, and the presence, also, of Mrs. Hodson has added to the happiness of friends and acquaintances.

Mr. Fritz Kunz has been cordially welcomed by a number of our lodges during the past month and has just concluded a series of lectures in Boston where he addressed not only Annie Besant Lodge but was also the guest of The Ford Forum and other outside organizations. Mr. Kunz's ability as a speaker is well known and his capacity to enlist the attention of the so-called intellectuals is unusual. Mrs. Kunz has been travelling with Mr. Kunz and contributes most generously in adding to the program of activities, classes in meditation as well as occasional talks.

Dr. Nina E. Pickett has just concluded a period of two months in Cleveland where her work has been most helpful in conducting study classes, in appearing at informal teas and wherever else a Theosophical lecturer was needed. Steady progress has been made and no doubt a stable foundation has been laid for the continuance of Theosophical work throughout the year.

## Ohio Federation

Harmony Lodge (Toledo) was host for the contact meeting of the Ohio lodges held at the Secor Hotel, Sunday afternoon, November 20, at 2:00 o'clock.

The subject discussed was: "What is required to establish universal brotherhood? What do we as Theosophists need?" Those present participated in the discussion and papers were read from those unable to attend.

## Gifts to the Library

|  |                      |
|--|----------------------|
| Little Journeys.....                   | Elbert Hubbard       |
| Eminent Artists (2 Vols.)              |                      |
| Moths of the Limberlost.....           | Gene Stratton-Porter |
| History of the United States.....      | Reuben               |
| Gold Thwaites and Calvin Noyes Kendall |                      |
| Modern & Contemporary European History |                      |
| .....                                  | J. Salwyn Shapiro    |
| The Red Castle Mystery.....            | H. C. Bailey         |
| The Outline of Mythology.....          | Thomas Bulfinch      |
| Outlines of Evolutionary Biology.....  |                      |
| .....                                  | Arthur Dendy         |
| Student's History of Philosophy.....   |                      |
| .....                                  | Arthur Kenyon Rogers |

## Theosophy in Action

Mrs. Anne K. Wheeler of Evanston, Ill., a former resident of Columbus, Wisconsin, recently wrote the editor of the *Columbus Democrat* a letter setting forth arguments against capital punishment which was at that time a vital question in the state of Wisconsin. Her long and extremely well written letter was published in full on the front page of the paper, and thus did another of our members help to mold public opinion along theosophical lines.

The *Panama American*, an independent morning newspaper of the Canal Zone, reports on its editorial page that "The first, and thus far the only church organization to take up a collection to help feed the hungry unemployed in our midst is the Panama Theosophical Society. Their contribution will feed 90 persons for one day."

## West Central Federation

The West Central Federation held a meeting in Omaha Sunday, October 30, at the invitation of Omaha Lodge. Members from Kansas City, Des Moines and Fremont were present. Mr. and Mrs. John T. Eklund of Omaha Lodge acted as hosts and entertained the Federation representatives at the local theosophical center.

The secretary read the minutes of the last meeting which was held in Ames, Iowa, in September. Mr. Eklund, as president of the Federation, opened the program, stressing the fact that this organization is not like ordinary clubs of strictly human origin but represents more than the intellect of man since it is a part of the mighty plan of the Brethren of the Great White Lodge. The topic, "This Crisis We Are In," was given for discussion and Mrs. Dora La Forge talked on the historical aspect with a theosophical interpretation; Mr. Ora Williams, president of Des Moines Lodge, spoke optimistically on the "Glory of Today"; Mr. Wallace Greenslitt of Omaha and Dr. B. W. Lindbergh of Kansas City also contributed to the discussion; Rev. Frederick H. Werth of Omaha spoke on the religious aspect; and Miss Alma Sothman of Omaha gave an educational interpretation of the subject.

A telegram from our National President brought the greetings of Headquarters to the Federation and made us feel very strongly that each organization is but a link in the larger and stronger chain.

The Omaha Lodge is to be congratulated upon having undertaken this meeting and having carried it through in such an efficient manner. The visitors went to their lodges with renewed enthusiasm and a determination to work even harder in the future.

