

THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN OF THE AMERICAN
THEOSOPHICAL SOCIETY

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Report of the National President—1930-1931

(Editor's Note: The members in Convention assembled were so interested in the Annual Report of the National President, Mr. Cook, that they voted unanimously to include it in its entirety in the September MESSENGER. We commend it to the appreciative attention of every member.)

THE by-laws of the Society rightly provide among the duties of the National President, that he shall annually make a full report of all its affairs.

This report therefore will deal with the affairs of the Section under the several captions:

1. Financial Standing.
2. Financial Operations.
3. Membership Statistics.
4. Report of Theosophical Activities.
5. Budget for 1931-1932.
6. General Condition and Future Prospects.

1. FINANCIAL STANDING:

The by-law provision as to audit has been complied with, and the balance sheet as of June 30, 1931, shows that the Society's net worth is \$251,317.43. This represents an increase of \$5,-

796.84, over the value of June 30, 1930.

It is not the function or the purpose of the Society to accumulate money or property except as needed to carry out the three objects for which it was founded, and to give it financial stability for this purpose, but nevertheless it should in the ordinary course gradually increase its net worth as building fund pledge payments are received and applied to the reduction of outstanding building bonds. These bonds, totalling \$69,000.00, will in due course be paid off and the Society's net worth should grow by this process.

There is no other process by which accumulation can accrue except by gifts and bequests for permanent investment. The ordinary income and funds of the Society are for the primary purpose of telling the world of the Ancient Wisdom, and no part of such

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funds and no profit from operations, if there should be any, should be used except for work of a similar nature.

This is but a restatement of policy to reassure you, if assurance is necessary, that the Society's general funds will not be used for the payment of the Wheaton property, and there can be no better time than this to lay low once and for all the strongly energized thought form that many members erroneously keep alive, that our funds have been drained by the Wheaton building program and that possession and occupancy of the property is a financial handicap. I say to you that in the whole period of the \$248,000.00 Wheaton development, less than \$8,000.00 of general funds has been invested in it. Furthermore I tell you that its cash maintenance cost is less than \$300.00 monthly and that even including proper charges for depreciation the cost is practically balanced by earnings from the rental of rooms and the operation of the dining service. Did we not possess Wheaton, our guests and our staff would annually pay to others for room and board some \$8,000.00 that now comes into our own coffers. As this income is the direct result of owning Wheaton, it is pledged to the extent that may be necessary to the payment of building bonds and interest. But only half of it was needed during the last fiscal year and therefore \$4,100.00 was applied to the cost of owning and operating the building, leaving our net maintenance or rental at \$3,600.00, including a full depreciation charge. For this amount all of our activities were housed.

Besides this it is possible to do at Wheaton what would be impossible of accomplishment amid the psychic conditions of a large city, especially Chicago, for at Wheaton we are beginning to build by the devotion and harmony of the working force and the careful selection of workers, a center of the Masters' influence, through which more and more of Their power and inspiration may pour into our work.

Wheaton, it is true, is capable of a much greater usefulness, but even now it is no burden, no handicap financially, and it will in time become a center of increased activities and greater power of service.

I have loved Wheaton since long before construction commenced. I am still stronger for Wheaton, now that I have seen its financial effect and have felt its potentiality as a center of power.

Kill the contrary thought form wherever you encounter it for in that thought form, built of misunderstanding, is the Society's only detriment from Wheaton. Build instead a vision of Wheaton as it may become, radiant with the power of the service that can be rendered through it. The condensed balance sheet at June 30, 1931 is as follows:

ASSETS

Net Depreciated Building Fund	
Assets	\$248,506.70
Other Furniture & Equipment	16,788.76
Oakdale Avenue Property (Sold in 1931—Sales Contract Equity now on books)	10,800.00
Invested Assets (Gifts not as yet converted into cash)	1,700.00
Net Worth of the Theosophical Press	40,340.69
Cash, Cash Securities and Current Receivables	15,830.94
Deferred Charges	1,525.03
	<u>\$335,492.12</u>

LIABILITIES

6% Gold Debenture Bonds, outstanding	\$ 69,600.00
Special Purpose Funds, Unexpended	1,174.08
Deferred Income	8,565.90
Current Liabilities	4,834.71
	<u>\$ 84,174.69</u>

NET WORTH

Theosophical Press	\$ 40,340.69
Wheaton Bldg. Fund	205,472.21
General Investment a/c	5,504.53
	<u>251,317.43</u>
	<u>\$335,492.12</u>

In the preparation of this balance sheet the usual conservative practices of corporation accounting have been followed in the provision of proper reserves and the deferring of unearned income and the accrual of expense.

One adjustment of consequence should be mentioned. The book inventory of the Theosophical Press includes a considerable amount of stock taken over from the old Theosophical Publishing House some years ago, which proved to be far in excess of possible sales. A substantial reserve had been set up to provide for this, but analysis of the stock showed the desirability of still further provision. This was accomplished without a charge to expense because another asset of the Society, the National Library, was carried at a very much underestimated value.

You will note among the assets, cash and securities of \$15,800.00. Of this amount \$7,370.00 belongs to the Building Fund and will be utilized for the payment of maturing bonds and interest on October 1.

If this maturing bond obligation is moved into the classification of current liabilities, the result is a shortage of working capital of \$4,700.00, but as this represents an improvement of \$6,100.00 as compared to the condition at the beginning of the period, it is by no means a cause for concern. Its entire correction will come about when building fund payments exceed bond redemption requirements and thus permit the withdrawal of the small amount of working capital already referred to, that for the time is tied up in the building investment.

The Society's investment in its book department is \$40,300.00, an investment that it is

hoped to make more useful as an activity and more productive of income for general publicity and educational purposes.

The Building Bond obligation of \$69,600.00 will be reduced on or before October 1, to \$64,000.00. This is now in no sense a danger or a burden, for the whole indebtedness has been reissued so that maturities now average \$6,000.00 per year over a period of ten years, a sum which the building pledges should cover for some time to come. The financial position of your Society is sound.

2. FINANCIAL OPERATIONS:

Besides the reissue of Building Bonds already referred to and the carrying on of the usual activities of the Society, there is to be counted among the financial operations the sale of the Oakdale property which was acquired in 1922 and utilized for several years as a headquarters. The rooms and dining service at Wheaton produced a net revenue of \$8,700.00, approximately \$4,100.00 of which, as already explained, was applied to the general purposes of the Society. After writing off some unsalable stock, mostly devoted to the future coming of the World Teacher, the Press Department showed a loss of \$3,550.00 but this was not a cash loss for charges for rent and overhead including depreciation, are made against the department, that were not themselves cash items. Still it is expected that greater activity in the field adding to the strength and interest of the lodges, combined with an improvement in general economic conditions, will increase the volume of Press business so that a smaller apparent loss will result.

The entire result of all operations and activities was an expenditure in excess of income of \$1,760.00.

3. MEMBERSHIP STATISTICS:

I find much encouragement in the membership report which shows a decrease of the number of active members of 340, as against a corresponding drop in the previous year of 920. During the year 596 new members joined our ranks, slightly more than in the previous period, and 261 were reinstated. The losses were 71 by death, 189 by definite resignation and 992 by becoming inactive through non-payment of dues. The total active membership at June 30, 1931, was 5,657, as compared with 5,997 at June 30, 1930.

Four new lodges were chartered and 25 dissolved by consolidation or absorption during the year leaving the number at 192 at the end of the fiscal period.

A genuine effort was made by correspondence to revive the interest of those who dropped out without explanation during the year and the same will be done with the 992 just recently transferred to the inactive list. Again the economic situation has had an influence and some will be found among them who will still be loyal and useful members and who will be reinstated by remission of dues if unemployment or similar distress is genuinely the cause of their failure to pay dues.

4. THEOSOPHICAL ACTIVITIES:

- a. Press
- b. Field Work
- c. Messenger
- d. Publicity
- e. National Library
- f. Correspondence Courses
- g. News Service

a. *Press*: As already stated the volume of sales of this department can scarcely be considered satisfactory, although during the year some 16,000 books and 12,000 pamphlets were placed in the hands of readers. But this is a smaller accomplishment than in any recent year. It can be accounted for partly by the fact that there have been few new publications by any of our theosophical publishing houses, relatively few new members to purchase the elementary works, and again to the prevailing economic condition that prevents liberality of expenditure by lodges and by members. That is a condition that will presently pass but in the meantime the solution of the problem lies in wider distribution. A recently appointed committee of members in each federation will carefully canvas the possibilities of making direct contact with a book store in each town where we have members, to accomplish general distribution outside of the lodge circle. A similarly constituted committee will give consideration to the development of the usefulness of lodge libraries that there may be greater incentive to give them the important place they should fill among lodge activities.

Suggested reading lists about to be furnished to a list of about 2,500 enquirers may also have some influence in increasing the Press business.

I am sure that some improvement in volume can be achieved but the present is not the time to embark upon elaborately expensive aids to distribution, important though the book department is among our schedule of activities.

b. *Field Work*: Work among our lodges has been carried out with some difficulty by four lecturers and field workers of whom Miss Codd put in a full season, Mr. Rogers returned to the lecture field for about two-thirds of the lecture period and Dr. Pickett and Mrs. Aldag spent part time among the lodges.

In addition to these four lecturers whose work was conducted under the supervision or with the cooperation of headquarters, three lecturers, Mr. Max Wardall, Mr. Fritz Kunz and Mr. Geoffrey Hodson carried out independent programs under the auspices of various federations or lodges.

For the coming season we have five lecturers who will each put in a full season's work. Mrs. Ransom of England and Australia and lately of South Africa where she was for a time General Secretary, will arrive in November and the lecturers of last season will all put in full time. This will provide at least double the amount of last year's headquarters conducted field work. Dr. Bendit of England will also give some lectures under headquarters arrangement and entirely without cost to the Society. This program of ac-

tivities will give about 60 per cent of our lodges the minimum of needed attention, providing visits of from two days to a week or more according to the size of the center and the opportunity to do productive organization work. Three of these lecturers, Miss Codd, Mr. Rogers and Mrs. Ransom, attract and interest large audiences and will therefore not contact the lodges in small communities except as they participate in the programs of larger ones. Mrs. Aldag and Dr. Pickett will give part of their time to lodges in small centers and much more of this work will be undertaken if funds permit. It is perhaps inevitable that the large centers should have the benefit of our best lecturers. Small centers do not provide the large audiences which they can serve and their work must be done where the largest number of people can be given the essential message of Theosophy. But the need for supporting the small centers is also of vital importance for each is a shining light and a center of the Masters' power and must be preserved for Their use. Much credit is due to the small bands of two or three or four who in many places keep the center open and these must have no small measure of our help.

A committee appointed by Mr. Rogers has gathered and submitted data and presented valuable suggestions and plans which the Board has considered and out of which arrangements more generally satisfactory to the lodges, the lecturers and headquarters may be evolved. There is much that can be done and there are many needs that can be served when a sufficiency of money is provided.

Besides the five full time lecturers whom headquarters will direct the three independent lecturers of last year will probably still be in the field, and in addition, the New York Metropolitan Federation will have the services of Mr. E. L. Gardner whom they are bringing over from England for a two months' series in New York and of Dr. J. H. Cousins who will serve them while engaged in other work in that city.

