

# THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN OF THE AMERICAN  
THEOSOPHICAL SOCIETY

MRS. MAY ETHEL FORD  
7343 53RD AV. S. E.  
PORTLAND, ORE.

VOL. XIX

JULY, 1931

No. 7

## Music in the Future

By LEOPOLD STOKOWSKI

MUSIC like everything else has its cycles, and music in Europe appears to me to have come to the end of a great cycle. In the 17th century music in Europe began to be made on a scale which divided the octave into twelve equal parts. These intervals were made uniform and standardized. But anything standardized is in reality against the spirit of creative art. The new division of the scale was made in order to give musicians the power to flow from one tonality to another with ease. It is a curious paradox that it was perhaps the greatest musician that Europe has produced (Bach), who affected this standardization. From that division of the scale began a great development which led to the production of marvelous music. But like everything else it has now come to the end of its cycle, and musicians in Europe are asking what the new cycle will be like, what the new power will be that will lead music forward into a new era.

Some of us believe that the chief character of the new music will be greater elasticity in every way; a development of rhythms beyond those at present in use, and the use not only of

half tones, but of divisions even to  $\frac{1}{16}$  tones. I have tried experiments in the latter with my Orchestra (The Philadelphia Symphony Orchestra). Naturally, there was the usual opposition to anything unfamiliar. People resent that which is new. But in fact such divisions of tones are not at all new to the East which has been perfectly familiar with quarter tones for ages past. To the people of Europe and America such tones are an innovation, and the innovation brings trouble to those who utilize it.

Last summer, while sitting near the Ojai Valley I heard a gramophone record of *vina* playing. The music was amongst the most beautiful I have ever heard. Its almost divine beauty was hypnotic, yet it was exceedingly simple, and its mood was high. While listening to it, I noticed that it had quarter tones, and even smaller intervals. For some time past, my wife and I have been interested in reading the literature of the ancient wisdom of India, and when we made this contact with the music of the East, we decided to take the earliest opportunity of leisure in order to go to India and study Indian thought and art in its own place. I have now heard

demonstrations of various kinds of Indian music and begin to realize more clearly the difference between the Eastern and Western music.

In rhythm, for example, which is the one-dimensional aspect of music, I find there are rhythms in India so highly developed that they make Western musical rhythm sound childish in comparison. Then in the two-dimensional aspect of music, that is, melodic line, there are intervals and curves of such subtlety and beauty as to make the intervals of Western music sound gross and clumsy. Harmony is the three-dimensional aspect of music, and in this European music is very highly developed, while India has not yet begun to have harmony in music. But there is a four-dimensional element in music, something higher than expression; the divine quality that vibrates in the soul and heart and creates in us the extraordinary moods of the highest music. In this India is far in advance of Europe. All the arts are based on vibration and music is the special expression of vibration and sound. As a musician, I have studied vibration all my life, yet I find that I, in common with all Western musicians, have much to learn in this matter from India.

Looking forward towards the music of the future, I believe it will have a strongly scientific aspect; that there will come into incarnation great artist-scientists like Leonardo da Vinci in the Renaissance. Today narrow specialization prevails in the Western artistic world, but in the days of Leonardo there was the greatest possible breadth. This artistic freedom will come back to us, and the artist-scientists will study the laws of fundamental vibration and find the deep links connecting all the arts. Not only will they find these links, but they will also find through the laws of vibration the relations between this life and the higher life.

On the technical side of the music of the future, I do not yet see how we are going to have concerted music with 7th tones, but I am sure we shall find a way. I can see, however, very clearly that we are going to bring into Western music its sublime divine aspect. People say that East and West are forever separate. I believe that East and West will ultimately come together in music, each making up for the lack in the other. If the wonderful melodic and rhythmical quality and ecstatic dower of Indian music can be reinforced by harmony, as I believe it ultimately will but through development from within itself, then there will come revitalization of the soil of music, or a grafting of one musical truth into another, which will cause both Eastern and Western music to enter on a new Era of life full of incalculable possibilities. Such rapprochement will not affect music only but will make new relations between the various arts which will reinspire one another. And through this coming together of the arts, the barriers that at present separate the nations of the world will be swept away.

REPRINTED FROM THE *Young Builder*

## Comments

By A. P. WARRINGTON

Recently I had something to say as to the attitude of the Roman Catholic hierarchy towards Theosophy and the Theosophical Society. This time I will continue the subject by quoting the following excerpts said to be taken from an *Encyclical Letter of Pope Pius XI on Education*, commented upon in the public press, and coming to us from an interested correspondent:

### New York Times

"A—That exclusive state control of public education is the Cause of great evil;

B—That the educative mission of the Church of Rome extends over all peoples without limitation, and with no right in any civil power to oppose or prevent it;

C—That the Church is independent of all earthly government or power in the Exercise of its educative mission;

D—That the Church of Rome has independent right to judge whether any system of education is helpful or harmful to the people;

E—That every system of education must be subject to the Rules of Divine Law, of which the Church of Rome is the exclusive, infallible custodian, interpreter and teacher;

F—That it is the duty of the state to help the Church (meaning the Roman Church) maintain its religious schools by Aid from Public Funds, and equally the duty of all Catholics, as an act of religion, to Demand that the state perform this duty."

### New York Telegram

"It is the Pope's conception that the church should predominate in educational matters.

Religious freedom is guaranteed by the Constitution of the U. S. and there can be no religious freedom where any church or group of churches dominates the entire educational system.

In the name of the same freedom we have the Public School, supported by general taxation, and to which children of all denominations or no denominations are welcome. In those schools the teaching of religion is barred.

It is our conception that the church, no matter of what denomination, should be left out of the educational system except for the schools it actually maintains."

### New York Times

The Pope's Encyclical sounds a note which will startle Americans, for it assails an institution dearest to them—the public school—without which it is hardly conceivable that democracy could long exist.

Eternal vigilance is the price of freedom, and the liberties of a people once lost are not easily regained.

*verbum sat sapienti.*

\* \* \*

I believe the general interest in Theosophy would be considerably enlivened by a discussion of the question, *What is the best medium through which to present Theosophy to the world?* There are many Theosophical So-

cieties. Some are conducted democratically, and some, shall we say, pontifically? Which is better, and why? Is it inherent in Theosophy that it can only be presented successfully and in harmony with the principles of brotherhood, in one particular form of organization? Is that form hierarchical? Or, will any form do? What about the politics of the democratic form? Perhaps our young writers may have opinions to express.

\* \* \*

Students of Theosophy must have been struck by the fact that the teachings of Krishnaji, which are thought by non-students to be so novel, are in fact to be found in one form or another in religious, philosophical or mystical books already published and listed for students under the subject of Theosophy. Take his rejection of authority. Any one who has followed the writings of Dr. Besant will at once recall how consistently she has counselled against leaning upon authority of any kind, and how she has instead urged us to rely solely upon ourselves, or the god within, for guidance. Krishnaji's great service *inter alia* lies largely in the fact that he has brought to the fore truths only feebly expressed in our lives and has given them fresh emphasis in the light of their realization in his own personal experience. Certain principles of the inner life have ever been taught darkly, under the rather ecclesiastical principle that any greater definition would trench upon sacred ground. Then later the so-called sacred ground has been invaded by "ruthless" trespassers like H. P. B. or great men of science, and then the world has taken a new step forward and upward. In the case of Krishnaji it is as if he had drawn out of the world's Theosophy some of its most neglected teachings and had shown to us their priceless value in practical life. It is believed in some quarters that the Master Jesus, as a student, spent many years in an Essene monastery and took the pledges of the order; that those pledges included teachings which he gave out openly later.

Some students of good memory and having read widely of the literature that has been studied during the full period of the life of our Society, would find it most interesting to do some careful research along this line, showing just where in our teachings and in the writings of the mystics and poets Krishnaji's thoughts are also to be found. What more natural than that he should lay emphasis upon the flower of civilization's spiritual thought as a practical guide to right-living and should point out the way to still higher progress? Has it not always been so with the world's leading Teachers?

\* \* \*

In the light of Professor George Sperti's theory, which has been sold to the General Foods Corporation, of New York, for a substantial sum, and which has to do with the investing of foodstuff with the important vitamin D found so abundantly in cod-liver oil, the following excerpt from an article on "Children and their Food" by E. V. McCollum, Professor of Bio-chemistry, School of Hygiene

and Public Health, Johns Hopkins University, appearing in "The New Era in House and School" for February, 1931, will prove interesting to Theosophists, who, almost more than any other "cultists," are ever on the lookout for the best there is to know about food of a vitalizing and vegetarian character:

"There is in cod-liver oil a substance, Vitamin D, which is indispensable to the normal development of the skeleton. It has been shown that ergosterol, a sterol found widely distributed in the plant kingdom, but more abundant in fungi than in flowering plants, acquires, when irradiated with ultra-violet rays, the property of influencing calcium and phosphorus metabolism and the calcification of the epiphyses in the same manner as does Vitamin D supplied by cod-liver oil. Ergosterol is prepared in large amounts from yeast or the oil of ergot, and is now sold as a therapeutic agent after irradiation. It is dissolved in a vegetable oil which is more palatable than cod-liver oil and the product known as viosterol is now replacing cod-liver oil in infant feeding to a great extent. When given in connection with a suitable amount of Vitamin A, viosterol is an effective preventive of the abnormalities of skeletal development which formerly were almost certain to handicap the infant in the temperate zones."

## "What is the Object?"

By DR. ANNIE BESANT in "India, Bond or Free"

What after all is the object of Education? To train the body in health, vigor and grace so that it may express the emotions in beauty and the mind with accuracy and strength. To train the emotions to love all that is noble and beautiful; to sympathize with the joys and sorrows of others; to inspire to service ever widening in its area until we love our elders as our parents, our equals as our brothers and sisters, our youngers as our children, and seek to serve them all; to find joy in service for great causes and for the helpless; to feel reverence for all who are worthy of it, and compassion for the outcast and the criminal. To evolve and discipline the mind in right thinking, right discrimination, right judgment, right memory. To subdue body, emotion, and mind to the Spirit, the Inner Ruler Immortal, making the mind the mirror of the Ego, the emotions the mirror of the Intuition, the body the expression of the Will.

To put all this in a single sentence: To make the man a good Citizen of a free and Spiritual Commonwealth of Humanity.

## THE THEOSOPHIST

(International)

Published at Adyar, Madras, India

\$4.50 a Year

American Agents

THE THEOSOPHICAL PRESS

WHEATON, ILLINOIS

# THE THEOSOPHICAL MESSENGER

Published monthly by  
THE AMERICAN THEOSOPHICAL SOCIETY

Publication office—404 N. Wesley Ave., Mount Morris,  
Illinois.

Editorial office—Wheaton, Ill.

Entered as second-class matter Dec. 13, 1927, at the  
post office at Mount Morris, Illinois, under the Act of  
March 8, 1879.

Acceptance for mailing at special rate of postage  
provided for in Section 412, Act of Feb. 28, 1925,  
authorized Dec. 13, 1927.

SUBSCRIPTION PRICE.....\$1.00 A YEAR  
FOREIGN SUBSCRIPTIONS.....\$1.25

## *The Course of Wisdom*

**F**RATERNIZATION involves the adoption of no new policy or change of attitude on the part of the American Theosophical Society, and its announcement as a part of the program of our friends of another Society may be wholeheartedly welcomed. We pin no bouquets on ourselves when we say that since brotherhood is the essential feature of our platform and the main element in the objects of our corporate existence we have maintained a constant endeavor to display a brotherly attitude even towards those who would have none of us.

It would therefore ill become us now to do other than continue that policy of friendliness to all the world.