MARY BELL NETHERCUT, Secretary.

To hold men together by paper and seal, or by compulsion, is no account. That only holds men together which is living principles, as the hold of the limbs of the body, or the fibres of plants.—*Whitman*.



## What Lodges Are Doing

Sacramento Lodge enjoyed a two-day visit recently from the Rt. Rev. Charles Hampton who gave three public lectures and a talk to members. The meetings were well attended and an increase of eight highly interested inquirers at the Wednesday evening public study class was one of the good results. While Dr. and Mrs. Arundale were in the San Francisco Bay region several members of this lodge attended his lectures and carried enthusiasm and inspiration back with them to the lodge activities.

Billings Lodge members were guests of their president, Mrs. Flora Houchin, in her home at which time a lovely evening was enjoyed and plans made for the present season. A *Study in Consciousness* is being continued as a text book, and as occasional open meetings in the past have proven successful, the lodge continues them.

Detroit Lodge president writes, "I have just received our librarian's report. 134 books went out from our library during last month and 78 people visited the hall during the afternoons—many for reading and meditation. This is the first time we have been able to keep the hall open every afternoon and the result certainly repays the effort. Incidentally, I might say that our average circulation of six months ago was about 35 as against the present 134. This is really encouraging." Detroit Lodge finds its plan of Sunday night lecture and Monday night study class on the same subject to be proving a really fine success. Sunday audiences are numbering more than 125 studious and serious attendants and the classes are attended by 60 or 70 persons which number is increasing rapidly. This course of lectures is intended particularly to help people to understand themselves, their own nature and possibilities, a very practical study of value to everyone.

Besant-Tulsa Lodge recently enjoyed a housewarming at which the members had an opportunity to observe and admire the gifts to and furnishings of their new lodge home. Admission was a white elephant. Later all these were auctioned off amidst great mirth and the bidding, in pennies and an occasional nickel, was most spirited and resulted in netting a small sum for the lodge treasury. Games and refreshments completed the evening. Many members of this lodge attended the Southwestern Federation meeting in Oklahoma City in September and great interest was felt in the work of this organization and the benefits that it brings to its member lodges. Following this event, Mr. Fritz Kunz was presented in a short series of public lectures in Tulsa and the members expressed their appreciation at this opportunity to hear him and to present him to their friends. The library committee is serving tea in the reading room Wednesday and Saturday afternoons, and finds that many gladly take advantage of this opportunity for informal gatherings. A load of magazines was shipped to the prison recently. Mrs. Marie Mathieu and Miss Amy Long, formerly members of Ft. Worth Lodge, have

demitted to Besant-Tulsa Lodge, and its members are rejoicing to have two such excellent workers join their ranks.

New York Lodge presents Mr. Claude Bragdon in a public lecture at Mecca Temple on December 4 entitled "Art: Its Use and Abuse."

Pythagoras Lodge (Cincinnati) has started the winter season with some very fine lecturers. In October Miss Julia Sommers delivered two talks on education and Theosophy. Miss Sommers' experience in that line enabled her to give unusually interesting material. On October 29 a silver tea was given at the home of the president, Mr. James S. Perkins, in honor of Mrs. Josephine Ransom. The lodge feels affectionately drawn toward Mrs. Ransom, for she dedicated their new lodge room on her last visit in Cincinnati. Mrs. Ransom gave a series of four public lectures and at the closed meeting initiated their newest member, Mr. Richard Grau. Mrs. Ransom's lectures were received with great enthusiasm by large crowds. The lodge is active in its winter work.

Seattle Lodge of the Inner Light will continue its regular studies on Wednesdays of this month and on the 21st will have a special Christmas program and on the 28th a short report of the activities of the T. O. S.

Hermes Lodge (Philadelphia) made such a success of their Halloween party this year that they have prepared to share the secrets of its success with other lodges. Oracular revelations of "past lives" and a gipsy's predictions of the future were only some of the interesting details of entertainment, and many exciting games of skill and ingenuity which used theosophical terms and ideas as their bases were cleverly carried out. A detailed description of the games and properties together with some materials can be obtained from the secretary of the lodge at 3269 Woodland Avenue.