I hope it will presently be possible to supplement the regular lecture and field work with a special representative from headquarters who can devote his time exclusively to the business organization of the lodges, to provide instruction and guidance in the physical side of lodge operation, including the making of lecture arrangements, advertising, publicity, book display and sales, program planning, financing, reports, correspondence, etc. Such supplemental work among our lodges is a real need to overcome the severe lack of the internal organization that is necessary to coordination and cooperation with headquarters and with lecturers, and would add to the effectiveness of the spiritual work. It is a matter of some doubt as to how soon it can be undertaken.

We have in prospect for 1932 a continuous Summer School of eight to ten weeks at Wheaton under the direction of Mr. Geoffrey Hodson which will probably include a complete lecture training course to develop lecturers for work among our lodges. If this project develops it may well be the beginning of a

new and higher standard of perfection in the presentation of our Message to our audiences. We ought to be constantly training new workers and Wheaton is the natural place to hold such a training school. It is from Wheaton that service to the section should be rendered and this proposed development of a staff of lecturers is perhaps an indication of a brighter future for our lodges.

c. *Messenger*: A constant search is made for inspirational and instructive material. New cover designs have been considered including one produced by Mr. Richard Blossom Farley who conceived the very beautiful mural decoration for our Wheaton foyer. These new designs contemplate the use of color in the printing of the cover and it is probable that one will be adopted to give the magazine a more attractive appearance if color printing does not add seriously to the cost.

d. *Publicity*: We have a long list of names of some 2,500 people interested in our message but who were not prepared to become members when lectures were being given. To these we are about to send a series of study notes with reading suggestions. This is an experiment made in the belief that a definite series of connected studies will more certainly lead to sustained interest and to membership than will pamphlets of the order so far used. The series was compiled by Mr. Fritz Kunz and used with considerable success by the New York Metropolitan Federation. It is hoped that it will arouse enough interest to produce subscribers sufficient to defray its cost.

e. *National Library*: The library is in course of being completely catalogued, classified and made available for use as a mail operated subscription lending library under rules yet to be formulated and this valuable accumulation of potential interest sustaining material will be put to effective use and perchance made into a source of some revenue.

f. *Correspondence Courses*: Very little has been done with the Correspondence Courses during last year but a general revival of interest and growth of membership will in time bring this activity to the front again. The courses may be rewritten and brought up to date.

g. *News Service*: A new activity is being considered patterned after the Advance Australian News Service. This service edited by an experienced newspaper man who is a member in Australia supplies to 200 Australian newspapers each week material sufficient for about two columns. The copy is all either a theosophical comment on or a theosophical presentation of current national and world events, and is interspersed with directly theosophical articles. It is a most valuable means of introducing theosophical ideas to a wide range of newspaper readers. The service is free in Australia and would have to be started here on the same basis. To the user it has no apparent connection with the Society.

It needs here someone to sponsor it and an experienced newspaper writer to prepare copy and make the necessary newspaper connections. From those members who appeared able to sponsor the venture and to whom the

idea and sample copy has been presented it has drawn most favorable and enthusiastic comment. I am sure it can be established as an addition to our older forms of publicity and in time I can see that it will have a number of incidental advantages in connection with more ready acceptance of lecture publicity and more favorable audiences in cities where the service is used, and again a possibility of eventual profit to add to our publicity and field work resources.

5. BUDGET FOR 1931-1932:

The budget for the new fiscal year presents some difficulties. This is inevitable when we plan a considerable increase in the amount and intensity of field and general publicity work under conditions when the income of the Society from sources previously relied upon is likely to be somewhat reduced. While the general business situation prevailing in the country and indeed throughout the world shows signs of having passed the bottom of the curve, recovery will probably be slow, and the condition which throughout the last year has been getting worse for many people will probably be reflected in a smaller income to the Society during the next year, so that it is likely that it will not be until a year or two from now that the improvement which is commencing will be noticeable in the Society's financing. In these circumstances in preparing a budget, it is essential to be conservative in the estimate of revenue. In preparing the financial program for the new fiscal year I have estimated a reduction of income of \$7,250.00. There will be some savings in expenditures on account of the fact that Wheaton has already been prepared for Summer School and expenditures for that purpose this year will be much less than for the previous period. The increased program of field work and general publicity activity, however, calls for a larger expenditure. Taking the probable reduced income, the savings in capital expenditure and the increase in the requirements for field work all into consideration, I arrive at the conclusion that we need to carry out our scheduled program, approximately \$6,000.00 of income from new sources.

As already reported, however, this program does not take care of the needs of many of our small Lodges, and I should like to see additional funds provided beyond this minimum need of \$6,000.00 in order that these smaller centers may receive the attention which they as existing centers of light, ought to be given at the hands of those members from stronger centers, who I am sure can furnish the necessary funds for this worthiest of all of the purposes for which the Society exists. For while we meet to deliberate on and to consider means of increasing the usefulness of the Society and of the Lodges we do this not for ourselves, not for the Society, not even for the Lodges, but that those Lodges may become stronger, purer, more open channels of the Masters' power. If we work and give to strengthen our Lodges and to establish new ones it is that they may all serve the one still greater purpose. At a later stage in our pro-

ceedings I shall present thoughts as to the means by which this needed revenue may be acquired through a plan, not entirely new, but one which is dignified as all of our operations must be, and which will equitably distribute the burden throughout our membership.

For the year under consideration the new membership plan produced an income of \$4,500.00 from about 10 per cent of the membership. The year was not a favorable one to launch any new financial plan and this plan will undoubtedly under ordinary conditions, produce a very much more substantial revenue. Under such conditions there will be relatively few of the members who could not support this plan adjustable as it is to the strength of any individual purse. I shall refer further to this in that session in which we shall give our thought to ways and means.

6. GENERAL CONDITION AND FUTURE PROSPECTS:

Our members will be interested to learn that the more distant financial outlook of the Society has some bright aspects, for during the course of the year we became the beneficiary of a bequest of \$36,000.00 from the estate of Mr. William H. Mason. Other beneficiaries have a life interest in the income of this bequest, and it will be a matter of some years before the Society benefits. Adyar participated equally with Wheaton in this gift.

Similarly the Society is a beneficiary of one-sixth of the income only of an estate exceeding half a million dollars, left by Mr. Horace McFarland, but here again other beneficiaries will receive this income for some years and the Society's benefit is postponed. Other sincere and devoted members will undoubtedly similarly provide for the Society as time goes on, but we here in the pioneering present must take care of the needs of today by our own efforts and our own contributions of service and money, that there may be a firm foundation built on sacrifice from which alone an edifice of true service in the future can be erected. I have the greatest confidence that we shall find among our members not only the few who can contribute liberally but the many whose small contributions will be forthcoming when the need is recognized and when it is clear, as it should now be, that we are embarking upon a program of renewed and intensified activity especially among our smaller Lodges. I have no lack of confidence in the devotion of our members to the cause that we all serve, or of their willing dedication of an essential part of their resources to the carrying on of the Masters' work in and through the Society. We have a number of outstandingly devoted and actively serving members but I am sure the same degree of devotion exists in many more, though still latent and unmanifest in active service.

There is nothing to me more sure than that the Society is the Masters' instrument for service, and that we shall therefore presently succeed in arousing these latent powers into potency, that new members will add to our power of service and that the work will in-

evitably carry on. Only an utter brotherliness and complete dedication among our members now is necessary to insure that the forward movement shall not be long delayed.

In order that the board of directors may be more representative of the membership from the standpoint of locality as well as of interest I have recommended to the board that the number of its members be increased from five to seven and that the additional members be selected from sections of the country where large groups of Lodges or members are located. The board has approved this recommendation and the question will be brought before you so that if you also approve you may take the necessary action to authorize the officers to present the proper documents for amending the charter to the Secretary of the State of Illinois. If you approve this I shall welcome this additional assistance and evidence of your support.

One statement of policy I would bring before you. I do not conceive it to be the function of the Society to enter directly into outside activities but rather to constantly present the truth and philosophy of the Ancient Wisdom that more and more theosophical knowledge may inspire a growing membership and give practical effect to the principles it teaches. Thereby not our membership alone may be inspired, for our work should be done in such a way and we should so live our individual lives that others are inspired to less selfish outlook and more sanctified activity.

This report would be incomplete without reference to the delightfully beautiful and inspiring mural that, through the thoughtfulness of Mrs. Shillard-Smith, has been created for us by Mr. Richard Blossom Farley and the first section of which now adorns our Wheaton entrance hall. The new and more pleasing portrait of Dr. Besant by Mr. Hodgson Smart has been received in exchange for that previously purchased.

It would be unfair and I would be ungrateful indeed if in submitting my first report to you I failed to acknowledge the extreme of loyalty and devotion with which headquarters staff give of themselves in the Society's interest. Elected as your National President I occupy that position only that I may be helpful to you in your service through the Society. I am necessarily dependent for efficient operation upon the existence of a loyal and co-operative spirit among workers at headquarters, without which my work for you could not be done. In my desire to serve, therefore, I acknowledge with a full heart the loyalty of the headquarters staff, who, working under the immediate and effective supervision of Mrs. Jewett, make that service possible. I acknowledge too, the fullest cooperation and support of the Board of Directors.

I close with the words of our revered President in her recent presidential address in Benares and with the invocation with which she never fails to seek the blessing of the Great Ones to guide Convention activities.

"Above all, let us remember that the best preacher and the best machinery for spreading

Theosophy is by leading the Theosophical life; that example is more powerful than the most fervent speech of the most eloquent orator; *that every one of us can strive after as an ideal, an ideal that will grow into a reality as we patiently work.* Our life is like a piece of marble, out of which we have to carve a statue of the perfect man. Let each of us carve it to the best of his ability, and then we shall become more useful to the great Helpers of the world and be less unworthy when They call us Their brothers."

"May Those, Who are the embodiment of Love Immortal, bless with Their protection the Society established to do Their Will on Earth; may They ever guard it by Their Power, inspire it with Their Wisdom, and energize it with Their Activity."

Work for Humanity

The following paragraphs are quoted by H. P. B. from a letter from one of the Masters:

" Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn it to another man's profit." "There is no happiness for one who is ever thinking of Self and forgetting all other Selves."

"The Universe groans under the weight of such action (Karma), and none other than self-sacrificial Karma relieves it. How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists. Oh, men of the West, who would play at being the Saviours of mankind before they even spare the life of a mosquito whose sting threatens them, would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly"

And H. P. B. concludes:

These are golden words; may you assimilate them!

There's no way of getting good Art, I repeat, but one—at once the simplest and most difficult—namely, to enjoy it. Examine the history of nations, and you will find this great fact clear and unmistakable on the front of it—that good Art has only been produced by nations who rejoiced in it; fed themselves with it, as if it were bread; basked in it, as if it were sunshine; shouted at the sight of it; danced with the delight of it; quarrelled for it; fought for it; starved for it; did, in fact, precisely the opposite with it of what we want to do with it—they made it to keep, and we to sell.—RUSKIN.

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The New Era

CONVENTION and Summer School of 1931 are now theosophical history. Whether or not they prove to be *important* history depends upon what develops from them. There is evidence that we may make these events the beginning of a period of real progress. To those who are able to sense the spirit of things the existence of the feeling of brotherhood and friendliness was outstandingly evident. On the physical plane it was made manifest by the way in which groups of differing opinions were able to get together, discuss their problems and mutually agree upon a harmonious, cooperative and constructive program. It was a Convention of real progress not only in the planning of activities but in the getting together of people willing to set their personal differences aside that the general good of the Society might result.

