

THE THEOSOPHICAL MESSENGER

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THEOSOPHICAL SOCIETY

MRS. CAROL CURRAN
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Final Address at Summer School

By DR. GEORGE S. ARUNDALE

MR. COOK and friends: It was, I think, in November or October of last year that the word first came to us that there was this long tour to be made. In 1929 I had been given charge, by the Elder Brethren, of Their work in Australia along special lines mapped out for me and I had, therefore, no special reason to suppose that I should not be in Australia for a considerable period, even though the work which was given to me by the Elder Brethren to do was so carefully mapped out that one portion was allotted for one year, the second portion for the ensuing year and then presumably the consolidation of the two activities, which were, during these two years, to have been set in motion. And so we planned more or less to settle down in Australia, certainly for a time. But then the word came to us that it would be necessary to leave Australia since we had done the work entrusted to us within the time appointed, and others must, for the time being, carry on that which had been set in motion. In the Master's plans for the work changes constantly occur. They cannot, and therefore do not, envisage all circumstances which may happen and so it was that in other

parts of the world the need arose and the Australian work had to be slowed down to a certain extent. Even though from a distance, naturally having the responsibility, I do all I can to vitalize it and to help it to move along the channels mapped out for it.

We were instructed first, to go to India to be with our beloved President for a short while and to discuss certain plans on the physical plane with C. W. Leadbeater and C. Jinarajadasa, and then it was indicated to us that there was much work to be done in Europe, work which we have set in motion and shall further develop when we return to Europe, and that then there was work to be done in this country. The nature of the work to be done, when thus given to us, is rarely defined. You go to your country and the work opens up before you. I wondered what there would be to do in America, where there is so much efficiency, so much admirable organization. Our dear brother, Mr. Rogers, has so much made you all the most efficient and progressive section, I think, in the Theosophical Society, that it did not seem to me that there would be much for me to do, probably save outside the Theo-

sophical Society altogether, to endeavor to give a little vitalization to that great movement which our Lord ordained to be brought into activity in the world some years ago, the Liberal Catholic Church.

But when I came to Chicago, and still more when I visited Wheaton, I knew that I was there to assist with such help as I could bring, at the beginning of a new era of even wider and more intensive activity throughout our Section in this country than the activity which so far has so wonderfully distinguished this Section. The world is in a period of great darkness, in the darkest period of that darkness, and therefore the threshold of a mighty Dawn. There are qualities and ingredients in the American people which make them fit, perhaps, to be the leaders of the whole world, out of the world's darkness into the dawn and onward, perchance, into the Light. India is awakening in the midst of the most heavy preoccupation of Britain, and the British Empire today must needs be largely concerned with her own internal and domestic affairs. Coming here, I have entered into the belief and conviction that if America will take herself in hand and purify herself of the dross at present in her midst, and if the members of the Theosophical Society will show the way no less by example than by precept, I believe that if America will purge herself of her dross, and you all know the nature of it, then you can help Britain, you can help India. You can help Britain to see her duty toward India, for India is the world's problem even more than she is Britain's problem, and to all nations you can give something of that spirit which has already distinguished the American nation and in a measure set her apart from the rest of the world. And I may say that Wheaton can be a great center for America's renaissance. I am more than happy that Mr. Rogers should be taking the field and should be giving to the American people in every state pure, strong, unadulterated Theosophy. If America is to purge herself of her dross, which stands between her and the Master's hope for her usefulness to the world, the soul of Theosophy, even if not the form, must be stirring in her. In this Summer School we have helped to give to Wheaton that impetus that Wheaton needs and I want everyone of you to take Wheaton away with you to your home, to your lodges, to realize that Wheaton has become a veritable Spiritual Center in this land, for the sake of America's future, and for the sake of the future of the world. And I want you to take the spirit of Wheaton home with you. I want you to look to Wheaton and with the utmost emphasis on Mr. Roger's exhortation to you, stand by your President, for he can lead you, he can give you of his strength, of his quietude, of his devotion and of his efficiency. More than ever now the American Section must not be a house divided against itself. You must pull together and work together and bring about the world's redemption together. You can do it. America's past is magnificent witness to the possibility of her future. No finer type of citizens have been born in any country

than in America. You have some of the world's finest, most splendid citizens, perhaps more in your past than in your present; but they are there and though perhaps they may not seem to be with you on the physical plane, they who have lived to serve, to build up this greater Motherland of yours, remain behind the scenes to guide you, to inspire you, to make you realize that the country they thought so worthwhile is worthwhile and demands your service as they gave theirs. And the Great Master Who presides over the destiny of this country has been with us during this Summer School, and while He has not had time constantly to be present with us on each occasion of our meeting, He has been with us tonight and He has been made happy because so many of you have come together and have become consecrated to His help. His burden is infinitely great and He is grateful for those who are to stand by His side and help Him to bear it. And so He thanks you for coming. He is happy that so many of you have determined to help Him in His work and He bids you go forth to your homes and to your lodges to draw round you other helpers who have not had the opportunity and privilege which has come to you, and He bids you go forth to garner helpers so that there may be many others besides yourselves to help Him and to serve America. Of course, there are already many scattered all over this continent unable to come here who are His soldiers, but inspired by our Summer School, blessed as our school has been by Him and by His Great Comrades, you should be able to give fresh encouragement to those who have been unable to come. You should be able to draw round you other helpers. They will make Him happy as you have made Him happy.

So brethren, we are privileged to go forth to our work in His name and for Him, and then, I hope, to meet again next year, some day, and to come again into His presence as we have been in His presence tonight, so that we may be able to stand before Him faithful, trustworthy, eager to be sent forth again in the service of Him and of Them Whose service, as we have been so rightly told, is perfect freedom. So you see, I know I came to be privileged to assist at a great event. I must leave these shores for other work on this pilgrimage of ours remains to be done. But I hope that if They permit, we may be able to be with you again and to rejoice with you that America has begun to set herself free, to enter into her Law and to live according to her Order and to her mission, and even now eagerly do I look forward to June and July of next year, if we are permitted to be with you, about which I may say nothing, and I eagerly look forward to that time, for I feel sure that the sum total of all you have learned here has been to make you realize how wonderful it is to be a member of Their Society, how wonderful it is, in such a time as this, in such a darkness as this, to hold up before the world the Light of Their Wisdom. Their blessing, brethren, at this last meeting

(Concluded on page 10)

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THERE is no cry of humankind save the cry for happiness. The appeal of the poor for daily need, of the wealthy for new possessions and new scenes, of the sick for health, and of the healthy for excitement, the agonizing cry of the sorrowful, the yearning for death by the dejected, the search for peace by the distressed, the supplication of the prayerful—each is a note in the one great cry expressing the one human need, happiness.

The notes are as many as the number of mankind for each seeks in his own way; each has a different need, although in essence the need is one. For as mankind is one, so is its need in truth a unity.

In the midst of this constant cry for happiness we of the Society have special responsibilities, a unique part to play, a privilege to exercise, for we are possessors of the knowledge and understanding of something of the inner side of things, of the unfailing accuracy of the operation of divine laws, and this knowledge should make us steady no matter what the surrounding conditions.

Let us consider what we have in this knowledge. First, amidst all the surrounding poverty we are rich because we do not measure values by the standards of the world; we are rich in the things that are permanent and true;

rich in ability to see order in the apparent chaos, to see the working of divine law amidst apparent mischance; rich in our contacts with others of our Society to whom spiritual values make the only appeal. There is no poverty save that that comes from keeping spiritual values out of our lives. We cannot be deprived of the things that are real, nor does happiness depend upon possessions or circumstances. We are rich in the knowledge of how to turn every event, every experience, every episode to the service of the higher. We are blessed with the certainty that while all appears to be wrong, nevertheless there is no mistake, for Those who rule and guide human destiny still retain Their hold. Even though the world has earned for itself the need for a lesson that can only be learned through conditions of unhappiness, we have power to carry on through all conditions. We can be courageous no matter what the odds, for our knowledge of the law makes us less susceptible to the discouragement that so deeply affects the world at large. Physical plane conditions have little influence upon true Theosophists because they live nearer to the heart of the understanding of things and bring to bear upon the outer influences of the physical plane a sustaining knowledge that none of the complicated conditions of that plane can ever break down. We can dwell among those to whom life seems to have brought failure, knowing that there is no failure save the failure to learn, that we cannot fail except as we cease to strive. Failure does not exist in the lexicon of the immortal spirit. To fail is a characteristic only of the lower; to the higher it is experience impressed upon its instruments that in learning they may not fail again.

Knowing these things with the certainty that Theosophists should know them, it is our function and our privilege to appear before the world always happy and joyous no matter what the conditions may be. Today it is our especial duty and special privilege, and if there is one service above all others that we should render to the world in the year about to dawn, it is that of

carrying encouragement and hope and certainty in our hearts, our words and our bearing wherever we may contact the world in its dejection and distress.

"Peace be within thy walls, and prosperity."

Our Ship

IN 1875 there appeared on the sea of world affairs a new ship owned and operated by a Brotherhood who knew from long and direct experience all the routes, charted and uncharted, by which ships could safely ply the sea. This ship was designed under Their guidance, captained by one whom They appointed, and drew its power from the source of all power which They alone were able to tap and only They could transmit.

This sound ship traversed the sea with its cargo of the gold of truth carrying relief to sufferers in every port and rescuing those who had been lost from less stable barks or wrecked by the action of the sea itself. Its captain, knowing of the source of the power of the ship and through that same power maintaining constant contact with its Owners, sailed the ship as was Their intent, gathering the cargoes that They made available, distributing them wherever there was need and rescuing any who cried for help.

From time to time, as happens to all ships that ply the sea in weather fair or stormy, this boat put into dry dock that barnacles might be removed and parts, where necessary, be replaced. It happened sometimes that a passenger or even a member of the crew would leave the ship when these repairs were in progress, and taking a part would imagine that he had the whole and would gather around him other passengers and try to show them that in the possession of the part he had acquired the ship; but the ship sailed on, its pulsating heart ever drawing power from its invisible source, its captain ever in touch with Those who, having launched the ship, ever guided its course from behind the scenes that its work might go on: for of Their experience on the seas They knew the frailty of other craft and the need for such work as that for which Their ship had been designed.

Among the duties assigned by Them to the captain of Their ship was that of teaching the secrets of navigation to the members of the crew, and when in 1891 They called Their captain to retirement, another trained for Them by her was ready for her place. The passenger roll increased as the rescue work went on.

Dry docking occurred from time to time; small discarded parts of the ship were set up and enshrined in one port or another, but the ship itself sailed on, the Brotherhood of invisible Owners transmitting constantly increased power as the seas became rougher and rescue requirements grew.

The new captain similarly trained the crew in the mysteries of navigation, and by direction of the Owners a singularly promising young seaman was specially trained in the secrets of the sea. When his training was complete, the Owners of the ship instructed him to design another boat fitted for rescue

work, and to launch and captain it. Of new design, unnamed and unregistered, the new ship plied the sea of world affairs, sailing an uncharted course but guided in that course by that same Owner Brotherhood. The new design and the faster speed of the new boat attracted passengers and crew and its captain, knowing the source of the power of his ship to be that same source of all power, announced that no other ship need longer ply the sea, that all could be rescued by his nameless, unregistered boat.

