

THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN OF THE AMERICAN
THEOSOPHICAL SOCIETY

MRS. MAY ETHEL FORD
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Wheaton—Its Second Stage

LIKE all things that live, Wheaton presents stages in its growth, for Wheaton is living, and one stage has been completed. The planning, building, equipping of Wheaton, its physical production which resulted from the vision of Mr. L. W. Rogers, was completed at the convention of 1931, five years after the laying of the foundation stone by Dr. Besant in August, 1926, by the approval of the members of the long term financing of the outstanding bonds that placed Wheaton upon a sound and permanent financial basis. The vision and energy of Mr. Rogers brought Wheaton into being. The sacrifice of the many hundreds of members who gave of themselves in contributions to its building fund made Wheaton a living thing. For Wheaton is built of the love of its promoter and of those who by sacrifice and service made the project possible and brought the first stage of its life to successful conclusion.

Now Wheaton enters, has entered, the second stage. Some few of restricted vision have seen only the first stage, and from that limited viewpoint have perhaps felt justified in their criticism of the project, even though from purely physical considerations Wheaton has amply justified itself.

But now the life in Wheaton has

reached upward. Carefully and earnestly, with hopeful longing, has the way been prepared, and another vision of Wheaton is coming into realization. The life in Wheaton directed upward has attracted and touched the life of those to Whose service Wheaton was, from its commencement, wholly dedicated. With the completion of the first stage by the action of the convention, there came the announcement by Dr. Arundale that Wheaton had successfully passed through its period of probation, that Wheaton had now been "accepted." What joy it brought to the hearts of those who through many months had been hoping and planning that some such greatness might come to Wheaton. What happiness must it bring to those many hundreds who have helped to create the physical Wheaton to learn that Wheaton is now becoming a spiritual center, that the stirring life they builded into Wheaton by love and sacrifice has contacted the life of the Brotherhood, and that henceforth Wheaton is a center of the power and influence of the Great Ones. True, a very great deal has yet to be done, for Wheaton is only commencing the second stage of its greatness of being. True devotion to Their work must be given to Wheaton, and dedicated activity

must be offered to the Society. But Their touch is already there and steadily the channel will be opened by the constancy of work and thought in Their name. The burden of this task falls mostly on those who serve at Wheaton, for it is there that a beautiful harmony and peace must ever prevail, and every thought and word and feeling be worthy as in Their presence. But much can be done by the kindly thought of members everywhere, by reverently invoking Their aid to make Wheaton powerful as a center of Their work in the Section. All can help Wheaton in its second stage, as many by their contributions helped in the first. Now it is spiritual thought power and a friendly feeling of cooperation that is needed, and great indeed can be the accomplishment in the Society through Wheaton when the channel has been fully opened and Their power and blessing flow freely to all members and into every activity.

We have been told that the American Society is on the eve of a great forward movement. It is through Wheaton that the power will flow. Let us all contribute of our kindest and most sincere and most loving thoughts towards the building of what Wheaton is to become as the second stage progresses.

Shall we venture a vision of the glory to which this stage may lead us? Doesn't it mean a Society in which Their blessing flows through manifold activities to spiritualize every phrase of American life; when theosophy is recognized everywhere as the message of truth illuminating all problems, and theosophists become leaders of thought in all fields? When that day dawns may we not venture to hope that the Great Ones may again be among us and that Wheaton will have proved worthy to offer shelter even to Them? May that not be the third stage of Wheaton, when our work in the second has been done so well that the way is opened and Wheaton so prepared by sanctity of service that They may lead us physically as They do now from the inner planes? Even of that we may dream and hope, but at least we may be sure that except we fail, Wheaton can never now enter a stage of decadence and extinction. From now on Wheaton lives in Them as well as in Their service.

India's New Day

We have much reason to congratulate the President on the turn affairs in India have taken. The National Congress has abandoned its boycott activities, its working committee has agreed to the arrangement outlined by Gandhi and Lord Irwin, and India is rejoicing. This agreement may be said to mark the close of Dr. Besant's herculean efforts for India, and is in consonance with the words of the Great Head of the Hierarchy: "The end will be a great triumph." It was beyond question her strong, unwavering wisdom, and her *tapas* in the final stages, which made it possible. What have been her watch-

words during 50 years of political activity?

1. A clear understanding of the goal and an unswerving front thereto.
2. An eager understanding of injustice and suffering and a strong unswerving purpose to alleviate them.
3. A reverent recognition of the sanctity of law and order and a stern resolve to maintain them.

Commenting on the Indian situation during the Irwin-Gandhi conference Bishop Arundale said: "Although I happen to be living in Australia, my heart and my mind have been largely in India in these very difficult days, and still are there, because on the renaissance of India everything depends. The world will go down into another ruin unless the situation there becomes straight. It was because of the danger there that the Elder Brethren sent their greatest servant to work for that country, and she has now worked for India uninterruptedly for fifty-three years.

"It is because of the destructive forces at work in India that a *tapas* has to be performed. And what applies to India applies also elsewhere. *Tapas* means that we have to be so pure and clean and impersonal, so steady and immovable that nothing that comes into us can injure us, so that all the discord of the outer regions, the hatreds and the quarrelings can come into us and leave us with the dross burned away and the gold left behind for circulation. You do not need to go abroad. You do not need to address meetings. You can sit at home in your room, as the President does; she sits at home and she can change India even more, far more than Gandhi, because she draws into her pure body, into the chalice of her selflessness the evils of the national life and transmutes them with her power. If you are pure and impersonal and selfless, then you can draw the discordances into yourself, the hatreds and suspicions and the quarrels and distrust, and transmute them likewise. It is a difficult thing to do, because if you have a touch of selfishness and pride, that is enormously increased. But if you are utterly selfless and you look out for the evil and deliberately take it into yourself, then you can be a magnificent melting pot. That is what the President is doing at the present time in India."

Reprint from *The Australian Theosophist*, March, 1931.

"Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them, and they take root and grow, know well these thoughts will overpower and kill thee. Beware, disciple, suffer not e'en though it be their shadow to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black, foul monster's presence.—H. P. B.

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

The Work of A Lodge

*To the Members of the Theosophical Lodge,
Devakottai, Ramnad District,
Madras Presidency, India.*

Dear Brothers:

As you are starting a Theosophical Lodge, I am most glad to send you this brief message with what I consider should be the guiding principles in connection with a Lodge. Among the many I select three:

1. We are members of the Theosophical Society not in order to assert that certain beliefs of ours are the final truth, but rather to enquire into what are the ways to truth. It is perfectly true that, as we begin our studies, we commence with a certain fund of knowledge derived from the ancient religions, from the teachings which have come to us from the Masters of the Wisdom, and from individual Theosophists who have contributed their own discoveries. But all this material must be examined by us, not in order that we may act upon it as established truth, but rather to develop in ourselves the faculty of discovering truth for ourselves. Though we shall study our Theosophical literature with the keenest interest, we are not a body of orthodox believers who consider that their faith will vanish if any one expresses a doubt. There should never be the slightest indication of any kind of orthodoxy in connection with our studies. A Theosophical Lodge should moreover be characterized by a spirit of enquiry into every department of knowledge. Religion, Science, Art, Philosophy, Sociology, History, all these reveal some truth of Theosophy.

2. In our attempts to discover Wisdom, there is one mysterious phenomenon which is most interesting. It is that each member of the Lodge helps all the others to discover a little more of the truth. While it is always inspiring to have an expert to guide our studies, nevertheless earnest students can arrive at truth for themselves, even where no expert can be found. For the Divine Wisdom is inseparable from our Divine nature, and therefore Theosophy, or the Divine Wisdom, already exists within ourselves. When we meet in a Lodge, and endeavor to understand the great principles of evolution and of spirituality, our eagerness draws out of each member more of the intuition which is within him. Each member strengthens by his very presence at the meeting the intuition in the others. Like as many candles can be lighted from one candle which is already alight, so he who is earnest and pure in his aspiration to understand strengthens the ability to see truth in all who are associated with him.

Theosophical truths are never mere intellectual statements. The keenest mind will find deep fascination in understanding Theosophical truths, but the mind alone cannot discover the inmost nature of such truths. The mysterious faculty of the intuition is equally necessary to realize the true inwardness of all truth, and it is here that the joint search for truth, as in a Theosophical Lodge, is immensely helpful to produce an environment in which our intuitions can grow.

3. Any great truth of life, such as those we strive to study in Theosophy, is inseparable from the totality of life; and since life manifests not only as thought but also as action, the more any theosophical truth is applied to action the more it reveals its hidden wisdom. Every truth is in reality a source of power which can release a divine energy which is latent in us.

The application of truth to life must be done not only by each individual member, but also by the Lodge collectively. If the Lodge is to be a strong Lodge, it must in its collective capacity associate itself with the life of the community. The members of the Lodge should discover in what way the well-being of the community can be bettered because a Theosophical Lodge exists in its midst. Professing Brotherhood as the greatest truth of life, it becomes our duty as Theosophists to strive to remove everything in the community which tends to cruelty, superstition or the belittling of human nature. It was pointed out long ago by one of the Masters of the Wisdom that wherever there is a Theosophical Lodge there should be a sensible diminution of ignorance, misery and vice.

Most of us who join the Society already profess belief in various religious ideas. We shall find in Theosophy the most inspiring of those ideas, and in addition, new and beautiful ones. If we rightly understand the old ideas and the new, we shall feel impelled all the time to change ourselves and the world. For Theosophy is far less a gospel of belief than a gospel of action.

I do not know what your experience will be, but I can tell you what my own has been since I knew Theosophy as a boy. It is that every object in life has not only the utmost fascination, but that it ever increases in that fascination. Every plant and tree, each wild-flower, the four elements of nature, the atoms and stars, and every variety of human being, become like enormously interesting puzzles, which entice one to their solution. The whole world has become alive in a new way since one began to understand certain of the truths of Theosophy concerning "God's Plan which is Evolution." I feel that if I were ever to meet God face to face, I should spend my whole time asking Him questions, and that as a result of His answers I should be pledging myself more and more to make His scheme a complete success. I cannot imagine how those who do not know Theosophy can really understand life, for they seem to see only such a comparatively small part of the magnificent horizons which Theosophy reveals.

If you will make your Lodge a centre of keen enquiry, as also a place where all who come feel inspired in their sense of idealism, and above all if you make yourselves champions of all that is noblest in man, you can be utterly sure that your Lodge will not only grow, but that it will also begin to be regarded by your fellow-citizens as a centre of blessing to the community.

Yours sincerely,

C. JINARAJADASA.

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Life in Service

A PLAIN and truthful presentation of the essential meaning of "service" must necessarily divest it of the abuse and misrepresentation so frequently applied and reinstate it in its rightful place as a sublime ideal of conduct supremely worthy of practice.

