

# WHEATON

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

## THE THEOSOPHICAL

# MESSENGER

MARSHALL MINER  
R.F.D. 3, BOX 604-B  
JACKSONVILLE, FLA.

OFFICIAL ORGAN OF THE AMERICAN  
THEOSOPHICAL SOCIETY

VOL. XX

AUGUST, 1932

No. 8

## The Wide Field of Theosophical Work

By DR. GEORGE S. ARUNDALE

We are all very glad to be here for the Wheaton Institute, partly, of course, because we are among kindly friends, but even more because we are conscious of the valuable work the Institute may be the means of beginning to set in motion.

Our object is to help those students who have taken the trouble to come here to feel increasingly deeply both the mission of Theosophy to America and no less the very real dedication of America to a great self-realization and to a splendid world service. To this end we first of all strive to impress our brethren with a sense of their own individual worth and power, and then to survey with them the field of work in as many departments as we can and to suggest the nature of the problems awaiting solution and the nature of the contribution Theosophists are privileged to be able to make to this end.

We do not lay down the law. We would not even if we could, and we cannot. We set forth as earnestly as we can, with all the strength of our conviction, and with all the intensity of our enthusiasm, our envisagements of the world as we know it, of its condition and of the way out, as we see it, from its sad entanglements—and

then we leave our audience to what we pray may be a deepening of the stirring in them of the urge to be up and doing, and to stand forth for the right as each member sees it through heart and mind and will. We who speak at the various sessions of the Institute are not here to assert that we alone know the truth, nor to dogmatize about our own pet certainties, nor even to inveigle our brethren along our own particular lines of approach to the performance of theosophical duty. We fully realize that we know but in part, and that all we can do is to approach the world's problems from our own particular angle. Moreover, we are supremely conscious that the tremendous intricacies of the work before us demand the greatest possible measure of diverse modes of approach. But we are deeply impressed with the fact that every Theosophist throughout the world has the duty, the urgent duty, of giving his utmost in the service of the world in its present crisis, that the world urgently needs that which each Theosophist has it in his power to give, and that while we must all give differently yet must we all give together, animated by the common determination to help and by a profound conviction



that the world needs Theosophy in all its aspects more than it needs anything else, and that it needs the Theosophy of each of us, even though such Theosophy must necessarily be but the palest shadow of the Theosophy that is the Divine Wisdom—a Theosophy which is far away from us all.

Hence, in this Wheaton Institute, our objective is really to set our brethren afire, or shall we say more respectfully, to fan into a fire more intense, the flames already burning in their lives. America, like all other countries, needs a great theosophical renaissance, needs a great surging of theosophic enlightenment throughout the whole of her vast territory. America needs, again like all other countries, the vivid application of Theosophy to her almost overwhelming problems, be these political, religious, industrial, sociological, cultural or educational. The Divine Wisdom is needed everywhere, and while we Theosophists who fight under America's glorious banner are perforce but poor and feeble witnesses to her magnificence and power, still we have dedicated ourselves to her service, we recognize her as best we can, and therefore she recognizes us in the measure of our capacity to receive her. Thus does every Theosophist become her messenger and has in him something of that mighty power which moves the world to righteousness. Be his ignorance what it may, be his circumstances however much restricted, be his limitations however pressing, nevertheless, because he is a member of the Theosophical Society, he has spiritual contact with truth that the world sorely needs and is therefore a channel, however shallow, between such truth and the outer world in which he dwells.

The world may possess many truths he does not share. In many ways the world, or many denizens of it, may be in advance of him, may know far more than he does, may be far more efficient, may be in possession of far greater strength. Yet the Theosophist has that to offer which the world needs, which the statesman needs, which the philosopher needs, which the scientist needs, which the captains of industry need, which priests and pastors need, which the musicians and artists need, which the teachers need, which the man in the street needs—tower any or all of these in many directions ever so much above the ordinary everyday Theosophist.

We try to say to our brethren here at Wheaton: Do not compare yourselves with the undoubted pre-eminence in more than one direction of your brethren in the outer world. Do not for the moment compare your weaknesses with their strengths. Without doubt you need to learn from the world, from those who are of the outer world and to live in accordance with its standards and judgments. Rather look within yourselves to perceive what you have to give. Rather recognize with increasing persistence that your membership of the Theosophical Society means that you are a messenger in some way to the world of something the world needs, that your title "Theosophist" is the title of one whose hands are full of truth-offerings which he must be

infinitely busy about spreading far and wide. Do not compare your poverty with the world's wealth, rather compare your wealth with the world's poverty. By all means exchange your poverty for the world's wealth, provided you are sure that your poverty is not worth even more than the world's wealth. But no less hasten to help the world to exchange its poverty for your wealth, for you have tested your wealth and you know it, or should know it, to be purest gold.

So is it that our supreme objective is to inspire our brethren, and ourselves too for the matter of that, with the significance, with the power, with the magnificent opportunity, of their membership in the Theosophical Society, so that they may return to their homes and surroundings full of the spirit of fiery zeal, full of confidence in themselves, full of determination to pull their theosophic weight to its utmost limit in every department of human life which it is possible for them to reach.

I earnestly trust that year by year this admirable scheme may not only continue, but may flourish more and more as its immense value becomes increasingly understood within the American Section, and as ways and means become more easy so that members may attend in increasing numbers. America, the American Theosophical Society, indeed the world itself, needs our Wheaton Institute—bombastic though the phrase may sound in the ears of those who have not been present at our gatherings to see for themselves how much in truth the world needs Theosophy and how much Theosophists, be they who they may, can do.

Our small beginnings are full of promise, and in them, I do not hesitate to predict, will be found the small seeds of a great theosophical regeneration.

### Of Work

When you work you are a flute through whose heart the whispering of the hours turns to music. Which of you would be a reed, dumb and silent, when all else sings together in unison?

And all work is empty save when there is love; and when you work with love you bind yourself to yourself, and to one another, and to God. And what is it to work with love? It is to weave the cloth with threads drawn from your heart, even as if your beloved were to wear that cloth. It is to build a house with affection, even as if your beloved were to dwell in that house. It is to sow seeds with tenderness and reap the harvest with joy, even as if your beloved were to eat the fruit. It is to charge all things you fashion with a breath of your own spirit . . . . .

But . . . the wind speaks not more sweetly to the giant oaks than to the least of all the blades of grass; and he alone is great who turns the voice of the wind into a song made sweeter by his own loving. Work is love made visible.

*The Prophet,*  
KAHLIL GIBRAN.



## Preparing the Way

*Opening Talk, Wheaton Institute, June 19, 1952*

By SIDNEY A. COOK

This is a happy occasion, and happy not only because of the nature of the undertaking, but because we are able to start in these beautiful surroundings and happy even though at this commencement we are very small in numbers. I think it is true that every theosophical movement has started with a very small group of earnest people and I am perfectly sure that this little group will grow and that there is no lack of power to accomplish things because our numbers are small. The Theosophical Society itself is still small, numerically, but numerical strength is not very important. Probably no movement in the world has ever done so much to prepare the way for a new order of things as has the Theosophical Society, and it may be that this little group is starting something that will help to prepare the way for the new age of whose approach we see constantly increasing signs. It is the spirit that makes movements that serve the world, the power to channel the forces, and that requires just a burning sincerity and a high purpose and these I know we have.

I would like you to know how the Wheaton Institute idea has grown so far and understand why it has not been allowed to drop in spite of small numerical support. The idea arose in a small group meeting regularly to try to find ways to be of service, to make themselves of more value to the theosophical world. That group, week by week, was meditating and discussing and so sincere was it in its purpose that I am sure anything which grew out of the spirit of those meetings was something to conserve and protect and carry on, and this idea of the Wheaton Institute was first developed in those group meetings, a tiny group but something big coming out of it—this Institute.

And because it arose in that way, out of the spirit that animated that group, I am sure it is nothing we can ever discard even though it develops slowly. You know that H. P. B. and Colonel Olcott and Dr. Besant have always started their movements in the Masters' names with very small numbers, and you cannot imagine that they ever let anything drop when the Masters had given it to them to do. They never have.

The original encouragement for Wheaton Institute then received great impetus from the support of Dr. Arundale and Mr. Warrington when they were here last summer, and from Dr. Arundale's agreement to be here at its commencement, if he could, and it then took the more definite form in which it is now to be presented. It became Wheaton Institute and the spirit of the freedom of it was engendered then. Until that time it has been looked upon as a school with a few teachers and a considerable number of pupils, something like our usual Summer School, but since then it has become a group in which all are teachers and all are pupils, and that is

the reason that the program offered after the first week will provide so much opportunity for all to participate in freedom of expression, from which all may see from the viewpoints of others. To our own Wheaton staff I want to say that an additional impetus came to it only a few weeks ago, when they so willingly and so gladly undertook to play their own part in this work, and the final response that made it certain of achievement was the fact that Mr. and Mrs. Hodson and Mrs. Ransom—those who are members of the faculty, if I may so designate them—so readily responded in every way to every suggestion which was made for this program. So from the start there has been complete cooperation on the part of all those who had any opportunity to cooperate, and that I am certain insures success in this, our opening season of Wheaton Institute.

I have just referred to the "faculty," but there have been no appointments and no positions created in this little group. While some will naturally, by experience and knowledge, be our leaders, it is to be more a matter of close association and living together in cooperation, if I may call it that, between faculty and pupils—to come back to the terms in customary use, although they do not apply here. I believe that as a result of the Institute we shall enter into each other's thoughts and feelings and lives, and gain new inspiration and understanding.

Through what you have read about the Institute you have recognized a constant emphasis upon the Self—seeking, discovery, sacrifice, surrender, realization of the Self, and you probably know that those terms indicate the steps leading to the great Initiations, that the real, sincere and intelligent seeking of the true Self leads to the first Initiation, and that its discovery culminates in the second of those Initiations; that in the complete sacrifice which naturally follows the discovery of the Self the third Initiation is reached, and then in all-consuming self-surrender the fourth, leading to that greatest of all goals—Self-realization, Adeptship.

I think we should remember that those stages are constantly continuing processes, that seeking does not stop with discovery, nor sacrifice nor surrender with realization. We do know that Those Who take those steps do not cease their seeking when they reach the first Initiation, that discovery goes on long beyond the second, and that the further the Great Ones go the more complete is Their surrender of Themselves to the needs of the world. Great as They are, They still seek greater attainment, greater powers to sacrifice in service. And if that is true beyond it is also true here where we have not yet reached those heights. So our seeking and our discovery and our sacrifice are stages that are in process all at one time, and we should

(Concluded on page 174)



# THE THEOSOPHICAL MESSENGER

Published monthly by  
THE AMERICAN THEOSOPHICAL SOCIETY

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

Editorial office—Wheaton, Ill.

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

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

Please note:

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

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

## *Theosophical Influence*

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

Where knowledge is free;

Where the world has not been broken up into frag-  
ments by narrow domestic walls;

Where words come out from the depth of truth;

Where tireless striving stretches its arms towards per-  
fection;

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

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

Into that heaven of freedom, my Father, let my coun-  
try awake.