And some passengers and crew deserted the older ship, but that ship sailed on. Its cargo of the gold of truth was still collected where its Owners directed and distributed wherever needy souls sought food. And on the sea that swallowed less worthy ships constant rescue work went on. Power transmitted by the Owner Brotherhood still caused the ship to ply the seas and its captain ever received and followed Their instructions in the navigation of the vessel and in the training of its crew. They who owned and guided its destinies knew that no ship of one design could traverse all the seas, that no cargo of just one boat could fill the need of every hungry soul, that many in the sea could never reach the side of the newer boat, or reaching it would lack the strength to climb aboard.

Passengers for many years, members of its crew, we know our ship's seaworthiness, the power that carries it on. We have seen and participated in its splendid work and have learned from its captain heroically to live on the sea. Shall we desert the ship to sail a swifter course, or perchance a course less rough, where we should have no part in the rescue work? Never so long as our boat sails on; never so long as we can feel the throbbing power in the heart of the ship; never so long as our captain reads the signals and the Owners still direct its course; never so long as there are hungry souls in every port and wrecks on the sea of world affairs.

S. A. C.

The Order of the Round Table

WE WELCOME to our columns and to renewed activity among us the Order of the Round Table, that organization of sterling purpose which for a number of years presented the inherent truths of the Ancient Wisdom to those quite young people in our midst who almost a generation hence will be doing the work that we now do. Young people they may be, yet often young in physical form only. It is the privilege of the servers of the past to be drawn again into relationship with the organization that now presents to the world as Theosophy the truths that have always been taught though often under other names. It is an especial privilege to be drawn early into this relationship, and a privilege, too, to participate in bringing these young people into contact with our work, for by this early association we may expect that when their turn comes they will be the more able servers, and in rendering encouragement to them now, we are helping them that they may presently help our Society.

We welcome them to this early Theosophical activity.

Adyar Day Fund

OUR COLUMNS appeal to the American Section to support the Adyar Day Fund. This fund represents the American Theosophical Society's special annual contribution to Adyar, that sacred spot, center of peace and power through which above all others,

trinsic source of life which it itself contains. In this high joy we encounter reality; we are no longer as dreams, we are alive again, never to be contented with the dim days of our former being. All of this awaits us if we come to the sacrament of beauty with minds alert and eyes shining, knowing that the door stands ajar for us.

EVELYN BENHAM.

It is Different

By MAX WARDALL

Chairman, U. S. Adyar Committee

So much has been written of Adyar during the Blavatsky Centennial that American members of the Theosophical Society may claim to a rather intimate knowledge of our spiritual

Madras. Yet nothing can quite take

ception. Mango, pomelo, zapote and mangosteen are all doubtless excellent foods, but they *are* different. It is much the same with the vegetables, which have an atmosphere of age and deterioration even when fresh. In many provinces to eat raw food is to endanger your health. To drink water or milk unboiled is to imperil your life. Of the meat one dares not speak.

Some of the sacred temple pools are incred-

We know that the beautiful sounds, shaped as they are in melodious and rhythmical patterns, convey in their own language truth and power such as we cannot find in our ordinary searchings. Here is an open door to the Infinite, yet how few recognize it as such! Here is the Light, streaming through the portal, shining with intimation. All that we are, all that we might be, awaits us on the other side of that door. This we know, and seek eagerly for ways to reach that heavenly country of our becoming. Yet *here* in the beauty of music dwells among us a messenger of Light.

Let us remember that music is Light made audible. Scientists may seek to verify those words and, indeed, can, but we, pilgrims on the path, can know this intuitively, and can grow all the more intensely by our comprehension. Let us prepare ourselves for this messenger, clearing the mind of debris, stabilizing and quieting the emotional life, bringing to our rendezvous bodies rested and relaxed in expectancy.

For in the experience of beauty we can find new life, and new meanings for that life. We can rejoin those who already have guessed its secrets, and from whose company we have only temporarily strayed. Here we may receive refreshment for the entire being, revitalization which flows as a silver stream of light from the music to us, seeking in us that same in-

II. F. D. AS BUDDHIST

A tribute to H. P. B. for her work in Buddhism was exhibited by the Honolulu branch of the International Buddhist Institute in their setting aside of November 8 as Blavatsky Day. Many Americans and English in the Hawaiian Islands belong to the Buddhist Institute, and an account of the ceremony which appeared in the Honolulu "Advertiser," November 8, 1931, is quoted here:

"In 1831, one hundred years ago, the greatest modern follower of the Buddha, Helena Petrovna Blavatsky, was born in Russia. Regarding the Buddha as the Great Teacher, she was publicly initiated and took Pansil in Ceylon together with the other great personality, Colonel Olcott.

Madame Blavatsky laid the foundation on which Buddhism has been propagated in the West and started the renaissance of the teaching in the East. Her 'Voice of the Silence' has been described by the venerable Anagarika Dharmapala, founder of the Mahabodhi Society, as 'a pure Buddhist work.'

The Hawaiian branch of the International Buddhist Institute has set aside today as Blavatsky Day. A ceremony at the Hongwanji temple on Fort Street, with a special address on the life of Madame Blavatsky, will be given at 7:45 p. m.

The yellow-robed chanters will take a part in the ceremony. All admirers of 'H. P. B.' together with the general public are cordially invited to attend."

his hotel or dwelling is so pestered by beggars that he is often obliged to turn and flee. Beggars in India not only solicit, but they commit the unpardonable sin (to Westerners) of clutching, putting their hands upon the object of solicitation. When there are half a hundred swarming about a traveller and dragging at him with unfading hope and persistence, it is far from funny. Torn between pity and indignation, the victim may resort to threats, conciliation or strategy—but whatever he does, it will be the wrong thing.

With the advent of the motor car, the main street of an Indian city with its heat, flies, noise, filth and dust is something only to be imagined. Crossing from Dhanushkodi, Ceylon, to the mainland, ferry boats are packed with humanity of the coolie class. Hundreds of men and women squat on the deck, adorned with nose rings, bells on their toes, eating from brass jars. Babies, naked and content, covered with food, flies and filth, cling like leeches to their mothers' hips, and over all pervades an atmosphere of indescribable confusion with ever and always the strange, exotic odors.

Eating in India is in itself a piquant adventure. The food is like nothing you ever tasted or expected to taste. In a rage of hunger you pick up a delicious looking fruit to find it has an odor and taste which is so musty, sticky and sweet that the stomach revolts at its re-

smelling herbs and perfume-laden breezes. Neatly dressed workmen look up, white-toothed and genial, as you pass. Gone the misery, the gaunt wretchedness; gone the raucous clamor, the dust, flies, aye, even the heat is moderated in this fabulous place. You walk down to the sea. There is visible everywhere order, care and patient labor. The laundry broadcasting its snow white linen, the dairy exquisite in cleanliness, the greenhouses and gardens all testify to the admirable and conscientious spirit of the place. You sigh with relief and fling yourself down on a green hillock in sheer, happy abandon, gazing out upon the Bay of Bengal, watching its deep bosom engulf the shallows of the Adyar River.

If you are an American you will gaze about with a little sense of pride and authority, for this is Adyar, conceived by H. P. B., builded by Colonel Olcott, fashioned and developed by Doctor Besant, guarded and cared for by C. Jinarajadasa, and finally enriched and insured by America's generosity. For upon this site since 1924 you and your generous T. S. Fellows have lavished the considerable sum of \$34,682.77, more than 100,000 rupees. Well may you smile and murmur, "By my faith, 'tis well spent!"

To this heart-gripping place, bright with spiritual and physical beauty, have come many pilgrims. They have come and gone. A few

remain. Not many have the means or the dharma that permits them to live in this spot, but all can contribute to its life. ADYAR DAY is our opportunity.

How many of us have purchased real estate only to find it was not a "real" estate after all but a deception and a snare. Yet a donation to Headquarters at Adyar is an investment in *real* property, so real that its title will remain forever vested and secure. When you give to Adyar, life grants and bequeaths to you the right, title and interest in an indestructible heritage. Panics, holocausts, famine, flood and pestilence will come and go, but Adyar will remain forever *your only permanent investment*.

REMEMBER ADYAR DAY

In The Masters' Gardens

By ANNA KAMENSKY

Nessun osi offendere
Animale, piante, cose,
In armonia ecclisistenza
Qui,
Carita Franciscana invocanti.*

These words are written on a marble tablet at the entrance of a beautiful pine avenue in an Italian park, where I take my morning walk. There are beautiful flowers and trees and many birds, who know that, here, they are in security. Wooden bird-houses and small marble reservoirs, filled with fresh water, are provided for them. The park is full of peace, making communion with nature an everlasting joy.

Walking along the green paths I think of another garden and another world. I see Adyar with its palmgroves, its golden beach with shining blue waters, I scent the air, filled with exquisite perfumes. The sun is slowly setting, and its farewell rays illuminates the pine trees on the shore, the sea and the golden sand. Suddenly, the sun disappears and night has come, for there is no twilight in the tropics, but on the sea there is a marvelous afterglow. The sky has become pale, and in the East the first star appears. It is the hour of prayer and meditation in India and the atmosphere is filled with a wonderful peace.

The day has come to an end and the beautiful southern night has taken its place. Birds have fallen asleep and flowers have shut their cups; then comes the moon, and in its silvery light the roofs of "Headquarters," of the white bungalows and of the temples are mysteriously shining. Religions of diverse races are represented here, expressing symbolically the brotherhood of humanity. Beautiful beyond words is the night in Adyar.

Another magic hour is the dawn, when the mystery of love is taking place and the whole atmosphere is permeated by a mighty stream of peace. It is the hour of morning-meditation and holy communion. Nature feels the beauty of the dawn, for it is purified, bathed in celestial dew and—joyously—it begins a new day, rejoicing in the rays of the rising sun. Man's heart is also renewed and purified by the fervent wish to lead a noble life, for

it is illuminated by the radiant light of his divine Self. He, too, is ready to begin joyfully a new day.

Is not each day a new incarnation? Even if the body gets old, the divine fire, abiding in the sanctuary of the heart, is always burning with a sweet and holy power in him who is awake to the life of the Spirit. Those who come to Adyar have to learn how to serve better; their hearts have to grow and to open out, as do the flowers to the sweet sunshine. Adyar's gardens are the Masters' gardens and it is Their blessing which gives them such a magic beauty.

(Reprinted from *The Theosophist*, October, 1931.)

*Let none dare offend
Animals, plants, or things
Living here harmoniously—
Remembering Franciscan charity.

Adyar Day

By DR. ANNIE BESANT, P. T. S.

Headquarters owes to Madame de Manziarly a great debt of gratitude for her suggestion that the 17th of February should be kept every year as "Adyar Day," and that on that day a collection should be made by every lodge for the helping of Headquarters. The day was well chosen, for on that day a babe was born who became our beloved and wise leader, Charles W. Leadbeater. On that day the president-founder of the Theosophical Society left his body after thirty-two years of loyal service to his Master and to the Society. On that day Giordano Bruno, a follower of Pythagoras and a fore-runner of Theosophy, left this earth in a chariot of fire.

The theosophists of the United States of America took up the suggestion with much love and energy, and each year they have sent to Adyar a larger gift—a gift which has much helped us in our work. Year by year the Adyar library receives a share of the generous donation. The schools are helped, and other branches of our activities are watered by the fertilizing stream.

As President of the Theosophical Society, I thank the theosophists of the Great Republic for their generous help, and hope that our hard-working community at Adyar may prove increasingly worthy of the trust shown by their American comrades.

Truth

"Is it not time that we should cease to be children, and begin to be men and women, realizing the greatness of our opportunities and the smallness of our achievements? Is it not time to offer to Truth the homage of study instead of that of blind credulity? Let us ever be ready to correct a mistaken impression or an imperfect observation, to walk with open eyes and mind alert, remembering that the best service to Truth is examination. Truth is a sun, shining by its own light; once seen, it cannot be rejected. 'Let Truth and falsehood grapple; who ever knew truth put to the worse in a fair encounter?'" ANNIE BESANT,

From *The Changing World*.