Long Beach Lodge opened its public lecture season Sunday, October 16, with a talk by Dr. Sanford E. Bell of Pasadena on "India as I saw her in January and February, 1932." The lodge room was filled to capacity, and Dr. Bell was exceedingly interesting. A series of lectures is being given now by Mr. Frederick Schwankovsky, artist, lecturer, author on art subjects. The first Monday of the month a dinner precedes the open meeting, and on the other Monday evenings of the month, regular closed lodge meetings are held. Welfare work is carried on by way of the vegetarian lunch which is served to the public on Wednesdays. The library is open Mondays, Wednesdays and Fridays from 2 to 4 and is well patronized, there being over two hundred names on the lending list. A number of the members attended Dr. Arundale's meetings in that region a short time ago.

St. Louis Lodge is fortunate in having obtained the services of Mr. and Mrs. Geoffrey Hodson for December 17 and 18 at which time several talks for members only are scheduled. A new series of the ever successful psychology lectures by the president, Mr. Chas. E. Luntz, this time on reconstruction, is now under way



on Friday evenings. The most recently organized activity of this lodge is what has been named the Theo-Arts Study Club under the direction of Mrs. Chas. E. Luntz. It has started off under excellent auspices, and the highest standard of culture and instruction characterizes its program. This club plans on Thursday, December 8, at 8:00 p. m. a Christmas program of combined art and music by Mrs. Fred Hall, state chairman of the art committee of the Federated Women's Clubs. The lodge recently enjoyed a "kid party" at which certain incidents of childhood days were relived, and much fun was had by all who attended.

Indianapolis and Hypatia Lodges have combined their efforts in holding a study class on *The Secret Doctrine* Monday evening and on the *Ancient Wisdom* Tuesday evenings. These meetings are open to the public.

Dallas Lodge has formed a study class on Tuesday evenings on the subject of *The Secret Doctrine* under the leadership of Mrs. Madge R. Dailey. This new undertaking has aroused much interest among both members and former members, and it is bringing new life and activity into the lodge work.

St. Paul Lodge is well organized. It holds regular meetings every Thursday evening, the first Thursday of the month being a closed business meeting. Mrs. E. C. Boxell conducts a study class every Monday night and the library is open every week day from 2 to 4. The lodge and astrology class had a very successful bazaar and dinner November 5. Dinner was served to about one hundred.

San Antonio Lodge resumed holding public meetings on Sunday nights in October, although Wednesday night meetings for study purposes had been held all through the summer. New quarters in the large and well equipped Milam Building include a room large enough for the library and for meetings of the lodge, and next door to this room is a large auditorium which will hold 200 persons, to which the lodge has free access when needed, with standing reservations for two nights per week. Members' meetings are on Thursday evenings, the first in the month being a business meeting and the remaining ones are for study. Public lectures are on Sunday evenings in the adjoining auditorium.

Oklahoma City Lodge makes each Friday evening a social gathering and all kinds of games are provided after dinner is served. Magazines and books are also available for those who prefer that kind of recreation to games, and much mutual pleasure is derived from these informal contacts. A bazaar is planned for the early future to encourage Christmas buying and help the lodge funds. The last Saturday night of each month is the occasion of a bridge party. These are always happy occasions for the members and their friends who attend. A recent gathering in honor of old members was greatly enjoyed. Dr. H. R. Watkins, a former president of the lodge and a visitor from Arkansas, gave a short talk and after a musical program a moving picture of "Olcott," the national headquarters, was shown.

Crescent Bay Lodge (Santa Monica) meets regularly on Tuesday evenings for study of *First Principles of Theosophy* after an introductory few minutes of thoughtful attention to right citizenship. On Wednesday afternoons tea is served from 2 till 4 during which hours an informal open forum discussion is held. Friday evenings are given over to Round Table work and its timely programs on peace, good citizenship and other topics which the children themselves have requested. A special program is scheduled for Christmas week. Public lectures by visiting speakers are held on Sunday evenings. Welfare work in the way of distributing garments to the poor is being carried on. A home in the lodge rooms is provided to one unemployed member of the lodge. The library and book shop are actively utilized by quite a number of persons. Mr. and Mrs. Carle Christensen of Chicago have settled for the time being in Hollywood and Mr. Christensen has been a welcome addition to the list of speakers for this lodge.