That the word and the ideal should be re-established in all the beauty of their real meaning can scarcely be questioned. "Service in the little things of life counts as much with Us as the so called greater services" is a conception of idealism so high that we can conceive that the universe could be run on no more exalted principle. "Selfless service of the world constitutes the heart of the honor of the Brotherhood" still indicates the method by which the Masters attained to that high station where They guide and still serve the world, and whence Their inspiration and blessing flow to us who in Their Society seek to serve with Them.

What then is the cause for the disrepute into which the word "service" seems in some places to have fallen? Is it not that we have considered service as a duty, a task, something outside ourselves that we have to do, an extraneous, detached accompaniment of the theosophical life in which we must suffer ourselves to participate as a child accepts bread as a necessary but not essentially desirable concomitant of sandwich?

And doesn't this result in service of the kind that is performed solely as duty rather than as love? Isn't service thus rendered, dry and cold and lifeless and therefore coming to be recognized as ineffective, inefficient, uninspiring, incomplete, unnecessary?

Service that is needed, that is effective, that is living and powerful is not the service that we impose upon ourselves as a duty but the service that is spontaneous, that wells up within us, that is a part of our very nature, that is to us, life. Our service cannot be a live force of helpfulness unless it is our life, a natural free expression of ourselves. Service that is alive, that is life, is service that is ourselves. Just as it is true that "Thou can't not travel on the Path before thou hast become that Path itself" so also it is true that we cannot truly serve unless we become the embodiment of service. To be servants must to us be to live. Service in us must be life expressing itself through us. The service that is forced, that is adjunctive to and not an integral part of ourselves and our theosophical life is the dead letter.

It is from this death, from this service as form devoid of the reality, that we must arise. He works who renders service only as duty, but only he who loves can truly serve. Service is not doing; it is being; it is joy and happiness and it must be the expression of that love that is at the heart of life.

As theosophists, service should be our most natural expression, for it is the essence of the theosophical life, the heart of the honor of the Brotherhood. Only as service in us becomes the spontaneous outpouring of the life from deep within ourselves can it become truly helpful, alive, inspiring and real. We must live it, feel it as the great urge within, springing from a love of all. Then only will our small efforts be worthy to be known by the same name as Their supreme contributions to our happiness and progress.

Hopeful Signs

STUDENTS of Theosophy know the fate with which the messengers of the Truth are invariably greeted. Under the beneficial guidance of Those

who watch over human evolution these messengers arrive and tell a story the world needs but does not wish to hear. Usually they can do little but sow the seed of the new message, for the world at large, in its self-satisfaction and interest in material things, listens to spiritual messages only after the shock of reaction from excesses. The message is delivered, the warning given, the opportunity always offered before the depth of human corruption becomes so great as to need disaster as an awakener of spiritual consciousness; but only a few take early heed.

On a smaller scale in the world of business and finance there are always thoughtful students who sense and report the approach of changing conditions. They see from the tabulations of their studies when a lack of balance is setting in and they issue their warnings long before financial crash and depression appears to the business world generally. Little attention do they receive. When money is being easily made and freely spent, when jobs are plentiful and easy to hold, no one wants to hear the truth and there is no welcome for warnings of what must inevitably follow from acquirement of wealth without honest work and honest value given. Our public press, itself enthralled in the making of money, easily if it can, gives little opportunity for the publication of these warnings, and so the world goes on unknowing and unheeding, until only disaster and depression can correct the evils and teach the lesson of the need of balance and of giving full value, whether in labor or commodity.

That economists appreciate this need of common honesty, recognizing a spiritual factor in economic affairs, is a hopeful sign. When business advisers plainly state that true religious living is a necessary ingredient of economic balance and that spirituality is an essential to business success, we may be sure that a right understanding is approaching and that better conditions are near. We find a noted economist stating that prosperity will return just as soon as fifty-one per cent of the people realize the need for a background of spiritual values. One newspaper

editor writes that too many people worked to get money only for a good time, instead of for some useful and worthwhile purpose, receiving value but creating nothing of spiritual permanency. And still another business service calls to the attention of business men the need of Sunday observance for quiet and thought and for the storing up of spiritual reserves and the checking of our course.

These are hopeful signs, not only of a return of better conditions, but of an understanding that will make for a better balance, less over-prosperity in the future. And when this more balanced prosperity again is ours isn't it our duty as theosophists to carefully guard against excesses of every kind? We especially, with our knowledge of the law of balance can assist more than any other body in maintaining that balance between material and spiritual values that alone can bring any degree of permanency to physical plane prosperity. The utmost of value given for value received, brotherly treatment of employee as well as of partner, profits only when others do not suffer by their accumulation, mutuality of gain in every transaction—upon these principles, themselves a practical application of spiritual law, must industrial prosperity be built.

The signs of the times, recognition of spiritual factors underlying economic conditions, must be encouraging to those who look beyond the present. To us comes the duty of thinking bravely and bearing encouragement amid general dismay and of helping by our knowledge of the necessity of balance, in creating a more permanent industrial happiness for all.

The Green Pastures

IT IS perhaps an innovation that these columns should be used to review a play and yet when the beauty of simple concepts of divinity are so splendidly displayed there is no more appropriate place to declare that beauty than in a theosophical publication.

The acting is really fine; the music consists almost entirely of negro melodies frequently sung off stage and beautifully rendered; the scenes pre-

sent humor and tragedy and some of them are thrilling in their pathos, bringing a tingling warmth to the heart and a sympathetic reaction to the throat and eye in those who respond to human emotions so realistically portrayed. One scene where the children of Israel are trudging wearily along to the rhythmic tread of Poignant Song, nearing the Jordan across which is the land of promise, is impressive in the extreme. Beautifully conceived and presented in the effectiveness of its lighting, attractive in its grouping, touching in its portrayal of the courage of the marchers, singing despite their weariness, and reflecting their boundless faith in Moses who after leading them forty years cannot proceed into Canaan—this scene alone is worth all that it costs to see the whole play.

But it is in an entirely different way that *The Green Pastures* makes its greatest appeal to understanding theosophists. For although it presents the negro ideal of a personalized and externalized God which endows Him with all human qualities, He is shown to be so human indeed as to convey the impression of divinity. In this play God is so human that he is divine. There is no greater theosophical conception than that of the innate divinity of mankind and here we find these simple people with a simple faith making God divine indeed by making Him a magnificently human member of their own humanity. God is divine because He is supremely human.

To be sure, God is pictured as a God of wrath and vengeance, even as a God of anger whose efforts to build a perfect human race not infrequently go astray, but as the play proceeds we see God Himself evolving. He passes lightly over the delinquencies of Noah, overshadowed as they are by worthy and useful qualities and finds Himself unable to deny the appeals of those who faithfully serve and trust and who sacrifice themselves in His name and He becomes by the extreme of his humanity a God of mercy and compassion and presently a God of love.

There is wondrous beauty of music and setting but beauty too of concep-

tion, portraying delightfully the artless faith of a simple hearted people. The essential lesson of the play is that we have but to be ourselves, intensely expressing truly human qualities and we shall thereby find ourselves approaching and attaining divine estate.

Young Theosophists' League

OUR last issue contained an announcement of the formation of the Young Theosophists' League. If Convention did nothing more than inspire our young people to band themselves together for theosophical study and service, that alone would be an achievement for which the Convention might take much credit, for conventions are intended to bring inspiration and promote the Society's growth. And by what better or more powerful means can this be done than by encouraging our young brothers to prepare to fill the gaps that the passage of time must make in our theosophical ranks. It is one thing to do our work so as to leave a worthy tradition and a strong Society behind us, but that work is incompletely and not lovingly enough done if our love of it does not lead us to provide for it to be carried on when we lay it down. We must see to it that our work is well done, but we must also encourage and help others to prepare themselves to take our places. Even more than this, we must be willing to give up our places that younger and perhaps more ardent workers may get experience while we are here to guide.

Let us give the young theosophists every opportunity to develop their capacities in service. So shall they presently excel beyond our record and we shall have worthily served by giving opportunity to them.

So we welcome the Young Theosophists' League to service and express the hope that the movement may become Section wide.

Pluck wins! It always wins! though days be
slow
And night be dark 'twixt days that come and
go.

Still pluck will win; its average is sure;
He gains the prize who will the most endure;
Who faces issues; he who never shirks;
Who waits and watches, and who always
works.

Mr. L. W. Rogers—An Appreciation

The following resolution was unanimously passed by a rising vote at the recent annual convention in Chicago:

WHEREAS: Mr. L. W. Rogers has served as National President of the American Theosophical Society for more than ten years continuously, and that under the administration and through the efforts of Mr. Rogers the Society has acquired a beautiful Headquarters property and erected a commodious building that now houses the entire business of the section and its staff of workers, all of which has been financed without inconvenience to the members or sacrificing the general activities of the Society, and

That under his management the book business and sale of books has been enlarged, and the knowledge of Theosophy spread to a greater extent than ever before, and

That above and beyond all of this material expansion due to his personal influence and just administration the members of the Society have enjoyed the blessing of peace and harmony in a greater measure than ever before; now therefore

BE IT RESOLVED: That we, the members of the American Theosophical Society in convention assembled, take this occasion to express to Mr. Rogers our gratitude and heartfelt appreciation for the great personal sacrifice he has made for the cause of Theosophy and for the material prosperity and spiritual blessings that the Society now enjoys by reason of the loyalty, ability and untiring efforts he has so generously given to the Master's work. In his life we find an example that all may well emulate, and while we deeply regret the loss of his valuable services, it is our hope and our sincere desire that the blessing of the Masters will follow and continue to abide with him.

Many more words could be used, but no greater evidence of the esteem and gratitude in the hearts of members could be given than in their response upon the offering of this resolution. His policies often misunderstood, his purposes misjudged as always happens to those in places of leadership, Mr. Rogers' devotion has never been in doubt for his life has been given to the interests of the American Section.

The Blavatsky Book Memorial

The convention of 1931 passed a resolution offered by a member for the creation of a book memorial in honor of H. P. B. The resolution was in the following form:

WHEREAS: It is our opportunity and privilege to share the priceless teachings given to us in Theosophical books, by H. P. B. and others, and

WHEREAS: There may be individuals and lodges who would like to present books to libraries, other organizations or to individuals

in her memory, now therefore

BE IT RESOLVED: That the American Section of the Theosophical Society sponsor a "Blavatsky Book Memorial" and that an announcement of this memorial be printed in the *Messenger* in May of each year in connection with White Lotus Day.

This is but a preliminary announcement so that those who wish may accumulate books over a considerable period of months and thereby make a more liberal contribution on White Lotus Day in homage to our founder, the messenger of the Great Lodge.