Personal Opinions

By L. W. Rogers

Note by the Editor of the MESSENGER

We have received from Mr. Joseph H. Fustell a letter in which he states that the newspaper report referred to by Mr. Rogers in the December MESSENGER misquotes Dr. de Purucker and that the statement as reported, that "the Adyar Theosophist Society of India was formed late in the last century, after the death of H. P. Blavatsky," was not made by Dr. de Purucker, nor did he say that he believed "that this faction would soon return to the mother-organization."

As there is just a matter of historical fact involved in the newspaper's report and in Mr. Rogers' comment, we give the following chronological record:

1875: The Theosophical Society founded in New York with Colonel Olcott President for life.

1882: Headquarters of the Theosophical Society removed to Adyar by Colonel Olcott and H. P. Blavatsky, who thereafter made it their international headquarters.

1891: Death of H. P. Blavatsky.

1895: Secession in America, Mr. Judge elected President of the secessionists who at that time called themselves The Theosophical Society in America.

1896: Death of Mr. Judge.

1907: Death of Colonel Olcott.

From the above it is apparent that Mr. Judge's election as first President of The Theosophical Society in America, his whole term of office, and his death all occurred within the period of the presidency of Colonel Olcott, the first president and founder of the Theosophical Society, whose period of office continued for eleven years after the death of Mr. Judge.

More About Mr. Pelley

A New England member, who had read what I said in the November MESSENGER under the caption "Mr. Pelley Organizes," has sent me the following letter:

My dear Mr. Rogers:

I have read in the November MESSENGER your criticism of Mr. Pelley and his magazine, and while I honor your opinion greatly it seems to me that you have "got Mr. Pelley all wrong," and I am very much interested to have your further comments on him and his work as I am impressed with the value of his presentation.

I am a member of the Theosophical Society and studied the subject for some years before I became a member. From the very first I was impressed with the truth as given by Theosophy as it was just what I was looking for, and it has been the gauge by which I have since analysed everything.

Theosophy presents all things on a high spiritual plane and demands an almost idealistic adherence to its precepts. Many people will not read Theosophy as it is too far above them for them to make the effort. Mr. Pelley's "New Liberator" presents the subject, it seems to me, in a more practical way which is more readable, and while he will not attract everybody, he will reach many who would shake their heads at Theosophy. He seems to bring a practical application directly to our present day conditions in a way that is acceptable to many who would not otherwise be reached, and which Theosophy treats only in a general, idealistic manner.

Pelley does not pretend to present anything new about the invisible world from a Theosophist's viewpoint, but to one not versed on the subject it is very new and enlightening and is a necessary background for the understanding of the explanation of world conditions and their remedies. Gauged by Theosophy it, to me, rings true.

As to the automatic writing, while he did suggest in one article that it be tried, he did not seem to stress it, and he continually warns of the dangers and cites his own experiences with the "mischief makers."

I am sincerely interested in hearing from you in the next MESSENGER as I am disappointed in your lack of enthusiasm for the "New Liberator."

If you have raised a doubt in my mind I hope to have it either confirmed as fact or banished entirely.

I should indeed be sorry if I "got Mr. Pelley all wrong." But having carefully re-read what I wrote I can see no indication of a misunderstanding. My one point of criticism was that in suggesting that his readers go into automatic writing he was giving bad advice, and by that point I must stand.

Mr. Pelley is interesting and I cordially agree with much that he says. But in what I have thus far read I fail to find anything that moves me to the enthusiasm which my correspondent seems to think I should have.

It is quite true, as he says, that many people who will not read Theosophy will be attracted to Mr. Pelley's writings. There is a type of mind which can be satisfied only with phenomena and which instinctively shuns philosophy. Not only so, but it is by far the most common type. That is why Spiritualists so greatly outnumber Theosophists; and Spiritualism is very definitely what Mr. Pelley is presenting. I have not the slightest objection to Spiritualism. It has done excellent work. If it had never done anything else than arouse the interest of Sir William Crookes to the point that he began the investigation of psychic phenomena, and finished with his convincing report of its genuineness in the *Quarterly Journal of Science*, that alone would have justified its existence. But Spiritualism should never be mistaken for anything it is not.

I'm afraid that I cannot agree with my correspondent that Mr. Pelley "presents the subject in a more practical way" or that "he seems to bring a practical application directly to our present day conditions" which "Theosophy treats only in a general idealistic manner."

Of what particular problem has Mr. Pelley offered any practical solution? I am asking for information. Having read but a mere fraction of what he has written, some important matter may easily have escaped me and if my correspondent will point it out I will be the first to acclaim Mr. Pelley's wisdom. What I have read says much about conditions being unbearably bad, which is hardly a remarkable discovery, and is well sprinkled with warnings about impending dangers as a consequence—a fact that scarcely needs confirmation from the astral plane.

As for Theosophy, does it really treat the problems of the day "only in a general idealistic manner"? Its "Order of Service" is one of

the most energetic agencies of human welfare that I have seen in action. A part of its work is to help along the peace movement, the war against opium and narcotics in general, to get before the public through ministers, lecturers and writers useful knowledge along practical lines; and its record of accomplishment is extensive. That is what Theosophy does for you when it really takes hold of you. When you have absorbed it to the point where it becomes the dominant thing in your life, it makes you a most practical worker for humanity. And what of the practical value of our magnificent literature? To neglect *The Secret Doctrine* for the best automatic writing on record is like walking across a bed of diamonds to pick up a pebble.

But we must not lose sight of my correspondent's main point. It is that Mr. Pelley throws much light on "world conditions and their remedies." If he really does that he is entitled to the most careful consideration. But otherwise he is doing nothing new, nor doing the old any better than Andrew Jackson Davis of a much earlier day. Meantime I await definite information on the point of just what practical remedies Mr. Pelley, or his astral prompter has announced to cure the evils of our times.

Automatic Writing

I confess that I have a pronounced aversion to automatic writing. Quite possibly in experimenting with it several persons may have no trouble as a result for every one who does. But the trouble that one encounters would give pause to all the others if they only understood the risks involved and the real meaning of obsession. Possibly I am a bit too sensitive on the subject; but there are occasional distressing appeals for help from those who have been caught in the net and, bitterly repenting their rashness, now beg for assistance in the almost hopeless effort to regain freedom. Such people often attend theosophical lectures and when they see by the discourse that Theosophy includes knowledge of such matters they come to the lecturer for help. A theosophical lecturer naturally feels that it is his duty to respond to every appeal, but such cases are trying because, if the automatic writer is fairly under the control of the astral entity, he seems to have lost whatever of will power he may have had and is as helpless as a baby. To the assurance that the only door open to escape is the use of his will power he usually replies that he already knows by experience that "they" are too strong for him and he can do nothing!

What makes such cases more annoying is that until they are hopelessly enmeshed the automatic writers cannot be made to believe there is the least danger in the course they are taking. To any warning they exultingly reply that they know their invisible teacher is of the highest moral type—that they know it by the elevated tone of the teaching. Sometimes they triumphantly assert that he is a Master. When asked how they know that they calmly reply that he himself has told

them so! The credulity of such people is exceeded only by the depth of their helpless misery when the "tone" of the supposed Master changes and they find to their amazement that he takes a fiendish delight in mocking and harrying them to the point of insanity.

Automatic writing is not, of course, the only method by which people come to grief in psychic dabbling, but it is one of the worst because of the easy approach it affords. Anybody who can write at all can do it unless he fortunately does not respond to the astral influence. The victims of the astral lure, in one form or another, are far more numerous than the public suspects. I have personally known, in addition to those who have become insane, no less than four men who have lost their lives by such dabbling in psychism. With all of them I was personally acquainted—one of them I had known for fourteen years—and they were not the kind of people one would suspect of such foolhardy experiments. One of them was a practicing physician, one a teacher in a business college and another a clergyman. Three of the four were above average intelligence.

While writing this article my attention was drawn to the questions and answers columns in the December *World Theosophy* by Bishop C. W. Leadbeater, the world's most expert psychic investigator. Two of the items run as follows:

Q.—What is the explanation of automatic writing?

A.—It simply means yielding your organism to be used by someone else. It is a very undesirable thing, often leading to obsession.

Q.—A member of the Theosophical Society believes that in that way she receives communications from one of the Masters.

A.—I suppose there is one chance in a million that such is the fact. It is improbable that the Master ordinarily would resort to such means. She ought to be warned that it is a dangerous thing, and advised to read books on the subject. It might be fatal to believe in the writings that one would get that way. Obsessions by undesirable entities is a possibility through it. Govern your own pencil in writing.

Nobody with any real knowledge of inner planes will ever advise others to take up automatic writing. That a person is doing it himself and has come to no harm proves nothing for others; and if the advice to try automatic writing is obtained psychically there is all the more reason for avoiding that source of information. The perfect sincerity and honesty of the person giving the advice is not of the slightest importance in this instance. Only in accurate knowledge of the astral world and its inhabitants is there safety. To enter a chemist's laboratory with no knowledge of chemistry and begin jumbling various unknown ingredients together is no more foolish than the rash use of a pencil to make a link with some unknown denizen of the astral region. He *may* be a very decent fellow but since the seventh sub-division of that world is nearest the physical plane you are in grave danger of establishing communication with an entity belonging to the lowest strata of the human race; and the result of

(Concluded on page 10)

Militant Pacifism By ALBERT EINSTEIN

(An address delivered before the New History Society, New York City, December 14, 1930.)

When the pacifists come together they usually have the feeling that they are the sheep and the wolves are outside. The trouble is that pacifists generally contact only their own groups—that is to say, those who are already convinced. They make no effort to go afield and convert others. Serious-minded pacifists should try actually to do something instead of contenting themselves with idle dreams or merely talking about their pacifism. Our next step is to act—to do something. We must realize that when war comes, everyone considers it his duty to commit crime—the crime of killing. People must be made to understand the immorality of war. They must do everything in their power to disentangle themselves from this antiquated barbarous institution and to free themselves from the shackles of slavery.

For this I have two suggestions. One of them has already been tried and found practical. It is the refusal to engage in war service of any kind, under any circumstances. Even at the risk of great personal sacrifice and hardship all who wish to do something concrete toward world pacification must refuse war service. Pacifists who mean what they say would adopt this position in time of peace even in countries where there is compulsory military service. In other countries, where there is no such service, pacifists should declare openly that they will never bear arms or take part in any military service whatsoever. I advise the recruiting of people for this idea all over the world. And for the timid ones who say, "What is the use of our trying, we are so few in number," my answer is: "If you can get only two per cent of the population of the world to assert in time of peace that they will not fight, you will have the solution for international troubles." Even so small a proportion as two per cent will accomplish the desired result, for they could not be put in jail. There are not enough jails to accommodate them!

The second suggestion I offer appears less illegal. International legislation should be attuned to the idea that those who declare themselves against war should in time of peace, be allowed to take up some kind of difficult or even dangerous work either for their country or for the international benefit of mankind. In this way they can prove that their opposition to war is not prompted by selfish or cowardly motives.

I feel confident that whoever adopts this programme will eventually succeed in establishing international legislation either by legal or other methods. I advise all war resisters to organize and to internationalize; I also advise them to collect money so that they may reinforce war resisters in other countries who have no means with which to carry on their work. Let all those who wish to promote pacifism who have the courage to suffer devote their energy to the initiation of those activities and stand firm so that the whole world

may see and respect them for what they are doing.

