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# THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN OF THE AMERICAN  
THEOSOPHICAL SOCIETY

VOL. XX

MARCH, 1932

No. 3

## The Artist's Solution to the World Problem

By C. JINARAJADASA, M. A., (*Cantab*)

IN spite of every religion and every philosophy that exists, mankind will never give up asking certain questions concerning the origin of things. In far-off days in India, men asked: "At whose behest doth mind light on its perch? At whose command doth life, the first, proceed?" (*Kena Upanished*). In spite of the answers given by the Upanishads, we still ask the same questions.

Till lately, in the history of civilization, two types of answers are familiar to us; they are the solutions offered by religion and philosophy. The answer of religion is either that all life is the action of a Personal God, a Creator, or that it is the manifestation of an Impersonal Principle, an Absolute; the answer of philosophy is largely to show that in man himself is the solution.

With the rise of modern science, another answer is offered to us which, summarised briefly, is that all life is the result of a mechanical process due to forces inherent in the composition of matter itself. "Evolution" is the word which sums up the solution of science to the world problem, just as religion sums it up in the word "God"

or philosophy in "Unity."

There is yet another solution to the world problem, to which so far little attention has been paid. It is that given by Art. Scarcely any seeker for truth looks to Art as having solutions to his puzzles, for mankind mostly looks upon Art, the cult of Beauty, as merely the embellishment of activities, the result of refinement and sensitiveness to civilization. That Art may have a solution to the world problem equal in rank or value to that of religion, philosophy or science, is perhaps a novel theory.

But it is that theory which I wish to propound, though I cannot expound it here at any very great length. Indeed, somewhat as a pioneer, I have to feel my way far more by intuition than by clear mental sight; and hence there will necessarily be many gaps in my exposition.

Let us start with an example, that of a rainbow. Suppose one were to ask, "What is a rainbow?", we shall certainly have the scientific explanation, that it is an effect due to the refraction of light, as that light is broken up by prisms made by falling raindrops. That explanation is true. But it is only one explanation. But a second explanation,



not less true, is that of Art: "A rainbow is an exquisite thing of beauty." The two truths do not contradict; nor do they supplement each other, for they move on two different planes. But what will be the effect of a rainbow on a sorrowful man or woman who sees one? It will be to suggest a "way out," for however brief a time, from the prison-house of grief, by offering pictures to the mind, or tenderesses and realisations to the intuition. Does not an artistic reaction to the beauty of a rainbow contain a solution to one part of the world problem?

I have before me as I write a small picture by Manishi Dey, the size of a postcard, of a Madras jutka and pony. The moment I saw it, I "fell in love" with it, and purchased it. My heart went out to the pony, and every time I look at him I feel that he is the archetype of all the suffering jutka ponies of Madras. Certainly he is bony, and depressed; but the artist has made him near to my heart. I know that that picture whispers to me one tiny part of the great answer which I am seeking. Opposite to me on a bracket on a wall are two brass *lotahs* picked up for a few rupees the other day in Calcutta, and a tiny earthenware cup (its worth is one-twelfth of an anna) found in Benares some years ago, and now mounted in a glass case; I know they too whisper some part of the great solution. My shelves are full of books describing this or that solution to the great problem; but so do my artist, my brassware maker, and my potter. For where Art is, there too is something of the great solution.

Who can describe what type of solution is offered by a great landscape? It cannot be stated in words; yet a solution is there. We cannot describe in words the formula for an algebraical equation; the formula is a sequence of symbols, and yet to the mathematician the sequence gives an illumination, a solution. I know by experience that the following lines are true, for they describe the way that a landscape, or the painting of one by a great painter, affects me.

Once,  
On looking from a window on a land  
That lay in silence underneath the sun—  
A land of broad green meadows, through  
which poured  
Two rivers, slowly widening to the sea—  
Thus as I looked, I know not how or whence,  
Was borne to my hush'd expectant soul  
That thought, late learned by anxious-witted  
man,  
The infinite patience of the Eternal Mind.

What a different type of a solution to the riddle of life is offered by a great piece of architecture, for instance, that of the Taj and its attendant mosques and gardens. It is as if some great Divine Thought had descended to earth and become materialized in marble, with an aura of green trees and sunlit water. So too is the effect of Borobudur in Java.

It is when we come to music, that the solution given by Art to the great problem is

profoundest and most lasting. Thus speaks Adelaide Anne Procter in her *Lost Chord*:

I know not what I was playing,  
Or what I was dreaming then;  
But I struck one chord of music  
Like the sound of a great Amen.  
It quieted pain and sorrow,  
Like love overcoming strife;  
It seemed the harmonious echo  
From our discordant life.  
It linked all perplexed meanings  
Into one perfect peace,  
And trembled away into silence  
As if it were loth to cease.

That one single chord of ten notes should link "all perplexed meanings into one perfect peace"—does not that prove that Art has a solution to the great problems? It is only when we come to the "abstract" music of the West—its sonatas and symphonies—that we find the majestic power of music, especially in this particular aspect which I am considering of Art as offering solutions. Every sonata and symphony of Beethoven—particularly Beethoven—has to me a solution. What that is I cannot state in words. It is the same with every musician's composition.

Consider the solution to the problem whither death leads offered in the three great "funeral marches" of Beethoven, Chopin and Wagner. They tell us of *Something*, greater, nobler, more majestic than anything we know in our human experiences, more poignant in sorrow, more radiant with hope, more certain than life itself. I think the Upanishad gives a faint realization whither great music leads. "What no word can reveal, what revealeth the word, that know thou as Brahman indeed, not this which they worship below." Of all the three funeral marches, it is Wagner's that moves me most. It describes the life history of Siegfried—the love of his father and mother, his heroic youth, the curse of all three, his glory and his failure, the strange karma of it all—by the interblending of musical "motives," in a slow march so awe-inspiring and majestic, that one feels that the composer is uttering truth, describing not only why an earthly hero must cease to be but also why a whole cosmos must come to its cessation.

All who know what Western music at its greatest can be feel immediately that it was a far-reaching truth which Browning uttered when he said:

Sorrow is hard to bear and doubt is slow to clear,  
Each sufferer says his say, his scheme of the weal and woe;  
But God has a few of us, whom He whispers in the ear;  
The rest may reason, and welcome; 'tis we musicians know.

So Art too has its solution. The poet, the sculptor, the painter, the architect, the musician gets a flash of that solution, and states it adequately or inadequately in his

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## The American Theosophical Society

By SIDNEY A. COOK

## 2. The Lodge

The lodge influence depends first upon its members. There is no way in which the fundamental truth of that statement can be avoided. The responsibility for the lodge, useful in the service of the Masters or otherwise, can be placed only on the members themselves. They cannot blame their officers, for as members they select them and vote them into office. Nor does success or failure as a lodge depend upon the extent of the lodge equipment or the nature of its meeting place or the community in which it works. Some cities may be more responsive than others and attractive surroundings are helpful, but the spirit of the lodge is the all important factor in its success.

That spirit must arise from within the hearts of the members and will display itself as an indissoluble harmony amid differing opinions, an indestructible brotherhood expressed in the attitude of every member towards every other. Differences of capacity and of temperament must of course be recognized for they do exist, but because our philosophy explains them we can be understanding and if we are wise we shall utilize the variety of the qualities to aid in the building of the complete and perfect lodge.

Neither does lodge success depend upon the number of visiting lecturers or upon any other form of publicity. These can be tremendously helpful and they are intended always to supplement and strengthen the activities of the lodge. But again the lodge spirit is all important, for it is that spirit that carries on day by day and week by week that makes for success in a lodge. The work of a lecturer is of no avail unless the lodge has life and that life is in the heart of the members. An unquenchable aspiration to do some of the world's work for the Hierarchy based upon a certainty of the existence of the Masters and a determination to approach Them through service must burn in the hearts of the members if there is to be a light in the lodge that leads the world to the wisdom that shall make it new.

And that is the work in the world that our lodges must do for the Hierarchy—the simple bringing of men into touch with Theosophy, telling of the plan by whatever means may be expedient. We are simply the bearers of the message, to tell it as often as we may, that in telling the many, a few may be added to the band of servers and helpers of the world.

I vision our lodges with that spirit emanating from the heart of every member, so that everything is made subservient to the common purpose, the spreading of the truths of the Ancient Wisdom. When the members have solved the problem of their individual attitude, each to every other, and have resolved all problems to the common basis of brotherhood lived in reality in the lodge, there will be no problem of the lodge that they can-

not then solve. For with the creation of this reality of brotherhood, a channel for the blessing of the Great Ones comes into being and the lodge influence will be worthy of Them. To bring about this condition is the individual responsibility of every lodge member.

The effect upon the members? Every one will be a worker, for none can stand idle while his brother works and none can consider any work within his capacity as more than his share. If his capacity is greater it is in order that he may do the greater part, and in relation to the work of one of less capacity it is no greater, for it is the extent of available capacity used that determines the greatness of the gift to service. So in the spirit of brotherhood every member willingly becomes an active worker and the lodge officers recognize that this spirit calls for the creation of opportunity for expression in service for every member. To build capacity to serve by assigning suitable work is a duty of lodge leaders. They do not themselves serve efficiently unless they share to the maximum the opportunities to render service to and for the lodge.

Already the conduct of the lodge has become less difficult, for in the spirit of brotherhood everyone is anxious to work, and the joint activity and cooperation is bringing the members close together and they are planning on beautifying the lodge room, and volunteers to make drapes and bring flowers and add books to the library and otherwise improve the appearance and utility of the lodge hall are easily found. Then this successful cooperative effort becomes so pleasant in its friendliness that wider fields of service are approached and members of the community are invited to the lodge rooms for readings or talks or musical periods or some other program made interesting and beautiful, in which theosophy is made known to them. So the audience grows and a program for the general public becomes possible. Thus the community begins to benefit from the lodge influence and so long as that influence is pure in the sense that no personalities, no self, but only Their will is served, that splendid influence will grow and the light will shine ever brighter.

As the lodge grows, activities can be increased and presently the lodge room can be kept constantly open with an attendant, and can be made a rendezvous where interested people congregate and where quiet rest and reading is possible. A room exclusively for the purposes of the lodge becomes necessary and lo! a tiny center of love and joy and peace is formed from which still larger growth not only becomes possible, but is absolutely assured so long as the spirit of the lodge in true brotherhood is maintained.

On that spirit everything depends. Unless the lodge can in itself make the first object a practical reality, not much progress in the community can be made. Yet it is for the

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# THE THEOSOPHICAL MESSENGER

Published monthly by  
THE AMERICAN THEOSOPHICAL SOCIETY

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

Editorial office—Wheaton, Ill.

Entered as second-class matter Dec. 18, 1927, at the  
post office at Mount Morris, Illinois, under the Act of  
March 8, 1879.

Acceptance for mailing at special rate of postage  
provided for in Section 412, Act of Feb. 28, 1925,  
authorized Dec. 18, 1927.

Please note:

Second class mail is not forwarded. Therefore  
changes of address should be sent promptly to the  
Messenger, Wheaton, Illinois.

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

## *Shall Wisdom Rule Again?*

**T**HERE was a time when wisdom ruled the nations of the earth. Then the divine right of kings was the right to rule by virtue of the possession of understanding through love and justice. Subjects of those divine rulers recognized in their kings the qualities that made them kingly, fit to rule and to have power and authority over them. Wisdom governed, justice was meted out with tolerance and understanding, and happiness reigned, for the people suffered no ill from such benevolent despotism.

Then the changes through monarchies limited and despotic in various degrees, the divine right being asserted and maintained no longer by the love of the subjects for the monarch based upon self-evident wisdom and understanding, but upon the armed power of the ruler.

Then democracy, in its varying degrees of representation and self-government, some displaying the greatest despotism of all the forms by which peoples have been governed. For in ruling themselves the people became the subjects of politicians who ruled relentlessly for private and personal ends.