Sirius Lodge (Chicago) recently presented Mrs. Martha Pellán in a public talk entitled, "The Origin and Purpose of the Theosophical Society."

Lightbringer Lodge (Washington, D. C.) had the pleasure of hearing Mr. Thomas Pond of Baltimore in an illustrated lecture descriptive of his visit to India and his stay of several months at the international headquarters at Adyar. Mr. Hugh F. Munro of Philadelphia comes to this lodge for two lectures each month and these Sunday presentations are very much appreciated. Mr. J. Harry Carnes of Washington recently gave an interesting talk on "Some Facts About Life After Death." Miss Julia K. Sommer gave a short series of lectures in October which were most satisfactory and well attended. Mrs. Josephine Ransom has just completed a visit to Washington where she made three public appearances which were well attended and gratefully received. Mr. Geoffrey Hodson is giving two public lectures under the auspices of this lodge on December 1 and 2.

Chicago Lodge has added two interesting hours to its weekly program: on Tuesday noon (12:15 p. m.) Miss Jeanne Dumas is conducting a class in "Self Knowledge"; and Saturday afternoon at three is a story hour for children led by Mrs. Agnes Burkhard and Miss Dumas. On December 10 the lodge will hold a bazaar in the afternoon, following it by a program in the evening consisting of music, dancing and two playlets, one, "Sewing for the Heathen" by the members of the lodge, and the other by the Young Theosophist's League.

Milwaukee Lodge during the past month presented lecturers who discussed the current and cosmic problems of life from a variety of approach, from the sociological, therapeutical and cultural viewpoints, as well as in more specifically theosophical terms. Among the speakers were the Rev. Edmund Sheehan of Chicago who gave two instructive and illuminating talks on "Masters or Slaves of Destiny"; Mrs. Allan Roberts of the Women's International League for Peace and Freedom;



Mr. John Maxwell, authority on vegetarianism and diet; and W. Dieperink-Langereis, Dutch-American artist, author and lecturer. Founders' Day was observed by an appropriate program. Of no minor importance are the monthly socials. The Old Time Party of November 26th was proof sufficient that Theosophists can play and laugh as well as work and study. The delightful music and dances of Grandma's day were in order, and the evening was completed by a plate supper.

Pacific Lodge (San Francisco) observed Founders' Day with an entertaining program of music and short talks which was most successfully carried out. Refreshments were served and a social hour enjoyed at the conclusion of the program. The Dramatic Committee of the lodge presented a dramatic entertainment on November 25 for the benefit of the lodge.

The correspondent for Pittsburgh Lodge writes to tell us of the inspiring series of lectures given by Mrs. Ransom. She addressed two members' meetings, one a social affair, and the other devoted to questions and answers, and in addition gave four public lectures to very appreciative audiences. Both the members and their friends expressed their keen appreciation for the work accomplished by Mrs. Ransom. Another interesting activity recently undertaken by Pittsburgh Lodge, is a study group under the leadership of Mrs. Pannebaker. Very fortunately, the class has received permission to hold their meetings in an attractive room in one of the Carnegie Library buildings.

Annie Besant Lodge, of San Diego, is delighted with its new quarters in a more central location at 527 E. Street, Crystal Palace Building, where events are scheduled for every day of the week and where both members and their friends will have new opportunities for developing the work of the lodge and for strengthening the center in San Diego.

*Dallas Lodge*—Pres., Mr. Lawson H. Dailey; Vice Pres., Mr. Wm. C. Grant; Secy., Mrs. Amelia M. Pillet; Treas., Mr. Harry Ogata; Librarian and Purchasing Book Agent, Mrs. Bengta Jennen; Publicity Agent, Mrs. Madge Dailey.