"Till The Dawn Shall Become The Day"

At a time like the present, with world-wide disturbance and disquieting developments on every side a theosophist has a special duty to perform. Knowing the Plan, he remains firm and unshaken, assured that in spite of passing difficulties and temporary afflictions, the rule of law is supreme and nothing can permanently prevent the gradual working out of that Plan for the perfection of all life. The growing pains of the new civilization are bound to be felt. These are, however, welcomed by the enthusiast who struggles to be free of the limitations and the shackles of an outworn age.

He may not fully appreciate the details of these changes or take any outward active part in their execution, but every one can watch them with interest, with a sincere endeavor to understand rather than criticize, and thus make it possible for the great Masters of Wisdom to use him as one of Their instruments for sending out Their influence and Their knowledge for the guidance of mankind.

A hearty interest in every problem, a ready sympathy for all, and a genuine attempt to understand every question in its widest aspect is the present duty of us all till the "Dawn shall become the Day."

New Year's Resolutions

1. That I will give no advice that I myself have not followed.
2. That I will not make an unnecessary remark that I think will add to the discomfort of another.
3. That I will be guided by principle and not by impulse, desire, emotion or convenience.
4. That I will not be disturbed by appearances.
5. That I will study to be quiet and mind my own business.
6. That I will not reject a statement as false because it does not please me.
7. That I will accept quietly and bravely all my choices bring me.
8. That I will be honest with myself and face all things squarely.

IDA LEWIS BENTLEY.

Final Address at Summer School

(Concluded from page 2)

of ours, rests upon you and in the strength of that blessing, which I believe you will treasure in your hearts, you can do all those things They would have you do.

(Reprinted from 1931 Summer School Proceedings.)

Personal Opinions

(Concluded from page 9)

that may be anything from the constant forcible filling of your mind with the vilest thoughts and criminal suggestions to insanity or death.

The Inner Life

By Clara M. Codd

This month we begin the wonderful last chapter of Krishnaji's little book. It describes the final and most important qualification, we must shine forth in order to be able to pass the "secret gateway that leads inward only, and closes fast behind the neophyte for evermore." The ancient Hindu teacher, Sankaracharya, called it *Mumukshatva*, the desire for liberation, but, as the Master K. H. says, to put it in this way sounds selfish and gives only part of its meaning. It is indeed a great longing, a yearning for Reality, that reality, that essential truth, that eternity, which is "God"; and when it is strong enough in a man it lifts, dominates, divinizes his whole being. Its heavenly power carries him through the Gateway by virtue of its resistless might; through love the neophyte has taken the Kingdom of Heaven by storm. So the Christian Mystics have always taught us God is known, approached, taken, by love, and never by knowledge alone can He be apprehended, understood. "Love is the fulfilling of the Law," so it must fill our whole being, leaving no room for any other feeling, and then never can we hurt or injure another, and so the man in whose heart Christ, Vishnu, the Love of the Universe, is born, can "sin" no more. For the root of sin is the "heresy of separateness," the illusion that we can ever be, or receive, anything that does not belong equally to the pure inward soul of all other living things.

So lovely is Love, but it is not only love of God. How can we love that which we have not seen? We learn to love God through first of all loving men. Perhaps there is nothing else to learn in all the universe but *how to love*. And it is such a deep and glorious lesson that through all the long, and sometimes weary, journey of all our lives back to the Immortal Love we learn it in devious ways, first of all within the tiny circle of those who are nearest and dearest to us. Never shall we lose them, or cease to love them better and better, but through growth and exercise our love power will grow stronger, purer, more expanded, until one day there will not remain one thing outside the circle of its radiance, even though our dearest ones by then are still nearer to its blazing heart.

So let us learn to love, try to love, essay to purify and uplift it in ourselves, seek to understand the infinite depth and beauty of the One Divine Power that rules the worlds and all the starry hosts of heaven. Sometimes there is so much horror and unhappiness in this world that we doubt whether after all Eternal Love does rule at the heart of things. But those who have penetrated to that Heart tell us that verily it is so. "Listen for the song of life. Look for it, and listen to it, first in your own heart. At first you may say it is not there; when I search, I find only discord. Look deeper. If again you are disappointed, pause, and look deeper again. There is a natural melody, an obscure fount, in every human heart. It may be hidden over and utterly concealed and silenced—but it is there. At the very base of your nature, you will find faith, hope, and love.

He that chooses evil refuses to look within himself, shuts his ears to the melody of his heart, as he blinds his eyes to the light of his soul. He does this because he finds it easier to live in desires. But underneath all life is the strong current that cannot be checked: the great waters are there in reality. Find them, and you will perceive that none, not the most wretched of creatures, but is a part of it, however he blind himself to the fact, and build up for himself a phantasmal outer form of horror. All those beings among whom you struggle are fragments of the Divine. And so deceptive is the illusion in which you live, that it is hard to guess where you will first detect the sweet voice in the hearts of others. But know that it is certainly within yourself. Look for it there; and, once having heard it, you will more readily recognize it around you. . . . Only fragments of the great song come to your ears while you are but man. . . . Life itself has speech, and is never silent. And its utterance is not as you that are deaf may suppose, a cry; it is a song."

The old Gnostics had a lovely way of answering the ancient question as to *why* God created the universe. They said He was Love, but had nothing on which to expend that love, so He built the worlds that thereon might grow fragments of Himself who would through experience of that which was but the shadow of Himself, sorrow and pain, learn to recognize His essential beauty and give Him love for Love. It is really Love Himself who smiles at us through the faces of those we love. It is the great Magnet of the Universe who thus draws us ever nearer to Himself. We really love other people because we glimpse the Eternity in them. How, therefore, can we ever lose them? "Love," as Krishnaji says, "is its own Eternity." When they leave us here a while we have not lost them. Only then comes the time to purify and refine our love power. Their bodily presence is no longer here for our joy and comfort, but we are nearer than ever to their souls. Once, our great President, Dr. Annie Besant, said to some of us; "When you are just as happy when those you love are away as when they are near, you are beginning to learn how truly to love."

"Love is life, the only life which is real. A man who ceases to love is already dead. All conditions in life are to be judged fortunate or unfortunate according to the opportunities that they offer for love. Love will come under the most unlikely circumstances, if men will but allow it to come. Without this all other qualifications water but the sand." Thus spoke the world's Teacher, the Lord Maitreya, long ages ago, in a temple in ancient Atlantis. So life is leading us through love to the Heart of the universe, for we were created for Him, and our hearts are ever restless till they find their ultimate rest in Him.

For meditation this month commence on the first with the first sentence of the Fourth Chapter of *At the Feet of the Master*. Concluded on page 17)

Just Among Ourselves

Wheaton Day

We were particularly fortunate for Wheaton Sunday, December 27, in having Mrs. Josephine Ransom as the speaker of the afternoon. Mrs. Ransom who had already endeared herself to many theosophists in this vicinity through her five lectures and several members talks in Chicago during the previous week again awoke new needs in our minds for reflection with her presentation of the subject, "The Emergence of the Intuition." After this excellent talk, tea was served in the living room and those who had not already met Mrs. Ransom were privileged to do so. The guests later gathered in the library which was gay with seasonal decorations to enjoy a musicale by Henriette Bohrer Propson, vocalist, pianist and teacher of more than local reputation. Mrs. Propson handles her instruments as a true theosophist, and those who are familiar with the power of music as a mode of creation thoroughly enjoyed and appreciated her excellent rendition of both vocal and instrumental selections from the old masters of Truth in music, Liszt, Brahms, Chopin, Schubert and Schumann. The spirit of good will and fellowship which is always the keynote of the Christmas season was quite manifest and added greatly to the enjoyment of this occasion, one of the happiest of Wheaton Days.

An old time Christmas party "just among ourselves" occurred on Christmas Eve here at Headquarters. As several of us planned to be away on Christmas Day we thought it best to have Santa appear and distribute his gifts in person at a time when we could all be together. By mutual agreement, a drawing of names several weeks before assured each of receiving an appropriate present. A "grab bag" caused much merriment because of the appropriateness or inappropriateness of the prizes as the case might be. A log fire in the big fireplace at one end of the living room, a beautiful tree, and the ever-attractive decorations of candles and wreaths added much to the joy of the occasion. Games and singing completed the evening's entertainment.

An Announcement for the New York Federation

The officers of the New York Federation wish it announced that the packages of Christmas cards issued to various members and lodges were sent by an individual member and entirely without the knowledge or sanction of the Federation. Although they regret the action sincerely they also recognize the generous and helpful intention which motivated the sending of the cards and ask a kindly understanding on the part of those who received them.

We Appreciate Them!

Mr. Cook and Headquarters' workers wish to express grateful thanks to those who were so thoughtful in sending greetings during the Christmas season. It was an inspiration to feel that the contacts made during the year were so pleasantly remembered, and to everyone we send sincerest wishes for the New Year.

Our President

No happier message could have been received than the following cablegram which came on Christmas Day:

Adyar, Madras, India.

President attended opening of Convention. Spoke to members ten minutes on Ideals of the Theosophic Life.

C. JINARAJADASA.

Lightbringer Fund

Will our lodges please remit their collections in the Lightbringer Fund, even though at this time their quota may not be complete? Let the work go on until completion has been achieved but in the meantime remit that we may use the funds already in hand.

Mr. and Mrs. Cook were hosts to Headquarters staff on the evening of New Year's Day in their beautiful home in La Grange.

Request from Headquarters

Our supply of February, 1930, and May, 1931, MESSENGER is exhausted and if members feel they could part with these numbers, Headquarters would gratefully receive them.

A Ring

A theosophical emblem ring was given in at the book table during Convention to be sent for repairing. It is ready now but the owner's name has been lost.

Magazine Offer

Miss Agnes Stewart, 52 Livingston Street, Brooklyn, New York, generously offers to any member or lodge incomplete files of the following magazines:

Adyar Theosophist
World Theosophy
The English Star
The New Era

ranging in dates from 1918 to the current year.

Miss Stewart volunteers to deliver packages to the Post Office if the recipient will pay transportation charges to destination. A wonderful opportunity for small groups!

Kindly address requests directly to Miss Stewart.

A Letter About *World Theosophy*

December 15, 1931.

Dear Mr. Cook:

The Editor and the Publisher of *World Theosophy* are exceedingly grateful for the generous notice of the magazine, and the appeal to the members for its support, that you published in the December MESSENGER.

We want you and your readers to know that a year ago we began sending, every thirty days, 2,700 copies of eighty pages each to subscribers—Theosophists, non-Theosophists, and many public libraries—all over the world. Besides the United States, they went to forty-five different countries including: Canada, Newfoundland, Argentina, Brazil, Central America, Chile, Cuba, Hawaiian Islands, Mexico, Paraguay, Philippine Islands, Porto Rico, Austria, Belgium, Czechoslovakia, Denmark, England, Estonia, Finland, France, Germany, Holland, Hungary, Iceland, Ireland, Italy, Yugoslavia, Norway, Palestine, Roumania, Scotland, Spain, Sweden, Wales, South Africa, Australia, China, Dutch East Indies, Egypt, Federated Malay States, India, Japan, and New Zealand.

We are more than gratified at the result, and for the appreciative and encouraging letters that have come from all directions. We are endeavoring to fill the pages of the magazine with Theosophy and to unify it with all phases of modern thought, thus making it appeal to students and to the public in general.