But while we welcome the advent of our protagonists, newly arrived in the camp of universal friendliness, we must recognize the wisdom of the warning they have sounded and beware lest we rush too precipitately or with too great spontaneity into acceptance of their advances. We can appreciate that our new friends may not yet be sure of themselves in their desire to reverse the currents of their thoughts of many decades past, and it is fitting that they should warn us that despite the warmth of their language and the apparent earnestness of their appeal they may yet by force of habit inadvertently slip a little, as indeed they have already done.

So they suggest what must so obviously be the safer policy, that their advances be accepted gently and with reservations, lest an association too intimate or too suddenly consummated may lead to equally complete and sudden rupture if occasional backsliding from the announced ideal should occur.

The far-seeing wisdom of their request for but a gradual accord must be recognized by all who are in any degree familiar with the nature of the forces of their own creation that our friends have to overcome. How strong they are is evident from the fact that coincident with the sounding of the warning the first backsliding took place. This coincidence might create some doubt as to the prophetic vision that induced the warning, were it not clear that among our new friends it sometimes happens that the right hand fails to comprehend what the left hand may do.

What then should be our policy? How can we welcome with the gladness that is in our hearts and at the same time heed the warning that in our minds we know was so wisely uttered?

This can best be accomplished if all of us meet as individuals whenever occasion offers, acting as Theosophists should with tolerance and the joy of a growing affection, that out of a closer individual association and thoughtful and appraising friendship there may arise an understanding and sympathy among an increasing number of the members of our respective Societies.

This tender new plant of individual understanding, in the slow and healing passage of time, may produce the flower of restored confidence, and ultimately we hope, in the sunshine of mutual dedication to a great service, the fruit of corporate accord may ripen into a unification of activity.

All of this must be a matter of time and growth. In the interval let our combined activities be confined to special occasions in which the mutuality of our interest is unquestioned. Then the gradual demonstration of ability to work together side by side in separate organizations in a common cause, each in its own way, its members on terms

of mutual friendship and respect will be the constant evidence of approach to the greater ideal of complete organization accord and unity. For the present we may be sure that those Great Ones whom we aspire to serve have need of all of us in Their great work, and that we each may find our part in a splendid service.

### A Goal For America

Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been broken up into fragments by narrow domestic walls;

Where words come out from the depth of truth;

Where tireless striving stretches its arms towards perfection;

Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;

Where the mind is led forward by thee into ever-widening thought and action—

Into that heaven of freedom, my Father, let my country awake.

*Gitanjali*

TAGORE.

### The Recent Session of the Krotona Institute

Krotona Institute, located in the Ojai Valley, in California, has just closed its first session of instruction in general subjects presented from a Theosophical point of view.

Beginning on February second, of this year, a three months' term was offered at which Dr. James H. Cousins, a gentleman of international reputation as a scholar, poet and educator, late of Dublin University, later of Madanapalle College for Hindu boys, in India, and now connected with the College of the City of New York, visited Krotona for three months and devoted himself for that time to the demonstration of his ideas of what he terms a "synthetical" course of education. His method is "synthetical" in that it postulates a oneness in the universe of education as well as in the greater school of the life of all nature, and it demonstrates a uniform working out of the four controlling impulses of life: Thought, or ideation; Intelligence, or will dealing with natural law; Affection, or love and emotion as evolved through experience; and Action, or daily life and struggle to realize life's purpose. He proved these things to be just as demonstrable in teaching of English grammar or geography, literature or handicraft, art or music, and later, in politics, business, and the daily occupations of men, as they are in philosophy or religion, at the same time demonstrating that All is One.

That whomsoever would, might learn the basis of theosophic reasoning and knowledge, Miss Marie Poutz gave a course, using *The Ancient Wisdom*, by Dr. Annie Besant, as a textbook. Miss Poutz, thoroughly permeated by the truth of her subject, was eloquent and convincing, as only Miss Poutz can be.

A carefully worked out course in geology was given by Mr. A. F. Knudsen, who understands his subject as it is presented in the colleges. Mr. Knudsen adopts the law of periodicity, which governs the involution and evolution of worlds and universes, and applies it to his treatment of the "Story of the Rocks." It adds a zest to the subject that nothing else could give. In addition to this, Mr. Knudsen gave a course on Intuition that was most inspiring.

Miss Julia K. Sommer, B. Sc., M. A., of Chicago, took Ancient Egyptian History as her theme and told a twelve weeks' illustrated story of the dawn of civilization on the Nile, of early and later migrations and the rise and fall of dynasties as they took or missed their opportunities for work along the lines of nature's plan. She had the advantage of a knowledge gained by occult investigators, and while her effort was to keep to accepted and demonstrated "facts," glimpses of the occult added clearness to her demonstration. This was a fascinating course for such as like to judge of present things by the past.

Then, illustrating tolerance for all sides of culture, Dr. Marie B. Kramer presented the subject of astrology, which she dealt with from the point of view which sees in it the occult side of astronomy. It was far from being a course in "fortune telling," and was carried through the term for the benefit of the many interested in these things.

The whole course of three months' instruction was given to an average attendance of 44, and for a nominal fee—enough to cover expenses of printing, lighting, and such incidentals. This could be done because all the instructors donated their services, though they could not have given them more conscientiously if they had been receiving a thousand dollars a lecture.

In addition to the daily course, there were excellent musical programs offered during the term by the Emma Ewing School of Music which has its home at Krotona.

Exhibitions of paintings were hung. Notable among these was a collection of Indian painting as it is now being revived in the public schools of India, which are interested to recreate a love for their own art in the sadly submerged Indian people. These paintings were brought from India by Dr. Cousins, and have been on exhibition in many American Universities and Museums.

Mr. A. P. Warrington, Vice President of the Theosophical Society, who is also the Head of the Institute at Krotona, expresses himself as gratified by the results obtained in this first tentative attempt to bring into renewed activity the instructions that were offered at the old Krotona, at the Hollywood location.

THE REGISTRAR.

## Personal Opinions

By L. W. Rogers

### *The Statesmanship of Brotherhood*

Whether our civilization is simply ailing or actually failing is a matter about which Theosophists are hardly likely to be in agreement, but none of them can well get farther from the truth than the statesmen and economists who are trying to guess what is the matter with the world and how soon it will regain its previous degree of material comfort. How little real understanding of the matter exists is shown by the utter failure of all guesses to fit the course of events which follows them. We have been told so often, and for so long, that joyous prosperity is hovering above us just ready to descend like a beneficent spirit to enrich the race that the prediction long ago passed from the realm of sober prophecy to the limbo of ancient jokes.

But there is no lack of humor in the reasons still being advanced for the immediate improvement of conditions. Press dispatches this morning (this is written June 5) say:

"Hope that the end of the economic depression is at last in sight was held by Washington officials tonight as they viewed developments of the last two days, which included a huge over-subscription of the Government bond issue. Nearly eight times the required eight hundred million dollars is offered—a new record for the United States treasury."

The fact that it was possible to get eight times what was needed at only a fraction above 3% interest was cited as another reason for rejoicing! To realize how far all this is from even touching the problem to be solved it is only necessary to remember that while money is so plentiful that billions of dollars are idle and are eagerly seeking investment at any return, tens of thousands of people are frantically seeking employment at any price and occasionally a whole community is found to be literally starving. Recently a Pittsburgh paper published the story of the head of a relief fund who reported finding a community of some 300 miners whose principal and almost sole diet was dandelions gathered from the hills. Reference was made to several mothers in the village who were nursing infants. From Cleveland comes the report that 800 unemployed men slept nightly on the ground during the winter months under the approach to one of the city's bridges; and these are merely illustrations of what is occurring all over the country.

Every conceivable reason, except one, has been given as the cause of this major economic depression. The era of mad stockmarket gambling did it, says one. Nonsense, retorts another, it is the tariff. You are both crazy, says a third; it is the gigantic mergers that overshadow anything of the kind the world has ever seen. And so it goes among the disputants who catalog every possibility from chain stores to sinister manipulation of the

currency and discover every possible cause, but one. That one everybody knows—but avoids. It is *the inequitable distribution of the wealth which the race creates.*

As a matter of course the stockmarket was a factor contributing to our troubles. The essential result of that frantic scramble to get something for nothing was to transfer a huge amount of money from the pockets of the many to the bank accounts of the few. It is also true that the ridiculous tariff played its part, as all sorts of maleficent limitations do in human affairs. The mergers, truly enough, have caused the dismissal of a multitude of clerks to swell the ranks of the idle and destroyed their purchasing power, but if the mergers make it possible for the world's work to be done with less labor than previously, they are, like mechanical inventions, to be counted an asset instead of a liability in civilization's ledger.

There are many other things, including the destruction of great material wealth during the World War, that are important factors, but none of them can truly be classed as more than incidental items in the main issue. Recurrent periods of depression are really civilization's growing pains. They might be called evolution's earthquakes. They are the shocks caused by sudden readjustments when the moral progress of the race has not kept pace with material development in the economical world. The reaction is sure to be painful.

The goal toward which evolution is clearly working is human freedom and universal culture but it is a long road which the race travels. Yet a backward glance shows that we are moving rapidly. The Feudal Age is but a very few centuries behind us. Then the masses of the people were mentally benighted and physically enslaved. In England as well as on the continent the workers belonged to the land and were bought and sold with the estates on which they were born and died. Even after some degree of freedom was achieved there were severe penalties to prevent a workman going from one county to another; and penalties meant something in those days—for example, branding on the forehead with a hot iron. Wages were a few cents a day and the hours were from dawn to dark. As inventions came the work day was shortened and wages were increased. There was, and apparently there is, no other way in which the total of wealth creation by the race can be distributed with sufficient equity to prevent the mechanism of civilization breaking down.

Notwithstanding the fact that the shortening of hours and raising of wages has not been swift enough to enable the economical machinery to function smoothly and avoid the occasional clogging that we call "business depression" we have nevertheless made great progress. Only about a half century ago the twelve hour workday was common. Forty years ago the ten hour workday was almost

universal in the United States. It then seemed as strange to speak of the eight hour day as it does now to mention a possible six hour day. The German-American printing trades were the envy of the workingmen's world when they succeeded in establishing the eight hour day in the latter part of the 19th century. In fact, it is but a few years since the twelve hour day was abandoned by the steel mills. At present the eight hour day is almost universal in this country while wages have increased far more rapidly than hours have diminished.

But in that evolutionary development which has changed the average human being from an ignorant serf tied to the land on which he was born to an educated citizen participating in national government, the shortening day and lengthening wage process has not been swift enough to keep pace with mechanical development. It is constantly increasing invention that upsets the appletart. The boom of machinery that will soon be doing nearly all of the world's work is creating wealth so rapidly that unless we hasten the shortening of hours and the increasing of compensation half of the race will be idle and starving.

Look where you will and you see invention displacing workers—cafeterias that displace waiters; one-man cars in street transportation; the airbrake that has displaced thousands of trainmen; giant locomotives that now haul a train a mile long; a cigarette machine that sends thousands of girls looking for a job; bookkeeping machines, computing scales, the films music that drives musicians from every picture theater in the nation, and so on through an endless list. Ditto in agricultural production. A few years ago one man and two horses cultivated one row of corn at walking speed. Now one man and a machine cultivates four rows at twice the speed, doing the work of eight men and sixteen horses. On the farm machines now milk the cows and shear the sheep; another machine now cuts the wheat, threshes the grain, puts it in sacks, sews up the seam and drops the bags in bunches for a truck to gather up and whirl to market at a mere fraction of the cost of horse-and-wagon methods. That is why wheat is cheaper than ever before and all the legislation that can be enacted will not bring back the high prices.