Tagore.

The Theosophical Society has a mis-  
sion of which the teaching of Theoso-  
phy is but a part, for surely it should  
be an influence in every community  
and in every nation where it is repre-  
sented, an influence not only among  
those with whom it makes direct con-  
tact and perhaps brings into member-  
ship, but in the world at large by rea-  
son of its attitude toward all problems,  
and its understanding of the principles  
behind them.

Wherever there is a member, a  
lodge or a Section, in the social circle,  
in the community and in the nation,  
there must be a center of peace and  
serenity expressive of the theosophi-  
cal certainty of divine guidance and  
justice no matter what may be the de-  
gree of surrounding disturbance and  
uncertainty. True Theosophists are  
serene, perhaps silently but always  
eloquently, pervading the earth with  
an unshakable and immovable and  
shining quality of serenity and of

peace. What individuals can do, har-  
monious lodges and national centers  
can do even in greater degree. They  
fail in an important theosophical func-  
tion if there is a lack of this inner har-  
mony without which this spirit of se-  
renity cannot prevail. To destroy fear  
by courage, to combine broad-minded-  
ness and tolerance with humility, to  
tactfully point out principles amid the  
struggle with surface conditions, these  
are functions that every true Theoso-  
phist, every lodge and every center  
can perform, aiding the world by a  
practical living in accordance with  
these theosophical principles far more  
than by academic teaching. Let us  
therefore vision our opportunities of  
quiet work in these directions, main-  
taining the constant touch with inner  
realities that gives us the vision of  
the scope of our theosophical purpose,  
a purpose that should carry the mem-  
ber in thought and spirit beyond him-  
self in helpfulness to those around,  
the lodge beyond its membership to  
its community, the national center be-  
yond its lodges to a realization of its  
place in the nation's life.

## *In Their Strong Hands*

It is natural perhaps that there  
should be some thought in our lodges  
as to the successorship when our great  
President, Dr. Besant, gives up her  
physical leadership in the Society as  
of course some day she must. Those  
who realize that she is still no less  
our leader actively guiding our work  
despite her physical incapacity, hope,  
with a strength that is almost a de-  
mand that she may long stay with us,  
that her great wisdom may continue  
to guide as it has done throughout all  
of the years and as it is still doing.

As to her successor, and may the  
necessity be long delayed, it is pro-  
foundly to be desired that those great  
Masters who founded the Society and  
who instructed H. P. B. and Col. Ol-  
cott and who nominated and have in-  
structed his successor will similarly  
indicate under whom we should pre-  
sently continue to serve Them. Surely  
we need not speculate or be concerned  
and may safely leave in Their strong  
hands the guidance of Their Society,



keeping ourselves ever ready by reverence toward Them to recognize and follow Their leadership. No others know the need of the world as They know it and Their Society dedicated to serve Their world as They direct may well be content to place itself always in Their hands, seeking constantly Their inspiration, always utterly responsive to Their leadership.

### From An Art Student

By JAMES S. PERKINS

Can it be that the new religion is an expression of the Holy Spirit? That the new point-of-view is a more intense search for, and expression of, pure inspiration? That this is the spirit which more and more must enter our lodges and federations? I know that many will say: "That is exactly what we have been trying to do all these years; where have you been?" I have not been in the T. S. I have been studying art. Now that I am in the T. S. I would like to offer something I have learned as an art student. I have traveled that troublous road.

Thus have I learned: The art student conceives an ideal picture to be painted. He poses his model, arranges his composition, and proceeds quickly to sketch it in. This outlining at once limits and inspires him. Within its borders he may build his ideas, pour forth his expression. But also these borders may represent bad proportions, or stiffness. In his enthusiasm the student is not at once aware of this so proceeds. He paints form, "blocking in planes," limiting himself in another dimension, or illusion of dimension. Again the areas may present qualities of bad design. Again the mistakes are not immediately perceived and the urge of creation drives him joyfully on.

As the work approaches comprehensive stages a sense of critical analysis becomes more acute. Suddenly there is perception of stiffness, of bad design. A crisis is precipitated. The student of small experience flounders, torn by indecision. He struggles desperately to hold on to those areas he has so laboriously and so beautifully painted but which should be given better arrangement. He reaches confusion, compromise, and discouragement.

For the older, more seasoned artist, not so. He is armed with the courage of confidence. His WILL to freedom has become habitual. At such a critical stage he knows no indecision, no flurry. He assails with virile sternness the areas that need repainting. No cry of destroyed beauty or labor can affect him. The part that must be swept away came from a source that is inexhaustible. With impersonal detachment the artist knows that as long as he wills toward the ideal he cannot but improve upon what he has destroyed. His battle is toward freedom. He has paid a price for his attitude. How many soul-discouragements he has faced, how many ideas have been laboured forth only to be sacri-

ficed! At long last he gains for this price courage and detachment.

Does the occultist recognize a similarity in all this? For less he learns the Art of all Arts: treading the Path of Holiness. Here the perfection of courage is demanded; the detachment that destroys with equanimity all limitation; the exquisite balance that harmonizes all perception.

As a student of Theosophy I have gone through the same process as has the artist. I have sketched in my conceptions. I have rushed onward in my enthusiasms. I have found unbalance, paused in confusion, indecision and despair. I have looked beyond to the Ideal, have found courage to erase, to wash out, to repaint. As I have become more seasoned I have reached a detachment that steadily contemplates the Ideal, and moves to destroy limitations upon Truth. I have grown the habit of breaking up ideas, of erasing "sketches" and redrawing, not in confusion, but with stronger effort to approach the Ideal.

What is that Ideal? It is knowledge of God. God that is pure and radiant Will within me. God that is infinite Wisdom and Love in all things.

God that is the *élan vital* of every atom in the universe.

Alone in ecstasy, breathing the nearness of all things, I know that I shall forever serve that Ideal. To do so is to work hand in hand with those Perfect Servers, our Elder Brethren. How better to do this than to perceive even a small part of Their vision of the Theosophical Society?

I see the T. S. as a lovely and precious child, born in a dark place. Though a mist surrounds it yet within its heart glows a treasure of Love and Wisdom. With gracious hands it bestows upon all—good and evil alike—the solace and peace of the Ancient Wisdom. This child, slandered and sullied—stained with mud that has been slung by those who perhaps would serve—slowly but steadily grows in beauty and strength.

When I hear of the shaking of the T. S. ever and anon, of weakness in the lodges, of sagging federations, all of which form the body of my beloved child, I am not dismayed. Alone with God a quiet smile passes. My Elder Brethren smile. All is well! A child has been born that long shall live.

I cannot see my Ideal very clearly. It has constantly to be re-arranged. Experience comes that bursts asunder my limitations. Krishnaji comes. I rejoice. Freedom! Toward freedom! That cannot hurt the T. S.

Upon my horizon, as upon the Theosophical, there is constant flare of explosion. I am at war. Ideals, illusions, hopes blown to pieces. But somehow the din blends with the symphony of the stars, and amid the turmoil I see afar, Peace. I repeat: As an art student I have learned to erase ideas and redraw, not in confusion, but ever towards a finer conception of the Beautiful and the True. In realization of the delicious privilege it is to serve my Ideal I find that discouragement goes, inspiration comes!



## Preparing The Way

(Continued from page 171)

have no disappointment in our hearts if we find no great moment to mark the end of a stage. There may be moments of illumination, definite steps of increase, of understanding and of growth, but no end. Our purpose is that the present shall be a constant seeking, a constant discovery, a life of glad sacrifice, a willing surrender, and in living together and working and studying together I am sure that we can constantly discover and in our discovery we shall be willing to sacrifice, and make more complete surrender, a reflection here of those stages which we shall all later experience. It is a challenge and a joy to realize that there is and always will be discovery ahead, that we can never reach the end of our spiritual power and greatness.

As we are meeting here in these beautiful, natural surroundings perhaps we might recall the instructions that we have received to "grow as the flower grows," accepting all that comes, whether of sunshine or of rain, and turning it all outward in a beautiful service. We can see in the trees a simile of what I have just been saying, that there is no definite stage at which we cease to seek, or begin to discover, that the stages are overlapping, just as the leaves on the tree long continue to absorb the sunshine after the bud appears, and the flowers breathe out their fragrance after the fruit has begun to form, processes which are overlapping and continuous and which are going on at one time in the present. You can yourselves carry this simile on through the sacrifice of the flower, the utter surrender of the fruit that the creative life may live on in the seed—all the time that the search for sunshine and light continues in the leaves. And we can realize all in the present, none being essentially in the future, all stages being here and now for us to realize to some degree, and it is the object of the Institute that we shall make the discovery and realize something of all of these stages that have their splendid fulfillment perhaps in the future. For us no waiting for any stage to finish before we start anew—all stages in process of being reached here and now.

And just a word on the matter of experience, because we are going to create experience during the course of this Institute. We shall no longer find ourselves, I am sure, letting experiences drift upon us as a cloud out of which we presently emerge with nothing discovered, but we shall dig into the experience, find out for ourselves its purpose, bring the light of the Self to bear upon it, make it useful and purposeful in our onward travel, and become creators of that kind of experience, leading us rapidly on, that yields to us its whole life-evolving value.

The perfect life is the sincere expression of your own individuality . . . Be yourself. Do not attempt to be somebody else. And above all, dislike worldliness, which is the half-caste of ambition.—Harold Nicolson.

## From the Magazines

From *The Theosophist* (June) we learn that our beloved President has not lost any more of her small reserve of strength. Under the title, "The Coming of Alcyone to Adyar" the Rt. Rev. C. W. Leadbeater gives a very interesting account of the early helping and training of Mr. Krishnamurti.

In *World Theosophy* (June) Bishop Leadbeater says in answer to a question: "Christians will find great reverence for Christ among Theosophists, because we know more about Him than the average theologian seems to know. Christians ought to welcome Theosophy and investigate it." In his article, "A Vision of the Future," Dr. Arundale gives a strikingly important and most practical answer to all questions as to what Theosophists should be aiming at in the reorganization of social life. This article deserves wide dissemination and discussion.

Eva Martin has a charming article in *The Occult Review* (July) on "Phantom Bells and Faëry Music." Of the mysterious chiming of bells that some hear, she writes: "It seems possible that these strangely beautiful bell-sounds may somehow signify, and symbolize, the presence of a great supernatural Being . . . whose movements are the source of music; and that those whose 'inward ear' is sufficiently attuned may become aware of such Presences in the form of pealing bells or chimes." She quotes from Fiona MacLeod's lovely story of St. Brigid, the "woman of beauty," who, when addressed by her Christianized name, "Brigid of the Mantle," in reference to her having sheltered the infant Christ under her cloak, looked at the one who thus spoke to her and said: "I am older than Brigid of the Mantle . . . I put songs and music on the wind before ever the bells of the chapels were rung in the West or heard in the East."