*Montclair Lodge*—Pres., Rev. Wm. H. Pitkin; Vice Pres., Mrs. Joyce Sprague; Cor. Sec'y and Publicity Agent, Mrs. Ruby J. Pitkin; Rec. Sec'y, Mrs. Gertrude Hamel; Treas., Mr. Wm. V. Becker; Librarian and Purchasing Book Agent, Mrs. Amelie Charton.

*Pioneer Lodge*—Pres., Mr. Josiah H. Jones; Vice Pres., Mr. Columbus J. Jackson; Sec'y, Mrs. Ellen Dean Wilson; Treas., Mrs. Ophelia B. Johns; Librarian, Mrs. Lida Dove; Publicity Agent, Mr. Voyle V. Stewart.

*St. Paul Lodge*—Pres., Mrs. O. L. Van Dyke; Vice Pres., Mr. R. A. Kortmann; Sec'y, Mrs. Deborah Kortmann; Financial Sec'y, Miss Helen Simonsen; Treas., Mrs. Minnie Taylor; Librarian, Mrs. Anna Wagner; elected to Executive Board, Dr. E. C. Boxell and Rev. W. S. Howard.

*Wheeling Lodge*—Pres., Mrs. Harriett Loew; Sec'y, Miss Mayre V. Loew; Treas., Miss Emilie Daub.

## Anniversary Day

Your lodge calendar tells you that November 17 is not only Founders' Day but also Anniversary Day, when every lodge sends its collection to Headquarters as on another occasion it is given to Adyar.

We are grateful to those lodges who have already so promptly sent in their collection and expect that none have really overlooked commemorating Founders' Day as an event in theosophical history or omitted to take the Anniversary Day collection.

Two years ago Mr. Rogers wrote to the lodges as follows:

"Once a year comes our Anniversary Day, or, as some prefer to call it, Founders' Day.

"Dr. Besant, as you doubtless remember, has most warmly endorsed the idea of observing Anniversary Day and the established custom of taking a free will offering to be sent to Headquarters in the same spirit that we all contribute something once a year to Adyar. It is not important whether it is a large collection or a very small one. The important thing is the good will back of the gift and greater unity in our part of the physical plane machine which the Masters have designed for carrying out Their plan.

"One purpose is to ask the smaller lodges to lose sight of the size of the offering and remember only the importance of the effect on inner planes. Should it be even less than a dollar send it along. It will be *proportionally* the same as the larger amounts from larger lodges.

"Only the sum total of all the gifts will be published. The list of the lodges will appear but not the amounts they send. I am greatly hoping that the name of your lodge will appear in the list."

In a year of smaller collections headquarters needs your contributions no less and welcomes them equally with the larger sums of former years.

## Wheaton Lodge Entertains

Wheaton Lodge entertained a large number of friends at dinner and cards on October 24 in Acacia Hall, Glen Ellyn, Ill. Mr. Sidney A. Cook, President of the American Section, spoke very interestingly of "What Theosophy Really Is," giving a clearer understanding of the ideals and work of this great movement to many of the guests whose ideas of Theosophy have been vague indeed.

The purpose of the party was two-fold, as befitting a Society furthering spiritual development. First importance is given to the desire of the lodge to broaden its scope of influence and the wish to interest those to whom Theosophy could mean much. The second aim was to raise an appreciable sum for the Adyar Fund. Reports of the interest of those present in the Society prove to the lodge the attainment of the first aim, and the treasurer's report on the party proceeds makes the attainment of the second aim a certainty.

CLARA H. PRESCOTT,  
Vice-President, Wheaton Lodge.





Inquiries are being received from the Philippines. It is likely that the first Table for the islands may be founded at Babuio, where Señor Eugenio Plata, prominent contractor and landscape artist, has become interested in the Round Table Order. Señor Plata has a nice family and is a student of Theosophy. He has been offered the appointment of Leading Knight.

Several new Tables are in prospect for Southern California. Mrs. Ruth Carhart, formerly of Detroit, writes from Los Angeles that she is greatly interested in founding a Table. Mrs. Carhart has five attractive children of her own, most of whom have had contact with Round Table work. "Three of them," she writes, "attended the Table in Detroit under Mrs. Pearson's leadership, and loved her gentle teaching."

