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Theosophy in Action: Education

By H. DOUGLAS WILD, Rutgers University

To consider Theosophy in action is like looking at paintings, or laying one's ear to the harmony of life. The fascination of all art is in it, for such action is the poetry of life, the dramatization of light and truth and beauty, and the very thought of it tends to induce a rhythmic participation in the processes of life's fulfillment. Hence the importance of a column devoted to this subject. One comes from such reading refreshed as by a bath in the clear waters of new dynamic possibilities.

If I undertake to add a personal note, it is merely from the standpoint of the orchestration of all such work. In accordance with this view it seems as if everyone accomplishes what he does less by his own intention or power than by a pervading spirit that actuates him, as it does others, in the direction of a single great aim.

The use of Theosophy in the teaching of college students may be divided into a direct and an indirect technique, with the latter greatly preponderating, although there is a sense in which this distinction loses all importance. This is true, at least, if Theosophy in educational action is not the inculcation of dogmas, but the stimulation of those at-

titudes and methods of experience, observation, and experimentation that lead to the highest balance and liberation. For this purpose all the materials of experience may be made to yield their evocative power indifferently. The actual meaning of any subject is alive with analogies that relate it to the unfolding capacities of self-knowledge in student and teacher alike, and therefore Theosophy in teaching becomes less a matter of abstract information and more a matter of aims, directions, and self-prompted thought harmonies, of living sensibilities, tastes, atmospheres, and perspectives.

In the deepest and truest culture these elements are invariably focalized in a sympathy with the life of the earth. Consequently all practical means of concentrating the minds and feelings of a class of young people on this one point are to be employed. In the study of literature I search for all those shades of response to life that are most clearly attributable to a psychic and spiritual blending of the writer himself and Nature, and then attempt to bring into play in the discussion the dynamic relations which the individual student perceives to exist between himself and

the truth in its imaginative form. This is poetry, and it is science and Theosophy.

Specifically theosophical propositions and hypotheses, such as Karma and Reincarnation, I introduce as the literature itself seems to warrant—and there is altogether a surprising number of such occasions in any broad program of reading. It is my special caution at such times, however, not to be dogmatic, for freedom and openness of mind are the very gates leading unto life eternal. It is only from inner creation that truth can become vital and the understanding can vibrate in unison with life.

As lines in a painting are powers, so the objects in a theosophical study of literature are spiritual functions. A further step is the application of these to the social life of the present and future. The lines of world-reconstruction are the lines of brotherhood, and these are being laid down by the "Democracy of the Spirit" present in mysticism and science throughout the world. Education towards a new social order based on production for use and not for profit has been efficiently organized in this country under the League for Industrial Democracy, a socialistic movement that has created enormous public interest this past winter by means of lecture circuits covering more than a hundred cities. With a colleague at Rutgers University it was my privilege to sponsor a series of eight L. I. D. lectures in the city of New Brunswick, N. J., beginning with Paul Blanchard and ending with Norman Thomas.

These forces of intelligent social change do not, of course, go under the name of Theosophy, but the Theosophist knows them as the forces that are his own. The opportunities for service presenting themselves to our college youth in colorful and significant ways under L. I. D. leadership are a challenge such as seldom falls to any generation. On the campuses of 141 colleges and universities, student members of the L. I. D. are working in close contacts with local labor bodies in the struggle against greed, exploitation, and terrorism, raising funds and food for striking miners and mill workers, fighting the sinister Reserve Officers' Training Corps now firmly set in its emotional drive for the next war, speaking at forums and out on street corners for the new civic order, and mobilizing student sentiment for social justice.

At Rutgers, where compulsory military training is in force, the wings of peace are few, yet partly as a result of some class papers and discussions I encouraged on the subject last fall, together with some personal interviews among the students, a promising initiative manifested itself on the part of a small group who definitely evoked their greater selves in a movement to put military training on an optional basis. This stir made itself felt, and it will be followed by others, until the motive undoubtedly develops itself sufficiently to prevail. The powers of such extension are subjective, and therefore beyond numerical calculation.

The thought occurs to me at this point that

it would be an excellent thing for Theosophists to get behind Judge Malcom R. Patterson's splendid idea of a United States College of Peace for the training of young Americans in the art of statesmanship, arbitration, and reconstruction. It would serve to counterbalance the government military and naval colleges by offering official education in the science of practical peace. This idea was first promulgated in a column conducted daily by Judge Patterson, formerly Governor of Tennessee, in the Memphis Commercial Appeal, and has been making considerable headway in the middle south.

There is, perhaps, a final impression and comment I may draw from classroom experience. It is important for the teacher that he be able to effect quick mental changes and controls, momentary withdrawals, releases, and renewals, for such are the demands of his contact with life itself and with all that is higher than his own mere learning. For this purpose a few blank cards on which some vital, silencing, space-giving thoughts have been written down—some phrases that have been meditated into life—may prove convenient as aids to flashes of recollection. If circumstances are favorable, and the heart has been stilled and cheered by a few such moments before the beginning of class, it may happen that with the recital of names at the roll call waves of sudden ecstasy from a sense of the unutterable mystery and beauty of humanity will all but stop the breath and voice. But the mind must have been freed of its activity. If this point has been reached, it means an instantaneous washing of the entire atmosphere of the classroom, and a charging of it with the power of the Silence. This might be termed the experience of Theosophy in action. It is a kind of rhythmic sacrament by which one may become temporarily a conscious agency permitting the order and lustre of an ideal reality to pass into union with the world of men and things.

Ethics of Warfare

"Live and let live is no device for an army. Contempt for one's own comrades, for the troops of the enemy, and, above all, fierce contempt for one's own person, are what war demands of every one. Far better is it for an army to be too savage, too cruel, too barbarous, than to possess too much sentimentality and human reasonableness. If the soldier is to be good for anything as a soldier, he must be exactly the opposite of a reasoning and thinking man. The measure of goodness in him is his possible use in war. War, and even peace, require of the soldier absolutely peculiar standards of morality. The recruit brings with him common moral notions of which he must seek immediately to get rid. For him victory, success, must be everything. The most barbaric tendencies in men come to life again in war, and for war's uses they are incommensurably good."

"Peace and War Morals," a work by an Austrian officer, quoted by PROFESSOR WILLIAM JAMES.

The Kingdom Of The Wonderful

By THE RT. REV. G. S. ARUNDALE

(An address delivered at Adyar Hall, Sydney)

Friends, I want you all to realize as servants of the Masters, that which I myself realize so far as I myself am concerned, namely, that we might be much nearer the Elder Brethren than we already are. I should be very sorry if anyone were to ask anyone else: "Tell me what I can do that I am not already doing." I certainly should never think of asking anyone superior to myself as to what I could do to draw nearer to the Elder Brethren. I know perfectly well much of what I need to do. Although, of course, there may be much that I do not know, there is quite enough to know. And I hope you all feel the same, you feel quite clear as to what needs brushing out of the way, and as to what needs acquiring. That knowledge is more important than any other; it is far more important, I think, than the so-called theosophical knowledge, knowledge of the Plan in its various aspects. That of course has immense value, but that knowledge, however detailed it may be, is but a means to the end of knowing one's self. And in our case, the knowledge of one's self is knowledge that brings to our notice insistently the difference between ourselves and the Elder Brethren.

Now I hope you are clear as to what it is that has to be brushed away, or what it is that has to be added. If you are clear as to that, I hope you are equally clear as to the means whereby you can get rid of that which needs modification, or whereby you can draw to yourself that which needs to be added to your nature. For my own part, surveying myself, surveying that which should be subtracted and that which should be added, I find that there is specifically one condition of consciousness, one condition of mind, one direction, which will help me both to subtract that which needs to be subtracted and to add that which needs to be added. People sometimes say it is very difficult to grow, it is very difficult to get rid of one's imperfections and to add that which is needed to round off one's character. It is not difficult if you go the right way about it, and I know from my own experience that maneuvering as it were in a certain way one can subtract and add with comparative ease. I do not think that growth is at all difficult. Of course it takes time, but it is easy if one will set about it rightly. My way of subtracting and of adding is not by facing that which needs subtracting, or by definitely looking in the direction of that which needs adding. I am not so sure whether I should attain my objective by so doing, but I endeavor to impregnate myself with that which is lacking, so that there enters that which is lacking and there exists less room for that which should be subtracted.

Now with what do I endeavor to impregnate myself? With what do I endeavor to associate myself? With anything and everything that is to me at all *wonderful*. I use the *wonderful* as the lever to lever me up out of that which I should have left and into that where

I should dwell. In other words I endeavor to live as far as I can in the abode of the wonderful, in the kingdom of the wonderful, so that wonderfulness may be breathed by me. So I collect the wonderful; anything that I can get hold of that appeals to me as being wonderful I collect, and I leave that which I have thus collected to work its way in me, knowing that since to me it is wonderful its wonderfulness will get rid of that which is not right. It should intensify that which is like it and will attract to itself that which is wonderful both within and without myself.

Now having been in the habit of doing that for a very long time I began to discover that in fact there is nothing that is not wonderful. It is easy to discover the wonderful, for there is very little that is not wonderful. Even the weaknesses, they are wonderful in their way. You can take a weakness and dissect it and find in it somewhere something that is rather wonderful. So that if you could fasten on that which in the weakness is wonderful, then the inhibition aspect of the weakness disappears, because you have reached the root of the weakness which is wonderful. It is only the expression of it that is sometimes inhibitory of an individual's growth at the stage of evolution at which he happens to be. I can take my own weaknesses, a certain number of them. I can see what is of life in them, and how it is that they are weaknesses. I see that the life is not flowing as it should flow: it is not flowing quite in the right direction. If I could make that life flow in the right direction I should cease to have to call that particular aspect of myself a weakness. It would be a quality. You can build strength out of any weakness if you can look into the heart of the weakness and perceive its veritable life.

I do not make any exception in regard to any weakness. But if you want to be sure that you can discover a strength inherent even in the weakness, then you must be a votary of the wonderful. Because if you are a votary of the wonderful, you will get into the habit of looking for the wonderful and you will then begin to perceive the wonderful even where hitherto it has seemed to be impossible to perceive it. Then you will begin to realize that you are wonderful, and if you can perceive you are wonderful, without any idea of conceit or pride, then you will begin to be growing self-conscious as to your Divinity, as to the certainty of your end, and you will move straightly to it. Then, having an inherent sense of your own wonderfulness, you will be able to perceive wherein there is a contrast between what you know it to be and what appears on the surface. You will look at yourself in the glass and you will see that you are not actually wonderful as to the physical body itself; yet, knowing that you are inherently wonderful, you will perceive, looking into the glass, what it is that has to be changed, and you will change even your physical appear-

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The Theosophical Attitude

We have endeavored in the editorials "A Truer Patriotism" and "Prohibition" to present these problems from a little higher point of view and with a little deeper insight than the popular view provides. Surely our members should seek a deeper understanding and be able to assume an attitude of greater helpfulness than the average citizen, or Theosophy is of little service through us. It is for us to lead in the creation of right thinking and the building of thought forms that contain now the way of development of the future.

Speaking to members upon national and international problems recently Mr. E. L. Gardner said:

"The Society ought to build a thought-form of clarity and decision which is capable of distributing spiritual enlightenment. We have spiritual brotherhood to inspire us, we ought no longer to grasp, but to give. The thought-form should be one to assist in the mental atmosphere of our time, and enable humanity to see more clearly the needs of the day. We ought, of our own volition, to exercise and manifest brotherhood. There is nothing whatever to fear in our world today—there is a heavy cloud in the mental atmosphere of our country, but there are several thousands of F. T. S. here and we can dispel it. The Great

Ones are insisting that we shall do the work ourselves; it is for us to pioneer the way."

It is for us in America too to pioneer the way. We can never cease to be pioneers if we would still be servers, for Their service is always to lead humanity to greater heights.