*The Shrine of Wisdom* devotes itself to Hermetic, Neo-Platonic and other high wisdom-teaching. In this number (Summer) the life and teachings of Philo Judaeus are outlined. He was of priestly descent and the last and greatest leader of the Hellenistic Judiac school of philosophy, and was greatly influenced by Plato's ideas. Philo's teachings influenced in turn the growth of Christian theology. His views in their completeness and harmony closely resemble Theosophy as expressed today.

## A Poet at Eighty

I am done with the years that were; I am quits:

I am done with the dead and old.

They are mines worked out: I delved in their pits:

I have saved their grain of gold.

Now I turn to the future for wine and bread:

I have bidden the past adieu.

I laugh and lift hands to the years ahead: 'Come on: I am ready for you.'

—Edwin Markham.



## Personal Opinions

By L. W. Rogers

### *A Busy Melting Pot*

If the U. S. A. is the Manu's melting pot in which He is fusing many national characteristics into a conglomeration from which shall finally emerge a satisfactory new race, Hawaii must be an important spot in our nation for it is the mixing bowl of the melting pot—and a very productive one! In no other part of the United States will you find so many children to the square mile, or square rod. They are numerous in every part of Honolulu except the business heart of the city and it has at least the usual quota. If the low birth rate in some parts of the country troubles you go to Honolulu and see something; children filling the large school buildings; children pouring out of the picture shows; children romping in the parks; children thronging the residence districts, wading in the streams, playing in the alleys, sitting in the doorways. Everywhere children. Fine looking children, too; robust, hardy bodies, lightly clothed, on easy terms with sun and air. Also they are O. K. mentally; all literate; tots selling newspapers or carrying a bootblack's outfit spending idle moments absorbed in some favorite magazine. Nine of every ten, perhaps nineteen of every twenty, are brown children. You may walk for an hour in any part of Honolulu except the small harbor section and probably see not a soul but brown Americans, ranging from the workman and the small shop keeper to the aristocrats with fine cars and the latest styles in clothing. In about ten or fifteen years most of these children will be married men and women with children of their own, better schooled than this generation. What will Honolulu be in another twenty years? Well informed citizens say that it will be safe for the United States in case of war. A Philadelphian, one of our members who is a newspaper man doing editorial work on a Japanese publication, tells me that a young Japanese-American on the staff remarked on the subject of loyalty, "If anybody should ever insult me by doubting my allegiance to the country that has educated me and given me my chance I would answer him with a swift kick."

The rising generation is apparently American in spirit and ideals. It has no affinity for the life and thought of the Orient. I talked with a wealthy young Chinese whose father recently died in China. "My estate is there," he said, "but I was born here and have no desire to see that country." His view of life is as American as though he had been born and reared in New England. The racial color line does not exist in Hawaii as it exists in Illinois and New York. Many things account for that. One is the handsome brown men and women descended from the Hawaiian royal house who are scattered through the community. Another is the large number of business and professional Chinese and Japanese living

in the city—doctors, lawyers, merchants, bankers, artists. There is no separate Chinese "quarter" or Japanese "quarter." In a fine suite of offices on the corner you see the sign Dr. Wong. Across the street is Dr. Katsuki. Dr. Smith may be in the adjoining building. Another factor in the absence of color line is the heavy endowments from a native princess for special schools that admit only those who have at least a trace of Hawaiian blood in their veins. These and the University of Hawaii are turning out an annual crop of graduates. In short, there is a high level of culture and intelligence in Honolulu that has submerged the color prejudice.

### *Aloha Honolulu*

There is an old line which runs, "Distance lends enchantment to the view"; but distance lends no enchantment to communication by mail—a matter which grows more difficult as one moves onward. Last month in Honolulu I suddenly discovered that the last outgoing mail for five days would close in forty minutes. It was catch that mail or miss the July MESSENGER and it was some distance to the postoffice. So what appeared on this page in July was hurriedly thumped off. Hasty work is never good work. Reading over the carbon copy later it appeared that the Koreans were omitted from the nationalities that make up the very mixed population and that the Portuguese were not included in the white race where, of course, they belong. But perhaps a little loafing, which usually means poor work when any is done, may be pardoned when one is traveling in a direction on the earth that makes two winters meet and thus eliminates the summer vacation altogether. (It seems hardly appropriate, however, to speak of "winter" in New Zealand and Australia; for while the Antarctic Ocean is the next thing south, the South Sea Islands, with their perpetual summer, is the next north and the Australian winter is not much colder than that of California.) But the thought of vacation need not trouble a traveler who has on his itinerary, between June and December, six water journeys with a total of fifty-six days at sea. That will be exactly six weeks aboard ship in all and there is no better place to rest—or work! Incidentally the traveling facilities are enormously better than they were in these regions fourteen years ago.

We itinerant lecturers should give each other as much useful information as possible; therefore it must be said that Honolulu is a good place to stop for a week between ships, but not for any longer. That much each lecturer who passes should do, for the Lodge is well worth any help than can be given it. But do not expect large audiences. While the city has a population of 140,000 it should be rated, for lectures, as equal only to a mainland city of forty thousand, or less. Money spent



on extensive advertising is largely wasted because the percentage of the population that can respond to it is so exceedingly small—just a fraction of a fraction. We shall not, at least in the near future, have a large lodge in Honolulu but we can have a strong one with a membership twice as large as it now is. Honolulu is left behind with regret. It is a delightful place in June, with artistic business buildings and spreading shade trees, a comfortable temperature, warm but not hot, with blossoms everywhere, with abundance of semi-tropical fruits, with hospitable homes and genial people,—a city with the atmosphere and customs of a large southern village. It is an ideal environment for Theosophy and in it the Honolulu Lodge should grow strong and useful.

All passenger ships lie over a day in Honolulu harbor but you must stay longer than that to get your finger on the social and intellectual pulse of the community—a tranquil community that loves the shade of its really majestic trees during the day and retires, like honest country folk, about 9 in the evening—just when your mainland jazz cities are preparing to “make a night of it.” The only stirring activity is at the docks when the ships arrive and depart. A multitude then comes to greet friends arriving and to shout a final “aloha” to those departing. Both those coming and going are wreathed with fragrant blossoms by well-wishers. There are three ships today, June 29. the *Mau*i, the *Manukai* and the *Niagara*, the ship on which your scribe is sailing. In another hour she will slip out of the harbor, and turn her prow to the South Seas; then steadily southward for twelve days, crossing the equator on July Fourth and calling only at the Fiji Islands before arriving at New Zealand’s most north-easterly port.

### In Appreciation of Our Correspondence Courses

That our Correspondence Courses are doing a good work is evidenced by the attached reply of a correspondence student given in answer to a question in the elementary course. The question was, “Give a frank and thoughtful summary of what you have personally gained from the study of this course in Theosophy.” The answer was as follows:

“This is not an easy question to answer, as I feel I have received so much good from this course, and the subject is so vast it would be impossible to cover details.

Without doubt the most important thing it did for me was to give me a sort of working basis for future development. For several years, I have accepted evolution as a fact, but I seemed to be ‘going in circles’ so to speak, so far as being able consciously to direct my progress.

Lessons 27-28 came as a climax to all that preceded, paving the way for the understanding of the clear, definite outline of the requirements for those who are *forging ahead*

to the goal of humanity, rather than take the long, normal course of evolution. This outline given us by the Master Kuthumi, through His disciple Alcyone, seems to me to be such a definite plan for attainment that, while I realize there is indeed *much* ahead to accomplish, still it is a wonderful satisfaction to feel, ‘I’ve found the way.’ I no longer feel that I am just drifting on, not quite understanding what it is all about, but I feel this course has given me a definite plan, so that I now see the faults that I need to overcome and the qualities I need to develop.

I know not how long it will take me to contact my Master, or to reach the First Initiation—which will place me on The Path; but that does not worry me. It is such a real joy to have ‘found the way,’ so that from now on there will always be this definite aim in my life. I might add that I have had this little classic, *At the Feet of the Master*, for seven or eight years, but until I took up the study of this Course I, the book did not mean a great deal to me. Now I know that all the time I had a real treasure without being aware of it.

Alcyone speaks about God’s plan for man, which is evolution. The lessons of this Course are so planned that they give a very complete picture of this plan; while I realize that I have not grasped this picture in its entirety, I do feel that the broad general outline of this Course is indelibly stamped on my mind and, moreover, it has inspired me to go on in theosophical study. To put it simply: I have pledged my life (*lives*, perhaps I should say) to theosophical work—to the service of humanity and to my own individual attainment.

It seems to me that Theosophy answers *all* questions. There are certain questions confronting all humanity that I, at least, was never able to find satisfactory answers for until I found the answers in Theosophy. I refer to such questions as the following:

What is the purpose of earth life?

What is earth life tending toward?

What is the meaning of evil and the use of suffering?

What is man, and what is his destiny?

How can we account for the apparent injustices of life?

Why do some appear to have everything desirable, while others experience nothing but trouble?

What is the law underlying all the life we see about us and governs existence throughout our universe?

Such questions as these are all clearly explained in this Course I—Elementary Theosophy.

Subscribe Now To

**WORLD THEOSOPHY**

An International Theosophical Magazine

Editor—**Marie R. Hotchener**

6137 Temple Hill Dr.

Hollywood, Calif.

Subscription rate \$3.50, Foreign \$4.00



## Occultism and Politics

By C. JINARAJADASA

The entry of Dr. Besant into the political field of India in 1913 brought with it an unusual element in politics. All who have been in touch with her pronouncements on Indian politics must have noted how on certain occasions she has made statements, which could by no manner of means be verified, concerning what should be the trend of Indian Nationalism. She has made no secret of the fact that to her all the world's affairs are under the direction of a great Adept known in Indian tradition as Sanat Kumara whom Theosophists have called the "Lord of the World." This great Personality has been proclaimed by her as the real King of the World, in whose hand the whole earth lies like a little globe, as in the coronation scene of the King of England. Under the direction of this true King of the World are all conceivable departments of evolution and activity, which affect not only human beings, but also animals, plants and minerals, equally with the higher kingdoms of the Devas. Dr. Besant has proclaimed that she has received from this great Being her "marching orders" with regard to her political work, and that these were to the effect that India was to be free within her own borders, as the Dominions are within theirs. When, therefore, battling for Indian freedom, she has definitely taken the stand that the future of India is within the British Commonwealth of Nations, and that any tendency or movement to take India outside the Empire is detrimental to India, as "not in the Plan."

Such *ex cathedra* statements are, of course, quite outside the usual purview of the politician, who has to keep to facts, and not guide himself by what may be pure fantasy. But suppose they are not fantasies but verities. This is a point which, of course, only history will solve. But it is noteworthy that on several points of world-reorganization, prominent Theosophists have made statements dealing with politics; such, for instance, as what they have said for many years concerning the movement for freedom among the Irish people.