We take this opportunity to thank the members who have already given us their support in subscriptions, donations and literary contributions, and feel sure that your appeal will awaken greater interest than ever among them, making them realize that the work of *World Theosophy*, as our several leaders have said, is a valuable propaganda agent for the Theosophical Society and the wonderful truths of the Ancient Wisdom as taught by Theosophy.

We are struggling under a heavy deficit, which is met by a few of us, and therefore join our special appeal to yours, that the members help us in this work for our beloved Cause.

Once more thanking you,

Sincerely yours,

MARIE R. HOTCHENER, Editor.

HENRY HOTCHENER, Publisher.

Library Books Out

All books borrowed from our national library more than two months ago should now be sent in for purposes of cataloguing. This does not apply to books lent recently under other specifically mentioned conditions.

By-Laws

The 1931 revision of the By-Laws of the American Theosophical Society is now printed and a copy has been sent to each lodge secretary for the information and reference of any member who is interested.

What of Youth?

By BYRON W. CASSELBERRY

The time to grow simple, clean, pure and serene is when you are young.—Krishnamurti.

Given the virility, the strength and enthusiasm of normal youth, what cannot be achieved by an individual who has begun to know himself truly? What goal is beyond the compass of the youth who has pierced the shrouds of self-deception by his own energy of reflection, who is able to gaze with unbiased vision at the God-in-chains that is himself? I feel with an immense conviction that to such an one the gates of heaven stand open—not in some future existence or in some other world, but here and now, in the prosaic world of every day.

Whatever may be the manner of his vision, the goal of every man is happiness. His aim is to establish happiness in his heart and mind forever, so that there can never be a moment without it. He may serve a God, but his service is to the end of happiness; he may renounce the world, but his renunciation is for the sake of a vaster joy.

For the individual who has not begun to penetrate the veil of his own deception, life is a series of disillusionments in the effort to establish unconditioned happiness. Time after time he believes he has found it; time after time the test of living stamps his supposed treasure as worthless imagery. This goes on until one of two things happens. Either he concludes that happiness is not to be found in this world, but is the exclusive property of other and higher realms to which he will attain upon the death of his body; or else he begins to challenge all that he has held sacred, to question the value of his present mode of life. To me, the former is but storing up for the future a painful re-opening of the old wound of disillusionment; but the latter is the "precious ointment which, though it burns, yet it heals greatly." In the first instance the man stakes all on a hope; in the second he is prepared to smash his universe to find that happiness which has neither meaning nor substance unless it is available now.

From my own experience I say that the beginning of lasting happiness is within the grasp of the youth who has the capacity to smash his universe, who dares to base the conduct of his life on the sole support of his own understanding. He will know emptiness, and he will not be a stranger to tears. But if he has looked truly into his own heart and mind he is beyond disillusionment, because he has ceased to deceive himself. The universe of true proportion in him is born; he knows himself as he is, and he begins to change. His heart sings though it grow weary with the singing; his mind soars, though it suffer with the strain. In strength and weakness, through laughter and tears, he knows that he is building the everlasting abode of Truth. Having seen his goal he knows that happiness is effort; and because his effort is constant, his happiness is established forever.

(Reprinted from *The Theosophist*, October, 1931.)

The Field

Our Lecturers

A new lecturer in the American Section is Mrs. Josephine Ransom who began her tour of our country on November 19 in Albany, New York, and has already visited Cleveland, Cincinnati, Detroit and Chicago. Mrs. Ransom came to us from England but for the past year she has been lecturing in South Africa where her husband, Mr. Sidney Ransom, was the General Secretary for the Section. Previous to that she was herself General Secretary of the South African Section, as well as of the Section in Australia so that her experience both as executive and lecturer in the field has been extensive. In England as national lecturer and in India as student of the wisdom of the East she has traveled widely and at Adyar has lived and known the inspiration and privilege of serving as Dr. Besant's secretary.

An unusually gifted lecturer and brilliant student, Mrs. Ransom is an impressive speaker whom it is our good fortune to present to the American public.

Mr. and Mrs. Geoffrey Hodson spent December in Ojai and we may be sure of the usefulness of their work with Ojai Valley Oaks Lodge.

Mr. Fritz Kunz has been lecturing in various places adjacent to New York City. Worcester Lodge (Massachusetts) especially writes of the value of the two lectures he gave them, and no doubt there are other lodges as well which have benefitted by his work, although we have not as yet heard from them.

Baltimore, St. Louis and Omaha were included in Mr. Rogers' December itinerary. We have heard only from St. Louis Lodge which enthusiastically reports the addition of seventeen new members.

We look forward not only to the reports from the larger centers but also from the little lodges where the work is less well established. A case in point is Wheeling Lodge which Dr. Nina E. Pickett visited recently. The members were most happy to have Dr. Pickett and feel that much was accomplished. Two new members were added which is further cause for congratulation. Dr. Pickett went to Baltimore and Washington following Wheeling, then to Atlanta, and she is now in St. Petersburg, Florida, where she will remain until April 1.

Señora Consuelo de Aldag has been working in Minneapolis and St. Paul throughout December. Excellent results were obtained in Minneapolis according to the letters we have received, and there are rumors of a gay and enthusiastic Christmas party in St. Paul in which Señora de Aldag participated.

Michigan Federation

The Michigan Federation held its regular quarterly meeting in the Hotel Durant, Flint,

on Sunday, December 6, with an attendance of ninety-three. In the words of Mrs. Donna Sherry, the secretary, "It proved to be one of the finest Federation meetings ever held, due probably to the fact that we had the happy privilege of welcoming our National President and his wife as our guests on that occasion. As a result, the Michigan contingent of the Theosophical Society in America finds itself more firmly than ever committed to support of the National President in the administration of his office.

The registration booth opened at 10:30 a. m., at which time the executive board held its session and round table conferences of lodge officers assembled to discuss their problems.

At noon a vegetarian luncheon was served in the main dining room of the hotel, and at 1:30 the Federation proper convened. Mr. E. Norman Pearson, president of the Michigan Federation, and Mr. and Mrs. Cook, the National President and his wife, formed a receiving line at the door so that each member had the opportunity to meet them personally.

Miss Audrey Layton of Flint Lodge gave the address of welcome, and Miss Luella Jessup of Grand Rapids responded. Each welcomed in the name of the Federation Mr. and Mrs. Cook, and both Mr. and Mrs. Cook spoke briefly in acknowledgment.

Mr. Felix Layton told of the Students' Theosophical Study Club at the University of Michigan, which had recently been acknowledged by the Student Council as a campus activity.

The 'high point' of the day was Mr. Cook's talk to members on steadfastness and brotherhood. Also he told us something of 'Wheaton Day' and the routine and activities at Headquarters and of the new spirituality that is beginning to make itself felt there. Anyone who has heard Mr. Cook will not need to be told of the confidence and assurance which he instills in his listeners by the quiet, sure and serene manner of his delivery. Right then the Michigan Federation knew themselves to be his loyal supporters in this theosophical work.

There followed an excellent talk on 'The Duties of the Lodge Secretary' by Mrs. Golda Stretch, secretary of Detroit Lodge, and comments by Mr. Cook on the duties of the lodge secretary from the viewpoint of Headquarters.

A motion was made and carried that a cablegram of greeting be sent to Dr. Besant from the Federation.

This brought the convention to a close. At 3:30 p. m. Mr. Pearson delivered a public lec-

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ture on 'The Ancient Wisdom and the Natural Life.' The lecture was well attended."

Students' Theosophical Study Club

A "Students' Theosophical Study Club," under the leadership of Mr. Felix Layton, has been organized at the University of Michigan and has been recognized by the Dean as a student activity. The club, consisting of a number of university students interested in theosophy, was first suggested after a visit from Mr. Fritz Kunz to Ann Arbor. Through Mr. Layton's splendid efforts, supported by the past and present presidents of the Ann Arbor Lodge, Mr. Albaladejo and Mrs. George, the group was organized and application made to the proper authorities for recognition. This application was considered and recognition was granted.

The first gathering took place in the Michigan League Building, Thursday, December 3, when Mr. E. Norman Pearson of Detroit met the members and discussed with them the practical value of a belief in reincarnation.

The initial major effort of the club was the sponsoring of a public lecture in the Natural Science Auditorium by Mrs. Josephine Ransom, Friday, December 11. An audience of more than a hundred people, mostly students, gathered for this lecture, which consisted of a very splendid exposition of the creative power of thought.

The organization of such a group within the University, as a student activity, is significant of the recognition which theosophy is gradually gaining in the world of modern thought, and Mr. Layton and the members of the Ann Arbor Lodge who are so ably supporting him are to be congratulated on a magnificent piece of work.

World Theosophy

The January number of *World Theosophy* is devoted especially to psychology and occultism. The leading articles in this issue are:

"The Necessity for Reincarnation"—Dr. Annie Besant.

"The Place of Intuition in the New Civilization"—C. Jinarajadasa, M.A.

"Timely Observations"—Dr. George S. Arundale.

"The Psychological Basis of Individual Education"—Prof. J. Emile Marcault.

"Clairvoyant Research Into the Occult Study of Disease"—W. M. Davidson, M.D.

"The Way of Occultism"—Josephine Ransom.

"Death and Afterwards"—Sir Edwin Arnold.

"The Occultism of *Parsifal*"—Frank L. Reed.

Form of Bequest

I give, devise, and bequeath to the American Theosophical Society, a corporation, with its principal place of business in the City of Wheaton, State of Illinois, the sum of *dollars (\$* *)*
(or the following described property):

Young Theosophists' League

The Young Theosophists' League is pleased to report that their meetings are just as active and interesting as ever.

We have found the idea of open discussion meetings to be quite a good one; many splendid ideas are brought forth in these meetings at which we discuss the important problems of the day and try to find suitable solutions for them. The League feels quite fortunate in obtaining the excellent speakers who have so readily given us their time. Among them are Mr. J. C. Myers, Miss Clara Hoover, Mr. W. Frank Reinbold, Dr. Geo. B. Lake, Mr. Claude Watson, and Mr. Carle Christensen who spoke to us on Meditation, Parliamentary Law, What Theosophy Is, Karma, Christmas, and Music respectively.

Some meetings are to be given over to book reports by the members on subjects which they have chosen, which proves that our library is flourishing and that the members appreciate the opportunity of having so many wonderful books available.

As our meetings are being opened and closed by a short meditation, the president suggested the idea of each member leading the meditation for one meeting. This affords everyone a chance to share in the activities of the League.

Several new members have joined and all are very much interested in the work. We were also very happy to have two visitors from the Young Theosophists' Club in Wheaton at our last meeting.

The League is planning to have a scrap book compiled from material such as clippings and articles which the members will furnish. This will serve as a unique and interesting history of the League.

The president, R. Edward Rice, Raja Watson and Robert Starrett served as ushers at Mrs. Josephine Ransom's lecture in Chicago on December 22.

HELEN CLARE MYERS, Secretary.

It has been reported by F. Patrón, Sr., secretary, that Brotherhood Lodge (New Orleans) was the donor of a year's subscription of *World Theosophy* each to Louisiana State Penitentiary in Baton Rouge and the United States Marine Hospital in New Orleans.

Federation of Southern California

At a regular meeting held in Los Angeles on November 22 the Federation of Southern California Lodges elected the following officers: President, Ray F. Goudey, Los Angeles; Vice President, T. R. Winston, Los Angeles; Secretary-Treasurer, R. Gordon-Forbes, Hollywood. Miss Codd and Mr. and Mrs. Hotchner spoke in tribute to Dr. Besant and led a discussion of lodge and federation work, after which there was a social hour. In the evening Miss Codd added further to the enthusiasm already aroused with her lecture on "Ancient Mysteries and Way of Initiation."