Prohibition

Amid all of the controversy that has arisen from the passage of the Volstead law and the Eighteenth Amendment to the Constitution one finds little argument on the question of the use of alcohol. Those in favor and those opposed to prohibition are alike convinced that in quantities where it has any noticeable effect, that effect is always detrimental. The controversy rages primarily around the question of personal freedom. That is entirely a question of attitude. To those who are in themselves free, no law can be a restraint. We are not restrained from murder by the law but because we are free from the desire to murder. Yet those who claim no personal desire for alcohol feel themselves affronted by the so-called curtailment of their personal liberty; but there is no such restriction if in themselves they can admit truly their freedom from desire. If we would be free from restraint and restriction, we must be free in ourselves. It is only those who need restraint who are not free and those who fight constantly against the elimination of some degree of freedom are the ones who by their very action prove the need.

Most of those who oppose prohibition oppose it for themselves while admitting its benefit to others. Industrial leaders were the first to recognize the need for protection of their millions of employees against the effect of alcohol. As the manufacturing plants of the country became more and more fully equipped with complicated machinery, the need for accident prevention compelled a recognition of the need for making the employee safer from his own weaknesses. It became the practice in the great industrial plants to make rules against the use of alcohol. And the increase in speed and power

and general usage of the automobile but emphasizes the obvious fact that public safety requires safe drivers and, therefore, drivers protected from the effects of alcohol.

The effect of prohibition has been to reduce tremendously the consumption of alcohol and, therefore, to increase the general happiness and safety of the people of our country. Long before general prohibition the need was recognized and alcohol was privately legislated against, and even now there is no less of industrial recognition of the need. The question is simply one of personal liberty, and that is entirely a question of individual attitude. If our people would be free from legal restraint let them recognize in themselves that needing no restraint they cannot be restrained; that freedom is within themselves, and being free in that inner and higher and deeper sense no law can restrict that freedom; but let them not object to the law for the benefit that it may be to those of lesser self-control for whom protection from themselves may still be a necessity.

The real benefit of prohibition to the individual would come from the assumption of an attitude that takes him above and beyond the possibility of restricted freedom.

A Truer Patriotism

Next to the maternal instinct, civilized humanity seems to have developed no emotional capacity greater than that expressed in the word patriotism. The zest with which volunteers for war operations always become available in national emergencies and the ardor with which moral and financial support of a war program is given by citizens at large is evidence of the extent to which emotional patriotism is developed. But we may well question whether this kind of patriotism is not simply a development in intensity, rather than a growth in understanding. A true patriotism ought to lead us from the lower to the higher, with less of emotion but with more of the love of understanding. The phrase "my country right or wrong" may indicate an intensity of devotion and is expressive of a tremendously valuable emotional quality, but allegiance does not make perfection. There is an understanding of patriotic duty so high that in loving our country we see its shortcomings no less than its virtues and express our patriotism in a recognition of its deficiencies and an effort to be helpful in their correction. There is a brand of internationalism which would sacrifice every national interest without regard to whether or not the world as a whole would benefit; but there is a growing understanding that a breadth of view, international in its scope, is not necessarily subversive of the interests of one's own country. Even our patriotism should be an expanding thing, moving on towards greater heights that we may help our nation's idealism to grow. There is a finer patriotism expressed in service to our country because of its relationship to the world than one which fosters its national interests only and leaves the world outside. If we are not blindly patriotic, we must realize that no country can be right simply

because it is our country, and if we have vision with our patriotism, we shall recognize that we can serve our own country in its greater and truer interests by increasing the national understanding of what its broad interests and its true purpose are. We shall recognize that internationalists may be more truly patriotic and be serving the best interests of their own countries to a greater extent than the smaller visioned nationalists.

In the matter of international peace we must recognize an interest for our own country inseparably merged with that of other nations. The old theory of insuring peace by preparation for war has been exploded, and from experience we may be sure of three factors:

1. Preparations for peace through ability to wage war have led more to war than to peace; fewer wars perhaps, but infinitely more destructive and demoralizing wars.
2. Preparations for peace through armaments are motivated by fear as expressed in the phrase "need for national security."
3. There is less security and less assurance of peace when all are armed than when all are unarmed.

The incontrovertible truth of these three points has been amply demonstrated of recent years. The great war was fought at its commencement with the battalions created, at least theoretically, for national security; all of the disarmament conferences have had for their fundamental purpose the balancing of the defensive capacities of nations so that each may be secure against the offense of others, but it must be obvious that there could be military or naval offense by others only if they also were provided with the means of military or naval defense. In private relationships it is recognized that individuals are secure one from another because they are unarmed—not because they are armed. Our people would be no safer on our streets if they were armed and in fact there would be much greater opportunity for strife than when no one is armed. We have learned that it is only when we give offense that we need defense.

There is a patriotism existent in every country, capable of development by the method of our own thinking that includes the ideal of national growth through contribution to the world cause, an extension of patriotism to the world that does not leave our own country out, but sees its national development better served through complete international cooperation toward peace. Let us serve through this wider, deeper, truer, patriotism through which our country can be lead to a future far more magnificent than through balanced armaments, self satisfied interests or insulated retreat from world affairs.

Let me not pray to be sheltered from dangers,
but to be fearless in facing them.
Let me not beg for the stilling of my pain, but
for the heart to conquer it.
Let me not crave in anxious fear to be saved,
but hope for the patience to win my freedom.
—Tagore.

The Kingdom of the Wonderful

(Continued from page 75)

ance so that you will cease to be commonplace, which no doubt most of us are. You will perceive the power to change your physical body. You will perceive the power to change your emotions, those emotions of which we sometimes are ashamed. You will no longer be ashamed of them. You will cease running away. You will begin to take hold of them. And there is all the difference in the world between running away and taking hold.

I think it is most necessary for all of us to cease to be ashamed of ourselves, or to cease to be ashamed of this, that or the other weakness. It is time that we realize that we are of use, that we are definitely good. We must learn to see that we have in us irresistible power; it is there, it is only a question of getting hold of it. That irresistible power is supremely wonderful. It is that power, at the present moment only flickering in us all, which someday will take us up the heights to Adeptship. It is that power which exists in the Elder Brethren, and exists no less in us. It will be triumphant over all things that for the time seem to stand in its way. It is because all is so wonderful, as we perceive when in contact with the Elder Brethren, that we are eagerly on the lookout for its expression everywhere until we perceive it everywhere. So far as you and I are concerned, because we happen to be somewhat nearer the Elder Brethren, only a little change is needed in order that we may switch off from one direction in which we are commonplace, to another direction which immediately takes us into the realm of the wonderful. If you look upon yourselves impersonally, then you want to be wonderful, not in a spirit of pride, not in a spirit of conceit, not in a spirit of being different from other people, but in the spirit of being yourself, in the spirit of being splendid as you know so much outside yourself is splendid. You say to yourself: "I must be splendid too," and so you move along that pathway which is the shortest straight line between the point of the commonplace and the point of the wonderfulness which is essentially yours.

Now, as I said, I work at that by being a votary of the wonderful, of all that is great and splendid, whether it be in the human kingdom or in any other kingdom, whether it be complex or whether it be very simple in nature. I look for the wonderful where it is obvious, and I look for the wonderful where it is concealed. I cannot go into town without looking at the people across whom I come, and saying to myself: "Now what is needed just to make the difference?" Take any individual walking about the streets, or seated in a tram, or moving in a motor car, what is needed just to make all the difference? What is needed in my case to make all the difference? What is needed in other people? I think I have gained a fair degree of power to see almost at once what is needed. I should not disclose what I may know, because, unless the individual has been seeking and is seeking, unless the individual holds himself there-

fore very lightly, both as to his qualities and as to his weaknesses, unless he is very open, not set in any way, it often comes as somewhat of a shock to be told what one needs is to leave the commonplace and enter the wonderful. And I might add to that the fact that even though an individual for a moment living in a burst of expansiveness can be told without feeling repelled, unless he is a votary of the wonderful in himself, and in others, he will not heed that which he has heard. It is rare that one can contact that psychological moment when the individual is absolutely ready to hear, and when the word is available to be spoken. It needs a conjunction of conditions, and that conjunction of conditions occurs but rarely.

If you are on the lookout for the wonderful you can find it anywhere—in religion, in philosophy, in science, in work, in everything you can find the wonderful. It depends on temperament as to the mode of the quickest discovery of the wonderful. If you are able to find the wonderful in your own daily life, then you have acquired kingship over the kingdom of the wonderful. If in the ordinary details of your ordinary everyday life there is a scintillation of the wonderful, the inspiring, the strange, the infinitely desirable and uplifting—if all those things are in your everyday life—then you do not need to go further afield, because there is nothing more wonderful in heaven or earth, nothing more wonderful than that fact that in your divine power you have made the circumstances in which you are now living, and know them to have the purpose to raise you to the heights you desire to reach. Nothing is more wonderful than the circumstances which surround us, but clearly those circumstances are the very last things which ordinarily we regard as wonderful. We may regard them as the reverse of everything which we desire for ourselves; yet we have made them so as to profit from them.

(To Be Continued)

(Reprinted from *The Theosophist*)

Peace! Be Still!

At eventide the homing gull
Above the billows storm-lashed crest
Softly, sure, on, straight on,
Soars to shelter of its nest!

And you, beloved, as the gull,
Shall claim thine own, fear not the quest
You too shall reach when falls the night
Thine home. Be still O Heart, in faith is rest!

—Tuttle-Colby

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Living Theosophy

Notes on a Talk given at Wheaton, February 28

By NATHALIE PARKER

This title, obviously, can be interpreted in two ways and both aspects be considered. The adjective meaning brings us to the questions: What for us is Theosophy? What lives? Is it the books into which the ideas of the founders and their followers have crystallized their ideas? Is it the people themselves who gave their lives and effort to forming a channel for the Ancient Wisdom in the West? We think of them and the utterly living quality of their apprehension of the Truth, which they, urged by the Masters, poured into the form of books, and for the dissemination of which the T. S. was formed, and we ask ourselves again, why did they do this? It was not for themselves, of course, but for others—for us.

In a very real way they have thrown us a challenge. What are we going to do about it? How does it make us live as Theosophists?

Are we content to browse among the books, agreeing with them and practically deifying the authors? Or, realizing ourselves as the next rung on the ladder of progress for the Ancient Wisdom in the West, are we ready to re-orient ourselves as to our relation with the T. S.?

Do we think for ourselves? Our leaders are important because of their vivid, clear thinking and the power which they displayed in raying forth that which they knew. It is not necessary to disagree with our predecessors in order to use our own minds. But we do have to use the powers we have to create new ways of pouring the knowledge of this Truth into our civilization.

Theosophy in America needs linking up with life. It should have, through members of the T. S., intimate contact with politics, with the world of art, and with education. But American Theosophists are so busy attending to unimportant details of lodge meetings and the paraphernalia attendant thereto that they forget that they are a channel for Truth.

This brings us to the second aspect of the title, Living Theosophy. An error lies, in our Section, with the individual. What do you do with your days? Are you what you like to think of as a Theosophist or haven't you really "time" to be? We all know the qualifications that have to be built into life to enable one to be ready for the Path of Discipleship and why not use them for life here and now? Discrimination, desirelessness, control of body, emotions, mind, tolerance, and love; take these and with unmitigated candor find out how you stand personally and re-adjust your mind so that you intend to change, and change vividly. The busiest person can still be more radiantly an exponent of Theosophy. Those who work night and day for the Society can still more forcefully affect the world that lies outside our membership by grasping and ever creating opportunities to serve non-Theosophists.