And now—a new despotism, the dictatorship. One great nation after another has found dictatorship, in fact if not in name, the only plan of progress

and reconstruction. Even in our own country men in clubs and business groups speak of the value of dictatorship as a means of bringing order out of a political chaos of government in national and international affairs. Dictatorial authority of the chief executive for government reorganization is openly suggested, and the idea grows with the need of freeing government from the grasp of political ambition. Once more the nations turn to that form of rulership which pertains in the Inner Government of the world, and in the need for guidance they may yet choose wisely, and wisdom may again rule.

## *A Tribute—Our Work*

**T**HE more we learn of the many altruistic movements with which the world is endowed, the closer our acquaintance with the ideals of those who lead those movements, the greater becomes our admiration of the selfless men and women who so devotedly give themselves in these many ways to aid the progress and relieve the ills and distress of humanity. We may not always agree with their views or approve their methods, for our theosophical understanding of the Great Plan leads us often to the conclusion that measures of expediency do not always produce the expected results and that when they are apparently successful they bring in their train other iniquities, no less potentially detrimental than the ills that those measures were designed to correct. We know from our theosophical studies that it is necessary to look deep to discover the real causes of the human problems that beset civilization and that remedies must be applied at the very roots of the difficulties. Education is therefore a fundamental requirement of all remedial processes. The removal of causes rather than the treatment of results is the essential measure.

We admire tremendously those servants of the human race who from pure greatness of heart lead the movements that are intended to make for human betterment, men who unknowing of the plan and therefore without assurance of ultimate liberation of the race, work



unceasingly that the load may at least be temporarily lifted. But the more we recognize the splendors of the characters of these leaders and the place of their work in the scheme the more do we realize the importance and the true place of the Theosophical Society and the clearer becomes its mission and the special nature of the work we have to do.

The various movements to alleviate the distress and apparent injustice in the world are splendidly carried on under courageous leadership. It is no part of the function of our Society to duplicate or even directly to participate in any of those movements. Our special work is to provide every possible opportunity to those workers in the world's affairs to contact the Ancient Wisdom and learn of the plan of evolution it enfolded that in their work they may consciously cooperate with the Divine Plan. Our part in all these movements is simply to bring understanding to those who support them that wisdom may characterize their activities, that their vision may be broad and far-seeing, and narrowness of mind have no part in their work. For the world needs not only altruistic workers but understanding servers whose contribution to the upliftment of humanity is inspired by knowledge of the plan as well as by love of their fellowmen.

Theosophy should be the light by which all these leaders of splendid movements may see their way and guide their activities, that all their work may be consciously directed in accordance with the Great Plan. And Theosophists can supplement their membership in the Society with membership and support of these organizations that exist only for helpfulness in a world of difficulty. Our theosophical understanding should, however, lead us to affiliate only with movements that are of a universal nature, avoiding those that are competitive whether from a class, a community or a national standpoint. It is brotherhood that we must live and support, and anything that plans advantage for a group, unless that group is already the victim of another, can well be left to those whose vision does not include the whole of humanity as one brotherhood.

Let us as a Society do our own work of teaching everywhere and in every way, the Ancient Wisdom, that it may be the guiding light of all other movements. Let us as Theosophists live our philosophy of brotherhood, and work for it everywhere and in every way. But let us know the way and follow it well and tactfully that our ideals may be acceptable in their presentation. For the telling of the message of the Master carries the responsibility of gentleness and tolerance, that the telling as well as the Message may be His expression. So shall our work of leavening the thought of the world go on—through the theosophical work of our members in the world's activities. It is for the Society to teach—for our members to live—Theosophy.

Let us make our hearts pure and strong, and our words kind and gentle, and our actions loving and helpful.—*Krishnamurti*

## Two Necessities in Our Work

Condensed from an address to the Federation of Southern California Lodges

By GEOFFREY HODSON

I was particularly pleased by the announcement of your president, Mr. Ray Goudey, of the establishment in this federation of a training class for lecturers and field workers since I believe that the need is very great for efficiency in the departments of publicity and lecturing.

I am also happy in this connection that this need is being given recognition for the Section as a whole, and that at Wheaton during June and July there will be a protracted period of study and training for promising and interested workers. If your federation, and other federations and lodges, would select their most promising younger workers, those in whom you could wisely invest for the future, and if necessary, subsidize their attendance at Wheaton Institute, you would be rendering a great service to the cause of Theosophy. It is anticipated that Dr. and Mrs. Arundale will preside over this important work and thus provide a unique spiritual opportunity for those who will attend. I think that without doubt we shall have in Wheaton Institute an activity which will meet a great need in the National Society and will give a new impulse to its work.

We have also another great need and that is for more people to whom the service of the Masters and the channelship of the Masters' power means everything in life. We need more people who are prepared and able, as far as their obligations go, to put Theosophy first, to put the Masters and Their work first, to regard The Theosophical Society as, after family and other obligations, their first and most important field of work in this incarnation. We need an increasing number of members in whom the decision to work for Theosophy is the dominant influence, not as the result of a passing wave of enthusiasm, but because of a deep-rooted conviction of its value to the world; more members are needed in whom there has come to birth an unshakable loyalty to The Theosophical Society and to the Masters of the Wisdom.

This is indeed a great and urgent need. If we could but realize the inestimable privilege of being associated with the Elder Brethren in this work in which They are so interested, which has so much of Their attention, into which They pour so much of Their power, nothing could prevent our grasping it to the full. To work for The Theosophical Society is to work for Them, to enter Their consciousness, and to be led to Their feet. They are looking out into the world today, and especially into our ranks, for men and women who will answer Their call and, answering, dedicate their lives to the service of the world in Their name.

These, brethren, are the thoughts which come to me as I have the happiness and privilege of attending your Federation gathering at the opening of this New Year.



## Nicholas Roerich's Banner of Peace

By FRANCES GRANT, Vice-President of the Roerich Museum

Beauty and culture are eternal verities. In their achievement, man signalizes the steps of his progress on the path to the Great Infinity. And in his vigilance towards their protection, man expresses himself as the true cooperator of evolution and of his fellowmen—because these are the common heritage of all mankind.

Thus simply may be pronounced the essence of the Roerich Peace Pact and the Roerich Banner of Peace, conceived by Nicholas Roerich. And for those who, in the deep well of the spirit, tremble at the thought of beauty and of culture, and for whom its violation is true anguish, this plan for peace through the path of culture and its protection, is an unassailable one.

As scientist, archaeologist, creator, Nicholas Roerich has been a questor, a preserver, a creator of beauty. And at these fires he has forged the sword of his leadership. In his scientific and archaeological quests, Roerich has sounded this note of unity, sustaining it by the converging threads that stretch back into the aeons. In his art, it is again the call of unity which he has expressed in the invincible language of his superb masterpieces. And it would seem that the symphony of these manifold expressions may be found in his truly epochal peace plan.

In point of fact the expression of his plan may be traced back to his earliest years, even from his first writings when the concern against the destruction of our cultural heritage already enflamed him. As he himself has written of it: "The idea of protection of cultural treasures of humanity preoccupied me since the very beginning of my activities. Already in 1904 addressing the Society of Architect Artists in St. Petersburg, I outlined this idea, calling attention to the tragic condition of many state architectural monuments. My extensive travels to ancient monasteries and historical cities, also the archaeological excavations in such important places as Novgorod and other regions linked with most ancient traditions gave me rich material to affirm the undeferrable necessity for urgent measures to protect cultural treasures. Afterwards in 1914, after the destruction of the Library of Louvain I made a similar report to the late Commander-in-Chief, Grand Duke Peter. Both reports met with great sympathy and only such extraordinary havoc as the war prevented its immediate development. Then as President of the Exhibition of Allied Nations where Flemish, French, British arts and those of other allied nations were beautifully represented, I again had happy opportunity to propound this idea and was convinced that sooner or later the protection of cultural treasures would become a sacred reality in the world.

"With new ardor these thoughts preoccupied me when we were compelled to witness no longer the vandalism of warfare, but vandalism in times of peace. For an untrained eye

it is even impossible to imagine how many unrepeatable cultural treasures are exposed to danger and to perish without leaving a trace. One of our foremost duties is to apply all our efforts to direct the public attention to their real treasures. Each day brings news of some new destructions. We are already imbued with the idea that precious monuments must not be removed and should be safe-guarded on their own sites, the more so because today possibilities of locomotion make even the remotest places accessible. I am deeply convinced that universal attention will be paid to the cultural treasures, and as its symbol, the universally uniting Banner will offer a profound and absolute service to the cultural development of peoples."

It was upon his return from the Roerich Central Asiatic Expedition, that Professor Roerich promulgated his movement for the Peace Pact and the Banner of Peace. Its significance may be judged in the extraordinary strides it has made, and the widely divergent provinces which have responded to its message. Thus the official recognition of its potency may be cited in its unanimous endorsement, by the International Museums' Committee of the League of Nations, by King Albert of Belgium, by Dr. Adatci, President of the Permanent Court of International Justice at The Hague, as well as other members of these bodies; by innumerable ministers of foreign affairs and heads of various countries. And—a fact which is perhaps the more significant—this official sanction has been sustained by the spontaneous and beautiful response of great cultural leaders of today among these being Tagore, Maeterlinck, Einstein, Raman, Bose, and many others. Deeply gratifying has been the support of the great body of men and women, as revealed, for instance, in the unanimous endorsement by the General Federation of Women's Clubs with its three million members, by the Academies Françaises, by similar organizations—associations, schools, universities, all touched by its message.

In Bruges, last September, the first International Conference for the Roerich Pact was held, with the result that a permanent body is now formed—the "Union Internationale pour le Pacte Roerich"—with its headquarters in that ancient Belgian City, dedicated to furthering this cause:

The Roerich Pact is a pronouncement of the inviolability of all cultural monuments of the world, such as universities, museums, libraries, cathedrals, churches. And to signalize this sanctity Professor Roerich has designed the Roerich Banner of Peace to be placed above these monuments. The Banner is white, bearing three spheres in magenta surrounded by a circle—symbol of eternal universality.

There is one aspect, also, of the Banner of Peace which to me holds a prevailing message, and it is one that I might sum up in the words of Professor Roerich himself:

"The Banner of Peace must become indispensable not only in the hour of war, but it must become a necessity each day, when, unaccompanied by the roar of cannons, irretrievable errors are committed against culture."

And therein I find a unique message of its significance. The Banner of Peace must become a symbol, which must mark those citadels of culture which are the very creators of the outer citadels of culture—the hearts and the spirits of man. From these, the Banner of Peace must create that vigilance which shall keep out the corrosion of human hate and the destruction of human prejudice. Therein lies the true and prevailing and eternal message of the Banner of Peace, and through which is to come about the Legion of Culture which Professor Roerich has envisioned, and of which he has written in the "Realm of Light":

"In the Museo Civico of Padua there is a panel of Guariento, 'Angels of Peace.' In a solemn circle the angels hold their council. Each angel carries a sphere as an all-embracing sign and the palm of peace which in the angelic hand, is austere as an irresistible sword. This panel rises before me as I think of our Conference. These angels are benevolent but indomitable. Thus benevolent and invincible, I visualize our legion of peace and culture.

"Let us gather those who, surmounting all personal difficulties, casting out petty selfishness, propel their spirits to the task of preserving culture, which above all, will insure a radiant future.

"Let us exert all means to make paramount the beautiful necessity of Culture. No superlatives are too great in speaking of the most essential conception in the world.

"We must not fear enthusiasm. Only the ignorant and the spiritually impotent would scoff at this noble and unsullied feeling. Such scoffing is but the sign of inspiration for the true Legion of Honor. It would be outrageous, if in touching on the great manifestations, such attributes as 'small' and 'little' were used. Thus we should beware of committing that most hideous of all acts—disparaging. This would signify decay. Nothing can impede us from dedicating ourselves to the service of culture, so long as we believe in it and give to it our most flaming thoughts. Do not disparage! The great Agni sings the drooping wings. Only in harmony with evolution can we ascend! And nothing can extinguish the selfless and flaming wings of enthusiasm!"

1931

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THE THEOSOPHICAL PRESS  
Wheaton, Illinois

Letter From Thomas W. Pond, at  
Adyar, India

to

## The Lodges of the East Coast Federation in the United States

(Editor's Note: The thoughtfulness of Mr. E. P. Carbo, of Baltimore, has enabled us to share this interesting letter with the readers of the MESSENGER.)