Summary of Official Proceedings of Convention of 1931

The Convention was held at the Sherman Hotel, in Chicago on August 17 and 18, 1931, in accordance with notice duly given as provided in the By-Laws.

The Credentials Committee reported that legal proxies on hand were more than sufficient to constitute a quorum for the transaction of business.

By resolutions duly offered, moved, seconded and carried the following propositions became effective.

1. Confirmation in detail of all the official acts of the Board of Directors and the officers for the inter-convention period. (See "Amendments to the By-Laws" and "Official Summary of Proceedings of the Board of Directors.")

2. Establishment of a "Blavatsky Book Memorial." (See article)

3. Authorization of a change in the Articles of Incorporation and the By-Laws so as to provide for seven directors. (See "Amendments to the By-Laws")

4. Nomination of Mr. E. M. Sellon and Mr. E. Norman Pearson for election to the Board of Directors when the Articles of Incorporation and the By-Laws shall have been changed.

5. Amendment of By-Law VII regarding the qualifications of the Auditor. (See "Amendments to the By-Laws")

6. Confirmation of the sale of Oakdale Avenue property.

7. Designation of Convention of 1932 as the "Olcott Centenary Convention" in memory of the one hundredth anniversary of the birth of H. S. Olcott, co-founder with H. P. B.

8. Expression of gratitude and appreciation of long service and personal sacrifice of Mr. L. W. Rogers in his work for the Society. (See article)

9. Expression of loyal support and confidence in the future work of the National President.

10. Amendment of By-Law XIII providing for immediate publication of By-Law changes in the *Messenger* and for reporting such changes to convention. (See "Amendments to the By-Laws")

Service

What do we live for, if it is not to make life less difficult for each other?—Goethe.

Official Summary of Proceedings of the Board of Directors—Meetings Held August 15, 16 and 18, 1931

1. Authorization of the refunding of outstanding Building Bonds.
2. Authorization of an increase in fire insurance at Wheaton.
3. Authorization of signature of Mr. Oliver Greene.
4. Acceptance of resignation of Director Hudson and election of Mr. Cook in his place.
5. Acceptance of resignation of Mrs. Marshall as Treasurer and election of Mr. Cook to that office.
6. Authorization of signatures of Mrs. Marshall and Mr. Cook.
7. Authorization of National President and Secretary to arrange for Summer School.
8. Selection of photograph of Dr. Besant for painting by Mr. Hodgson Smart.
9. Appointment of Mr. Cook as Manager of Headquarters building.
10. Appointment of Prof. Roberto Brenes-Mesen as District Lecturer.
11. Acceptance of resignation of Mrs. Marshall as Secretary and election of Mrs. Jewett.
12. Authorization of sale of Oakdale Avenue property.
13. Acceptance of resignation of Mr. Rogers as National President and election of Mr. Cook.
14. Election of Mr. Rogers as Director.
15. Authorization of signature of Mrs. Jewett.
16. Election of Mr. Rogers as Chairman of the Board of Directors.
17. Selection of dates and location of annual convention of 1931.
18. Authorization for sale of World Congress autograph quilt.
19. Rejection of proposal of Mr. Hodgson Smart for painting portraits of H. P. B. and Col. Olcott.
20. Authorization to transfer rare books valued at \$284.00 to the National Library.
21. Approval of payment of lecturer's bill for time devoted to other duties.
22. Reappointment of National lecturers L. W. Rogers, Max Wardall, and Fritz Kunz.
23. Authorization to proceed with arrangements for annual convention of 1933.
24. Approval of capital expenditures.
25. Rejection of proposal to establish Honorary Memberships.
26. Dissolution of defunct lodges.
27. Approval of expenditure of Special Convention Fund.
28. Reappointment of Judiciary Committee—C. F. Holland, Robert Logan, J. Harry Carnes.
29. Approval of News Service project and authorization to National President to proceed when funds are available.
30. Approval of use of *Messenger* space for Order of the Round Table.
31. Reappointment of Lecture Committee.

32. Recommendation for increase of membership of Board of Directors from five to seven.

Amendments to the By-Laws

Official Summary of Amendments to the By-Laws From Convention of 1930 to and Including Convention of 1931

By-Law IX, Section 10 (added): When a member has been a Sustaining Member for a period of ten years, or shall have paid the dues of a Sustaining Member for ten years, he may become a life member, and no further dues shall be required of such a life member.

By-Laws VI, Section 17 (added): In case of a vacancy in the office of President and the Vice-President shall for any reason fail to assume the duties of National President, then the Board of Directors shall elect a National President to hold office for the unexpired term for which the National President has been elected.

By-Law VI, Section 2 (added): h. A chairman of the Board of Directors.

By-Law VII, Section 10 (added): *Duties of the Chairman of the Board of Directors.* The Chairman of the Board of Directors shall preside at all meetings of the Board if present, and shall have supervision of such matters as may be delegated to him by the Board of Directors.

By-Laws VI, Section 3 (revised): *Board of Directors.* There shall be a Board of Directors consisting of seven (7) members of the Society, of which the National President and the National Vice-President shall each be a member.

By-Law VII, Section 1 (paragraph 2 revised): At the end of every fiscal year the Board shall cause the accounts of the Society to be audited by a licensed or certified public accountant and a report by the latter to be made therefrom.

By-Law XIII (revised): *Amendments* These By-Laws may be altered or amended by the Board of Directors or by a direct vote of the members at the annual meeting or under the provisions of the Initiative as provided in by By-Law XI. Such amendments shall be published in the next issue of the *Messenger* and shall be reported to the next annual convention for confirmation, but shall be effective until repealed.

Summer School Proceedings

We urge every Lodge to realize that in the *Summer School Proceedings*, soon to be published, are contained the essentials of the most representative and important theosophical class of the whole year. It therefore contains most valuable information, instruction and inspiration and may well provide the basis in every lodge for a series of classes. Lodge officers could not do better than use the *Proceedings* with the members, and we hope many will recognize the possibilities of such a study and will place their orders at once in order that the Press may provide a sufficient number.

Lightbringer Fund

It is our plan to avoid appeals for a large number and variety of funds. The membership plan providing opportunity for payment at regular intervals, although giving a wide choice as to the amount of the contribution, still does not quite meet all needs, for there are in addition the very many who desire to help and whose combined contribution of small amounts would make a substantial sum. The Special Convention Fund established at World Congress has therefore been reopened and is now known as the Lightbringer Fund, an appropriate title because it was during the H. P. B. Centenary celebration at the recent Convention that the fund was instituted. An appropriate title also because the special purpose of the fund is to aid the small lodges to finance engagements with our National lecturers that the light may be brought to them and through them more of that light may radiate into the lodge communities.

The plan is that every lodge will send in to Headquarters \$1.00 for every member on its roll, and the fund opened with the following lodges pledging a 100% contribution—\$1.00 for each member: Atlanta, Ga.; Ames, Iowa; Aurora, Ill.; Maryland, Baltimore; Besant, Hollywood; Buffalo, N. Y.; Casper, Wyoming; Cleveland; Copernicus, Chicago; Des Moines; Detroit, Michigan; Grand Rapids, Michigan; Headquarters Staff; Hermes, Philadelphia; Lightbringer, Washington, D. C.; Lansing, Michigan; Los Angeles; Oklahoma City, Okla.; Omaha, Nebraska; Pythagoras, Cincinnati; Rogers Park, Chicago; St. Louis.

The following lodges promised a contribution as nearly 100% as possible, and federation officers present guaranteed federation support and an active effort to get all lodges to participate: Minneapolis, Herakles, Chicago, Chicago.

Headquarters Staff, although not a lodge, nevertheless pledged \$5.00 per member to this special purpose of sending forth the light.

This is the opportunity for every member, every lodge to help in a small way towards large results for the many contributions indicate the response of many hearts to the needs of a splendid activity—more light in small centers.

Special Book Lots for Lodge Libraries

During convention a considerable number of subscriptions were taken for job lots of books. They were sold at much reduced prices each lot containing an assortment of books on which the press department was overstocked. Many of the donors of these subscriptions left it to the national president to select lodges which had been unable to start a library or whose library is inadequate, and send to them the books thus subscribed for. There is therefore an opportunity for lodges which have no libraries to start them with these books and small lodges in that position or those which have only very small libraries should apply to Headquarters giving the num-

ber of books in their libraries, the use to which they are generally put and any other pertinent information, and from among the lodges so making application quite a number will be selected to benefit by this book contribution. Will the lodges which are inadequately provided with library books please therefore send in their reports and applications.

Theosophists Growing in Number; Meet and Reveal Strength

(Quoted from *American Business Review*—
September, 1931)

A new system of thought or philosophy always meets with opposition at first because the public in general is slow to appreciate innovation in ideas. Yet true developments in thought have always overcome this primary stage and won a just recognition throughout the world.

The startling thing about the philosophy of the Theosophists is that it has so rapidly passed through the initial period and attained well-deserved attention and approval in all the progressive nations of the world.

Recently the international convention of Theosophists was held at the Hotel Sherman, Chicago, with Sidney Cook of Wheaton, the national president, officiating in place of Dr. Annie Besant, beloved international president, who for the first time was unable to make the journey and was forced to miss the annual gathering.

Many prominent figures who are well known in Theosophist circles and have gained an international reputation for progressive thinking were at the meeting. Among these was Geoffrey Hodson, the English writer and lecturer, who has developed a remarkable sixth sense capable of piercing electrons and other infinitesimal portions of matter.

A glowing tribute was paid to the memory of Madame H. P. Blavatsky, founder of the modern organization, a Russian woman of remarkable talent and progressive intellect, whose mission was to restore to the world certain ancient truths of the past. Madame Blavatsky was given a diploma of membership into Masonry by prominent European Masons as their token of esteem and regard for her services in mental pioneering.

Altogether, 300 delegates of the 48,000 members of the association were present at the convention, and their activities are confidently expected to do much to further the advanced ideas of the group, and increase the popular support of the progressive philosophies of the Theosophists.

While not qualified to accurately weigh the ideas of this group, the editor of the *American Business Review* is yet keenly interested in their work, for he recognizes that innovations and changes in thought is the only path to constructive development.

Thanksgiving

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

Personal Opinions

By L. W. Rogers

Our Coming Lecturers

Where is our new crop of lecturers? Those now in the harness are no longer young. If our half dozen national lecturers were rolled into one the composite individual's age would probably be above fifty years. In a short time, as things move in this world, we will all be out of the running. Who is to succeed us? That is a question that the American Theosophical Society should ask itself with considerable seriousness.