Criticism, bitterness, sanctimoniousness, pre-occupation, mark us as failures in the very work we have embarked upon. The Ancient

Wisdom is not found lacking, but we are, and we must awaken and act. We must no longer play firefly with the torch of Truth which has been handed us by Those Who have gone before us, but for the very reason that we recognize it as Truth we must do *something new* about it.

We must, of course, develop ourselves, meditate and ponder and open our higher selves to be ready to apprehend new aspects of Truth. We must read books on modern thought and think about them. And then we must choose an avenue of approach to the outer world and work at it with all the finest powers we can command, light it with the radiance of the Masters' Light.

Widen your interest and yet keep in constant touch with the vivid central Truth of your life.

Theosophists must be alive—physically, emotionally, mentally and spiritually. Life, Truth, Light, are the essence of theosophic thought. Are they the attributes you think of when you think of a gathering of Theosophists? We must be more than simply nice, pleasant people. We can be none the less "nice" and "pleasant" and still open out our own individual centers of courage, of vital compassion and of wise counsel. Thus we can move as an invincible tide of living truth, integrating and making beautiful our own lives, and touching the consciousness of our companions with the undying Fire of the Ancient Wisdom.

Depreciated Securities—Welcome

A member has given us a splendid idea and backed it up in a practical way.

Stocks and bonds are near their low point. Many members are holding them and because of the cessation of dividends and of non-payment of bond coupons they are not able to give the financial support to our work that was their custom. The securities now provide no income and often can be sold but at low figures. To the Society they would represent a very valuable donation that would in time be converted into a sum much larger than the present day worth of the gift.

For instance, the member who suggested the idea sent us five shares of Northwestern R. R. quoted now at about eight, but probably destined to be worth nearer seventy-five as the economic improvement gets well under way. It does not take much money today to make a gift of several hundred dollars to the Society, and those who have securities they can donate and those who can purchase a share or two and mail them in can at this time render a great service with little outlay.

Let us turn even the security market depression to the Society's advantage and let us ride to reasonable financial comfort, as conditions improve, on donated bonds and stocks. It is an economic opportunity providing appropriate occasion to inexpensively yet substantially help your Society's future financing.

Personal Opinions

An Opportunity

Some things prosper most in adversity and Theosophy should be classed with them. Death is the climax of adversities. Yet the death of some dear friend has opened the door to knowledge of the spiritual life for thousands of people. When there is general prosperity in the land it is easier to collect dues from members but the public is thinking only of making money and still more money. There is little time for thought or for things of the higher life; but when triumphant prosperity changes to gloomy adversity, when ways and means of sustaining life begin to appear uncertain, when uneasiness about the future years grows into anxiety and finally into alarm, the mind is sufficiently free from the complacency of material success to take thought of other things; and so it does not follow that when business affairs languish Theosophy is similarly affected.

This "winter of our discontent" in the economic world should be a harvest time of membership in the Theosophical society; and the audiences are really very good and results satisfactory when proper publicity precedes a course of lectures. But a real difficulty, of course, lies in the fact that while the cost of such publicity and also of hall rents and railway fares remain exactly what they have been for several years the collections are averaging little more than what they formerly were. Added to other handicaps for theosophical lecturers many lodges are doing nothing at all this year. That increases the distance between engagements, perhaps doubles it, and thus the total outgo is at the highest just when the inflow of cash is at its worst.

This situation puts it up to those of us who can contribute to the Headquarters funds for spreading a knowledge of Theosophy to do our utmost at the present time. Whatever financial support is given will be a better investment now than ever before because it helps to meet an emergency by supplying the part of the expense funds that the audiences are no longer able to contribute and thus to sustain the public work through these trying times. The higher memberships, as Mr. Cook has called them, should be more popular now than ever because the need is greater. Members who are, of necessity, giving so much of their time to business or professional life that they cannot take part in theosophical work can nevertheless render the service vicariously by changing from general membership to one of the higher memberships.

One sometimes wonders how much harder we would all work if we could only always keep in mind the fact that the Masters are just as keenly interested in the upbuilding of the Theosophical Society as when it was launched 66 years ago. Probably many of us would be surprised if we knew *how* intimate is Their knowledge of what is occurring and to what small details they sometimes give personal attention to improve the work that is being done through the Society.

By L. W. Rogers

That Training School

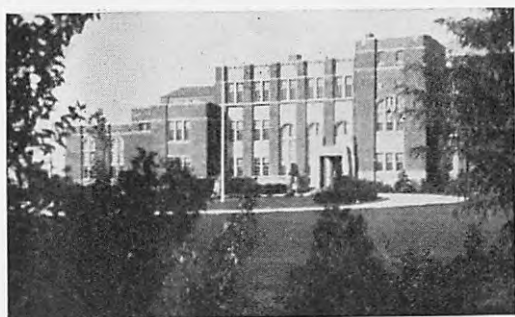
When we finally get that training school at Wheaton, as we ultimately shall, it should give attention to developing the business spirit in our lodges. My experience with organizations began in 1886, long before I had heard of Theosophy, and ever since it has been my fate to work with them; but never elsewhere have I seen the distressing lack of the spirit of business which characterizes our Theosophical lodges. It is conspicuous in our dilatory way of conducting correspondence, in our delay in beginning meetings, in our slipshod methods of taking collections, etc., etc. Some time ago among the written questions sent up to the platform at the close of the lecture was this: "Why was this lecture advertised for 8 o'clock but not begun until 8:15?" It was an embarrassing question and hardly a fair one to put to a person who was in no way responsible, but the writer did not know that. He was probably some punctual business man who was much annoyed by losing a quarter of an hour—the penalty for being on time! A reason often given for starting a meeting late is that if it is advertised for 8 o'clock people will probably be there at 8:15. But the practice is neither theosophical in principle nor effective in practice. The public will soon come to know just what to expect and will act accordingly. In that as in other things honesty is the best policy. Say what you mean *and then do it*, and the people will not only learn the valuable practice of punctuality but will respect you and in the long run a much larger percentage of the audience will be present at the beginning of the lecture. Meantime busy people who calculate their time carefully will cease feeling resentful because you keep them waiting for a quarter of an hour or more.

Go into almost any church and compare their collection methods with our bungling work! We do have a few lodges in which the thing is well done, but they are the exceptions to the general rule. In a church there is always a clear and definite announcement of the coming collection. Everybody is expecting it. The final word is given, the ushers march from the rear to the front where the baskets are *always* ready, pick them up, face about, each knowing exactly what he is to do, and the baskets moved systematically to the rear seats, missing nobody. At a theosophical lecture *perhaps* the chairman mentions the collection. If he does it is often in an apologetic manner (who ever heard of a church apologizing for taking a collection?). Often he begins to talk about something else and gets to the collection announcement after the ushers are half-way to the rear! I have seen that occur many times. At other times he says nothing about the collection at all and the people are surprised by the baskets which pass them before they can get out their money. Then the finance committee wonders what is the matter with the people that they do not give more!

There is not space to permit a presentation
(Continued on page 84)

WHEATON

INSTITUTE—JUNE 18—AUG. 11
SUMMER SCHOOL—AUG. 6-11
CONVENTION—AUGUST 13-16



Wheaton Institute—June 18 to August 11

The dates are settled, the program well on the way to completion, registrations that have been coming in during the past several months are being definitely confirmed, physical preparations at Wheaton are in progress and by the time the opening date arrives the preliminary activities incident to all these arrangements will be over and Wheaton will be ready to receive all those who can spend a few weeks in its beautiful atmosphere. Wheaton was beautiful last summer, but Wheaton this year has grown, not only physically in the year of life added to its shrubbery and its trees, in landscaped gardens and mellowing brick and stone, but spiritually, in depth and in a closer contact with our members. For Wheaton has grown more into their hearts and that too has helped to make Wheaton ready for its first Institute.

Wheaton now is a place in which to find peace, to be quiet yet joyous with the contact of something more beautiful than even the beauties of surrounding nature. Yet Wheaton is a place to be lonely unless one has peace within himself—and also a place to discover that peace.

Wheaton Institute is an outgrowth of Summer School. For over a year it has been in contemplation, but not until last August did it develop into the Institute idea. It will now be so much more than a prolonged Summer School and because of that the regular Summer School will be included within the Institute program, occupying the last week of the Institute period and therefore sharing the special advantages and the accumulation of power that will of necessity be built up by the very nature and setting of the Institute activities and the personnel of its faculty.

For the program will be devoted to the study of life, feeling it, expressing it, not simply talking or listening to the talk of others about it, but rather listening to the voice of life itself and learning from it. The Self

will be the subject, approached from all the angles in which its expression can be turned to useful purpose in the world at large—search and discovery of the Self, its sacrifice for the ideals it visions, its utter surrender to the will of Those Great Ones Whom it now begins to know, its splendid self-realization and wondrous unity with all, with the One.

Its purpose is to provide opportunity to touch the greatest heights toward this self-realization that each can attain, that out of the Institute lasting inspiration may come to its students, inspiration to be carried back to all the lodges, there to become manifest in deeper understanding and more consecrated service. Thus can the growing spiritual power of Wheaton as a center reach our members; thus can our Society grow in power in all its lodge centers and the communities they exist to serve.

For most of the Institute period Dr. Arundale and Rukmini will be with us with his spiritual power and her charm and spiritual loveliness. Both will be active in the program. Mr. Geoffrey Hodson will be there with Mrs. Hodson and will sponsor a series of studies and instruction. Mrs. Josephine Ransom who has won hearts everywhere in her current lecture tour will give a series of talks. And there will be others in rather unique presentations. The whole program carrying the high tone of the search for spiritual realization will nevertheless be practical in its instructional value and in the application of spiritual principles to the problems of the theosophical life and the work of the Theosophist in the Society and the world.

Music, recreation, leisure and time to rest the brain that the heart may receive what the mind has learned, that the whole being may share in the realization, all will be provided in the final program arrangement.

And this year the Institute including its final week of Summer School session will precede Convention. What a Convention that will be, conducted within the aura of Wheaton and recipient of the accumulated power of the Institute proceedings. It should be a memorable Convention.

When Registering

Do all these things carefully:

Give specific dates of your arrival and departure.

Enclose correct amount of tuition fee as explained elsewhere in this issue.

State clearly what kind of accommodations you wish.

State roommate preference, if any.

Tell us whether you will volunteer for any kind of service.

State whether you will have your own automobile after you arrive.

REGISTER REGISTER REGISTER

Wheaton Institute. Summer School. Convention.

The summer will be full of events at Wheaton and the Headquarters staff will be loaded with detail work to make possible, the smooth and serene working out of all the activities that are planned for nine weeks of uninterrupted enjoyment for members and delegates.

To make all this possible with the least of unnecessary burden on the Staff, will all members please thoughtfully cooperate in every requisite detail.

The first thing is to register —EARLY—stating whether you will attend Wheaton Institute, the Summer School session of the Institute only, Convention only or two or three of these. Enclose your registration fee. Data to enable you to do all this accurately and therefore cooperatively is given below.

Only members may attend any of these activities. Do not bring non-members with you to Wheaton, for there can be no provision for them, and they cannot be admitted to any of the sessions of either Institute or Convention.

Much of the work of the Institute will be on the super-physical planes and for this reason the sessions will be open only to those who register for a definite period of attendance, not less than one week. Casual attendance cannot be permitted with its destructive breaking of the rhythm and the consequent necessity of the constant reconstruction of the form, as it were. For this same reason students who cannot attend for the full period can be admitted only on Saturdays, and then for a period of not less than one week. Wheaton Institute is intended for those who wish to seriously undertake their own spiritual development, approaching it earnestly and seriously, though with infinite joy at the prospect.

There will be public lectures on Sunday afternoons throughout the summer proceedings, but no other sessions for non-members. If you have friends whom you wish to attend the member sessions with you, they must first apply for and be accepted into membership.