Madras, India,

December 10, 1931

Kind Friends (Dear Fellows):

I have found both Adyar and Madras very beautiful: color in most gorgeous hues is everywhere, the sunlight is brilliant beyond the telling and the sea a wonderful sight as the effect changes almost minute by minute.

And now for Adyar! To begin, it is impossible to form much of a conception of the general plan until one actually looks over the grounds. It is a strip of land bordered for a mile by the Adyar River on the north, and running along the sea for a little over half this distance on the east; it contains nearly three hundred acres all of which is well drained and mostly well improved, the buildings are in good condition, well set and painted white or some brilliant color. Chief among the buildings are Library and Headquarters Building, Theosophical Press Building, Theosophical Publishing House Building, Compound for Indian Men, Compound for Indian Women, Leadbeater Chambers for Europeans, Order of Service Building, Olcott Gardens, Blavatsky Gardens, Besant Gardens, all three for Europeans, General Stores Building, Guest House, Masonic Temple, Hindu Temple, Parsee Temple, Buddhist Temple, Liberal Catholic Church, Damodar Gardens, Power House, Laundry, Dairy, Kitchens, Garage, and twelve residences in which permanent workers live with their families; there is also a large building known as the Star Building which is now used as an annex to the Library; many small shrines are scattered about. Sanitation is excellent, fine drinking water, comfortable quarters and splendid meals are provided for all. There are plenty of fresh vegetables and fruits of all kinds.

I arrived at Adyar at just the right time. The weather now is about as it is in Baltimore during May except for a continual wind blowing in off the ocean day and night; everything is a most dazzling green with plenty of rain—and then some—for when it rains here it rains! But the sun shines a lot, too, although it does not get very hot until noon and then one wilts and sleeps until two o'clock when the atmosphere seems to lose the peculiar quality it takes on around mid-day; the heat then is not so intense nor does the humidity seem to increase, but all ambition disappears. At evening a coat is comfortable. The nights are clear as crystal—there is no smoke in India; Madras is very near the equator thus catching the direct rays of the moon. and it is quite novel to have the moon so bright that it hurts the eyes to gaze at it for more than a few seconds. During full moon

it is light even in the woods and jungles. Bathing now is rough as Sam Hill but very exhilarating; the monsoon has been very fierce and prolonged this year and natives say the surf is far rougher than usual; it is simply impossible to hold your feet! And when you hit the beach it is certainly hard. The breakers are very high and when you are swimming out beyond them it is some stunt to get in again; furthermore, the undertow catches you as you try to walk out of the water and rolls you around in great shape filling your suit with what seems at least ten pounds of sand; there have been no sharks sighted and although the fishermen did round up a crocodile in the river last week I think it was the only one this side of Calcutta.

Everybody here is most congenial; there are about forty Europeans and three Americans who are staying a year or longer; twelve countries are represented. Everyone speaks English well and we have a good time; many more people are coming in for the Convention which opens Christmas Eve.

We arise about five a. m., toast and fruit at six, special meetings at seven, meditation at eight, start work at nine, breakfast at eleven, sleep twelve to two, work till four, tennis till five, swim till six, then dinner, meetings at seven, meditation at eight, to bed—before ten. Monday evenings George Arundale holds forth on the unfolding of consciousness, Tuesday, Ernest Wood on the Gita, Wednesday, community singing in preparation for the Convention—these Indian songs are the cat's pajamas—Jinarajadasa doesn't think that I appreciate Indian music—and he's right! Thursday Jinarajadasa speaks on art, Friday Bishop Leadbeater answers questions, Saturday, Mrs. Harper Moll on Astrology, Sunday, day off. There is a splendid Co-M Lodge; people who decry Co-Masonry should see this Lodge work. It is truly inspiring.

Dr. Besant is fine, gets around the grounds and attends the teas given under the banyan tree on Sunday afternoons; her knee is not in the least impaired as a result of her fall—she is careful the way she walks, but the knee is not stiff; she takes an interest in everything and seems to have a great time on Sundays. I have received my first letters from the States and everyone seems to think that A. B. is dying. Unless I miss my guess she will be here another ten years at least—is getting better every day, is interested in everything and her head is clear as a bell. I don't know how reports get around. Rest assured of this, Dr. Besant is still a great old lady with a lot of work to do; she may not be able to travel and speak as much as she used to do, but she is doing a great work in every way.

Bishop Leadbeater is in splendid spirits, active and spry and full of fun and good humor; he works hard and has a hand in all that goes on, his E. S. and question meetings are always packed. He is certainly an inspiration to all who are here and is a most courtly gentleman.

Jinarajadasa is feeling much better, in fact, looks better than I have ever seen him—he has a good head as an executive and takes care of all the details about the place.

The Arundales are back bubbling over with enthusiasm and the same good fellows—only more so.

Let no one try to desparage Adyar. Annie Besant is right when she says that it is to become the Flaming Spiritual center of the world. There is something here, subtle indeed, but tremendous in power and inspiration, which cannot be found elsewhere. Some one may say that the Master's power is all an illusion—let him live here and find out his error. Several people who claimed to know all about Adyar have given me some queer tales about the place during the last three years, but upon investigation I have found out that they were here for a few days only, and that most of what they told me was pure hearsay. In every case I have found the adverse criticism to be absolutely groundless. You may be sure of this—Adyar is an intensely active and inspiring place where many self-sacrificing people are doing a great work; it is well organized and works like a clock—our leaders know what to do and are doing it! *To know—to dare—to will—and to remain silent.* How much better the T. S. would be had the little-souled critics of our leaders been able to live those instructions as our Great Leaders have done. It took vision and good gray nerve to give to the world the Liberal Catholic Church, the boost Co-Masonry needed, the Star, Krishnamurti, and The World Mother—and then, to feel the sting of the chips, the burn of the sparks, and see the people they tried to help turn against them. But, the battle is now won, the days of shorthandedness are over, volunteers from all over the world are coming in, donations are slowly increasing despite the universal depression, and there is an air of calm, purposeful dynamic energy here which will soon spread over all the Sections. To be here is to realize that the T. S. has done a most marvelous work during the last seven years, and although attacked furiously from both within and without, has come through with flying colors. Our leaders are not as young as they used to be, 'tis true, but there is a lot of good talent to step in when the chiefs are called away for awhile. Members and former members who are always harking back to H. P. B. and "a la Secret Doctrine" Theosophy, and who cannot accept the new, are overlooking the most important necessity of the Great Work, i. e., that the T. S. must be the pioneer and continually point to the future; those who can only criticize and look backward are hopelessly of the old order and are already buried with the exception of the physical body.

I have enjoyed every day here and I intend to enjoy every remaining day until I depart. India, so far as I know it, is a beautiful and mighty land, but a country with much suffering yet ahead of her.

(Concluded on page 71)



## Personal Opinions

By L. W. Rogers

### *War Once More*

It is *before* war that Theosophists should be busy in peace propaganda; for it is when the monster is asleep that we Lilliputians have some possible chance to chain the giant. When war is on again and the surging emotion called patriotism lays its spell upon all belligerents and pushes reason into the background, talking against war is much like arguing with a sign post. Nevertheless fresh atrocities at least give emphasis to the indictment against war and make it worth while to call attention to some of the unsavory truths about it.

What is really at the bottom of this insanity of civilization? Just why is it that when the entire world agrees that war should be outlawed, that when the most powerful of the nations of the earth have solemnly signed agreements to the effect that if any one of them shall make war upon another the combined economic power of all the others shall be invoked to force the offender into a condition of impotence, nevertheless the world looks helplessly on while a nation signatory to the pact invades a weaker country, bombards an unfortified city, batters it literally into a desolate ruin, and slaughters hundreds of inoffensive and helpless civilians who can not escape the shambles? How can such things be?

They can occur because the essence of war is greed, and the greed that moves one nation to war exists in every other nation. War is, and with very rare exceptions always has been, economic at bottom. If we Americans have a right to feel satisfied with any of our wars, first place would certainly go to the colonial war against England that gave birth to the nation; but it had an economic origin. The colonists rebelled against the amount of material contribution England demanded from them. The war between India and England—for it actually *is* war even now—has precisely the same basis; and the conflict between Japan and China is most obviously nothing else. Japan's avowed reason for invading Shanghai was to compel China to permit the unrestricted sale of Japan's wares in China, where she sells one-fourth of all her exports. She practically said to China, "Buy our goods or we will destroy your city,"—and did.

A most interesting and instructive fact is that it is never the *people* of a country that make war. It is the government; and back of the government, dictating its policies, is the plutocracy—the comparatively small part of the population whose fortunes are made in trade and commerce, and the various industries that grow out of them. It is not the people of Japan who planned the assault upon China any more than it was the people of Germany who planned the invasion of Belgium, or the people of England who are responsible for what is happening in India. Until the people awaken to the truth that behind governments, including our own, is the hidden hand of financial greed that shapes

all national policy, there is but little hope of escaping the horrors of war.

That plutocracy of wealth and power controls the metropolitan press in the principal cities all over the earth and the other publications fall into line, with exceptions so few that the protests are silenced in the general clamor. Whoever said "let me write the songs of a country and I care not who makes the laws" should know that those who control the press need have no fear of either. It is the greed of that all powerful plutocracy for wealth and power that moves armies and navies; and until the people awaken to that fact and trace war to its source we are likely to go on sending out the youth of one part of the world to slaughter their brothers elsewhere.

Of course, all human problems are exceedingly complex and no consideration of them ever covers the entire ground. Always aiding and abetting war is the dislike of one people for another. The personal antagonisms among the citizens of any particular nation are also fuel to the war flame. Theosophists ought to be active everywhere in promoting international good will; in asserting as often as possible the first object of the Theosophical Society; in doing what we can to soften prejudices and to break down the barriers that separate the citizens of one nation from another.

### *Behind The Scenes*

We did not learn about the real horrors of the late war when it began in 1914. It was only after it was over that we got a true picture of it in such books as "All Quiet On The Western Front." At first we hear only the drums and bugles and cheers. And so today we hear little or nothing of the suffering of the wounded soldiers and the agony of the civilians whose bodies are torn to pieces by bursting shells. The Chinese area of Shanghai, like the native part of all other Oriental cities, is lightly built but densely populated. The buildings would go down like cardboard before shell fire and the conflagration would break out simultaneously in many places. What happened to the tens of thousands of men, women and children rushing through those narrow, crooked streets to be turned back by flames, only to meet other flames?

I spent some happy hours in that part of Shanghai, which is China's largest city. Not a white person was in sight all afternoon. What multitudes of merry children were everywhere! They crowded about the 'ricksha at every turn to look at the strange white man, and true to Oriental custom, clamored for pennies. But a word from my Chinese companion always instantly silenced them and they turned back to their play or followed curiously along for a while. Travelers

(Concluded on page 69)



# The Inner Life

By Clara M. Codd

There will not be any set meditations for this month. In April we will commence a series on *Light on the Path*. But this time I want to discuss devotional literature and the types suitable to differing temperaments.

I think we may say that there are four main types amongst many, and the literature of Yoga in the great world faiths answers one or other of these needs. For instance there is a type irresistibly drawn towards the deeply occult aspect of Yoga, and for such the whole sacred literature of Hinduism is the avenue where they will meet their greatest satisfaction. Such practices and such meditations demand a great control of the nervous system and a very pure form of diet and living. And it also requires a well-developed and keen intelligence. I would advise such as set out upon this path to very seriously and strenuously study. After having mastered the standard text-books of Theosophy, it would be well to study the great systems of Indian philosophy. Some knowledge of them is enormously helpful in the study of the Secret Doctrine. The very best exposition giving a bird's-eye view of those famous systems existing in perfect tolerance side by side in India, is *Indian Philosophy*, a two-volume book written by S. Radhakrishna, a Calcutta professor.