Looking clairvoyantly ahead for only a few centuries C. W. Leadbeater says that poverty has completely disappeared from the earth and that machinery is doing everything with just a little supervision. At the speed at which invention is moving such an expectation is most reasonable. What, then, will result as we gradually approach that real machine age, when one-half the race, two-thirds, nine-tenths, have been displaced from occupations by which alone they can live?

Of course, we shall recover, sooner or later, from the present depression. But unless the captains of industry put their clever minds to the task of devising means by which the brain and hand workers of every kind and degree can *buy back what they produce as they produce it* there will be no escape from these

painful periods of readjustment which must necessarily grow more pronounced as evolution advances.

More than anything else we need in material affairs the statesmanship which sees things from the theosophical viewpoint; that understands that the human race is a unity; that there can never be any real and permanent prosperity for a few only; that the race as a whole must rise or sink together; and that seeing to it that the less able masses of mankind get exact economical justice is, both spiritually and materially, the most profitable business in the world.

If, as theosophical leaders so often insist, Theosophists should take part in the practical affairs of the world, where is there a better opportunity than the present economic situation offers?

### *A Wheaton Vacation*

Coming this year in August the Summer School offers the best possible opportunity for a vacation at Wheaton; and a vacation here means something. It is possible for a limited number of people to come a week or two in advance or to stay awhile after adjournment.

It is not easy for Theosophists to find a place where they have all the conveniences of a perfect vacation. But at Wheaton there is the full combination of desirable features—the quiet of the country, with surrounding fields and groves in a naturally beautiful locality; a modern building in the heart of the countryside with all the comforts of a city hotel; also what no hotel can give you—home style vegetable cooking with fruit and vegetables fresh from the garden; a large library of theosophical books many of which have long been out of print and cannot be had from the bookstores for any price; also a large assortment of recreation reading in fiction, travel, etc., scientific, historical and philosophical works for those who want heavier reading; perfect roads for driving and a charming landscape of lakes and hills a few miles northward; and, finally, whenever your mood changes and you want something different there is cheap and rapid transportation to the second largest city in the nation, with its beautiful parks, beach bathing, lake excursions, art galleries, extensive museums, planetarium, a constant succession of public meetings where nationally known men and women speak, and musical and theatrical attractions of the highest class. It is easy and comparatively inexpensive to have a room in Wheaton and spend the entire day and evening in Chicago. Add to all the rest of it a lakeside climate in semi-northern latitude, which gives a very large percentage of cool days in July and August, and you have a combination of agreeable things very difficult to equal anywhere.

Why not vacation in Wheaton?

### *A Look Ahead*

What is there about so tame a subject as trees and plants and vines that grips the human being in very real fashion? The inter-

est expressed by many members in our Headquarters grove, orchard, lawn and gardens in general has surprised me, yet a little thought shows how natural it is. We have had scores of incarnations and most of them have been reasonably close to nature. This modern era of steam and steel, of clang and clamor, of rush and turmoil, is a new order of things. Penned up in the brick and mortar inferno of a wilderness of towering buildings, breathing smoke-laden air and assailed by the multitudinous thoughts and emotions of mobs of contending, worrying humanity we long for the conditions in which the soul has previously evolved—for the tranquility that is to be found only “far from the hurrying throngs.” Duties and necessities hold us to the discordant environment but we instinctively long for green fields, the song of birds and the quiet haunts of the countryside, and if we cannot have it at once we dream of a time when we shall and are pleased to have renewed assurance that it exists in real life and that somebody is actually enjoying it. Isn't that the explanation?

We need a horticulturist at Headquarters, and failing that, at least a man or woman with a practical working knowledge of trees and plants and flowers to take charge—a *working* manager of the grounds, for there is no need of anything else; with one assistant everything would then be perfectly cared for.

I have suggested that to the Administration and believe that such a person is a necessity and would be a valuable addition to the staff. It would guarantee the continually increasing beauty and value of the place and, if the right sort of person is found, would be a paying investment. We now have seeded to clover (which enriches the soil while it waits) a portion of our grounds that could be profitably planted to flowers and also give additional beauty to the place. But at present nobody here has both the time and the necessary practical knowledge.

Some day we shall undoubtedly have a theosophical community here. The longing for a quiet, peaceful environment is no stronger than the desire to have our children in a school where theosophical views of life are absorbed with the daily lessons. In imagination I can see a village of neat little cottages grouped about this main building, each with its trees and flower garden, and happy children in its theosophical school. I even wonder sometimes if those of us who have had a hand in creating the Wheaton Headquarters may not live here in the next incarnation. Perhaps some of us, as children again, shall see these young trees grown great in size; shall play games in their shade or organize a night raid of youngsters to “hook” apples from the trees we are now planting!

## The Happy Valley Project

By ROBERT R. LOGAN,

Secretary Happy Valley Association

There is a natural law by which the length of time it takes an animal to reach maturity is proportional to his span of life. Nor is

this law restricted to living creatures for it governs the institutions of men also and thereby ensures the short duration of such enterprises, however vast, as secure the prompt cooperation of the mob and achieve a rapid progress.

“Rome was not built in a day” is an adage applicable to every project which is destined to endure for most men are concerned with the present only and builders for the morrow are few and far between.

The Happy Valley is a project whose full fruition cannot come, and was not meant to come for many years, or even centuries, and there is no reason why any of its friends should feel discouraged or slacken their interest and support because no colony has yet been started.

The most important thing at present is to obtain full ownership of the land and the next to lay down some landscape plan and to drill wells and provide an adequate supply of water. Already \$85,000 has been paid off on the purchase price but the land is still subject to a mortgage of \$55,000, the annual interest on which amounts to \$3,850 and makes, together with some \$600 of taxes, a heavy financial burden which must be removed before new work is undertaken. It is the function of the Happy Valley Association to support the Happy Valley Foundation which is the legal owner of the land. The Foundation is a California Corporation of which Dr. Besant is the President; the Association is an unincorporated body which consists of all Theosophists, especially in America, who realize the beauty and importance of the Happy Valley scheme and lend their financial aid, however little, to its development.

To rush into some ill-financed colonizing plan at present would be premature. It would inevitably lead to much disappointment, and give an impression of failure which would cling to the valley. It might even result in inability to pay off the mortgage.

The 440 acres are now leased on shares and are occupied by the two families of the tenant and his partner. About 80 acres consist of wild land and another 80 acres are in walnut trees with the rest in pasture or general crops. There are buildings, some horses, a tractor and considerable farm equipment owned by the Foundation, and as the main highway from Ventura through Ojai to Santa Paula runs right along the boundary, it is an ideally situated property for cooperative growth besides having many beautiful and peaceful slopes which may be turned into groves and sanctuaries.

The Happy Valley should become the visible proof of the possibility of cooperation between men and supermen and it will so become if we keep it always in the background of our minds as something to be glorified by our thoughts and dreams and materialized by our enthusiasm and sacrifice.

Joy is the realization of the truth of oneness, the oneness of our soul with the world, and of the world-soul with the Supreme Lover.  
—TAGORE.



## Just Among Ourselves

### Shall We Revert?

Our members probably have not realized that for a year or more there has been no appeal made to them for funds to carry on the Society's work except the constant reference in the MESSENGER to the new membership plan. There used to be a perpetual presentation of the needs of a long list of special funds to which contributions were requested for one good purpose or another.

All that has changed. The appeals of the past twelve months have all been for one purpose—that of field work by lecturers and organizers among our Lodges and in unorganized territory. And stress has been placed upon the needs of small Lodges where the local strength was insufficient to arrange and finance a series of lectures for their own growth and support.

Much has been done. Headquarters funds provided \$5,000.00 for lecturers' expenses and for hall rental and advertising during the six months ended April 30. But a very great deal more must be done. Mrs. Ransom will be an additional lecturer and all of the lecture tours will be more completely arranged and coordinated. Better results and closer contacts, longer stays and more intensive work will be possible. But what of the funds with which to finance this greater program of lecture and field work?

Shall we revert to the old system of constant and miscellaneous appeal for funds with which to carry on a hand-to-mouth policy or shall we adhere to the present membership plan of providing funds on a business-like basis? This is a question for the members to answer. It is true that even under the present conditions of economic stress the membership plan has produced a revenue exceeding that of any previous appeal made for any similar purpose. But not enough members are supporting the plan. Less than ten per cent of our members have contributed to our field work fund by supporting the membership plan and yet it takes but \$2.50 each quarter to become a regular supporter through contributing membership.

Unless the membership plan is backed by the members generally there will be no option but to supplement it with special appeals. The plan has been designed so that any sum from \$2.50 to \$100.00 may be contributed, in order that the membership as a whole might support it, but 10 per cent support is not enough. Granting the difficulty of the times, where are those loyal members, the servers of long ago who pledged their lives to the great work but who on this occasion are asked only to give something each quarter that that work may be carried on?

The membership plan will supply all our financial needs but we must have a fifty per cent enrollment of our members before it can be considered a really successful method

of providing funds. Let us not revert to the old uncertain and unscientific method of continual appeal. Let us instead do our part as the band of servers ever did—with \$2.50, \$6.25 or \$25.00 quarterly, or \$10.00, \$25.00 or \$100.00 each year. Now is the time to go forward; we are about to enter a new fiscal year and a new lecture season is being arranged and must be financed. How should the band respond?

### Wheaton Day

For the last time this season our National Headquarters was host to members and friends on the lovely summer day of June 28. At four o'clock everyone assembled in the grove where our National President, Mr. Sidney A. Cook, introduced the speaker of the day, Miss Clara Codd. Miss Codd gave an effective lecture on *India's Gift to the World*, a subject so much discussed today, and one which her long residence in India enabled her to present with the rich background of personal knowledge.

After the lecture light refreshments were served with Mrs. Sidney A. Cook as hostess and immediately following everyone enjoyed the hour of music which had been arranged by Mrs. Norman Parker of Geneva. A trio of stringed instruments with piano accompaniment under Mrs. Parker's direction furnished the musical numbers, which were genuinely appreciated.

We owe our former secretary, Mrs. Louise Marshall, very real gratitude for originating the idea of Wheaton Day, and also for planning these occasions to include a lecture, refreshments and music—an ideal combination of events from every point of view. In September these fourth Sunday Days will be resumed and Headquarters will again welcome everyone to a time of thoughtful consideration of some worthwhile subject with the additional pleasure of friendliness and music.

### Miss Codd

Miss Codd is back at Headquarters for the summer to rest and study and prepare for her tour in the fall. Everyone welcomes Miss Codd.

### Mrs. Consuelo Aldag

Mrs. Aldag spent a week with us in June and we were most happy to have her. She has gone to Mexico City for the summer to visit relatives and friends but will return for work again in September.

### Report of New Membership Plan

Pledged .....	\$1045.00
Receipts for May.....	299.85
Total Receipts to May 31.....	629.10

## Headquarters Mural Painting

Cosmic in conception, deeply satisfying in its perfection of execution, and rarely lovely in color and design the first canvas of the beautiful mural painting by Mr. Richard Blossom Farley is now in its place on the south wall of our Headquarters reception hall.

To present the Ancient Wisdom graphically, to portray the archetypal idea of the totality of all life, to reveal through a two-dimensional medium a four-dimensional idea—this is a challenge to the genius and skill of the most gifted, and a lifelong dream of Mr. Farley's. Such a truly theosophical conception can only be final in its own transcendent world of abstract thought, but creative imagination united with an unusual mastery of the tools of the artist has enabled Mr. Farley to execute a work of art which will entrance the lover of the beautiful, stimulate the student to keener understanding of the laws of nature, and arouse the Theosophist to a new appreciation of the Ancient Wisdom.