In registering for Wheaton Institute state the beginning and ending dates of the period for which you wish to stay. A considerable part of the program must of necessity be in the form of a continued series of studies, but even these will be so arranged that there will be no feeling of having missed the preceding numbers of the series or of having left something uncompleted. A definite schedule of program events cannot yet be compiled, for we shall probably not know the titles of Dr. Arundale's subjects until the Institute opens. But there will be no reason for selecting the time of your stay by the program. There is only one way to choose such splendors as will be offered this summer—that is to come as early as you can and stay as long as possible. There can be no such thing as getting too much or staying too long.

When registering, state the accommodation you prefer. Several classes are provided, all convenient and comfortable. If you are limited

in your expenditures the less expensive accommodation will permit a longer stay.

Tuition and Registration Fees

WHEATON INSTITUTE

Tuition fee, room at Headquarters with bath and board per week.....	\$40.00
Tuition fee, room in village, and board at Headquarters per week.....	30.00
Amount to be paid at registration.....	25.00
Balance payable weekly in advance	

SUMMER SCHOOL SESSION

Registration, room at Headquarters with bath and board per week.....	40.00
Registration, room in dormitory or village, and board at Headquarters per week.....	30.00

CONVENTION

Registration	2.00
Convention rates for period less than a week:	

Headquarters room and board per day	4.50
Dormitory or village room and board per day.....	3.00

The Institute fee is necessarily dependent upon the number of students and the average period of attendance. If these exceed our estimate, it is possible that a reduction may presently be effective and a rebate given to those who have already paid.

* * * *

Come to Wheaton—it's yours and has much to give you.

"Why Not Wheaton?"

Even if there were no unpaid pledges to this fund of which we hope this reminder may effectively promote liquidation, we should at this time again bring the fund into prominence. Much was done to make Headquarters suitable to the housing and feeding of a large number of people when the Convention was held here in 1930. Permanent showers were installed last year for the Summer School, but the fund was not revived then. Now we should like to make still further improvements in the facilities to promote the comfort and add to the convenience of the large number of our members who will attend during the nine weeks of Institute, Summer School and Convention of 1932.

Among these proposed improvements are a partial reconstruction of the laundry room and the installation of cafeteria equipment. The general arrangement is ideal for this conversion and at no time could the work be done or the equipment be purchased and installed less expensively than the present. It would be a misfortune if such a substantial benefit in our arrangements were denied us at a time so appropriate for their acquisition.

If the convenience of members were not a sufficient justification for seeking funds for this improvement, then we would advance as an additional argument in favor of the proposition the desirability if not the actual need of making arrangements to permit efficiency of operation on the part of Headquarters staff who for the entire period will be subject to

the extra demands of the summer activities in addition to attending to regular duties.

Then there is the necessary preparation of the downstairs dining room and lecture hall, the walls to be artistically redecorated by a volunteer artist whose sketches submitted for approval have caused us the keenest delight. There we shall have only materials to provide, the artist donating her time. Other expenses incident to preparing for a long period of activity and many guests will have to be met, and if the fund permitted, the tennis court should be completed to provide recreation and exercise. That is not to be overlooked. It is not quite so necessary as equipment to provide food, but exercise and active recreation are essential to health and happiness.

So you who have Wheaton, who enjoyed the Convention of 1930 and the Summer School of the last two years, you who have been strong for a return to Wheaton and have asked "Why Not Wheaton?"—please send your contributions to make Wheaton facilities more comfortable, more convenient, more efficient and therefore still more enjoyable.

Courses of Study

We can hardly overestimate the privilege we have before us in the program which is being arranged for Wheaton Institute. A beautiful and inspired dream is coming true—a dream born of the ideals and aspiration of those whose vision sees the American Section in the fullness of its dynamic power, a potent instrument in the hands of the Hierarchy for the spiritual upliftment of this great country of ours. But the dream is practical, and therefore the goal of powerful service has given inspiration to a means whereby our members, as individuals, our lodges, as groups, and our entire Section shall receive through the agency of a school of instruction the training, the discipline, the opportunity for study, the privileges of wise guidance, the joys of association and comradeship, and above all the blessing of the Elder Brethren which will enable us as members and groups to grow into the stature of our true divinity and to learn that the service of humanity is our highest joy.

To realize this ideal the courses of lectures and study have been planned with several purposes in mind: one is to reveal Theosophy in all its far-reaching breadths and heights as a magnificent subject for research and mastery, but more than that, to reveal it as a vivid, pulsating force in our lives which can recreate us and our environment if we make it live within our hearts and minds and radiate from us as a potent, outpouring energy which affects whatever we do or think or feel. Knowledge of the laws taught by the Ancient Wisdom we must have and these we shall study together, frequently under the direction of Mr. Geoffrey Hodson. But Mr. Hodson will also present the corroborations of modern science of the hypotheses familiar to the Theosophist but more recently recognized and formulated by the physicist, the chemist, the astronomer of this century. A fascinating and illuminating series of subjects will be dealt with

by Mr. Hodson which will enable us to return to our lodges more accurately informed and more vividly aware of the accuracy and scope of the teachings known to us as Theosophy.

"Skill in action" is a goal for attainment not only in our personal lives but in our lodges as well and therefore there will be courses in all phases of lodge direction, training of officers and lecturers, publicity, class work, and all the multiplicity of organized effort which demands efficiency and the development of all the capacities of our members in varied forms of activity. Lecturers are a serious need of our lodges and opportunity will be given for training to the students of the Institute.

Dr. Arundale's presence alone will contribute power and new life and it will be his great purpose in the midst of the atmosphere created to deal with life in all the forms of human activity in order that self-realization may be attained and in order that in some measure we may learn to *know* for ourselves and to achieve our self-hood.

There are gifts of beauty and charm, of purity and strength of purpose, which cannot be estimated in words or confined to a formal technique, but we know that whatever methods of expression may be selected by Mrs. Rukmini Arundale, it will be our great privilege to have her with us.

The courses will include full freedom of participation by every student, discussions, papers, talks by everyone, and every registrant is urged to come with the realization that he attends the Institute not only to learn and to listen, but also to contribute his thoughts, his aspirations, his whole-hearted cooperation in every aspect of the program that by sharing himself with his fellow students he may give his most precious and vital gift.

Whoever may attend any part or all of the summer sessions will be fortunate indeed and may well regard the opportunity as a privilege earned by many lives of aspiration.

Make every effort to be present, and bring another member with you, if you can, in order that you may return to your lodge and community with a greatly increased power of service.

Wheaton Institute is for

Those who seek happiness
Those who long for peace
Those who search for understanding
Those who will grow in capacity
Those who would give their powers to the utmost

Those who desire to become servers
Those who would *know* the Self.

But only those can achieve these things who can become forgetful of the personal, and leaving all else behind can approach Wheaton in the utter sincerity of the true Self in which the small things of personality disappear.

Wheaton Institute is for those who would be the world's helpers and whose vision is ever beyond themselves and who therefore see naught of their own small personal cosmos.

Whom Should You Send to Wheaton Institute?

Wheaton Institute affords an opportunity not only to those most fortunate individuals who can attend, but also to our lodges. The power and inspiration of the Institute must flow out to the lodges throughout the Section. But the way for the lodge to make direct contact and to derive the greatest benefit is to subsidize a member—if necessary paying some part of his expenses to the Institute rather than have the lodge unrepresented.

Wheaton Institute is for lodge evolution even more than for individual progress and attainment, for one of its principal purposes is to develop leaders for lodge activities and public work under lodge auspices. Every lodge should therefore take steps to see that it secures for itself and its community a share of this power of leadership by sending to the Institute its most promising speaker and organizer to receive training in presenting the theosophical message of truth in the lodge and to the public whom the lodge can reach through this reinforcement of the power of its representative.

The program will include sessions especially devoted to the training of workers for the field. Every member who attends will not only receive inspiration but will be better fitted to express to his brother members at home and to his lodge and its audience the knowledge and the ideals that he has gained. This part of the program is to be practical from the standpoint of creating out of the best talent the lodges can send, public workers for Theosophy. There will also be instruction in publicity, study class organization and teaching, the arrangement of lodge activities and the conduct of lodge meetings, etc., covering the whole field of the work of lodges and of their officers.

So, lodges which wish to grow in strength and activity, sharing directly the benefits of Wheaton Institute should send a representative and if necessary contribute to his expenses.

There are others who should be sent to the Institute. There are members who have the means but not the time and others who have time but no funds. What a pity it would be if these did not get together, and combining their resources of time and money, arrange to use the money of one and the time of the other so that at least one could enjoy the privileges and benefits of attendance.

Will those who have the time please not all apply at once, for we already have a list of worthy but financially distressed applicants. But will those who generously wish to help a less fortunate brother member to what may well be the supreme event of his lifetime, please write the National President.

Word From Dr. Arundale

A letter just received states that Dr. and Mrs. Arundale will sail from Southampton on July 2 to attend Wheaton Institute, Summer School and Convention. Very welcome news!

Stenotype Operators or Stenographers Needed

This year, as heretofore, we shall greatly need the services of expert stenographers or stenotype operators, and Headquarters will genuinely appreciate offers of assistance from any of our members who will attend any part of Wheaton Institute, Summer School or Convention. If you are coming, will you not write us at once in order that we may plan accordingly? The help of a number of people will make it easy for all and will be a real contribution.

To any one expert stenographer or stenotype operator who will come for the entire two months and who will take down and transcribe not more than three lectures a day during the period of Wheaton Institute Headquarters will be glad to provide room, board and tuition free of charge. During the last ten days of Summer School and Convention the work will be more arduous since the sessions will be more full of events, but for this period there will no doubt be additional assistance also.

If you are capable in this particular service please let us know that we may depend upon your cooperation. We shall be grateful to you.

Theosophical Club in Spain

A Theosophical Club was inaugurated in Barcelona in February to further active theosophical work and to create another center and meeting place for those interested in and cognizant of the importance of Theosophy in the problems of world adjustment.

In view of the reduced work done by the lodges and the critical conditions which call for energetic action, the members will appreciate this new center which offers all the required surroundings for study and discussion. Many persons prominent in political and theosophical life in Barcelona, Madrid and other cities were present. Theosophists who pass through Barcelona will be received fraternally in the Club Teosòfic, Comtal, 32, Barcelona, Spain.

Personal Opinions

(Continued from page 80)

of the fine art of taking a collection in precisely the right way. It is best learned by going into a church with a good attendance and watching how it is done. There will be nothing apologetic in the announcement, nothing haphazard in the method and the result will be satisfactory.

In our lodges we have commendable earnestness, gratifying faithfulness, enduring devotion, but a distressing absence of skill in action.

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The Inner Life

By Clara M. Codd

This month—April—I want to begin a series of meditations on *Light on the Path*. It is a very ancient occult scripture. Mr. Jinarajadasa, in an introduction to the American edition, says that the short aphorisms came from the Divine Rulers of the City of the Golden Gate in Atlantis. The original nucleus consisted of thirty aphorisms or rules. Thousands of years later the Master the Venetian, when He lived in Alexandria in the third century A. D., transcribed them into Greek for His pupils, adding certain explanatory remarks. When, in 1885, the Master Hilarion gave them again to the world through Mabel Cook, He again added some additional teaching Himself, so that the book as we have it now contains three separate sources for its priceless teachings.

It commences with the words, "These rules are written for all disciples. Attend you to them." Then follow the famous four preliminary aphorisms. These are so wonderful, and so deep in meaning, that I think we will take them only for meditation during April, thinking each morning on each one for a week at a time. Much light is thrown on their meaning in Dr. Besant's and Bishop Leadbeater's work, *Talks on the Path of Occultism*.