What Lodges Are Doing

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

Dear Fellow-workers:

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

Your faithful servant.

ANNIE BESANT.

Milwaukee Lodge recently entertained their members and friends with an old time party which is reported as having been most enjoyable indeed. There were prizes for the best costumes and entertainment of music and dancing was offered. On Sunday, December 6, Mr. J. C. Crumney of Chicago visited Milwaukee Lodge and attracted great interest in theosophy by his two public lectures. Tea was served between the afternoon and evening talks and this practice is quite a popular one at the lodge. Their library is open two afternoons a week and is used quite actively by many non-members who drop in to read and ask questions. A New Year's Eve party with dancing and an appropriate program was an occasion of much pleasure to the members and their friends. A visit from Señora de Aldag from January 3 to 17 ushers in the work of 1932.

Chicago Lodge continued its well planned regular lecture series through December with Sunday talks by Mr. Carl F. Propson and Mr. Carle A. Christensen. Saturday afternoon talks by Prof. R. Brenes-Mesen, Mr. Cornelius Buford and Mrs. Fanny Mae Dawling were greatly enjoyed. Sunday, December 20, was the occasion of an informal gathering followed by singing of Christmas carols with Mrs. Elva Sprague directing.

Genesee Lodge (Rochester) continue on Tuesdays their educational program for the winter with their classes and discussions of the work and accomplishments of Einstein, Jeans, Millikan and Sir Arthur Keith. It was pointed out how their discoveries correspond to the teachings of theosophy. A Christmas party on December 29 was greatly enjoyed by the members and their friends.

Austin-Dharma Lodge will continue through this month their study of the Bhagavad-Gita

on Sundays. On December 23 the members enjoyed the annual Christmas party, which was held at the home of Mr. and Mrs. F. L. Reed.

St. Louis Lodge closed its season's lecture presentation of Mr. L. W. Rogers the early part of December. Great success marked his visit at this center as all the public lectures were well attended and eleven new members were taken into the lodge as a result.

Besant Lodge (Seattle) though handicapped with a small membership continues the work, having public talks on Sunday evenings and very interesting Friday evening classes.

Minneapolis Lodge helped to fill their treasury by a most successful dinner and food sale given recently. After the excellent dinner, donations of food and quite a number of useful articles were auctioned off. This was followed by dancing, music being furnished by Mrs. Jenne, a new member. This lodge is interested in peace propaganda and recently Mrs. Lundquist gave the members a short sketch of the Peace Petition.

San Francisco Lodge sends out each month an attractive small four-page folder containing a compact exposition of what theosophy is, a graded list of books suggested for study, and an announcement of the coming lectures. Four Sunday talks during December were given by Mr. Samuel Lewis, Miss Virginia L. Porter, Mr. Harry Wilson and Mrs. Mary C. Bell.

Honolulu Lodge was recently reported by Capt. Leo L. Partlow as having seven new members, most of them young people already busy in their own fields, who have added greatly to the enthusiasm and progress of the lodge by the very diversity of their talents. Mr. Roy Frisen, a newspaper man, has taken over the leadership of the course in Right Citizenship, sponsored by the T. O. S. Miss Matsue Kitamura, a little Japanese girl, has been appointed assistant librarian and purchasing agent. Mr. C. W. Lemmon is a young architect and recently gave a talk on art. Mrs. Ethel Lemmon has been elected secretary of the lodge. She is interested in the blind children of the Territorial School and reads stories to them every week. A talk on astrology was given by another new member, Mrs. Gerd Davis. Members of long standing are also busily engaged in earnest work in spreading the ancient truths and all expressed the wish that any traveling theosophists who are able will visit this lodge which is a little unfortunate in not being able to take advantage of the lecturers who come to this country.

Wheeling Lodge greatly appreciated a visit from Dr. Pickett and are grateful for the help which she gave and for two new members added to the Lodge.

The Christmas Party of *St. Paul Lodge* had a Mexican keynote this year since Señora de Aldag was with them. We have not had a report of the occasion but the announcements promised a happy and enthusiastic affair.

Mr. Rogers' week in Omaha resulted in the addition of seven new members and increased enthusiasm and interest in the lodge itself.

Atlanta Lodge benefited by a week of classes and public talks given by Dr. Pickett just before Christmas.

We have an enthusiastic report from *Worcester Lodge* (Massachusetts) of the two lectures given by Mr. Fritz Kunz. Perhaps the smaller lodges are almost more appreciative than those more frequently favored by outside speakers; certainly they are responsive and therefore tremendously worth helping. And here we must offer gratitude to the Light-bringer Fund which makes such help possible.

Cincinnati Lodge deserves hearty congratulations on the discovery of a new lodge room which they very skillfully and enthusiastically redecorated and furnished in time for Mrs. Ransom's visit. The occasion was most propitious and included not only a series of splendid public lectures but also a members' meeting and dedication of the new lodge home. Fortunately, Mrs. Jennie Bollenbacher, president of the Ohio Federation, could be present to give Mrs. Ransom a welcome and to participate in this happy venture. We wish Mr. Perkins, the president, and all the members of Cincinnati Lodge joy and success in the work they are doing so splendidly.

The Secretary of *Annie Besant Lodge*, Boston, Miss Emma Mills, writes of their great pleasure in hearing two lectures by Mrs. Adelaide Gardner of England, on "Modern Psychology" and "Insecurity."

Tacoma Lodge is the proud possessor of their own building which, though not fully paid for, is worth twice what it cost them. One way this lodge raises funds for its treasury is by giving card parties for which admission of twenty-five cents is charged. One held last month netted twenty dollars though newspaper advertising was paid for. The services of Col. Abbott Boone of Fort Lewis were obtained for one evening when he addressed an audience of two hundred on "The Manchurian Situation." During December a series of talks by representatives of different religions was given, Mr. Herbert Corporan beginning with a lecture on "The American Indian and His Religion." Enthusiastic activity is the keynote of the membership of this lodge, and late additions bring the total number of new members for the season to twelve.

The account of the success of *Oklahoma*

City Lodge in earning over \$300 for a payment on their new lodge home sounds like a fairy story, a tale of high adventure and thrilling conquest. And such it is when a group of members, enthusiastic and determined, make up their minds that something must be done, and together set about its achievement! It was a radio contest which provided the opportunity, but it was Mrs. Vera Binkley who recognized the opportunity, and who, with the wholehearted help of other members won the first and second prizes of \$200 and \$100 and several other smaller prizes. And the result is needed remodeling and refurnishing and a great happiness in the hearts of our members in Oklahoma City. Hearty congratulations go to them, every one.

Hermes Lodge (Philadelphia) had the privilege of hearing Dr. James H. Cousins lecture on "The Quest of Beauty and of Truth" and Mrs. Adelaide Gardner on "Yoga and Modern Psychology," "Psychoanalysis, Its Value and Limitations" and "Psychism and Common-Sense" during the first part of December. The class in good citizenship directed by Mrs. Alice F. Kiernan under the auspices of the T. O. S., is one of the most interesting and instructive of the many discussion groups that are a part of the Hermes Lodge activities.

Santa Ana Lodge—President, Mrs. Ida B. Waters; Vice President, Mr. Fred Young; Secretary, Miss Octavia Goldsworthy; Treasurer, Mrs. Aline Hinze; Librarian, Mrs. Waters; Publicity Agent, Mrs. Ann Smith.

Aberdeen Lodge—President, Mr. John F. Curran; Vice President, Dr. Pauline Chalfant; Secretary-Treasurer, Miss Freda Taylor; Librarian, Mr. Harold G. Sahliney; Class Instructor, Mr. M. C. Lasell.

Reality

I had been blind to color,
I had been deaf to sound,
I had been dead to feeling—
Yet Reality blazed around!

Reality in the sunrise,
Reality in the breeze,
Reality in my heart-beat—
That brought me to my knees!

For here was *Life* within me,
And as I looked without,
I saw that *Life* is Movement,
And that dissolved my doubt.

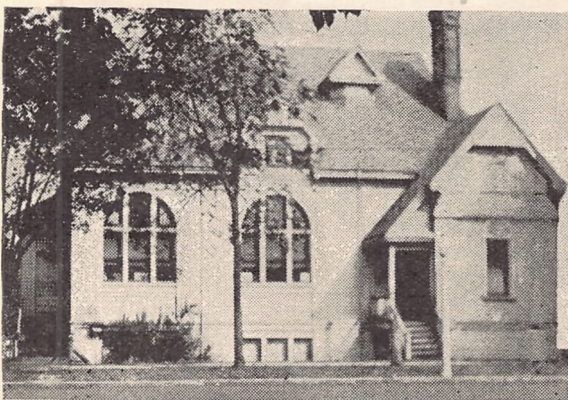
Reality is hidden *Life*,
And Movement is Its sign,
The heart-beat Its epiphany,
The universe Its shrine.

—Evelina Porter Doggett

Inner Life

(Concluded from page 11)

tinuing, sentence by sentence, each day, will bring us on the last day of the month to the one ending "but a crime does not cease to be a crime because many commit it." Next month, being a short one, will exactly finish the book.



Home of Tacoma Lodge



Ray W. Harden, Editor

Chief Knight for America—Order of the Round Table

Address: P. O. Box 690, San Jose, California

There is an unmistakable renewal of interest in Round Table work which extends throughout all sections of the United States. A number of Tables, dormant for years, have recently come to life. Here and there new Tables are now applying for the official report blanks and charters.

Most important are the individual workers who send in their memberships direct to Round Table Headquarters. These "Lone Knights" are valuable outposts, each a nucleus around which may spring full-fledged Tables of young Pages, Companions and Squires.

Even where this does not happen, it is heartening and helpful to have these courageous, single-handed Knights, young or old in physical years, established in their respective localities. By this simple act of co-operation in uniting with the Order, they place their city or town upon the map of Modern Knighthood. There is fine, constructive knightly service to be rendered by anyone who is willing, no matter where he may be situated.

One very old lady; a Round Table member in a small village, has some remarkable knightly quests to her credit, although not strong enough physically to even leave her house. For several years she has, by the use of scissors and paste and a highly artistic sense of arrangement, made unique scrap-books which were delightful to look upon, and which carried inspiring messages of encouragement, faith in human nature and brotherhood. These she sent without charge, to prisons, asylums and lonely individuals. Letters of gratitude poured in, and there were more requests for her books than her aged, though active fingers could supply.

Wrecked lives were rehabilitated through the harmony which this woman put into her books, combining theosophy, picture and color. Dispositions were sweetened and bitter enmity and prejudice dissolved. Into each copy went the little seal of the shield, lettered: "Order of the Round Table." Today, in a cold, bleak village of northern Alaska, a Table of the Order meets and studies and performs its own odd little acts of knightly service—just one of the results of the simple work of this courageous white haired Knight—Etta H. Potter.

Kt. Potter has recently retired from physical-plane manifestation. A successor is needed

—many successors, in fact. Because this sort of work has unlimited possibilities. There are other Knights who write friendly, encouraging letters to neglected or downhearted people whom they discover in various ways. Other forms of knightly service require even less time, but lighten humanity's burden.

It is easy to become a Knight of the present age. Upon request to Headquarters, full information and an application blank will be promptly supplied without cost. The yearly dues are very slight: purposely so, in order that even the poorest citizen may become enrolled and in good standing without financial strain.

