

WHEATON

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CONVENTION—AUGUST 13-16

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The Kingdom of the Wonderful

An address delivered at Adyar Hall, Sydney

By THE RT. REV. G. S. ARUNDALE

(Continued from the April issue)

So far as you and I are concerned, we ought to know that our lives *are* so wonderful, however and whatever they may appear to us; and if only we would realize what they truly are, if only we contact the wonderfulness of our lives, we shall make much more out of them and find them much more advantageous to ourselves than often we think them, or they appear to be. I certainly do not exclude a single detail of life from the region of the wonderful. You may say: "Ah! but I have this sorrow, this hardship, that difficulty, that misfortune, that grief, that inhibition—all these things I have. You call these wonderful?" I say: "Yes, and if you could perceive the wonderfulness in them, their troublesomeness and all that seems to make them so imprisoning would largely disappear." We make our own prisons and we live in them. But we make our own freedom too, and if we make our own prisons it is in order that we may remember our freedom. There is nothing more inspiring so far as the desire for freedom is concerned than to real-

ize obstructions, to realize imprisonment. If you feel you are not free, then you have a longing to be free.

Those who are kings of life, they need no prisons in order to desire the larger freedom. But we do. So if you feel hardship, difficulty, grief, obstruction, inhibition, you say to yourself: What is behind it? What is on the other side of it, to which it is drawing my attention? I am poor. I have ill-health. I have such-and-such difficulties. I am in such-and-such restrictions. What is on the other side of all those restrictions that hamper me, or that poverty that hedges me in? What is on the other side of this, that or the other weakness? What is on the other side of this, that or the other emotional or mental weakness? Of what light is that imprisonment in the darkness? That is a subject of infinite interest, and you can approach it easily if you get into the habit of perceiving the nature of the wonderful.

What constitutes wonderfulness? As regards oneself wonderfulness is, of course, difficult to perceive, but if we look for wonderfulness outside, then one is able to be more aware of the

wonderfulness in one's own nature. I wonder whether you could make a list of the most wonderful things you know. I have a little file of my own which has a little yellow label, and on that little label are the two words: "The Wonderful." Anything that seems to be wonderful I put into that file, and from time to time I read it over and drench myself with the wonderful things which are disclosed in it. In that way I free myself from imprisonment in my commonplaceness. It is like taking a breath of fresh air. It is like going for a swim on a hot day. It refreshes me infinitely. It gives me courage.

We hear sometimes of "commonplace books." We do not need to emphasize the commonplace. That is only too obvious. We do need to emphasize the wonderful which is on the other side of the commonplace. I have been making some additions to my file of wonderful things. One of the most recent additions is the new scientific theory as to the expanding universe. There are few things that have thrilled me so much as to know that the ordinary everyday scientist perceives that the universe is growing—the very reverse of the theories that have obtained hitherto, namely that the universe is dying. Science is beginning to see that the universe is growing larger and stronger day by day, occupying more space, becoming more intense. And I say to myself, if a scientist can say that of the universe, it must be true of every single cell, every single part of that universe. If nothing is preventing the whole universe from growing in its illimitable extent, then I must be growing—I *am* growing! I may perhaps be growing in spite of myself. How futile! Let me grow not in spite of myself, but because of myself! That is one of the latest additions to my stock of wonderful things, and if you could peep through my door sometimes you would see me reading about those wonderful things—they knock insistently at the door of myself.

Another wonderful thing that has equally thrilled me, because it is so wonderful a testimony to the unity of life, is that the chlorophyll, which is the chief pigment of the green in plants, is chemically identical with the constituents of human blood. I can think of that with awe, I can think of that with delight, with relish. The same blood everywhere—in one form or in another. To me that is wonderful. The plants are living in the same way as we are living, in their own degree. Many other accounts of wonderful things I have, of course, as for example the announcement in the newspapers the other day of a photograph having at last been taken of the curvature of the earth. Very wonderful. Another thing I have put down here to mention to you is the new hypothesis that time flows forwards and backwards. Very wonderful, that. What does it really mean?

All these things I am mentioning are outside, in one sense, the theosophically wonderful things—the wonderful thought of the existence of the Masters, the supremely wonderful knowledge of the great Plan of the Uni-

verse, of evolution, the knowledge of the great King of the World himself, and of Him who is called the Solar Logos. All those marvels are supremely wondrous—they also are in my file. The danger is lest familiarity with them, familiarity because we know a little about them, lest that familiarity lead us to ignore the wonderfulness in them. It is so easy not to perceive the wonderful. The wonderful is so elusive. If you treat the wonderful lightly, if you seek the wonderful lightly, then the wonderful is elusive, you see it for a moment and then it eludes your vision, and if you catch it at all, the very process of attaching it to you causes it to be enveloped in a veil of the commonplace.

And then you will say: The Masters? Oh yes, I know all about Them! The theosophical scheme? Oh yes, I know all about that! The rounds and rings and races? The ladder of evolution? I know all about that! You know nothing about these unless they inspire and thrill you, not in terms of words but in terms of life. I know we tend to be a little contemptuous of all those things with which we are familiar, and so I ask you to leave alone those wonderful things which are round you, and enter into the field of the wonderful which is strange to you. Some of the things which I have just now described to you should revitalize your sense of the wonderful, and then you will, as I said at the beginning of my talk, draw near to the Elder Brethren, who Themselves are more than wonderful. You cannot be near that which you are not like at all. But since we are of the same nature as the Elder Brethren, since we are like Them in fact, in essence, let us become conscious of that likeness and pursue everywhere, seek everywhere, that which may strengthen in us that nature which is the same as Theirs.

As I said, my one method of doing that is to be a votary of the wonderful—the wonderful in poetry, in literature, in art, in music, in science, in the individual, in all things. You may find wonderful things other than those which I find wonderful. All that I ask of you is that you should have a thrill at the wonder of the things you discover in any field of life. It is to that end that I am giving public lectures on greatness, in the Adyar Hall. I want people to know their own essential greatness, and one of the ways in which they can know it is by looking at themselves in great people. If you can discover yourself in any great individual you know, in any great scientist, any great statesman, any great painter—if you can discover yourself in him, if you can perceive yourself in him as you gaze into the mirror, then you are moving. Not necessarily that the expression of your greatness shall be the same as the expression of the universal greatness so far as that individual is concerned. You can perceive yourself in Wilhelm Backhaus, even though you may not be able to play a single note on the piano. Anyone who is great takes you by the hand and leads you through the doorway into the abode of greatness. Every great individual does that.

(Continued on page 116)

The American Theosophical Society

By SIDNEY A. COOK

3. Wheaton

When Wheaton came into being in 1926 it was the realization of a dream. For a number of years the membership and the work had been growing and the transfer of headquarters from place to place, always cramped and inconvenient, naturally led to the desire for a permanent home where efficiency of operation could replace methods of expediency. But there was a much sounder reason and a higher purpose to the inception of the Wheaton building program than the mere desire for physical convenience. The vision was of a powerful society having such an influence on the life of America that it should be provided with a home whose dignity and setting were in keeping with the splendid purpose that it was destined to achieve. Its increasing membership justified the belief in its growing importance as a factor in American thought and it was fitting that an organization with such potential influence should have a headquarters appropriate to the degree and nature of that influence.

Wheaton therefore was located amid beautiful country surroundings for reasons other than an inexpensive building site. The accommodations for offices and for living quarters were made commodious, not alone for physical expansion as the volume and variety of activities grew, but to provide the quiet and beauty of rural life in which study could be carried on and the spirit of the Society could be nurtured. Wheaton *has* provided comfortable quarters in which its staff live and work and the work *has* benefited from the convenience of the arrangements, a benefit which will increase as the activities develop further.

There is constant growth and experience as one plan after another is given trial and thus Wheaton's influence through its activities is growing. One by one new episodes occur in its life and each shows greater power, as witness the Summer School of 1931 and the approaching schedule of activities for the summer of 1932. Wheaton is slowly becoming the influence that was dreamed for it at the beginning.

Things of permanence build slowly. The physical property was long considered and hoped for before it materialized in the bricks and stone and expansive lawn and shrubs and grove of Wheaton. And the still more permanent Wheaton, its influence in this broad land, must be much longer in development. But just as Wheaton-physical is the product of the gifts and the love and sacrifice of members who saw the vision, so will Wheaton-spiritual, the Wheaton of influence and power, be the product of its members' gifts. And as the extent and completeness of the physical property is directly proportional to the physical gifts of the lovers of Wheaton, so too its power and influence will be directly proportional to the love and service offered to Wheaton. But here we deal with subtler forces whose powers concentrate upon Wheaton not by simple addition but by multiplication. Gifts of money for

building Wheaton could not be supplied by all but the gifts that Wheaton now needs for its development are within the power of all to give, and in these subtler realms where the love of each one multiplies the love of others the combined gifts of all our members could make of Wheaton an influence greater than ever its originators dreamed.

But that is the vision now of Wheaton and dreaming thus we can make the vision come true. Circumstances cannot exclude anyone from contributing to Wheaton's greatness. Let us think of Wheaton not only as Headquarters but as a Center; and as it grows into a more powerful center, so as well will its effectiveness increase in the conduct of its activities and in the extension of its influence. To Wheaton as Center all may send contributions of that greatest gift, the power of their love. Let us cherish an appreciation, even an admiration of Wheaton for what it stands for and what it is surely to become.

Wheaton is linked with Adyar as an outpost. Through Adyar, Shamballah sends its purifying and ennobling influence to all its connected centers and with that splendid blessing that Adyar constantly pours out from Those Great Ones Wheaton can and will become an ennobling and purifying and uplifting influence in just the proportion in which the enriching thought-streams of its members provide the channel for its out-flowing.

As a physical home for the activities through which spiritual work is done Wheaton is already splendid. But Wheaton will never be complete, it must always grow and the material of its growth is the sincere and kindly feeling, the loving thought, the ardent adoration of its splendid purpose and ultimate achievement. These will build the temple in the inner worlds into which power to serve can be drawn, concentrated and released in ever flowing influence for blessing and human progress. Give to Wheaton the new splendor of your love, in its creative and multiplying power. For Wheaton is yours and by your love can Wheaton achieve its destiny.

(Adyar and Wheaton and the A. T. S. will be dealt with in a final article in an approaching issue.)

Written by Dr. Besant in the Album
of a Young Worker

Work, so that the world may be the better for your living in it. Love all, but love most those who are unloving, for their need is the greatest. Protect the weak, and shelter the homeless; forget not our younger brethren of the animal Kingdom, that they may develop our higher qualities; and thus cooperate with the Devas in working for swifter evolution.

Flattery and insult are born out of ignorance. Receive them both kindly.—J. Krishnamurti.