Perhaps the first impression is that of exquisite translucent color, varied and always clear; from which emerges a multiplicity of

forms on their upward evolutionary path. Nature, powerful, elemental, is a dominant and strongly-drawn figure whose poised and serene control ever adjusts the upsurging life to the restrictions of form and gradually, through millenia, and under the guidance of religion after religion, philosophy, science, beauty, leads man upward, step by step, to a realization of his own divinity and to the heights where the one light rays forth through the striking symbol of the Theosophical Society. There is an amazing multiplicity of detail and symbolical representation, yet the procession of figures, although clearly drawn, never obtrudes but is always subordinate to the unity of the whole.

The mystery and grandeur of life in evolution, of the restricting form for which there is always the compensation of expanding consciousness—these fundamentals are revealed with wonderful beauty and inspiration.

Mr. Farley hopes to complete the paintings for the other three walls within the next year and for these he is planning further elaboration of the principal theme of the paean of man's organic and spiritual unfoldment.

## To-Those-Who-Mourn Club

That the sowing of sympathy and education will return to the bestower blessings of sympathy and greater opportunities to learn, is self-evident to every Theosophist. Notwithstanding this background of knowledge and understanding most of us like to see some of the fruits of action.

As an appeal to those who might possibly be workers in this Club who have not visualized the far-reaching, continuing benefits, I wish to cite an incident which occurred one evening in January, 1929, over a year after I had started my daily mailing to bereaved people.

The incident occurred at a meeting of one of the Spiritualist churches in the city in which I was then living. I had never attended such a meeting before, and was there more or less as a curiosity seeker. I was, therefore, a complete stranger to everyone else who attended the meeting, and, furthermore, no one there could have possibly known that I had been doing this work. My name had never appeared on any of the literature that I had mailed since only the reference "from a friend" had been used.

It was the custom at this church for the leader, who was an excellent medium, to devote a portion of the time to the giving of messages from the dead to the living. She obtained her contact through a small trinket, book or other piece of personal property belonging either to the one attending the meeting or to some person who had passed on. When the medium reached my small white ivory elephant, which I had carried for several years, she stated that the room was filled with scores of departed ones who were continuously expressing their gratefulness to the one whose token she held, for the happiness that had been theirs after leaving the physical

plane, as a result of the ceasing of mourning of their loved ones on earth after they had received the theosophical literature.

I merely cite the occurrence for the benefit of those who may possibly believe, and as a result be encouraged to join in the activities of the To-Those-Who-Mourn Club. I am only interested in obtaining assistance in the teaching of "angels and men"; I am not a follower of Spiritualism, although I believe in the possibility of spiritual contact with discarnate egos for a certain period after leaving the physical plane.

"The harvest is plenteous, but the workers are few." More workers are needed. I reiterate, in brief, my statements in previous issues of the MESSENGER. The monthly death rate in North American cities in which Theosophists reside is at least 100,000. It is a self-evident fact, then, that the present monthly average of approximately 450 mailings is scarcely scratching the surface of potentialities.

I am pleased to report that the trend of sales of the principal booklet "To Those Who Mourn," by Bishop Leadbeater, is upward. The latest report received from the Theosophical Press shows sales for the first four months of 1931 at 1820 against 1418 for the last four months of 1930. For the two years ended April 30, 1931, sales of this booklet totaled 9361.

Will not those who have no other satisfying Theosophical activity join with the members of this Club in a work which, I believe, is daily assisting the Masters in reaching with the ancient wisdom people in homes that would be reached in no other manner? The cost is just what you wish to make it. The booklet "To Those Who Mourn" may be purchased in lots of less than 100 for five cents each, and in lots of 100 or more for four cents each. The pamphlet "Reincarnation—Do We Live on Earth Again?" is provided free of charge in like number with all orders for 100 or more of the booklet. You may send to one family or bereaved person daily, or to the entire list in your city.

This Club has no formal organization, no offices or officers. There are no glories or worldly honors or recognitions attached to membership. But it has a purpose that is truly Theosophical, and will, therefore, be felt throughout the ages.

# The Inner Life

By Clara M. Codd

Beginning with this number I want to draw up a suggested scheme of spiritual exercises to be followed day by day for a year. If they appeal to anyone follow them, but do not let them give a feeling of bondage. Again, if different ideas or wording seems more satisfactory, use them instead. The main outline will be the same all the time, with different ideas and realizations developing each day.

On awakening each day try to acquire the habit of at once directing the heart and mind to the Heart of the Universe. Keep still a moment before getting up, feel yourself surrounded by Life and Light. If it helps say something like this: "Blessed Light of the World, give light to Thy servant returning to the darkness of earth."

Then, before going downstairs, try to get ten or fifteen minutes silent thought on the following frame-work.

1. Ponder well the sentence (from full stop to full stop) from "At the Feet of the Master." Take one sentence each day. This will bring us to the words: "But it must always be you who controls that body, not it that controls you," on July 30th. We will therefore take our physical body as a subject for study and understanding all during this month.

Try in meditation, and when walking in the country, to realize that you are *not* this body, but that it is a living mechanism, a "horse upon which you ride." Therefore you must groom and feed and exercise it properly, and in training it go slowly, gently, and firmly, as you would with an untrained horse. The great characteristic of the physical body is that it is a creature of habit. Get it gradually used to a few, good habits. Practice relaxation sometimes; "sit loose" in your body. Think "I move it about, but it is not me." Feel rather that you are more the surrounding, permeating aura. Feel yourself around yourself.

The great virtue that is developed through the physical body and its life's events, is *strength* and *perseverance*. Therefore watch for its opposite vice, *laziness* and lack of pertinacity, (except where these are the results of ill-health).

If you have time, study all you can about the physical sheath and its finer counterpart, the etheric double, in Mrs. Besant's "Man and his Bodies," and in Colonel Arthur Powell's "The Etheric Double."

2. Then keep very still inside and try to realize the "Presence of God." Use, if it helps, any of the formulas given in past numbers of the MESSENGER, such as: "The Heart of the Universe is Light. I am His child, therefore His Purity and Light must shine through me to others. He is Strength, therefore His Power must shine through me to strengthen and encourage all. He is Love and Joy and Peace, therefore His Love and Joy shines through my heart to bless all life.

In Him I live and move and have my being."

3. Picture the Master, or the Lord Christ. Let your heart simply and naturally go out in reverent love and adoration to Him. Say softly: "Dear Lord, this day is Thine, and I am Thy servant." Wait, trying sincerely and gladly to feel the response that always comes from the raising of our hearts to the Master.

4. Call up in mind relations and friends, and those who need help. Picture them irradiated with His Light, and send them each, as from His Presence, your own love and good wishes.

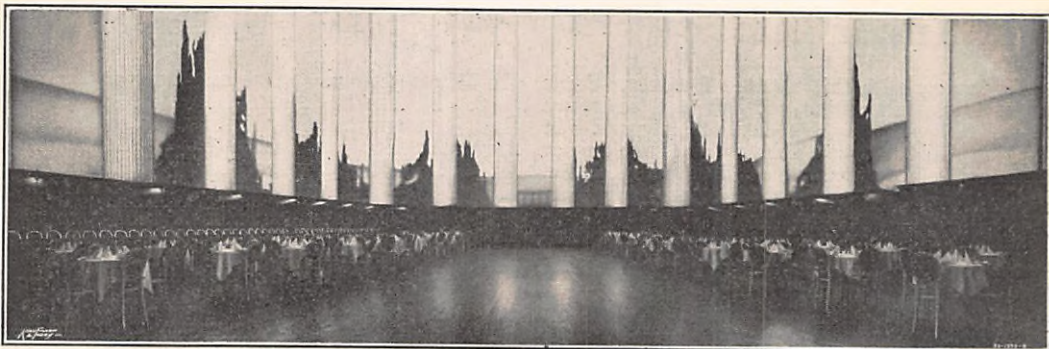
Mid-day some time, lift your heart to God, to the Master, or simply to the Ideal world, thinking, "I and my Father are one. May His love and peace shine through me."

In the evening, before sleeping, think for five minutes whether you have carried out the idea expressed in the morning's sentence at all in life. Ask yourself: "Have I made others happier, seeking to understand their needs? Have I done my duties well and happily, in my Lord's Name? What did God, Who is Life, teach me today through life's events?" If you have the time and the energy, learn the sentence for the next morning's meditation by heart. As you settle down to sleep, think of the Master and the Divine Life. Commit those you love to His care. Fall asleep on the thought that you are going to continue His service on the other side when you pass through the gateway of sleep.

Perhaps some will like a little Meditation written by a famous minister in Rochester, N. Y., the Rev. Walter Rauschenbusch, recently passed over. It is called:

### The Little Gate to God

In the castle of my soul  
Is a little postern gate,  
Whereat, when I enter,  
I am in the presence of God.  
In a moment, in the turning of a thought,  
I am where God is.  
This is a fact.  
When I enter into God,  
All life has a meaning,  
Without asking I know;  
My desires are even now fulfilled,  
My fever is gone  
In the great quiet of God.  
My troubles are but pebbles on the road,  
My joys are like the everlasting hills.  
So it is when my soul steps through the postern gate  
Into the presence of God.  
Big things become small, and small things become great,  
The near becomes far, and the future is near.  
The lowly and despised is shot through with glory,  
God is the substance of all revolutions;  
When I am in Him, I am in the Kingdom of God  
And in the Fatherland of my Soul.



*45th Convention, Chicago, Aug. 16 to 18  
4th Summer School, Wheaton, Aug. 20 to 26*

### The H. P. B. Centenary Exercises—Commemoration and Rededication

The arrangements made for the commemoration of the Centenary of H. P. B. on Sunday morning, August 16, preceding the Convention, provide for a ceremonial tribute impressive yet beautiful in its simplicity.

Those responsible have striven to prepare a program in which every Lodge may participate and, what could be more appropriate with this purpose foremost, than an offering of flowers as a commemoration and an expression of our pure devotion? So every Lodge will lay a flower before a portrait of our founder symbolizing the offering of ourselves to the ideals she lived to serve and emblematical of her gift of herself to the Master Whose servant she ever was. But to carry the symbology further—as the flowers turn towards the light and grow in beauty in the sunshine so shall we turn again toward the light she brought us and strive more earnestly to grow in beauty of thought and deed in the sunshine of the sacred light of Those Whose message she brought to the world. As the flower is laid in offering the announcement of the name of the Lodge may well be the signal of its reconsecration to the great work that H. P. B. commenced and that the Lodge must carry on.

This beautiful ceremonial tribute will be preceded by a brief talk by Mrs. Marie Hotchener on H. P. B. and her gift to us of the Theosophical Society, and will be followed by a period of meditation led by Mr. Geoffrey Hodson for personal offering of devotion to her memory and of individual rededication to the Society she founded and to the Masters in Whose name her offering was so abundantly given.

Each Lodge should therefore appoint its representative for the purpose of this cere-

monial with instructions to purchase a single rose symbolizing the devotion of the Lodge to H. P. B. Flowers will be kept fresh before the portrait throughout the whole period of Convention to indicate the constancy of that devotion to the Society's high ideals.

The H. P. B. note will be heard throughout Convention but it will be sounded not only in this commemoration ceremony but also in the symposium which will be given on Sunday evening. That event will be open to the public and the speakers will be Dr. Arundale, Mr. Rogers, Mr. Wardall and Mr. Hodson with Mr. Warrington in the chair also contributing some valuable thoughts on the life of our great founder.

The subjects will be:

- H. P. B. the Occultist—Mr. Geoffrey Hodson.
- H. P. B. Courageous Adventurer in the World of Knowledge and Spirit—Mr. L. W. Rogers.
- H. P. B. Messenger of the White Lodge—Dr. G. S. Arundale.
- H. P. B.'s Ideals of Service—Mr. Max Wardall.
- H. P. B. World Genius—Mr. A. P. Warrington.