One possible reply may be that it is not important that no successors are in sight—that there are other means of propaganda and that in a so-rapidly changing world the lecture platform may as well go the way of all things obsolete to civilization's scrap heap; that the book and magazine can fully take care of the propaganda work. But many of us will have our doubts about that. The ever growing number of magazines and the increasing deluge of books that flows from the press will steadily lessen the chance of any particular kind of reading to attract the attention of the public.

Prediction is a hazardous matter, but it seems doubtful that any mechanical contrivance will ever displace the lecturer in such satisfactory way that an audience will accept the substitute. The most attractive voice may be reproduced in its subtlest tones and television may be perfected until every change of the most mobile face can be seen but that will not compensate for the absence of an orator. What is called the "magnetism" of a lecturer, the thing that enables an inspiring speaker to defeat an opponent who is a much abler reasoner, to sweep an audience off its feet, as the saying goes, to "stampede" a convention, was a complete mystery to many of us until we studied Theosophy. No mechanical contrivance will ever be able to bring the *aura* of a lecturer to an audience in the absence of the physical body and the ancient art of oral teaching is likely to retain its popularity, at least as long as we do not run out of the right kind of material. Perhaps the prolonged Summer School that has been announced for Wheaton next summer will attract some young talent that has not yet quite recognized itself.

Booking Lectures

There is a saying in commercial circles that when business is at the worst is the time to spend the most money on advertising. Whether that is true or not there can be no doubt that the time for Theosophists to be most active is when new members are coming in slowly. It is certain that in such a business recession as that which now afflicts the world we will lose an unusual number of members through inability to pay dues. Unless we work hard to replace them with new

members many of our Lodges will be put to it to hold their halls and keep public activities going. Now, it is no small misfortune to let the light of a Lodge die out. Every one of us should be not only willing but eager to make any reasonable sacrifice to keep the theosophical flame burning in the community. One of the best ways to do that is to have a visit from one of our national lecturers. Mrs. Ransom is said by those who have known her in her own country to give very high class lectures which appeal to intellectual people. It is to be hoped that many Lodges will be able to have her during the season. Miss Codd, Mr. Hodson, Mr. Kunz and Mr. Wardall we all know so well that comment is unnecessary. Every one of them should be as busy as bees till next summer. Mrs. Ransom and Miss Codd are routed and managed by Headquarters. Mr. Wardall, Mr. Kunz, Mr. Hodson and myself make up our own itineraries, submit them to Headquarters, make such revisions as may be necessary to get the Headquarters O. K. and then do our own booking. Directing a half dozen lecturers from Headquarters would require an expensive increase of the Headquarters staff. Moreover it would not be practicable until more of our Lodges have learned business methods and are accustomed to very promptly responding to somewhat voluminous correspondence; for the necessary arrangements, preparation of press matter, the sending of that and cuts, mats, photographs, etc., the correspondence about entertainment and other matters, entails an amount of work that would surprise those not familiar with such matters. Each lecturer should be able to do that for himself better than anybody else can do it for him and he should be willing to do it and relieve Headquarters of the burden. The unexpected is always happening and certain minor changes have to be made. Nobody but the lecturer can make the decision and if the correspondence has to go from the Lodge to the lecturer via Headquarters so much time is consumed that things get into a tangle. A few of our Lodges have officers who always give immediate attention to any business that arrives but many other Lodges are not so fortunate. The most direct route for correspondence is slow enough!

Lodge Auditoriums

Some of our Lodges owning buildings are feeling the pinch of meeting payments; but Lodges that own halls suitable for public lectures are to be envied. A course of ten lectures is a fine scheme for increasing membership but in places where \$20 a night, or more, must be paid for rent there is a staggering item of \$200 for hall rent and half as much more for advertising. Unless the Lodge has a fund available for such expenses, and very few have, or a large audience is as-

sured, the problem calls for careful management. The Lodge that can use a hall in its own building or has a hall on lease which it can use at all times has a tremendous advantage in its public work.

The Season Opens

This is written from Detroit on September 19. The Detroit theosophical season opened, with a course of ten lectures, on Sunday, September 6. That was a week earlier than originally planned but it could not be helped, for the American Legion begins its annual Parade here day after tomorrow and it was decided that nobody would be thinking about Theosophy while the big show was in the streets. So we took a chance on the weather—and got it hot enough to cook eggs on the pavement! It's hard fortune when all the windows have to be wide open on a busy city street—hard on the audience and harder on the lecturer. The audience is uncomfortable and restless. As for the lecturer, it is not so much the shouting against the noise that tires him, but he is all the time painfully aware that half the effectiveness of the lecture is lost; and of course his whole purpose is to put Theosophy across to the audience so persuasively that the people will really want to live by it forever afterward. Notwithstanding the difficulties, however, we got a fair attendance at every lecture.

The H. P. B. Celebration at Adyar

We are glad to publish below the program as it was given at Adyar in the celebration of the H. P. B. Centenary:

Tuesday, August 11

- 9:00 A. M. Gratitude to H. P. B., by the President and General Secretaries of National Societies.
- 2:30 P. M. Exhibition of H. P. B. Mementoes.
- 4:00 P. M. President's Tea Party under the Banyan Tree.
- 5:30 P. M. Recollections of H. P. B. and The Secret Doctrine. Mr. Bert-ram Keightley.
- 8:00 P. M. The Life and Work of H. P. B.—Lantern Lecture by Mr. C. Jinarajadasa.

Wednesday, August 12

- 8:00 A. M. E. S. General.
- 9:00 A. M. Universal Prayers.
- 9:15 A. M. Readings from H. P. B., by various members.
- 11:00 A. M. Centenary Banquet (Indian Style)—Bhojanasala.
- 12:00 M. Dinner to the Society's Employees—Damodar Gardens.
- 2:30 P. M. Inauguration of The Blavatsky Museum, in the new Museum Rooms, near the Publishing House.
- 3:00 P. M. The Secret Doctrine—Lecture by Mr. Ernest Wood.
- 5:00 P. M. Personal Recollections of H. P. B., by various speakers.

A Greeting From the Spanish Section

The newly elected General Secretary of the T. S. in Spain, Mr. L. G. Lorenzana, sends to Mr. Cook his hearty congratulations and continues in an interesting letter to give a glimpse of the situation which confronts the T. S. in Spain. Our world-wide brotherhood makes their problems our own, and in reading the excerpts quoted below we wholeheartedly send our thoughts of strength and courage and our brotherly affection that our power of thought may be utilized most effectively on behalf of our brothers in Spain.

"I take up office at a time when great possibilities open up before our National Society. The recent change of regime gives to the people of Spain the magnificent opportunity of building the Nation anew, and we, as theosophists, look forward to our role of guiding this building along the lines of brotherhood. True freedom of thought, the ceasing of religious tyranny, Government support of education, etc.; all these advantages hitherto unknown in this country call for the inspiration of Theosophy and our enthusiasm is raised to the highest pitch when we contemplate our field of work.

However, we are few in numbers and our possibilities are correspondingly small, and these facts tend to dampen our high spirits; shall we really be able to cope with the work that is so clearly assigned to us in the re-building of our Nation? Yes, we are confident of success, for we feel sure that every other National Society, every T. S. member throughout the world will help us with their good will and encourage us with their brotherly sympathy.

I shall be glad if you will kindly speak of the T. S. in Spain to all your members; tell them that their Spanish brothers send most cordial greetings through me and hope to receive in return a stream of encouraging thought that will be the most priceless gift at this crucial time."

Life

We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. We should count time by heart throbs. He most lives who thinks most, feels the noblest, acts the best.
—Bailey.

Just Among Ourselves

Mrs. Betsey Jewett—Au Revoir Miss Etha Snodgrass, Our New Secretary

If doubt as to the guidance of the Masters in Headquarters affairs should ever assail us, that doubt would vanish like dew before the morning sun, with the memory of Betsey Jewett and her accomplishment at Wheaton. For without knowing her we invited Mrs. Jewett to Headquarters that she might be available if a need, then anticipated, actually arose. Mrs. Jewett could not come. But as the need grew nearer we appealed to her again and at great personal sacrifice she came and gave us the needed help. So great was the sacrifice that only for six months could she stay with us and, in accordance with the understanding upon which she lent herself to us, she has returned to the ties temporarily broken for the sake of Wheaton. We did not then know the greatness of the function she was to perform for we had not then dreamed that Wheaton might so soon become a center, but now we see the splendor of her accomplishment in that Wheaton has already begun to assume its new status.

Betsey Jewett in six short months bridged over the transition period and in bringing into being that perfect accord and harmony of personnel, without which the real work of a center cannot be done, she has rendered to the Section a service so valuable that it can be measured only by the progress of the Section's spiritual growth in the years just ahead. We cannot yet tell the worth of such a contribution to the plan but we can be sure it is of supreme importance—that the commencement of the plan should thus so soon become possible.

Compared with Wheaton's future development, to which she contributed so much, the details of Mrs. Jewett's many sided contacts with the work and the Staff seem unimportant and yet it was the thoroughness of her work in all departments in the business and the social life of Wheaton, all with a background of utter devotion and surrender to the needs of all activities, that made her accomplishment great. For all of this we love her. She leaves us the internal harmony of organization that will ever now be maintained at Wheaton that the power of the Great Ones may there find a channel to the Section.

And in the availability of Miss Snodgrass to assume the Secretaryship, we can see a further step in the plan, for she possesses the devotion to the Great Ones and Their Service that inspire in others the urge to render service from within themselves, so that the work of Wheaton's Staff becomes self-expression and an outflowing happiness and devotion in service. This must be the foundation of all that goes on at Wheaton, and to Betsey Jewett for clearing the way and to

Etha Snodgrass for carrying on the newer work, the Section will presently find itself owing more than can yet be understood.

SIDNEY A. COOK.

Mrs. Jewett

Mrs. Betsey Jewett as retiring National Secretary was honor guest at a banquet at Headquarters on September 17.

Thanks to well laid plans of the members of the staff and Mr. and Mrs. Cook, the occasion was a complete surprise to Mrs. Jewett. As she entered the dining room all joined in singing "We Love You, Mrs. Jewett," a song furnished for the occasion by one of the staff. An appreciation of her lovable personality, unselfish service and deep understanding was given by Mrs. Estella Renshaw, and Blanche Krauss spoke of what all who have worked with Mrs. Jewett know, her ability as office executive and manager. Humorous toasts were given to Mrs. Jewett as a gardener by Oliver Greene, and as pure-foodist by Fred Menzenwerth.

Both Mrs. Jewett and Mr. Cook took this opportunity to speak of their confidence in the competency of her successor, Miss Etha Snodgrass, and to urge the workers both at Headquarters and in the field to support her and to cooperate with her unconditionally.