For devotional reading and meditation the book *par excellence* is that exquisite jewel in the heart of the great Indian epic, the Mahabharata, the Bhagavad Gita. Our President has translated it into English, and there is also the well-known versified rendering by Sir Edwin Arnold, entitled "The Lord's Song." After a time it might be well to obtain other translations, notably those by William Quan Judge and Charles Johnson. A thoughtful comparison of different translations brings out many a fine shade of the meaning of the original.

The same should be done later with the famous Sutras of Patanjali. If two copies of each translation can be procured, cut out each sutra, and paste them, from the different books, side by side in a scrap book, for easy and ready comparison. Here is a list of some of the best known translations. Those by Dvivedi, Charles Johnson, W. Q. Judge, Stephens, and Alice Bailey; all of which are procurable from the Wheaton Press. The Sutras will prove very difficult to a beginner. The understanding of them demands a mature and developed knowledge.

This type I will describe as the occult hero-warrior type. Such people love to dare, to explore, to achieve, even in the inner life. To use a slang term, they need something to "bite at," to set their moral and mental teeth in.

The second type is more reflective and philosophic, and to such the great philosophic religion of Buddhism especially appeals. Whilst there exists a large literature of the translations of the Buddhist scriptures, many of these are diffuse and repetitive to Western

minds, so it is best to start with able summaries culled from them. Buddhist thought centers round the exquisite personality of its founder, the Lord Buddha. Nowhere in the world does there exist a lovelier account of His life and work than the popular "Light of Asia" by Sir Edwin Arnold. Sir Edwin wrote other poems of a similar nature, but none ever came anywhere near the beauty and inspiration of his most famous work. I think we would be justified in considering that in writing it he was literally "divinely inspired." Another beautiful little book on the same subject is "The Gospel of Buddha" by Dr. Paul Carus. I have at home in England a little book which gives a saying of the Buddha for every day in the year, called "The Way of the Buddha," but I cannot remember its publisher.

The key-note of Buddhism is serene and loving wisdom. Its annals have never been stained by intolerance or persecution. Its ritual is very simple. The Five Precepts, the repetition of which before a priest is part of the simple formula of becoming a Buddhist, are the essence of simple kindness and clean living, the reflection of the Man Whom our Masters regard as the noblest who ever lived amongst men. Truly therefore does the Buddhist "take refuge" in his three sacred things, the Buddha, the Law, and the Sangha, the Brotherhood of the Buddhist monks.

My third type is predominantly devotional, even emotional. Deep study of the laws of nature, hidden or apparent, does not appeal to them. Life to them is largely in terms of feeling. They want to love, to adore, to worship, to be *feeling* deeply. They are mystics rather than occultists, seekers after the Life rather than observers of the forms through which Life manifests. To such the Christian way is suited, though in the study of Christian mystical literature they must discount its sometimes narrow theology, and almost exaggerated stress on the nothingness of man in the presence of the might and glory of God. Very lovely and fragrant flowers of the spiritual life have grown from this soil. Its characteristics are gentleness, humility, tenderness, a desire for self-sacrifice and humble service to all in the Master's name. Generally this type has a very personal element in its devotion. The Master becomes their beloved Companion. His Presence is around and beside them all the time.

To such I would say, study the lives of the great Saints, to gain something of the beauty of their characters and devotion, whilst discounting their theology. Begin with that world-famous book of Evelyn Underhill's, "Mysticism," and read the works of Rufus Jones and Dean Inge on this subject. For the more intellectual type of this order, who is really interested in the psychology and rationale of mystic states, I can recommend the wonderful Book of the Abbé Poulain, "The Graces of Interior Prayer."



For meditation and devotional reading there are many books, such as "The Spiritual Guide" by Miguel Molinos, "The Short and Easy Method of Prayer" by Madame Guyon, etc., but the book pre-eminent in this field is "The Imitation of Christ," reputedly by Saint Thomas à Kempis. Personally I prefer the Roman Catholic translation to the Protestant versions, on account of the stateliness and beauty of its wording.

The fourth type is the artistic type, impatient of restraint, taking its own very individual way. Such should study Plato and the great Neo-Platonic masters, as Plotinus. Dean Inge has written a very masterly study of Plotinus. A good little book is also Hallie Waters' "Pythagorean Way of Life." I would also recommend "The Nature of Mysticism" by Mr. Jinarajadasa. But the way of this type is not really through any particular set study or meditation. It is the way of Beauty, the natural refinement of the vehicles of consciousness which comes with ever increasing sensitivity to life and loveliness around us. Music, poetry, the loveliness of Nature in her woods and fields, the "beauty" of heroic deeds, of lovely, tender traits of character; these are the doors which open the kingdom of Heaven to this type. Perhaps of all the books of devotion "Light on the Path," and "The Voice of the Silence" will appeal the most, largely on account of their supremely beautiful excellence of form and thought. Their way is described with immortal beauty in Plato's description of the discourse of the priestess Diotima to Socrates on the Beautiful. Beauty is one aspect of God, and inner beauty has a more compelling power than any other force in the universe to uplift and refine. For Beauty is love and light and life.

"O world! as God has made it, all is beauty, And knowing this is love, and love is duty; What further may be sought for or declared?"

## Official Summary of Proceedings of the Board of Directors

(Continued from page 512 of the October 1931 MESSENGER)

33. Appointment of Miss Etha Snodgrass as National Secretary, succeeding Mrs. Betsey Jewett.

34. Election of Captain E. M. Sellon and Mr. E. Norman Pearson to membership on the Board in accordance with nomination by the Convention of 1931, approval of the Secretary of the State of Illinois having first been obtained.

35. Selection of Wheaton as the location and August as the time for the Convention of 1932.

..... although the Path may look from the outside like a Path of Renunciation, it is a renunciation which, on the other side, means added joy and peace and happiness; for it is not the taking of woe for pleasure, but the throwing aside of a passing happiness for eternal bliss.—Dr. Besant.

## Wheaton as a Re-creation Center

By THE REV. EDMUND SHEEHAN

A vacation to the Theosophist is somewhat of a problem. If he wants to go to the seashore or to a summer resort he finds food he simply cannot eat, the blare of jazz bands far into the night, the air contaminated with cigarette smoke, and drink with its unpleasant manifestations all too evident.

Recreation means to create anew, refresh. Recreation then should be an act of re-creating, as nature creates herself anew each spring; and one should return to the daily routine with a new vitality, increased enthusiasm and a larger vision. To achieve re-creation in an environment as described in the foregoing paragraph is impossible, for re-creation requires intimate contact with the invigorating forces of nature; association with congenial people; spiritual refreshment through meditation and study; healthful pleasures in sports, games and amusements.

The Wheaton Estate of the Society has splendid possibilities of developing into an outstanding re-creational center. The housing and re-creational facilities on the Estate are limited today, but these deficiencies can gradually be overcome without a large initial outlay of money, by following a definite and practical plan of development. This plan can succeed only with the support of the membership.

The Wheaton Estate can become a lovely re-creational center not only for the members of the Society, but for the thousands of people who are following lines of thought similar to Theosophy, such as New Thought, Unity, Rosecrucianism and others. These people would find in the Wheaton re-creational center a harmonious environment in which to pass the vacation period pleasantly and profitably. They would naturally absorb some of the theosophical philosophy and distinctive outlook on life, and would leave with a friendly feeling for the organization which gave them a pleasant and purposeful vacation.

A tentative plan to make Wheaton a re-creational center, and a survey of its present and potential re-creational facilities follows:

**HOUSING:** West of the Administration Building is a gently rolling field of approximately ten acres, which is the property of the Society. In this field attractive cottages could be erected by the Society as the money became available. These houses could be equipped with heating and cooking facilities and would be available for occupancy from April to October. Meals could be prepared in the cottages or eaten at the Administration Building. During Summer School and Convention periods the cottages could be made available for students and delegates. Cottages could also be erected adjacent to the estate by private owners—for there is much land that can be purchased at a reasonable price.

It should be noted here that any buildings erected on the estate or adjacent to it should not be of the cheap summer resort variety, but should be built substantially and harmonious in color and design with the Administration



**Building.** If a cheap building development is permitted it will ruin the estate upon which so much planning and money have been expended. An art jury composed of competent people should be appointed to pass upon all plans for cottages to be erected by the Society and by individuals.

**SPORTS:** A tennis court is to be erected on the estate; it is to be a standard gravel court, and will make possible many happy hours of healthful recreation for the staff and guests at Headquarters. Other courts can be built as needed. An outdoor swimming pool, fully and beautifully equipped, and a volley ball court on the estate should be an objective. At present one can swim for twenty-five cents in a modern outdoor pool erected and maintained by the City of Wheaton. The pool is about half a mile from the Estate. Swimming can also be enjoyed in the Fox River, ten miles west of the Estate, and can be reached over a motor highway winding through the beautiful Fox River valley.

**HIKING:** Wheaton offers abundant opportunities for those who relish a refreshing hike in the country where the air is pure and fragrant. Auto traffic is never heavy on the roads adjoining the Estate, and one can hike for miles along pleasant country lanes bordered with elm, oak and pine trees. The popular hike is into town, a mile and one-half away.

**AMUSEMENT IN THE TOWN OF WHEATON:** Wheaton is a college town, and has a population of 8,000. It has a well equipped movie, and attractive shops. There is a tiny shop in Wheaton that is known all over the Middle West for its exceptionally fine pop corn. Then also, Chicago is but fifty minutes away by fast electric or steam trains, or an hour by motor for the member who wants to enjoy a day in that great metropolis.

**CULTURAL OPPORTUNITIES:** There is a beautiful, restful library in the Administration Building containing hundreds of volumes. Here one can absorb the wisdom of the ages or pass an idle hour with entertaining fiction.

Musicals are given once a month in the library at the present time, but there is no reason why musical programs, lectures on art and music appreciation and other topics of a cultural nature could not become a regular bi-weekly feature on the Wheaton re-creational program.

**MEMBER COOPERATION:** If the Wheaton Estate of the Society is to be enjoyed more extensively by the members, who are the real owners of the Estate, it can only be done with their cooperation and support. The plan is simple: Spend your vacation money at Wheaton, and the Society will use the profits to build the re-creational center. The pioneers of this movement will have the pleasure of living on a beautiful estate, in a peaceful, healthful atmosphere. They will have to provide their own entertainment, but pioneers have the happy faculty of taking care of themselves. Members who are interested in

this program of building a re-creational center at Wheaton are asked to write to Headquarters. If enough interest is shown, the plan outlined will be developed in detail.

**SPIRITUAL INFLUENCES:** There is another factor at Wheaton which is worthy of special consideration by members planning a vacation that they may resume the daily routine with renewed life and vision. Wheaton is destined to become a channel for the radiation of spiritual forces to prepare America for her mighty destiny—thus have I heard, and my experiences living on the Estate for two years convince me that this is true. The Estate is destined to be consecrated ground and already that act of consecration is taking place, for the aura of the Estate is tinged with the power of the Elder Brethren. One may come to Wheaton to be helped through contact with its spiritual forces, and one may also become a celebrant in the rite of consecrating the Estate, that it may more quickly become as a jewel through which the forces of the Elder Brethren may flow to re-create America. This work of aiding Wheaton's inner Life to find expression can be done by living on the Estate beautifully, serenely and purposefully; and also by looking with the eyes of one's soul upon the beneficent plan for its future, and then helping the fulfillment of that plan with all one's faculties and forces.

It is obvious, therefore, that a vacation at Wheaton should be decidedly different from a vacation at a popular summer resort; it should be a joyous, serene, uplifting experience; a re-creating of all the bodies for the labors of the ensuing year.

Plan a Wheaton re-creational vacation; be a pioneer in a movement to give Theosophy practical expression.

### Just Thoughts

The longer days bring back the joys of the Wheaton sunsets—Wheaton sunsets to me because as I drive out late in the day the sun seems to be setting just over the spot where I know that Wheaton lies.

And today just above the glowing globe as it approached the horizon the clouds so shaped themselves as to make an angel's wing illumined in the gold and fire of the sunset. So perfect was the formation that one almost expected to see the resplendent figure of the angel and the other pinion spreading away into the southern sky, but only the one overshadowing wing was there.