Much of inspiration is promised from these two outstanding events of the Convention and delegates will gain renewed devotion to the cause they represent on behalf of their Lodges.

### Those Who Are Coming

There are such a number who are coming to Convention and Summer School to give of their inspiration and experience that we cannot name them all. But some of them are Dr. and Mrs. Arundale, Mr. and Mrs. A. P. Warrington, Mr. and Mrs. Geoffrey Hodson, Miss Clara Codd, Mr. and Mrs. Max Wardall, Mr. and Mrs. Robert R. Logan, Mr. and Mrs. E. M. Sellon, Mr. and Mrs. Henry Hotchener and Mr. and Mrs. Fritz Kunz.

## Again—the Keynote

So important is the attitude of approach to any problem and to so great an extent does the solution depend upon a generous approach that again the Convention keynote is sounded here. That keynote is "personal preparation" to the end that peace and progress may be attained by impersonal deliberation and unprejudiced consideration of the questions that will be presented for discussion. So will constructive work be done and growth and progress result. Personal preparation that leaves behind all but the devoted desire to offer selfless service and bring to Convention a love for every member will insure co-operation and harmony and a new impulse of helpfulness and service.

## Register in Advance

It will be of tremendous assistance to the registration division if you will send in your fees for Convention immediately, or as soon as possible, but certainly before the final Saturday, August 15th, when registration begins officially. Please send your check to Headquarters for the amount of \$2.50 for registration plus \$2.50 for the banquet, or a total of \$5.00. We shall then have ready for you your program, badge and banquet ticket and in this way avoid delay as well as the strain of last-minute arrangements.

Headquarters offices will be closed for mail August 12th so that everything pertaining to the Convention must reach us by that date in order to receive attention before the staff goes to Chicago. Your help will be greatly appreciated and you will be glad to find your envelope ready for you when you arrive at the Hotel Sherman.

## Non-Members at Convention

There will be much of interest on the Convention program for those who are not members. Let us be sure that our friends know about the symposium on H. P. B. on Sunday evening and the public lecture by Dr. Arundale Monday evening; also everyone will enjoy the banquet Tuesday which will be followed by an entertainment by a group of dancers.

These are all outstanding events which should serve many people as an introduction to Theosophy.

## H. P. B. Memorial Open to All

There appears in our columns a description of the very beautiful ceremonial tribute that our Lodges will offer to the memory of H. P. B. on the Sunday preceding the opening of our Convention. We hereby extend a most cordial invitation to other theosophical organizations to attend this memorial meeting and to present floral offerings on behalf of their Lodges. This meeting and the public lectures will be open to all theosophical organizations although the regular Convention sessions will be closed.

## Dean of the Summer School— Dr. Arundale

In a recent article Dr. Arundale points out that an essential quality of leadership is its ability to challenge others to further progress. Surely Dr. Arundale himself is an outstanding example of this splendid power to inspire enthusiastic effort towards an ever higher goal. His dynamic personality, his enthusiasm, his vivid zeal in stimulating every idea and movement which will contribute to making our world a happier place are contagious.

We are tremendously glad that he is coming to Convention and Summer School and that as Dean of the Summer School we shall have the privilege of his leadership. We shall learn greatly from his presence with us and if we catch the spirit of his vision, of his courage, in daring to go forward to the achievements possible for us as individuals and as a Society, we shall return to our work able to realize in action our dreams and ideals of brotherhood.

Under the inspiration of our Dean let us come together at Summer School to learn again the joy of comradeship in the activities of our Society and of cooperative endeavor under the supreme leadership of the Elder Brethren.

## To Remind You

You will need:  
Your 1931-32 membership card.  
Your railway certificate.

## How to Reach the Hotel Sherman

The Hotel Sherman is located on Clark and Randolph Streets and is most easily reached by means of a cab. The taxi fares are reasonable and since five people may ride for one fare, it is an inexpensive as well as convenient method of transportation.

## Rooms at the Y. M. C. A. and Y. W. C. A.

There is a Woman's Residence at 1001 North Dearborn Street which offers single rooms at \$2.00 to \$4.00 per day. Both surface and bus lines are available means of transportation.

The Y. M. C. A. Hotel, 826 South Wabash Avenue, offers the following rates:

### Day

\$ .75	Limited Service, 4 P. M. to 9 A. M.
1.25	Limited Service, running water.
1.00	24-hour Service.
1.50	24-hour Service, running water.
1.75	24-hour Service, running water and toilet.
2.00	24-hour Service with private bath.
2.25	24-hour Service with private bath.

## Convention and Summer School Fees

The Convention registration fee of \$2.50 is less than on the last occasion of a Convention in Chicago. The Summer School fee remains unchanged at \$10.00 for registration. A room in the village or accommodation in the Headquarters dormitories together with Summer School registration and meals served at Headquarters will be \$30.00 for the whole Summer School period. For dormitory occupants showers are provided. For the regular sleeping rooms at Headquarters shared with others but with bath for each room, together with Summer School registration and board, \$40.00 per person.

In another article information is given regarding first class hotel accommodations available for Summer School guests. The rate at the hotel will be \$50.00 per person including registration and board at Headquarters. A slight additional charge will cover bus fare, the amount depending upon the number choosing hotel accommodation.

Summer School notes are not included in any of these figures. It is all made quite clear in the following tabulation:

Convention registration.....	\$ 2.50
Summer School registration.....	10.00
Summer School registration, village room or Headquarters dormitory and board at Headquarters.....	30.00
Summer School registration, Headquarters sleeping room with bath, and board at Headquarters.....	40.00
Summer School registration, Baker Hotel, and board at Headquarters.....	\$50.00 and up
Convention Banquet.....	2.50

The Summer School period is from the afternoon of Wednesday, August 19, to the evening of Wednesday, August 26, and the rates include dinner in the evening on the day of arrival and on the day of leaving. There will be no allowance for early departure and similarly no extra charge for those who find it more convenient to stay until after breakfast the following morning.

## Railway Certificates

If you make the journey to Chicago by rail, you should ask, when you purchase your ticket, for a certificate of purchase. Do that even though you do not intend to return by rail. When you arrive in Chicago and have finished at the registration desk, go to the transportation desk and deposit the certificate. It is the possession of that certificate which will enable you to buy a return trip ticket at one-half the regular price. Without the certificate you will be unable to do that. It must give your name and show the date on which it is purchased. Please consult your local ticket office for dates of purchase and length of time allowed before the return trip must be made, as the different passenger associations do not quite agree in this respect.

In case you should not be intending to make the return trip by rail, the certificate will be of help, in that it requires a certain number to be deposited in Chicago, and it costs you nothing but a moment's time to ask for it.

## Hotel Reservations

As you know, the Hotel Sherman will be the headquarters for Convention August 16 to 18 and many will wish to avail themselves of the reasonable rates offered. The following minimum rates are quoted for your information:

Room with bath, for one person, \$2.50 per day.

Room with double bed and bath, for two persons, \$4.00 per day.

Room with two single beds and bath, \$6.00 per day.

Your request for a room reservation should be addressed to the Registration Clerk, Hotel Sherman, Randolph and Clark, Chicago, and mention should be made that your reservation is being made for the Theosophical Convention.

All other inquiries with reference to Convention and Summer School are to be addressed to Headquarters.

## Summer School Hotel

The Baker Hotel in St. Charles, only twenty minutes by bus from Headquarters, is a fortunate factor in the Summer School arrangements and we are very glad to recommend it.

Although a small hotel it is completely equipped with every modern device for convenience and comfort. Located on the St. Charles river, the dining room, porch and gardens overlook a beautiful view of the river so that it attracts many summer guests who are seeking quiet recreation and the pleasures of an attractive environment with the conveniences a modern hotel provides.

Reservations must be made well in advance. Please register at once if you wish accommodations.

## Chicago Members

There may be Convention visitors who would welcome a room in a private home for the four days. If any Chicago members have rooms available either free of charge or for a reasonable rent, please notify Headquarters.

## Pay Dues and Attend Convention

The by-laws provide that members whose dues are unpaid for the current fiscal year 1930-31 ending July 1, 1931 may not attend Convention. Send in your dues and be sure of the right by good standing and of the opportunity by attendance, to register your opinion and your vote.

## Tentative Convention Program

### Saturday, August 15

Registration.....8:30 A. M.  
Reception.....8 P. M.

### Sunday, August 16

E. S. Meeting.....8 A. M.  
A Ceremonial Tribute to H. P. B.....9:15 A. M.  
Convention Photograph.....1:45 P. M.  
Address to Members—Dr. G. S. Arundale  
.....3 P. M.

A Symposium—H. P. B. and Her Work  
H. P. B., The Occultist.....Geoffrey Hodson  
H. P. B., Courageous Adventurer in the  
World of Knowledge and Spirit.....

.....L. W. Rogers  
H. P. B.'s Ideals of Service.....Max Wardall  
H. P. B., Messenger of the White Lodge.....

.....G. S. Arundale  
H. P. B., World Genius—A. P. Warring-  
ton.....8 P. M.

### Monday, August 17

Opening the Convention (In this session  
will be included a Forum of Lodge and  
Propaganda Methods).....9:30 A. M.  
Public Lecture: The New Democracy—Dr.  
G. S. Arundale.....8 P. M.

### Tuesday, August 18

Convention in Session.....9:30 A. M.  
Address to Members—Mr. A. P. Warring-  
ton.....2 P. M.  
Banquet.....6:30 P. M.

## Banquet Reservations

Always the banquet is one of the happiest events of Convention when we discover what likable, friendly people we are, and how splendid it is to work together. Regardless of previous decisions we nevertheless usually decide that the banquet, with its clever toastmaster (Dr. Arundale this year), witty speeches and wonderful feeling of unity is an essential feature.

Remember this in advance and send us your \$2.50 for a reservation together with your Convention registration fee. Then we shall have your banquet ticket ready for you with your program and badge.

## Non-Members at Summer School

Interested people who wish to share our study and our friendship, and at the same time to enjoy a vacation, will be welcome to attend the Summer School sessions whether they are members of the Society or not.

## Volunteer Workers

There are many who will wish to serve on the various committees. It will facilitate our work if you will notify us in advance of your choice of departments.

If we can have many stenographers the work of reporting will be comparatively light.

## Mr. Hodson's Lecture Course

This course which Mr. Hodson will give during Summer School has aroused considerable comment because the Lodges, and individuals also, recognize the opportunity offered for greatly improving our presentation of Theosophy. It would be splendid if the Lodges, as such, would send to Summer School promising people who, with training and the inspiration of the contacts afforded by such a gathering, would develop into effective leaders. There is much latent capacity among our members and it is our obligation to give it every chance for expression, especially among the younger people.

Let everyone come who can and take advantage of Mr. Hodson's splendid guidance; and wherever possible let the Lodges send a representative who will return with ability developed and inspiration deepened for the service of his Lodge.

## Summer School Registration

As you know registrations for Summer School must be made in advance in order that we may plan for your coming. The registration fee is \$10.00 payable with your application and the remainder for accommodations when you arrive at Headquarters.

## Thoughtful Preparation

Emphasis has been laid in recent issues of the MESSENGER on the value of individual preparation by right thought and feeling to the end that a helpful and friendly attitude towards all may be dominant in every member when Convention meets.

An extension of this idea has been presented to us in the suggestion that the H. P. B. Centenary exercises would become the occasion of so much more inspirational power if the members would especially prepare for the event by a study of *The Voice of the Silence* and *The Key to Theosophy*, thus thinking and feeling with H. P. B. so that at the world wide exercises on the evening of August 10th and her Centenary day August 11th they would really have become en rapport with her and therefore able actively to share the inspiration that the Society and its earnest members may be expected to receive.