Many opportunities for practical service are being found by the R. T. Winter Relief Committee. This is especially for former members, but occasion has been found to assist several other cases regardless of membership. Appreciation is hereby expressed to all who have not yet received acknowledgment of their helpful contributions. All R. T. workers are quite busy, as many "last minute" opportunities to serve always develop in work of this nature.

A particularly interesting case, with rather dramatic circumstances, was the arrival of one R. T. worker in a western city where a young man had been reported in desperate need. He was a member of an eastern Table some years ago as a little lad; his parents passed on, and he was adopted, but ran away from his foster parents. When located, he was making preparation for suicide. Thus Knighthood today still holds the thrill of adventure, danger and rescue. The boy, provided with new clothing, has been given temporary work, and plans are being made to establish him in a home with understanding people and provide a permanent position, where he may begin building his own life and future.

## Correspondence

To the Editor of the MESSENGER:

I, too, received a copy of our National President's letter of October 1 and I must confess that upon reading OKLAHOMA's letter published in your last issue I wondered if I had overlooked something in Mr. Cook's letter. I read it again but still did not get the impression

that it made on OKLAHOMA, who, however, writes a fine letter, and himself gives the key to the situation by requiring criticism that is constructive and not criticism of the "fault-finding" or "nagging" variety. Surely no one can suppose that Mr. Cook or any of those who are placed in a position of leadership anywhere in our great organization should be so devoid of an understanding of theosophical principles as to write a letter to our members in opposition to constructive criticism!

It is the critic who can never be satisfied, who offers nothing in substitution for that which he criticises, who tears down but never builds of whom Mr. Cook writes. I am myself an active worker within a lodge and I know the devastating influence a few constant objectors can wield, the effect of a small minority even, who oppose everything but offer nothing, who take to themselves a supposed protective influence over the lodge and cannot therefore bear an innovation or a departure from precedent or a movement toward progress. I know that these people are often sincere, but it takes bigness as well as sincerity to be constructively critical and to be critical without being destructive is to be destructive.

In my own lodge, I, as one of the officers, know how we have constantly to deal with this minority influence of opposition that in a weaker lodge would be destructive to the point of complete discouragement. I know that we are not always efficient, and where there is any lack of efficiency it is easy to find fault, but I believe that it was Bishop Leadbeater who once said that harmony was more important than efficiency. This does not make efficiency less important but gives to harmony the premier position. If we understand our Theosophy correctly we must see that the lodge which is functioning as a channel for the influence of our Masters can be used by Them as a focus of blessing to the community even though there is inefficiency in the conduct of lodge affairs, but cannot be so used if composed of discordant, inharmonious members. Therefore, I agree with our National President that "Brotherhood matters more." Constructive criticism, yes, always, for that type of criticism is not destructive of true harmony.

ILLINOIS.

Dear Mr. Cook:

Sometime I would like to discuss with you as to what kind of a Society we would have if folks were all like the kind you commend in one of your recent letters—the kind that never criticise. How I disagree with you! Deliver me from having to expect any progress in occultism from such an assemblage.

Rather would I BEG for all the discriminating criticism that would come naturally from the thinking co-worker, and in the same sentence, ask that it be given with kindness and appreciation, for surely we are all striving sincerely and honestly to be real cooperators with Those Who watch over us.

CHICAGO.





## Book Reviews



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

*The Life and Teachings of Muhammed. Two lectures by Annie Besant. Theosophical Publishing House, Adyar, Madras, India. (Adyar Pamphlet, No. 162.) Price 10c.*

Of the lectures here given No. I has not before been in print, and No. II was delivered as far back as 1903 in the Muhammedan state of Junagadh in West India. Both give sympathetic renderings of the great Prophet's life. Perhaps no incident in that remarkable life is more affecting than that when after the Angel had appeared to the Prophet and commanded that he "Cry, cry in the name of the Lord," and then proceeded to tell him that which he should cry, he went home to his wife Kadija and asked what he should do. "Her golden answer was: 'Thou art true and faithful, thy word is never broken, men know thy character; God does not deceive the faithful; follow the voice then; obey the calls.'" Read these outlines of Islamic history and teaching and be rewarded with a glimpse of beauty and truth.—J. R.