So for the first week we take the wonderful words: "Before the eyes can see, they must be incapable of tears." At first sight this sounds hard, as if we had to weed out from our souls all pity, all sympathy. Yet Jesus, the Adept, could weep. In trying to understand we must remember that occult statements, like the Path itself, are "razor-edged." The true meaning lies always in the middle way. The tears of which the eyes of a disciple must become incapable are the tears of self-pity, not the moisture of sympathy with the sorrows of others. A variant of the tears for self are the tears of remorse and regret. Those, too, the disciple learns to transcend. Not by callous indifference to the effect of his actions, but because he begins to realize that the only way to atone for ill is to do immediate good. Perhaps at a later stage he understands that even his mistakes and sins were steps on the ladder upwards, for without the sorrow brought as result he never would have learnt some of the deepest lessons of life. This aspect of Life is a "refining fire."

At an even later stage he may, whilst still retaining exquisite tenderness and sympathy for others, cease even to weep for them, understanding with purified vision that even as sorrow developed in himself glorious jewels of the soul, so will it likewise fashion similar beauties in others. The ancient Celts said of a man who suffered much: "That man is making his soul." We may perhaps say that this first aphorism holds the essence of the first qualification for initiation, *Viveka*, insight.

And the ear which has "lost its sensitiveness," again here it means sensitivity to self. Perhaps to begin with, it means serene and loving indifference to what anyone else thinks or says or does about us. The stronger we

are, the more sure we are of our own inner standpoint, the less we mind whether others understand or sympathize with us. We must be thus strong or we cannot tread the great and difficult Path. Let us look at our own ideals, follow our own standards, leaving others to do the same, and we shall some day find our own greatness. "Greatness is to hear the bugles—and not to doubt."

Later we shall learn to be serene and unmoved not only by the opinion of others, but by all the blows of Fate. "He from whom the world doth not shrink away, who doth not shrink away from the world, freed from the anxieties of joy, anger, and fear, he is dear to Me." Thus is the second aphorism the essence of *Vairagya*.

Then the voice which must have lost the power to wound—if we could control our speech I think we could control all else. So the disciple learns to watch his speech, and that soon brings him to the watching of those deeper thoughts from which his speech, and also all his deeds, spring. It is not enough that we refrain from unkind words and deeds, we must be truer still and not think or feel them. For what we think and feel is what we are all the time, and that is much more important than what we do. "What you are, speaks so loudly to me," wrote Emerson, "that I cannot hear what you say." So we may well describe this aphorism as the essence of the Six Points of Conduct, *Shatsampatti*.

Lastly comes the beautiful and austere saying: "Before the soul can stand in the presence of the Masters, its feet must be washed in the blood of the heart." That illustrates a very profound truth in life that only as the heart is willing to forego everything, to surrender to God, to the Master, every personal joy or gain, can it find its greater Life and more supreme Bliss. Thus is his life purified that he may "see God," and because his heart has become single, wholly devoted, the vehicles of his soul can become illuminated, "full of light."

This is the whole-souled pointing of the heart upwards, the "longing for liberation" which by the strength of its own aspiration storms the Kingdom of the gods. Thus the fourth qualification is a natural sequence to the three that have gone before. Love is the essence of it, love expanded, purified, deepened, to include the whole world. Its price is the absolute and complete surrender of the little self. It must cease to exist that God, the Master, may come in and possess the disciple's soul utterly. "The real disciple gives up his personality to God for good, for ever." Or as H. P. B. put it, he becomes an "impersonal, beneficent force in nature."

The essence of the Probationary Path is contained in these four aphorisms. What follows is largely an amplification of them.

The best of all skills is the art of living together aright.—*Henry Neumann*.

THEOSOPHY IN ACTION

The plan of how Rochester met the unemployment situation has gained wide recognition and is being followed in several other cities. Mrs. Maude Waffle is being instrumental in having this method of activity added to their other successful work under the "Friendly Five" system in Terre Haute, Indiana.

Mrs. Clara T. Lund has been busy with her unusually fine work of interesting thinking people in Theosophy through several kinds of publicity mediums ever since her first work of publishing "Little Talks" in the Oshkosh Daily Northwestern. Her most outstanding piece of activity, however, is with prisoners, many of whom she has inspired with a real understanding of true values and a desire to live accordingly.

The article, "Theosophy In Action," by Mr. H. Douglas Wild, Department of English, Rutgers University, is of such interest that it has been placed on the first page of this issue instead of in this column.

The Curry Club of New York City presented during March a series of four Monday evening dinner-lectures under the auspices of The India Academy of America. Mr. Fritz Kunz, Dr. James H. Cousins and Pandit J. C. Chatterji were those authorities on Indian politics, art and philosophy who were asked to speak, Mr. Kunz having given two talks.

One excellent way of putting Theosophy into action is through the presentation of plays. Miss Beatrice Wood, one of our members, has been quite successful in having her play, "The Door That Did Not Close," given on several occasions, and her newest play, "Corridor E," is soon to be presented in Los Angeles. Both of these plays are theosophical in their themes and their presentation before non-members is one of the best means of propaganda.

Books for the Blind

By F. A. BAKER

Manager, The Theosophical Book Association
For The Blind

Relatively few people seem to know the meaning or history of Braille. Louis Braille was born in France in 1809, the son of a harness maker. He was accidentally blinded by his father's awl when only three years of age. When about twenty he developed the system of embossed writing which bears his name and which is now almost universally used in making books for the blind.

In the library of the Theosophical Book Association For The Blind there are over 300 volumes of theosophical books and copies are

being loaned daily to the blind throughout the United States and Canada. By a special act of Congress books loaned to the blind are carried free of postage through the mails. The Braille Star Theosophist, a free monthly magazine, also goes free of postage, except to foreign countries. The magazine goes to five foreign countries.

The latest book copied into the Braille system and added to the free loaning library of the Theosophical Book Association For The Blind is "Man: Whence, How, and Whither." This splendid book by Dr. Annie Besant and Bishop Leadbeater, in four Braille volumes, is now available for the free use of the blind of the English speaking world. Copies are also on sale at cost price. It seems a pity that funds are not available to place a copy of this book in every large public library. A few of the other titles that have recently been acquired are "First Steps on the Path," by Geoffrey Hodson; "Who Brings the Truth," by Krishnamurti; "The Noble Eightfold Path," by Manly P. Hall; "The Kingdom of Faerie," by Hodson; "Reasons for Immortality," by Rev. John Haynes Holmes.

The publication of a book in Braille is a considerable task. For instance, the book, "Man: Whence, How and Whither," has in the ink-print edition 524 pages and measures 6½ x 9½ inches and is 2½ inches thick. In the embossed edition there are four volumes, each measuring 10½ x 11½ inches and averaging two inches in thickness with a total of 800 pages. Formerly books for the blind were printed only on one side of the paper, but now we do it on both sides, thus saving nearly one half the cost. This method is what is called "interpoint." This is done by placing a folded sheet of zinc in the stereotyping machine and embossing the system of little dots on one side and then turning the plate over and embossing the reverse side, the machine being so adjusted that the dots on one side do not interfere with those on the other. The work is then transferred onto the paper by fastening the plates in a powerful printing press and placing the paper between the folds of the zinc plate which embosses the dots on the paper just as they are on the plate.

One of our blind readers wrote and told us how much good Theosophy had done for her and said, "If anyone needs Theosophy, it is we blind." Here is a splendid opportunity for theosophists of every town and city. Try to get the blind interested in Theosophy and tell them where they may get the books to read and study just for the asking. Address communications to The Theosophical Book Association For The Blind, 184 So. Oxford Avenue, Los Angeles, California.

Checks

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

Our Opportunity

A Talk Given To Members At Houston, Texas,
February 21, 1932

By GEOFFREY HODSON

Reading the early history of our Society, particularly the earlier volumes of *The Theosophist*, I have been greatly struck by the stress which was laid upon the relationship between the Masters and the members. It is clearly stated in an article on chelaship, inspired, if not written by a Master, that membership in the Society, if sincere, constitutes lay-pupilhood. That everybody who joins it passes into the consciousness of the Masters. This means that you, and I, and all of us in this great outer brotherhood of the Theosophical Society have actually been observed by Them, have stepped into the beam of the searchlight of Their consciousness and that They know us. The rest depends upon ourselves. The link which is then formed can lie dormant, as it does in the great majority, or it can steadily increase in size and luminosity, until it draws the worker into the holy presence of His Master.

To me there is no greater privilege, nor any deeper inspiration than that hope, that certainty, that you and I can find our way through this outer world, in which we live and work, into the very heart of the inner world and to the Master's feet. Many have proven the truth of that statement made in the earlier years and have stood face to face with the Great Ones. You and I, if we work hard, can do the same. It is an inexpressible privilege to stand face to face with one of the Elder Brethren; to look direct and in full consciousness into His eyes so full of power and yet compassion, to see His person so majestic and yet His bearing so kind, and with His permission to dedicate one's whole life and all one's future lives to serving the world under Him.

Such an experience changes the whole life; it changes, I believe, the whole evolution of the Ego, quickening it enormously. That egoic quickening begins when we first join; and, as we work for the cause, and steadily purify our nature, eliminating its coarse, selfish, impure and personal attributes, become pure and impersonal in gradually increasing degree, so do we become worthy to enter into a close and intimate relationship with the Master, and therefore to be a channel for His power, to hallow, bless, inspire and uplift the world.

To me this is the only life worth living. All other kinds of life appear almost as death, for without the light of the Master's countenance there is no light and the world is spiritually dark.

Fortunately for us, all the Masters are near. They are looking out into the world today, in the hour of the world's need for those men and women whom They can call to co-operate with Them in helping the world and this is our opportunity.

We are in a crisis, are we not? The moment is fraught with great danger as you must see each day as you open your morning papers;

and one can readily imagine the Great White Brotherhood, not only throwing the whole of its weight into an effort to save the world from a great disaster and to bring order out of the present chaos, but also looking out in the world and especially into our Society for co-workers. We are all appraised, and we are all used to the very limits of our capacity to help the world in our corner of it; and this is our great opportunity.

This present life may be for each one of us great or mediocre. If we can grasp the theosophical opportunity it will most certainly be great, for in serving the Great Ones we assume automatically a measure of Their greatness. Many have asked how the way to Their feet may be found. The answer is invariably "Find us through work in the Theosophical Society." That man and that woman whose soul is awakened spiritually and who is able to look upon the sorrows of the world and feel them in their own hearts, can make both an immense contribution to the world's need at this time, and extremely rapid individual progress in this incarnation.

Our National Library

We have at Headquarters our National Library of some 5,000 volumes. A little less than half of these books are non-theosophical in nature, a great many being classic and modern fiction.

All of these volumes, both as a store of knowledge and a source of pleasure, are available to anyone who wishes to make use of them, regardless of where he happens to be. This is a lending and circulating library and should be used freely by every member of the Society. A very small rental fee is charged in order to cover depreciation on the books, and postage charges are paid by the borrower, for the Library is not endowed. A refundable deposit of \$3.00 is required. For more detailed information, address the Librarian.

It seems that many individuals who do not have contact with a lodge or even with other isolated members might find it interesting to utilize the resources offered by this library. Then too, lodges and individuals who do not own all theosophical books should borrow from the National Library those volumes not in the local libraries. In this way we can make active and vital this fine collection of literature. This is your library—use it!

On Wisdom

Out of the stillness, out of the silence, comes the voice of Wisdom. Down the path we hear the footsteps, light as air, upon the dry leaves of our desiccated thoughts. As she appears, her garments are blown by the clear fresh winds from the highlands. In her hand she carries flowers gathered with sweet discrimination for those who heed her. Attune thyself to the faint music of her voice, lest she walk past thy cottage door, leaving behind only a fragrance for thy lassitude, and a slow sadness that no man can heal.—*Evelyn Benham.*

The Field

Our Lecturers

It is seldom that a lecturer inspires such consistently enthusiastic and admiring comment alike from members and the public as Mrs. Josephine Ransom has done throughout her tour. She is amazingly well informed and every one pays homage to her true scholarship. But she is not only a keen student: in addition she is an exceedingly effective speaker, and perhaps still more important, Mrs. Ransom is delightfully approachable, friendly always, and adaptable under all circumstances. She has been travelling north along the Pacific coast and more recently east to Minneapolis and St. Paul and will be in Milwaukee early in April.