This thought has been passed on to us by Mrs. Hotchener who will be active in the celebration on Centenary day and who will lead the devotional and ceremonial tribute to H. P. B. on the Sunday morning of Convention.

Well may we thus prepare by thoughtful study of her words and ideals and carry through to new inspiration on August 11th and on again to the Convention tribute on August 16th.

The self of matter and the Self of Spirit can never meet. One of the twain must disappear; there is no place for both.—H. P. B.

## What Our Audiences Want to Know

*Questions and Answers After Lectures*

By MR. GEOFFREY HODSON.

Q. Please tell us something of the work of our national deva. Would it not be helpful if we, as individuals, knew something of that unique quality which characterizes our nation, of the characteristics which our national deva is endeavoring to assist us to express—of our place in the Divine Plan for the World?

A. It would help greatly, but I think you will have to find out largely for yourselves. Meditate on the national consciousness and try to intuit its characteristics and to see them gradually emerging, expressing themselves in national life. It is chiefly the development of the intuition, the sixth sense, the direct perception, that is to be the great outstanding quality of the new race—intuitive perception, world brotherhood, the vision of unity of life. Try to acquire that and so help the evolution of the new race. The national deva is but newly appointed, I feel, but is a very great archangel, now in contact with every American ego, through the national oversoul. He seeks to inspire His people towards the fulfillment of their destiny.

One great lesson which surely must be learned is the right use of the creative and procreative powers. We must see marriage as a sacrament, parenthood as a holy thing, childbirth a sacred rite. We must get back to the spiritual conception of these great processes and realize that when men and women are united for the perpetuation of the species, they enact microcosmically the great drama of creation. We are Gods at that time and when we abuse and prostitute that sacred power to create, we transgress very, very deeply indeed. Perfectly pure bodies will not be provided for the new race until parents learn to control their bodily energies and consecrate these forces to the Divine Will; to sacrifice the mere lustful enjoyment for which unfortunately the Divine Power is now being used. All men and especially Americans must learn to spiritualize human life and human relationships and especially the procreative power. You should study this and work to bring about a much more reverent attitude toward womanhood and childbirth, recognizing in every woman the feminine aspect of the Deity for it is there. Recognize our Lady as present in each human mother and the Christchild in each child and get the true spiritual attitude toward marriage and parenthood. Then you will help greatly towards the evolution and happiness of the new race.

\* \* \*

Q. Can a musician in some way attach himself to one of the Angels of Music (Gandharvas) and receive added musical power to bring down to the physical the music of the heaven world?

A. Yes, very definitely. I know of more

than one composer doing this. Our own theosophical composer, J. H. Foulds, who wrote the World Requiem and much other fine music, says that he is conscious of the Gandharvas and that they help him greatly in his work. One of the great values of the angels in terms of art is that they adjust and attune the mechanism of consciousness and stimulate its activity, cause the chakrams to rotate more quickly and thereby open up the channels between the person and his own ego so the divine afflatus can more easily flow through. In the book the "Brotherhood of Angels and of Men" a definite invocation is given for the angels of music and of art. When performing, the artist should always try to ensoul his music with his own life force and also get the angels' consciousness and power flowing through it. Think of it as a force flowing out from the instrument—violin, piano, voice, as the case may be—a power which goes out and gradually fills the room, touching and harmonizing the auras and consciousness of all present. If you acquire the art by practice, you can pour forth your own spiritual life-force, and bring the angels into relationship with it. This influence may be poured out into the room, purifying and quieting the atmosphere and people, and uplifting them. Thus an artist can become a very great magician by means of cooperation with the angelic hosts.

\* \* \*

Q. May it be true that an angel would be glad to make himself known, to give his name and blessing? Or should one cautiously suspect oneself of being mistaken?

A. Always suspect yourself of being mistaken in occult matters. Avoid becoming personal about the angels. Do not think of "my angel," thereby bringing the human sense of personality into what should be an impersonal relationship. One does not necessarily work with the same angels continuously. One draws from the hosts of the angelic beings such helpers as are needed. The angels are the embodiment of impersonality themselves and if we wish to work successfully with them we must be impersonal in that work. So I would say, do not bother about names and individuals, think only of the work.

"Boundless Power, united with and controlled by boundless Love—which uses the Power with unflinching Wisdom to accomplish the ends of Love—that is the heart of the Idea of God. As all comes from Him, so all returns to Him, and ever abides in Him, the Source, the Goal, the true life of all that is."  
—DR. W. TEMPLE, Archbishop of York.

## BUDDHISM

IF QUESTIONS OR BOOKS, WRITE  
DWIGHT GODDARD  
Union Village-Thetford, Vermont



## The Field

### Mr. Kunz in Oklahoma

Mr. Fritz Kunz, under the direction of Oklahoma City Lodge and the Southwestern Theosophical Federation, gave a two months' series of lectures and class talks in Oklahoma City and other cities of the state. The work was so successful that the period was extended to the great benefit of the members and public. Mr. Kunz aroused new enthusiasm wherever he went, gave most helpful lodge talks and inspired the members with a greater realization of the possibilities of achievement. The Federation and Oklahoma City Lodge regard the series as a highly fortunate undertaking and consider their participation a privilege.

Although most of his time was spent in Oklahoma City, Mr. Kunz also visited several other cities in Oklahoma, as well as Wichita, Kansas, where his assistance was especially needed and appreciated. The two months' stay was sufficient to give permanence to the impetus and the benefits derived will be recognized even more thoroughly as time passes.

Another important feature of the Oklahoma Program were the numerous addresses by Mr. Kunz before a philosophy class in Oklahoma City University, the Junior and Senior High Schools of the city, the Junior Chamber of Commerce, the University Forum, and Town Club. Not only were these organizations greatly impressed but in several instances urged his return whenever possible, and in addition offered generous compensation.

### The International Theosophical Center at Geneva

It was Mrs. Margaret E. Cousins who in 1928, as a traveler in Geneva, recognized its strategic position as an international city, and it was her vision and courageous perseverance which have resulted in the establishment and maintenance of an international theosophical center in the city of the League of Nations.

Aided by the European Federation of Theosophists as well as by the members in Switzerland and England, new quarters were secured adequate to their needs and theosophical activities now continue under the direction of Mrs. Rollier, General Secretary of the Swiss Section, and Mme. Kamensky, two local committee members.

Distinguished speakers from many countries occupy the platform and each Friday evening lectures are given presenting theosophical ideals in art, science, philosophy and religion.

Receptions are held regularly to entertain sympathetic friends and also question meetings are a definite part of the Center's activity.

The opportunity and responsibility of Theos-

ophists in this city in which are centered the hopes for World Peace are a world obligation shared by theosophists everywhere and worthy of every assistance.

### San Antonio Lodge Enthusiastic

We are delighted to have such an enthusiastic report from Mrs. C. J. Rush, the Chairman of the Program Committee of San Antonio Lodge. She writes of Mr. Rogers' splendid success there, of the keen interest of the old members and of their nineteen new members, and remarks that if there is a business depression, they are pressing forward regardless. The members' meetings are so well attended that they are overcrowded in their lodge room and must arrange to secure a larger one. The Sunday evening programs alternate between a regular lecture and a symposium by three of the members, and continue to attract very responsive audiences. Certainly San Antonio Lodge is proving that Theosophy is a subject people want to know about and that Theosophists know how to present it.

The officers just elected are: President, Mrs. Ocey Jordan; Vice President, Mrs. D. F. Connor; Secretary, Mrs. Winnie Hardey; Treasurer, Mrs. Moneta Williams; Librarian, Mrs. Ethel Grant; Assistant Librarian, Miss Pauline Allen; Chairman Program Committee, Mrs. C. J. Rush; Member of Executive Committee, Mr. Nat L. Hardy.

### The Curse of "Otherworldliness"

The greatest curse of most students of occultism, at this time, is "otherworldliness." Having failed to conquer this physical plane they are all ready to storm the gates of heaven. Fearing to live as free and triumphant *human beings* they yearn for the life of the angels.

This phase of existence may be an illusion, but while we live in physical bodies we must *behave* as though they were real, whatever we may believe (or even know) to the contrary. Otherwise we shall miss many valuable experiences which they were *intended* to give us, and will thus be unprepared for the stages which are to follow.

If we play the game, here and now, with such cards as are dealt to us, we will be making the best preparation to get the most out of the new hand which we shall hold in the future.

GEORGE BURT LAKE.

### Giving

If instead of a gem, or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give.—GEORGE McDONALD.

## What Lodges Are Doing

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

Dear Fellow-workers:

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

Your faithful servant,  
ANNIE BESANT.

For some time a group has been studying together in Hammond, Indiana, and we now learn that this class will continue in the autumn, and that they hope to have an occasional lecturer to assist in the development of the work. The devotion and steadfastness of such small groups builds a stable center which may later become a dependable and useful Lodge. We give all honor to the courage and perseverance of the few, wherever they may be, whose vision is clear and whose patience waits until the time comes for further growth.

It is always good news from St. Louis Lodge and this time they announce a total membership of 150! A goodly number of enthusiastic theosophists, and we extend hearty congratulations to them and to St. Louis—a fortunate city whether aware of it or not.

The final four members were added to the roll during the lecture series given by Mr. Fritz Kunz.

The Lodge Bulletin states that the last social will be one of the gayest of the season with dancing, cards, and a special entertainment.

This is the season when new officers are selected by the Lodges to carry on the work for the coming year, and in announcing the following elections we are glad to extend our congratulations and to wish each officer new joy in the service he undertakes:

*Berkeley Lodge*—President, Mrs. Gertrude S. Friend; Vice President, Miss Florence L. Hurd; Secretary, Mrs. Lucy H. Woods; Recording Secretary, Mrs. Ruth Stone; Treasurer, Mr. Hans C. Hutteball; Librarian, Mrs. Laura Q. Wilson; Purchasing Book Agent, Mr. Thore Netland; Publicity Agent, Mrs.

Adele F. Christy; Purchasing Service Bureau, Mr. M. O. Stone.

*Minneapolis Lodge*—President, Mrs. Lillian Q. Lowder; Vice President, Mrs. Bella Larkin; Secretary, Miss Wilma J. Anderson; Treasurer, Mr. Lauritz Rusten; Librarian and Purchasing Book Agent, Mrs. Emma Jensen; Publicity Agent, Mr. F. E. King.

*Lightbringer Lodge, Washington, D. C.*—President, Mr. Ingild Povelsen; Vice President, Mrs. Bertha G. Nugent; Corresponding and Recording Secretary, Mrs. Dorothy M. W. Blan; Treasurer, Gilbert Wissman; Librarian, Mrs. Blanche K. Povelsen.

*Besant Hollywood Lodge*—President, Mrs. Emma C. Fleming; Vice President, Mrs. Addie Tuttle; Secretary, Mrs. Lois Holmes; Treasurer, Mrs. Cora Vreenegoor; Librarian, Mr. Gerard Dieges; Purchasing Book Agent, Mr. E. T. Lewis.

*Colorado Lodge*—President, Mrs. France Hill Smith; Vice President, Dr. Earl R. Miles; Secretary, Mr. C. V. Hickling; Recording Secretary, Mrs. E. Ann Bourdon; Treasurer, Donald E. Shaw; Librarian, Mrs. Maud Glidden; Purchasing Book Agent, Arthur Salter.

*New York Theosophical Society*—President, Mr. Ernest Sellon; Vice President, Mr. Joseph Borrell; Secretary, Miss Ida M. Copp; Recording Secretary, Mr. A. Paul de Saasse; Treasurer and Librarian, Mr. Arthur Jacoby; Purchasing Book Agents, Mrs. B. Sellon and Mr. N. Miles; Publicity Agent, Mr. Ralph Gardner.