*Heredity in the Light of Esoteric Philosophy. By Irene Bastow Hudson, M. B. B. S. (Lond.), L. M. C. (Canada), M. R. C. S. (Eng.), L. R. C. P. (Lond.). Rider & Co. Paternoster House, E. C., London.*

This book presents comprehensive, though abbreviated surveys of the scientific, the philosophic, the occult, as well as the human and Cosmic considerations involved in a study of heredity. These surveys are intended as answers to the unthinking assertion—"I did not choose my parents," and "To show the wise child how to choose its own parentage, circumstances and environment in the future." The book will be useful to students in that it draws together and summarizes the available information upon the above subjects, and especially shows what light Theosophy has to shed upon them.—J. R.

*The Initiate in the Dark Cycle. By His Pupil. E. P. Dutton and Company. New York. 1932. Price \$2.50.*

Previous books by this writer led us to expect continuously something helpful and useful. Here he expresses views on such interesting matters as the music, art, politics, morality, religion, etc., of the future (all better and more clearly stated in theosophical literature, and from which they might quite easily have been borrowed). He has criticisms of the mission of Krishnamurti and the Liberal Catholic Church which are seemingly merely his own, though he would have us think they come from the lips of either an Initiate or a Master. The whole book suffers from crudity of expression and is generally disappointing.—J. R.

*The Spoken Word in Life and Art. By Estelle H. Davis, and Edward W. Mammen, A.M. Prentice Hall, Inc. New York. 1932. Price \$3.00.*

For the would-be lecturer or reciter here is a book which deals well, reasonably and exhaustively with every phase of the subject. Breathing, physiologically treated, and muscular control of it, physics of the voice and voice training, speech training, the exact placing of English vowels and consonants—these subjects are treated in detail in the first half of the book under the general title of Mechanical Content. The second half discusses very capably Intellectual Content, Emotional Content and Interpretative Content. Many well selected illustrations are included and accompany each instruction. We warmly recommend it to lodges for use in "Speakers Classes" where it will be found to be a most useful guide.—J. R.

*The Outline of Natural History. By Sir J. Arthur Thomson. George Newnes, Ltd. Strand, W. C. 2, London, England. Price \$5.00.*

In these 720 pages is given simple yet explicit scientific accounts of many of the delightful and intriguing creatures who inhabit this earth—besides ourselves! The author describes the "ways" of mammals of all sorts, birds, reptiles, amphibians, fishes, molluscs, spiders, insects, crustaceans, worm-like animals, echinoderms or prickly-skinned animals, stinging animals and sponges, and the simplest animals, the Infusoria, etc., among which is our friend the amoeba. The lives and habits of all these are clearly and charmingly told and many fine illustrations accompany the text. No better book for study in connection with the story of evolution, and attractive to old and young alike, could be imagined. Here we can learn fully to appreciate that stage of growth involving "the miracle and mystery of instinct."—J. R.

*Economic Equality, by Harry Mack. Equality Publishing Company, Everett, Wash. Paper. Price, 25c.*

This book goes quite thoroughly into the ills and weaknesses of our present government and, more particularly, of our economic system. For those who have difficulty in analyzing our weak points, it will prove helpful reading. The solution offered by the author is a quick, but non-violent, change to a pure socialism. Government operation of everything from public utilities to general stores is advocated in the hope and belief that such operation will bring about an equal distribution of profits and a marked diminution in taxes.—A. R. B.



*The Pageant of Personality: a Study of Inductive Immortality, by Richard de Bary. Rider & Co., London, 1932.*

This is one of the most interesting dream books to come from the pen of a non-theosophist. It is refreshingly free from grandiose assumptions and bears the stamp of integrity.