But it required no stretch of the imagination to sense an enfolding presence in the beauty of the sunset over Wheaton and to remember that in the darkness of the southern sky just as in the brightness of the west, an overshadowing wing protects Their world, and that everywhere Their blessing rests upon mankind.

And these are true thoughts because they are born of the beauty of the sunset and of Wheaton and in beauty and in service can Truth be found.

S. A. C



## Just Among Ourselves

### Dr. Cousins a Welome Guest

It was our joy at Headquarters to have as a guest for two days early in February, Dr. James H. Cousins, whose engagement for a lecture at the Chicago Art Institute brought him to this vicinity from his work with The College of the City of New York. We were fortunate, too, in the privilege of an informal talk which he gave to the staff.

Dr. Cousins rather chided us Theosophists who are so engrossed with our strictly theosophical activities that we do not always recognize or know of the splendid accomplishments of men of letters, of artists, of affairs in many lines, whose work is essentially theosophical although not so designated. And he told us of Nicholas Roerich, artist, scientist, practical idealist and most recently pioneer in the world peace movement, whose monument to culture and the beautiful is the striking Master Building in New York City in which the Roerich Museum and Roerich Museum Press are housed.

It was inspiring to learn from Dr. Cousins of the dynamic personality of Robert Norwood of St. Bartholomew's Church in New York City, and to know that as artist and humanitarian he is an outstanding leader in this great church.

But after all, it was Dr. Cousins himself, Irish poet, scholar, Theosophist, to whose gifts of inspiration and instruction we responded and to whose return to Headquarters we shall always look forward.

### Important Notice

Wheaton Institute, which will be held during June and July, followed by Convention and Summer School, will necessarily entail a great amount of extra work for the Headquarters staff.

We shall therefore appreciate it very much if all who can do so will pay their Headquarters dues for the coming year, *at once*. There are so many details connected with the receiving of dues that we request the cooperation of our members in assisting us to get this work out of the way before May if possible.

If you can spare the money NOW, please be so kind as to send in your annual dues to your lodge secretary if you are a lodge member, or direct to Headquarters if you are a national member. A few have already paid their 1932-33 dues without our asking for them and we thank them.

#### Information—National Dues

##### General Memberships

- |                              |        |
|------------------------------|--------|
| (a) Lodge                    | \$3.00 |
| (Payable to Lodge Secretary) |        |
| (b) National                 | \$6.00 |

##### Higher Memberships

- |                  |          |
|------------------|----------|
| (1) Sustaining   | \$100.00 |
| (2) Supporting   | 25.00    |
| (3) Contributing | 10.00    |

### Adyar Day at Wheaton

Adyar Day was observed at Wheaton with a delightful program held in the library of Headquarters building. The members of Wheaton Lodge were guests of the staff.

Miss Eva Minnich gave an interesting description of the life of Col. H. S. Olcott emphasizing the particular usefulness of his talents to the important work of founding the Society and telling in detail of his meeting with Madame Blavatsky and their subsequent cooperative work. Of Giordano Bruno, his nobility and sacrifice, Miss Blanche Krauss spoke most effectively. She gave a brief description of his life and character, bringing out some interesting details not generally known to her listeners. Mr. Donald Greenwood told of C. W. Leadbeater's early life and the manner of his contacting the Society.

The place of Wheaton in the chain of theosophical centers and the significance of our allegiance to Adyar as our living tie to that greater center, Shamballa, was beautifully described by Mr. Sidney A. Cook. The splendor and magnificence of this great focal point of the Masters' power and the importance of Adyar as a conductor of its blessings to the lesser centers throughout the world so that this power becomes a living nexus of which each individual member is conscious was pointed out by Mr. Cook to be the purpose of our loyalty to Adyar.

Mr. Fred Menzenwerth planned the program and acted as chairman.

### Congratulations to Detroit Lodge

On February 14, Detroit Lodge moved into new quarters on the top floor of the Wurlitzer Building. The change includes a down-town location, abundant air and quiet, a lecture hall with a seating capacity of two hundred, ample space for a library, book corner and office, and all obtained at a very moderate rental.

Better situated, more commodious, more beautiful, these new lodge quarters give to the Detroit members a splendid opportunity, an opportunity which they will undoubtedly utilize magnificently.

### Sorry

We regret very much that we cannot forward second class mail unless postage is sent us for doing so. First class mail only can be forwarded without additional postage charge, and due to the large amount of mail Headquarters is asked to forward we cannot afford to furnish postage where such is needed.

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## Our Nursery and Grounds

By DONALD GREENWOOD, Chief Gardener

The winter season has about run its course and spring will be with us again in a few short weeks. We will not be taken unaware for we are now carrying out the early work necessary to the planting of seeds, roots, bulbs, etc. Our staff members are again planning to give of their spare time to nursing along beds of their favorite flowers, and have hopes of beautifying the grounds and building more than has been possible previously.

This spring will see a considerable increase in our family of shrubs and trees as well as some rearrangement of those we already have. Many of the old and new shrubs will be used for propagation purposes and will therefore make their presence felt more especially during 1933 and later. As soon as our nursery has provided us with the needed number of shrubs of the various kinds it should be a permanent and growing source of income.

The response of members to the request for donations of money, advice and information has been small in its totals but generous in individual gifts. Much more should be ready for our use this spring if we are to undertake as much as has been planned for this season. We are always ready to demonstrate to you at any time what value your dollar has added to the property and the value we hope your next dollar will add to this property.

The staff at Wheaton believes our Society in America is now beginning a cycle of vastly increased activity and service; that our "Beam of Light" is now in process of becoming a "Flood of Radiance." It is proper, even necessary, that our center at Wheaton should reflect the peace and beauty of this higher radiance. This is the real need for your continuous support of this effort to improve the Headquarters property. Your assistance is essential to this work.

## Lodge Elections

At present our lodges do not have a uniform time for their annual elections. As a result each month in the year brings reports of new officers and a lodge directory compiled one week is obsolete the next.

For this reason we urge all the lodges to hold their elections at the last members' meeting in the spring.

The work at Headquarters would be greatly facilitated if June could be the annual election month, and a lodge directory would then convey accurate information.

Will lodge officers kindly consider this proposal at their next business meeting, submit it to a vote and report to Headquarters the election date decided upon?

Headquarters will appreciate your responsive action.

## Lodge Officers Must Be Members

It would scarcely seem necessary to state that membership in the Society is a prerequisite to being a lodge officer, and that one

cannot be a lodge member without becoming a member of the National Society. Yet it is true that such misunderstandings have occurred, so it is here given attention that every lodge officer may be clearly informed.

Gladly we welcome the friendly assistance of anyone who is interested in our work, but only those who are actually members of the lodge and therefore of the Society are eligible to hold office in any of our lodges and to carry the responsibility of such duties as may be required.

## Theosophy in Action

Mrs. Norman Parker was asked to speak recently at the Community Church in Geneva, Illinois, on the subject of "Theosophy."

Her's was one of a series of Sunday morning talks on related subjects of interest to the congregation of this, the oldest Unitarian Church in that part of the country, it is said. Great interest was aroused by the announcement of her subject, and three times the usual crowd was present. A lively discussion took place afterwards and many questions were asked. So well liked was Mrs. Parker that she was immediately asked to give another half-hour lecture at an early meeting, her subject this time to be "Discipline."

\* \* \*

Mrs. J. D. Leland of Annie Besant Lodge, Boston, sailed on the Europa, January 22, for the peace conference at Geneva, which she will attend as a representative of the Women's International League for Peace and Freedom, of the Federated Press, and of the Conference for World Peace Through Religion. (From *The Rag*.)

## Consolation for Secretaries

If a secretary writes a letter, it is too long.

If he sends a postcard, it's too short.

If he issues a bulletin, he's a spendthrift.

If he attends a committee meeting, he is butting in.

If he stays away, he's a shirker.

If he offers a suggestion, he's a "know-all."

If he says nothing, he's useless.

If the attendance at a meeting is slack, he should have called the members up.

If he calls them up, he's a pest.

If he asks a member for his dues, he is insulting.

If he doesn't, he is lazy.

If the meeting is a big success, the committee gets the praise.

If it's a failure, the secretary is to blame.

If he asks for advice, he is incompetent.

If he does not, he is swollen-headed.

Ashes to ashes, dust to dust,

If the others won't do it, the secretary must!

A SECRETARY.

*Wanted:* Correspondents for two married ladies in Roumania; one interested in all theosophic subjects, (in English or French); the other interested in music, education, theosophy, (in French only). Also two young lady correspondents (18 to 22) for two young men in Barcelona. "Members of the Young Theosophists if possible and interested in all modern problems affecting youth." Address, Frank L. Reed, Sec'y. for U. S. A., International Correspondence League, 2508 Guadalupe, Austin, Texas.



### Wheaton Day

"Living Theosophy" was the subject of a delightful talk by Mrs. Norman Parker on the afternoon of Sunday, February 28, the date of the recent monthly lecture and tea at Headquarters. Mrs. Parker's human and practical exposition of this topic so vital to all theosophists was of great interest to her listeners. Tea was served in the living rooms where guests were able to renew their acquaintance with Mrs. Parker who has so graciously appeared on other of Wheaton Day programs.

Mrs. William Howe, soprano, Mrs. Norman Parker, violinist, Mrs. Edwina Dewing, 'cellist, and Miss Vere Cory, pianist, gave a most beautiful musical program which was greatly appreciated. Mrs. Howe sang at one of the last Convention occasions and her appearance at this time gave much happiness. Mrs. Dewing is the newest of our friends who so generously entertains us. Mrs. Parker as a violinist is a familiar and much loved figure on these occasions and the beauty of her performance is always greatly appreciated. Thanks also go to Miss Cory for her skillful accompanying.

### Are You Aware

That *The Theosophist* is financed by the President and means now a heavy outlay upon her part to provide the Society with an International Magazine.

?

That *The Theosophist* is the only magazine which surveys all the activities of the Society throughout the world from the standpoint of Headquarters, and of the traditions established by Colonel Olcott and by H. P. B.

?

That to send a second subscription on behalf of your local Public Library would be a particularly useful way of presenting our Theosophical viewpoint to the public in your city or town.

?

It may possibly be too much for your means, but as a member of a Lodge you and other members can unite to send one subscription, thus assisting the President to bear the burden which she has so gladly borne for many years in order that the Masters may have a magazine through which They can pour some of Their inspiration upon the world. A Lodge can hardly be considered to be doing its work if the members do not have *The Theosophist* on the Lodge table to show the aspects of the development of the Society.

C. JINARAJADASA.

(Subscriptions will be taken care of by the Theosophical Press, Wheaton, Illinois, on receipt of the price of \$4.50.)

### The Lodge Activities Bulletin

The first Bulletin is out and will soon be in the hands of the lodge officers. It was promised at last Convention. In the meantime material has been gathered from lodges far and wide and ideas and plans that have

been found practical and useful have been presented in this first Bulletin to all of the lodges in the Section. There is no theory about these ideas. They have all been tried and found practicable and valuable, some of them in small ways, some in wider activities, but the little things in one lodge can be developed into greater usefulness in another, and so the plans can grow and the results may multiply.

Other material is on hand and will be worked into Bulletin No. 2, and then will follow No. 3. Ask your lodge officers to read these bulletins that you may know what other lodges are doing and may participate in the application of these successful plans to the activities of your lodge.

### Wheaton Institute

"The Elder Brethren are eager to do what they can to help. And so it is that during such summer schools as this there is quite a change taking place in the atmosphere due to our presence and to our potential usefulness. I suppose in some ways it is somewhat of a gamble as to how far the investment of power in those who attend a gathering such as this is going to be productive of good during the weeks and months to come. But I want you to realize as early as it is possible to realize that there is taking place in connection with everyone of you according to your receptivity an investment of the forces at the disposal of the Elder Brethren, and you might well be watchful as to the way in which it is done and as to its nature so that perchance it may be possible for you to contact the inflowing stream and analyze almost its quality. Whether the investment is profitable depends upon what you do in your surroundings after the summer school is over, to what extent you can become even on a small scale a greater leader in your little world than you have been so far. There should be some change into deeper greatness.