All who have read Ireland's history know what has been the terrible tragedy of the domination of the Irish by a foreign people who were mostly utterly incapable of understanding the Irish temperament, and who have been responsible, as history shows, for some of the most terrible repressions that any nation has been guilty of towards a less strong people. At first sight it would seem that the whole world's sympathy should go in unstinted measure towards the Irish people in their movement to free themselves from the galling yoke of Britain. But a completely different outlook is given to this matter, at least according to the view of the occultists. They have stated that at all costs Ireland must not be permitted to break away from the British Empire, and that the Irish Deva, who has been in charge for thousands of years of Ireland's destinies, has his instructions from

the King of the World that, whatever happens, Ireland must be kept an integral part of the British Empire. This seems an insensate policy, and one utterly repellent to all who believe in the great gospel of nationalism. But the occultists have explained that in spite of all the woes of Ireland, she has before her such a destiny as none of her people has yet dreamed of; and that destiny is due to certain characteristics of the Irish race.

The Irish race is Celtic, not Teutonic. This at once gives its people an unusual sensitiveness and an extraordinary capacity for imagination. These elements are sometimes a handicap, as in Ireland where the Irish have been unable to unite, and have so constantly doubted their own capacity and success in crucial moments of their history. But the very cells of the physical body of the typical Irishman have in them already aroused certain unusual occult capacities, which can be swiftly made to be the pivotal points for the revelation of wonderful intuitive creations in the domain of culture. Because of this remarkable nature of the Irish race, it is the destiny of Ireland to have presently born in her race some of the greatest leaders, which the British Commonwealth of Nations will have as her statesmen, poets, singers and artists. This wonderful band, who are to give a message to the world's development, can only do their work efficiently, first, if they have the right kind of sensitive body, and second, if their work is not in a small independent nation but within the great hegemony of peoples which are slowly being built into the British Commonwealth of Nations. Because of this remarkable destiny of Ireland which, briefly summed up, means that in the future all the great leaders of the British Empire will be Irish men and women, the Inner Rulers of Ireland's destiny have purposely moulded all the revolutionary affairs in that country in such a way that, while strengthening the national spirit, that spirit should fail to take Ireland out of the British Empire.

In exactly similar fashion Dr. Besant has stated that India has a far more wonderful destiny than her people dream of. That destiny is for India to give from her soil wonderful thinkers and regenerators of the world's destiny. Their work can be brought to swift fruition only if there is already prepared for them a natural channel for their activities, which are not to be confined to India alone but are to affect the whole world. From this standpoint, one sees at once that the place of India within the British Empire, however galling it may be for the moment, is essential for the realization of her wonderful destiny.

All these statements are, of course, utterly unproven and perhaps to many unprovable. But all the same, there is possible a new understanding of the world's political field from the standpoint of occultism, at least to those who consider that they have a vision which reveals to them the real destiny of the world.

(Reprinted from *New India*.)



# Wheaton Institute Summer School and Convention 1932



DR. GEORGE S. ARUNDALE  
MRS. RUKMINI ARUNDALE



MRS. JOSEPHINE RANSOM



MISS MARIE POUTZ



MR. GEOFFREY HODSON  
MRS. JANE HODSON



## Our Faculty

We know so well the splendid powers of eloquence and true knowledge possessed by our faculty members that there is certainly little need to write of the gifts being bestowed upon us so generously by Dr. and Mrs. Arundale, Mrs. Ransom, and Mr. Hodson, as well as by Miss Poutz and Mrs. Hodson.

Keenly appreciative as we are of Dr. Arundale's dynamic power, of Mrs. Arundale's rare gifts of joy and beauty, of Mrs. Ransom's erudition, and Mr. Hodson's ability to inspire, yet surely a greater privilege than lecture or class attendance is the daily and friendly association in the small ways which are so revealing of the truth and bigness of the world in which they constantly live. It is impossible to persist in the petty round of a small personal outlook in the presence of these people who are ever out-turned in wise helpfulness, in readiness to cooperate and in warm response to the needs of every one around them. Adaptable always, regardless of circumstances, serene and undisturbed, happy and natural, they teach and inspire no less by what they are than by what they say, and such teaching carries a potency which will surely have a lasting effect in the lives of us all. We are realizing as never before that kindness and joyousness are ways of greatness and that the service of the Elder Brethren is so compelling and inspiring an undertaking that we have no time for trivialities in thought or feeling or action.

So much we owe to the wise guidance of our faculty, but more to the joy of their friendship and to the privilege of daily association with those whose lives in small ways, as in larger, are lived greatly.

## Everyday Theosophists

By Dr. George S. Arundale

I should like to say that every individual, every ordinary, everyday, humble Theosophist living a humdrum life in some out-of-the-way place, and never moving from it, is the backbone of the Society and makes the work of the so-called leaders possible and effective. The Society owes practically everything to the ordinary, everyday Theosophist who perhaps may not even quite know why he is a Theosophist. He does not understand the teachings, he is entirely incapable of defending them or explaining them, he does not seem to be able in any way to stand up for Theosophy, and yet steadfastly and quietly goes on clinging to Theosophy, one might almost say blindly, becoming the stalwart of the Theosophical Society. Because of his ordinary, everyday work the Society is where it is, and it will be because of the ordinary, everyday Theosophist that the Society will achieve those tremendous things which are in store for it.

We depend almost entirely upon these stalwarts for our life, for our stability, our virility. They are the backbone of the Society because of their steadfastness. They do not expect much. They do not get much. They

may not even see any of the so-called leaders. They may not have any particular relation to the Masters, and there may be no opportunity for them to become pupils in this life. They may not be able to gain clarification, vision, to have any intimate knowledge of some of these things, and yet these people, with all their disadvantages, are the people upon whom the Masters, the Elder Brethren depend, the Elder Brethren Who seem to have so much, and to be so far ahead.

These individuals, by their quiet living make the Society lasting, and give it its future.

As far as possible they must endeavor to project into external life that which they believe, and exhort others to live that which they believe to be true, whether others accept it or not. If they will go on exhorting, advising, teaching by precept and by example, they will not need to pay the slightest attention to the results that accrue or to the absence of results. Every action must have its effect and if you live you set great things in motion, if you teach you set great things in motion, if you preach you set great things in motion. There is no hypocrisy in preaching what you don't practice, so long as you wish you could practice what you preach. If you do not have the slightest intention of practicing what you preach, well, then, there may be some little element of hypocrisy! When you preach, you are preaching just as much to yourself, or should be, as you are to others. Hold the torch of Theosophy as high and as best you can. Hold it up so you may all have the light.

I would recommend every individual Theosophist to be as keen about his Theosophy, to make it as live and real as he possibly can in all details, and not to be afraid of public opinion, not to be afraid of adverse comment, of frustration, of indifference, of the constant pushing of himself back into obstacles. That does not matter at all. By constant pushings the wall of ignorance, which each one tries to topple over, will be weakened a little, and while it does not seem to move at all, each time you push, it really is moved a little. It moves a little if only your little finger touches it.

(Excerpt from a talk at Wheaton Institute)

## Strength

I am the blade of grass  
That moves a ton of earth;  
I am the sudden joy  
That changes pain to mirth;  
I am the hidden sound  
That makes all music sweet;  
I am the steady march  
Of onward moving feet;  
I am the soul of love  
That gives the world new life;  
I am the dawn of peace,  
The harbinger of strife;  
I am the doubt that digs  
Through lies to gain the Truth;  
I am the strength of God—  
I am Youth!

—Helene Claiborne in *Unity*.



# WHEATON INSTITUTE—JUNE 18—AUG. 11

## SUMMER SCHOOL—AUG. 6-11

### CONVENTION—AUGUST 13-16



## Important Event

### The Olcott Convention of 1932

The Convention of 1932 will be known as the Olcott Convention, for this year is the 100th anniversary of the birth of Col. Olcott. There will be an interesting item in the program in celebration of that most important event in the world, for the T. S. of which he was one of the founders has been a tremendous influence in world affairs. Those who have any real appreciation of the extent of its work in the world find a tremendous inspiration in being connected with the Society actively, or even in membership alone, and in association and reunion with others in whom that realization exists. That is one of the purposes of Summer School and Convention, that we may meet together not only for instruction and consideration of problems and activities but in sincere, friendly appreciation each of every other.

Let us remember, too, that this year Summer School precedes Convention and acts, as it were, as a bridge between the inspiration of the Institute and the business of Convention, carrying that inspiration through so that Convention will be much more than a series of business sessions. It is to be hoped that as many as possible will attend Summer School and help carry that inspiration into the Convention period, for Summer School is a week of concentrated Institute. To carry back to our lodges not only plans and methods of Theosophical activity, but also the inspiration of Wheaton Institute is surely one of the functions of the delegates who attend Convention. The key-note unexpressed in words but felt in the hearts and minds of those who have been attending the Institute is *power*, self developed through a greater understanding of the divine qualities in each one and evoked into outer activity through the inspiring talks and enthusiasm of the Institute. Those who attend Convention will touch this power and carry it back to give enthusiasm and strength to the members in the lodges throughout the Section.

The Convention program provides adequate opportunity to carry out the essential business functions of the program including organiza-

tion and consideration of the National President's Report of the past year's activities and recommendations for future progress, and a thorough consideration of a program to federate the lodges in unfederated areas. All federation presidents have been especially invited to be present and to participate in order that unattached lodges may realize the benefit of such mutual association. Time will be provided for consideration of other methods of work especially within the lodges.

That the Convention will be a memorable one we may be sure. It could not be otherwise when we are privileged to have present with us Dr. and Mrs. Arundale, Mrs. Ransom and Mr. and Mrs. Hodson, and many others whose names are mentioned on the program. We may well look forward to all of the splendid things in store but perhaps most inspiring of all will be the final meeting, "Till We Meet Again," where we may expect the spirit of it all to be consummated in a final blessing to all who will go forward to a new year of fruitful work in the Master's service.

## Summer School Program

### Sunday, August 7, 1932

Meditation .....	7:30 A. M.
Opening Address—Dr. Arundale .....	9:00 A. M.
The Art of Meditation (1)—	
Mr. Hodson .....	10:00 A. M.
Ultimate Principles in Theosophy—	
Led by Dr. Arundale .....	11:00 A. M.
Public Lecture: The Psychology of Your	
Intuition and the Higher Consciousness—	
Dr. Arundale .....	3:00 P. M.

### Monday, August 8, 1932

Meditation .....	7:30 A. M.
Symposium: Theosophy and Youth—	
Led by Mrs. Arundale .....	9:00 A. M.
Address—Dr. Arundale .....	10:00 A. M.
The Art of Meditation (2)—	
Mr. Hodson .....	11:00 A. M.
Entertainment—Mrs. Arundale .....	8:00 P. M.

### Tuesday, August 9, 1932

Meditation .....	7:30 A. M.
Organizing for Theosophy in America—	
Mr. Cook .....	9:00 A. M.
The Art of Meditation (3)—	
Mr. Hodson .....	10:00 A. M.
Address—Dr. Arundale .....	11:00 A. M.
Address—Mrs. Arundale .....	8:00 P. M.