The author remembers his dreams with astonishing clarity, and they seem to have a true experiential value. Setting aside the inconsequential dreams which he considers all well enough for psychoanalysts and such, he confines himself to orderly memories of types which any theosophical student will recognize, and draws the interesting conclusion that "Dream experience has its own interpretation to offer as to the meaning of Goodness, Truth, Beauty, Reality and Law." It is certain that he has built for himself a tenable conception of superphysical life, of immortality and of religion. It is equally certain that his symbolical and "true" dreams and visions have provided him with excellent material with which to build his own kingdom of heaven.

One cannot help wishing that he might have the good fortune to meet some wise Theosophist who would clarify for him the problems of astral time and space. But after all, his contribution, as it stands, is quite interesting enough and touches the imaginative faculty.—A. R. B.

## October 1931 *Messenger* Wanted

If any members could spare their copies of the October 1931 MESSENGER, Headquarters would be glad to receive them, for our supply is exhausted.

### Itineraries

#### Mr. Geoffrey Hodson

|                                |   |
|--------------------------------|---|
| December 1.....                | Washington, D. C.                           |
| December 2.....                | Washington, D. C.                           |
| December 4-14.....             | Baltimore                                   |
| December 17-18.....            | St. Louis                                   |
| December 25 to January 15..... | Ojai, Santa Barbara and Ventura, California |

#### Mr. Fritz Kunz

|                   |              |
|-------------------|--------------|
| December 1.....   | Norfolk      |
| December 3.....   | Augusta      |
| December 4-7..... | Jacksonville |
| December 18.....  | Tampa        |
| December 19.....  | Gainesville  |
| December 21.....  | Baltimore    |

#### Dr. Nina E. Pickett

|                     |                |
|---------------------|----------------|
| December 1-4.....   | Cincinnati     |
| December 5-7.....   | Louisville     |
| December 9-11.....  | Atlanta        |
| December 13-19..... | Augusta        |
| December 20-22..... | Ft. Lauderdale |
| December 23.....    | St. Petersburg |

#### Mrs. Josephine Ransom

|                     |              |
|---------------------|--------------|
| December 1-8.....   | Philadelphia |
| December 10-13..... | Boston       |

### Building Fund—Oct. 16 to Nov. 15

Dr. Ernest Stone, Solomon A. Flatow, Austin-Dharma Lodge, L. Rasmussen, Mrs. Estelle Bjerg, E. F. Dann, Montclair Lodge, John R. Grainger, Miss Ila Fain, Mrs. Donna Sherry, Miss Elizabeth Dahlberg and Miss Grace L. Porter—Total \$78.00.

### Johnsen Chambers Fund

Total—\$1,140.00.

### Nursery Fund—Oct. 16 to Nov. 15

Mrs. Frances W. Wile, Miss Myrtice G. Leggett—Total \$5.25.

### Lightbringer Fund

Current Year, Total—\$11.00.

### Greater Olcott Fund—Oct. 16 to Nov. 15

Francis J. Krause—\$1.00.

### Higher Memberships

|                           |                  |
|---------------------------|------------------|
| Previously Reported ..... | \$1,546.10       |
| October Receipts .....    | 489.15           |
|                           | <hr/> \$2,035.25 |

### Births

To Mr. and Mrs. Victor Russell, Washington, D. C., a son, Alban Thomas, on August 24, 1932.

To Mr. and Mrs. Robert Goetz, Washington, D. C., a daughter, Cornelia Alicia, on Sept. 7, 1932.

To Mr. and Mrs. H. H. Pfeil on July 11, 1932, a son whom they have named for our former National President, Mr. L. W. Rogers. Mrs. Pfeil is a member of Billings, Montana, Lodge.

### Deaths

Mr. Eugene G. Baker, Oklahoma City Lodge, June 1, 1932.

Dr. Floyd D. O'Brien, Akbar Lodge, Chicago, October 17, 1932.

Mrs. Josephine Bakalarz, Copernicus Lodge, November 1, 1932.

### Mrs. Josephine Bakalarz

Copernicus Lodge (Chicago) announces the death of Mrs. Josephine Bakalarz on November 1, 1932. Funeral services were conducted by the Rev. Albert Hardcastle. Mrs. Bakalarz had been a Theosophist for many years and her many friends extend their sympathy to her children, John, Helen and Henry Wojak.

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|---|--------|
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