For the information of those whose Round Table memberships may have lapsed for one year or many years, let us say here with emphasis: "The New Round Table has cancelled all accounts of the past." When you pay the nominal dues for 1932, you are paid in full for all the coming year. Not as a favor or special consideration; this is merely the rule, applying equally to all, including the most wealthy. Those able and willing to contribute, may do so at any time, but no one can pay any "back dues" because old dues no longer exist upon our books.

There is a great deal of vital and interesting news in the Round Table field, for example, the new Round Table publication *Young Citizen*, in attractive newspaper form, which will be issued just as soon as our membership reaches the required number for postal mailing permit. Also there is the enlarged scope of the Round Table International Correspondence Bureau, under Kt. Irma Starrett, which is destined to become a real power in the world peace movement. There are many knightly deeds to be related, unusual and fascinating. There is Juvenile Court Committee accomplishment. There are reports of new Tables and of new work by old Tables. There is the announcement of a proposed department of vocational assistance for young Knights with financial backing by a new and wealthy Honorary Knight. This depends however, upon our membership showing in the next six months.

No space in our brief columns here for all these subjects at once—important as they are. But this Department is now a permanent feature of THE MESSENGER, presenting one column of news and notes every month. These interesting topics will be taken up in turn in future issues. Meanwhile, your application for 1932 membership in the ranks of the NEW Knighthood, will be welcome and will serve as a splendid bright beginning of the new year.

Answering the oft asked question: "What does the Round Table accomplish?" let us briefly quote from a letter received by the Leading Knight of one of our Tables. It is from a mother who writes with impartial sincerity:

"I wish to express to you my deepest appre-

ciation of your Round Table Order. Since our two children joined its ranks, they have taken a new and gratifying interest in their home. They tell us that they are really modern knights, and in carrying out the pledges of courtesy and kindness; courage and usefulness, they have unconsciously become a blessing to their parents, instead of a problem. We are very happy about it. Also it is plain that they themselves are happier than when keeping late hours with wild companions in a purposeless, unsuccessful search for pleasure. I have heard that your Order is connected with the Theosophical Society (*). I know nothing about theosophy, but since it is fostering such excellent work, it must be very much worth while, and I think I shall look into the subject."

(*) The Order of the Round Table is an independent, legally incorporated organization. While not officially a "branch" of any other Order, many members of the Theosophical Society have found it a convenient and powerful channel for service to the Masters by service to Humanity. Dr. Besant is its International Protector, and Bishop Leadbeater International Senior Kt. The teachings of the Round Table are devoted to clean character building and furthermore to a clear explanation (in simplified form) of the facts about world-creation and conscious existence; human, sub-human and super-human. This necessarily includes reincarnation; karma; the planes of manifestation (of which the physical is one) and existence of the spiritual Hierarchy of fully evolved souls, of which Jesus is a member. These subjects are not imposed upon Round Table children, but are available to those who wish to learn them in Round Table study, provided the parents approve. Round Table membership is classified as follows: Adults join as Knights, dues \$1.00 per year. Pages (7 to 11, inclusive) Companions, (12 to 16) Squires (17 to 21) Dues for all degrees under 21 are 50c per year. Dues for both adults and children include diplomas, cards, papers, reports, lesson-sheets, etc., from the National Round Table Headquarters. A monthly letter is sent to individual members who are unable to attend Table meetings, that they may keep in touch with the interesting progress of the Order. The headquarters address is P. O. Box 690, San Jose, Calif.

Should the American Section Theosophical Society Be Federated?

The present federation movement in the Theosophical Society in America begun some years ago has resulted in the formation of some ten federations whose activities are more or less affecting the work. Is not the present a good time to consider this work, to decide whether this movement is an asset or a liability in the work of theosophizing America to which we are called and act accordingly?

The value of federations is no doubt according to the need of them. If there is no real need, they are a useless encumbrance. For several reasons, among others, I believe they are needed.

The American Section is one of the largest in the world geographically as well as in membership. Our lodges are scattered over some three thousand miles east and west and twelve to fifteen hundred miles north and south. That a number of comparatively nearby lodges should unite to try to more efficiently theosophize their combined neighborhoods

seems as logical as that states and smaller political subdivisions should be organized within the nation, though the present federations have not all found it feasible to follow state lines.

In some cases it appears that lodges do not have any clear conception of the nature, plans and methods of work of the Section as a whole. In one of the larger cities a few years ago, some active members of the Lodge, though cheerfully supporting the local work and paying local dues, protested against and refused to pay national dues, declaring they could not see the necessity of having a national organization, thus eliminating themselves as lodge members. This limited outlook is part of the work of a federation to eradicate. Through its work, conferences and conventions, it can bring together members who can not get to the National Convention and Summer School, broadening their outlook when needed, and increasing unity of purpose and enthusiasm. Those who have attended National Conventions and Summer Schools know the inspiration derived from them which reflects itself in the season's activities. Usually there is some 90% of the membership who for one reason or another are unable to gather together in Chicago and Wheaton, but who, many of them, can attend federation conventions, and realize themselves as members of a regiment in the theosophical army instead of a squad or company.

Federation officers can immensely aid the work of National Headquarters in its organization and publicity work because they can fairly easily keep abreast of changing local problems and conditions. It would seem probable that with loyal cooperation on the part of the federation, the plans and projects of Headquarters can be presented through the federation in a way which is likely to make them more quickly realized than if dealing with individual lodges.

As experienced and broad visioned federation leaders arose over the country to guide the perhaps twenty or thirty federations forming a net-work over the completely federated Section, and as all lodges became federation conscious, there would be splendid channels at hand to quickly and efficiently bring a new plan or phase of the work before the membership and provide for its simultaneous working out in the lodges. The pulse of the Section would be quickened and the present delays due to non-response of individual lodges be diminished.

No doubt there are potential undesirable possibilities in every new movement. The danger of "these American Federations" instead of "this American Section" resulting from unwise decentralization could be completely obviated, it would seem, by an amendment to the By-Laws authorizing the chartering of federations and definition of their powers, bringing them into the same alignment with the American Section that lodges now have. Wide latitude would no doubt be left to federations as to details of organization which would naturally vary according to lo-

calities and special lodge problems and needs.

The Federations conference at the Convention last August brought forth many usable ideas and possibilities of federation activities, many of which have proved their value in actual practice. Some of the methods of work presented were the holding of symposium meetings of several lodges; aiding newly formed or weak lodges through conducting of study classes, lectures, literature, etc.; forming study groups in cities where there are no lodges and helping them to become chartered lodges; extension work in placing books and magazines in public libraries; reviving the interest of dormant members; federations conventions, perhaps held after the National Convention and Summer School from which those who were able to attend the Section gathering could bring its inspiration for the quickening of the work in the new season.

Can the federations materially aid the revivifying and quickening of the work so much needed and so greatly stressed at the last Convention and Summer School and begun by our able National President and his corps of co-workers? Will everyone interested in the federation idea or in working within present federations ask himself this question and if answering it affirmatively act upon the answer?

HERBERT A. STAGGS.

Compensation

The Talionic Law

BY ROBERT R. LOGAN

When we read of the bloody massacres of men and animals in the arenas of ancient Rome we shake our heads and say to ourselves how barbarous they were in those old days after all.

And when we read of the bull fights in Spain with their disembowelled horses and frantic bulls; or of the cruelty with which horses, mules and donkeys are beaten, and prodded, and driven to death in Sicily and Morocco, or when we stumble upon some account of animal sacrifice upon the altars of some heathen religion; we unconsciously draw ourselves up with a feeling of pride in our American institutions and rejoice that we at least are progressive and enlightened and humane.

Meanwhile, forty thousand cattle and seventy thousand hogs arrive at Chicago every day to have their skulls crushed and their throats cut, that men may devour their carcasses; and thousands upon thousands of

muskrats, minks, foxes, bobcats, skunks, badgers, weasels and other animals are trying to tear their bleeding and swollen legs out of the inexorable jaws of the steel-trap that high-heeled young women may parade their pelts upon their shoulders.

Meanwhile in a thousand laboratories attached to schools, colleges, hospitals, universities or dairy farms, rats and mice are rotting by the thousand with enormous tumors induced in them in a vain effort to make them develop human cancer; guinea pigs are dying in convulsions from injections of various drugs, serums and vaccines whose strength is to be determined; cats are shrieking under the administration of mustard oil in their eyes or with shaven bodies drenched in ice water are freezing under the breeze of an electric fan; and dogs are coughing themselves to death with their lungs choked with the latest and deadliest poison gas, or are lying inert or vomiting in their wire cages after having their intestines ligatured or their vitals burned out with X-rays.

Are we more civilized than the Romans or the poor, half-starved Sicilians or Arabs?

Are we more enlightened and humane than the barefoot priest who cuts the throat of the sacrificial lamb in hopes that the evil earned by men may be turned aside upon that innocent victim?

Is it any more likely that the diseases earned by the eating of poisoned and half-spoiled meat, and devitalized flour, and over many rich dishes, and by disobedience of the natural laws of health will be turned aside upon the victims of the laboratory, than that our sins may be redeemed by the slaughter of a goat?

Are not cruelty and the infliction of suffering infallible marks of barbarism, and are not civilizations measured by the sympathy, understanding and greatness of heart of their leaders, rather than by the strength of their weapons or the record of their murders?

And what of all this struggle and fear and hatred and bloody agony? Has it no recoil in the metaphysical worlds; no effect upon that nexus of causation which we call the destiny of men and nations?

When we read of the centuries of oppression, exploitation, spoliation, violation and torture which the French serfs and peasants suffered at the hands of their arrogant and selfish nobles, we are inclined to feel that the horrors of the French Revolution were an inevitable reaction, a sort of restoration of an upset balance, a compensating swing of Nature's pendulum. Even though the individuals who perpetrated the ancient atrocities seem to have escaped their merited retribution, we have a feeling that nations and classes must in the long run pay the piper, and we can almost weigh the dreadful murder of the innocent Princess de Lambelle against the patent of nobility which gave a French count the privilege of warming his feet, if they were cold, in the palpitating entrails of a serf.

Looked at from this Emersonian angle, the

(Concluded on page 23)

1931

Convention and Summer School Proceedings

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

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THE THEOSOPHICAL PRESS
Wheaton, Illinois



Book Reviews



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

The Facts About George Washington as a Freemason, by Major J. Hugo Tatsch, Fin-Res. With a Foreword by Admiral Robert E. Coontz. Published by Macoy Publishing and Masonic Supply Company, New York, N. Y. Price, cloth, \$1.75. Paper, \$1.25.

This new book by Major Tatsch is a noteworthy and valuable addition to the mass of literature about George Washington, and it measures well up to the high standard set by the author's former books. As the title infers, it is devoted entirely to the Masonic history of our first president, and the author has shown careful and painstaking method in his search for reliable data. No statements have been admitted to the book which could not be substantiated by unimpeachable and reliable records. In the effort to make this an absolutely accurate and truthful account of the Masonic activities of the greatest of American statesmen many of the interesting stories which have gathered about his name have been rejected or listed as doubtful because they could not be substantiated by official records or reliable statements of contemporaries.

Every well authenticated fact in Washington's career as a Mason will be found in this carefully written history, and it will prove of great value to future writers on the subject.

As usual Major Tatsch gives a list of the books and documents which he found of value in gathering data for this work and this feature makes it doubly valuable as a book of reference. The craft owes the author a vote of thanks for this timely book—John McLean, 32°.

Speaking in Public, by Arleigh B. Williamson. Published by Prentice-Hall, Inc., New York. Price, cloth, \$2.50.