"I want to make that point clear because it would be such a pity if you had not your attention called to the fact of this beautiful spraying of the power upon us, this beautiful radiation of the Masters' vitality here with us, and you were to ignore it. So please watch for it, in the sense of being a little aloof from all this outer world and a little intent on the more real world within; while friendly conversation and a joyous life is of the utmost importance do not forget, during such a summer school as this, the potency of silence. It is very easy for us to talk, to exchange conversation. But it is better to be in communion with the Elder Brethren. We can have our own contacts at any time and there is no reason why we should not have them now. But leave a little time for getting away from this outer world into the silent realities of the inner world and then you may realize that the summer school addresses are merely pretexts for your being here together in order



that the blessing of the Elder Brethren may be poured upon you and into you that it may pass out through you and so reach the outer world."

Thus Dr. Arundale spoke of Summer School at Wheaton last year. In the meantime Wheaton has grown nearer to the Elder Brethren and nearer, too, to you. What then shall be the effect of Their radiant power upon those who attend Wheaton Institute this year? We may be sure that for all who attend for the purpose of consecrating themselves to Their service a sense of the inner realities will become apparent. And it is for such that the Institute is to be held. It is for students who wish to become workers, servers of the Society and of the Elder Brethren, knowers of the Plan, who by living in brotherly accord can make themselves worthy of an investment of Their forces. For the Institute is not for those who attend, but for the Section at large to benefit through the increased power of those who grow by attendance. Wheaton Institute is for America.

Silence, communion, friendliness, stillness, a deeper greatness, a greater usefulness. These are the keynotes, as it were, of Wheaton Institute. The purpose of a quiet inner response is that the outer expression may be more serene and of deeper and greater power as the participants pass on to the Section's work when the Institute is over.

Some uncertainties in arrangements still make it impossible to quote exact rates and program. These will be mailed to all who register as soon as completed and will later be published in the MESSENGER.

Send in your application stating preferred datings and you will be kept in touch with all developments.

### The Happy Valley

The Happy Valley Foundation will be totally unable to meet its mortgage interest and taxes amounting to about \$1500 due this April unless the pledgors and donors of the Happy Valley Association come to the rescue.

However bad the times and however many appeals may be made on us, can we not steal a moment for quiet meditation on this Happy Valley enterprise and see what comes through to us from Dr. Besant and the Master who inspired her to choose this beautiful site for future service and happiness.

If each friend will send even a little now it will save us from a disaster which we should later realize with deep regret it was in our power to prevent. Even a word of cheer will be gratefully received.

Faithfully,

ROBERT R. LOGAN.

Secretary Happy Valley Association.

### Thank You

Mr. A. Bethe of Hanover, Germany, thanks all his American friends who so generously supplied him with the American newspapers for which he asked and requests that no more be sent, since, with the loss of his position, he is no longer able to make use of them.

### Adyar Centuries Hence

"Centuries hence when Adyar still stands as a testimony of the unifying power of Divine Wisdom, surely then still deeper love, still more enthusiastic gratitude, still more recognition of its priceless value will grow in the hearts of generation after generation. It has been made sacred by the presence of the Founders of the T. S.—those supreme Teachers who are among the guardians of the world. It has been made sacred by countless memories of gratitude to Them, of the work in spreading the teachings that They revived in the world; and so it shall ever become dearer and dearer in the world's memory, a brighter and brighter light shedding its rays further and further over our globe. And so when we come back in other lives and find our Adyar still lightening the world, shall we not also turn our steps in far off centuries to that place made sacred in each succeeding year. Shall it not ever draw to itself a deeper love, a profounder reverence, and it may be that in those happier days The Great Ones will come to it again Who came to it on its founding, for the day will come in the future when the great Teachers of humanity will again walk the paths of our world. They walked it in the old days; They will walk it again, and then Adyar shall still be a center and receive Their blessing from on HIGH."

(From an address delivered by Dr. Besant at the Hollywood Woman's Club at an Adyar Day Celebration, Feb. 17, 1927.)

### Vegetarians Organizing

Mrs. James H. Cousins has been instrumental in bringing together several groups of vegetarians in New York City, and at the invitation of Dr. Alice Chase, all who were interested in this vital subject recently met for the purpose of discussing the draft proposals for the formation of the vegetarian society of New York. Representatives of several movements interested in the non-slaughter diet, including Jews, Rosicrucians, physical culturists and advanced dietitians, were present at the meeting. Mrs. Cousins is provisional honorary secretary of the proposed organization, and with the spur of her energy in the founding of this interesting movement there is every reason for great success.

### Summer School Proceedings Out!

Most subscribers have now received their copies of the Summer School Proceedings as their publication is now completed and the filling of the orders in progress. We are glad to be able to announce this event and hope that our members will take advantage of the great opportunity here offered to own a permanent record of the valuable messages delivered at these yearly meetings.



## The Field

### To the National President Preliminary Report of the National Lecture Survey Committee

From its survey of the methods which have been used, and of the possibilities which exist, for the routing of national lecturers through the American Section, your committee is of the opinion that the most effective routing of such lecturers can be carried out through the cooperation of federations.

National Headquarters has already tested this method of routing and we believe that the results obtained justify a recommendation by your committee that this method be undertaken in all federated areas.

Where lodges are not federated, it is our recommendation that immediate steps be taken to form such federations for the purpose of mutually strengthening member lodges, encouraging more courageous action and cooperation with National Headquarters and for the more efficient routing of national lecturers through each territory.

Tentatively, the following federations are suggested:

Northwestern Federation  
Montana and Oregon Federation  
Colorado Federation  
Southern Texas Federation  
Florida Federation  
Southern Federation  
New England Federation  
Missouri Federation

It is recommended that every lodge should become part of a federation, linking itself in accordance with its geographical location.

It is the recommendation of your committee that the National President appoint a "National Lecture Representative" in each federation whose appointment shall be approved by the federation. While such a representative may, or may not, be an officer of the federation, his duties, as such, shall be only to collaborate with Headquarters for the routing and management of national lecture tours in the federation of which he is a member.

Your committee is of the opinion that the financial responsibility for national lecture tours should be undertaken either by federations or by individual lodges, according to their election. However, it would appear that the most economical program can be carried out when lodges support a federation budget, from which fund all expenses incident to the tour are paid and into which all receipts are placed.

It is recommended that National Headquarters shall, when requested, and with the recommendation of the federation, give financial assistance to smaller lodges wishing to undertake progressive work, desiring to be included in federation routing of a national lecturer and who are unable to meet the expenses of

such lecturer or to contribute to federation funds if financed by a federation.

Since the demand for national lecturers is greater than can be provided for at the present time, it is the recommendation of your committee that, for the immediate future, itineraries of such lecturers shall be confined to those lodges whose response indicates courage and confidence and a desire to actively spread the message of Theosophy.

Your committee is of the opinion that special efforts should be made for attention to be given to such lodges which have not had visiting lecturers during the past year.

During its studies, your committee has been impressed with the necessity for effective "follow-up" work to be done after the visit of a national lecturer. We would strongly recommend that lodges should be encouraged to hold follow-up classes, open to the public, after such visits. In this work federations can play a valuable part by providing federation speakers who can follow after the national lecturer.

In concluding this preliminary report, your committee wishes to voice its admiration of the splendid work which is now being done by National Headquarters and many of the better organized lodges throughout the states. We have been impressed by the vital necessity for proper business methods and arrangements in every lodge and especially for prompt and careful attention to correspondence.

Respectfully submitted,

(Signed) ANITA M. HENKEL, Chairman.

(Signed) E. NORMAN PEARSON.

### The Ohio Federation

Evidence of the excellent work being accomplished by the Ohio Federation is found in their recent report of the contact meetings held in Columbus, Cleveland and Cincinnati on January 3, January 31 and February 28. The major themes of these meetings were "Our Responsibility to Our Fellow Men," "How Can We Best Serve" and "Theosophists—Givers, Not Receivers." Such an out-turned attitude of helpfulness must of necessity be fruitful and we congratulate the Ohio members who were able to attend, to present papers, to participate in these discussions, and to return to their lodges with the added strength and inspiration which inevitably result from an enthusiastic friendly gathering. It is splendid how much help we can give each other just by talking our work over together and by sharing our problems and our ideas, for every such contact deepens our realization of our privileges as Theosophists and our joy in association with those with whom we share our theosophical ideals and responsibilities.



### Active Committees

Three important committees are at work, the membership in each case consisting of members of the Society scattered in all parts of the Section.

The Field Planning Committee, better known as the Lecture Bureau Committee, recently held another session at Headquarters, its members coming from the South and East to attend that meeting. This committee convenes under the chairmanship of Miss Anita Henkel of Oklahoma City. Important conclusions were drawn and valuable recommendations were made as to the development of federations as the best means, as experience has shown, of promoting lecture and other activities in the field.

The Press Committee has recently become active, its particular function being to devise ways and means by which there may be a better distribution of theosophical literature. Its membership is drawn from all parts of the Section. Mr. Earl H. Hiller, of Berkeley, California, is chairman.

The Library Committee, captained by Mrs. Barbara Sellon, of New York City, has undertaken to devise ways and means of developing the use of lodge libraries. This committee also draws its membership from various parts of the country.

The work of these committees is all important. The personnel of the committees represents many active minds working upon one problem, representative minds, too, because the personnel was not only carefully selected, but represents different parts of the Section.

The committees need material with which to work. All ideas that have come on subjects with which the committees deal have been forwarded to the representative chairman. Lodge officers and members, too, are invited to send in their suggestions for the consideration of these committees.

### Our Lecturers

Making new friends and challenging admiring comment from the press and the public, Mrs. Josephine Ransom continues along the course of her itinerary. Well attended meetings during early February in Los Angeles were reported and we hear from various sources that everywhere as a lecturer and student Mrs. Ransom commands the respect and vivid interest of her audiences.

Señora Consuelo de Aldag, in spite of zero temperatures in Montana, has with courage and inspiration done a gallant service for the lodges in Billings and Butte. They received her with joy and the work accomplished promises to be of permanent value. Congratulations are due both to Señora de Aldag and to the small groups who were willing to dare the great adventure of proclaiming Theosophy.

Mr. Fritz Kunz has been continuing his series of Sunday night public lectures in New York City to capacity audiences in the Mecca Temple. The lectures themselves are stimulating, original and command the attention and continued attendance of those who find in Mr. Kunz one of our most capable lecturers.

During the past month Mr. and Mrs. Geof-

frey Hodson have been resting with friends in Houston, Texas, but we continue to receive enthusiastic reports of their very helpful engagement throughout January in Los Angeles. They go to New York City for March.

Regular public lectures and classes are under the direction of Dr. Nina E. Pickett in St. Petersburg, Florida, and the lodge there is happy to have the advantage of Dr. Pickett's wise and helpful guidance. The classes and lectures are well attended and steadily increasing in numbers so that the benefits will undoubtedly be permanent and the lodge greatly strengthened as a result.

Mr. Rogers' work is always noteworthy and the members write us expressing their great regard for him personally, their genuine appreciation of his lectures, and their gratification at the keen interest both on the part of the members and the public, which invariably results from his lecture engagements. The addition of many new members is also the usual accompaniment so that the benefit derived by the lodges is direct, and of consequence. Tampa, Jacksonville and Miami were all delighted to have Mr. Rogers as well as Houston and San Antonio. A belated account brings word of Mr. Rogers' splendidly successful series in Omaha in December, which attracted large audiences, added eight new members and established an enthusiastic class.

Although the Rt. Rev. Charles Hampton is touring the country primarily as the Regional Bishop of the Liberal Catholic Church, he has nevertheless generously given some of his time to the theosophical lodges and has been most cordially welcomed wherever he has gone. Bishop Hampton has attracted excellent and responsive audiences and we are fortunate to have his assistance in the presentation of theosophical subjects. It is a service he gives gladly and freely and we are grateful for his cooperation.

### The American Theosophical Society

(Continued from page 51)

community that the lodge exists. Let not the members think that it exists for them. They meet and meditate and study but all with the purpose of making themselves and their lodge a channel for blessing.