Tiny pink zinnias and white bachelor buttons in green glass bowls and tall pink tapers in crystal holders made up the table decorations. The colors of pink and green were further carried out in the ornamentation by the place cards and mint cups, and in the dessert course by the ice cream in the chosen colors.

A four course dinner was served to the honoree, Mr. and Mrs. S. A. Cook, and the members of the staff.

It is with a feeling of our personal loss that we see Mrs. Jewett leave, but the spirit of her charm lingers and we are happy for her that she is privileged to return to her home and loved ones.

Chimes

At lunch one day during Summer School Dr. Arundale publicly expressed a dislike for the distinctly unmusical gong by which we were summoned to meals and Mrs. Logan immediately promised that it would be replaced by a more attractive signal. The next day there appeared as a gift of Mrs. Logan to Headquarters a set of chimes of such pleasing harmonies and melodious tones that they are now used as summons to noon-day meditation as well as to meals.

Thank You

The responsive helpfulness of many members who have sent us their copies of the *July Messenger* is genuinely appreciated by Headquarters.

A Nursery Will Make Our Grounds Beautiful

Our Society has a complete plan for the landscaping of its grounds at Wheaton. This plan was developed by capable landscape architects who incorporated all that is best in landscape work. During the past four years, about a third of this plan has materialized and, thru the cooperation of "Angels and of Men," now presents a delightful appearance. This plan must be completed as soon as possible, but we cannot justify the use of any of our limited funds for this purpose.

The earlier work on the grounds was rather expensive owing to the need for quick results in covering much of the nakedness of our estate. We have delayed the completion of the landscape plan because of the expense apparently required to do this work and a hesitancy to call on our members for this expense. Now we feel we have a plan of procedure which will ultimately attain the desired completion, but without the excessive cost.

The plan is to get only a minimum number of each required plant and shrub at once and establish our own propagating nursery. This nursery will quickly provide us with sufficient plants and shrubs for our needs and perhaps be a nucleus for a commercial nursery which will maintain our grounds for us.

A few trees, less than a hundred, we should buy at once, purchasing the smallest commercial sizes, and then allow time and nature to bring them to full maturity in due season. The best time of the year to set out most shrubs and plants is in the fall so that the roots may become established before growth begins for the new season.

We need contributions immediately for part of this work. The cost, now, of all the stock for landscaping would be not less than \$2,000.00, but by following the plan outlined, we can do the same work for probably less than \$500.00 in contributions. In order to begin this work at once, and get a good start, we need much of this five hundred dollars before snow falls. A contribution of a dollar will average one shrub and a contribution of \$2.00 will average one tree. Do not delay in this, send your contribution in at once. A promise is good, a pledge better, but there can be no denying that cash is best.

Mrs. Mayes and Miss Reed

Headquarters welcomes as a new worker Mrs. Sarah Mayes who comes to us from Krotona. She has worked with us before and we are most happy to have her return to us at this time.

Another recent addition to the staff is Miss Mignon Reed who came as a stranger but is already most happily one of us.

Report of Higher Memberships

Previously reported	\$1,781.10
August receipt	322.25
	<hr/> \$2,103.35

Wheaton Day

Headquarters' first "At Home" for the new season occurred on September 27 and was thoroughly enjoyed by members and their friends.

Senora Consuelo de Aldag, who had just returned from her summer's visit to Mexico, was happy to be with us again and glad to present the subject, *Mexico, Past, Present and Future*.

Following the tea and social hour, Mr. Sigurd Sjoberg, pianist, contributed a half hour of music, which was genuinely appreciated and which concluded the monthly event which has come to be regarded as an occasion to be anticipated with real pleasure.

The Real Walt Whitman

"His favourite occupation seemed to be strolling or sauntering about outdoors by himself, looking at the grass, the trees, the flowers, the vistas of light, the varying aspects of the sky, and listening to the birds, the crickets, the tree frogs, and all the hundreds of natural sounds. It was evident that these things gave him a pleasure far beyond what they give to ordinary people. Until I knew the man it had not occurred to me that anyone could derive so much absolute happiness from these things as he did. He was very fond of flowers, either wild or cultivated; liked all sorts. I think he admired lilacs and sunflowers just as much as roses. Perhaps, indeed, no man who ever lived liked so many things and disliked so few as Walt Whitman. All natural objects seemed to have a charm for him. All sights and sounds seemed to please him. He appeared to like all the men, women and children he saw, but each who knew him felt that he liked him or her, and that he liked others also. I never knew him to argue or dispute, and he never spoke about money. He always justified, sometimes playfully, sometimes quite seriously, those who spoke harshly of himself or his writings, and I often thought he even took pleasure in the opposition of enemies. When I first knew him I used to think that he watched himself, and would not allow his tongue to give expression to fretfulness, antipathy, complaint, and remonstrance. It did not occur to me as possible that these mental states could be absent in him. After long observation, however, I satisfied myself that such absence or unconsciousness was entirely real. He never spoke deprecatingly of any nationality or class of men or time in the world's history, or against any trades or occupations—not even against any animals, insects, or inanimate things, nor any of the laws of nature, nor any of the results of those laws, such as illness, deformity and death. He never complained or grumbled either at the weather, pain, illness, or anything else. He never swore. He could not very well, since he never spoke in anger, and apparently never was angry. He never exhibited fear, and I do not believe he ever felt it."

R. M. BUCKE,
in "Cosmic Consciousness."

The Inner Life

By Clara M. Codd

Now we will go on from the study of ourselves in mind, heart, and body, to the study of that triple aspect in action in daily life. And for meditation we will begin this month at the sentence in *Self-control in Action* beginning "If your thought is what it should be." Complete the two paragraphs to the words "also for His sake," and then turn back to the sentence in the first chapter beginning "Between right and wrong, etc." Going on from there, sentence by sentence, we shall reach the phrase commencing "However much you wish to help" on the morning of the 27th. For the last four mornings take the four sentences in the two paragraphs in chapter I beginning "Be true in action," and finishing with the words "any thought about yourself."

Four points seem especially to emerge from the Master's disquisition upon right action.

1. That we should do all our work, whatever it may be, *well*, as to the Master, for if we are to be His we have really offered it to Him, and not as to men. When we do things well, putting, as it is said, our hearts, or if we prefer the simile, our backs, into it, it is not only better done, more full of life and power, but we have actually taken a small step towards that final welding of the personality and the ego which takes place at Initiation. For all work we put our hearts into calls the attention of the ego, and directs his energies more fully into our lives.

A member of the Great Brotherhood living in the world does not live outwardly so very differently from other men, but he takes life's events very philosophically, almost lightly, because he is not so much concerned with the shell of outer events as with their underlying causes, their "intent." So should we do all our work, beautifully, uncomplaining, knowing that through our duties well done Life Itself is expressing itself. The Lord Shri Krishna told Arjuna that if He were to stop acting for one second all this universe would disappear. We are part of that unceasing chain of causation, so let us act rightly, without becoming immersed in the act itself or its outcome. And in the world chain of expression and service there is no great and small. Once one of the Masters said, "Service in the little things of life counts as much with us as the so-called greater services."

2. That we do our *own* work, and leave others to do theirs. The Master is very explicit in His directions that we must never interfere, but truly learn to "mind our own business." We should accord to others the same freedom to live and experience in the ways towards which their own nature draws them as we would desire for ourselves. Mothers sometimes try to do everything for their children, make all decisions for them. But by doing that they are crippling their children for the future. No child is too young to begin to take his own initiative in life.

3. The Master tells us we must not, in

the pursuit of higher work, leave any duty unfulfilled, although those duties must be ones *we* recognize, not ones other people may imagine we should undertake. Once the Master K. H. wrote: "He who breaks one single human tie to come to us, cannot be our disciple." As Krishnaji tells us, to become super-human we must not become un-human, only ever more gloriously and beautifully human.

Sometimes we feel our petty duties bind us, and we want to cut free from them. It is not what we do, or where we are, that matters; but *how* we do things. A very wise man once said to me: "The truest freedom lies in the acceptance of limitations"; and William Q. Judge once wrote to an aspirant: "Look at all circumstances as *just what you desire*, then it will act as a strengthener." The Occult Life is not concerned very much with *outer* acts and circumstances, but far more with the *inner* life and motives. H. P. B. once wrote, referring to the dilemma of an F. T. S. who was a soldier in the Army, "Of course no soldier can be free to move about in his physical body wherever he likes. But what has the esoteric teaching to do with the outward man? A soldier may be stuck to his sentry box like a barnacle to its ship, and the soldier's ego be free to go where it likes and think what it likes best. . . . No man is required to carry a burden heavier than he can bear; nor do more than it is possible for him to do. A man of means, independent and free from any duty, will have to move about and go, missionary like, to teach Theosophy. A man tied by his duty to one place has no right to desert it in order to fulfill another duty, let it be however much greater; for the first *duty* taught in occultism is to do one's own duty unflinchingly *by every duty*."

The Master does not want us, at least in the earlier stages of the Path, to live an extraordinary life, but to live ordinary life more beautifully, more purposefully. Then we shall become not only a channel for His inspiration and blessing to reach others, a focus-point from which it will blaze and shine to all in our vicinity, but we shall also become a silent standard, a witness to Eternal Realities, to all men around us. The Master K. H. once wrote a very tender letter, just on this point, to Mr. A. P. Sinnett. "Does it seem to you," says He, "a small thing that the past year has been spent only in your family duties? Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me, my pupil, the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindnesses, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice and Charity to all Humanity. What better path towards the enlightenment you are striving after than the daily conquest of self, the perseverance in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude

which turns it to spiritual advantage—since good and evil are not to be measured by events on the lower or physical plane.” Duties become joys when they are gifts which we can offer to the Master and to Life.

4. We should arrange our lives according to our own inner standards, “using always reason and common-sense.” The Master gives us a standard in this wonderful little book, but to the outline there given we can, as we live it, add many a detail, enrich it in our own minds with many an amplification through experience, many added understanding won through brave and thoughtful coming to grips with Life. We must say to Life, which is God, as Jacob said of old: “I will not let Thee go unless Thou bless me.” And when we *understand* any experience it always blesses us.

5. We must be honest and unselfish. Honesty and unselfishness mean purity of the mental and astral bodies, a condition absolutely requisite for accepted discipleship, when the inner bodies of the pupil are linked magnetically with those of the Master. In the seventh letter in Mr. Jinarajadasa's compilation of the “*Letters from the Masters of the Wisdom*,” a letter written to Bishop Leadbeater by the Master K. H. before the days of the Bishop's own discipleship, the Master says: “be honest and unselfish; forget yourself but to remember the good of other people.” In that way, He says, we shall render ourselves ready for the Master's call, when it comes. Honest with ourselves as well as with others. Can we be honest with ourselves, trying to see ourselves as we are, without morbidity or too much self-interest? Yes, if we can laugh at ourselves. But I will talk about that next time. And let us be genuinely kind, gentle, helpful to all men, but most of all to those who are with us in our homes.