### Wednesday, August 10, 1932

Meditation .....	7:30 A. M.
Theosophy—Its Value Every Day—	
Miss Poutz .....	9:00 A. M.
Questions and Answers—	
Dr. Arundale .....	10:00 A. M.
The Way to The Masters (1)	
Mr. Hodson .....	11:00 A. M.
Address—Dr. Arundale .....	8:00 P. M.



**Thursday, August 11, 1932**

Meditation	7:30 A. M.
Tribute to H. P. B.— Led by Mrs. Ransom	9:00 A. M.
Address—Dr. Arundale	10:00 A. M.
Discussion on "Organizing for Theosophy" —Led by Miss Henkel	11:00 A. M.
The Way to The Masters (2)— Mr. Hodson	8:00 P. M.

**Friday, August 12, 1932**

Meditation	7:30 A. M.
Theosophy and Modern Psychology— Mrs. Hotchener	9:00 A. M.
Questions and Answers— Dr. Arundale	10:00 A. M.
Discussion: Lodge Purpose and Its Ful- fillment	11:00 A. M.
Address—Dr. Arundale	8:00 P. M.

**Olcott Centenary Convention****Program****Saturday, August 13, 1932**

2:00 P. M.	Registration
8:00 P. M.	Reception. Mrs. Cecil R. Bo- man, Chairman, Reception Committee

**Sunday, August 14, 1932**

7:30 A. M.	Meditation—Mr. Geoffrey Hod- son
8:15 A. M.	General E. S. Meeting
9:30 A. M.	Mantram—Indian Songs—Mrs. Rukmini Arundale
	Tribute to Colonel Olcott—Led by Mrs. Marie Hotchener
1:45 P. M.	Official Convention Photograph
3:30 P. M.	Public Lecture: What The Theosophical Society Really Is —Mr. Sidney A. Cook
8:00 P. M.	Address to Members—Dr. George S. Arundale

**Monday, August 15, 1932**

7:30 A. M.	Meditation—Mr. Hodson
9:15 A. M.	Mantram—Mrs. Arundale
9:30 A. M.	Address of Welcome—Mr. Cook Greetings of Delegates National President's Report
2:00 P. M.	Business Session
8:00 P. M.	The Way of Holiness—Dr. Arundale

**Tuesday, August 16, 1932**

7:30 A. M.	Meditation—Mr. Hodson
9:15 A. M.	Mantram—Mrs. Arundale
9:30 A. M.	Business Session
	(a) Federations
	(b) Youth in Theosophical Work—Led by Mrs. Arundale
	(c) Our Relation to Outer World Activities—Led by Dr. Arundale
3:00 P. M.	Symposium: The Honor of Mem- bership in the Theosophical So- ciety
	(a) Reflected in Action—Mr. Henry Hotchener
	(b) Reflected in Thought—Mrs. Josephine Ransom

	(c) Reflected in Will—Mr. Hodson
6:30 P. M.	Banquet. Toastmaster, Mr. Hotchener
8:00 P. M.	"Till We Meet Again"

**Rates for Summer School and Convention**

Summer School:	
Registration fee	\$10.00
Registration, room at Headquarters with bath and board, per week	40.00
Registration, room in dormitory or vil- lage, 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

**Members Only**

This year Summer School sessions as well as Convention will be open only to members of the Society. The work of Wheaton Institute will be continued into the Summer School session. The work of the Summer School, equally with that of the business sessions of the Convention, requires for its consummation a knowledge of the spirit that prevails in theosophical purpose, a vital interest in the Society's welfare, a surging spirit of helpfulness and these we look to our members to provide. We have no right to expect it of others.

**Public Lectures at Headquarters**

During Wheaton Institute there will be a public lecture each Sunday at 3 o'clock by Mrs. Josephine Ransom or Mr. Geoffrey Hodson, and later by Dr. Arundale.

Please note the hour—  
3 o'clock

Since the activities of the summer, including the Institute, Summer School and Convention are for members only, the Sunday lectures give an opportunity we shall gladly share with our friends, the public.

**Auto Travel**

We remind our members that inexpensive travel to Convention can often be arranged with auto tourists who may be traveling to Chicago or in the direction of Chicago and with whom, for small consideration, seating accommodation may be obtained. Groups of people from nearby cities can get together and mutually arrange to attend Convention by automobile or may find others, non-Theosophists, perhaps, traveling in this direction.

Summer School and Convention are such important functions that unusual efforts really should be made to overcome financial obstacles and especially the obstacle of expensive travel. Much can be done in this direction by those who really put their hearts into an effort to be present.



## Dr. Annie Besant—Inspirer, Friend

To many to-day Dr. Besant is an old lady with a wonderful presence and a smile of extraordinary sweetness, though they may at times have seen that calm exterior transformed by a flash of power which fired her unequalled oratory, giving to it a strength and point so that none could listen unmoved.

Such a picture is to me out of a series of impressions, that stand out in my memories of this great Teacher and Friend. The first of these takes me back forty-two years, and I see Annie Besant standing on the platform of the Rabian Society with Shaw, Webb, Wallace and Bland amongst her audience; her dark curly hair, and her fine head thrown back, pleading—as she alone could plead—for help for the shamefully underpaid match girls. To such sincerity, and such power to touch the heart, response is never lacking, and Mrs. Besant got the money and the help she asked. Later pictures arise in the mind, of Mrs. Besant in her home at 19, Avenue Road, coming down the connecting stairway to the Lecture Hall where, as President of Blavatsky Lodge, every Thursday if in town she would lecture or preside at the Lodge Meeting; or sitting in house or garden, surrounded by questioners, at the weekly At Homes which meant so much to enquirers for whom a corner of the Veil had been lifted at some Lecture. How her sympathetic understanding would be shown when perhaps an older member would ask: "But, Annie, where do all these questions come from?", and the nervous enquirer, dreading discovery, would be re-assured by the quiet reply, "A friend sent them."

How could we who watched her facing attacks—ridiculous in the London papers (whilst she was abroad, unable to reply), of those Mahatmas to whom she had borne testimony; sharp criticism from those who had been fellow pupils of H. P. B.—or saw something of her ceaseless service of all who asked help, given by interviews, by countless letters written with her own hand, and always by public lectures, doubt that a Great Soul had come to birth, and that to serve under her was a priceless privilege?

Two other small incidents which made a great impression on the observer. In 1897 (?) in Rome she first lectured in French before a fashionable audience. ("I am so tired of Contessas," she pathetically remarked as she drove away), and then she told how through-out the lecture a priest in the box opposite had been trying to hypnotize her!

But Giordano Bruno was not prevented by the Church from delivering his message to Rome that time!

Another tiny incident from later years! Working at her newspaper she would take the trouble to gum in their places the pages of corrected proof, and when it was remarked that this was unusual, her reply came gently: "It saves the printer trouble!" Thus through-out life Mrs. Besant showed her greatness by doing with perfection all she had to do, and by ever placing her great powers at the service of mankind. How can we who have watched

## Helping to Create Opinion

E. M. WHITE.

The New York State Committee Against Vivisection, 11 East 32nd St., New York, suggests a way we can help our younger brothers of the animal kingdom:

"I can talk to my own physician and tell him that we are not against the whole medical fraternity, only the laboratory doctors who are carrying on this cruel practice."

"That we believe the genuine disciple of Christ, the real healer, who also 'comforts the widows and the fatherless,' does not need to use methods learned by the torture of those who are helpless."

"That many physicians assure us that such methods are not needed and that they do not use them. That these are the men and women in whom we may have confidence, and that we are asking them to help us."

## Report to the MESSENGER

The MESSENGER is constantly handicapped by inadequate or tardy information concerning lodge activities. We should be very glad to know of the work and plans of every lodge and to include announcements in *What Lodges Are Doing*, or elsewhere, as appropriate. Please appoint a responsible person so that an account will be sent to us promptly of whatever your lodge is doing. Send the material in advance, if possible, especially notices of events scheduled for the latter half of the month.

## Sunday Dinner at Headquarters

Dinner is being served in our new cafeteria each Sunday at 12 o'clock at 75 cents per plate to those who make reservations not later than the preceding Saturday.

Members and their friends will be welcome, but please note that no one will be served who does not notify us in advance.

## Birthday

Late on the evening of July 22 after the evening lecture of the Institute, Mrs. Eva Heath, our librarian, was given a surprise party by the members of the Headquarters staff who served ice cream and cake in the record office in celebration of her birthday. It is an indication of the esteem in which Mrs. Heath is held that even amid the manifold activities of the Institute opportunity was taken to improvise this little celebration.

O God, my God, the Light of every mind that knows Thee, the Life of all Souls who love Thee, the Strength and Confidence of those who seek Thee, grant my Thy grace that I may firmly cleave to Thee and love Thy Name above all things. Give me a glad and joyful mind, and raise the eyes of my Soul from what is merely temporal up to Thy Wisdom which is eternal and inexhaustible.—St. Augustine.

this great example estimate what we owe her or express the love we feel?



# The Inner Life

By Clara M. Codd

This month we begin the aphorisms commencing "Seek," and will go as far as the twenty-first aphorism, beginning "Look for the flower to bloom." This will mean that on several mornings two sentences must be taken. It will be easy to decide which two, as many of them naturally hang together, such as the two beginning "The virtues of man, etc.," following by "Yet, etc."

The book tells us to "Seek out the Way," and the Christ told us that if we sought truly we should find. The Master Hilarion says that the four words seem too slight to stand alone, and indeed they are followed by amplifications. But, as He says, we must ask ourselves whether it is indeed the Way we desire to find, that way where, as H. P. B. tells us, our personality must disappear, and we must become "*a mere beneficent force in Nature*," or are we secretly envisaging great heights of spiritual power and bliss to be one day attained by ourselves, the separated, personal self? The Way is truly within ourselves, but it exists for the sake of the Great Self, not for the sake of the evanescent personalities. As Krishnaji once put it, "Be a god, but remember that the god in you is an impersonal god." And He blooms after ages of experience, joy and sorrow, victory and defeat, for the personal self, who is after all but the calyx which holds the precious bud, the matrix in which the Divine Child is gestating. Let us try to see this Truth, even at the very commencement of the search. So shall a thousand serpents be kept from our path, and we shall find out how to live that true life which will take our feet surely and swiftly to the great Goal.

Then the eighteenth aphorism tells us to seek that Way by retreating within, and the next by advancing boldly without. Always there are those two sides to man and Nature, the inner and the outer; and to attain to the Buddha's Middle Way, that point of balance and harmony which reveals the secret of life, we must wisely develop both sides. Some are by nature "introvert," in-turned; others are "extrovert," outward-turned. The occultist tries to strike the right balance between the two. He develops his inner insight by meditation, deep thought, keen observation of life's phases; but at the same time he patiently and selfishly fulfils every duty in life, and attains an attitude of mind in which he is unconsciously alert to every cry of need and call for human service. He knows that contemplation alone can become stagnant, morbid. Ideals, aspirations, visions of truth, must be lived in daily life, or they may become a "canker in the soul." This is the divine "skill in action" of the *Bhagavad Gita*.