A generation or so ago there was, comparatively speaking, a deluge of books on "elocution" and its accompanying mechanics of pose and gesture. Then there was a reaction from the rigid, artificial standards of the period and their vogue waned. Budding young speakers were encouraged to strive for the unstudied manner, which was apparently sometimes interpreted to mean an unstudied subject as well.

Recently the tide has turned again and there is now observed a distinct revival of interest in the methods of public speaking. There is no return to the stilted formalism of the past, but at the same time it is recognized that public speaking is an art, and as such has a technique.

Speaking in Public is one of the best books of the modern school. Containing over 400 pages of sound and instructive matter inter-

estingly arranged, it is the product of years of practical experience in the practical teaching of the subject in one of our largest universities.

It can be studied with profit by all—whether beginners or veterans at the game—but it will probably prove most valuable to those "in between" to those who have had some, perhaps considerable, experience but who have not yet found their stride, who have conquered their early fear of facing an audience but have not yet learned to carry the audience along with them. Possibly these have unconsciously developed certain mannerisms or peculiarities that are adversely affecting their reception by the audience. *Speaking in Public* should be very helpful to them in locating and correcting these difficulties.

Theosophists may be interested to know that the author mentions Dr. Besant as one of the finest speakers in the world, and cites her as an example of the effectiveness of dispensing with the chairman's formal introduction—Leo L. Partlow.

Here, by Charles Francis Stocking, M. E., Published by The Maestro Co., Chicago, Ill. Price, cloth, \$1.50.

The author uses as a vehicle the story of a professor of bio-physics who, while teaching his students along atheistical scientific lines, yet has an earnest secret desire to find something higher and better than his scalpel, his microscope or his chemical researches can discover.

The story has for its background the scientific laboratory where Professor Glen and his assistants are seeking by physical means to produce what they call life. The strange events which revealed to the professor the truth about the higher consciousness and the futility of seeking for it through the physical senses form a story which holds an interest of its own aside from the great lesson which the author tries to teach. In the story the message which the professor brings back from the other side of physical death is rejected by all but a small number of his close personal friends. It is the fate of all who would help humanity to rise from the mire of ignorance and selfishness in which it wallows. May this little book, with its message of good cheer, meet with a happier fate.—John McLean.

Meatless Meals, by Jean Prescott Adams (Leona A. Malek). Published by Laidlaw Brothers, Chicago, Ill. Price, cloth, \$1.00.

"Oh," I can hear milady say, "Just another cook book!"

My dear madame, will you pardon "a mere man" for daring to disagree with you and challenge the accuracy of your statement?

This is not "just another cook book," although it is a cook book in the best sense of the term; it is much more than that. It is a scientific treatise upon foods, their nutritional value, their vitamine contents and their chemical constituents. It is also a short, but comprehensive, treatise upon the nature of vitamins and the effect upon the human economy of the different varieties. It contains an article upon the proper care of foods. Following this are some sample menus, and then comes the cook book proper; and such a cook book! Every recipe is carefully explained, including the proper method for combining the various ingredients, and its value as food is explained. The clever marginal pen and ink sketches add greatly to the attractive appearance of the book.

"The road to a man's heart lies through his stomach." You newly-wed, heed the voice of experience and follow in the way marked out by Mrs. Malek.—John McLean.

Mystical Meditations on the Collects, by Dion Fortune. Published by Rider & Co., London, England. Price, cloth, \$2 00.

"Based upon an esoteric interpretation of the Christian scriptures, this book provides a series of broad-minded and tolerant considerations of the Mysteries of Jesus as indicated in the Collects of the Orthodox Church. The mysticism which inspires the meditations, while Christian in tone, is of that universal order which recognizes the underlying truth of all religions." (Publisher's note).

The author declares in her introduction that "the concept of an esoteric aspect to the great religions of the East set her seeking a similar aspect in the religion of the West; this she found, both in the writings of the great mystics of the Christian faith and in personal experience."

The book contains some 83 collects, or short prayers, one for each Sunday in the year, and for special occasions such as Saint's days. The author gives the keynote of each of these, and then follows with a short but illuminating, esoteric and yet practical interpretation of each. Should be particularly interesting to the mystic and esotericist, especially those ritualistically inclined.—F. W. Mettler.

Clairvoyance and Thoughtography, by T. Fukurai. Published by Rider & Co., London, England. Price, cloth, \$7.50.

The author of this book is the President of the Psychical Institute of Japan. He relates detailed experiments with several mediums in that country. His investigations will be interesting to those who care for verifications of experiences in the psychic world, and all spiritualistic phenomena. The last chapter is devoted to a consideration of the reality, transcendence and function of the spirit.—Maude Lambart-Taylor.

The Song of God, translation of the Bhagavad Gita, by Dhan Gopal Mukerji. Published by E. P. Dutton & Co., New York, N. Y. \$3.50.

Next to the Holy Bible, the Bhagavad Gita

is the greatest of the world's spiritual treasures. This immortal Hindu epic has been the foundation of the spiritual knowledge of India for centuries. It was Emerson's constant companion.

The scene of the Bhagavad Gita is a battlefield in India where two armies are about to spring at each other, symbolizing man's own warring nature. What he must do in this life to gain the victory for his better self over his baser self is the theme of this great India masterpiece.

Though the present edition is rendered in prose, it is filled with most beautiful poetic expressions and symbolism. Mr. Mukerji being himself a Hindu scholar, has rendered the Gita with a keener understanding of its spiritual philosophy than any Occidental could have. For the sheer joy of reading exquisite prose and of seeing the unfolding of these age-long spiritual truths, which are applicable to all men in all ages, Mr. Mukerji's translation will be hailed as one of the finest ever given to the world.

The Cat Who Went to Heaven, by Elizabeth Coatsworth. Published by The Macmillan Company, New York City. Price, cloth, \$2.00.

An exceptionally charming story. Little Good Fortune, the three-colored cat, who fulfilled the portent of her name as far as her master's fortunes were concerned, has to overcome the Japanese prejudice which accuses cats of being goblins. Her artist master finally grants her heart's desire and paints her on the sacred canvas with a miraculous sequel. The book contains many delightfully told legends of the Buddha in his incarnations as animals.

This is a book interesting enough to hold the attention of the adult. It is especially suited for the mother who reads to her children, and who prefers the least boring text. In passing, it is well to note that no system educates the child so well in his taste for books, as the practice of reading out loud to him for a short time every day. A book, such as this, is especially adapted for such reading. The illustrations for the book are particularly charming, and it was last year's winner of the John Newbery medal for the best child's book.

American Artists, by Ivan Narodny. Published by the Roerich Museum Press, New York, N. Y. Price, cloth, \$1.50.

An excellent little book of a little over one hundred pages setting forth in terms to be understood by all, what can be seen in great pictures.

There are short sketches of ten of our American artists who have written their names high on the columns of artistic achievement, with illustrations of their pictures.

The book is introduced by Nicholas Roerich the great Russian artist and mystic and the author is gifted with a power for vivid writing, which the subject deserves.

For those who seek to know beauty, this book is highly recommended.—V. B. H. D.

Compensation

(Concluded from page 20)

excesses of the Russian revolution seem but links in the chain forged by the outrages and cruelties of a thousand years, inflicted upon the people by the Grand Dukes and their lesser vassals; and the flames of Louvain take on the appearance of an aftermath of the Belgian atrocities in the Congo.

* * * *

Will Nature take no heed of the violence inflicted by man upon her lesser children?

Will her inflexible laws not demand compensation for the death and torture of the countless millions of birds and beasts which man destroys to gratify his passions, his appetite, his vanity or his curiosity?

Twenty-five thousand school children were "immunized" against diphtheria in one week recently in Philadelphia, and that means the torture of dozens of horses, and hundreds of guinea pigs; and these drives to "immunize" against this, that, and the other disease with a serum heralded one day and discarded the next, are ever increasing in their intensity.

Vivisection is increasing day by day and our "civilization" is giving its millions of dollars to stimulate the cruel destruction of animal life. Can it be done without penalty, without reaction upon ourselves? Cancer, the most painful and horrible of diseases, is rapidly increasing; are we sure we are not ourselves ensuring its increase by our cruelty and selfishness?

Civilizations come and go; nations flourish and decay; and the destruction which they mete out to the conquered on the upward way is visited upon them in their decline. Attila and the Huns avenge the slaughter of the Nervii.

No civilization yet has been truly civilized, and none has long survived. If we should add together the weight of all the animals we kill, and estimate the total amount of anguish we inflict upon them, we might be appalled at the implication of our future indebtedness.

It is said that all the navies of the world might float in the blood that is shed each year in the slaughter-houses.

What compensation shall we make for that?

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Itineraries

Señora Consuelo de Aldag

Jan. 3-17—Milwaukee.

Jan. 18—Madison.

Dr. Nina E. Pickett

Dec. 23-April 1—St. Petersburg, Fla.

Mrs. Josephine Ransom

Jan. 6—Aurora.

Jan. 8-12—Birmingham.

Jan. 13-18—New Orleans.

Jan. 19-23—Houston.

Jan. 24-27—Dallas.

Jan. 30-Feb. 14—Los Angeles.

Mr. L. W. Rogers

Jan. 3-16—Tampa.

Jan. 17-30—Jacksonville.

Building Fund—Nov. 16 to Dec. 15

Mrs. Kathleen Martin, Mrs. Rosa L. Sutfin, Miss Nettie Smith, Mrs. Allie B. Blend, J. M. Beltran, Miss Anita Henkel, Rev. W. H. Pitkin, Mrs. E. Lewis, Mrs. Arthur M. Coon, Miss Emma Mills, Mrs. Dorothy W. Miller, Mr. and Mrs. N. L. Hardy, H. W. Hayden, John Snell, Mrs. Marie Metzelaar, Miss Muriel Mitchell, Miss Fannie A. Moore, J. A. Albaladejo, Mrs. Maude Waffle, L. E. Trainor, Mrs. Estella Renshaw, Mrs. Sarah W. Hazelton, Mrs. Agnes F. Sirena, W. W. Shear, John R. Grainger, Miss Florence R. Freeman, Mrs. C. H. Kress, Mrs. Maude N. Couch, Mrs. Juliet F. Lewis. Total—\$197.75.

Lightbringer Fund—Nov. 16 to Dec. 15

St. Petersburg Lodge, Pittsburgh Lodge, Ames Lodge, Pythagoras Lodge, Vipunen Lodge, Wheaton Lodge, Wallace Lodge, Yggdrasil Lodge, Detroit Lodge, Wichita Lodge, Minneapolis Lodge, Pacific Lodge, Chicago Lodge, Herakles Lodge. Total—\$154.25.

Anniversary Fund—to Dec. 15

Yggdrasil Lodge, Hermes Lodge, Genesee Lodge, Lansing Lodge, New York Lodge, Chicago Lodge, St. Paul Lodge. Total—\$104.75.

Marriages

Mrs. Lulu Clark of Flintridge, California, to Dr. Sanford Bell, president of Olcott Lodge (Pasadena).

Mrs. June Joslyn Recktenwalt to Dr. Wallace Finne MacNaughton at high noon, November 24, 1931, by the Rev. Arthur Coon of the Liberal Catholic Church, at Port Huron, Michigan. Both are members of the Port Huron Lodge and will be at home after January 1, 1932 at 1601 Military Street.

Deaths

Mr. Melvin J. Lawson, vice-president, Stockton Lodge, November 23, 1931.

Miss Hyla F. Long, Oklahoma City Lodge, December 6, 1931.

Mrs. Cora M. Clark, Los Angeles Lodge, December 5, 1931.

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