Quien Sabe ?

(An Editorial Which Appeared Recently In the *Santa Fe New Mexican*.)

One of the scoffers suggests vigorously today that to all the other organizations in Santa Fe there be added the Skeptics' Society, which shall pass upon the credentials of all cult apostles, mystics, metaphysicians, occultists, pseudo-scientists and lecturers in general who burst into the Santa Fe intellectual or otherwise firmament, there to scintillate or coruscate or to go up like a rocket and come down like a stick.

So much so for the cynical unbelievers and those who have to be shown. But no one is under any compulsion to go hear Geoffrey Hodson describe the form, features, lineaments and attributes of the First Lieut. Angel in charge of Ranger District No. 5 in the Santa Fe mountains, nor, if he does go to a Hodson lecture, is he under moral or social obligation to believe a word of it. The point is that we can't prove that Hodson afoot or horseback does not actually see the denizens of the Invisible World, just because we are unable to view them. While it is undeniably true that a lot of things we don't know are not so, it is equally axiomatic that there may

be a large number of phenomena which we do not see, including a series of long, medium and short wave lengths whose existence everybody would have scornfully jeered at a generation ago. It was perhaps no more incredible for Jeanne d'Arc to hear the voices than for the homely accents of Mr. Andrew H. Brown to issue from a small round disc on the library table.

Did we imagine Mr. Geoffrey Hodson was intentionally seeking to deceive us, it would be another matter. On the contrary we are quite sure he sees 'em. Let us have a care not to permit a feeling of envy because he has this advantage over the rest of us, becloud our feelings in the premises. One could pass a most entertaining afternoon seated on the summit of Atalaya watching the novel antics and cavortings of these weird creatures, and the unsuccessful fisherman loafing along the San Antone creek on a lazy summer afternoon would be more than repaid for his piscatorial disappointment in observing the fairies dashing in and out of clumps of columbine and the gnomes picking perfunctorily with their piffing picks at the boulders. All we ask is that Mr. Hodson, with his scientific attitude and approach to this entrancing subject, let a few of us into the secret. We admit that he can see 'em, now let him do the handsome thing and whisper into our eager ear the Open Sesame which will enable us to delight ourselves with the spectacle of the pirouetting pixies as they gambol lightly o'er the lea. We should hate to credit him with a selfishness which would deprive the world of such a new field of happiness and we shall await eagerly the testimony of some of the score or more of those attending his lectures to the effect that science has yielded to them the extended vision which lifts the veil from the Invisible Life around us.

On the other hand, if Mr. Hodson is here merely to make us envious, we shall feel greatly disappointed. He has been formally introduced as a scientist and not a “religionist,” so we assume Santa Fe is concerned here not with religionism nor mysticism, but with science. A scientific, physical instrument called the camera, he says, has caught the reflected light from the fairies, which are thus material beings and there must be a scientific formula for the achievement of extended human vision which will include them in our optical field.

Mr. Hodson's Reply

To the Editor of the *Santa Fe New Mexican*.
Dear Editor:

Last night I had a dream—or think I had—in which the Presiding Genius of Santa Fe appeared to me.

It was a tall, stately Indo-Spanish-American God carrying a banner upon one side of which shone in letters of light “*Be Gone, Intolerance and Bigotry*” and on the other, “*Advance, Science and Truth*.”

I at once suspected—or deduced, as Sherlock Holmes would say—that this Genius had chosen your office as the material habitat

through which its beneficent activities are carried out; that in some way the Genius of Santa Fe was summed up in the *Santa Fe New Mexican*. Hence this letter to you.

As soon as I had accustomed myself to the brilliance of this apparition and had assimilated this deduction, the Genius addressed me, and we conversed as follows:

"My people, through their Oversoul—and through me, its ambassador—request that you reveal to them the means whereby the veil may be pierced which hides from their view the unseen denizens of this their fair State and City. It now behooves you to immediately satisfy their just demands."

"Excuse me," said I, remembering my deduction and therefore somewhat shocked, "but you have split an infinitive."

The Genius blushed, plucked at the feathers of Its left wing nervously, and doubtless to cover up its confusion, affected anger and commanded that I give the answer and that immediately.

"The answer is easy," said I, bowing respectfully. "The brain is a radio machine; it broadcasts and receives continually. All that is necessary to televise the fairy folk is to tune in on their frequency."

"What wave-length may that be?"

"Love of Nature, Beauty, Truth, Goodness, or L. N. B. T. G., as their station has always been called."

"Do you claim success in tuning in with them?"

"Only partially, being as yet but mortal man," said I.

"From whom may the tuning process be learned?" the Genius next must know.

"From the Maker," I replied.

"And where is His establishment?"

"In the heart of the owner of the set."

"How comes it that my people have not learned of this before?"

"Perchance they have not sought Him in the right direction, perchance outside or far away or in a future life, instead of within and here and now."

"When found, what will His answer be?"

"He will unfold the age-old science of self-perfecting, an important principle of which is called 'attunement'."

"Has anyone ever mastered this Science?"

"One at least, and His followers called His mastery the At-one-ment."

"The answer to the questions of my people," the Genius now perceived, "is by living as He lived Who achieved at-one-ment with all; but will the answer satisfy? Will my people believe?"

I pointed to the banner, saying, "Most certainly, if they remain true to these ideals."

"They are but mortal, and who will guide them on this quest?"

"Their organ, the *Santa Fe New Mexican*, in whose columns their questioning has already been made known."

"I shall have to quickly interview the editor," the Genius began, then hesitated, and blushed once more as I awoke and wrote the vision down.

It made me think of Emerson, who said, "We lie in the lap of immense intelligence which makes us receivers of its truth and organs of its activity. (The italics are mine.)"

Yours on horseback or afoot,

GEOFFREY HODSON.

The Organization of The Young Theosophists' League

In the atmosphere and inspiration of Convention a small group discussed the possibilities of organizing the young people of the Chicago district into a body united by the desire to know and live theosophy in this modern world of ours and in the spirit of the youth of today. Out of this discussion developed several talks with Dr. Arundale, Miss Codd and Mr. Hodson who readily gave of their encouragement and offered their help.

Such is the background of the meeting which was held in Chicago on September 15 under the direction of the following officers: R. Edward Rice, President; Louise Reinbold, Vice-President; Helen-Clare Myers, Secretary-Treasurer.

Eager and enthusiastic were the thirteen young people who expressed their views and stated them to be understanding of life in the light of the Ancient Wisdom, and a vivid application of that conception to the creation of joyous, open-minded, open-hearted living.

What more stimulating, more splendid beginning to life can there be than the adventure of living theosophy? As elders we offer the Young Theosophists' League our heartiest support and assistance wherever we have sufficient wisdom.

National Lecturers

At its meeting preceding the recent annual convention, the Board of Directors reappointed the following national lecturers: L. W. Rogers, Max Wardall, Fritz Kunz. As Mr. Logan does not expect to be active in the lecture field during the coming season, his name was by his request for the time being omitted from the list of the national lecturers.

How to Make Out Checks

All checks should be made out in either of the two following ways: American Theosophical Society or Theosophical Press.

To draw checks differently adds to the book-keeper's work and, if full information is not sent, delays the department to which addressed, as they must write a letter for further information.

The only checks to the Theosophical Press will be for books, photos, incense or any food orders. All other checks should be drawn to American Theosophical Society.

Never make out checks to Theosophical Society, as it then means an extra endorsement. The Theosophical Society is at Adyar; the American Theosophical Society is here.

By carefully complying with the above suggestions you will save much clerical work at Headquarters.

The Field

Our Lecturers

Miss Clara Codd completed a week's series of lectures in St. Louis, where she was handicapped by a period of unusually hot weather. In spite of difficulties, however, we have received enthusiastic accounts of her lectures and several newspaper clippings which indicate the impression she has made on the public. She is now in California for a two months' engagement under the auspices of the Southern California Federation.

Mr. Rogers opened the season for Detroit with a series of ten lectures and increased the membership by twelve new members. He is now in Ohio, where his schedule includes both Columbus and Cleveland.

Dr. Pickett began her fall activities in Rockford and Decatur, and spent a week in Milwaukee before going to Ohio for two months of lecturing and class work with the Ohio Federation, and in Cleveland.

Mr. Fritz Kunz is traveling from the Pacific Coast via the Canadian lodges, coming into the United States for several lectures at Lansing, Michigan, and proceeding on to New York, where he will give a series of public addresses for the New York Federation. He will cooperate in this way in the big program, which includes Mr. E. L. Gardener, former General Secretary of England, in a splendid course of talks and members' meetings.

Mr. and Mrs. Geoffrey Hodson are in San Francisco giving a six weeks' series of lectures and from there they go to Berkeley, where they will remain until the first of December. Their program of activities in the Bay Area is attractive and will certainly succeed.

Senora C. de Aldag began her fall work as the speaker of the day at Headquarters' first "At Home" on September 27. From there her itinerary takes her to Iowa, where she will give inspiration to a number of small lodges and centers.

The Michigan Theosophical Federation

Seventy-three members of the Michigan Theosophical Federation were guests of Detroit Lodge in the ballroom of the Hotel Statler, Detroit, at the regular quarterly meeting held on Sunday, September 6th.

This Federation meeting initiated a two-weeks' Blavatsky Centennial Celebration in Detroit.

There was a reception for Mr. Rogers at 12:30 in the dining room, after which a vegetarian luncheon was served.

The Federation proper convened at two o'clock, with the Federation President, Mr. E. Norman Pearson, in the chair and Mr. Rogers beside him on the platform. A very

fine picture, in colors, of H. P. B. stood on the platform, surrounded by flowers. After a few moments of silence, Mrs. Johnson, of Lansing, read a tribute to H. P. B., which was followed by a short time of meditation and thought of love and gratitude for H. P. B.

The business of the Federation was transacted, after which Mr. Pearson called for reports from delegates. Mr. Rogers took notes, while they told of their lodge activities, and, after they had concluded, he asked questions, made suggestions, and offered advice.

A telegram of greeting and assurance of support was sent to the National President and headquarters staff. And the following resolution was adopted:

"Be It Resolved: That the Michigan Theosophical Federation as an organization lends its full support and co-operation to our Federation President, Mr. E. Norman Pearson, in the performance of the official duties and obligations incident to his membership on the National Board of Directors."

The Michigan Federation is very happy to have its President a member of the National Board.

Moving pictures of the laying of the cornerstone at Wheaton, and of Convention and Summer School this year were shown, and, after a short recess, the Federation meeting closed with a demonstration of the methods used in the conduct of the Public Speaking Class of Detroit Lodge. This was naturally quite humorous, as well as instructive. There was a chairman, reader, and speaker, with the class criticising, followed by criticism from the audience.