Mr. Rogers' work is consistently successful and he, too, has been in California, Oregon and Washington where the members and the public have welcomed him most cordially. New members and enthusiastic study classes follow his series in each city.

The Michigan Federation is carrying on an aggressive two months' campaign with Señora Consuelo de Aldag as the visiting lecturer. Her first engagement was in Detroit where she opened the new and beautiful lodge rooms and from there she went to Ann Arbor for the Federation meeting referred to in another column. The Federation in Michigan with Señora de Aldag's effective assistance is proving that courage and wholehearted endeavor can put to rout even the much-discussed depression.

Dr. Pickett this month completes her three months' engagement in St. Petersburg, Florida, and from there will go to Atlanta, making a brief stop in Augusta, Georgia, on the way. The work in St. Petersburg has gone well and is particularly noteworthy for the reason that northern visitors first contacting Theosophy will return to their homes and carry with them into new territory this vision of life and its purpose.

Mr. and Mrs. Geoffrey Hodson are with the New York Federation and we receive splendid reports of the well-attended and inspiring lecture series being given by Mr. Hodson.

Mr. Fritz Kunz has completed his series in New York City and has more recently been lecturing in Boston and Massachusetts.

The Rt. Rev. Charles Hampton continues his church work across the country and at the same time gives generously of his time to theosophical work. We are most fortunate in having Bishop Hampton's cooperation and everywhere members are appreciative of the inspiration and encouragement given.

Report of the Michigan Theosophical Federation

Ann Arbor, Michigan, March 6, 1932

Eighty-four members of the Michigan Federation of T. S. Lodges assembled in the Michigan League Building on the campus of

the University of Michigan, Sunday, March 6, to hold their annual meeting.

The Executive Board meeting was held at eleven o'clock while late arrivals were registering and round table conferences were being held in the convention hall. At the Board meeting, Mr. E. Norman Pearson was reelected president for the coming year; Dr. B. Jiménez of Ann Arbor was reelected first vice-president; Dr. Sara Chase Willson, Port Huron, second vice-president; Miss Edythe E. Strang, Lansing, treasurer; Mrs. Donna Sherry, Detroit, reappointed secretary.

An E. S. meeting was held at noon, and at 12:30 luncheon was served.

The Federation had two distinguished guests on this occasion, Señora Consuelo de Aldag of Mexico, and Bishop Fred B. Fisher of the Methodist Episcopal Church, Ann Arbor, and the promptness with which members assembled in the convention hall after lunch attested the eagerness with which they looked forward to the talks scheduled to be given by Señora de Aldag and Bishop Fisher.

Felix Layton, former president of Ann Arbor Lodge, gave the address of welcome to which Mr. Pearson responded. Dr. Fisher was then introduced and his subject was "Reminiscences of Dr. Besant and Adyar." Dr. Fisher spent twenty-seven years in India, and his talk was one of the most delightful the writer has ever heard. While much of his subject was handled in a humorous and necessarily personal vein, it still was given with so much feeling and sincerity, and appreciation of both Dr. Besant and Adyar—so much understanding, in fact—that he held his audience spellbound (hackneyed as it is, I can think of no more fitting expression). There were instant gales of laughter, and long moments of intense quiet as he spoke of the greatness of our President—a quality mentioned not because he spoke to an audience of Theosophists, but because of incidents in her life with which he was personally familiar, which to him spelled greatness; long moments of intense quiet as he described Adyar—a more living and vivid description than I have ever heard given or seen written by any Theosophist. He left us with such a feeling of the greatness of our organization and what it stands for as I believe none of us have ever felt before, because he took it for granted that we realized its great power for good on account of the fact that we were putting these wonderful teachings *into practice* that the whole world might watch their effects.

Inasmuch as Dr. Fisher had spoken to a congregation of fourteen hundred that morning, and was going to join in a symposium with Mr. Pearson later in the afternoon, he asked to be excused immediately after the conclusion of this talk.

Señora de Aldag then spoke to us. Her subject was "The Call of Love," and she said she had chosen it because she felt it to be a

subject which Theosophists particularly needed to have presented to them, but that ever since the convention had been gathering she had felt a good-fellowship and understanding to exist there that would indicate that we really were learning how to love. She gave, as always, a beautiful, simple, and inspiring talk which rounded out a perfect program.

Immediately at the conclusion of her talk, Dr. Jiménez adjourned the convention and announced a public meeting to be held in the natural science auditorium on the University campus a half hour later at which Mr. E. Norman Pearson of Detroit, president of the Federation, would speak on "Christianity from the Viewpoint of a Theosophist" and at which Dr. Fisher would speak on "Theosophy from the Viewpoint of a Christian." The auditorium was crowded, and I am sure no one in the audience could have listened to two finer addresses than those given in the presentation of these subjects. Both were sincerely and unsparingly presented, both were uplifting, inspiring beyond anything that could be indicated in a mere report. Dr. Fisher left us in tears, with feelings too deeply stirred for expression, but they were tears called forth by a word picture of the Taj Mahal—a picture so exquisitely painted and so inspiring in its inferences that its beauty hurt.

Señora de Aldag gave a public lecture in the evening at the Michigan League Building—"Theosophy, the Search for the God Within and the God Without." This closed one of the finest Federation meetings the Michigan Federation has ever held.

DONNA SHERRY, Secretary.

The Vegetarian Society of New York

Since the beginning of the year the vegetarians of New York have been meeting periodically to discuss informally means by which food reformers might become acquainted with one another and then give an impetus to a non-slaughter dietary for the general public.

The result has been the formation of the Vegetarian Society of New York with Mrs. Mary Hanford Ford as president, Mrs. M. E. Cousins as secretary, Mr. S. D. Mott as treasurer. Other office-holders include Count Tolstoy, Mrs. Freshel, Mr. Carlos Brandt, Mr. Schildkraut, Dr. Alice Chase and Dr. Robert Anderson. Arrangements have been made to hold the meetings of members at the studio of the India Academy of America, 200 West 57th Street. A large public meeting to promote the increase of vegetarianism will be held on April 15th in the auditorium of the Washington Irving High School at 8 p. m.

Much interest is being shown in this new Society. Vegetarians want to know one another. Their reformed diet has brought them health and happiness and they want to pass on the news to others. They want also to prevent cruelty to animals. "So long as people eat like beasts of prey they will fight like beasts of prey," said one of the food reform pioneers, Dr. Anna Kingsford. So the new Vegetarian Society is the latest New York ally of total disarmament, starting with the ministry of the Interior!

Further information can be had from Mrs. M. E. Cousins, honorary secretary, 310 Riverside Drive, New York, who reports that the membership already includes persons who have been vegetarians for over forty years and some who are life vegetarians.

The Happy Valley

We live, necessarily, so much in the present moment that the vision of what is to be is closed to us. Furthermore, many friends of this great enterprise have been denied so far the opportunity to see the incredible loveliness of the place and feel for themselves its possibilities—quite easily evoked in that celestial spot.

As far as I am concerned, the vision of the future of the Happy Valley is filled with vast promise for human society on these two western continents. The transition we are now experiencing through economic determinism and other forces is making a new world more readily understood by all. In such a new world of cooperation and community effort the Happy Valley will be, I am sure, a beautiful prelude. Today its acres give birth only to homely products of the soil; past the present brief night lies a day when its sun-drenched earth will nourish happy occupations fitted to a new age. To bridge the night between needs imagination. The Happy Valley, once seen, in that world of new forms of power which will make oil and coal obsolete, and of copperation which will make our competitive world a vanishing nightmare, will grow upon one's inner vision.

But to protect the future we must act in the present.

FRITZ KUNZ.

For on this Path each step that is taken is a step that is taken forever; each pain that is suffered on it is a pain which, if it is felt, is welcome because of the lesson that it gives. And in treading this Path it grows brighter as ignorance lessens, it grows more peaceful as weakness vanishes, it grows serener as the vibrations of earth have less power to jar and disturb.—Dr. Besant.

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What the Lodges Are Doing

Speakers have proved responsive in their willingness to give the regular Sunday evening talks for Pittsburg Lodge with the result that addresses of both general and theosophical interest have attracted large and interested audiences. Mrs. Minnie E. Pannebaker selected the Astral Plane as the subject of a series of talks, while Mr. Harlan Ober gave an address on the New Era. Mr. Alfred Oltzcher and the president of the lodge, Mr. Thomas Owens, have also given talks. One of the features of the lodge activities is a 6 o'clock tea the third Sunday in each month which provides an opportunity for friendly talk and is usually enhanced by musical numbers which add to its pleasure.

The officers of Peoria Lodge consider their astrology and character reading classes useful adjuncts in arousing the interest of the public in our more serious theosophical study. Mrs. Margaret Palensky is one of the successful teachers and Mr. Eugene V. Farrell, the secretary of Peoria Lodge, is also able to command the interest of those who attend his classes.

Sacramento Lodge welcomed five new members at the regular closed meeting on March 7. The president, Mrs. Edith Lee Ruggles, directed the ceremony of admission and Mrs. Adelaide M. Cox, of Burlingame, gave the address of the evening on "Our Relationship to the Masters." Following the more formal program, refreshments were served and a social hour enjoyed. Mrs. Cox also gave two public lectures which were very well received. A regular Thursday afternoon inquirers' class at the homes of different members has brought gratifying results. This class usually consists of a talk by the lodge president followed by questions and open discussion with tea and opportunity for conversation to conclude the afternoon.

Miss Elaine Scribner gave a very fine series of talks for Shri Krishna Lodge of Norfolk. Miss Scribner welcomed several new members to the lodge and the secretary, Mrs. John Borum, writes that they feel greatly indebted to Miss Scribner for the inspiration and help which she has given.

Butte Lodge considers that they were very fortunate in having Señora Consuelo de Aldag with them for several lectures and also opportunistically to assist them in their celebration of Adyar Day. In spite of adverse weather conditions, Señora de Aldag's presence in Butte aroused much enthusiasm which it is believed will permanently strengthen the work.

The two lodges in Seattle, Seattle Lodge of the Inner Light and Besant Lodge, united on February 6 to give a card party in order to raise their contribution for Adyar Day. The affair was well attended and the receipts thoroughly satisfactory. Social affairs are appreciated in this district and the members there find that lodge dinners prove very enjoyable. They are fortunate also in the presence among them of quite a large number of young people who, under the leadership of Mrs. Mildred Kyle, have recently formed a

Young Theosophists' Group which at present is composed largely of Round Table members, but is also attracting other young people to share with them in their study and pleasure.

The united efforts of Hypatia Lodge and Indianapolis Lodge have resulted in a Theosophical Forum in Indianapolis which sponsors a public lecture every Sunday evening. Care is taken with the advertising and the number of people attending is increasing steadily as the work becomes known and the speakers arouse greater interest. Hypatia Lodge reports the recent election of a new vice president, Mr. Fred W. Renz.

Santa Barbara Lodge is inaugurating a much more aggressive program which includes public meetings two Sunday evenings of each month in their new quarters in the down town district. Members' meetings are held on Wednesday evening and the library is kept open from 1 to 5 every day.

The Ojai Theosophical Fellowship, which consists of all of the lodges in that vicinity and any others which may be interested in this cooperative effort, was entertained recently at a picnic lunch by the Ojai Valley Oaks Lodge. The chief speaker of the day was Mr. E. W. Munson whose subject was "Problems." The new president of Santa Barbara Lodge, Mrs. Dessie Hessel, together with several other members, were able to attend this meeting and extended a cordial invitation to the Fellowship to meet in Santa Barbara on May 8 for the White Lotus Day celebration. All of the members in this district are looking forward with keen interest to this meeting.