Notice the wonderful teaching concerning good and evil. It reminds us of Krishnaji's. Once a Master of the Wisdom said that virtuous living alone was not enough. It was in a letter to Miss Francesca Arundale, where the

Master K. H. says: "It is not enough that you should set the example of a pure virtuous life and a tolerant spirit; this is but negative goodness—and for chelaship will never do." St. Augustine said that purity was a negative virtue, chiefly valuable as a condition of insight. Virtues make a happy karma in the future. Yet when it happens that our sins have brought us dark and heavy karma, if we are wise and patient we may wrench from the darkness the most priceless jewels of the soul. In another letter of the Master K. H., this time to Mr. Sinnett, He says just that. He speaks of "the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage—since good and evil are not to be measured by events on the lower or physical plane." God is beyond good and evil, and His Bliss is beyond either sorrow or joy.

This teaching does not mean that a man can therefore give way to every sensual impulse. But when he begins to see that he is *not* his passing personality, although through it he can grow up to his true nature, the Inner Ruler within, he will try to understand and mount upon *every* experience, whether it be bad or good, bringing him either happiness or pain. This paragraph holds immortal, incomparable words, as when the book tells us to seek the way by making obeisance to the dim star of divine idealism within. The whole essence of occultism is contained in the next sentence. "Steadily, as you watch (the inner attitude of the mind) and worship (the inner attitude of the heart), its light will grow stronger" . . . until, one day, "its light will suddenly become the infinite light."

In the following *Note* the Master Hilarion explains with marvellous clarity the standpoint of the occultist between the "pairs of opposites." And he speaks with moving compassion of the beauty and obscurity of the other divine fragments struggling side by side with the disciple in life. He tells us never to condemn them, but to stretch out a hand to help the one whose feet by self-indulgence have become heavy with mire. And He warns all aspirants to be very wary lest too soon they fancy themselves a thing apart from the mass of men. The little insight the pupil begins to gain shows how great is the soul darkness in which most men live, and the Master appeals to him to let that knowledge fill his heart with understanding and compassion for those who as yet have seen no light, and to stand in with those few strong hands who try to lift a little the heavy karma of the world.

Then, says He, we do enter into a partnership of joy, a brotherhood indeed, one which will bring unceasing toil and many a heart-ache for the sorrow of the world, but also a great and ever-increasing delight, the bliss of the man being set free from self and thus setting free in himself divine powers of service to others. How lovely that life and that vision are! "No other way at all is there to go."



## What Lodges Are Doing

There are two views of Theosophical work, one narrow and one wide, which are current in the Theosophical Society, and on which members should make up their minds, and having done so, should act accordingly.

The first is the view that the Divine Wisdom consists in the teaching of a certain body of doctrines—and this is the only proper work of the Theosophical Society. A certain application of these teachings to the conditions of the day is perhaps allowable, but such application tends to stray into forbidden paths, and is of doubtful desirability. The other view is that the Divine Wisdom "sweetly and mightily ordering all things" exists in the world for the world's helping, and nothing is alien from it which is of service to Humanity. The chief work of those who profess themselves its votaries will therefore be the work which is most needed at the time. It is obvious that since I entered the Theosophical Society I have encouraged the wider view.

(Quoted in *The Life of Annie Besant* by Geoffrey West.)

Besant Lodge (Cleveland) closed its season with a reception to its friends at which time the members who have joined during the year were welcomed and granted their diplomas. The affair this year was especially happy and successful. There were about forty-five present, members of Cleveland Lodge: Mrs. Bollenbacher from Columbus (president of the Ohio Federation), Mr. and Mrs. Joseph Moore of the new Warren group, Mrs. Robert Tiber of Wheeling Lodge, and Mr. and Mrs. Donald Coffelt of Ashtabula (new members of Besant Lodge). There were a few informal talks, one by Mrs. Ada Jorns on Theosophy and the Theosophical Society, one by Mrs. Bollenbacher on the work in Ohio, and then the diplomas were presented by the lodge president, Mrs. Anne Climo, who read the service provided for that occasion in a most impressive manner.

Harmony Lodge (Toledo) closed a harmonious and good year's work recently with a garden party at the home of Mr. and Mrs. C. L. Bird. The past year's work has been earnest and sincere and through newspapers has interested new people for the coming year. A reading group is being held once a month during the summer to continue the interest of the members and their friends.

Oklahoma City Lodge is making tentative plans for the fall meeting of the Southwestern Federation in their city. A group of fascinating new occult novels just added to the lodge library brings an income as well as providing relaxation for the vacationing members.

Indianapolis Lodge is not holding regular study classes now, but will resume them on September 12. Picnics, and informal meetings at the homes of members are the chief

activities during the summer months, except for the renovation and rearrangement of the lodge room in anticipation of new work in the fall.

*Annie Besant Lodge, Chicago*—Pres., Mr. Alfred Gabrielsen; Vice Pres., Mr. Olaf Bastesen; Sec'y-Treas., Mrs. Edna G. Lindquist; Librarian, Mrs. Marion Bastesen.

*Atlanta Lodge*—Pres., Mr. Paul A. O'Neal; 1st Vice Pres., Mr. Adolphe Michel; 2nd Vice Pres., Mrs. Louise Lyerly; Sec'y-Treas., Mr. R. G. Stevens; Librarian, Mrs. Patricia O'Neal.

*Besant Lodge, Hollywood*—Pres., Mrs. Emma C. Fleming; Vice Pres., Mrs. Gladys Goudey; Cor. Sec'y, Mr. Ray F. Goudey; Rec. Sec'y, Mrs. Edna Dunrobin; Treas., Mrs. Cora Vreenegoor; Librarian, Mrs. Fred Jacobs; Asst. Librarian, Miss Idamae Keene; Purchasing and Publicity Agent, Mr. Fred Jacobs.

*Besant Lodge, Seattle*—Pres., Mrs. Adelaide Lang; Vice Pres., Mrs. Jennie Hope; Cor. Sec'y, Mr. Samuel C. Converse; Rec. Sec'y, Miss Kate Reeves; Treas. & Purchasing Book Agent, Mrs. Harriet C. Stein; Librarian, Mrs. John Sundsten; Publicity Agent, Mrs. Mildred Cowley.

*Blavatsky Lodge of Hollywood*—Pres., Mr. J. Henry Orme; Vice Pres., Mrs. Elizabeth Geiger; Cor. Sec'y, Mrs. Florence E. Banks; Rec. Sec'y, Mr. Geoffrey Soutar; Treas., Mrs. Mary Cole.

*Central Lodge*—Pres., Mr. Amador Botello; 1st Vice Pres., Mrs. Ella Sears; 2nd Vice Pres., Mrs. Eva E. Hoyt; Honorary Pres., Mr. Henry Copeland; Sec'y, Mrs. Matilda Feldtmann; Treas., Mr. Alexander Nichol.

*Chicago Lodge*—Pres., Mr. Wm. Sommer; Vice Pres., Miss Gail Wilson; Sec'y, Miss Estelle G. Brehm; Treas., Mr. A. F. Krall; Librarian & Purchasing Book Agent, Miss Katherine Seidell.

*Columbus Lodge*—Pres., Mr. Leo Fritter; Vice Pres., Mrs. Ida V. Zetty; Sec'y-Treas., Mr. G. G. Doherty; Librarian and Purchasing Book Agent, Miss Bess Ballou.

*Crescent Bay Lodge*—Pres., Mrs. Stella Rogers; Vice Pres., Miss Florence Wimpenny; Sec'y, Mrs. Elsie Rutledge; Treas., Miss Elma Locke; Librarian and Purchasing Book Agent, Mrs. Mildred Higgins; Publicity Agent, Mrs. Gladys Barada.

*Fremont Lodge*—Pres., Librarian & Purchasing Book Agent, Mrs. Hannah B. Stephens; Vice Pres., Mrs. E. Sassengrinnell; Sec'y, Mrs. O. M. Lake; Treas., Miss Emma Meservey.

*Genesee Lodge*—Pres., Mr. Geo. A. Whitmarsh; 1st Vice Pres., Mr. V. E. Walker; 2nd Vice Pres., Mrs. Frances W. Wile; Cor. Sec'y, Mrs. F. Wile; Rec. Sec'y, Miss Sarah H. Kitchen; Treas., Mrs. Minnie C. Schrader; Librarian, Mrs. Irma Whitham; Purchasing Book Agent, Mrs. Ethel Bullock; Publicity Agent, Mrs. Elizabeth Lowrey.

*Glendale Lodge*—Pres., Mr. W. G. Sproul; Vice Pres., Mrs. Vivienne Coates; Sec'y, Mrs. Etta Gifford Young; Treas., Mr. Horace Rounds; Librarian, Mrs. Esther Ward; Purchasing Book Agent, Mrs. Betsey Jewett.



*Honolulu Lodge*—President, Mr. Roy M. Frisen; Vice President, Mrs. Claire Cottrell; Secretary, Mrs. Gerd Davis; Treasurer, Mrs. Marie E. Armitage; Librarian, Mrs. Mildred Martin.

*Huntington Lodge*—Pres., Mr. John W. Martin; Vice Pres., Mr. Clark Applegate; Sec'y, Mrs. Mable Whitehead; Treas., Mrs. C. B. Neale; Librarian, Purchasing Book Agent and Publicity Agent, Mr. Leland Satterley.

*Jacksonville Lodge*—Pres., Mr. R. B. Kyle; Vice Pres., Librarian and Purchasing Book Agent, Mrs. R. K. Downing; Publicity Agent, Mr. R. K. Downing.

*Logia Hispana de New York*—Pres., Mr. Enrique de la Hoz; Vice Pres., Mr. Jose M. Campos; Sec'y, Miss Elena Felici; Treas., Mrs. Adelina Vogel; Librarian, Mr. Teodoro Salinas.

*Long Beach Lodge*—Pres., Mrs. Helene Langworthy; Vice Pres., Mr. Louis Ball; Cor. Sec'y, Miss Bessie Patch; Rec. Sec'y and Librarian, Mrs. Antoinette Watt; Treas. and Purchasing Book Agent, Miss Vernæ Batten.

*Milwaukee Lodge*—Pres., Mrs. Annette B. Schmitt; Vice Pres., Mr. E. W. Van Dyke; Sec'y, Miss Gertrude Silberman; Treas., Miss Helen E. Schneider; Librarian, Mrs. Mary A. Botsford; Purchasing Book Agent, Mrs. Emma P. Hill.

*Oak Park Lodge*—Pres., Dr. Henry A. Smith; Vice Pres., Mrs. Ava R. Boman; Sec'y, Mrs. Minnie Smith; Treas., Mr. Henry Schwartz; Librarian, Purchasing Book Agent and Publicity Agent, Mrs. Delia Reynolds.