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True Signs

Signs of better times are growing and beneath the surface a foundation upon which a new period of prosperity may build is being prepared. It may take some time yet before the structure emerges from the ground where it can become evident to all, but nevertheless, there is a basis for optimism in the preparatory work. For one of the final stages in the construction of this foundation has always been (and it will be in this as in every other period of depression) a change of viewpoint—a revised or even a reversed mental attitude. A new period of progress calls for more thoughtful living, more consideration of the realities of life and less of the fleeting, pleasure-seeking entertainment that passes for living in the heights of prosperous times.

Depressions are inevitable in the process of producing thoughtful people and they will continue so long as the majority of people periodically and under the influence of material prosperity become thoughtless of realities. But when depression brings an evidence of returning thoughtfulness and interest in things that are pure and simple and true and eternal, we may always be sure that the lesson has been learned and that graduation to a new prosperity cannot be long postponed.

So it is encouraging to find these signs of a new wisdom. There is the

return to the land, a back to nature movement that is not based only upon cheap farms and a chance to supply individual needs, but it is often a response to a genuine appreciation of the fact that the superficial and artificial life of the city is not life at all—that work with nature is nearer to truth than is labor for profit in mill and shop. There is a growing love of the out-of-doors. Business men speak of the beauty of nature and are heard to admit that the most splendidly desirable things are the simple things that are free to everyone. They have learned the futility of the artificial life that money provides and are back (or forward) to an appreciation, and often to a profound love, however new the discovery, of sunsets, and buds, and open spaces, of green things and nature's song.

It is not only back to the land. It is a return to an understanding of spiritual values of which the movement from the cities is but the expression. Statistics do not give so much weight to such movements but they are the true signs of the laying of a foundation upon which a material prosperity can be reconstructed.

So too of the new understanding of caste. We speak of India as a caste-ridden country, but America is not more free of this influence. But under the pressure of tumbling values of material things, men who once knew only the caste of wealth and brain devoted to personal gain, now recognize the caste of character as giving the only right to power. These things *are*. They indicate the change that economic failure has produced in human minds and in these changes to thoughtfulness of finer things, there is the promise of a new beginning.

Round Table Week

In another column you will have read the most recent message which we have received from Dr. Besant in which she urges the great need of our Society to add young people to its membership. What the young people can bring and how vivid and spontaneous are their gifts was brought out splendidly on the occasion of our last Wheaton Day when the Young Theosophists' League, of

Chicago, had charge of the afternoon program. We cannot over-estimate their possibilities and although we realize this in theory, let us make it practical by opening our hearts and minds to them and to their interests and to their fresh approach to Theosophy and to theosophical activities.

We are to be offered an opportunity to assist in one form of work which is strictly for young people. The Round Table is suggesting a Round Table Week to our lodges and members everywhere and if we give to this event our cooperation and a place on our programs, there is no doubt that we shall be giving assistance to a splendid work and that we shall also benefit by virtue of our responsiveness to the new life which will pour through as we contact the enthusiasm of our young people.

Competition with another is like letting mud fall into a cup of clear water.—*J. Krishnamurti.*

Artists All

By SIDNEY A. COOK

Art is probably the one thing of everyday contact that is least understood by the vast majority of the people of the world's western nations. Probably some of the creations of tapering lines and segmental splashes that are presented for our appreciation as art for art's sake make us feel how little we understand and how far beyond us is the imagination of the artist who sees in these fantastic conceptions anything expressive of the divine and the beautiful. Art may be all right for art's sake and may be uplifting for artists, but it may be even discouraging to the average everyday man who so naturally feels that he cannot begin to know what it is all about.

But there is a conception of art that is perhaps the most beautiful of all and is yet easily within the capacity of everyone to understand. Do we not too often think of art as a subtle expression of life and too little consider it as a natural way of practical living? We perhaps realize that beauty in all its manifestations, life or form, the two divisions of the canvas or the three of sculpture or of architecture, the color of picture or of symphony, all are expressions of the one all-pervading life. The balance and harmony in nature is manifest in beauty and we intellectually recognize a divine rhythm sweetly ordering all natural things and we say that beauty is a universal expression of God. We enjoy the beauty of nature and some of the creations of the artist if he does not depart too far from what nature shows us is beautiful. We can even admire the ability of the artist to see and depict beauty that we fail to see until he selects it from the mass beauty of nature and confines it within the limits of a canvas so that our eye does not wander throughout the landscape but concentrates upon a fragment in itself no less beautiful than the whole from which it was chosen with such aesthetic understanding. We appreciate the artist for his skill in bringing to us these touches that we would miss without his aid.

I remember from back in schoolboy days of photographic interest before Mr. Eastman did everything but push the button, an article captioned, "Bits." It dealt with the selection of tiny pieces of apparently uninteresting landscape as subjects for beautiful pictures. Since then the wind blown pine standing sentinel and alone, the single cloud, the leaf no less than the flower, the waving curves of a flying flag in a varying breeze, have brought something of beauty from small and commonplace things. More recently a friend whose unique hobby is etching showed me a gem that he had produced that carried the title, "The Old Barn." No color, just skillful craftsmanship in gradation of depth of line and an ability to see beauty in unattractive setting and to dissociate that beauty from its surroundings so that others too might see. And incidentally and without apparently conscious intent he portrayed to me the charm of nature's touch on man's handicraft—the weather-worn, discarded and dilapidated barn amid the wind-beaten but enduring and life sustaining trees.

There is a way to think of the beauty of nature that brings it nearer to us. For we can set aside the more abstract understanding that it is in some subtle way an expression of life and take for our own the simple thought that it is God's way of living, nature's way of being. And knowing as we do that we are each a part of the life that lives in all nature we can perhaps sense an obligation to live as the whole of nature does, beautifully, so that the God in us lives up to the beauty creating quality that is so fully manifest in His living, throughout all of nature.

And the way to most naturally acquire the power to do that is perhaps to more definitely call upon the quality of the artist in us for expression. That quality does exist in each of us and though it expresses itself as an ability to reproduce or portray nature in objective physical form in but few, we may all be artists in our living. We can cultivate the power of seeing the beautiful amid unbeautiful surroundings as does the true artist. We can learn to see the "bits" that are so true a joy when we discover them, "bits" that everywhere exist, gems amid fine scenery or in conditions where beauty is unexpected.

And having found something of that power of the artist in ourselves so that we begin to see beauty everywhere we shall find ourselves living nearer to the beautiful, being more as nature is, beauty creating in our own living. Then perhaps we shall discover in ourselves that surest touch of the true artist-philosopher, an ability to see in all our human brothers, the beautiful and the true amid unattractive characteristics, finding in everyone something that we can cherish with sincere admiration and appreciation. Thus can the spirit of brotherhood grow in us. Thus can we be artists skilled in discovering the divine qualities hidden in others as in ourselves.

Nothing makes happiness permanent save the unfolding of the spiritual nature within us.—*Annie Besant.*

The Responsibility of Knowledge

The substance of a recent address to teachers of psychology in San Francisco

By GEOFFREY HODSON

We are witnessing at this present time a distinct change in the psychology of mankind. Chiefly we are witnessing a rise and spread of knowledge and this is radically changing human civilization. The pursuit of knowledge is the keynote of this age. From the point of view of science and invention this is obvious, because these two have literally transformed the face of civilization in less than half a century, but a rise of spiritual knowledge, an increase of inner perception is distinctly showing itself in mankind today. A new order of consciousness is developing, by means of which people are beginning to pierce through the illusion of form and glimpse a little of the real life within. People are now beginning to know, and knowledge is power; power brings responsibility for its right use.

What use is the world going to make of this new, yet old, knowledge which is putting power into its hands?

What, for example, is our message to this young America and what ought we assume to be young America's message to the world? America's message to the world—and therefore ours to her—as I see it, is the spiritualizing of material things. America could, if it would, show the world how to use power, prosperity, money, influence, by spiritualizing it, by using it as a foundation, a necessary one, upon which to build a spiritual temple in which nations of the world might together worship beauty, truth and goodness.

As I live in this country, I come to perceive that its great destiny is the achievement, and portrayal to other nations, of a spiritual motive for material activity.

Yet what do we witness? Instead of the spiritualizing of material things, we are witnessing the materializing of spiritual things. The sooner this is stopped, the better for the health of this great nation, and especially of those psycho-spiritual movements which have arisen within it and are largely responsible for this misdirection.

The need is immediate and urgent. The visitor to this country sees many fine movements to which originally was committed great power, to which were given great truths, and upon which, therefore, were laid great responsibilities. He also sees with sorrow and apprehension these movements failing in their high calling today, prostituting their knowledge, their truth, their power, for personal and material ends. This phenomenon is everywhere observable. Spiritual teachers, unworthy of their high and noble calling, are offering, by the application of spiritual truths and occult laws, to bestow upon their fellowmen the power of material success, power to put their will upon their fellowman, on prospective customers, and power to win fame, popularity and material "success." Even occult power over the opposite sex is offered—thus, pandering to the very lowest in humanity.

The tragedy of it is that these teachers really have a certain knowledge and that what they say is partly true. Thus a prostitution of spiritual knowledge is going on in the world today, which, in my judgment, is going to produce very grave results.

The Hindu holy man is a pattern of the spiritual mode of life. He literally does not have two coats, or purse or scrip. He has only a change of raiment, a begging bowl, a staff, and a water filter. He will not possess anything else because he knows that the moment he turns his attention and his tremendous power to the acquiring of possessions, the spiritual light will go out of him. Instead of attaining Liberation, he would be binding himself more closely to the wheel of birth and death. This is one of the profoundest truths, the greatest laws, of the spiritual life. Knowing this also, though far from being a holy man, I feel that all who have seen the vision of spiritual truth, know the working of spiritual law and who see what is going on here in America and doubtless elsewhere—and it is too apparent for anyone not wilfully blind to fail to see it—must work to educate the national consciousness out of this great mistake of debasing spiritual knowledge into which it is being led.

Here in America alone is a most marvelous field of service for would-be teachers of men. You have the most responsive type of mind that can be found: keen, eager, alert, seeking, even hungry in this depressing time—but woefully misled. That is the tragedy. Read the advertisements of lectures of teachers and self-styled yogis in any city in the United States and you will see how universal the error has become. For high fees they offer to awaken occult forces in the body, to open occult centers and bestow occult powers. These men take tens of thousands of dollars out of large cities and leave behind them a trail of nervous wrecks. Such is the spectacle which presents itself to the visitor to America.

Yet this is a wonderful land. The veil between the form and the life is easily pierced here; there is a power in the air and a force from the earth which is stimulating in the extreme, and we from the older countries, where the whole atmosphere is much more sluggish, feel the great stimulus of the freer flowing natural energies of this continent. The high gods seem close at hand. A new civilization is to be built here and consequently the interest and attention of those who guide and guard humanity is focussed here.