Perhaps it was just this spirit that made it possible for Dr. Arundale to predict for us a five-year period of growth and enthusiasm with probably a greater share of the direct attention of Those Who guide our Society than America has ever before experienced. If that spirit of unity and dedication of all interests to the one great purpose prevails we may be sure that the conditions necessary to this greater attention and resulting progress and growth will

be created. It depends only upon ourselves and our attitude and our self-forgetfulness, whether or not this Convention and Summer School shall presently be looked upon as the great events that ushered in the new American era.

Among the new developments are the Wheaton Institute dealt with more fully in another column and the gathering of an unofficial group of dedicated field workers. Evidence of the spirit that prevailed at Summer School is contained in the response of a number of members to the suggestion that each undertake to give himself for a week or two to the revival and stimulation of some Lodge too small or some center too weak to support a lecture program. Others are expected to join this group and if the plan proceeds as may be expected most of our Lodges may look forward to a visit from some one who will arouse them to new enthusiasm and a revival of interest.

As it is impossible for the Society at present to employ field workers sufficient to contact all Lodges this offer of service is a very real work of helpfulness. It is not their experience as field workers or Lodge workers, not necessarily a knowledge of organization, or even of Theosophy that these workers will bring to our Lodges, but in the spirit in which their visiting is done and in the enthusiasm with which they serve. If this work alone were the result of Convention and Summer School we should have ample reason for encouragement but the offering of such special service is but one indication of what the spirit of Convention and Summer School may produce. Surely we shall see that this spirit is maintained for that alone is the real essential to the five years of growth of which Convention and Summer School are but the opening events.

Greater Power of Service

“GREATER Power of Service” has been often quoted in these pages as the ideal towards which members, Lodges and the Society as a whole must strive. And now comes the opportunity for, almost the assurance of, the realiza-

tion of this ideal. Five years of progress and growth for the Society are foretold by Dr. Arundale who assures us that the Great Ones are directing more of Their attention to America. We have been told and we can readily see that the problems of the Society, of America are those of ourselves as individuals. This growth and progress for the Society depends upon us as members individually. Greater power of service by each one is essential to greater power in the Society.

Here we have two inspiring thoughts to apply. It has been said by the Masters, "Service in the little things of life counts as much with us as the so called greater services." This gives oppor-

tunity to each one to add to his power of service for it does not require great works to make our service useful and acceptable. Dr. Besant says, "He who serves well is truly great." So it requires but small services well done by each one to make the Society great. No one need feel unable to contribute to the "Greater Power of Service" and everyone can prepare himself individually to take part in the five year period of progress that is now to open to us. Dedication of ourselves by small services well done for the Society and dedication of the Society to America and her needs will insure the greater power and the growth that can now be ours if we are individually willing and ready.

Wheaton Institute

Among the activities that have for some time past been in contemplation for next season was a Summer School of two months duration to be devoted especially to theosophical and lecture training for those who are devoted enough to wish to place themselves more completely at the service of the Society and Those Great Ones Who use it for outer world service. But already Their interest in the Section has caused a change, for this special period of Summer School has already developed into the Wheaton Institute which, under the inspiring influence of Dr. Arundale, is preparing to offer a course not only in the principles of Theosophy but also in individual self-discovery, and on the Masters and the Path; these last two mentioned courses will be given by Dr. Arundale himself if he is able to be present as is now expected.

Dr. Arundale has wired from his train as follows:

"Success previous and present Summer Schools and high mission American Section and American people urges President Cook, Hodsons and myself plan special training institute June, July, 1932 at Wheaton. Your President will publish MESSENGER preliminary plans intensive courses training for effective work theosophical field. Meantime I urge all who can spare either two months or part and who desire increasing efficiency theosophical work make arrangements avail themselves great opportunity. Specially recommended Lodges subsidize suitable members for training or contribute to institute scholarship fund enable worthy workers take course otherwise unable afford expense. American Section must move forward rapidly and this institute part great campaign. Hodsons promise presence; hope Rogers give some time; Rukmini and I hope attend."

To both Lodges and to members this is a great opportunity and it is hoped that Lodges

will raise the necessary funds each to send its most promising worker that he may return after a course of training to give himself to the Lodge and to the community that the Lodge serves. Our Lodges must no longer exist for themselves. They must live to serve their community for only in that way can the Society serve America. We must see in the Society a broader influence and prepare ourselves for the service of citizenship, and through these courses in Theosophy, in self-analysis and self-discovery members may be trained for this greater service.

Among the less intensive but nevertheless equally inspiring and instructive items in the program will be an hour each afternoon placed entirely at the disposal of Mrs. Arundale that she may give in such informal ways as she may select to such groups as may be interested of that beauty and wisdom that some of us know so well to be hers.

Details of the program will presently be published. Already we have thirteen registrations, nine of which are for the full period of eight weeks. This is the most splendid opportunity for individual growth toward greater usefulness that has ever been offered to our members in America. With Dr. Arundale in attendance we may be sure that there will be power as well as inspiration in all that we undertake at the Wheaton Institute but in any event we must seize the opportunity that the Masters now offer that we may make our Society strong for service of a wider character and carry on not for five but for ten or twenty years of growth and progress.

Those members who are interested in self-development for greater service and those Lodges that are prepared to nominate a member for greater helpfulness in their community should promptly send in their registrations in order that by the number of registrations plans can be more definitely formulated.

Convention Events

The Symposium on H. B. P. and Her Work

A very impressive event on the Convention program was the *Symposium on H. P. B. and Her Work* which occurred on Sunday evening, August 16. An audience of over 800 crowded the Bal Tabarin and gave close attention to the four speakers who each presented one aspect of the life of our revered founder.

The presentation was greatly enriched by the use of the symposium method which en-

listed the abilities of the four gifted and inspiring speakers, Mr. A. P. Warrington, Mr. L. W. Rogers, Mr. Geoffrey Hodson and Dr. George S. Arundale. As you read the excerpts printed below, use your creative imagination to appreciate with mind and heart the eloquent tributes paid to H. P. B. and to share with all those who were privileged to hear, the determination to carry on nobly and courageously the great work she began—as the only fitting homage we can offer.

H. P. B., World Genius

By A. P. WARRINGTON

We have come this evening to speak of a fellow-being; we have come to join in the celebration of a life; we have come to give our testimony to the priceless value of a labor done in the interest of all beings. And although that fellow-being, that life, and that labor are recognized only by the world's minority as yet, nevertheless, their effects have come to be subtly felt in every country of the earth. H. P. Blavatsky came and sowed once again the seeds of truth in a soil but little more fertile than that in which such seeds had been sowed in some measure at other stages of the world's history; and these seeds have sprouted and begun to grow, and already some have borne flowers, the beauty and perfume of which have affected the worlds of science, religion, and philosophy.

Whatever may be said of this remarkable personage here tonight, one thing for me emerges: She was a great world genius; and it is pleasing to note that a learned American gentleman, Dr. Corson, a non-Theosophist, lays great stress on this phase of her character. He turns to eminent psychological sources, recognized as authoritative, for competent evidences of true genius, and there finds that his distinguished subject easily stood well above the known measurements for this gift. Here was the accepted "uprush from the deeper consciousness, from a diviner Self, from a deeper consciousness than the ordinary consciousness which we understand as the "I am I."

Though a recognized genius, H. P. B. did not appear, however, as one of the ordinary geniuses of the world, if I may be permitted such an expression. Geniuses there have been who touched the world of spirit and who brought through into our world of darkness some gleam of light in the form of poetry, or invention, literature, or art. . . . Her specialty was spiritual knowledge and the spiritual life; and hardly can one find among the geniuses of the past one whose work penetrated so deeply and extended so far as hers.

The world has not understood H. P. Blavatsky

because at heart it is conservative. No person can accept the radicalism of a messenger who comes with the message of a new age concerning the things of the higher life, unless he is possessed of the spirit of the pioneer. Only a person of superb genius could set in motion forces that could bring about such a radical change of scientific attitude in just a few decades—a change that already promises so splendidly for the welfare of humanity. And these forces are as yet in their infant stage of activity. During the generations and even the centuries that lie ahead of us these forces will necessarily work onward bringing greater and greater light to the soul of humanity and releasing the race step by step from the thralldom of matter whose power over the souls of man has been so terribly compelling. What a mighty procession of universes opens before our tiny man when he turns his imprisoned mind away from this little mote of matter and looks up into the light where the spirit of him belongs, into the light opened up to some extent for him by this great spiritual genius. There are some who have harkened to her, have looked up, and who have seen, and it is these who rejoice in bearing testimony to the spiritual hope, the widening gleam into infinity which was shown by this revered messenger of the Great White Lodge.

H. P. B., Heroic Adventurer in the World of Knowledge and Spirit

By L. W. ROGERS

Courageous she unquestionably was. But that word is not significant enough to fit H. P. B. She was more than courageous. She was dynamic, cyclonic, titanic, and nothing less than the word heroic can properly describe her.

It is difficult for us today to understand either her work or her environment, and more difficult to realize what she actually accomplished within that very brief period of only fifteen and one-half years, between the founding of the Society in 1875 and her passing from the physical plane in 1891; and possibly still more difficult to comprehend the

pall of superstition which at that time narrowed the religious beliefs of the masses of the people or the cocksure materialism of the intelligentsia led by some of the most brilliant scientific minds of that day. She faced one of the most difficult problems that modern history presents. Both the educated and the ignorant were against her—the educated because they had recently discovered the half-truth of evolution and had taken it as a complete answer to the riddle of life, and the ignorant just because they were ignorant and superstitious. Nearly the entire occidental world, from the narrowest bigot to the most cultured scholar, was hostile to the spiritual truths she came to offer. It was a mental and moral battle that only a heroic titan could have won.

Such was the mental and moral fiber of the world when H. P. B. began her crusade to give Theosophy to the occidental world that to the average man it must have seemed an absolutely hopeless task. But with a courage as invincible as her logic Madame Blavatsky faced a scoffing public. Slowly the spiritual truths spread until today they burn as a steady flame through forty-nine national organizations.

How shall we appraise such a life? Madame Blavatsky came with a system of philosophy and with detailed knowledge that swept aside forever the childish ideas of the relationship between God and man; that took the element of fear out of religion; that brought reason's torch to light the tomb; that dispelled the horror of death; and that made both the origin of consciousness and the evolution of the soul subjects of scientific study.

Heroic iconoclast of the 19th century, H. P. B. shattered the idols of superstition . . . and left to the 20th century a cleared field in which the structure of theosophical truths shall rise and expand to a splendor beyond our reckoning.

H. P. B., Messenger of the White Lodge

By GEORGE S. ARUNDALE

In speaking of H. P. B. as *Messenger of the White Lodge*, I am speaking of that which is the very heart of the life of H. P. B. If she were to be standing here before us tonight, and were invited to bear testimony to the sources of her heroism, her genius, her splendid life which has so rightly been declared to have changed the world, she would have said that she owed all that to Those who sent her, to the great Masters, to the great Teachers who are the guides and the saviors of the world. She would have told you that she came as their servant, that obstacles did not matter to her, that difficulties did not embarrass her, that nothing that the outside world could do to her by way of treating her with ridicule, by laughing at her, by persecuting her—nothing that the outside world could do, could compare with the trust of her Elder Brethren and with the

trust those Elder Brethren reposed in her to achieve the task which they sent her into the world to perform.