*Ojai Valley Oaks Lodge*—Pres., Mr. Wm. W. Kent; Vice Pres., Mrs. Lora Barrington; Sec'y, Mrs. Eva Boisselier; Treas., Mrs. Louise Hancock.

*Pacific Lodge*—Pres., Mr. Mads P. Christensen; Vice Pres., Mrs. Anna H. Dalley; Cor. and Rec. Sec'y, Miss Martha Ward; Membership Sec'y, Miss Minnie Hamilton; Treas., Miss Jennie Poulsen; Librarian, Miss Florence Payne; Purchasing Book Agent, Mr. John Packer; Publicity Agent, Mr. J. H. Hassell.

#### POSITION OPEN

Headquarters would like to receive applications for the position of Manager of the Press Department.

The position requires a knowledge of all the functions of a small book store including purchase, sale and shipping and also some general knowledge of publishing and of printing and of books generally, especially theosophical and occult books. Ability to sell through correspondence is necessary.

With this practical knowledge there must essentially be a whole-hearted and already demonstrated devotion to Theosophy and theosophical principles. Man preferred, but others may apply. Give fullest particulars, experience and circumstances.

O Lord, purify, ennoble, raise my intentions to Thyself; never allow me to keep them fixed on myself. Pray Thyself in me that my prayer be directed to Thy glory.—*Père Grou.*

#### Congratulations

Those who know anything of Mr. L. W. Rogers' early public life will not be surprised to learn that his elder son, Stanley, as he has been known to many of us, is himself taking up a career of human service. Our Mr. Rogers was a social worker and advocate of labor reform many years ago before Theosophy claimed him for his great life work. Now Mr. Stanley Rogers, already a Theosophist, having a name for himself as secretary of a progressive political movement in Los Angeles, has been appointed to a professorship of sociology at the American University there. We append his letter and congratulate both father and son.

July 16, 1932.

Dear Mr. Cook:

Due to my various connections with the T. S., I thought that it might be of interest to a number, at least, of the members to know that your predecessor's elder son has been appointed Professor of Sociology at the American University.

This university is a small, very progressive institution which is keenly interested in giving its students a practical education and in promoting international understanding. The faculty is selected on a basis of competence and background which harmonizes with the university's purposes. It should be gratifying to note that a member of the T. S. was chosen to give instruction in sociology. I am especially happy to serve as one of its professors because it grants its faculty complete academic freedom—a rare thing in an age in which money no longer talks but shouts.

American University is located in the heart of downtown Los Angeles. Its organization is very similar to that of the University of Southern California, but, having no football team, it is not so well known!

Fraternally yours,

(Signed) Stanley Rogers.

#### Freedom of Thought

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T. S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

(Reprinted from *The Theosophist*)



## Disarmament

By VISCOUNT CECIL

(Summary of a speech made by him recently in England to inaugurate a campaign by the Churches for the success of the World Disarmament Conference.)

It is just two years since I paid a visit to the French statesman, M. Clemenceau. We talked, among other things, of the difficulty of making peace, and he said he thought it was more difficult to make peace than to make war. "About 2,000 years ago," he went on, "The Founder of Christianity appeared. The world was tired of the old religion; the people were ready for something new. He had a great opportunity, and preached His religion, the basis of which was that men should love one another. It was very widely accepted, but people went on killing one another just the same." Then, turning to me with a little of his old fierceness, he said: "That is a fact, there is no getting away from it." That, it seems to me, is the challenge that comes to us as we consider the question of Disarmament. It took us nearly 2,000 years to take the first Christian step towards the abolition of slavery, and it has taken us a long time to take the first effective step towards the abolition of war. But now we have taken it, let us see it through to a triumphant conclusion. The establishment of the League of Nations was the first big step of that kind, at any rate in our time. It laid down a principle that we must substitute for the old conception of international rivalry, a new conception of international cooperation, and we must show to the nations that their common interests are far greater than their hostility.

It is obvious that if you are going to establish the doctrine that the Nations should be friendly, the existence of great armaments is a contradiction of the whole theory upon which you proceed. Therefore, it was laid down that it should be the duty of the League to plead and work for the limitation of armaments; that was not just a casual decision, it was the result of careful deliberations. Suppose you had a Board of Directors meeting for the solution of common interests, and every man brought a revolver on the pretext that he would shoot his companion if disagreeable! I do not think that meeting would be a successful one. It is just the same with nations; we must abandon aggressive armaments one against the other. That was undoubtedly the policy of the League of Nations, and of the International Conference which adopted it, and it followed, as a matter of course, that when the same Conference imposed upon Germany and her allies very drastic measures of disarmament, it should explain that that was only the beginning of a movement which should be developed throughout the world. When, therefore, the Treaty of Versailles was presented to the German delegates, they asked whether Germany was to disarm alone, or whether disarmament was to be a general affair. The French, speaking for the whole body, said: If Germany was disarmed, it

would be one of the first duties to provide for the reduction of armaments by all the other powers. Consequently, as soon as the League was formed, preparations were begun for formulating the plan for disarmament, which had been declared to be a duty of the League. These preparations lasted for some ten years. The preparatory stages are now concluded; we have reached a stage at which it has been possible for the League of Nations to summon next February the greatest International Conference that has ever come together, a Conference of all the civilized nations of the world, whether they are members of the League or not, to consider the necessary plans for beginning the reduction and limitation of armaments of the world by international agreement.

There are circumstances in the world which make the desire for disarmament extremely timely; all over the world we are suffering at the moment from an economic depression which, I think, has never been equalled in the history of the world; it affects all countries, and yet, in this period of wide-spread distress, it is, I believe, true that more money is being spent by the nations of the world on armaments than was spent in the years preceding the War. Europe is spending more on armaments today than it was spending during the five years before the War. If you come to actual figures, however, the nations of the world are spending between eight and nine hundred million pounds a year on armaments, a tremendous sum of money, especially when you consider the present state of the world, the want of the people, the deplorable condition of housing, the question of education, and, above all, the hosts of unemployed, and the economic, social and political evils of today. I am not advocating any unilateral reduction of armaments by all the civilized nations. Perhaps there are very few people who know better than I do the difficulties that beset those who are advocates of international disarmament. Just consider what these difficulties are; they are not technical difficulties; but, fundamentally and socially, they are moral difficulties. If there were ten per cent of Christianity in the international relations of the world, the difficulties of disarmament would vanish like mists before the sun. It is the jealousy, suspicion, misunderstanding, evil speaking, lying, and slandering that goes on between the nations of the world that is really the difficulty in the way of disarmament.

(Reprinted from *New India*.)

## REINCARNATION A UNIVERSAL TRUTH

By R. F. Goudy

Cloth \$1.25

Logical and Scientific Exposition

Excellent for Class Use

Published by Aloha Press

3845 Aloha Street, Los Angeles, Calif.

Or obtainable through: The Theosophical Press, Wheaton, Ill.



## Reincarnation, A Universal Truth

Under the above title Mr. R. F. Goudey has given us an unusually fine, clear and valuable study of reincarnation, to which we again call attention.

The author succeeds in presenting convincingly: (1) A splendid exposition of the various aspects—logical, scientific, etc., of the Law of Reincarnation; (2) Evidences of reincarnation in Christianity and in other great world-religions, this being a specially important section; (3) How not only early human thinkers and the finest philosophers of the past, but also how modern thinkers are asserting that one brief life seems hardly sufficient training for so grand a purpose as a later eternal life; (4) The way in which poets, dramatists and writers generally, both within and without the ranks of the Theosophical Society, have striven to expound reincarnation. The latter section of the book is quite a compendium as well as being a most useful directory to books, poems, articles, etc., in which one or more aspects of the subject have been treated.

This book is heartily recommended to individuals and to classes, both for the author's own exposition of the doctrine of reincarnation, and for the exceptional merit of his careful research work into many branches of literature to show how fully and widely it is accepted. He convinces us that the inherent truth and philosophic correctness of the doctrine make it increasingly acceptable to the modern questing mind. He sets forth so simply and logically the arguments for it that they will prove acceptable to all. As the book is intended to reach as wide a public as possible, the price has been arranged at \$1.25 and is obtainable through the Theosophical Press, Wheaton, Ill.

The laws are secret avengers,  
And they rule above all lands;  
They come on wool-soft sandals,  
And they strike with iron hands.  
—Edwin Markham.

## How to Make Out Checks

All checks should be made out in either of the two following ways: American Theosophical Society or Theosophical Press.

To draw checks differently adds to the book-keeper's work and, if full information is not sent, delays the department to which addressed, as they must write a letter for further information.

The only checks to the Theosophical Press will be for books, photos, incense or any food orders. All other checks should be drawn to American Theosophical Society.

Never make out checks to Theosophical Society, as it then means an extra endorsement. The Theosophical Society is at Adyar; the American Theosophical Society is here.

By carefully complying with the above suggestions you will save much clerical work at Headquarters.

## Notice of the Forty-Sixth CONVENTION

The Forty-sixth Annual Convention of the American Theosophical Society is hereby called to convene on Monday, August 15, 1932, at 9:30 o'clock a. m., at the Headquarters Building near Wheaton, Illinois, for the transaction of such business as may properly come before it. This annual convention will adjourn from time to time until its business is finally finished and may hold any of its subsequent meetings as it shall elect.

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

## IMPORTANT

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

1. Sign the proxy on the form below, inserting therein the name of the person whom you appoint to act for you at said Convention.

2. Cut off the proxy and mail the same *immediately* to the Secretary at Wheaton, Illinois, with the word "Proxy" marked on the envelope. *Put the proxy alone in the envelope.*

3. Notify by letter the person whom you have chosen as proxy, of your action in so doing.

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

ETHA SNODGRASS, Secretary.

SIDNEY A. COOK, National President.

## PROXY

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

appoint .....  
with full power of substitution in the premises, to be my proxy, to vote in my name in the forty-sixth annual convention of the said Society to be convened in the year 1932 and in any adjournment or adjournments thereof, and to act for me in said convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

All previous proxies are hereby revoked.

Given under my hand and seal this .....  
day of ....., 1932.

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

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





It appears that "National Round Table Week" was placed too late in the season this year for many lodges to arrange for active participation. A number of secretaries have written that their lodge had closed for summer vacation or was planning to close, just at that time. However, a few of the lodge study groups held Round Table programs, and this is very much appreciated.

We are also grateful to those individual T. S. members who are responding by becoming "Supporting Knights." This is a form of Round Table co-operation which does not require personal time or responsibility in Round Table work and meetings. It does indicate, however, the willingness of such Knights to give their encouragement and material support to the work of training and educating children, particularly along lines of theosophical study. This is not only for the purpose of enlightening young people regarding their own life and dharma and enabling them to choose the "*real from the unreal*" for themselves, but to encourage them to extend that ideal to less fortunate children.

One cannot contact the "underprivileged" boys and girls without longing to give them

### *Special Note!*

**DO NOT FILL IN THIS SPACE**

#### **PROXY BY SUBSTITUTION**

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

I hereby appoint .....  
to represent me in 1932 convention  
and to exercise this vote thereat with  
full power of substitution.