Therefore, I say that the present prostituting of spiritual knowledge for material, personal ends is one of the most deplorable mistakes imaginable. By the process called "demonstrating," men do not scruple to use the most divine Truth for the most material ends, destroying the soul beauty which should be the corner-stone of that temple of humanity which is to be built here in America. Beauty must be the ideal, and education the means of that building. And what are the educators doing in this country? The main direction in which the minds of young and old

(Continued on page 116)

Adyar Headquarters Building



Taken by Dr. Sanford Emmons Bell of Pasadena,
February, 1932

The action of the Theosophical Society is on the plane of ideas, which is the plane of realities, in that material things are but pre-existing ideals brought down into this earthly sphere. . . . The Theosophical Society does not mean a number of little coteries, nor a few larger coteries composed of a collection of the smaller ones.

The real Theosophical Society is an indivisible unit, animated by an individual life! Its soul is the love of truth, its vital principle is kindness, and it dwells in a world above the material, where no enemy can touch it. It depends for its manifestation on earth upon an appropriate vehicle, and the first condition necessary in that vehicle is that it shall be a united whole.

Adyar is the symbol of our unity as a Society, and so long as it exists in the hearts of its Fellows the powers of the enemy can never prevail against the Theosophical Society.

Applied Theosophy is surely a possibility; and . . . consists of the moral influence brought to bear upon the practical evils of life by the exertions of individual Fellows, who have behind them, severally and collectively, the spiritual power created by unity of purpose, of ideas and of loyalty to the truth; a power for good of which the terrestrial Adyar is the physical center and Headquarters; while the spiritual Adyar is the channel by means of which powerful influences from a higher sphere, unseen but not unfelt, enter the Society through the hearts of each and all of its Fellows, thence to be outpoured upon the whole world.

COLONEL OLCOTT, in *Applied Theosophy*.

H. P. B.

We remember with special reverence, love and gratitude on the eighth of May the great messenger of the White Lodge, who brought to us the Light when we were walking in darkness. None other can do for us what she did, for she was the Torch bearer when materialism had risen like a thick earth-mist, and had hidden the gateway to the Path.

Thanks to her, some of us have passed through that gateway, are treading that Path. But we owe to her the guidance which led us through the blinding fog. For that she has, must ever have, our undying reverence and gratitude.

If the Theosophical Society now rings the world, it is because of her heroism when she stood alone. She passed away while still only a few had recognized her, but the great Society of today would not exist had she not founded and guarded it. Without the sowing of seed there would be no harvest; and the harvest is the creation of the sower. In his far-off Himalayan home, H. P. B. sees his harvest and is content.

ANNIE BESANT,
*one of her pupils, whose life is given to
the carrying on her work.*

A Message from Dr. Besant

Our members will welcome the news that our beloved President, Dr. Besant, is progressing serenely and that, as always, her thought and love are for the Society she serves. Recently in a conversation with one of our members she said:

"We need more young people in the movement, people who have different points of view to give. We want people with all points of view to come together. The main thing is, are they aspiring toward the highest. If so, their purpose is spiritual. We ought to draw to the Society people of any faith, or no faith, who feel this aspiration, because the Society has a spiritual objective."

In answer to a question as to a definition of Theosophy she said, "There is no authoritative, dogmatic Theosophy. Theosophy is the living of the highest ideal that one is capable of doing with the greatest nobility."

Adyar Day Report

By DR. ERNEST STONE

The collection for Adyar Day this year, while falling below that of former years, is as good as can be expected, considering the severe depression we are now passing through. A bank draft for \$2,000 was mailed the first week in April to our International Treasurer, Mr. A. Schwarz, at Adyar.

America has been most generous in past years, leading all other Sections in the matter of Adyar Day Gifts, stamping her seal of generosity upon the records, akashic and temporal. Our 1932 gift, while not measuring up to that of former years, is nevertheless an acceptable one at this time and will be appreciated by Dr. Besant and the officials at Adyar. All contributions to the Adyar Day Fund will please accept the sincere thanks of the U. S. Adyar Committee, Max Wardall, Chairman.

Auditor's Report

Dr. Ernest Stone, Sec'y-Treas.,
U. S. Adyar Committee, Ventura, California.
Dear Sir:

Herewith is a detailed statement of my audit of the books of this Committee, in which I checked all receipts and disbursements with the bank deposits and withdrawals and find them in complete agreement, including the bank balance at the opening and at the close of the fiscal year ending March 30th, 1932, and I certify the whole as correct.

Respectfully,
A. R. WATERS,
Auditor and Public Accountant.

Personal Opinions

Necessity of Reincarnation

Whoever doubts the necessity of reincarnation need only watch the "promise all" lecturers scooping in the cash year after year. The more they promise the larger are their audiences, and they can come again and again to the same city and get large classes again at twenty-five dollars a head notwithstanding the town is full of those who took the course the previous year and the year before that; and yet so far as the promised wealth and beauty are concerned they are just where they were in the beginning. If they were to be exhibited in a photographic display of "before and after taking" their previous and present "mugs" would be as alike as peas in a pod. Nevertheless the next advance agent of the kingdom of heaven on earth will gather in their shekels—if they have any left when he arrives. No matter how often they go through the experience of giving good coin for no results they will believe everything the next one promises. No claim is too extravagant for them to accept. They appear to think that the difficulty with the last one was that he did not claim enough for himself or promise enough for them!

These thoughts are suggested by the occasional glimpses of a gorgeously uniformed gentleman who is holding forth in the basement hall of the building in which I am lecturing at the moment. Not being an Indian he is deprived of the advertising value of the turban; but he more than makes good for its absence with a broad blue sash across his chest, while conspicuous letters upon the sash announce that he is "Disciple of the Absolute," "Yogacharya of Super Yoga Science." And does he promise you something! Listen: "That you can learn in four hours how to control mind and body." "That you can place the body in cosmic consciousness and *live as long as you desire*." The italics are his own. "That you can learn to talk with Universal Almighty Master." "That you can accomplish your material financial wishes." "That you can acquire clairvoyance and clairaudience." "That you may study with the twelve Disciples without further cost."

Now that's what I call worth while promises! Only four hours to attain control of the unruly mind and the nervous body! And it's simple. All you have to do is to pry yourself loose from twenty-five dollars and hand it to the Disciple of the Absolute. But don't make the mistake of supposing that you are through with the matter at that. There is an inner circle that you can still penetrate—for only a paltry ten dollars more. Of course what you got for your twenty-five dollars *was* the absolute but for another ten dollars you can go beyond the absolute! It's one of the mysteries, but the inner circle is absolute than the absolute.

Would you believe that any human being would put down real money for such promises? Well, they do; and it not only shows that Barnum was right but it is excellent

evidence of the truth of reincarnation. If it takes many experiences of that sort to wake a man up to the folly of his course how many lives must he live to attain discrimination?

A Correction

If you did me the honor of reading my page in the April MESSENGER you must have been puzzled by my statement 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." That's what the printer made me say! What I really said is that the collections were averaging "little more than *half* what they formerly were." What a difference one little word of only four letters can make! Possibly that typographical error was one of the blessings in disguise for it now gives me the opportunity to say that after another month's experience in trying to ignore the financial depression and keep the field work going as usual it has become clear that the original statement was too conservative and that collections from audiences of three hundred and four hundred actually do not average five cents per person. The redeeming feature is that those who do have something to give—and therefore to pay dues—are coming into the Society in quite as large numbers as ever before. It is only necessary to find the way to meet the expenses of hall rent and advertising in order to make the new members admitted balance the old ones who find payment impossible. That is something for those among us who can help financially to think about.

An enlightened world must yet learn that tolerance and cooperation rather than strife and competition is the law of progress.—*H McC. Woodward.*

The Blavatsky Book Memorial

"After a time that karma is exhausted, and some apparently fortuitous event—a word from a great Teacher, a book, a lecture—breaks the shell and the soul comes forth free."

Our members will recall that at the last Convention the following resolution was passed:

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

WHEREAS: There may be individuals and lodges who would like to present books to libraries, other organizations or to individuals in her memory, now therefore

BE IT RESOLVED: That the American Section of the Theosophical Society sponsor a "Blavatsky Book Memorial . . ."

There can certainly be no happier way of expressing our reverence and appreciation of our great Founder, H. P. B., than by making available to as many as possible the message of the Ancient Wisdom which it was her life service to reveal in the Western world.

A Review of Durant's *The Case For India*

By JOSEPHINE RANSOM

This book is intended as a passionate plea for sympathy for India's sufferings in her struggle for freedom, and for that intention one honors the writer. But in his haste to arouse sympathy he is guilty of a one-sided presentation that, in its way, is as unfair as Miss Mayo's atrocious little stories, in that they are not true of the whole of India. Like so many who write carelessly, Mr. Durant presents India as a whole and England as bleeding her. He must know that it is of British India that he writes; he must know how completely untrue it is to say (as in his *Note to the Reader*) that "one-fifth of the human race," i.e., the whole 320 millions of India are "suffering poverty and oppression bitterer than any to be found elsewhere on earth." The present day population is actually 350 million and of these a little over 200 million are, I believe, the inhabitants of British India, the remainder are in Indian States. The majority in both cases are probably as well fed and as prosperous as any on the face of the earth, and there are exceedingly wealthy Indians both in British India and in the Indian States. The starving millions of India are, as usual, the peasants, the "depressed," the weak, the city toilers, the underpaid laborers, the "outcasts," and so on. Underfed, underpaid, their lives of miserable drudgery arouse fierce resentment in the beholder. The usurer (Indian) fleeces them first and most severely, the Government taxes them heavily, the landowner exacts from them, the employer exploits them. . . .

Historically, Mr. Durant must know that England could only be held indirectly responsible for the operations of the East India Company, and that the Crown has operated as a Government in India only since 1858. What is Mr. Durant's historical study worth when he says that because of India's divided condition when the Mogul dynasty fell to pieces that "it was a simple matter for a group of English buccaneers armed with the latest European artillery and morals, to defeat the bows and arrows, the elephants and primitive musketry of the rajahs, and bring one Hindu Province after another under the control of the British East India Company"? He seems indignant that trading ports should have been fortified nearly two hundred years ago, though modern countries, his own included, are doing just that in China today. Mr. Durant then proceeds to enumerate all the high lights of wrongs done to India by England and takes the statements about them out of the mouths of conscience-stricken Britons themselves. Only occasionally does he give grudging tribute to the advantages that England brought to India. He holds up to contumely the practice hitherto held of having all the higher branches of the administration in British India occupied by British, but this is precisely what the American Government does in the Philippines. Not that that is any justifi-

cation, of course! It is merely a way that Governments have of keeping control over "subject peoples."

He is resentful too of the "social exclusion" as practiced by the white people in India. But he says nothing of the rigid social exclusion practiced by the high caste and traditionally exclusive Brahmin and others to whom all foreigners are completely unwelcome in their households. He calls Hindus "one of the gentlest people of history." Like many others before him he mistakes courtesy for gentleness. India has ever been a "fighting" land. Witness her great epics, and Shri Krishna's admonition to the quarreling clans to "stand up and fight"—that was a warrior's duty, and that was over 5000 years ago! Think of Rama and his great contest with Lamka (Ceylon) so long ago, a story of war and brave deeds and idealized heroes which is engrained deep in every Hindu heart for it has been repeated and enacted by high and low each year for uncounted centuries. Think too of the magnificent fighting Rajputs; of the brilliant fighting Mahrattas who made a bid for Indian Empire when the Moguls were failing; of the splendid fighting Sikhs, lovers of battle skill; of unceasing Hindu opposition to Mogul aggression,—and soon British India may be disarmed but she is just as responsive as ever to the call of battle.