H. P. B. was happy to be persecuted, happy to be laughed at, because she was loved and trusted by that great company of men and women greater than herself, who have preceded us on life's pathway, who are today where we shall be tomorrow, and she came into the world to proclaim what we must achieve, what is ours to have in due course.

And when we are tired of it all, of making mistakes, and realize that there is something better to do than follow that pathway that brings us so little happiness, and when we look around and grope about for some help, then They come directly or indirectly to give us that encouragement, direction, help, and guidance, that we so sorely need and for which we are yearning.

And H. P. B. came, and in her *Isis Unveiled* her *Secret Doctrine*, and her other magnificent writings, she said, "Here is your garden of life; enter into it and be happy!" And some of us have entered into that garden and are happy. We perceive from that garden the causes of the ills from which the world suffers, and we ask the world to come out of its dungeon and its imprisonment and into the gardens in which we dwell ourselves.

That was her call to us, that was her answer on behalf of the Elder Brethren to the needs of the ignorant world. And I want to end these remarks by asking you to think of H. P. B. as an intermediary between the Elder Brethren, whom most of us but rarely see, and the world in which we normally live. Then you will find life's entanglements disentangle themselves, you will begin to see that life is more easy and orderly than you thought, more certain, happier. That, after all, there is love in the world, there is purpose in the world, there is a goal certain for us to reach.

Every trouble, every difficulty, every sorrow, every grief, is but a means to that end of happiness which is our goal. That was the teaching of H. P. B., that was the message which the Elder Brethren gave her to give to the world, that is the realization that you and I must have, and for that we hold this evening this H. P. B. Centenary celebration.

H. P. B., Occultist

By GEOFFREY HODSON

The advent and activities of H. P. Blavatsky in the nineteenth century of our era brought very great changes to the western world. Chief amongst these was the reopening of the Path for the man of the world. H. P. B. lit again the light of aspiration in the hearts and minds of men, fed the dying fires of that idealism which sends men forth upon the Quest.

Many have followed her on that Path. Many have found the Masters through her mediation between the Great White Brotherhood and the outer world. Many have discovered and awakened within themselves those

hidden forces which she had mastered and with which she so phenomenally demonstrated the power of the awakened will of man. Many have studied the ancient wisdom which she restored to the western world and have profited from the vast store of her learning, her knowledge of occult truth, of the Divine Mind in nature and the mode of its manifestation.

Supposing she had not come—had proved unwilling to face the martyrdom which was the inevitable accompaniment of her office of light bringer to a densely materialistic world? Where would we have found the light which now is ours? The knowledge which we now obtain so easily she won by interior striving for our sakes. . . .

Although she covered vast fields of knowledge, ranging from cosmogony down to the evolution of the atom and the cell, she yet crystallized certain truths for us into brief illuminating phrases, charts, systems of correspondences. . . .

How much truth have we won for ourselves through our lives, through our thoughts, and, above all, through that interior effort by which alone self-illumination is won? Yet that is the road she trod and treading made easier for us. . . . The lead in world thought today is coming not from religion, but from science. Why is this? Is it not because scientists are seeking continually, . . . whilst the Church seems hardly to know that research in the realms of religion is possible?

If we would live and be worthy of her, if we would successfully carry on her great work, we too must seek . . . and seek within as well as without. Like her we must be positive in all things. Positive in our study—not merely receptive of the findings of others. Positive in our self-training. . . . Positive in our application of the results of study and self-training to our lives and to the problems of the world.

If we will but determine now to do these things, then I feel may we worthily celebrate the Centenary of H. P. B.

The Convention Banquet

The banquet which as usual was the last event on the Convention program went off with the jollity and good fellowship that we have learned to expect from these festive occasions.

As theosophists we can point with pride to the fact that we never need artificial stimulants to put "pep" into these gatherings; congenial company and a consciousness of good work accomplished and inspiration received make the more expensive and less lawful aids to gaily pale substitutes indeed.

The management of the Hotel Sherman very kindly offered us the use of the spacious and airy Louis XVI room which made a dignified and comfortable setting, and an expert chef, wisely guided in the selection of a menu by Mrs. Sidney A. Cook, prepared a most delicious dinner, since many members had invited guests to join them and all had put on their best bibs and tuckers for the occasion, the handsome room presented a very gay and

colorful appearance. As usual there was a long table raised on a dais where were seated the speakers and other distinguished luminaries of the Convention. Under the clever direction of the toastmaster, Mr. Henry Hotchener, the dinner was interspersed with the customary witticisms and wise-cracks, the microphone adding to the general merriment by assuming a low comedy role and by producing all sorts of squawks and squeals in the mellifluous voices of the speakers. This practical joking being carried too far finally resulted in "Mike" being draped with a napkin and banished to the corner of the table, the speakers being much better heard without his somewhat doubtful services. Scotch stories were barred this year but many and varied were the amusing tales that called forth hearty amusement from the diners.

An innovation took place this year in the introduction of a note of seriousness by Mr. Warrington towards the end of the banquet. His little talk gave us food for thought and for a deeper quality of happiness. The other speakers followed the lead and many and beautiful were the tributes to H. P. B. to whom this year's Convention was dedicated, and to our beloved President, Dr. Besant. Dr. Arundale's few but deeply touching words concerning her will long be remembered by those present. Many also were the expressions of loyalty to and cooperation with our new National President, Mr. Cook, who won all hearts at Convention by his kindliness and by the single-hearted devotion to the welfare of the Theosophical Society that shone through all his words and actions. Many, if not all, present felt that to part on a note of seriousness and dedication was a most appropriate ending to a splendid and inspiring Convention, and that this banquet might in that respect create a valuable precedent to be followed in future years.

Federations Conference at Convention

A meeting was held Monday evening at 6:30 p. m., Aug. 17, of the executive heads and members of various federations in the American Section with the National President, Mr. Sidney A. Cook, presiding, to discuss problems of common interest and to interchange ideas which had been found of value in forwarding the work. Each federation had at least one suggestion to offer, based on their own practical experience. The valuable service federations can render in reviving interest of dormant members, aiding smaller lodges, making personal contacts with national members, putting books and magazines in libraries, etc., was discussed. Keen enthusiasm was manifested and it was felt that the lodges, by united action through federations, could most effectively assist the officers of the Section in these unsettled times. Interchange of ideas through an informal council of federation executives was suggested during the meeting as an effective means of coordination of federation work.

A Personal Impression of the H. P. B. Centenary Celebration

The Convention of the American Theosophical Society in this year of the Centenary of H. P. B. began with a reading by Doctor Arundale of H. P. B.'s inspiring words: "A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, a constant eye to the ideal of human progression and perfection which the sacred science depicts—these are the golden stairs up the steps of which the learner must climb to the Temple of Divine Wisdom."

This was followed by a tribute to her memory. Over forty lodges of the American Section were represented, as were also the English and the Chilean Sections. Mrs. Henry Hotchener was in charge of the proceedings. She gave a moving address, after which a representative of each lodge passed in front of the portrait of the great founder of the Society and left a rose as a sign of the gratitude and love which all members of the Theosophical Society must feel to her who made available to us the philosophy which is the inspiration of our lives.

Then followed a meditation led by Geoffrey Hodson which to me personally was an inspiration. One could sense in the shadowy stillness the influence of H. P. B., full of force, of will, the embodiment of the power of the First Ray. It seemed as if she were inspiring

us with her courageous one-pointedness, and, while deploring the ineffectual sentimentality with which we incline to look with regret to the past, as if she were stirring us to get on with her work, not because it is her work, not even because it is the work of the real Founders of the Theosophical Society, but because it is work for humanity. To work for humanity being the natural desire of all Theosophists—no virtue, no sacrifice, but natural self-expression—one thought one could sense a kind of divine impatience that we in our gratitude should be thinking so much of her individuality while the work for which she lived and died is barely started.

The meditation led us through H. P. B. to her Master and so by degrees to the feet of the Highest Power in the world. We tried gropingly to follow the voice leading us step by step to unaccustomed levels, always objective to ourselves, till suddenly it was as if one were turned inside out, a complete change of point of view. One no longer envisaged with awe and reverence objects outside oneself, but for a moment, which must have been brief though it felt timeless as eternity, everything became subjective. One could understand in some small degree the statement, "The simple union is the best."

Then the room swam back into being—the roses, the great compelling portrait, but nothing quite as it was before. Everything seemed more alive, more vivid, nearer, while in our selves glowed a fiery determination to get on with Her, Their, *Our* work.

Beauty At Convention

By MARY EVERETT PATTEN

Beauty was a distinguishing characteristic of the 1931 Convention and the heads of various committees are to be congratulated upon the success of their coordinated effort. First there was the new picture of Dr. Besant. Passing on from the registration room members were surprised and delighted with this fine painting which stood, admirably lighted, upon an easel at the entrance to the hall. In this second portrait the artist, Mr. Hawley Smart, has succeeded to the satisfaction of all in bringing out the characteristic beauty and power which seemed somewhat lacking in his earlier picture. The Bal Tabarin of the Hotel Sherman provided a setting of unusual charm, and its modern and original scheme of decoration—turquoise, black and silver—was cool and restful in appearance regardless of soaring temperature. This quiet color-scheme was a background for changing light effects of great beauty produced by the Clavilux Color Organ; above the platform there was a glowing representation of the theosophical seal against a luminous turquoise sky—a picture in light; on either side of the seal and along the walls was an

impressionistic light-effect of spaced pillars with the blue sky between. Below this the black woodwork of the high wainscoting and booths was wreathed with the graceful southern smilax which delightfully carried out the feeling of nature and the outdoors. The platform was decorated with laurel trees and ferns. At the sides were easel portraits of H. P. B. surrounded with roses and other flowers added by those who took part in the ritual of commemoration. From a wide bronze canopy overhead the indirect lighting shed a soft radiance so that no eyes were dazzled by troublesome lights. Along the right wall were the book stalls; on the left the booths were arranged with fine taste and discretion relying upon simplicity of effect rather than over-elaboration. Especially effective was the artistic display of fabric furs at the back of the Animal Welfare booth.

On the evening of the opening reception a special half hour program of light transformations was given by the marvelous color organ, and the upper walls became a brilliant frieze of changing colors and forms of rare beauty. The music on this occasion touched the same

high level of achievement for the University of Chicago Chapel Choir brought us a program of old English madrigals. This group of young people under the direction of their leader, Mr. Max Evans, sang with an ease and nonchalance that charmed even the unmusical and gave rare delight to the appreciative ear.

Another high-light in our memories of Convention was the singing on Tuesday afternoon by Miss Constance Eberhardt of the Chicago Opera Company of the *Prayer to the Sun God*—a traditional melody of the Ojibway Indians.

Another happy recollection is the singing by the members themselves before the morning sessions; for there is among us a dawning awareness of the inner meaning of Community Singing and its powerful help in preparing the atmosphere for work and cooperation.

Again there is the memory of the lovely Dance Recital by Miss Frances Allis and her group.

We owe especial words of appreciation to Mrs. Iris White who was ably assisted by Mr. Cecil R. Boman in planning the decorations; to Mrs. Norman Parker, director of music; to Miss Frances Allis; and to all those who so generously contributed their talents.