*Aurora Lodge*—President, Mrs. Blanche H. Hurd; Vice President, Mrs. Maud Witt; Secretary-Treasurer, Mrs. Lola Hotchkin; Librarian, Mrs. Emma Bomberger; Publicity Agent, Mrs. Alice Burchill.

*Pythagoras Lodge*—President, Mr. James S. Perkins, Jr.; Vice President, Miss Elizabeth Fisher; Secretary, Mrs. Helen H. Billin; Recording Secretary, Miss Winifred Colvin; Treasurer, Mr. Oscar H. Kompst.

*Birmingham Lodge*—President, Mr. G. H. Gell; Vice President, Mrs. Lea K. Wetmore; Secretary, Mrs. Blanche R. Boisclair; Treasurer, Mr. J. D. Moore, Jr.; Librarian, Mr. Elbert Hoffman.

*Sacramento Lodge*—President, Mrs. Edith Lee Ruggles; Vice President, Mr. Oscar O. Kraft; Secretary, Mrs. Alberta Weston; Recording Secretary, Mrs. Laura M. Wagner; Treasurer, Mr. E. V. Wagner; Librarian, Mrs. Edith Lee Ruggles.

*Annie Besant (Boston) Lodge*—President, Mr. Lindsay E. Haines; Vice President, Miss Marion Steuerwald; Secretary, Miss Emma Mills; Recording Secretary, Miss Corinne La Pierre; Treasurer, Mr. Chester Aldrich; Librarian, Miss Ellen Lee; Purchasing Book Agent, Mrs. Belle Aldrich.

*Pacific Lodge*—President, Mrs. Anna H. Dalley; Vice President, Mr. Mads P. Christensen; Corresponding and Recording Secretary,

Mrs. Leslie R. Morcom; Treasurer, Miss Jennie Poulsen; Librarian, Miss Florence Payne; Purchasing Book Agent, Mrs. Elizabeth Walcom.

*Hollywood Lodge*—President, W. Scott Lewis; Vice President, Gladys W. White; Corresponding and Recording Secretary, Miss Myfannwy Andrews; Treasurer, O. L. Doolittle; Librarian and Purchasing Book Agent, Mrs. Ida L. Bentley; Publicity Agent, Mr. Stanley Rogers.

*Yggdrasil Lodge*—President, Mr. Victor Neuman; Vice President, Mrs. Louise Rusten; Corresponding and Recording Secretary, Mrs. Lena Neuman; Treasurer, Miss Anna Bloomquist; Librarian and Purchasing Book Agent, also Publicity Agent, Miss Hannah Johnson.

*Pasadena Lodge*—President, Miss Flora Gifford; Vice President, Mr. William Miller; Secretary-Treasurer, Mr. John T. Rodger; Recording Secretary, Mrs. Maud G. Kerr.

*Herakles Lodge*—President, Mrs. Ella B. Beckwith; Vice President, Mr. Max Koehn; Secretary, Mrs. Martha Pellan; Treasurer, Mrs. Sophia Snellman.

*Surya Youth Lodge*—President, Mr. Olcott N. Collar; Vice President and Secretary, Miriam Roberts; Treasurer, Mr. Raja Watson.

*Genesee Lodge*—President, Mr. Hugo Duke; Vice President, Miss Emma S. Gucker; Secretary, Miss Ethel M. Denton; Recording Secretary, Mr. George A. Whitmarsh; Treasurer, Mrs. Minnie Schrader; Librarian, Mrs. Anne E. Andrews; Purchasing Book Agent, Mrs. Ethel M. Bullock; Publicity Agent, Mrs. Elizabeth C. Lowrey.

*San Antonio Lodge*—President, Mr. Nat L. Hardy; Vice President, Mrs. Marie Connor; Secretary, Mrs. Winnie F. Hardy; Treasurer, Mrs. Moneta Williams; Librarian, Ethel D. Grant.

*Portland Lodge*—President, Mr. Howard Davis; Vice President, Mrs. Ester Harvey; Corresponding and Recording Secretary, Miss Clara M. Pike; Treasurer, Mrs. Eva M. Petri; Librarian and Purchasing Book Agent, Miss Lucile Cummins; Publicity Agent, Mr. Henry D. Olsen.

*Rogers Park Lodge*—President, Mrs. Evelyn N. Patterson; Vice President, Mr. Mather W. Sherwood; Secretary and Treasurer, Mrs. Nora B. Pettit; Librarian, Mrs. Katherine Sherwood.

*Fort Worth Lodge*—President, Mrs. Marie Mathieu; Vice President, Mr. C. R. Guhl; Secretary, Miss Ruth De Vitt; Treasurer, Miss Amy Long; Librarian, Mrs. Sarah Brannan; Purchasing Book Agent, Mrs. Florence Bay; Publicity Agent, Mrs. Bertie Jahns Baird.

*Rogers Park Lodge, Chicago*—President, Mrs. Evelyn M. Patterson; Vice President, Mr. M. W. Sherwood; Secretary-Treasurer, Mrs. Nora B. Pettit; Librarian, Mrs. M. W. Sherwood.

## Notice of the Forty-Fifth CONVENTION

The Forty-fifth Annual Convention of the American Theosophical Society is hereby called to convene in the city of Chicago, Illinois, on Monday, August 17, 1931, at 9:30 o'clock a. m., in the Sherman Hotel, Randolph and Clark Streets, for the transaction of such business as may properly come before it. This annual convention will adjourn from time to time until its business is finally finished and may hold any of its subsequent meetings as it shall elect.

Under the By-Laws of the Society, every member is entitled to vote in all conventions either in person or by proxy.

### IMPORTANT

*Whether you intend to be present or not, please:*

1. Sign the proxy on the form below, inserting therein the name of the person whom you appoint to act for you at said Convention.
2. Cut off the proxy and mail the same *immediately* to the Secretary at Wheaton, Illinois, with the word "PROXY" marked on the envelope. *Put the proxy alone in the envelope.*
3. Notify by letter the person whom you have chosen as proxy, of your action in so doing.

You are asked to comply with the above immediately, *whether you expect to be present or not.* This will in no way prevent you from voting in person if you are present at the Convention, and will *insure the necessary quorum.*

BETSEY JEWETT, Secretary.  
SIDNEY A. COOK, National President.

### PROXY

KNOW ALL MEN BY THESE PRESENTS, that I, the undersigned, a member in good standing of the American Theosophical Society, hereby

appoint .....  
with full power of substitution in the premises, to be my proxy, to vote in my name in the forty-fifth annual convention of the said Society to be convened in the year 1931 and in any adjournment or adjournments thereof, and to act for me in said convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

All previous proxies are hereby revoked.

Given under my hand and seal this .....  
day of ....., 1931.

..... (SEAL)  
(Write name plainly)

Member of ..... Lodge,  
located at ..... (or state if  
National member) .....

*Cleveland Lodge*—President, Miss Marie R. Mequillet; Vice President, Mrs. John H. Harrison; Secretary, Mrs. Elise R. Staggs; Recording Secretary, Mr. J. Arthur Faulk; Treasurer, Miss Jessie Burgess; Librarian and Purchasing Book Agent, Miss Ella May Pelton; Publicity Agent, Mr. O. M. Maxwell.

*Miami Lodge*—President, Mr. J. Newton Gibbs; Vice President and Publicity Agent, Mrs. Kathleen Martin; Secretary, Miss Elizabeth A. Atherton; Treasurer, Mrs. S. Louise Felt; Librarian and Purchasing Book Agent, Mrs. Anna Moore Keeler.

*Wheeling Lodge*—Vice President, Mrs. Isobel Tiber; Secretary, Mrs. Harriet Loew; Treasurer, Miss Emilie C. Daub.

## Going to Europe!

Are you going to attend the Star Camp in Holland this year, or going abroad anywhere? Please remember that your Wheaton Headquarters has the agency for every steamship line carrying passengers from the United States and that every reservation we make puts money in your national treasury. You have only to write us and get a letter from Headquarters to any steamship line you may choose and then select your own reservation, dealing directly with the steamer company; or we will secure the ticket and mail it to you. The price is the same whether you buy through headquarters or otherwise.

## Miss Audrey Leighton

Another volunteer worker, Miss Audrey Leighton, has just come to spend the summer. She is already a friend from last year and we are so very glad to have her here with us again.

## Special Note!

DO NOT FILL IN THIS SPACE

### PROXY BY SUBSTITUTION

(This side to be filled in by the holder of proxy in case he has to be absent from convention.)

I hereby appoint.....  
to represent me in 1931 convention  
and to exercise this vote thereat with  
full power of substitution.

(Signed) .....

Original Proxy

## Auto Travel Bureau

Headquarters has established a Bureau of information to assist members in reducing the expense of travel to Convention and Summer School. Many members travel by automobile and often have space available in their cars that could be occupied by other members who could meet them at designated points if the necessary connections could be arranged through a properly informed Bureau. The Automobile Travel Bureau will therefore be a clearing house of information.

Sharing the gasoline and oil bills would be of mutual advantage and the expense reduced below the rate of railway charges. Will members who will come to Convention and Summer School in their cars let us know whether they have extra space, whether the car is open or closed, and whether they prefer men or women as additional passengers? Also will any members who would like to take advantage of such an offer kindly register with the Bureau at Headquarters and, in doing so, state whether they wish to return immediately after Convention or will remain for Summer School.

The Bureau is for your assistance if you will supply the information necessary.

## Checks

Make all checks except those to the Theosophical Press payable to the American Theosophical Society. This applies to all payments, no matter whether for the new membership plan, for regular dues, for the Building Fund or any other purpose. The money will always be properly applied.

Bad is by its very nature negative, it can do nothing. Whatever enables us to do anything, is by its very nature good.—Meister Eckhardt.

## World Theosophy

Special features which will appear in the July issue are:

"The Law of Hierarchies" by H. T. Edge, M. A., D. Litt.

"The True Socialism"—Joseph Bibby.

"Fate and Freewill"—Leonard Bosman.

"Vision"—Geoffrey Hodson.

"Personality in the Daily Life"—Peter Freeman.

"Child Education in the Home"—C. Christine Lauder.

"We Throw It Into the Streets"—Gail Wilson.

"Memories of Adyar and Benares"—H. S. Albarus.

"Fundamentals of Practical Psychology"—Geo. B. Lake, M. D.

"Life as Thought and Emotion"—Richard G. Tyler.

"An Interview with Dr. Besant"—Edward Holton James.

"An Awakening Experience"—Marie R. Hotchener.



## Book Reviews



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

*A New Model of the Universe*, by P. D. Ouspensky, author of *Tertium Organum*. Published by Alfred A. Knopf, New York City. Price, cloth, \$7.50.

Enthusiastic readers of *Tertium Organum* will welcome this new work of P. D. Ouspensky in which he covers the ground of the latest investigations in science. The author discusses his subjects through rational analysis and not through any intuitional perception. His chapters on the "Fourth Dimension" and on "Sex and Evolution" will prove vitally interesting to those who find perplexity in these problems. The author does not accept Theosophical points of view. For instance he writes (page 111) "No proofs of the objective existence of the astral sphere are anywhere given. Theosophical explanations based upon 'clairvoyance' require first of all proof of the existence of 'clairvoyance' which remains unproved, in spite of the number of books, the authors of which have described what they attained, or what they found by means of clairvoyance." In the chapter on "Eternal Recurrence," the author is enigmatical on the topic of reincarnation. He writes: "Religious teachings, and various pseudo-occult and Theosophical systems claim to know the solution of these problems (life and death). In reality, of course, no one knows anything. The mystery of existence before birth, and existence after death, if there is such existence, is the mystery of time." This book is provocative of abstruse thinking, and somewhat didactic in its statements. To the sincere seeker after truth, the seeker not influenced by crystallized dogma, either in theology or occultism, it will give original points of view to consider, although he may not be amenable to their acceptance.—Maude Lambart Taylor.