In San Pedro, the harbor of Los Angeles, a new theosophical study class is being organized under the energetic leadership of Miss Margaret V. Sherlock. The newspapers are giving ready cooperation in this project and Miss Sherlock has also gained the assistance of a book shop in San Pedro, so that theosophical books are for sale and information given about the class work. Excellent publicity work backed by enthusiastic activity gives this new class every promise for splendid growth as well as stability.

Detroit Lodge on February 23 dedicated their beautiful new home located on the top floor of the Wurlitzer Building, 1509 Broadway. Mrs. Golda Stretch, the secretary, writes: "Our members are so happy to have this dream realized. The location is ideal for forming a spiritual center in the business section, truly a broadcasting station for Theosophy. We began our public activity with Señora Consuelo de Aldag, of Mexico, giving a public talk on Sunday afternoon, February 28. Her subject was 'Mexico, Land of Yesterday, Today and Tomorrow,' illustrated by stereopticon slides of the pyramids, colonial and modern Mexico, and she delivered this lecture in Mexican costume which made it doubly interesting. Refreshments were served to those staying for the evening lecture. Señora de Aldag gave four public lectures and we are very happy to report a very good attendance at all of these lectures. Since that time we have begun several classes for study:

on Monday evenings, an introductory class with Mr. John McDougall as leader; a reincarnation and karma class under the direction of Miss Anna E. Kerr on Thursday evenings; on Friday afternoons, a study class under the direction of Mrs. Elsie Pearson, for those who find it more convenient to come in the afternoon; and Friday evenings are devoted to the work of the Theosophical Order of Service with Mr. Samuel H. Wylie as Head Brother."

Oklahoma City Lodge reports continued success with their monthly dinners followed by a program or musicale. The monthly benefit bridge party which has been in progress for some time has resulted in the formation of classes in contract bridge at the demand of so many who enjoyed the parties. Mrs. Marguerite T. Sisson is teaching the classes and they are growing rapidly both in the enthusiasm of the members and in financial returns to the building fund.

Miami Lodge reports that almost all of their new members are attending the beginners' class enthusiastically and are very earnest students. Mrs. Kathleen Martin is the very efficient leader of this class. A Sunday morning class in the "Secret Doctrine" is held and in the afternoon Mrs. Kate C. Havens gives interesting talks on comparative religion.

According to the secretary, Mrs. Betsey Jewett, the members of Glendale Lodge, California, find class work even more satisfactory than public lectures. Their weekly beginners' class is under the direction of Mr. Alfred Jenkins, while Mrs. Gladys Goudey conducts a citizenship group on each second and fourth Friday. They are endeavoring to carry out the study suggested by Dr. Arundale and different members of the class give talks on the contributions which the various nations have made to the culture of the United States. Another activity of much interest is the training class of the lecture bureau of the Federation which meets twice a month under the leadership of Mr. William Miller. This activity is of special interest since usually there are representatives from at least six lodges in the district, so that the undertaking is splendidly cooperative and should prove exceedingly helpful in developing the work over the entire area. Mrs. Jewett assures us that in addition to these various interesting projects carried on under the auspices of the Glendale Lodge, they have also their regular weekly lodge meeting at which meditation is the chief feature.

The monthly socials of St. Louis Lodge are becoming justly famous since they invariably provide unique entertainment, good music and the genuine delights of a friendly and cordial welcome. It is not surprising therefore that these events are marked by splendid attendance on the part of both the members and their friends, and that they also result in substantial profits to the lodge treasury. The clever program announcements play no small part in enticing every one to attend, and certainly the last invitation featuring an astrological party is original and attractive enough to induce every one to be present.

The advantages of social affairs are being appreciated by our lodges and Saginaw Lodge writes of their third Sunday programs of music, a short theosophical talk and refreshments which bring together members and friends in the spirit of true hospitality.

Santa Monica Lodge also utilizes true friendliness as a means of enlisting the interest of people in Theosophy. Their Wednesday afternoon teas include a short talk by some member, a brief musical program, and later refreshments. Two other weekly events are the Tuesday night meetings and Sunday night public lectures which provide the public with further opportunities of learning about Theosophy.

San Francisco Lodge is to be congratulated on its definite and well arranged courses of study which challenge the intelligent and sustained interest of the students who attend.

Cleveland Lodge is finding Miss Elaine Scribner a genuine asset to the work there. She is giving several series of lectures and has also been the guest of honor at several silver teas in different suburban neighborhoods near Cleveland. To these teas personal friends of the hostess are invited with an attendance of twenty-five or thirty and the collection which is taken provides a worth while sum for the lodge treasury. The work of Cleveland Lodge is strengthened by the fact that its work is carried on in its own lodge center.

Acacia Lodge—This is a new lodge which was organized in Tampa, Fla., in January by Mr. L. W. Rogers. They have begun with a membership of 28. Their lodge officers are: President, Mrs. Amy Cleaves; Vice President, Mr. Roy P. Ripple; Secretary-Treasurer, Mrs. Florence Hutto; Purchasing Book Agent, Mrs. Florence Hutto; Librarian, Mrs. J. L. Hawley.

Lotus Lodge—Organized August 30, 1931, Manila, P. I. President, Mr. Hermenegildo F. Tibayan; Secretary, Mr. Nicanor A. Obispo; Treasurer-Librarian, Mr. Patricio Villanueva.

Vipunen Lodge—President, Mrs. Alina Helander; Secretary, Mr. Gustav Perala.

Dallas Lodge—President, Mrs. Amelia M. Pillet; Vice President, Mr. William C. Grant; Secretary, Mrs. Madge R. Dailey; Treasurer, Mrs. Mary R. Egly; Librarian and Purchasing Book Agent, Mrs. Vinnie R. Pearson; Publicity Agent, Mr. Archie W. Pattillos.

Miami Lodge—President, Mr. J. Newton Gibbs; Vice President, Mrs. Kathleen Martin; Secretary, Mrs. Elizabeth A. Atherton; Treasurer, Mrs. Billie Edwards; Librarian, Mrs. Anna Keeler; Members of Executive Board, Dr. Frank Keeler, Mr. James P. Dunne.

The National Library has gratefully received from Mrs. Anna Pennock Bird her book, "Creative Force in the Vegetable, Animal and Human World." This interesting and instructive production by one of our members is an addition of value to our collection and is, of course, now available for circulation.

The Round Table

RAY W. HARDEN
EDITOR
Chief Knight for America
Order of the Round Table

Address: P. O. Box 176, Seabright, California

The Round Table Annual, interesting 44-page publication, has just been received from Serge Brisy, International Chief Secretary, at Bruxelles. Prominently featured is a crisp message of courage and good cheer from our ever-enthusiastic Kt. Parsifal, George S. Arundale, from which we quote:

"The Round Table is to bring great blessing to the world of youth. . . . The Round Table does not belong to yesterday, but to today—for the sake of tomorrow. Let those who are older, listen to the voice of youth, and seek to help to give it effective form."

As if in anticipation of these stirring words, men and women, especially those of the T. S., have been rallying to the R. T. banner during the past few weeks. If this continues, we shall again find the Order a strong vehicle for all that is best in youth, sponsored by adults who are themselves young in heart and mind. Working for, and with, youth actually defines the years to make us "old."

A number of T. S. Lodges are proceeding to establish their "Lodge Table." The Lodge members join the Order and act as a local Round Table Council. Thus the Order is represented and a nucleus ready for service. It is often surprising how quickly young members appear from "outside," for the new Table and for the Lodge also.



Allow us to present "Friendship Table," recently organized at Lynwood, Calif. Mrs. Addie Lentz, Leading Kt., writes that her group is visiting adjoining cities to demonstrate R. T. service and establish other new Tables. Friendship Table has added several members since the above photo was taken.

One of our New Jersey Round Table leaders, Mr. Joseph Dwan, formed his "Knight Patrol" only a few weeks before the abduc-

tion of Charles Lindbergh Jr. Mr. Dwan's group rendered excellent messenger service during the anxious days of investigation and search. Col. Lindbergh is one of the Order's Honorary Knights. He and Mrs. Lindbergh appreciated the telegram expressing sympathy of R. T. members in the various nations, and assurance of all possible assistance.

Round Table friends will be pleased to learn that Mrs. Ruth D. Athay has been appointed Western Knight-Counsellor. Mrs. Athay has rendered distinguished service to the Order throughout its most critical period, furnishing encouragement, not only to her own valiant Table, but to other Leading Kts. as well. Her helpful spirit has proven of value also to Headquarters office.

We have the report of a Table recently organized near Philadelphia, Mrs. H. V. Perkins, Leading Kt. Mrs. Perkins first contacted the Order some years ago, joining as a Companion. Now she has a son two years old and a daughter eight months.

"I am looking ahead," she states. "If my children wish to become Pages in our Nightly Order, I shall have a Table ready for them. I trust they may find the experience as enjoyable and helpful as I did."

Report from Stephen F. Illig, Leading Kt. of Oakland Table, brings the good news that ten or twelve Pages and Companions are active, with the support of several Knights in the group. There are prospects of early reinstatements and new members. An interesting plan, collecting dues in small installments at each meeting, is progressing successfully. This also gives valuable practice in the keeping of accounts.

A Correction—Mrs. Anna Bennett was reported as Leading Kt. of Earnest Server's Table, Seattle. This was our error, as Mrs. Rosa Klingenberg is Leading Kt. of the Table.

The Immutable

There is no God, the poets cry,
And yet He loves them still;
There is no God, poor men reply,
And yet, they work His Will!
For one frail word flung out in space
Cannot the Universe deface,
And God's Supreme, All-Knowing Plan,
Includes each self-deluded man!
—E. H. H.

Steamship Tickets

It has become the fashion for organizations to be appointed agents for steamship companies. Headquarters has been given the agency for all lines sailing from the United States. When you place your order here you put money into the treasury just as you do when you order a non-theosophical book through the Theosophical Press. But our members seem seldom to remember it when going abroad. Recent sailings show that three groups of our members paid steamship companies a total of several thousand dollars. The commission would have been a handsome sum.



Book Reviews



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

Meaning and Philosophy of Numbers, by Leonard Bosman. Published by Rider & Co., London, England. Price, cloth, \$1.50. The why and the wherefore of all systems of divination by numbers.

Lectures to Teachers, Christmas, 1921, by Rudolf Steiner. Published by the Anthroposophical Publishing House, London, England. Price, paper, \$1.00.

The Bride of Achilles, by Henry Bertram Lister. Published by The Christopher Publishing House, Boston, Mass. Price, cloth, \$1.50. A garland of lines from Homer.

Astrology, by M. M. MacGregor. Published by The Penn Publishing Co., Philadelphia, Pa. Price, cloth, \$1.00.

Two Dialogues of Plato, The first Alcibiades and The Meno. Published by The Shrine of Wisdom, London, England. Price, cloth, \$1.50.

Scientific Palmistry, Dale Phillips. Published by Geoffrey Bles, London, England. Price, \$2.00.

Railway Studies in Neo Modern Palmistry, by P. S. Neel. Published by A. B. N.'s Cheirosophical Publishing House, Madras, India. Price, paper, \$1.50.

Adyar Pamphlet No. 155. The Work of Theosophists, by C. W. Leadbeater. Published by the Theosophical Publ. House, Adyar Madras, India. Price, \$0.10.

Adyar Pamphlet No. 154. The Will and the Plan in Science, by V. Appa Row. Published by the Theosophical Publ. House, Adyar Madras, India. Price, paper, \$0.10.

Kandan, the Patriot. A new book by K. S. Venkataramani. Published by Svetaranya Ashrama, Madras, India. Price, cloth, \$1.25.