Cables and Telegrams At Convention

Greetings and hearty good wishes were received by cable and telegram from many who could not be present at Convention. "Most cordial greetings" were sent by Dr. Besant and also by Bishop Leadbeater and Mr. Jinarajadasa as well as their best wishes for an enthusiastic Convention.

Everyone was especially happy to learn that Dr. Besant was able to participate in the celebration of the H. P. B. Centenary at Adyar and that she had given a short talk to the members, concluding by repeating the Golden Stairs in which everyone present joined. Mr. Jinarajadasa's cable stated that they had just concluded a magnificent celebration and we shall look forward to a more detailed account later.

Another cable letter was received from Captain Partlow, the president of Honolulu Lodge, in which he extended a cordial invitation to traveling Theosophists to visit them.

A gracious and friendly expression of good will was received from the Theosophical Society of Point Loma, California, and was sincerely appreciated.

Another enthusiastic message was that from the Southern California Federation sending congratulations to our National President, Mr. Cook, and wholehearted cooperation in carrying out a vigorous and extensive program during the coming year.

Without doubt our Convention was deepened and strengthened by the thought and devotion of members everywhere and its vivid inspiration and new life shared by everyone whose heart was open, wherever he might be.

The Southern Cross at Adyar (April 26, 1931)

This is the time of the year when the Southern Cross and the Great Bear are seen, both of them, at Adyar at the same time. And the last few days the Cross has stood, at half past ten in the evening, absolutely perpendicular, about thirty degrees above the horizon, a wonder to behold. For it is here larger than it appears in Australia. Some weeks ago, when sleeping on the "Roof," as I lay awake in my camp cot inside the mosquito net, the Cross was just about one foot above my toes. And there is a joy which can be had only in Adyar—to lie awake and see the Cross so, and to cover it up by putting the heel of one foot on the toes of the other!

Tonight, after my nightly swim in the dirty water of the Adyar River (for much sewage flows into it), after a fresh shower with much soap, I went to the top of our buildings, and saw a sight that is characteristic of Adyar. It was: to the east, the Bay of Bengal; to the south, the Southern Cross straight as a plumb line; to the west, the long bridge and the water beyond; and to the north, the Great Bear pointing to the Pole Star, and the "Gopuram" or tower of the Mylapore Temple, all lit up for some festival. Below me lay the wide Adyar River, and the Island in the middle, in utter peace (but not always so, because the screech-owls, *Athene brama*, set up a fearful yelling often, and you think that some one is being murdered.) Last night, to the west on the horizon, suddenly I saw hundreds of stars; for this is festival time at the temples and they fire off rockets which burst into gorgeous stars.

After June, we shall not see the Southern Cross. But as a compensation the Great Bear will be seen (if you wake up and prowl at various hours of the night, as I do) gyrating anti-clockwise round the Pole Star. That Pole Star is called Dhruva, the "fixed," in India. The seven stars of the Great Bear are called the Seven Rishis or Sages, and Dhruva was an impetuous boy who obtained from them the secret of how to see God. That is a lovely tale—for another occasion. (As also why all brides and bridegrooms are conducted at one point in the wedding ceremony to look at a particular star, Mizar, in the Great Bear.)

So "Adyar," the home of the Theosophical Society, belongs to both hemispheres—the northern hemisphere and the southern. From here we look to the north at the Seven Sages; to the south at the Cross. And, as the soft moonlight lies over all things, and all is still, in these breathless April nights when not a leaf stirs, one thinks then of those beautiful words: "the peace of God that passeth all understanding."

C. JINARAJADASA.

..... The true striving in the quest of truth consists not in the neglect of action, but in the effort to attune it closer and closer to the eternal harmony.—Tagore.

The Inner Life

By Clara M. Codd

Let us think of our minds in their separative aspect first. In its highest form it is the Causal Body which is the seat of individuality, the feeling of "I am." This is transcended at Initiation, and the essence of experience moved to a still more subtle vehicle. H. P. B. told us the great way to accomplish this was to build the bridge between the higher and lower aspects of ourselves called the Antah-Karana, which she said was Manas purified of passion, de-personalized in fact. Only when our minds are purified of personal desire and prejudice can they truly reflect, and the Discrimination the Master describes is to help us to do this.

Our mind body is the seat of pride and self-centredness. So let us eliminate that by constantly thinking of and identifying ourselves with others, putting down, as Krishnaji tells us to do, every barrier between our life and all other lives. Again our minds are so mercurial. In one second they have flown round the universe. As Arjuna said, "The mind is verily restless; it is impetuous, strong and difficult to bend. I deem it as hard to curb as the wind." But Shri Krishna replied: "It may be curbed by constant practice and by dispassion." That is the only way, doggedly and patiently bringing it back to the point from which it wandered.

Very striking are the words of the Master that we must not think of others what we do not *know* to be true. How often we jump to conclusions, attribute motives, perhaps to find that nothing was further from the other man's mind. Our lives would be utterly changed if we could really, if for only one hour a day, try not to do or say or think what we cannot imagine the Master as doing or saying or thinking.

The mind's creative aspect lies largely in the power of the imagination, the image-making faculty. When the mind contemplates a thought or an image, it takes on the likeness of that which it contemplates. That is why people who love each other grow like each other, because they are always thinking about each other. A seer once told the writer of an occasion when he was watching people coming up to the Communion rails in a church. One woman was so lost in devoted thought of our Lord that as she knelt to receive the consecrated wafer, her inner self for a moment took on His likeness, *became Him* for a fleeting moment. Let us try, then, to contemplate at least once a day, lovely, true, great things, that we may grow into their likeness surely and steadily.

Thought force, again, not only transforms ourselves, but radiates from us, and if we think of another reaches and affects him. So do not let us think of others with anxiety and disapproval, but mentally see them surrounded and pervaded with Love and Life and Light. The Master tells us to think of some who need help each day, and to pour out loving thought upon them. So shall we "join

the choir invisible whose music is the gladness of the world."

A last word as to successful study. Read slowly. Think well over each statement made. Ponder upon it till you grasp it in all its implications, really understand. At the end of a paragraph write out the gist of it as shortly and clearly as possible. Do the same with the chapter. Ask yourself questions upon it, and answer as clearly and concisely as you can. This proceeding will not only help to make ideas clear, but will aid expression of them.

We will devote this month to the particular study of our minds, our mental bodies. And as there are thirty days in the month we will choose for meditation twenty-nine sentences from "At the Feet of the Master," in the following order. Begin on the first day with the sentence commencing "Your mental body wishes to think itself proudly separate." To the end of the paragraph are three more sentences which will bring us up to the 5th. Then on that morning turn a little farther along in the same chapter, to the words "You must distinguish between truth and falsehood." From there continue, sentence by sentence each day, till the phrase "You must never do or say or think what you cannot imagine the Master as doing or saying or thinking." That will bring us to the morning of the 22nd, on which go to Chapter III, to the sentence commencing "The qualification of Desirelessness shows that the astral body must be controlled," etc. Going straight on to "All good work is done by God alone," will bring us one day short of the thirty days.

For study take Dr. Besant's *Thought Power, Its Control and Culture*, Man and his Bodies, or Colonel Powell's *The Mental Body*.

It is hardest of all to differentiate ourselves from our thoughts. Yet that mind body is not really ourselves. Think of it as a great lake in which myriads of images are reflected. Say: "I am not the thoughts which fill my mind. I am not the mind itself" (the faculty which produces the images). Yet the mind is more potent than anything else to shape our characters and destinies. "Creatures from mind their character derive," said the Buddha, "mind-marshalled are they, mind-made. Mind is the source of either bliss or corruption." We have the same thought in the Christian scriptures which say that "As a man thinketh in his heart, so is he."

The mind is the separative but also the creative principle in man. It is the reflection in us of the Universal Mind, Mahat. H. P. B. says "The Third Logos, Mahat, becomes Manas in man; Manas being only Mahat individualized, as the sun's rays are individualized in bodies that absorb them." So in some mysterious way God is thinking and experiencing through each of us, and we can see that of a man who was one with Life it would be true to say that "He is as a pen in the

hand of God, through which His thought may flow, and find for itself an expression down here, which without a pen it could not have." We should realize that mind is universal, and that there is no true originality anywhere. Phases of thought encircle the world, and many people think simultaneously the same kind of thoughts.

An Open Letter

There seems to be some confusion in the minds of members about the fraternization movement, and there are many questions asked about it, so it seems fitting to repeat what has already been said and to add a few statements also.

From the time there occurred the many separations from the parent Society, each unit in the movement has gone forward in its own individual policies; it has worked for and interpreted Theosophy in its own way, and there has been little if any friendly feeling amongst them in some directions.

The present fraternization effort seems to have as its objective the restoration of friendly feelings. We have not heard of any official steps on the part of the leaders of the different Societies to unite them into one body; in fact, we have not heard that any of the officials have even met to consider any such step.

We have had correspondence and spoken with many National and International officers, and they are all of the opinion that there should be no official action. They do not wish to act too hurriedly in the matter, but prefer to allow developments to take their natural course.

They feel that it is most essential that all condemnation and other unkind feelings should cease, that there should be the greatest friendliness, and that, as Dr. Besant says, we can collaborate in Centenary celebrations, and in other meetings at special times, when desired.

But they feel that at present each Society, our Adyar Society, for example, has its work to do that no other Society can do for it, and that the members of it should carry out that work in the greatest enthusiasm, loyalty, and devotion to it and its leaders, along the lines which they indicate.

The leaders and officers seem to feel that, in so doing, the ideals of brotherhood can be expressed in kindness, friendliness, and utter good feeling towards the members of other Societies.

In these opinions of the leaders of our Society, Mr. Hotchener and I heartily concur, and thus we answer the questioners who have asked how we feel about it.

We are members of the Theosophical Society, with Headquarters at Adyar, India, of which Dr. Besant is President, and we are serving it, its work, its leaders loyally and wholeheartedly. At the same time we are praying and hoping for the day when all members of the different Societies will be in friendly and brotherly relationship—that day

that Dr. Besant says will surely come sometime in the future.

While we are wholly in sympathy with the spirit of fraternization, let it be understood that we look to Dr. Besant, together with our National officers, for our guidance in any official steps towards its accomplishment. At the same time, our hearts and minds cherish only the greatest friendliness towards the leaders and members of all other Societies.

A Gift to the Nieces of H. P. B.

The attention of the Executive Committee of the Society has been drawn to the straitened circumstances of the two surviving nieces of H. P. B.—Mademoiselle Jelikhovsky and Madame B. For several years, a donation in respect of the three volumes of *The Secret Doctrine* has been regularly paid to Mademoiselle Jelikhovsky. The payments were made by the Theosophical Publishing House of London, on behalf of its proprietor, Dr. Annie Besant, till the year 1921, when the Publishing House was transferred by Dr. Besant to the four National Sections of England, Scotland, Wales and Ireland. In 1928 the business went into bankruptcy, involving heavy losses in which all recipients of royalties suffered. In this financial loss, a considerable sum which would have been paid to Mademoiselle Jelikhovsky was lost. After liquidation, Dr. Besant resumed proprietorship of the concern and the bankrupt stock was purchased by her, largely to safeguard the receivers of royalties. Since that time, donations have once again been paid to Mademoiselle Jelikhovsky; but, owing to depression in the book trade, the amount received by her is now very small.