Into the midst of his dark background of British wrongdoing Mr. Durant introduces Mr. Gandhi as the contrast to it all. Truly Gandhi is a figure of remarkable importance, but he is in no wise solely responsible for the arousing of India's determination to rule herself. After the Crown took over management in 1858, British India paused long enough to observe the situation and watch the new system of administration inaugurated by the British, a system that both helped and hurt her. By 1883 she had begun (in British India) to decide she should do it for herself, and out of that feeling, with startling rapidity and increasing power, grew the National Congress. By 1905 it had grown restive that its demands were so little attended to, and had begun that movement towards Home Rule (Swaraj—self-rule) to which the British were not willing to lend ear, and to which they showed much opposition. By 1913 there were in consequence dangerous undercurrents, due to the suppression of legitimate aspiration. With Dr. Annie Besant (whom Mr. Durant dismisses as "becoming more cautious with every gray hair"), then Tilak and others, at the head to take the brunt these undercurrents were led out into the open in a big and stirring Home Rule Movement. That moved apace to the days of the "Reforms" after the Great War. After successful work in South Africa to free the Indians there from certain disabilities, Gandhi had settled again in India and had worked for Britain during the War. He like many others was bitterly dis-

appointed that all the fair promises for self-government in India should end in so poor a result. There took place too those evil events which Mr. Durant cites with gusto which exasperated India to fury. For the inhumanity of some of those events there is no excuse, never will be any. Against them Gandhi preached his famous "civil-disobedience" to paralyze the Government into helplessness. That did not work, cannot. It led to confusion, inevitably. It divided those who have striven a life-time for constitutional advance from those who advocated an "independence" based on defiance and disorder—to which the Congress had committed itself, with Gandhi as its chief spokesman and struggling to render it non-violent. Mr. Durant presents Gandhi through all these years as though he were the sole figure of importance. Very rightly he presents him as possessed with a love of all suffering creatures, human or sub-human, which drives him to battle for them with every quality he possesses. Starving millions horrify him. He wants that changed. The hideous neglect of half starved cattle goads him to bitter protest. The awfulness attendant upon over-industrialized, overcrowded cities, and the drain of dividends abroad, aroused his vehement desire to alter it by means of the hand-loom in every home. Non-violence is his creed, he fasts and sorrows when it does not work and aroused feelings vent themselves in violence. He puts emphasis upon all reforms and accelerates their pace. But most if not all of these reforms were in action before Gandhi also encouraged them; because he had captured the imagination of the people, he could move them more swiftly forward.

Says Mr. Durant: "It was Woodrow Wilson who started the Indian Revolution," but his "ringing phrases" about democracy and self-government had already been ringing in Indian hearts for over a generation. In his final chapter on "The Case for England" Mr. Durant cannot, despite himself, control his prejudices. I repudiate emphatically his final exaggeration that one-fifth of mankind is on Golgotha in India. First and foremost it is British India that is striving for her freedom, finally, one hopes, the whole of India will be federated. As to the present hideous repressions of violent Congress activities, an Indian writer says: "Our own leaders have convinced themselves that through cooperation . . . there is a chance of securing for India the remedy for her ills which lies neither in Ordinances nor in Civil Disobedience." (*New India*, Jan. 21, 1932.) A great Indian, an ardent worker for Swaraj, (Bhagavan Das, D. L.) writes: "Indeed, as soon as we unite, in head and in heart, as soon as we are of one mind, as soon will the need to fight disappear. That is what leading Britons themselves, of all schools, have been telling us in thinly disguised or plain words, for some years now. . . ."

"Everybody wants India to have Swaraj. King George has said it in a speech from his throne; all his Ministers have been saying it; all Britons, from the Imperialistic Jingo, to the Labourite left-wingers; the Governors and Governors-General and smaller officials in

India also; and all Indians of all creeds. . . . But each has his own implication for that word Swaraj. Hence no compromise, no unity, but instead, a many-angular and strident discord and the prospect of awful turmoil.

"There was comparative one-mindedness, unity, for a brief year, 1929, over the meaning given to Swaraj by the All-Parties scheme, and that unity had powerful effect. But the scheme went overboard at the end of that year.

"Any reasonable amount of time, not only weeks but months, that may be given to the drafting of such an (so far as humanly possible) all-recoupling scheme of Swaraj, and to the endeavoring to secure all-round agreement to it, will be exceedingly well spent, from many points of view and in many respects. The situation will not be worsened by the lapse of time so spent. On the other hand, stampeding into action without sufficient forethought and preparation will be disastrous. It will mean internecine conflict between classes, creeds, castes. I can only repeat: The more haste, the less speed." (*New India*, Jan. 14, 1932.)

Dr. Besant's "Faith"

In 1926, Dr. Annie Besant published a book on India under the title *India, Bond or Free*. The original title of the book was *India, Past, Present and Future*. The manuscript of the book as first written is at Adyar.

The original manuscript had a Foreword, which was omitted when the book finally appeared. That Foreword is now reproduced. It states very briefly her "Faith," both as a worker in the cause of Theosophy, and for the freedom of the Indian people.

Foreword

I think that I ought to state here the belief, or rather the partial knowledge, which underlies all the opinions expressed in this book.

I believe in the Universal Life, "One without a second," manifesting as the Great Architect of the Universe, the Logos, the Emanator, Preserver and Regenerator of our universe.

I believe in an Inner Government of our own world, the Occult Hierarchy, composed of the Company of Just Men made perfect, the *Rishis* of the Hindus and Buddhists, the Saints of the Christians, the great Prophets of the Hebrews and Muslims, who are within the reach of men, who, assisted by a great host of Devas, Archangels, and Angels and Nature Spirits, guide and help upward sub-human and human evolution from the simple to the complex, from the nescience to knowledge, from imperfection to relative perfection, within the conditions of the manifestation of the Universal Life through the Great Architect of our universe.

This belief is not argued for, nor even stated save as above, in this book, but it underlies, colors, my view of all the subjects herein dealt with. It makes the atmosphere in which I live, in which the book is written. To me, India and Great Britain have been brought into their unique relationship by this Inner Government for the benefit of the world at large. This explains what has been called my "incurable optimism," and creates for me a "silver lining to every cloud."

ANNIE BESANT.

WHEATON

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



Why Not Wheaton?

By MAX WARDALL

A visit to a great center is a real experience. One is instantly struck with a sense of aliveness, an almost exuberant vitality, radiating out over the country every day of the week, three hundred and sixty-five days of the year. Here is no sporadic flaring-up and dying-down of enthusiasm, but a steady, dynamic flow of life from the inner planes. Unsurpassed natural beauty may contribute, but this is not the secret of its influence, for its real power lies in its consecrated workers and its permanent *community life*. Such a center is Adyar, where at times more than a hundred workers live in communal felicity. It brings to mind bright visions of what Wheaton may become with the cooperation of the thousands of members in America.

A community where there is beauty, joy, harmony, mutual tolerance and creative labor for a common end—such a community becomes a fountain of perennial spiritual inspiration, permeating not only the neighborhood but the very nation. Leaving aside the power of the Invisible Presences, of whom we know all too little, there is in human beings themselves, when united by aspiration, love and sympathy, an irresistible cosmic influence which may be felt by the most crude and insensible.

If our members will take advantage of the opportunity to come to Wheaton during June, July and August of this year for the Wheaton Institute and Convention, there will result from this together-dwelling a new life and vitality for the American Section. It will matter less what happens at the Institute, so far as meetings are concerned, than that all the visitors come in a spirit of helpfulness, and remain throughout gracious and brotherly. It will establish Wheaton as a center of force as nothing else can do. Wheaton is beautiful. It is well organized and efficiently conducted, and it has great possibilities for growth and development along community lines.

One could wish, by the way, that our National Headquarters possessed a more appealing name, one that would not so obviously suggest a much-advertised breakfast food!

Perhaps the President and Directors will some day offer a prize to the member submitting a name that will more fittingly express our ideals and aspirations.

We have had as yet no outline of the program for the Institute, but no doubt it is to be creative as well as instructive, and will include musical and perhaps dramatic evenings which will express the teachings of Theosophy in the universal language of beauty, and bring the larger world-contacts which are so necessary if the Society is to meet the exigencies of the New Age and maintain its influence in the country.

There was never a time when the world so needed education in the Art of Living, the art of arts which beautifies and simplifies all life. Wheaton Institute might point the way in this vital problem. Civilization with its increasing complexities has become a nightmare to the average city dweller, unable to escape the vicious clamor, the blaring radio, the sultry cinema—wasting precious hours crawling mole-like to and from his work, and dodging precariously the death-dealing motor car. There is but one avenue of escape open to him, and that is through the home—the home, which he is allowing to become obsolete and extinct. Here alone he is supreme. Here he can be himself, his larger Self, limited only by his own lack of individuality and uniqueness. Here he can perform experiments in beautiful and inspirational living, enriched by a more creative use of his leisure hours and simplified by more natural habits of dress, diet, work and play. But through years of artificiality and false standards he has lost his vision of the Good, the Beautiful and the True. He is suffering from lack of leadership and inspiration. Will some one who has achieved sane and satisfying habits of living in the world, in the maelstrom of life and not in the peace of the cloister, please come forward and present a course on “How to be happy though civilized”?

The problem for the average member of the American Theosophical Society is not how to acquire more knowledge, but how to use what he has more effectively, so that his life may at all times and under all circumstances be happy, simple, beautiful and inspiring to others. If Theosophists were notably superior in ease and grace of living, we could dispense with most of our propaganda. Our philosophy would teach itself.

If our Society is to endure we must ourselves progress, we must continue to be pioneers. The time has come when we must exhibit skill in action, and offer not merely theories but results—not form, but life. This is what Wheaton can do this summer, as a training ground for action, an experimental laboratory of life, an art exhibition of life studies.

Self

SEEKING
DISCOVERY
SACRIFICE
SURRENDER
REALIZATION

The attainment of the Self. Such is the purpose of Wheaton Institute. But discovery, sacrifice and absolute surrender must precede the realization of the glory that is in each. Guidance may be given in seeking although the discovery must be each by and for himself. But in the discovery of Self there is always the discovery of the Self in others and that is why in such a gathering as is to take place at Wheaton Institute, on the key note of Self is struck the chord of unity that opens the splendid harmony within which growth can occur.