Friends of members were invited to the reception, luncheon, and Federation meeting, and when adjournment was moved it was agreed that this had been one of the most successful Federation meetings ever held. The presence of Mr. Rogers, of course, added greatly to the happiness of those attending.

Mr. Rogers gave a public lecture in the evening—the first of a series of ten to be given in the Statler ballroom. His subject was "Reincarnation and Evolution," and the attendance was large.

DONNA SHERRY,
Secretary.

Another Federation

Details of the meeting held at Ames on September 27 have not been received but no doubt the Iowa and Nebraska members who gathered together then to share the inspiration of Convention and Summer School and to plan for concerted action, found the occasion stimulating and valuable. We anticipate that excellent work will result from such cooperative effort and that the lodges and members in both Iowa and Nebraska will be strengthened and their activities extended as the new Federation develops its field of endeavor.

What Lodges Are Doing

(This letter was written to be hung in the new rooms 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.

Ojai Valley Oaks Lodge celebrated the H. P. B. Centenary on August 11 with a basket picnic in the grove in front of the lodge building, which was attended by 56 members.

Harmony Lodge, Toledo, sends a program of their activities which is indicative of the thought and devotion of the members, and will no doubt prove helpful. This lodge is one of the few which seems always able to secure newspaper publicity so that its sphere of influence is greater than readily appears.

The Secretary of Jacksonville Lodge, Florida, Miss Rose Shepherd, writes that they have just moved into new and lovely lodge rooms, of which they are justly proud. In addition to their regular room for members, they may have the use of an auditorium which seats 300 people, so that they are well prepared for Mr. Rogers' visit next January, to which they are looking forward with enthusiasm.

We congratulate Pasadena Lodge on the varied and interesting program which the members will conduct with the opening of the season. With a class for almost every night in the week, the needs of beginners, of young and of old, of astrologers and devotees, are recognized and provided for; furthermore, since each subject has its own leader, the lodge is evidently well equipped with capable members who are able to carry on their activities effectively. The letter of announcement suggests an enthusiasm which will certainly bring success to the year's work.

An attractive four page sheet, The Theosophical News, comes in from Boston Lodge which gives as its front page article an account of their new Lodge home. The spirit of this small news sheet is enthusiastic and progressive, its news of lodge activities and program stimulating, and it will certainly contribute to the success of the work in Boston Lodge during the coming year. Starting most auspiciously in commodious quarters there is every promise of splendid development.

In St. Louis Lodge first attention is being given to the plans for the celebration next summer of the Golden Jubilee of their Lodge. We are promised further details as the plans progress.

In the midst of this special activity their program of regular lectures continues, and for October Mr. Luntz will give a group of lectures entitled the *Creative Thought Power Series*. The monthly Bulletin of St. Louis Lodge is always a vivid little sheet which commands interest in every paragraph.

Announcement comes from Milwaukee Lodge of their varied and full program of activities for October. Miss Julia K. Sommer was their first speaker, followed by Dr. Pickett in a week's series of lectures, and later by Miss Scribner, with Dr. Lake of Chicago devoting one day only. A final social completes the month's events and concludes a splendid program of activities.

Espana Lodge—President Damian Algarra; Vice-President-Secretary Justo Rivas; Treasurer Segundo R. Cueto; Librarian Jose M. Beltran.

Alhambra Lodge—President Mr. Wm. Gordon Achilles; Corresponding Secretary and Librarian Florence Young; Vice-President Mr. Wm. Staley; Recording Secretary Mrs. Betsy Peifel; Treasurer Mrs. Mackie B. Stuart.

Syracuse Lodge—President Miss Fannie Spalding; Vice-President Mrs. Frank Tobey; Corresponding and Recording Secretary Mrs. Mary Singleton; Treasurer Mr. G. C. Shephard; Librarian Mrs. Edna Anderson.

Sheridan Lodge—President Lena A. Stover; Vice-President Sim Goddard; Secretary-Treasurer Perry Hulse.

Army Lodge No 1—President Col. Geo. B. Lake; Vice-President-Secretary Major Edward S. Johnston.

Boulder Lodge—President Mr. Varnum Tefft; Vice-President Mr. Leslie Steele; Secretary Miss Altora De Bois; Treasurer Mrs. Emma Clark; Librarian Mrs. Altora De Bois; Corresponding Secretary Mrs. Louise A. Collins.

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Effective Advertising

In theosophical publicity work, as well as in the world of business, good advertising is a requisite of prime importance. In every progressive lodge—and surely this should mean in every lodge—at least one person should make a serious study of this problem; methods of advertising, principles of advertising, opportunities for free advertising, the psychology of advertising, etc.

Methods which can be used for advertising fall naturally into three major classes: (a) The Press. (b) The mail. (c) Individual. The possibility of a fourth is arising in the use of radio.

PRESS. Various opportunities exist, varying in different localities. In small towns and cities, the local editor is usually amenable to tactful requests and will insert a well written "write-up," especially if a small display "ad" is inserted at the usual rates.

In larger cities, the problem is a little more difficult because a greater volume of news is available and rates for display advertising are much higher. Most of the larger newspapers, however, feature a "Church page" every Saturday. This page offers an excellent opportunity for the display rates are always considerably lower than usual in other parts of the paper and an advertisement on this page is easy to find. Whether or not public meetings are held regularly, it is suggested that an "ad", either of local lectures or of public classes, be inserted each week. This constant repetition, however small the "ad" may be, gives the continuity of impression so necessary to successful advertising. The use of a small cut of the seal of the society is helpful. It makes the "ad" easy to find at all times and draws immediate attention to the wording.

A good "write-up" will usually be accepted for inclusion in the press matter of this page. Editors are human—and very busy. A concise "write-up", double spaced, well typed, taken in good time (in the middle of the week for the Saturday issue) will be accepted frequently because it is on hand and saves the editor just so much work. Do not be discouraged if the editor does not at first accept your "copy." Keep it up. Some day he will need just what you have given him and gradually he will begin to take notice. But always see that it is attractively typed, not too long and written in readable style.

MAIL. The writer is in favor of the use of post cards. They are inexpensive. They are reasonably good looking. Purchased from the post office, no charge is made for the stock, so that one thousand cards can be purchased for \$10. A well displayed notice on a postal card will always be seen by the recipient. A letter may possibly be thrown away unopened.

For larger ventures, there is good reason to believe that an advance notice, sent on a postal card, followed by a letter or folder, sent sealed with a two cent stamp, is a very effective combination. Letters may be mimeographed or multigraphed, but they should

never be less than the finest work, for the piece of mail which is sent out is a messenger from the lodge. Only superior work will bring superior people.

In connection with mail advertising, an up-to-date mailing list is essential. A guest book should be on hand at every meeting to which the public is invited, and those attending should be invited to enter their names therein. At larger meetings, the distribution of slips of paper for this purpose will usually bring about excellent results. Names can be added by members who learn of people interested in Theosophy.

INDIVIDUAL. Much valuable work can be done by members individually. Many people, who would not venture otherwise, will attend a lecture for the first time if asked to come by a friend. In this connection, the value of a "telephone campaign" might be mentioned. This has been carried out quite successfully in some cities. Names of those interested in Theosophy are distributed, a certain number to each member willing to co-operate. These members agree to call up the people assigned to them and, via the telephone, give them a verbal invitation to add its effect to the advertising already done.

The value of good publicity can be vouched for by many a successful business man. In theosophical propaganda, too, let us remember "It pays to advertise!"

E. NORMAN PEARSON.

Victims Or Victors

Someone asked "Is man a victim of destiny?"

The answer is "yes" only if he takes the frame of destiny and neglects to use his free will to fill in the pattern of his life to his own design.

Even then he is a victim, not of destiny, but of his failure to exercise the will that is his to weave to his own satisfaction the details that make his life pattern.

Those who create their own bright picture on the background that destiny supplies are victors. They take conditions and transcend them.

Those who only complain of the difficulties and impossibilities do nothing to fill in destiny's framework. They are victims. They create nothing.

It is our attitude of mind that determines whether we shall be victims or victors.

1931

Convention and Summer School Proceedings

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

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Book Reviews



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

Pilgrim Meditations, by Mary MacLachlan. Published by M. Kahn, New York City. Price, cloth, \$2.00.

To be able to draw joy, happiness and courage from the common everyday things of life, things which many people pass by with only a casual glance, is a great and desirable gift; to possess the ability to convey these feelings to others is a greater and more desirable one. Mrs. MacLachlan is the happy possessor of both of these very desirable qualities, and this little book is a veritable joy bringer, a ray of sunshine breaking through the dark clouds of doubt and fear which seem to threaten the whole world with disaster just at this time. And so this book full of the joy of living, of optimism, of high courage, comes at a most opportune time. It is a veritable life saver. It is difficult to imagine a thing better as a cure for a "fit of the blues" than to read and meditate over this book. A good subtitle for it would be "The Joy Book."—John McLean.

Spiritualism in the Light of Occult Science, by Dion Fortune. Published by Rider & Co., London, England. Price, cloth, \$1.25.

The object of this book is not to prove, or disprove, the genuineness of spiritualistic phenomena. The author assumes that such a thing exists, at the same time admitting that there are fraudulent mediums. She draws a sharp line between the ordinary psychic investigator and the occultist. The former "observes the manifestations of the subtler forms of existence when they have been translated into terms of matter by a medium." "The occultist, on the other hand, by means of the special training of his own mind enables himself to observe the intangible on its own plane."

She thus shows very distinctly the difference between the two methods of investigation. Her explanation of why occultists object to the practice of communicating through a medium with those who have left their physical bodies is very clear and accurate.

The book contains much of value both for the general reader and for the student of occultism. The only objection to the book seems to be in the author's classification of the angelic, or deva kingdom. She draws her knowledge of these great beings from the Jewish Quabalah instead of from the investigations of advanced occultists. She says:—"these things are perfect, each after his kind; they do not evolve, and it is noticeable that they are non-intellectual." Evidently she has confused the real members of the angelic kingdom with the thought forms which they sometimes send out to perform certain duties and who, of course have no intelligence except the thought which brought them into existence and no life

except that given them in order that they may perform the duty required of them. The real Devas, on the other hand, form a distinct and independent scheme of evolution, evolving in a measure parallel to that of the human kingdom, but more advanced than our humanity and reaching a higher stage of perfection. They use our solar system as the field of their evolution and occasionally in the pursuit of their duties come into touch with members of our humanity. Rather full accounts of them may be found in Theosophical literature and in the occult books of the far East.

With this exception the book, like the other works of this author, is well worth reading.—John McLean.