Under these conditions, an appeal has been forwarded by French friends of these two ladies for some extra assistance to be rendered to them, particularly in this centenary year of the birth of their aunt, H. P. B. The Executive Committee have approved of the suggestion, and recommend the starting of a fund which can be given in the name of H. P. B. to her two surviving nieces. Mr. A. Digby Besant, manager of the Theosophical Publishing House, London, the son of Dr. Besant, has consented to be the treasurer of this fund. The Executive Committee of the Society has made a contribution to the fund, and requests the General Secretaries to do what they can to help it. Will they kindly send any sums collected by them directly to Mr. Digby Besant, *not to the Treasurer at Adyar?* The money should be forwarded to Mr. A. Digby Besant, Theosophical Publishing House, 68 Great Russell Street, London, W. C. 1.

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WORLD THEOSOPHY

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The Young Theosophists' League

At the recent Convention of the American Theosophical Society, a group composed of young Theosophists from all sections of Chicago and suburbs was organized and called the Young Theosophists' League.

The purpose and aims of the new organization as set forth by the officers and advisory council are:

"To introduce Theosophy to the younger generation and to prepare them for active service in the world."

The organization was formed for the purpose of drawing together the young people to some centrally located place, where they may become acquainted and educated in the Theosophical teachings and be prepared for later service.

Great interest in the new organization was shown by our leaders and promises of full support and cooperation were given.

We extend an invitation to all young people in Chicago and suburbs, between the ages of fifteen and twenty-five, who are interested in our work and teachings, to join us. We assure them a warm welcome.

On Monday and Tuesday afternoons respectively, Miss Codd and Dr. Arundale sent us forth to our work with talks full of friendly interest and timely suggestions.

(For further information write the president, R. Edward Rice, at 7408 Coles Ave., Chicago, Ill.)

The Inevitability of World Government

By President Arthur E. Morgan of Antioch College, in Antioch Notes

We can reduce reliance on physical force by increasing the practice of, and confidence in, good will and faith.

Ideas which dominate people's minds tend to be translated into actual events.

Those who constantly predict war are not simply reporters of probable events, they are actual causes of war, generally among the chief causes. The assumption that world government will not function, that America through its great power will dictate the peace of the world, and the planning of overwhelming armaments in view of this outlook, today is one of the chief causes of international fear and suspicion, and thus indirectly of future war on a vast scale.

By drifting into this attitude of thinly disguised imperialism, the United States threatens to become the chief menace to the peace of the world. The steady preaching of war is having its effect on the public mind, and the state of the public mind becomes the chief cause of peace or of war.

America never will have done her full part until she has recognized the inevitability of world government, and has fully entered into it.

H. P. Blavatsky Centenary Issue of "The Theosophist"

The August 1931 issue of *The Theosophist* will be a special Centenary Number of 140 pages containing (except for Watch-Tower Notes) only articles from the pen of H. P. B. Some of them have never been published before, and others so very many years ago that most members know nothing of them. In addition, two very able pen and ink sketches and one in crayon will be reproduced, which will show H. P. B. in a new role as painter and cartoonist. One of these illustrations gives in her own handwriting the record of her first meeting with her Master. There are 31 illustrations.

Extra numbers of this issue of *The Theosophist* will be published purchasable by those who are not subscribers to the magazine. Price 50 cents. Post free.

This issue has been bound as a Book (cloth and gold) for presentation to Libraries and friends. Price \$1.00.

Copies may be had from The Theosophical Press, Wheaton, Ill., U. S. A.

World Theosophy

Among the feature articles for September and October issues will be:

BROTHERHOOD, by Dr. Annie Besant.
SPIRITUALIZING THE DAILY LIFE, by Dr. Annie Besant.

THE NEW DEMOCRACY, by Dr. G. S. Arundale.

POEMS TO THE MASTER (Meditations), by C. Jinarajadasa.

PERSONALITY AND DAILY LIVING, by Peter Freeman.

SUPERPHYSICAL VISION, by Geoffrey Hodson.

ARMED FOR THE FIGHT (A Story), by John Haynes Holmes.

THEOSOPHICAL CONCORDAT, by William Kingsland.

BIRD'S EYE VIEW OF THEOSOPHY, by Leo Partlow.

CHILD TRAINING IN THE LIGHT OF THEOSOPHY, by Barbara Sellon.

LIFE AS THOUGHT AND EMOTION, by Professor Richard G. Tyler.

FORWARD WITH H. P. B., by Cyrus Field Willard.

MEMORIAL TRIBUTE TO H. P. B., by Marie R. Hotchener.

TRAINING THE PERSONALITY, by Marie R. Hotchener.

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The Field

The Lecture Situation

A new era in the national lecture situation is rapidly developing.

During the past year, the national lecture survey committee, consisting of Miss Etha Snodgrass, Mr. E. Norman Pearson and the chairman, Miss Anita Henkel, has been busily engaged gathering data and suggestions from lodges and from lecturers throughout the section. The information so gained has been tabulated and analyzed and, through the excellent work done by Miss Henkel and her associates, is now available for further study.

At a special pre-convention meeting, held at the Hotel Sherman, attended by the national president, Mr. Sidney A. Cook, Mr. L. W. Rogers, Miss Clara Codd, Mr. and Mrs. Geoffrey Hodson and others especially interested in this work, the committee reported on its activities since its appointment by Mr. Rogers. A number of tentative plans were outlined and discussed by all present. It was the consensus of opinion that the information tabulated by the committee was of such value and offered such opportunity for constructive planning that a continued study should be made.

After this discussion, which was of a very practical and informative nature, the committee made a formal recommendation to the national president that a new committee be appointed to continue, during the coming year, the work which it had begun and had carried forward to the stage reported; this committee to contain three sub-committees, working under the following headings:

- (a) Central financing of national lectures.
- (b) The routing of national lecturers through Federations.
- (c) The training of lecturers and field workers.

Responding to this recommendation, the national president re-appointed the committee of last year, they to choose members of the section to be appointed for work on the sub-committees.

The past and present activities of this committee and its cordial and constructive relationship with headquarters unquestionably presage important developments toward the improvement of national lecture work during the coming year.

Federated Theosophical Lodges of Chicago

We have the announcement of the withdrawal from the Central Theosophical Federation of Oak Park Lodge, Herakles Lodge and Chicago Lodge to form a new organization, the Federated Theosophical Lodges of Chicago. The tentative officers are: Chairman, Mr. Donald Greenwood; Vice Chairman, Mr. C. R. Boman; Secretary-Treasurer, Mrs. Martha Pellam.

The H. P. B. Centenary Celebration in San Francisco

Outstanding in every particular was the H. P. B. celebration which occurred in San Francisco on August 16 under the combined auspices of the Adyar and Point Loma Theosophical Lodges of the Bay Area, the Rosicrucian Brotherhood, and individual members of the Bahai Society, and the Psychical Research Society.

An audience of eleven hundred listened to the splendid program which included several fine musical numbers and readings in addition to the tributes and biographical talks contributed by various speakers.

The event was so well recognized that the San Francisco Chronicle gave a half-column account, and John D. Barry, nationally known special feature writer, gave an entire column under his usual caption, *Ways of the World*, to an announcement of the Centenary and to an interesting and open-minded article on Madame Blavatsky, her life and her contribution to the thought of the world.

Orcas Island Camp

The good news comes that another successful camp was held at Orcas Island, with a maximum attendance of 77 and an average of 45. The leadership was vested in Mr. and Mrs. Fritz Kunz but everyone participated since the unique ideal of Orcas Island is to develop discussion and to escape as far as may be from the formal lecture method. Two weeks together were greatly enjoyed by all who could attend, with study, sports, meditation and good fun. The discussion subjects dealt with were penetrating and applied to living issues, and almost equally noteworthy is the fact that the venture was a financial success.

Science Uniting East and West

Too long humanity remained in a low material state—they must hurry to acquire long ago predestined brilliant possibilities. You are struck when you remember that Edison's phonograph in 1878 was denounced in the Academie de France as a trick of a charlatan. We can still remember how the first motor cars were proclaimed impractical. How electric light was considered dangerous for the eyesight and telephones bad for the ear. With such difficulties mankind gets accustomed to new conceptions. Prejudice permeated the foundation of Society. Is it not beautiful if we can greet the old conceptions of Asia from our modern scientific point of view.

Millikan's cosmic ray, Einstein's relativity, Teremin's music from the ether are accepted by the East in a most positive way, because ancient Vedic and Buddhist traditions confirm them. Thus the East and the West meet!—Nicholas Roerich in *World Unity Magazine* for January.

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.

Hypatia Lodge, Indianapolis, had a most successful picnic at the summer home of the president, Mrs. Catherine Snyder. There were twenty members who enjoyed discussions about theosophical subjects and the very entertaining program which had been arranged, while the picnic dinner was an important feature which contributed to the happy, friendly day and convinced the enthusiastic crowd that the future should include similar occasions.

Milwaukee Lodge observed the Blavatsky Centennial on August 12 with an appropriate program. An interesting sketch on the highlights of her career was given by H. M. Stillman and reminiscences of some of her early activities in London by Mrs. Charles Showers, who came into personal contact with H. P. B. at that time. Following the program light refreshments were served and community singing was led by Dr. Holley. Non-members were invited and a true feeling of brotherhood pervaded the entire evening.

Los Angeles Lodge writes us that this year their program is to be somewhat differently arranged and will include one night for a guest speaker, two or three meetings under the direction of different members on the general subject, Practical Application of Occult Teachings, and the last evening on Current Events in the Light of Theosophy, to be concluded by an informal social.

Detroit Lodge is making extensive preparations for the celebration of the Blavatsky Centenary early in September when Mr. Rogers will open the season with a series of ten lectures. With Mr. Rogers as the speaker and with the skillful advertising Detroit Lodge provides so successfully the year's work in Detroit will have a remarkably auspicious beginning.

Mr. and Mrs. Fritz Kunz were the guests of honor at a reception given by Seattle Lodge of the Inner Light early in July. Mr. Kunz gave an extremely interesting talk on the early history of the Theosophical Society in New York illustrated by slides taken from the newspapers of that day. A social hour with refreshments followed the program, bringing to a close a very happy occasion.

Anaconda Lodge—President, Mr. Edwin B. Catlin; Corresponding Secretary, Mr. Duncan M. Munro; Recording Secretary, Mr. Henry Carter; Treasurer, Mr. Henry Carter.

Annie Besant Lodge, Chicago—President, Mr. Olaf Bastesen; Vice President, Mr. Alfred Gabrielsen; Secretary-Librarian, Mrs. Marion Bastesen.

Annie Besant Lodge, San Diego—President, Mrs. Marie Saltus; Vice President, Mr. Fred H. Smith; Cor. Secretary, Miss Nettie S. Whitmore; Recording Secretary, Mrs. Lorie Hocker; Treasurer, Mr. Harry F. Kates; Librarian, Mrs. Luella M. Helme.

Oak Park Lodge—President, Mr. Carle A. Christensen; Vice President, Mr. Henry Schwartz; Secretary, Mrs. Minnie Smith; Treasurer, Mr. Arthur L. Ziegler; Librarian, Mrs. Delia T. Reynolds; Musician, Mrs. Margery Parks.

Olcott Lodge—President, Mr. Sanford E. Bell; Secretary, Miss Mary E. Kilgour; Treasurer, Ethel Bell.