Growth is the purpose of the Institute, growth that in the course of the advance toward realization there may be found those who will be prepared to make the sacrifice, offering their capacities and powers, that others may be shown the way. For our Society needs workers and Wheaton Institute can scarcely be considered to have been successful unless some consecrate themselves to a life of service as a result of their attendance. If in such a life there appears to be sacrifice, let each be sure that in the end we find joy and peace and the infinite compensation of the Master's touch that makes sacrifice no sacrifice at all. By that knowledge comes complete and joyous surrender to His will and to the need of His world, and realization will be found in supplying those needs.

From Self seeking to Self realization the path may be long or short, but Wheaton Institute may well be the beginning for many, the nearing of the end for some. "Self reverence, Self knowledge, Self control, These three alone lead life to Sovereign Power."—Tennyson.

Institute Courses

Flexibility and freedom will characterize the Wheaton Institute program so that there shall be no feeling of being bound to routine. Yet, for convenience there must be some definiteness to the arrangements. There will, however, be but three sessions each day: 9:30 a. m., 10:45 a. m., 7:30 p. m. The afternoons are free. There will be no set programs for Saturday afternoons or Sundays, for those who attend will be students, and will wish to have some time for quiet contemplation and individual thought and study. As it is hoped that all who attend will be contributors to the program, these free times will give opportunity for preparation. It is probably during the afternoons that Rukmini will gather about her the groups who always listen so eagerly to the pure and simple wisdom that she so lovingly dispenses.

During the regular sessions there will be periods without set programs thus providing freedom of opportunity perhaps for Rukmini or for others. Those who register will be invited to prepare a brief talk or if they prefer, a paper, upon any subject that to them appears to offer general interest to theosophical stu-

dents, and with the approval of the faculty they will give these talks or papers, and sessions will be devoted to their discussion. Further incidental talks by students will give opportunity for all to join in and express themselves.

There will be a series of talks by Mr. Hodson on the *Occult Study of Man* and one upon *Nature's Finer Forces and Modern Science*. There will be a series of ten talks by Mrs. Ransom on the *Secret Doctrine* of which she has long been a keen student.

There will, of course, be practical training in lodge direction and lecturing and in the various aspects of public work. There will be training in meditation and periods devoted to questions and answers.

Then in addition to all these there will be throughout the time at least one session each day given to Dr. Arundale for those intimate and inspiring glimpses into the inner life and for training in approach to it.

Despite these definite arrangements there will be a wonderful freedom throughout the program. The activities will all be talks informal and free and there will be little of lecturing and much of joy.

Institute Preparations

Outdoors, indoors, in the physical and in the spiritual, preparations for Wheaton Institute are in progress. Nature has taken up her part in the program apparently quite a little advanced from the point at which she left it upon entering the dream period of winter at the close of last fall.

For Mr. Donald Greenwood who is in charge of our grounds and whose name you have seen attached to suggestions regarding shrubbery and planting reports the turf of our lawn never in finer condition. Some new trees, new shrubbery have been planted and new gardens have been commenced. Nearly every member of the staff has his own individual flower garden competing with every other, and all of them out near the front to add beauty to Wheaton, already beautiful. The long straight line on the north of the lawn has been broken up by implantations of shrubbery and nature has already taken hold to make Wheaton more than ever attractive to this summer's Institute and Convention visitors.

Indoors, house cleaning has been going on, and structural changes are in progress to facilitate the serving of meals cafeteria wise. The lecture hall decorating is almost completed, indirect lighting fixtures that happened to be already on hand are being installed, and all of this work inside and out is being done by our own staff or by volunteer helpers.

This year the grounds will be more attractive and the interior arrangements more convenient and comfortable than ever before. In the offices the work is well up to date in preparation for the rush that always comes in the two or three months prior to the close of the fiscal year on the 30th of June. This year it is more than ever necessary that all work be kept up to date because of extra organization incidental to a prolonged summer activity.

But it is not alone along these physical lines that Wheaton is preparing for its Institute and its guests, for Wheaton has grown in other and truer and deeper ways, and it is mostly because of this that Wheaton promises so much to its guests at this Institute. Then too, so much more can be accomplished in inner ways from a continued program than from the brief period of one week that has previously been devoted to Summer School. Those who are fortunate enough to be able to come at the beginning and stay through cannot fail to make some discovery of themselves and feel some inner response to the opportunity for growth. For most of what can be accomplished we must of course give recognition to the power and presence of Dr. Arundale and Rukmini, but not a little will be added through the inspirational talks by Mr. Hodson. Yet, for Wheaton we take credit for its creation of conditions physical and spiritual in which their work for us can best be accomplished.

REGISTER REGISTER REGISTER

We refer you to page 82 of the April MESSENGER for detailed instructions as to how to register, but we are glad to be able to revise the rates that were quoted there. This has become possible because we have since learned that Dr. Arundale will be staying in America for several weeks following the Convention and, therefore, some part of the contribution that the Section must make toward the payment of the expenses of his voyage can be absorbed by other activities. This permits the quotation of the reduced rates given below. We hope to reduce them still further to \$25.00 weekly, or still less; but further reductions must depend upon the number who register and attend. There are certain fixed expenses that have no relationship to the number who register and expenses of this nature become less and less per person as the registration grows. Therefore the rates quoted below may be considered base rates and it may be understood that if the average number attending becomes large enough, there will be a reduction in these rates and a rebate to those who may have already paid.

For those, if any, who do not understand why there should be charges other than for board and room we must point out that our lecturers must be paid because it is by such payment that they are able to live and that steamship companies and railroads do not bring people from long distances across the globe without exacting their fare. Similarly with those who have to be hired for the extra house work, cooking and dish washing. These and other expenses are fixed and the more there are to share them, the less each one must pay.

So if those who have thought of coming to Wheaton Institute will immediately register and state the period through which they expect to be present, it will enable us to calculate the proper division of the expense and quote lower rates as the number grows. You will, therefore, be doing a brotherly service to

all others who might be able to attend if you will make your registration promptly, for the lower we can bring the rates, the greater will be the number who can afford to come.

Wheaton Institute Revised Rates

WHEATON INSTITUTE

Tuition fee, room at Headquarters
with bath and board per week.....\$30.00
This rate applies also to rooms
in village if registrations exceed
Headquarters accommodations.
Higher rates apply to those who for special
reasons require an entirely private room.

Amount to be paid on registering..... 25.00

Balance payable weekly in advance

The above rates continue through
the Summer School Session ex-
cept for those who attend Sum-
mer School and Convention only,
to whom the following rates
apply:

SUMMER SCHOOL SESSION

Registration fee..... 10.00
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

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

Stenotype Operators or Stenographers Please Respond

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.

Whom Should You Send to Wheaton Institute?

Wheaton Institute affords an opportunity not only to those most fortunate individuals who cannot 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.

A New Book of **Moments with H. P. B.**
Blavatsky Quotations
Compiled by two students. Contains three rare portraits of H. P. B. and an index which greatly adds to the value of the compilation as a reference book. Appropriate Gift, 50c.
Harbison & Harbison PRINTERS & PUBLISHERS
Oceanside, California

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.

The Happy Valley

Our good friends will be glad to know that their quick and generous response to the appeal for funds brought in enough to pay the interest and taxes due in April and leave a little bit over toward the October installment.

The total amount paid in, including both payments on pledges and special donations, but exclusive of Founding and Life installments, was \$1,880, and of this a large proportion was in sums of one dollar.

It is not surprising that Theosophists should have shown a deep interest in preserving the Happy Valley project from threatened disaster, but it is a tribute to their loyalty and self sacrifice that at such a time and with so many appeals and demands they came so quickly to the rescue.

ROBERT R. LOGAN, Secretary,
Happy Valley Association.

To-Those-Who-Mourn-Club

To Theosophists:

If you did not see my advertisement in the February issue of *World Theosophy*, in which I offered to describe in detail, by letter, my method of distributing literature to the bereaved, I shall be glad if you will write to me, in care of the Theosophical Press. Unless you are already doing some efficacious and satisfying work in the interest of Theosophy, every day you fail to join this Club of invisible and unknown helpers is a day lost. I can assure you, on the basis of a number of years of experience involving daily mailings of literature, that there is no more satisfying phase of theosophical service than that performed by the members of this Club. For, in the words of George Eliot, you will "be the sweet presence of a good diffused, and in diffusion ever more intense"; the cumulative effect of even one convert to the ancient wisdom is inestimable.

Write today for information as to method, cost of literature, etc.

Faternally yours,
SAGITTARIUS.

Spend Your Vacation At

Beautiful White Lake
—Camp De Luxe—

Write, MRS. MAX LAU,
Indian Point, Montague, Michigan

The Inner Life

By Clara M. Codd

This month we begin the Rules proper. Taking sentence by sentence each morning we shall arrive on the 31st at the sentence ending "suffer bitterly in its destruction." This will include the three aphorisms, which date from ancient Atlantis, Rule 4 and the succeeding paragraph, which are the comments of the Venetian Chohan upon the first three statements, and the "Notes," sometimes printed in italics, by the Master Hilarion, Who gave the world this priceless treatise through Mabel Collins in 1885.

Notice the term "kill out." It is important not to misunderstand this. Ambition and all forms of desire are the life in us, the incentive without which the ordinary man would not progress at all. Nature holds up rewards in the shape of place and power, appreciation and luxury, and in trying to gain them a man learns to put forth his hidden powers. Thus development takes place. But when we are reaching the beginning of the Great Way, we start to transcend the personal motive, the personal sense of gain or loss, replacing it with an identification with the idealism, the spiritual urge, of the humanity to which we belong. We have "a constant eye to the ideal of human progress and perfection which the Secret Science depicts" as a Master of the Wisdom once described it, and a longing that all should attain, and ourselves only as being thus in a better position to help on the universal deliverance. To "kill out" emotion and desire is to put an end to growth, and to run the risk of a hardening of the nature, which is death. What we should do is to continually make efforts to expand and purify our motives, until at last our desire for good is synchronous with the life of all.

This is the "path as narrow as the edge of a razor," to be able to have no personal ambition, not even for heavenly rewards, and yet to be able to work as hard and as thoroughly as if we were surely going to be rewarded with great applause and success. We can use our personal ambition at first to rise above our pettiest faults. But some day even that must go. That which renders it dangerous is the egotism it might breed. The disciple who aspires to become One with God Who is Life, knows that to be his one enemy. Its root is in his own heart, and he has been nourishing it—rightly, since it gave him a sense of individuality—for innumerable existences. If we are strong we "tear it out." And then the whole life, ordinary life with its usual motives and incentives, will seem to be dissolved, and its aspect gray and colorless. Perhaps this ordeal is spoken of by the great Saints as the Dark Night of the soul. But when it had passed, the Saints became conscious of a world of endless bliss in union with Life.

Before the ocean of the Divine Life and Consciousness can fill our souls, we must empty our hearts of the little waters of self. All scriptures tell us this. "The self of matter and the Self of Spirit can never meet.