Other Books by K. S. Venkataramani: *Murugan—The Tiller*, price, cloth, \$1.00. *The Next Rung*, price, \$0.75. *Renasant India*. Price, boards, \$0.75. *Swaraj Constitution*. Price, paper, \$0.25.

Adyar Pamphlet No. 156. Man's Life in This and Other Worlds, by Annie Besant. Published by T. P. H., Adyar, Madras, India. Price, paper, \$0.10.

Adyar Pamphlet No. 157. The Theosophical Society and H. P. B., by Annie Besant and H. T. Patterson. Published by T. P. H., Adyar, Madras, India. Price, paper, \$0.10.

The Consecrated Life, by Clara M. Codd. Published by The Theosophical Press, Wheaton, Ill. Price, cloth, \$0.75.

The members of the Theosophical Society need no introduction to Miss Codd. Those who have not had the pleasure of meeting her personally are familiar with her as a lecturer for the Society and as a regular contributor to the THEOSOPHICAL MESSENGER. And so when the reviewer speaks of her latest book as a valuable addition to any library the statement will evoke no surprise.

As the title would indicate, this is a devotional book, the book of a mystic. Taking as a sort of text that beautiful inspired poem which begins with:

"Take my life and let it be
Consecrated, Lord, to Thee."

Miss Codd has written one of the finest devotional books which I have had the privilege of reading. The treatment of the subject is such as one would expect from this author, and that means that it is just as it should be.

This is not one of those books which one reads and lays aside; it is one which may well become a daily companion for the Theosophist who seeks to serve the Masters. In fact, service is the keynote of the whole book, and so it is a book of practical devotion, devotion which proves itself by acts as well as by words.—John McLean.

Simple Vegetarian Cookery, by Dr. Paul Carton. Translated by Elizabeth Lucas. Published by David McKay Co., Philadelphia, Pa. Price, cloth, \$2.00.

This is not an ordinary cook book, as the title would lead one to suppose, but a learned disquisition upon food values by a French scientist who, in the enthusiasm of his dietetic investigations, actually, as the writer of the preface humorously says, "spent a whole year in his kitchen handling his saucepans, casseroles, strainers, rolling-pins and weighing machine—to the great despair of the mistress of the house!" The picture is complete and one's sympathy goes out to the suffering lady, a true martyr to science.

Dr. Carton is a Frenchman and his judgment upon the value of food articles and their preparation, is no doubt, somewhat influenced by national prejudice. He himself says that the difference in climate, temperament and customs would make some things, which he has recommended for use in France, unsuitable for use in Great Britain. It does not seem to have occurred to either author or translator that the publishing of an American edition might make further modification advisable. The average Frenchman has not yet learned to discriminate between an American and an Englishman.

The doctor disagrees with many authorities on dietetics in foods which he recommends or condemns. The reviewer does not consider himself such an authority upon dietetics as would warrant him in criticizing Dr. Carton's opinions; in fact he has been trying to raise a smoke screen in the hope of hiding his lamentable ignorance upon the subject, especially upon the cooking side.—John McLean.

Need We Grow Old? by Catharine Gardner. Published by the Theosophical Press, Wheaton, Ill. Price, paper, \$0.35.

The answer to the question which forms the title to this interesting and valuable little book depends upon the meaning which is assigned to "We." If it refers to the physical vehicle the answer, of course, is: "Yes," but the real "we," the egos who are using the physical bodies, need not grow old; even the aging of the physical body may be postponed for many years by correct methods of living. Look at the many men and women who have long passed the biblical limit of "three score years and ten" who are still doing their work in the world and conferring upon humanity the benefit of their knowledge, gathered through the experience of many years in a physical body.

This book gives in an easily understood manner rules which will enable one to delay the inevitable aging of the physical body, and keep young and vital the real man who uses that body as his vehicle on the physical plane. The rules given are simple and clearly defined.

The author includes herself in the large class so often thoughtlessly denominated as "cranks." Someone once defined a "crank" as "something which makes things go around." We need more of such "cranks" and, in this sense, the author is right in including herself in this class.

The book is small in volume, but large in the mass of valuable information which it contains.—John McLean.

Realm of Light, by Nicholas Roerich. Published by the Roerich Museum Press, New York, N. Y. Price, cloth \$3.00.

Those who read Altai-Himalaya and Shambhalla will enjoy this collection of essays and letters from the prolific pen of Nicholas Roerich, that multi-faceted genius who stands today as one of the greatest voices of the century. His quest is constant, his labors untiring in his effort to hasten humanity on toward a greater realization of brotherhood through beauty and culture.

No truer words were uttered when Roerich says that the workers of culture and peace have but one enemy, namely the children of ignorance, who in ancient times were regarded as criminals of the worst type. And we can readily agree with his assertion that civilization—a white collar, golf, telephones and business success—is not the sole pillar of culture.

A man like Roerich, an artist whose creative genius has been recorded in three thousand masterpieces, of which one thousand are in the Roerich Museum in New York, the balance scattered in leading art galleries of the

world, must be very close to that spiritual hierarchy of which he often speaks so tenderly, and in Whose beloved Himalayas he has spent the greater part of recent years.—John A. Nimick.

Old Diary Leaves, Fourth Series, by Henry Steele Olcott. Published by the Theosophical Publishing House, Adyar, Madras, India. Price, cloth \$4.00.

The publication of this second edition of Colonel Olcott's history of the Theosophical Society will be welcomed by all members of the Society. This is one of those valuable books which should never be permitted to be out of print. It is the only authentic history of the early days of the Theosophical Society and as the older members pass, one by one, from the physical plane, it becomes more and more valuable.

This fourth series covers the years from 1887 to 1892—years which witnessed many struggles and discouragements for the members, but also filled with many victories which carried the work steadily forward, despite what seemed at the time to be impassable obstacles.

The entire work should form a part of every lodge library, if not of every member's collection.—John McLean.

A 5,000-Year Plan, by George B. Lake, M.D. Published by The Society for Service, Chicago, Ill. Price, paper \$0.50.

The title itself challenges interest and successfully makes capital of the much-discussed experiment in progress in Russia, while at the same time so extends the idea that we have a practical little volume presenting clearly and simply the theosophical principles of life. Attractive in format this small book adapts itself admirably to the needs of your friend or acquaintance whose interest in Theosophy can best be developed by a popular exposition which is philosophical but not too obviously or exclusively theosophical, and which is written in the happy frame of mind of one whose view of life is serene although full of zest, and whose capacities include creative imagination and aesthetic appreciation. Never a dry dissertation, nor profound, except as life itself commands thoughtful attention, *A 5,000-Year Plan* may well serve a high purpose as an introduction to more serious study.—E. S.

Fragments from the Past, or Glimpses of the Long Ago, by Eugene E. Thomas. Price, cloth \$3.00.

This is a romantic story, founded upon fact, so the author says, the object of which is to place before the reader the author's conception of reincarnation and karma. Some of his ideas may seem a little strange to advanced students of Theosophy, but, in the main, they follow rather closely the teachings of the Masters and their disciples. The author claims to speak with authority as a member of an occult society which he calls the Brotherhood of Mt. Shasta. The book is of interest to the student of occultism as well as to the general reader.—John McLean.

The Passing of Mrs. Liela A. Clough,
Member Colorado Lodge (Denver)

Our loved Liela sleeps in the Chapel of Yama, the God of Death. A few nights before she left the earthly Temple she could be seen in Death's Garden. The Garden that is filled with flowers more beautiful than anything seen on the physical plane; flowers that are watered by the tears of mortals and fanned by the breath of Angels who attend to them. So that Those Who are awaiting Liela's coming knew of it and were ready to receive her when she entered in the arms of Angels.

The Chapel wherein she is sleeping is beautiful beyond the power of pen to describe. It is lighted by living Tapers—Shining Ones Whose Light far outshines the most brilliant of earthly lights. The couch on which she lies is also surrounded by these Shining Ones and when she awakens, her eyes will behold Them and those whom she loves best.

Only Peace and Love are there,
There, where all are vested in Light,
There where no longing is,
For all longing has been stilled by fulfillment.

C. V. HICKLING, Secretary.

Itineraries

Señora Consuelo de Aldag

March 29-April 5, Saginaw, Michigan
April 6-14, Flint, Michigan
April 15-23, Port Huron, Michigan

The Rt. Rev. Charles Hampton

April 1-26, New York City
April 27-28, Buffalo
April 29-30, Pittsburgh
May 1-3, Cleveland
May 4-5, Detroit
May 6-7, Ann Arbor

Mr. Fritz Kunz

April 3-6, Baltimore
April 7-14, Washington and Norfolk
April 18-28, New York City
April 30, Albany, New York

Dr. Nina E. Pickett

April 2-4, Augusta, Georgia
April 5-30, Atlanta, Georgia

Mrs. Josephine Ransom

April 3-10, Milwaukee
April 11-18, St. Louis
April 19-May 4, Oklahoma City
May 5-9, Des Moines
May 10-17, Omaha

Mr. L. W. Rogers

April 9, Portland
April 10-20, Seattle
April 24-30, Minneapolis
May 1-7, St. Paul
May 8-14, Milwaukee

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Building Fund from February 16 to
March 15

Miss Catherine M. Reid, Mrs. E. Lewis, Mrs. Jennie T. Wood, Mrs. Edna R. Todd, Mrs. Martha Priest, Mrs. Kathleen Martin, Mrs. Edna B. Anderson, Miss Fannie A. Moore, Miss C. H. Kress, Miss Ila Fain, Miss Theodosia Hadley, Sam Pearlman, Oscar H. Owen, Mrs. E. F. Dann, Miss Louise Bohnert, Miss Louise C. Blatz, Mrs. Josephine Williams, J. M. Albaladejo, Miss Anna Longson, Mrs. Nathalie R. Parker, Mrs. Florence Correll, Mrs. Agnes G. Soeller, Henry Schwartz—Total, \$233.90.

Lightbringer Fund—Feb. 16 to Mar. 15

Aberdeen Lodge, Besant-Hollywood Lodge, Mrs. Edna B. Anderson, Newark Lodge—Total, \$46.50.

Tree Fund—To March 15

Victor Lewis, Miss Emma Allaire, Miss Ruth L. Amoss, Total, \$12.00.

Higher Memberships

Previously Reported.....	\$3,648.45
February Receipts.....	8.50
	<hr/> \$3,656.95

Marriages

Miss Lillian Berg, National Member, to Mr. Joseph Loeffler on February 20, 1932.

Mr. Ivar Haglund of Besant-Seattle Lodge, to Miss Margaret Raffenberg on December 10, 1931.

Mrs. Georgina Wilson of Long Beach Lodge, to Dr. Fleming.

Deaths

Mrs. Gertrude B. Grewe, St. Paul Lodge, in December, 1931.

Dr. James A. Belyea, Harmony-Toledo Lodge, January 8, 1932.

Mrs. Grace D. Smith, Annie Besant-Boston Lodge, January 19, 1932.

Mrs. Carrie M. Huntington, Herakles Lodge, February 7, 1932.

Dr. Andrew Crawford, Omaha Lodge, February 13, 1932.

Mrs. Julia Gowell, Annie Besant-Chicago Lodge, February 16, 1932.

Mrs. Alice Levy, Activity Lodge, in February, 1932.

Mr. George E. Young, Pittsburgh Lodge, in February, 1932.

Miss Minna B. Stewart, Chicago Lodge, March 6, 1932.

Mrs. Liela A. Clough, Colorado Lodge, in March, 1932.

Miss Mary L. Palmer, New York Lodge.

Mr. Roy M. Monk, Pythagoras Lodge.

Mrs. France Hill Smith, Colorado Lodge (Denver), March 28, 1932.

Miss Edith A. Houston, Herakles Lodge (Chicago), March 24, 1932.

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