Oshkosh Lodge—President, Mrs. Clara T. Lund; Secretary-Librarian, Miss Harriet C. Daggett.

Palo Alto Lodge—President, Mrs. Trenna O. Gumpel; Vice President, Dr. S. J. Brownson; Secretary-Treasurer, Mrs. S. E. Critchley.

Port Huron Lodge—President, Dr. Sara Chase-Willson; Secretary, Mrs. June Recktenwalt; Treasurer, Mr. Arthur Montross.

Riverside Lodge—President-Treasurer, Mr. Wm. H. Quant; Secretary Librarian, Mr. Marion E. Pownall; Vice President, Mr. Gottfried Lohrli.

Rockford-Harmonic Lodge—President, Mrs. Florence Woodburn; Secretary, Mrs. Laura Dahlman; Treasurer and Purchasing Book Agent, Mrs. Rosalie Pedersen.

Fresno Lodge—President, Mr. Lee A. Roed; Secretary-Treasurer, Mrs. Frances Lowrie; Librarian, Mrs. Jennie E. Liggett.

Saginaw Lodge—President, Dr. Norman Pike; Secretary-Purchasing Book Agent, Miss Agnes Reif; Vice President, Mr. Wm. McLean; Librarian, Mrs. Marie Wegert.

San Francisco Lodge—President, Mrs. Clara B. Walters; Vice Presidents, Mrs. L. T. Grant, First, Mrs. F. Colburn, Second; Secretary, Mrs. Leo Remington MacBeth; Treasurer, Mrs. Cora B. Leach; Librarian, Miss Agnes Kast; Purchasing Book Agent, Miss Winifred Jeffrey.

Seattle-Inner Light—President, Mrs. Mildred Kyle; Vice President, Mr. Albert Hester; Corresponding Secretary, Mrs. Louise B.

Strang; Recording Secretary, Mrs. Willis Strandberg; Treasurer and Librarian, Mrs. Elizabeth W. Shepard.

St. Louis Lodge—President, Mr. Chas. E. Luntz; Vice President, Miss Harriet E. McArthur; Corresponding Secretary, Mrs. M. Marie Gieseman; Recording Secretary, Miss Miriam Hertz; Treasurer, Mr. H. C. Schneider; Librarian, Mr. Josef Faerber; Purchasing Book Agent, Miss Emma Hobein.

Stockton Lodge—President, Mr. H. E. Dike; Vice President, Mr. M. J. Lawson; Corresponding Secretary-Purchasing Book Agent, Mrs. Ada M. Shirkey; Recording Secretary-Publicity Agent, E. A. Collier; Publicity Agent, Ruby Pringle.

St. Petersburg Lodge—President, Mrs. Rebecca J. Boardman; Vice President, Dr. Clara Hooper; Corresponding Secretary, Mrs. L. Maude Kennard; Recording Secretary, Miss Ethel Crowley; Treasurer, Mrs. Rebecca B. Ebbecka; Librarian, Mrs. Edith Cronan.

Houston Lodge—President, Mrs. Laura S. Wood; Vice President, C. E. Shipp; Treasurer, Ralph W. Morgan; Secretary, Mrs. C. M. Emmott; Recording Secretary, Miss Lena Hall; Librarian, Mrs. Bertha M. Dyke; Book Salesman, Erich Tessman.

Tacoma Lodge—President, Mr. Thos. S. Silvers; Vice President, Mr. G. A. Weber; Secretary, Miss Dilla M. Wade; Treasurer, Mrs. Gussie B. Weber; Librarian, Mrs. Edna B. Keigley; Publicity Agent, Mr. Harry E. Emmons.

Tampa Lodge—President, Mrs. Amy E. Cleaves; Secretary-Treasurer-Librarian, Mrs. Florence Hutto.

Terre Haute Lodge—President, Mrs. Maude Waffle; Vice President, Mrs. Rilla Werkmeister; Secretary-Treasurer, Mrs. Nora Bright.

Vipunen Lodge—President - Corresponding Secretary, Mrs. Anni Kaarna; Vice President, Mrs. Alina Helander; Recording Secretary, Mr. Victor Syren; Treasurer, Mr. Wm. Hill; Librarian, Mr. Victor Helander; Publicity Agent, Mrs. Ina Syren.

Wallace Lodge—President, Miss Musa K. Howes; Vice President, Mrs. Frieda S. Meyer; Secretary-Treasurer-Librarian, Mrs. Eva M. Rogers.

Washington Lodge—President, Mr. James W. McGuire; Vice President, Mr. Gorham Marshall; Corresponding Secretary, Miss Alice E. Robinson; Recording Secretary, Mrs. Georgianna Latimer; Treasurer, Mr. Lewis E. Collins; Librarian, Mr. Millard F. Hudson; Purchasing Book Agent, and Publicity Agent, Miss Louise Crouse.

Wichita Lodge—President, Mr. Alfred O. Conklin; Vice President, Roland V. Hill; Cor-

responding Secretary-Librarian, Miss Mollie Fisher; Recording Secretary, J. E. Cook; Treasurer, Miss Sybilla S. Muntz.

Worcester Lodge—President, Mrs. Fannie Pritzker; Vice President and Librarian, Mr. Herbert Larrabee; Secretary-Treasurer, Mr. Laurence Fenno.

San Jose Lodge—President, Mrs. Susie Hart; Vice President and Librarian, Mr. C. F. Smith; Secretary-Treasurer, Mr. Carl R. Nipper.

San Buenaventura—President, Mrs. Kate C. Bonestell; Vice President, Mrs. Sarah E. Gray; Secretary-Treasurer and Book Agent, Miss Ethel Robison.

Richmond Lodge—President and Corresponding Secretary, Mrs. Annie F. Cook; Recording Secretary, Mrs. Annie L. Williams; Treasurer, Mr. Hugh S. Grigsby; Librarian, Miss Elizabeth Grigsby.

Shri Krishna—President and Publicity Agent, Mr. S. B. Rudd; Vice President, Mrs. Mary L. Black; Secretary, Mrs. Claudia M. Rudd; Treasurer, Mrs. Sadie L. Cox; Librarian, Mrs. Eva M. McChesney.

Lima Lodge—President, Mrs. Margaret C. Tolby; Secretary-Treasurer, and Publicity Agent, Mr. L. P. Tolby; Librarian, Mrs. Rozella Lauferty.

Copernicus—President, Mr. Julian B. Oglozinski; Vice President, Mrs. Mary E. Yorks; Secretary, Mr. Stanley Orszula; Treasurer, Stephen Fijalkowski; Librarian, Mr. John Wojak.

Honolulu—President, Capt. Leo. Partlow; Vice President, Mr. Merlin McGrew; Secretary, Miss Eleanor Claybourne; Treasurer, Miss Catherine Hewlings; Librarian, Mrs. Claire Cottrell.

Oklahoma City—President, Dr. J. B. Jenkins; Vice President, and Publicity Agent, Miss Anita Henkel; Secretary, Mrs. Mary M. Patterson; Treasurer, Mrs. Marie Basore; Librarian, Mrs. H. M. Sisson.

Spanish Lodge of New York—President, Mr. Alfredo Suarez; Vice President, Mr. Rafael Cervera; Secretary, Mr. Manuel Cruzat; Treasurer, Mr. Donato Carazo; Librarian, Mrs. Amelia Troya.

Ojai Valley Oaks—President, Mrs. Maude N. Couch; Vice President, Mrs. Lora Barrington; Secretary, Mr. Henry E. Davis; Treasurer, Mr. Wm. W. Kent; Librarian, and Purchasing Agent, Mrs. Lida J. Hart.

1931

Convention and Summer School Proceedings

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

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Mr. Yadunandan Prasad

Theosophists all over the world will learn with deep regret of the death of Mr. Yadunandan Prasad, following upon an automobile accident in California. An Indian gentleman of true culture and education, he has been occupied these last few years in assisting Mr. Krishnamurti, and was touring the States, lecturing upon Krishnaji's message, when he met his death. A faithful and whole-hearted Theosophist as well as a devoted worker for Krishnaji, he will be greatly missed in both great services. Those of us who have met him personally will not forget the happy, quiet strength which radiated from him, and the atmosphere of complete devotion to his Master and his chosen work which ever surrounded him. He was noble and strong of heart, and at the same time shining with simple affection for all.

One more of our brethren has passed on to the Great Service on the other side. But the Service on both sides is one, and we are glad that he has not really left us, but only gone on ahead.

Mr. Walter J. Field

The Theosophical Society has suffered a serious loss in the passing on August 14 of Mr. Walter J. Field of Hollywood, California.

Mr. Field, a native of Vermont and a relative of Cyrus and Marshall Field, went to Los Angeles about eleven years ago from Costa Rica where he had been president of the International Bank and previously Vice-Consul from the United States. While in Central America his services as founder of the Humane Society of Central America and head of the International Red Cross were so outstanding that the Costa Rican government placed his picture on the \$10.00 paper currency of the country. At the time of his death Mr. Field was a member of the regional board of directors of the Bank of America, a member of many Los Angeles civic organizations and well known as a philanthropist and charity worker.

In addition to his career as business man and internationalist, Mr. Field was for many years a loyal Theosophist, a generous supporter of our various enterprises, and for a long time a trustee of the Krotona Institute. In so many ways, in home and among friends, he will be missed; but we know, too, the joy of his release, and we are glad for him.

Mr. John A. Combs

Mrs. Golda Stretch, the secretary of Detroit Lodge, informs us of their loss in the passing on August 23 of a devoted member, Mr. John A. Combs. For almost half of his eighty-one years of life he was a devoted Theosophist since he became a charter member of Saginaw Lodge thirty-four years ago; for fifteen years he had been a member of Detroit Lodge where he served as Vice-President for a number of years. Loved by all who knew him, love goes with him into his larger life.

The Power To Serve

Are you using the powers you have now for the helping of your race? If you are not, then no profession that you will use the higher powers for good will be effective in bringing you help in their unfolding. I have met many a man, many a woman, who is anxious to be an invisible helper—that is, a worker on the astral plane—but I do not always find that those people are visible helpers as far as their present powers go. And I do not understand why people should want to go about in astral slums when they keep carefully away from the physical slums which are already within their reach. So far as you can go by your own power you have the right to go, but if you ask for help from those more highly developed—from the great Teachers of the race—then you have to bring in your hands the proof—and that proof is life, and not words—that as you are using well the talent you have you deserve to be helped in the gaining of others. There is the underlying meaning of those strange words ascribed to the Christ, that he who has much, to him shall be given. Those who have used well that which they have, those alone have claim to be helped in gaining more; for by their life they have shown that they do the best with what they possess, and that is the guarantee that with more they will utilize that also for the race. And so in the old rules of discipleship it was said that when the disciple came to the Teacher he must bring with him in his hands the fuel for the fire; it was the fire of sacrifice, and the fuel was everything that the pupil possessed in mind, body, and estate; and he brought that in his hands as offering to the Teacher, and then alone was he accepted by the one who knew. And so in these days also that higher evolution, quickened by the power of the great Ones, can only be opened up to those who bring in their hands the fuel for the fire of sacrifice; you must hold everything you have and everything you are at the service of the great One from whom you ask the gift of knowledge. When that is brought the gift is never refused; when that door is thus knocked at it never remains closed. True it is that the gateway is narrow; true it is, now as of old, "Straight is the gate, narrow is the way, and few there be that find it." But the fewness does not depend on the grudging of the Teacher—it depends on the want of self-surrender by the disciple. Bring all you have and all you are, lay it at the feet of the Master of the Wisdom; He will open the gateway. He will guide you along the path. But dream not that words are heard in that high atmosphere where the Master lives and breathes: only high thoughts can reach Him, only noble acts can speak the thoughts you have conceived; for voice there is the life that is lived; and only the life that speaks of sacrifice can claim the teaching at His hands.