One of the twain must disappear; there is no place for both." Perhaps in normal daily life we cannot attain to such absolutely selfless ethics, but here and there we can put into practice such parts of it as come within our possibilities, and thus create for the future a greater usefulness and beauty. Take, for example, the saying: "Live neither in the present nor the future, but in the eternal." It will help us very much to live as much as we can in the here and now. Live a moment at a time, letting all the past go to remember it only with loving thankfulness or to learn—if we are strong enough—its tremendous lessons. And do not let us live too much in the future either. It is well to plan to a certain extent, but let these plans be elastic, and if Life brings things out otherwise let us accept it with cheerful willingness.

Do we not all know people who are always and for ever going to do great things in the future, but who consistently fail to see the little, immediate things they could do now? Yet to be able to really do things now is the essence of a great character. As a well-known writer recently put it, the quintessence of greatness is the faculty of *presentification*. What other men talk about the great man does. And the greater he is, the more is he perfectly impersonal with regard to its results. "Thy business is with the action only, never with its results." This truly spiritual attitude is born of a great trust in Life. "When all desires for self are gone, there may still be a desire to see the results of your work. If you help anybody, you want to see how much you have helped him; perhaps even you want him to see it too and to be grateful. When you pour out your strength to help, there must be a result, whether you can see it or not. So you must do right for the sake of the right, not in the hope of reward."

This sense of our Eternity, of ever present Reality, is voiced in a poem of the ancient East.

"Listen to the Exhortation of the Dawn!

Look to this Day!

For it is Life, the very Life of life.

In its living course lie all the

Verities and Realities of your existence;

The bliss of growth,

The glory of action,

The splendour of Beauty;

For Yesterday is but a dream,

And Tomorrow is only a vision;

But Today well lived makes

Every yesterday a dream of happiness,

And every tomorrow a vision of hope.

Look well therefore to this Day!

Such is the salutation of the Dawn."

Valuable commentaries on these passages from *Light on the Path* will be found in our President's and Bishop Leadbeater's *Talks on the Path of Occultism*.

Intelligence is the capacity to discern the essential, which is the eternal.—J. Krishnamurti

The Field

Our Lecturers

In New York City Mr. and Mrs. Geoffrey Hodson have concluded the most successful winter's work ever undertaken by the New York Federation, according to a recent enthusiastic account. Addressing crowded houses for the public lectures and well filled halls for the regular study classes, Mr. Hodson has inspired and challenged every listener, and has quickened every member to a keener realization of the greatness of the work in which we are engaged. A natural sequence of this very helpful series is the plan for Mr. Hodson's return to New York for the months of October and November.

Dr. Pickett found an eager group in Augusta, Georgia, who were so happy to have her that they prevailed upon her to return for a second brief engagement. So everywhere do we find members and their friends ready and anxious to learn more of the Ancient Wisdom. April Dr. Pickett spent in Atlanta giving public lectures and assisting the members in their work.

The responsiveness of the members and also the public to theosophical lectures which are scholarly in content, clear and decisive in thought, and eloquently presented is conclusively proved by the unanimous enthusiasm accorded Mrs. Ransom wherever she goes. Perhaps the lecture method is outworn in some cases, as is occasionally the claim, but this is not true as applied to so gifted a speaker or one whose mastery of Theosophy is so vivid and living that she makes her subject reverberate with new inspiration in the hearts of her listeners. And Mrs. Ransom makes friends not only from the platform but also in the homes of our members, in the lodges, and wherever hostesses, members, acquaintances come to know her genuine friendliness, her wise and helpful companionship and the kindly humor which is always adequate.

Our veteran in the lecture field, Mr. Rogers, steadily and one-pointedly carries on his schedule, received warmly by many friends in each city, welcomed also by a public which has learned to look forward to his coming, and always attracting splendid audiences from which a generous number of new members results as well as an enthusiastic study class.

For the months of March and April Señora de Aldag has been lecturing in Michigan under the management of the Federation of that state. Congratulations are due Señora de Aldag and also Mr. E. Norman Pearson, the president, and Mrs. Donna Sherry, the competent secretary of the Federation, for the truly splendid success of the entire tour. Traveling from city to city among the lodges Señora de Aldag has given many public lectures to good audiences, numerous members' talks, and in addition has frequently addressed clubs, educational and religious bodies, and various outside organizations where she

has been well received and often urged to repeat her engagements. Michigan members know that there is no limit to what can be accomplished when courage, enthusiastic devotion, and practical cooperation constitute the basis for united endeavor.

From the East Coast, Boston, Norfolk and Hartford write us of their gratitude for the help given by Mr. Fritz Kunz. Well known as an effective speaker Mr. Kunz has stimulated and aroused his audiences to a keen interest in Theosophy and to an appreciation of life lived in the light of its teachings. Such successful lecture engagements mean stronger work by the members and greater responsiveness on the part of the public.

Miss Codd

Friends of Miss Clara Codd will welcome news from her that she is exceedingly happy in her life at the Manor in Sydney and that she is also giving several series of lectures under the auspices of Blavatsky Lodge in Sydney. Life at the Manor has always been a joy to her and she writes that it is more wonderful than ever to be there, and especially so since Bishop Leadbeater was to return early in March for several months.

Blavatsky Lodge was greatly in need of her assistance and she is lecturing and conducting classes to enthusiastic audiences which are steadily increasing in number. It is interesting, also, to note that some of her lectures are being broadcast and that she receives inquiries from far distant points with regard to the message which she gives. The Savoy Theatre, in which the public lectures are held, has a seating capacity of between two and three hundred and we are informed that the hall is being well filled by a public whose interest is keen and responsive.

Our members will also be glad to note that the sister whose critical illness made necessary Miss Codd's sudden departure, is recovering from an operation and will soon return to her home in England.

The Ohio Federation

The activities of this Federation are always of interest and noteworthy for the fact that so many of the lodges in Ohio are able to participate actively and each to contribute to the success of the programs planned. The next event of this kind will be held in Columbus over the week-end of May 7 and 8, and will be the Fourth Annual Convention of the Ohio Federation.

The members are especially looking forward to this event for the reason that our President, Mr. Sidney A. Cook, will be the guest of the occasion and will give "A Message to the Ohio Federation." No doubt we shall later receive an enthusiastic account of this meeting and our MESSENGER readers will then be informed.

Courage Always Succeeds

It has been noted elsewhere in the MESSENGER that for the past two months Señora Consuelo de Aldag has been working under the auspices of the Michigan Federation and that the lodges and members of Michigan report a splendidly successful tour in the state.

Mention further should be made of the fact that this tour was made possible because the Federation officers were courageous in undertaking a project in which they believed wholeheartedly, and further because they could depend upon the enthusiastic cooperation of all the members and lodges in their district. In spite of the fact that the funds of the Federation were recently lost in a bank failure, they were in no way discouraged but gallantly dared to undertake this program. The result of this courageous endeavor, which it is needless to say was very wisely and carefully planned, has been not only a tremendous increase in the enthusiasm and consecration of the members and a much greater interest in Theosophy on the part of the public, but it has resulted in financial success also. Such are the achievements which are possible and our members everywhere may well bear in mind that if they will dare and be willing to work for the cause of Theosophy, they may accomplish greater things than they dream.

Book Sale Distribution

At last Convention a number of the special book lots offered for sale by the Theosophical Press were purchased by members and delegates who designated that they were to be distributed by Mr. J. H. Talbot of Los Angeles who for years past has had much successful experience in this very valuable activity.

Mr. Talbot has completed the placement of these books among various libraries and reports that thirty-two books were placed in the large central library in Los Angeles, thirty-one in the large central library in Hollywood, and ninety-one distributed to other community and county libraries. The last group of books Mr. Talbot plans to place in the large new library of the University of Southern California when it is opened in the near future.

The accurate and painstaking checking of his activities and their results over a period of many years warrants the confidence these members expressed in choosing Mr. Talbot to distribute their gifts of theosophical literature. An exceedingly useful and beneficial work has thus been done and both the members who purchased the books and Mr. Talbot himself are to be congratulated.

Wheaton Day

On Sunday, April 24, the regular monthly tea was enjoyed by a large group of friends and members who called at Headquarters.

The Young Theosophists' League of Chicago was in charge of a delightful program which was both entertaining and indicative of the serious work and study which this group is performing so capably. R. Edward

Rice, president of the League, acted as chairman, and after giving a short review of the recent activities of the group, introduced Miss Jeanne Grimes who spoke most effectively on "The Beginnings of Art." The Misses Steele and Chase sang a group of old favorite songs and accompanied the reading of original poems by Orin Watson.

After tea, Mr. Josef Konecny, violinist, and Mary Tris Konecny, pianist, of the Elmhurst College School of Music, Elmhurst, Illinois, very graciously gave an hour of delightful music which included, "Ave Maria," Schubert-Wilhelmj; "Serenade," Drdla; "Gipsy Dance No. 2," Nachez; "Air on G String," Bach; and "Serenade," Schubert-Remenyi.

Death and Afterwards

The clairvoyant study of after-death conditions

The process of dying

First experiences in the next world

So read the notice of a public lecture given by Mr. Geoffrey Hodson, on Sunday, March 27th, 8:15 p. m.

The night was cold and penetrating. A slow, steady drizzle had settled down to an all-night job. The mist was thick; even under an umbrella little sharp pelts struck one's face, as though it were raining from the ground upwards.

Tremendous interest in the subject was attested by the way in which the crowd came hurrying into the hall a full half hour before time for the lecture to begin. Several minutes before the appointed time the hall was comfortably filled—and still they came. Every available spot was made to accommodate one or more by the ushers placing extra chairs wherever there was room.

By no means was this audience composed of those whose days are numbered, or who might be anxious to lay hold of some information about a new country to which they expected soon to be called. In truth there was present but a mere handful of elderly persons. What we usually call "hard-headed" business men, professional men and women, realists, dreamers, and most encouraging, many young people. Few, if any, seemed disposed to solemnity or gloom. I would say, rather, that a fervent expectancy marked their countenances.

Mr. Hodson was welcomed by generous applause and as he proceeded none of the annoyances such as shifting in seats, whispering, adjusting of canes, umbrellas or wraps, usually to be coped with in public meetings, were in evidence; only a slight leaning forward in eagerness to grasp in full the meaning of each word and phrase.

At the end, prolonged applause; then the illuminating time spent in questions answered by the speaker—the time when the understanding of the lecture, or lack of it, is revealed.

Out in the rain the audience went, apparently well satisfied with what they had heard. No mist nor rain could dampen their joyous sense of security—the absence of the fear of death.

ALICE DYSON ORR.

What The Lodges Are Doing

Chicago Lodge interrupted their series of interesting public talks on Sundays to make a visit to Headquarters on Wheaton Day Sunday in April. Saturday afternoon informal talks on poetry, book reviews and kindred subjects continue with much of interest and value to members and friends. On Saturday the 23rd, a cafeteria supper prepared by the men was served.

Early in April, Milwaukee Lodge enjoyed having Mrs. Josephine Ransom with them for a week during which time she gave several public lectures and talks to members and won again the admiration and respect which is a characteristic result of her appearances everywhere. The chief social feature of the month was a supper served cafeteria style by the men of the lodge. A program followed.