*Yoga, Its Teaching, Its Philosophy, Its Technique*, by Yogagnani. Published by Skelton Publishing Co., Los Angeles, Calif. Price, cloth, \$2.00.

It has always seemed to me that books roughly might be divided into three classes. Some are so absolutely worthless, and sometimes so harmful, that the writing and printing of them was a sheer waste of paper and ink. Another class, and by far the largest, have some excuse for their existence, for they may serve to while away an idle hour. The third class, a comparatively small one, are very much worth while, for they have a mission to perform in the world. To this third class belongs this book, *YOGA*, by Yogagnani. It is a treatise on the science of Yoga, its problems, its philosophy, its technique, and the author has succeeded in making this difficult subject so clear and simple that any

one of average intelligence can reach a fair understanding of it.

The book, of course, is exoteric, for the esoteric side of Yoga cannot be taught in books, but enough of the deeper teachings are given to make clear the different forms of the philosophy and the paths by which they lead their followers to the goal, common to all.

In his preface the author states in regard to the purpose of the book: "It is hoped that it may help, on the one hand, to introduce this subject to the general reader who has not acquired a serious interest in this field of thought and practice. On the other hand, in a larger degree, it is planned for those who are students of Yoga, but who have not yet attained an adequate understanding of what Yoga is."

The book certainly should succeed in accomplishing the purpose which the author had in mind.—John McLean.

*The Philosophy of Union by Devotion*, by Sri Srimat Swami Nityapadananda Abadhut. Published by Pramatheswar Lahiri, Calcutta, India. Price, cloth, \$1.25, through the Theosophical Press, Wheaton, Ill.

I should greatly like to say something that would do justice to the passionate sincerity and lofty tone of this book, without at the same time overemphasizing its interest appeal to Western readers. The author's fervent devotion, love-tinged and self-forgetting, glows in every word and phrase, and creates a beautiful bond of sympathy between author and reader, and yet—I wonder how many of us are mystically minded enough to appreciate and enjoy this earnest labor of love.—Leo L. Partlow.

*Memories of Hazrat Inayat Khan*, by a disciple. Published by Rider & Co., London, England. Price, cloth, \$1.25, through the Theosophical Press, Wheaton, Ill.

This anonymous story of a gentle sage, mystic and prophet, Hazrat Inayat Khan, makes pleasant and instructive reading. It is a brief portrait narrative of a man who moved among men as one illumined with that inner light peculiar alone to the liberated man. This man had for himself discovered the purpose of the individual in Life, and apparently lived it perfectly under every condition. It is strangely prophetic how the religion of the "individual" is spreading among thoughtful people of every race; as if it were a concerted but individual movement just below the surface of our hectic civilizations. The author, a professed disciple of the departed Sage, with but a few deft and isolated strokes has painted an immortal tribute to a great and good man.—Hazrat Inayat Khan.—G. R.

*Value of the Individual, by J. Krishnamurti. Published by the Star Office, Adyar, Madras, India. Price, paper, \$0.05, through the Theosophical Press, Wheaton, Ill.*

Today, much controversy exists over Mr. Krishnamurti's statement regarding organizations. In this lecture, he writes: "You cannot employ a spiritual organization for your individual growth. Organization of any kind cannot help an individual to spiritual understanding." We all know that organizations are imperatively necessary on this physical plane for many purposes, but not for the *spiritual unfoldment* of the individual. The teaching is not new. Paul the initiate taught "Work out your own salvation with fear and trembling." On higher planes, the Hierarchies are organized, not for self-improvement, but for service to humanity. Spiritual growth comes from within, but it increasingly expands as we serve others and we can best minister to great causes, through the instrumentality of organizations and communities. If this lecture be read with understanding it is not a call to relinquish organizations, but rather not to depend upon organizations for individual spiritual growth,—that rests between the individual and God, the God within.—Maude Lambert-Taylor.

*The Conclusions of Modern Science, by Walter Grierson. Published by George Newnes, London, England. Price, cloth, \$1.00, through the Theosophical Press, Wheaton, Ill.*

This book is a clear statement in outline of modern science, as it is expressed today. The theories and hypotheses of Einstein, Jeans, Eddington, and Millikan, are explained so lucidly, that every ordinarily educated person can in some instances, understand fully, and in others get glimpses of facts concerning the universe and man. The author's explanation of Einstein's theory of relativity and quanta, is amazingly clear, for it is a subject so difficult to define, that scientists themselves can only express what they mean, through mathematical symbols. Mr. Grierson's exposition seems to prick a hole in the intellect, for intuition to come through. His conception of the scientists space time being the fourth dimension clarifies much haziness on this debated subject. The chapters on mind in vegetables and animals are interesting; it is a book more absorbing than many romances. Everyone interested in science (academic or occult) should own Mr. Grierson's text book.—Maude Lambert-Taylor.

*Mansions of the Soul, by H. Spencer Lewis. Published by Amore, Rosicrucian Order, San Jose, Calif. Price, cloth, \$2.50, through The Theosophical Press, Wheaton, Ill.*

The author in his introduction says that the demand for some understandable and rational explanation of the doctrines of Reincarnation led to the publication of this book. He states that many books and pamphlets have been written but that they are each issued in conjunction with the idea of some ancient, mystic religion; and for this reason most of them are filled with strange philosophical terms or

mystical principles which make the fundamentals of Reincarnation difficult to understand and accept.

It seems possible that the author has overlooked E. D. Walker's *Reincarnation, a Study of Forgotten Truth*; and I. S. Cooper's *Reincarnation the Hope of the World*, both written without religious concept.

To all interested in an explanation of Reincarnation from the Rosicrucian standpoint, the book will prove worthwhile.

*Short Cut, Regeneration Through Fasting, by Julia Seton, M. D. Published by the Occult Publishing Co., Chicago, Ill. Price, cloth, \$1.50, through the Theosophical Press, Wheaton, Ill.*

Fasting has long been used by physicians as a therapeutic measure in suitable cases. Dr. Seton gives it considerably more prominence than that of a mere therapeutic agent. She calls it "a short cut to regeneration of our whole being." Fasting, however, is only one part of the regime recommended by Dr. Seton. The Discipline which she imposes is a severe one, but she guarantees that any one who will faithfully follow out the instructions given can infallibly obtain anything which he or she may desire, what she designates as "your heart's desire."

She describes several grades of fasting, each of which has distinguishing characteristics. They are entitled "the physical fast, the mental fast, the emotional fast," and the "illuminati fast." She also uses certain breathing exercises.—John McLean.

*Conviction of Survival, by Sir Oliver Lodge. Published by Methuen & Co., London, England. Price, paper, \$0.75, through the Theosophical Press, Wheaton, Ill.*

A pamphlet of 70 pages which consists of two lectures by Sir Oliver Lodge, from a spiritualistic viewpoint, given in London in 1929 in memory of Frederick W. H. Myers, co-founder of the Society for Psychical Research. Interesting extracts from a number of "communications" from the other side are given.—J. N.

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## Mrs. Edith M. Robertson

Portland Lodge has sustained a severe loss in the passing of Mrs. Edith M. Robertson on May 3rd. She served our Lodge as Librarian faithfully and efficiently for two years. She and Dr. Robertson joined the St. Anthony Lodge, Minneapolis, Minnesota, in 1910, transferred to Crookston when that Lodge was organized and demitted to Portland Lodge in 1921. Also she served as president and secretary of Crookston Lodge. She will be greatly missed.

## Mrs. Philip Rothenbach

A faithful Theosophist long-devoted to theosophical ideals, Mrs. Rothenbach of Waukesha, Wisconsin, passed on June 11th to the larger experience of life after death. Her friends rejoice in her beautiful passing and in her release. She will be especially missed at Convention and Summer School since she has always attended regularly.

## Miss Leah L. Glanfield

Notice has been received of the recent passing of Miss Leah L. Glanfield, a National member whose residence was in Kingston, New York.

Men suffer from themselves; they are not bound; and in understanding that, the whole world must change to his (the disciple's) vision, and all the difficulties of the Path will also change their aspect.—Dr. Besant.

### BUILDING FUND May 21 to June 15

Mr. and Mrs. George W. Bretz, Mrs. Eliz. H. Mayes, Mrs. Dorothy W. Miller, Mrs. Alice B. Toepfen, Mrs. Grace T. Paine, Rebecca L. Finch, Mrs. Juliet F. Lewis, John Snell, H. W. Hayden, Miss C. Myrtle Reid, Mrs. Kathleen Martin, Dr. B. Jimenez and Miss Judith Jimenez, Herman W. Lusche Jr., Mrs. Mathias Linder, Rev. W. H. Pitkin, Wm. S. Connor, Miss Eva Dean, W. C. Sigerson, J. R. Fincher, W. H. Evans, Miss Helen Freund, Miss Ila Fain, L. P. Tolby, O. L. Lewis, Mrs. Grace B. Voce, Miss Muriel Mitchell, A. S. Fleet, Mrs. Jessie W. Wright, Mrs. Ethel M. Glasscock, Mrs. Adelene Fitz, Mr. and Mrs. O. Ray Stevens, Miss Maude Stephenson. Total \$201.74.

### PUBLICITY FUND May 21 to June 15

Mrs. Mary M. Kinney, Seattle Lodge of Inner Light, Arthur R. Hosegood. Total \$9.00.

### DEATHS

Mr. Thomas A. Newton (National).  
Mrs. Margaret A. Flagg (New York).  
Mr. Frank W. Tobey (Syracuse).  
Mr. Geo. W. Steines (St. Louis).  
Mr. Mathias Kuusk (Vipunen).  
Mrs. Edith M. Robertson (Portland).  
Mrs. Catherine M. Rothenbach (National).  
Mrs. Josephine Ward (Spokane).  
Mrs. Laura Wickwire (Fremont).  
Mrs. Cora Brodow (Chicago).  
Dr. Ludvig A. Brustad (San Antonio).  
Mr. Wm. R. Muckey (Medford, Oregon).  
Mr. C. C. Leib (Kansas City).

### MARRIAGES

Mrs. Allene De Frates Hunsley and Bert E. Corporation (Spokane Lodge).  
Miss Celia M. Hammond (Columbus Lodge) and Nelson D. Bruce (National).

## Camp Cimarroncita

We have no official report as yet but rumors and bits of information all indicate a most successful Camp in New Mexico. There was every promise that this would be the case with the leadership of Mr. and Mrs. Hodson and Mr. and Mrs. Kunz and in addition the rarely beautiful location. As we are able to carry out the idea we shall certainly find that getting together in small groups is tremendously helpful and wherever an out-of-doors environment can be arranged the benefits will be greatly increased.

## Available for Distribution

The article by Mrs. Marie Hotchener, *To Smoke, or Not to Smoke, and Alcohol—the Deceiver*, which have appeared in recent issues of *World Theosophy* are available in pamphlet form at 5 cents a copy on application to Miss Esther Pringle, No. 6 Arlington St., Rochester, N. Y.

The issue of *Unity* for June is a special one for Theosophists because in it there are two articles of particular interest to us. One is *An Interview With Annie Besant* by Edward Holton James and the other is *America's Great Mission* by George S. Arundale.

Take advantage of this opportunity, which we owe to Mrs. Henrietta Posner, by sending copies to your friends. If you will send ten cents to *Unity*, 700 Oakwood Blvd., Chicago, copies will be forwarded to any address you may give.

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