(Quoted from "The Changing World" by ANNIE BESANT.)



Book Reviews



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

Strong, Healthy Eyes Without Glasses, by Dr. R. A. Richardson. Published by the Eyesight and Health Association, Kansas City, Mo., Price, cloth \$3.00.

Dr. R. A. Richardson's book, *Strong, Healthy Eyes Without Glasses* is quite revolutionary insofar as "set rules" governing the treatment of defective eyesight, as employed by the medical profession in general is concerned. However, the subject is so clearly handled and his arguments are so convincingly based, it all appears to be such a sane and practical means, not only of maintaining good eyesight, but of correcting and curing such conditions as cataract, nearsightedness, astigmatism, old age sight or presbyopia, crossed eyes, etc.

To the layman it will appear nothing short of miraculous to correct the conditions mentioned without resorting to surgery, drugs or glasses. Dr. Richardson maintains that glasses at best are but makeshifts and tend to make the eyes weaker by performing the work the eye muscles would normally do—hence they lose their strength and tone. By not exercising the muscles of the arms or legs they would soon become useless. Even to the novice, this savors of good, sound logic.

Many eye conditions are brought on by violating the laws of health. Constipation, lack of exercise, unbalanced food and too little water (employed both externally and internally) are primary causes of eye strain and defective vision.

Very important eye exercises are given with clear illustrations as the proper method to secure complete relaxation. The author stresses very pointedly that we do not see with the eyes but with the brain and therefore it is just as simple to strain the eyes with the eyes CLOSED as when they are in use—hence the absolute necessity of complete relaxation, both mentally and physically.

A very pronounced case of crossed eyes in a baby about three years of age showed a most decided improvement in about one month. The mother followed the physician's instructions religiously—imparting them as nearly as possible to a child of three. Placing glasses on children of tender years makes for underdeveloped eyes which are apt to be squinty and small when the child reaches maturity, detracting in a very marked degree from physical attractiveness. As stated before, they also take away from the eye-muscles their pre-ordained duty. This will cause atrophy and its attendant ills.

The application of light and heat by means of a special lamp, manufactured for the purpose of eye treatment is minutely described. By this method proper circulation is secured.

When the circulation is normal it carries with it the nutriment so necessary for restoring muscle tone and strengthening the eyes in general. It is well to acquaint yourself with this system of light and heat treatment and then place yourself under the care of a physician advocating same, so there can be no mistake as to the proper application and the length of time employed. By means of this light treatment in conjunction with proper eye exercise, under the guidance of your physician such conditions as chronic trachoma, conjunctivitis, corneal ulcers, retinitis, etc., can be most effectively treated.

Dr. Richardson's treatise is based upon the fact that all curative agents are manufactured within the body. It remains with the patient to utilize these agents, giving them scientific aid and employing them in the proper manner. It is a well-known fact, that the more a doctor knows of the finer healing forces of nature, the less he uses drugs, especially in physiological doses.

Fine print is especially recommended as a means of strengthening the vision. How contrary this is to anything we have heretofore accepted! This advice is substantiated by the fact that it is impossible to read fine print unless the eye muscles are relaxed. This relaxation increases the circulation which has much to do in maintaining perfect sight.

In beginning this new form of treatment, glasses are discarded at the very beginning as the cure is retarded if the glasses are resumed during any part of the procedure.

As I have stated before—special emphasis is given concerning the diet. It is quite impossible to effect a cure in any instance if the wrong food or detrimental food combinations are indulged in. No one should enter upon any dietary course, other than one approved of and prescribed by their physician.

Taken chapter for chapter, this book of Dr. Richardson's will prove to be a revelation, not only to the laity, but to the professional man as well. The treatments and equipment advocated are strongly founded and are the result of good, sound practice. It is recommended that they be taken under the competent care of your doctor. Misapplication through zeal may prove to be one's undoing. There is need for both the professional and the moral support he is qualified to give you. After all the real physician is a metaphysician as well.—Dr. Wallace F. MacNaughton.

The Edge of the Unknown, by Sir Arthur Conan Doyle. Published by John Murray, London, England. Price, cloth, \$3.00, through the Theosophical Press, Wheaton, Ill.

When Sir Arthur Conan Doyle suddenly left off the writing of his intriguing Sherlock Holmes stories, to espouse the doubtful cause of spiritualism, the vast majority of his admirers wondered not a little whether he had acted wisely. But however grieved they may have been over the loss of their favorite detective, the reading public has been richly compensated in the scholarly works of a psychic order that Doyle left behind him.

In this, probably the last book he wrote, Doyle approaches with a balanced, scientific mind the whole range of psychic phenomena, weighing everything, courageously asserting his opinion as to the truth where the facts seem sure and proven, discounting where there may have been the slightest element of doubt. Doyle's gift has been in a sparkling clear mind, utterly free of that emotionalism which blindly accepts before weighing. He wrote of spiritualistic phenomena with the same convincing, deft touch that he employed in narrating the scientific phenomena in the Sherlock Holmes stories.

The first chapter sheds new light on Houdini, one of the most remarkable men of modern times—a master magician who spent the last years of his life in a senseless war on spiritualism. A most interesting account, this about Houdini. Altogether there are fifteen chapters, dealing with ghosts, alleged posthumous writings of Oscar Wilde, Joseph Conrad, Jack London, Dickens and others, strange prophets of the last century, curious personal experiences, old murders solved by mediums, and kindred phenomena, all very interesting.—John Nimick.

The Habit of Happiness, by Sister Devamata. Published by Ananda-Ashrama, La Crescenta, Los Angeles, Calif. Price, cloth, \$.75, through the Theosophical Press, Wheaton, Ill.

Sister Devamata and her writings are no strangers to Theosophists and students of the wisdom of the religions of the far East. She is a deep student of comparative religion, and writes with an intimate knowledge of and a full sympathy with these ancient religions, seldom found in a western author.

This, her latest work, is like all of her writings, of great practical value and upon the same high plane of all of her books. In reading it, one cannot escape from the idea that here is at least a part of the "kingdom of happiness" upon which Krishnaji is so insistent, the happiness which exists, or should exist, deep down in the inmost recesses of the human heart. The book is so full of good things that the temptation to quote a few of them cannot be resisted.

"That joy which rests on the Unbounded is itself unbounded. It is the eternal flame rising from the fire struck by the meeting of God's Divinity with our humanity. It is a purging, purifying flame, which burns away all grief and doubt and fear and leaves the heart aglow with Divine gladness."

Again she writes: "There is but one mighty plan for the universe. When our individual plans conform with that, they are accom-

plished; when they go contrary to it, they are frustrated."

And again: "Pain is the world's action on us, suffering is our reaction to it.—We cannot hope to control the universe or curb its play upon us, but we can control our response to it."

"Pleasure is objective, happiness is subjective." These are a few of the gems of thought to be found in this book. There are many more and the book must be read and studied in its entirety if one would grasp the beauty and spiritual truth with which it is filled. It will make a most desirable addition to the library of everyone who seeks for the secret of true happiness.—John McLean.

Solar Psychology, by Alan M Emley. Published by William H Andre, Denver, Colorado. Price, cloth, \$.60, through the Theosophical Press, Wheaton, Ill.

A book written to explain the powerful influence of Sun, Moon and planets on the "forces, talents, and characteristics" possessed by each person. The author considers the signs of the zodiac, as divided into four trinities—the intellectual trinity (Aries, Taurus, Gemini)—the domestic trinity (Cancer, Leo, and Virgo)—the creative trinity (Libra, Scorpio, Sagittarius), and the business trinity (Capricorn, Aquarius, Pisces). He states in the first chapter that Solar psychology is "not to be confused with astrology, the latter was its predecessor, in modern times, just as alchemy was the father of chemistry." Yet, the book will be a valuable aid to students of astrology; one half of the book is taken up with an Ephemeris giving locations of the Moon, Uranus, Saturn, Jupiter, Mars, Venus, and Mercury, from 1830, to 1930.

There is an interesting theory suggested on the lost planet (the planetoids) to the effect that the prophet Isaiah knew its history, and the author bases his deduction from Isaiah 14:12-20, connecting the destruction of the planet with the "fall of Lucifer."

The spiritual teaching of this book, is to refrain from judging others by one's own standards, but from a consideration of their particular temperaments, and dispositions.—Maude Lambart-Taylor.

In the Sikh Sanctuary, by Prof. T. L. Vaswani. Published by Ganesh and Co., Madras, India. Price, cloth, \$.75, through the Theosophical Press, Wheaton, Ill.

It is well-nigh impossible for a Western mind to comprehend the mental processes of the thinkers of the far East and so in this book, written by an Indian primarily for the young men of India, there are many things which seem obscure to Western readers.

The author quotes continually from an Eastern scripture which, to most Western students, is entirely unknown, and yet there are many things in the book which must appeal to thoughtful people whether they be of the Occident or the Orient. To those interested in the religious life of India and in the study of comparative religion the book will be found to contain much of interest.—John McLean.

Cosmogony, by Christo Thomas. Published by the Christopher Publishing Co., Boston, Mass. Price, cloth, \$1.75, through the Theosophical Press, Wheaton, Ill.

Two hundred thousand years hence would be a better title for this book. The writer, who has a clear and easy style, gives us a highly imaginative picture of what the earth will be like in 200,000 A. D. He sees abundance for all, but excessive wealth for none. There will be no railroads but a splendid system of highways, over which people will go in electrically driven cars. Everybody will have a house and an acre of ground, but between villages there will be ten miles of soil, which will be tilled for the common good. Courts and crime will be practically unknown.—J. N.

An Apology to Mr. and Mrs. Kunz

We are sincerely sorry that we accepted the word of a friend that Mr. and Mrs. Fritz Kunz would attend Convention and published it in the MESSENGER without awaiting verification of the statement. We were only glad of the promise, as we understood it, and anxious to pass on the good news. Since Mr. and Mrs. Kunz were unable to attend we sincerely regret the premature announcement which caused them embarrassment as well as disappointment for their friends.

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Previously reported.....\$1,335.35
July receipts..... 445.75

Total.....\$1,781.10

JULY MESSENGERS NEEDED

Headquarters is entirely out of July MESSENGERS and would greatly appreciate the generosity of any members who, having read their copies, may be willing to supply our need.

DEATHS

Dionisio Jakosalem (Cebu Lodge) July 1.
Mrs. Emma S. Bowers (Lima Lodge) July 5.

Mrs. Olive M. Jackson (Army Lodge) July.
Mrs. Gertrude S. Ayres (Akbar Lodge) July 23.

Miss Lima L. Pitschmann (Houston Lodge) August 4.

Miss Alice Scranton (Genesee Lodge) August 18.

Mr. Walter J. Field (Hollywood) August 14.

Mr. John A. Combs (Detroit Lodge) August 23.

BIRTHS

To Mr. and Mrs. J. C. Wilkes, Oklahoma City, a son, James Caswell, Jr., on July 23.

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