Orpheus, Myths of the World, by Padraic Colum. Published by the Macmillan Co., New York, N. Y. Price, cloth, \$5.00.

The name of Padraic Colum is associated with romance, mysticism and classic English style in writing. The title "Orpheus" may be misleading to the Theosophist who accepts Orpheus as one of the great World Teachers. This book does not relate his history. It is a collection of myths, Egyptian, Babylonian, Persian, Jewish, Greek, Roman, Celtic, Finnish, Icelandic, Indian, Chinese, Japanese, Polynesian, Peruvian, Mexican, and the myths of Central America. The stories are told in Padraic Colum's own inimitable way, while the twenty engravings by Boris Artzybasheff, which illustrate the book, are very beautiful, and indicate to the student of occultism, the symbolism which underlies the peculiar myths of varied peoples.—Maude Lambart-Taylor.

The Magic and Mysteries of Mexico, by Lewis Spence. Published by David McKay Company, Philadelphia, Pa. Price, cloth, \$6.00.

This is a book that will prove of great interest to the student of archaeology, but it is rather too abstruse and technical for the general reader. At the same time it is written in such a way that anyone who is interested in the ancient inhabitants of Mexico will find much of interest in it even though he has no expert knowledge of the subjects of which it treats.

The author has been for years a deep student of ancient civilizations of Mexico and the adjacent countries, and has written many books upon the subject.

The mystery which surrounds the ancient inhabitants of Mexico has always had a great attraction for students of American history and such a book as this, in which the subject is treated by one who is an acknowledged authority, will prove of much interest to them.—John McLean.

Ramsay MacDonald on India. Edited by Basanta Koomar Roy. Published by Indo American Association, New York, N. Y. Price, paper, \$0.25.

This book, composed entirely of extracts from two books written by the present premier of Great Britain, forms a serious indictment against British rule in India. Of course the editor has selected only passages favorable to India and unfavorable to Great Britain, but even if there are passages omitted which might furnish an argument for the other side those quoted are sufficient to show that there is something radically wrong with the British government of India. The books from which the extracts were taken were written some six years ago, but it is not at all likely that conditions have changed for the better since then.

The publication of the book is opportune at this time when the attention of the world is fixed upon the trouble and unrest in India.—John McLean.

The World's Saviors, by Rev. C. H. Vail. Published by Macoy Publishing & Masonic Supply Co., New York, N. Y. Price, cloth, \$1.00.

The subtitle of this book is "A Study in Comparative Religion." The author has made an exhaustive study of the great religions of the world, many of which antedate the Christian religion by thousands of years, and shows that the history of their founders is, in almost every case, practically identical with that related of "Jesus who was called the Christ."

He says: "The similarity in the lives of these great Teachers not only extends to the important events—the virgin birth, crucifixion, resurrection, ascension, etc.—but also to the moral and spiritual teaching, the rites, ceremonies, symbols, and the display of supernormal powers; in fact, nearly every important feature in the life of Jesus has its prototype in the religions which antedate Christianity." He claims that these facts are evidence of "the fundamental unity of all religions and the spiritual significance underlying their common allegories, symbols and rites."

All this proves that these religions must have had a common origin, and this was the one institution which was universal in the ancient world and whose method of instruction was by symbol and myth—the Ancient Mysteries.

All the great Teachers came from this great Brotherhood and all religions originated from its teachings. These similarities "are traceable to the Solar Myth and the Rites of Initiation—symbols made use of by the Occult Hierarchy as types:

"First: Of cosmic realities. Second: Of the unfolding of the human spirit."

The author gives a lucid and most interesting account of the Solar Myth and of some of the Rites of Initiation, explaining also the symbolism of the Gospel story as it foreshadows the progress of the human ego upon the path of holiness which leads it to Adeptship in the Great White Lodge.

In his conclusion the author says: "Religion is eternal and universal. Its outward form may change and differ in Jewish, Hindu, Parsee and Christian, but its heart, its essence, is the same in all. Under all external differences there is an inner unity—the One Spirit shining out in every religion. All religions lead to God."

This book is a very valuable contribution to the literature of comparative religion and the fact that its author is a clergyman of a Christian church is a helpful sign of the broadening and liberalising of view which is so evident in the Christian churches.—John McLean.

Buddhism the Science of Life, by Alice Leighton Cleather and Basil Crump. Published by China Booksellers, Ltd., Peking, China. Price, cloth, \$1.25.

Here is a book, small in size, but large in importance, and containing a veritable gold mine in the form of valuable knowledge. So far as the reviewer knows, there is no other book published in the English language from which one may learn so much about the real teachings of the Lord Gautama Buddha. Mrs. Cleather has had exceptional opportunities for studying these teachings, having had the extremely good fortune of personal contact with the Tashi Lama, the head of the Gelugpa Buddhist Order of Tibet.

Even to mention the various points of interest in this very remarkable book would take up more space than the editor can spare for a book review, and so the reviewer can only offer the advice to read the book for yourself. If you begin it you will not lay it down until you have finished it and then you will do so with a feeling of regret that it is not longer.—John McLean.

Moments with H. P. B. Quotations from the writings of H. P. B. Compiled by two students. Published by Harbison & Harbison, Halcyon, Calif. Price, paper, \$.50.

Any collection of quotations from the writings of H. P. B. is of value to students of Theosophy, but this one seems to be of special value. It is very complete, containing many quotations which do not appear in some of the other collections, and has a very useful index. In addition there are three excellent pictures of H. P. B. taken at different periods of her life. The book is one which will prove of value in the Theosophist's library, especially in that of one who is a teacher, or writer, and may wish to refer quickly to some statement of H. P. B.—John McLean.

The Psychology of the Mind, Correct Thinking, by Charles P. Luck. Published by the Author, Austin, Texas. Price, paper, \$1.00.

This little book contains many valuable rules for right living, physically, mentally and morally. There is nothing particularly new so far as psychology is concerned, but evidently the author has thought out and solved many problems for himself and he presents

the solution in very plain and simple language, so that it may be easily understood by any one. He says in his introduction: "This book is not written for a particular class; it is written for the masses."

It will appeal, not to the advanced student, but to those who have little idea of psychology and less of how to think correctly.—John McLean.

The Lost Keys of Freemasonry, by Manly P. Hall. Published by the Macoy Publishing Company, New York City. Price, cloth, \$1.00.

In this little book of 100 pages, the author has given an exposition of the spiritual aspect of the ritual of Freemasonry. The average Mason of today, both in England and America, concerns himself far more with the deeper side of Masonic symbolism than he did some twenty years ago. Many writers of ability have labored to bring about this result; and the fact that eighteen thousand copies of the present volume have been sold is sufficient evidence of the appreciation by Masonic brethren of its value. Mr. Hall identifies the three murderers of our Master Hiram Abiff with Thought, Desire, and Action, which when perverted and misdirected are accountable for the broken vows of those who aspire to realize the universal plan of the Great Architect. The lost key of the Entered Apprentice is Service, of the Fellow Craftsman the mastery emotion. The Master Mason must blend the triple energies of thought, desire and action in a harmonious expression, which qualifies him to become an active worker in the furtherance of the divine plan, in a word, a Master Builder. The concluding chapter on The Emerald Tablet of Hermes is of great interest to the lovers of Hermetic Philosophy. It includes a passage from a rare, unpublished manuscript concerning the Mysterious Universal Agent of the Alchemists, which is here referred to as CHIRAM (HIRAM?). Mr. Manly Hall is a sincere and devoted student of those ancient ideals and institutions which never fail to furnish a vital message to aspiring humanity. This is a good little book, and is strongly commended to every earnest Freemason. It is unusually well written. The illustrations are well produced, and the text well printed in attractive type.—P. S. Wellby.

Fifty years of Theosophy in Bombay, by K. J. B. Wadia. Published by the Theosophical Publishing House, Adyar, Madras, India. Price, paper, \$0.75.

Here is a most remarkable and valuable document, the record of fifty years of Theosophical work by the Blavatsky Lodge T. S. of Bombay, India. It is more than a history of a Theosophical lodge; it is a history of the trials and successes of the society, almost from the beginning of the work by H. P. B. and Col. Olcott. Instituted by our Founders immediately after their arrival in India, the lodge has stood loyally behind our first president and Dr. Besant, his successor, in all their work in the service of the Masters. It has

shared in all the discouragements and apparent failures which seemed at times to threaten the very existence of the work to which their lives had been dedicated; it has shared with them the joy of triumphing over the dark forces which sought to destroy them.

The present members are fully justified in the pride which they take in the record of good and faithful service which this history of the lodge sets forth.

The book is full of interest for Theosophists, young or old, and is worthy of a place in everyone's library.—John McLean.

Harmonic Astrology, by Rudhyar. Published by Hamsa Publications, New York City. Price \$1.75 for set of seven booklets, paper.

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Any work upon Masonic subjects by Major Tatsch is sure to awaken interest among students of Masonic history, for his intensive study and painstaking investigation into matters related to the fraternity have made him a recognized authority upon the subject.

The present book, evidencing, as it does, the careful research and discriminating judgment of the author, is one which will prove of utmost value to the student of Masonic history in America. It goes back to the arrival of the first Masons in the thirteen colonies and carries the history through the period of the revolution and on to the establishing of independent grand lodges in each state.

Major Tatsch has done for American Masonry what Sir Alfred Robbins did for Masonry in Great Britain in his book, *English Speaking Freemasonry*, and the two volumes should stand side by side upon the shelf of every Masonic library.

One feature which makes this book of peculiar value is the fact that the Masonic history of each colony is considered separately, with copious footnotes giving the bibliographical sources from which the recorded facts were gleaned. Thus the book is not only of interest as a history of early Freemasonry in the United States, but it is a most valuable work of reference for the future historian.

—John McLean.

The Passing of Mrs. Mary L. Porter

Many a theosophist was "mothered" by Mary Porter and sponsored by her in the E. S.

She joined Boston, now Annie Besant of Boston, Lodge nearly thirty years ago. Her unshakable loyalty to principle and to our great leaders who exemplified that principle, kept her an active member until karma, in the guise of a speeding motor car, left her a partial invalid.

Then with pen and brush she pursued creative work—Yoga training for the lives to come.

Love and gratitude, together with joy for her release, are the gifts with which we now do her homage.

Deaths

Mrs. Ethel Layton, Flint Lodge, August 27, 1931.

Mrs. Mary L. Porter, A. B., Boston, September 8, 1931.

Miss Maude Teller, Oklahoma City, September 13, 1931.

Mr. Earl Patterson, Seattle Lodge, September 4, 1931.

Mr. Rudolph T. Huelke, St. Louis, September 16, 1931.

Miss Francis D. Ten Eyck, Chicago, September 8, 1931.

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