I have stressed but one point, but it is the only essential, for all else will follow where through the practice of brotherhood Their influence is given opportunity to enter. It is in the hearts of the members that the beginning of the lodge resplendent in usefulness to Them must be found. Their service must be ever first in the hearts and minds of all. The full responsibility rests on each one.

Is this vision of the lodge influence and its growth just a theory? Yes! just a theory that can never materialize if supported only by logical and calculating reasoning effort, but let love enter the heart and merge with the reason of the mind that by their union true brotherhood may find expression, and it becomes a vision splendid in its realization and its practice, powerful in its service to the world, a channel for the blessing of The Great Ones for Whose service the Society and its lodges live.



## What Lodges Are Doing

Detroit Lodge initiated their new headquarters on the top of the Wurlitzer Building with four lectures, February 28 to March 1, by Señora Consuelo de Aldag. Her characteristically joyous and sparkling enthusiasm and humor won for Señora de Aldag a host of friends as well as the happiness of spurring the members on to continued efforts to spread Theosophy in their already so successful way.

Sirius Lodge (Chicago) is giving a series of monthly public lectures on everyday problems in the light of Theosophy. Mr. C. H. Buford, a well known theosophical lecturer, gave the talk in February. His subject was "Molding Yourself to the Goal." Sirius Lodge holds classes on Theosophy and psychology on Wednesdays at which times the lending library and book shop are available to the public. The meetings are held at the home of the secretary, J. R. Chubbic, 2442 Leland Avenue, at 8:00 p. m. The special lectures on the last Wednesday of each month are given at the New Lawrence Hotel, 1020 Lawrence Avenue.

Sheridan Lodge held its Adyar Day program at the home of Mr. and Mrs. Sim Goddard, with an attendance of seventeen. The program dealt chiefly with the life and work of Colonel Olcott. A social hour followed, during which Mrs. Goddard served refreshments. A draft for \$10.00 was sent to Dr. Stone.

Los Angeles Lodge recently presented Mrs. Josephine Ransom in several public lectures on Sunday evenings with great success. Her usual power and forcefulness of thought attracted large and appreciative audiences. On February 3, Mrs. Ransom spoke to members only on "H. P. B. and Occultism." Geoffrey Hodson's lecture on "Life After Death" at the termination of a month's activities in that city attracted a record crowd, several hundred of necessity being turned away from the door. Among the means planned to follow up and maintain this enthusiasm is the Friday evening class in applied Theosophy conducted by Mrs. Virginia A. Baverstock. The topics for the March meetings include the interesting subjects of "Man Under the Law of Dharma and Karma," "Reincarnation," "Sleep and Death" and "The Spiritual Life." Also, tea table talks—informal question and answer meetings—are held over tea cups on Sundays at 6:00 p. m., and to encourage the study, circulation and sale of books this lodge keeps their lending library and book shop open every day except Sunday from noon until 4:00 p. m.

Chicago Lodge was especially happy to have Dr. James H. Cousins speak to them informally on the ideally active member and lodge, and to read some of his own poetry during his recent short visit to Chicago and Wheaton. Also of interest was a recent talk on "The American Indian's Story in Poetry" by Little Moose (Chippewa Tribe). Later in the month the Rt. Rev. Charles Hampton talked briefly with his characteristic humor and inspiration to the members of the lodge, and gave also two public lectures which were greatly appreciated.

Milwaukee Lodge was favored with a short

visit and two lectures by the Rt. Rev. Charles Hampton early in February. These were well attended and Bishop Hampton's sincerity and thoughtfulness added new vitality to the progress of theosophical activities in Milwaukee. Set aside for special attention was Adyar Day with a special program open to the public. Recreational activities of this lodge included a masquerade party with prizes for the best costumes, and games and entertainment of much joy to the members and their friends.

Colorado Lodge members are active in many fields this year. One of the more recent projects is a theosophical school for children from six to twenty. Mrs. France Hill Smith, assisted by Mrs. F. W. Ruttencutter and several other ladies, is conducting the school, the curriculum of which includes both games and ceremonies for the younger children and more serious study for the older children.

Peoria Lodge has started a class in astrology in connection with their regular class work. Those attending the astrology talks become interested in theosophy because it makes clear the problems found in their astrological study. Several new members have recently been admitted to the lodge.

Harmony Lodge (Toledo) continues its activities with a public devotional service and lecture on Sunday mornings and a study and discussion class on Thursday evenings. Of special interest is the Saturday afternoon group meetings for the study of problems of parenthood and childhood. A large circulating library and an ample supply of current theosophical and general magazines add to the power of the lodge to spread the truths of Theosophy.

Newark Lodge enjoyed a speaker new to them in Mr. Hugh Noall who talked to them early in February on "Occultism, Ancient and Modern." Mr. Noall attended Cambridge University, England, and was a pupil of C. W. Leadbeater. He has been connected with T. S. work in Australia, England, India and Holland. (From *The Rag*)

New York Lodge serves a delicious supper on Wednesday evenings for the small price of 25c a plate. After this there is the regular meeting for the reading and discussion of "Letters of the Masters." (From *The Rag*.)

The quality of individual uniqueness is not restricted to persons but without doubt is developed by lodges also, and Birmingham Lodge is an example par excellence. Most interesting question and answer meetings they have which must be stimulating and instructive to all who participate, but which could only be possible in a group of friends who are ready to be tolerant, open-minded, appreciative and among whom a genuine warmth of feeling and understanding creates the magic atmosphere of spontaneous expression. One of their recent discussions centered about the Masters, Their place in our lives and work and from the account the evening must have been very worth while. The questions proposed promote thoughtful, candid answers and the members of the lodge are fortunate in sharing with each other such valuable study.



Besant Lodge (Hollywood) could barely provide standing room for the large crowds of eagerly interested persons who were attracted by the vigor and power of Geoffrey Hodson's recent talks there. "Aliveness" seems to be the keynote of Mr. Hodson's message and he especially impressed his audiences with the beauty and sincerity of his presentation. Mrs. Josephine Ransom was the guest of Besant Lodge during February and gave them several impressive public and private talks. Her ability to penetrate immediately into the heart of problems and to explain and make applicable to our daily lives the more difficult principles of the higher life have won for her an admiring and loyal public. Among the more strictly social activities of Besant Lodge was a dinner on February 16. The members and their friends who attended were entertained by a musical program before the serving began. Food was donated and admission of 50c charged, thereby permitting a little to be added to the lodge treasury.

Everett Lodge members write in that their group is taking on new life. Mrs. Loura B. Flint is holding a public study class every Friday night using Mr. Rogers' "Elementary Theosophy" as a textbook, and the members meetings are becoming more interesting and successful each week.

Besant Lodge (Cleveland) and Cleveland Lodge have formed a joint permanent welfare committee to cooperate with the Associated Charities in collecting used clothing and home equipment for distribution to poor families. Mrs. Hester Kimball and Miss Emilie Hoffman are chairmen and are responsible for pushing this plan forward. Personal work is also being done by members of the committee.

Omaha Lodge is sponsoring a lively study class, the attendance of which includes the eight new members who joined as a result of Mr. Rogers' visit to their city. Active and intense interest has been aroused and voluntary cooperation in the preparation of lessons is resulting in the most successful and enthusiastic of group meetings.

St. Louis Lodge is now in the middle of their three-months series of study classes in the higher phases of psychology. Mr. Chas. E. Luntz is the leader of these classes which he employs as a follow-up course for the outline course recently completed. Many other groups in this lodge meet for study of other subjects of interest to Theosophists, but the closed meetings for members remain the most intensely interesting attraction if one is to judge from the large and regular attendance which continues week after week. To complement the seriousness of these activities, entertainments of various sorts are provided among the more recent ones being a "kid" party at which the guests dressed as children and enjoyed the games incident to their childhood. A card party was also recently given to augment the fund for the provision of uniforms for the Boy Scout troop sponsored by St. Louis Lodge.

Annie Besant Lodge (San Diego) sends out most attractive folder announcements of their classes and activities. Besides a convincing

list of ten reasons for joining the Society there is printed information on the public and private meetings and numerology and astrology classes. Of much success are the open forum meetings on Monday evenings, led by Mrs. Luella M. Helme. Mrs. Marie Saltus, president of the lodge, is most active, despite poor health, in furthering propaganda work for this outlying post of the Society. Mr. Hodson came to San Diego for two lectures and extensive advertising attracted an audience of 275 people. The lectures, "Real Fairies Photographed" and "How Past Lives Are Remembered" were a great success as the house was filled to capacity both evenings, many standing during the entire two hours. Permanent results are promised by thorough follow-up work planned. The astrology and numerology classes also bring many persons into contact with the lodge who later become enthusiastic Theosophists.

### A Personal Expression from the Vice President of the Ohio Federation

The article on federations in the January MESSENGER was very timely and comprehensive. Coming from Mr. Herbert A. Staggs who has been interested in federation work in all its ramifications for some years, it is convincing.

It is almost impossible for some members to attend annual convention and summer school. Many persons can and do attend federation conventions, thus bringing together into closer contact many members who otherwise might not have met. This brings with it a better realization of the universality of The Theosophical Society and tends to a better sense of unity than is the case when lodges are isolated and doing their work alone. I am quite sure that the officers and members of the Ohio Federation have not in their work for the Federation lost any of that sense of loyalty or attachment we feel for the center at Wheaton. Rather has it aided to strengthen that bond of duty and love which should hold all of the members of the American Section together in a common tie.

I favor the idea that the federations continue to do the work peculiar to their field of endeavor and refrain from any further combinations which might become too unwieldy. An exchange of ideas might help. The supreme duty as a T. S. member whether a federation member or not is to work for the advancement of the American Section as a whole, encouraging our national officers and workers at Wheaton with a whole-hearted support of their strenuous effort to carry on the work started by Col. Olcott and H. P. B.

J. ARTHUR FAULK.

## THE THEOSOPHIST

(International)  
Published at Adyar, Madras, India  
\$4.50 a Year

American Agents

THE THEOSOPHICAL PRESS  
WHEATON, ILLINOIS





**The Round Table**  
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 Chief Knight for America  
 Order of the Round Table  
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The latest Round Table project is a request from an elderly heiress whose husband formerly spent \$2,000 every year to provide summer outings for city children. She wishes to continue his work, and asks the Round Table to supply boys and girls who are to be given summer vacations in various parts of the U. S. at her expense. Our handicap in this and all other activity is the lack of a sufficiently large membership. If T. S. members respond to the present campaign for Round Table affiliation, this will place us in a position of power to act in these splendid opportunities. Not only young members are needed, but adults as well. Do not wait for a Table to start in your city. Enroll as a supporting Knight. With this help we shall be able to start the R. T. newspaper, carry out the free vocational and training plan, and also this new work of providing healthful contacts with nature for city children. All adult Knights will be privileged to submit names of young people for this benefit. Thus the small Round Table dues of one dollar may count for hundreds of dollars worth of service to humanity.

A constantly loyal and productive Table is that of Santa Monica under the leadership of Ruth Athay. These knightly young people report frequently of fine activities and well-attended meetings.

"Earnest Servers" Table of Seattle was first to send in the 1932 membership report, with strong total roll of thirty-two. Louise Strang is Secretary and Anna Bennett, Leading Knight.

From Minneapolis, Helen S. Lenholdt writes that her Table is active, with children's library, relief work for needy families and an art class which includes miniature dramatic stage scenes from the life of Christ.

Birmingham, Alabama Table continues active under the always vital leadership of Orlene Barnett Moore. Mrs. Moore has accepted appointment as Knight-Counsellor for the Southern Division of the Order.

"The study of simplified Theosophy is certainly interesting our members" writes the Leading Kt. of Arjuna Table, Chicago. "We have been reading thrilling accounts of the early struggles of C. W. Leadbeater, which led us to think what a Round Table would have meant to him in his boyhood. I feel convinced that we have some fine material for the future among our own knightly boys and girls. It is a great privilege to give them the early start which they enjoy and appreciate in Round Table work."

Encouraging report has come from Vida Reed Stone, now National Knight-Counsellor, head of the Board of four Divisional Knight-

Counsellors. Plans for the building up of many former Tables are progressing well.