Oakland Lodge had a most successful homecoming social on March 29 to honor the older members of the lodge who had served fifteen years or more and also to welcome the new members. There was a short interesting program followed by reminiscences of early work in the lodge and the reading of messages from absent members. One of those especially mentioned, Miss Antonia Brico, was formerly a member of the lodge and is now an orchestra leader of unusual distinction in Europe and America. Mrs. Jessie Lovejoy acted as chairman for the evening and so successful and enjoyable was the event that it was decided to repeat the occasion each year.

New York Federation sends out a complete and interesting announcement of their spring program of activities. Of special interest are the two courses, "The Secret Doctrine" by W. J. Ross, and "Indian Philosophy and Yoga" by Pandit J. C. Chatterji. Vipunen, New York, Central and the Spanish Lodges all meet in the delightful rooms of the Federation, and each evening of the week is fully scheduled for the various programs, talks, and study classes of these groups. On Wednesday evening a supper is served and on Friday afternoons, tea is served. The Federation members are already looking forward to the opening of their fall activities with a two months' visit from Mr. and Mrs. Geoffrey Hodson.

Saginaw Lodge gave Señora de Aldag many opportunities to talk to non-theosophical groups during her recent visit in that city. A visit to several schools at their morning assembly periods afforded valuable contacts with children and young people, and another meeting with a parent-teachers' association proved also of great value. Señora de Aldag also spoke to the congregations of a Presbyterian and a Methodist church on Sunday and on the following evening to approximately five hundred Mexican employees of General Motors, Inc.

Hypatia and Indianapolis Lodges have worked together during the last four months to hold what they called a forum on each Sunday evening. At each meeting an outstanding speaker was presented on some subject of public interest which was followed by

a general discussion. The result has been increased interest and attendance at both of the lodges, as well as a more cooperative spirit among the members themselves. Several social affairs given jointly by these lodges have also proven of pleasure and benefit in furthering a feeling of fellowship. A committee of four, two from each lodge, planned and carried out the work of advertising, mailing cards and securing a suitable hall, and the distribution of publicity material.

Hartford Lodge has recently had the pleasure of having Mr. Fritz Kunz with them and his activities in this lodge and at New Haven and Springfield have helped to make Theosophy more prominent in these cities as well as to increase the cooperative efforts of the lodges themselves. A good mailing list to which to send card announcements and inexpensive but continuous advertising in the newspapers increased the attendance at these talks. Sunday evening talks by Dr. Kenneth C. Hitchcock and Tuesday evening study classes with Mrs. Effie R. Hurlburt as leader add to the interest of the Hartford Lodge programs.

Washington (D. C.) Lodge has been having some very interesting meetings this season. The Sunday night lectures have been attracting good audiences. Classes are held in the lodge room on every night in the week, except Saturday. The class in elementary astrology, which has been meeting on Monday, is followed by a class in advanced astrology. Mr. Matthews Dawson, a member of the lodge and a thorough student of astrology, teaches the advanced class. Tuesday nights a class studies "Isis Unveiled." Wednesday night the regular meeting for lodge members is held. Thursday nights are given over to the Meditation Service Group. On Friday nights the class in the Secret Doctrine meets throughout the year. The library which contains 3,000 carefully selected, valuable and interesting volumes dealing with all branches of occultism, metaphysics and mysticism, is open for several hours every afternoon and evening.

Madison Lodge recently had a successful evening with Mrs. Clara M. Severance of Milwaukee as their speaker, and they hope to repeat this activity as the opportunity offers. At the moment they are making every effort to insure the success of the lecture which will be given by Mr. Kunz on May 23, and to which they are looking forward with keenest anticipation. During the temporary absence of Mr. W. C. Dean, the president, the secretary and other officers are conducting the lodge affairs.

The members in Pittsburgh are very happy in the immediate prospect of moving into new lodge rooms—rooms of which they will have entire charge to furnish and use to the best advantage of the center. Friends of the lodge should note the new address, 803 Flemington Avenue and Graphic Street, Squirrel Hill, Pittsburgh. Señora de Aldag is to be in Pittsburgh to inaugurate the work in the new quarters and there is keenest anticipation that this auspicious beginning will give a splendid impetus which will develop into

strong and radiant activity for the Society.

Detroit Lodge has just completed a return engagement of a week with Señora de Aldag who demonstrated again her popularity with Detroit audiences. On April 5 the annual election of officers was held and Mr. E. Norman Pearson was reelected president. Two new members and one member demitting from Lansing Lodge were added to the roll during April.

Annie Besant Lodge (Boston) writes enthusiastically of their successful presentation of Mr. Fritz Kunz recently. Much interest was shown by the audience and the members greatly appreciated his services.

Fresno Lodge instituted a new series of Sunday evening gatherings with a lecture on "Karma in Relation to Life" by Dr. J. Walter Bell.

At Pacific Lodge a new class for beginners has been started with Mrs. Amy V. Smith as class teacher. The students were obtained through Mr. Rogers' lectures and there are sixteen in the class. This is held every Tuesday evening in the lodge room.

Lawton Lodge is demonstrating what even small lodges can do in order to keep the interest of the members alive and active. Just recently they secured thirty-five subscriptions to "Holland's, A Magazine of the South," which netted them \$35.00 toward their building fund. This is quite a feat for a comparatively small lodge and Lawton is glad to pass the suggestion along. This lodge was another splendid idea which has worked very successfully. A few weeks ago they served a "Battle Creek" luncheon to the Lawton Business Women's Club. The affair was held in the lovely club rooms of the lodge and was announced in the leading newspaper in the city. The lodge wrote to the Battle Creek Food Company in Battle Creek, Michigan, explaining what they were planning to do, and this company very generously furnished without charge all the food needed for the meal. The results are that Lawton Lodge has quite a nice sum in the treasury and has made a favorable contact with the Business Women's Club. Another scheme which they are just now carrying out is that they hope to sell a quilt which some of the members have made. It is a lovely handmade creation and the design is called "The Road to Oklahoma." This quilt is being displayed in one of the windows in the business section of the city and promises to bring in a helpful amount of money with which to carry on the lodge work. One open meeting and three closed ones for members only are held each month. These are conducted by the president, Mrs. Mabel R. Miller, and much interest is shown in the texts which are studied, "Thought Power" by Dr. Besant and "Talks on the Path of Occultism." The "Right Citizenship" class has been active during the winter months under the direction of Mr. A. G. Sechrist, and much enthusiasm is being shown in the work. All of these activities keep the members and friends of the lodge interested, alert and enthusiastic.

A number of excellent items of newspaper publicity has been of assistance to Port An-

geles Lodge in renewing their theosophical activities in that city recently. Mr. Henry Samuels of Seattle very kindly offered to this group his services as lecturer, and with the aid of the public interest in Theosophy he has aroused, the lodge is going forward rapidly with its work.

Cleveland Lodge has been busily engaged the last few weeks with several talks by Miss Elaine Scribner, and on April 29 Mr. Fritz Kunz gave a public lecture, "Theosophy, An Experiment in Living," to a large and responsive audience. Continuing this successful program, the lodge presents Bishop Charles Hampton on May 3. The activities of this lodge also included a social evening with various card games, as well as intriguing fortunes by cards, palmistry and tea leaves for entertainment. The chief purpose of this event was to provide funds for the redecoration of the lodge home, and for other work in which the members are engaged.

We hear from the lodge in Wichita, Kansas, of a very successful week-end provided their members and friends by Miss Anita Henkel and Mrs. Vera Binkley, of Oklahoma City, working under the auspices of the Oklahoma Federation. Miss Henkel gave a talk to the public on "Forces We Generate" and Mrs. Binkley, who is an accomplished pianist, gave a talk on "Music from the Theosophical Viewpoint." These meetings are given from month to month and are arousing considerable interest in Wichita, as well as an increased attendance. The members are greatly encouraged and very appreciative of the work being accomplished by Miss Henkel and Mrs. Binkley.

Although the series has only begun, we have had an enthusiastic letter regarding Mrs. Ransom's lectures in Oklahoma City. Only one lecture was sufficient to arouse the enthusiasm of everyone and they are looking forward to a tremendously successful fortnight of work.

Ann Arbor Lodge—President, Prof. J. M. Albaladejo; Vice President, Dr. B. Jiménez; Secretary, Mrs. Marie Metzlaar; Treasurer, Mrs. Eleanor Mason; Librarian, Mrs. Martha Albaladejo.

Detroit Lodge—On April 5th the following officers were elected: President, Mr. E. Norman Pearson; Vice President, Mr. Samuel H. Wylie; Secretary, Mrs. Golda Stretch; Assistant Secretary, Mr. J. Parker B. Fiske; Treasurer, Miss Mary Wetterholt; Assistant Treasurer, Miss Norma Makey; Book Sales Agent, Miss Lola Fauser; Publicity Agent, Miss Anna Kerr; Librarian, Mrs. Elsie Pearson; Assistant Librarian, Mr. John McDougall.

Cooperative Colony

Fellow Theosophists wanted to join me in establishing a Cooperative Farm. Let's start that nucleus now.

A. K. HANSON

1722 22nd Avenue

Oakland, California



May 22nd to 29th is "National Round Table Week." This is being held at the suggestion of Theosophical Society members who favor the present expansion of the Round Table Order along elementary lines, but feel the responsibility of an additional "membership" to be more than they can manage.

It is easy to understand and to sympathize with those who face this problem of too many memberships. Therefore this opportunity is offered to friends of Round Table, that they may co-operate, if only in some small measure, without joining the Order.

Those of us who have chosen the work among children as our theosophic service are at present greatly in need of this encouragement. "National Round Table Week" is to be made a convenient time for expressing the helpful attitude by attending your Lodge meeting and voicing your approval of the work now being done, and of greater accomplishments planned for the immediate future.

Unquestionably the type of advanced sixth-race children is becoming more numerous, just as Dr. Besant predicted some years ago. The Round Table is attracting many such children, and is equipped to supply the basic information about life which these children require. While Theosophy is not to be forced in any sense, its valuable truths should be available for any soul who seeks, no matter how young the bodily vehicle may be. The Round Table, therefore, is serving one of today's most important and essential factors in human evolution.

Lodges will observe "National Round Table Week" by devoting the one meeting which occurs in this period, to a program devoted to theosophical ideals for children. To provide material for this program, an address by the Chief Knight will be sent to each lodge secretary, to be read during the meeting. There will be appropriate meditations; also copies of Round Table publications and bulletins, supplied for the occasion.

"Theosophy for Old Souls in New Bodies"—the goal of the Round Table Order will be the keynote for "National Round Table Week." Members who can do so are invited to prepare brief papers of their own upon this subject, for the meeting. All who attend will find this a most interesting opportunity to become informed regarding the Round Table and how it is accomplishing splendid results by the practical application of Theosophical principles to early youth.