Among advance preparations for our Round Table newspaper is the selection of Mrs. Ben-Allen Samuel as International Editor. Mrs. Samuel has connection with sources of interesting Round Table news in many countries, and is a power in the realm of international friendship and peace.

Several T. S. Lodges have sent in their signed Round Table membership applications with dues, requesting Table charters and report blanks. These will be forwarded immediately, with all needed supplies and information. Some Lodges have organized "All-Adult" Tables, a few of them having 100% representation from the Lodge membership. Such news is encouraging indeed and assures further success for Round Table service in America.

Plans for reorganization of St. Michael's Table, New York City, are under way, with the Rev. W. H. Pitkin. Mrs. Pitkin is arranging the formation of a Table of colored children for a church which recently made inquiry concerning the Order's work.

A large class of boys from six to twenty-one, Decatur, Illinois, is considering the adoption of Round Table membership as a basis for their study and community service. Their efficient leader, Mrs. Anna Longstreet, writes most interestingly of their accomplishments.

Round Table Headquarters has two offices in California. Mail sent to either will be received, but time is saved by addressing letters and membership applications to the office at Seabright, where files are kept and correspondence handled.

985 Prevost Street P. O. Box 176  
 San Jose, California Seabright, California

## Personal Opinions

(Continued from page 57)

seldom go into that part of Shanghai as the tourist agencies "do not recommend it." Up to the middle of February (the date this is written) no other word has come from that section of the city than that three thousand refugees were taken out under truce after *two weeks* of intermittent bombardment.

Press dispatches are given to descriptions of the fighting, the occasional shots that reach the European section of the city, the political questions involved and the casualties among the combatants. Only afterward will we hear of the appalling tragedy behind the scenes.

## The Artist's Solution

(Continued from page 50)

creation. Not less a great dancer also. But as to the dance, do we not know in India that Shiva is ever dancing a cosmic dance, and that the flow of His rhythm is in the clouds as they fly and in the branches as they wave? Let us certainly be thankful to the saint, the philosopher and the scientist for showing us "the Way"; but not less thankful to the artist that he too is showing us that Way, even if his own feet are not yet treading it.





## Book Reviews



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

*The Future of the Theosophical Society. Convention Lectures of 1930 by Dr. Annie Besant, B. Sanjiva Rao, Ernest Wood, Hirendra Nath Datta & C. Jinarajadasa. Published by the Theosophical Publishing House, Adyar, Madras, India. Price, cloth, \$1.50.*

This is a book which might be read by every Theosophist whether in or out of the Society. The subject is considered by five well known authorities and while in a general way they have considered the future of the Theosophical Society, they have also discussed many things which would seem to be only indirectly connected with the subject. It is most interesting to get the views of five prominent Theosophists upon the subject, for in many respects they differ from each other, and yet, fundamentally, they are in perfect accord. In several of the lectures the teaching of Krishnaji and his attitude toward the Society are frankly discussed.

The book is a good example of the entire freedom of speech and thought which exists among members of the Society.—John McLean.

*A Brief Glossary of Buddhist Terms. Compiled and published by The Buddhist Lodge, London, England. Price, paper, \$0.60.*

Under the above modest title the Buddhist Lodge of London has published a book which, though small, so far as the number of pages is concerned, contains an immense amount of information. For the student of Buddhism proper and for all students of the religions of the far East it will prove of the greatest value. The information given upon the various subjects listed is so full as to be almost encyclopedic.

All students of comparative religion will feel grateful to the Buddhist Lodge of London for this very valuable glossary. It is a reprint from the magazine "Buddhism in England."—John McLean.

*The Soul of Nyria. The Memory of a Past Life in Ancient Rome, by Mrs. Campbell Praed. Published by Rider & Co., London, England. Price, cloth, \$6.00.*

This book might be considered as a new and enlarged edition of Mrs. Campbell Praed's former novel of life in ancient Rome published some years ago under the title of "Nyria." That book dealt with the same period of time in Roman history and the present book discloses the original script which formed the basis of that novel.

The book is a most remarkable one from the fact that the narrative was told by a young English girl who had never studied Roman history and who had never visited Rome. The story is in the words of this lady and discloses

an intimate knowledge of the history, customs and personalities of prominent Romans during the latter part of the first century of the Christian era.

Mrs. Praed has given much time and study along historical records in an effort to verify the statements of the narrator and, with the exception of a few unimportant details, they have been found absolutely accurate. The experiences of Nyria are such as would come to a slave in a noble family of the period.

In addition to the absorbing interest of the story itself, which makes it well worth reading, the book, as an account of the memory of a past life, is an unanswerable argument in favor of the truth of reincarnation.

The volume contains copious appendices, giving the historical verification of the many incidents described therein.—John McLean.

*The Inner Teaching and Yoga, by Charles Wase. Published by John M. Watkins, London, England. Cloth, \$1.50.*

This is a short but comprehensive treatise on the subjects which form the title of the book. It contains many valuable teachings, though none of them are either new or original, for these truths are older than humanity and they were given to the world many years ago by occult writers.

However, the author presents them in a manner which is attractive and well calculated to impress them upon the mind of the reader. As to his instructions in yoga breathing there is a question as to the safety of the method. Concentration upon the solar plexus in an effort to develop the nerve centers is not unattended by danger and such efforts have been followed frequently by disastrous consequences. With this exception the book is worth studying.—John McLean.

*Esoteric Writings by T. Subba Row. Published by The Theosophical Publishing House, Adyar, Madras, India. Price, cloth, \$4.25.*

This revised and enlarged edition of T. Subba Row's Esoteric Writings will be welcomed by students of the sacred writings of the East. The author was a valued member of the Theosophical Society in the early days and his unexpected death at the age of thirty-four was a great loss to the Society and a shock to its members.

The present collection of his writings consists mainly of articles contributed to the Theosophist, and many of them are of a controversial nature, consisting largely of reviews of articles contributed to the magazine and discussions of occult subjects.



## No Wheaton Day

tea will be given Easter Sunday, March 27. The next will be on April 24.

## New Lodge Officers

*Casper Lodge*—President, Mrs. Faye Purcell; Vice President, Mrs. Ora L. Fry; Corresponding Secretary-Treasurer, Mrs. Edith Steffen; Recording Secretary, Miss Christine Josendal; Librarian-Book Agent, Mr. J. W. Davidson; Publicity Agents, Mr. E. J. Dyson and Mr. W. J. Sisk.

*Manila Lodge*—President-Secretary, Mr. Ismael S. Zapata; Vice President, Mr. Manuel Reyes; Recording Secretary, Mr. Antonio Paid; Treasurer, Mr. Francisco Sevilla; Librarian, Mrs. Maria Zapata.

*Omaha Lodge*—President, Mr. John T. Eklund; Vice President, Mr. Henry G. Meyer; Corresponding Secretary, Mrs. K. P. Eklund; Recording Secretary, Mrs. Grace M. Blaine; Treasurer, Mr. A. L. Havens; Librarian, Mr. James J. Murphy; Book and Publicity Agent, Mr. James J. Murphy.

*San Buenaventura Lodge*—President, Mrs. Vella H. King; Vice President, Dr. G. N. Stockwell; Corresponding Secretary, Miss Ethel Robison; Treasurer, Mr. Walter W. Stevenson; Librarian, Mrs. Lola H. Joyner.

*St. Petersburg Lodge*—President, Mrs. Rebecca J. Boardman; Vice President, Dr. Clara A. Hooper; Corresponding Secretary, Mrs. Lorena Maude Kennard; Recording Secretary, Miss Ethel M. Crowley; Treasurer, Mrs. V. F. Ebbecka; Librarian, Miss Viola Davis.

*Warren Lodge*—President, Mr. E. M. Davies; Vice President, Mrs. Ben F. Fairless; Corresponding Secretary, Mrs. Louisa W. Davies; Recording Secretary-Treasurer, Miss Kathryn De Fahl; Librarian, Miss Kathryn M. Gontkovsky; Purchasing Book Agent, Mrs. Louisa W. Davies.

## Itineraries

*Señora Consuelo de Aldag*

March and April—Michigan Federation.

*The Rt. Rev. Charles Hampton*

March 6-8 and March 31-April 26—New York City.

March 10-13—Philadelphia.

March 14-15—Baltimore, Md.

March 16-25—Washington, D. C.

*Mr. Geoffrey Hodson*

March—New York City.

*Dr. Nina E. Pickett*

March—St. Petersburg, Fla.

*Mrs. Josephine Ransom*

Feb. 29-March 6—Tacoma, Wash.

March 7-13—Seattle, Wash.

March 14-20—Spokane, Wash.

March 23-28—Minneapolis, Minn.

March 29-April 2—St. Paul.

*Mr. L. W. Rogers*

March 6-19—San Francisco.

March 20-24—Oakland.

March 27-April 7—Portland.

April 10-20—Seattle.

## Letter From Thomas Pond

(Continued from page 56)

Tell all the membership to get busy at the Lodges and on themselves and try and see what the T. S. means to the world—and then go out and work for it; then 1932 will be a Happy New Year for all.

As ever,

THOMAS W. POND.

## Messengers Not Forwarded

Please remember that THE MESSENGER is mailed under the second class postage rate and therefore is not forwarded. In order to insure proper delivery we must have new addresses in the Headquarters' office not later than the 21st of the month.

## Building Fund Jan. 16 to Feb. 15

Mrs. Jennie T. Wood, Mrs. Estelle Bjerg, Mrs. Elizabeth Squire, Miss Leona Brown, Mrs. Maude N. Couch, Rev. William H. Pitkin, Miss Nettie Smith, Arthur J. Sharpley, Miss Lillian R. Gallup, Mrs. Elsie Coleman, Mrs. Florence Correll, Mrs. Agnes F. Sirena, Miss Anita Henkel, Miss Fannie A. Moore, Mr. M. B. Holmes, Arthur M. Coon, Mrs. M. J. Widerborg, Mrs. Alice F. Kiernan, Miss F. Ruth Freeman—Total, \$224.10.

## Lightbringer Fund Jan. 16 to Feb. 15

Cleveland Lodge, Grand Rapids Lodge, Atlanta Lodge, Des Moines Lodge, Bremerton Lodge, Casper Lodge, Sampo Lodge, Colorado Lodge, Miss Eleanor Olsen, Muscatine Lodge, Berkeley Lodge, Besant-Houston Lodge—Total, \$86.00.

## Tree Fund to Jan. 15

Mr. and Mrs. A. T. Rinchlew, Mrs. Lottie E. Tyler, Miss Hilda Toenberg—Total, \$16.00.

## Higher Memberships

Previously Reported .....	\$3,266.70
January Receipts .....	381.75
	<hr/> \$3,648.45

## Marriages

Dr. Pauline B. Chalfant to Mr. John F. Curran, both of Aberdeen Lodge, on January 20, 1932.

Mrs. Blanche L. Tuffield, national member, to Mr. A. C. Dunlap.

## Deaths

Mr. Peter A. Brustad, Yggdrasil Lodge, January 6, 1932.

Miss Christine Nelson, Miami Lodge, January 8, 1932.

Mr. Gustave Beraud, Besant-Houston Lodge, in January.

Mrs. Cora D. Thompson, Columbus Lodge, February 2, 1932.

Miss Nettie Rauschkolb, Columbus Lodge, October 19, 1931.



## Recent New Publications and Importations

The Earth and Its Cycles—E. W. Preston.....	\$ 2.00
The Beginnings of the Sixth Root Race—C. W. Leadbeater.....	1.50
Messages from the Unseen—C. W. Leadbeater.....	.75
The Original Programme of the T. S. and the Esoteric Section—H. P. Blavatsky .....	1.00
Karmalessness—Essays on Art—C. Jinarajadasa.....	1.25
The Flame of Youth—C. Jinarajadasa.....	.75
Madame Blavatsky As Occultist—Josephine Ransom.....	1.25
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Future of the T. S., Convention Lectures, 1930.....	1.50
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Isis Unveiled—H. P. Blavatsky—2 vol.....	12.00
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