"National Round Table Week" is not a campaign for memberships. On the contrary it is a means to provide better understanding among Theosophists, of Round Table service, without becoming members of the Order. Messages addressed to the Round Table and its friends by Dr. Besant, Bishop Leadbeater, Dr. Arundale, and other prominent Theosophical Society teachers, will be sent to every Lodge, for this meeting.

Your Lodge meeting during "National Round Table Week" will divulge some secrets. It is certain to prove vital and interesting. Please attend and help make it lively and successful. Remember the date—

May 22-29, 1932

The Responsibility of Knowledge

(Continued from page 102)

are being turned is material, not spiritual. Do you not believe that there must be chairs of spiritual Truth in every university, teachers of spiritual and philosophic verities in every school, before education really fulfills its highest function? Yet the young, seeking knowledge, are taught material facts alone, and the old, seeking truth, are shown a material goal.

Unity of consciousness, the vision of the whole, the right use of spiritual knowledge, beauty as the keynote of the new age, service, and a cooperative social and industrial plan for the whole of humanity—these are the ideals of the future, these are the notes that we must strike over and over again.

Then and not till then may humanity be safely entrusted with more knowledge, deeper truths and wider power.

Kingdom of the Wonderful

(Continued from page 98)

And so, brethren, for your own sakes, for the sake of the work, for the sake of your duty towards this great continent of ours, for the sake of your own peace and happiness and power and wisdom and strength, I would strongly advise you to become a votary of the wonderful, and while gazing upon it outside to learn to perceive it even in that which seems to be its opposite, even in that which is of the most commonplace in your ordinary everyday life. Therein you will perhaps perceive the wonderful last, unless you are already far on the road. But you should have no difficulty in perceiving the wonderful without. I do beg of you to seek it diligently in every field of life. So will you lift yourselves out of your imprisonments, and at not so very distant a date you will be able to look at yourselves in the glass and say: "Dear me, how I have changed in appearance." Because awakening and arousing the wonderfulness takes hold of the physical body, no matter how distorted that physical body may be, and makes it patently great, noble, dignified, wonderful, so that through even a misshapen body the Divine Light shines and transfigures that through which it shines.

(Reprinted from *The Theosophist*)



Book Reviews



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

A Wandering Harp, Selected Poems by Dr. James H. Cousins. Published by the Roerich Museum Press, New York. Price, cloth, \$3.00, de luxe, \$10.00.

Poetry which suggests Debussy—lovely music pictures inducing moods of transcendent beauty—the atmosphere of unremembered things—the longing of the soul for the shining garments dimly glimpsed in the dreariness of exile—

Words cannot describe the exquisite poems of Dr. Cousins. They must be approached as one approaches a beautiful art expression, an embodiment of something living, a power which in some mystical way transforms the atmosphere through which one looks at life, bringing an appreciation of subtle shades and tones, unsuspected nuances, never before experienced.

These few lines from "A Hymn to the Song-Goddess" are typical of the author's glamorous imagery:

Mother of Song and Singers! in hours replete
With joy, have we not cried with emptiness
Of the filled void, and longed and longed to
press

Behind the flying music of thy feet
Through the heart's purple twilight, and the
gleam

Along the lanterned chambers of the brain,
Into the crystal centre of thy strain?

E. F. A.

Creative Energy, by I. Mears and L. E. Mears. Published by E. P. Dutton & Co., New York, N. Y. Price \$2.00.

The Yih King, one of the most ancient of the Chinese classics, explains primarily how and why the earth and its inhabitants came into existence and continue to exist. But down through the ages, scholars have felt that there was a deeper significance to this work and that in the abstract numerical diagrams and figurative symbols there lay hidden Chinese intuitive knowledge of the creative energy running through the universe. The present authors believe that they have discovered the key to this buried knowledge and their book is a record of their findings.

One of the striking features of the book is that it throws a remarkable light upon the discoveries of the greatest modern scientists. "If some years were added to my life," wrote Confucius, "I would give fifty to the study of the Yih King and then I might come to be without great faults."

Everybody's Book of Numbers. A numerology by Lorna Fantin. Published by Brewer, Warren & Putnam, New York, N. Y. Price, cloth \$1.50.

The Restored New Testament, by James M. Pryse. Published by the Author, Los Angeles, Calif. Price, cloth \$5.00.

The Hellenic Fragments, freed from the Pseudo-Jewish Interpolations, Harmonized and Done into English Verse and Prose, with Introductory Analyses, and Commentaries, Giving an Interpretation according to Ancient Philosophy and Psychology; and a Literal Translation of the Synoptic Gospels, with Introductions and Commentaries.

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The Joyous Story of Astrid, by L. Adams Beck. Published by Cosmopolitan Book Corporation, New York, N. Y. Price, cloth \$2.00.

Moaning Canyon, A Novel by an Unknown Author. Published by The Stratford Company, Boston, Mass. Price, cloth \$2.50.

The Tower of Light. Written by Nancy Fullwood. Published by Macoy Publishing Co., New York, N. Y. Price, cloth \$2.50.

Has Science Discovered God. A Symposium of Modern Scientific Opinion. Gathered and Edited by Edward H. Cotton. Published by Thomas Y. Crowell Co., New York. Price, cloth \$3.50.

Our Superconscious Mind, Edith Lyttleton. Published by D. Appleton & Co., New York, N. Y. Price, cloth \$2.50.

Two Stories, by H. P. Blavatsky. Published by Theosophical Publishing House, Adyar Madras, India. Price, cloth \$0.75.

Rev. Morris Andreasen

The recent passing of Rev. Morris Andreasen of Omaha, Nebraska, is a great loss to the local lodge of the T. S. as well as to the many other organizations to which he gave his time and talents, and also to many individuals whom he has helped and guided. Pastors of ten Methodist churches, and representatives of the courts and city and county law enforcement agencies formed a part of the congregation that filled the Pearl Memorial Methodist church recently at his funeral.

Rev. Andreasen was organizer and superintendent of the Nebraska Prison Welfare league and had devoted his life to missionary work among the poor and the unfortunate. "Scores of men and families owe everything to him," said Dr. C. C. Wilson, superintendent of the Omaha district of the Methodist church. "He met convicts when they emerged from prison gates, gave them clothes, found them jobs, and helped restore them to self-respect and good citizenship. He did this work, he told me, because it had to be done, and because he found great joy in doing it."

Peoples of Antiquity, by Caesar De Vesme. Translated by Fred Rothwell. Published by Rider & Co., London, England. Price, cloth \$3.50.

Many Thanks

We offer our sincere thanks to those members who have already sent in their dues for the fiscal year ending June 30, 1933. We hope that everyone else who can do so will also co-operate with us in this way, and thus enable us to attend to the work involved in collecting dues within the next few weeks.

Are You Traveling?

Those of you who purchase steamship tickets can simultaneously contribute to the treasury of the Society by permitting Headquarters to act as your agent. The cost of any ticket is the same to you, and in each case a quite considerable commission is paid the Society by the steamship company.

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For complete information, please write to:

Ojai Star Institute, Ojai, California, U. S. A.

Mrs. France Hill Smith of Denver, Colo.

An Appreciation

By GEOFFREY HODSON

The cause of Theosophy in America has lost a devoted servant in the recent passing of France Hill Smith, and my wife and I, in common with others, have lost a loyal and much respected friend.

Our sympathy goes out to her family, Mr. and Mrs. Kramer and their son, whose home sheltered her for many years.

Yet no one who knew her intimately could wish to hold her here. She was subject to most painful recurrent illnesses and suffered physically in ways that no one seeing her fine appearance of vigor and well-being would ever suspect. Further, she had lost by death both husband and son—losses which she felt deeply, though bore bravely with true theosophical fortitude.

Now she is free and doubtless united with them. Her adverse karma is outworn and someday her noble spirit will be reincarnate and again perchance take up its place in the ranks of the Masters' servants side by side with her friends who now mourn her loss.

May she rest in peace and may light perpetual shine upon her.

Itineraries

Señora Consuelo de Aldag

May 3-8, Pittsburgh.

The Rt. Rev. Charles Hampton

May 1-3, Cleveland.

May 4-5, Detroit.

May 6-7, Ann Arbor.

May 8-18, Chicago.

May 19-20, Aurora, Illinois.

May 21-24, Milwaukee.

May 25-29, Minneapolis and St. Paul.

May 30-31, Des Moines.

June 1-13, Omaha and Lincoln.

Dr. Nina E. Pickett

May 1-10, Birmingham.

May 11-20, Indianapolis.

May 24-June 24, Milwaukee.

Mrs. Josephine Ransom

April 19-May 4, Oklahoma City.

May 5-9, Des Moines.

May 10-17, Omaha.

Mr. L. W. Rogers

May 1-7, St. Paul.

May 8-14, Milwaukee.

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Miss Anita Henkel, Mr. and Mrs. Paul O'Neal, R. E. Mowry, Horace Britton, Mrs. Margaret Gross, Mrs. Elizabeth S. Urschel, Ray L. Wilson, Bernard and Bertha Jacoby, Miss Edna F. Shipp, Mrs. Agnes F. Sirena, Ernest Stone, Lansing Lodge, Kingdom L. Mason, Mrs. Mary Pennybacker, Dr. Elbertine Gross, John Snell, Mrs. Estella Renshaw, Miss Harriet C. Daggett, John R. Fincher, Miss Fannie A. Moore, Sam Pearlman, Mrs. Elsie M. Coleman, Ismael Zapata, Mrs. Marie Allen, Mrs. Juliet F. Lewis, Mrs. Helen Walton, Prof. R. Brenes-Mesen, Mrs. Maude Waffle, Dr. and Mrs. H. T. Applegate, Dr. Nina E. Pickett, Jessie T. Bate, Total—\$259.40.

Lightbringer Fund—March 15 to April 16

Atlanta Lodge, Colorado Lodge, Buffalo Lodge, Miss Catherine A. Nolan, St. Paul Lodge, Aurora Lodge,—Total, \$81.50.

Tree Fund to April 15

John Snell—Total \$1.50.

Publicity Donations to April 15

Seattle Lodge of Inner Light—\$3.00.

Helping Hand Fund to April 15

R. G. Fuller—\$1.00.

Marriages

Miss Alice E. Robinson, Washington (D. C.) Lodge, to Mr. O. N. Griffith.

Births

To Mr. and Mrs. Frank Lampi, National Members, Chicago, a son on April 8, 1932.

Deaths

Dr. George G. Danys, Pacific Lodge, February 17, 1932.

Mr. James Barron, Everett Lodge, March 7, 1932.

Mrs. Ann T. Kompst, Pythagoras Lodge, Cincinnati, April 4, 1932.

Mr. Peyton R. Finch, Oklahoma City Lodge, April 2, 1932.

Mr. Clyde M. Worley, Cedar Rapids Lodge. Dr. John W. Lovell, New York Lodge, April 17, 1932.

Dr. John McLean, Sirius Lodge, Chicago.

Mrs. Ella E. King, Longmeadow, Massachusetts, Springfield Lodge, April 9, 1932.

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