(Signed) .....  
Original Proxy.

some of the advantages and comforts of children that are always provided by loving parents. To put good shoes upon their feet, to supply ample nourishment, wholesome recreation and clean clothing for their bodies; to convince them that humanity is good and that someone loves them; these are the things which the Round Table leaders strive to do for children as a reasonable and convincing groundwork for the presentation of the beautiful truths of Theosophy.

Most children respond wholeheartedly, and are soon filled with the desire to give other children these same advantages. Of course the work cannot be done without funds, and most of our Round Table workers, including the Chief Knight, have nearly exhausted their own resources along these lines. It is therefore apparent that we welcome and appreciate financial co-operation from our good "Supporting Knights," that we may push forward with this sort of service. Much more of it is needed in the world, especially under present conditions.

Anyone may enroll as a "Supporting Knight." The dues are the same as other Round Table membership for adults—\$1.00 annually. Those who feel able to add something to this, either at the time they become Supporting Knights, or later, may be assured that their assistance is heartily appreciated and their money usefully employed toward the purposes outlined. Round Table management pays no salaries to its officers and the "overhead" expense is reduced to a minimum; therefore the funds we receive go direct into actual service.

We hope, through Round Table activity, to assist in demonstrating that Theosophy is a practical, wholesome philosophy—that it has power to lift mankind physically and mentally and give them emotional control. We hope further, through the Round Table, to add largely to T. S. membership as the next few years roll on. We believe confidently that this is real Knightly service.

A member who is trying to organize a Table for one of the lodges writes: "It is surprising that some of our members seem not in the least concerned with training or enlightenment of youth, while the orthodox people use this means so successfully to maintain and increase church membership. I do not blame our lodge members if they haven't the time or qualification for youth work (many very fine people do not have) but I do think they should give all the support they possibly can to those who are making an effort to see that it is done."

Still another writes: "I feel that the service among children is most important of all, and am glad to become a 'Supporting Knight,' since I am not in a position to take an active part. I shall seek to encourage others of our T. S. members to take an interest."





## Book Reviews



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

*Gandhi at Work (More of His Own Story).* Edited by Charles F. Andrews. The Macmillan Company, New York, 1931. Price \$2.50.

This second volume of the autobiography of Mahatma Gandhi deals with his twenty years in South Africa as champion of his countrymen there when their condition was largely comparable to that of the Africans in our own South in past years. Oppressive legislation and an insurmountable color bar had made their condition so intolerable that when Mr. Gandhi arrived there in 1893 on a purely legal commission, he found that even he was treated, to all intents and purposes, like an "untouchable." In fact when an English barber contemptuously refused to shave him, he felt that he must endure the humiliation as a punishment for the treatment by his kind in India to "untouchables."

The story of the long, weary battle against grave injustices is, of course, most interesting; but the particular interest of this volume attaches to Mr. Gandhi's own comments on developments and his expressions of inward conviction.

During this period was born his ideal for the Satyagraha movement. In his own words, "It was the New Testament which really awakened me to the rightness and value of Passive Resistance. When I read the Sermon on the Mount, I was simply overjoyed and found my own opinion confirmed where I least expected it. The Bhagavad Gita deepened the impression, and Tolstoy's *The Kingdom of God Is Within You* gave it permanent form." He quickly changed the name of the movement from "passive resistance," implying weakness, to Satyagraha, or Soul-force, which bespeaks positive spiritual direction.

There is a fine element of impersonality in his attitude towards the great political and economic problems he attacked which it would be well for us in America to remember. "It is quite proper," he writes, "to resist and attack a system, but to resist and attack its author is tantamount to resisting and attacking oneself. For we are all subject to the same weaknesses and are children of one and the same Father; and as such the divine powers within us are infinite. To injure a single human being is to injure those divine powers within us, and thus the harm reaches not only one human being, but with him the whole world. . . . 'Hate the sin and not the sinner' is a precept which, though easy to understand, is rarely practiced, and that is why the poison of hatred spreads over the world." He makes it clear that the adversary is not to be destroyed but to be won over.

The story of the Tolstoy farm is, of course, included as is that of his legal career which came to cause him such disgust that the very

intellect became an abomination to him inasmuch as it could be prostituted for screening crimes. Also included is his account of the beginning of his life of fasting and Brahmacharya (chastity).

The whole is a story of a rich twenty years seen through the eyes of a very great humanitarian, and well worth anyone's while.—A. R. B.

*A Primer of Psychical Research.* By Hereward Carrington. Ives Washburn, New York, 1932. Price \$1.00.

This concise exposition of the facts and theories connected with the various forms of psychical research will prove valuable indeed to those inquirers who are newcomers to this field of investigation as well as to older students who seek a quick resumé of the work to date.

It contains brief, clear-cut records of investigations and deductions concerning telepathy, clairvoyance, premonitions (which are held to be dependent upon the fourth dimension of Time, as postulated by Ouspensky and Einstein), apparitions, haunted houses and miscellaneous phenomena. Mediumship in general and the matter of survival after death are dealt with in complete fairness, presenting all the opposing theories, and concluding that there very definitely is evidence of survival which need not be questioned.

It is an entertaining treatise which can be safely recommended to those who are looking for confirmations of a life richer than the purely material. Its only weakness lies in the fact that it gives no warning against the great dangers attendant upon developing mediumship, and shows no knowledge whatever of the positive clairvoyance of occult science. But in its own field, as spokesman for the Society for Psychical Research, it is excellent.—A. R. B.

*Dictionary of Foods.* By Benjamin Gaye-lord Hauser and Ragnar Berg. Published by Tempo Books, Inc. New York. Price \$2.50.

This valuable book has been brought out in collaboration with Dr. Ragnar Berg, for whom the City of Dresden (Germany) established a laboratory in which he might pursue his researches into the chemical make-up of foods. In the Introduction it is pointed out how the mistaken teaching that meat was the best source of protein arose, and how denatured food like white bread came into popular favor and resulted in the alarming increase of gout and diabetes. Then follows an analysis, alphabetically arranged, of most of our principal foods. In the supplement, acid and alkaline-forming foods are classified, as are also those in which the all-important vitamins



occur. When, in recent times, foods were commercialized, prepared and packed for transport, the processes they underwent destroyed most, if not all, their precious vitamins. Then all sorts of diseases sprang up as the result of malnutrition, resulting from the far too extensive use of these "canned foods." Those foods also are listed which produce the still mysterious but vitally necessary hormones. Finally, a table is given of the time the different foods take to digest.—J. R.

*Keener Vision Without Glasses.* By Benjamin Gayelord Hauser. Published by Tempo Books, Inc., New York. Price \$2.50.

The pioneering work done by Dr. William Horatio Bates, of Cornell University, to whom alone "belongs the honor of being the discoverer and founder of this new method of eye education," is here given increased publicity. The nature and function of the eye is described simply and clearly and void of all technicalities. Then follow full and explicit instructions for the training and education of the eyes—to restore them to normality, if that be lost, and to retain their freshness and perfection if happily that be their condition. Why be bothered with glasses indeed when by following such exact and scientific instructions as these we can keep our eyes in perfect fitness for the use for which Nature designed them?—J. R.

*The Coming Age and the Catholic Church,* by William Barry, D.D. Published by G. P. Putnam's Sons, New York City. Price, cloth, \$2.50, through the Theosophical Press, Wheaton, Ill.

To one who is not a member of the Church of Rome this is a singular book. The author, being a priest of that church, is, of course, perfectly sincere in what he has written and is fully convinced that his point of view is the only possible one when treating of the subject about which he has written. Accordingly he views everything connected with his church through rose-colored glasses and has no doubt that it is perfect in all its parts, from his holiness the Pope down to the humblest member. It is a happy frame of mind.

The reviewer has no quarrel with the church of Rome as a religious body. Its dogmas and beliefs are its own and concern only its members. Consequently an outsider should refrain from criticism so far as these are concerned, but when a distinguished member of the hierarchy goes out of his way to condemn every other religious body and make false statements about all those who are outside of its communion, those who are criticized have a right to protest. As an example, the statements about the ancient religions of India and the far East show a dense ignorance on the subject.

The author should lay aside his preconceived opinions and study the subject for himself with an open mind before attempting to criticize. The book, of course, is beautifully written and so, even for those who cannot see eye-to-eye with the author, the reading of it is a pleasure.

#### Other Books Received

*The Chamber in the Heart.* By Norvell Harrison. Lucis Publishing Co., New York. Price, \$1.00. Quite an interesting book. The author sums up intuitively the present trends in thought and aspiration, as appearing under the names Occultism and Mysticism. He shrewdly observes that where these lead there science eventually follows, even though it usually denies and sneers at such leadership. Biblical teachings are given interpretations which are worth consideration.

*The Permanent Solution, The Way to Peace and Prosperity.* By James Hooker, Ps. D. The Peace Publishing Co., Indianapolis, Ind. Price \$1.00. The author postulates that knowing and doing the "Will of God" is the only way of bringing about a permanent solution of our human problems. He thinks we suffer from, primarily, a spiritual depression and, secondarily, from a depressed understanding. To correct these we must think and act aright constructively, and thus inspire ourselves and others with confidence to go forward. He rightly observes that "the human soul and not gold and silver should be made the standard of value in any prosperity that will endure."

*The Land of Masonic Romance: A Masonic Guide to Washington, D. C. and Northern Virginia.* By Lieut. Col. H. Edmund Bullis. Macoy Publishing and Masonic Supply Co., New York City. Price, \$0.50. The author of this brochure has rendered a real service to Freemasons, for he has opened a new world to the thousands who journey to Washington each year. Every Mason knows that there are many things of great Masonic interest in Washington, but he is at a loss to find them when in the city. Practically every government building in Washington is rich in Masonic sentiment. Ten of our eleven Masonic presidents lived in the White House—all but Washington, as the building was not then ready for occupancy. Even though the Mason may never visit Washington, he will find use for this book for it contains in compact form a vast deal of interesting and valuable information, and it is as authentic as painstaking investigation could make it.

*The Laws of Healing, Physical and Metaphysical.* The Theosophy Co., Los Angeles, Calif. Price, \$0.25. Is a set of useful articles reprinted from the magazine Theosophy. One signed W. Q. Judge is included. He laid emphasis upon the idea that the seeds of disease are born in our minds and eventually find their appropriate moment of growth in our bodies. The other articles stress warnings given to induce reactions away from the many ruthless methods used today to cure diseases, and urges instead return to true curative methods obtained by cleansing minds and hearts of gross and selfish desires.

*Community Singing.* Issued by the Vasanta Press, Adyar, Madras, India. Price, \$0.35. A small collection of patriotic and other songs of India (including the famous *Vande Mataram*—Hail, Mother!), America and Britain.



**Miss Laura G. Eaton**

Portland Lodge reports the passing of Miss Laura G. Eaton several months ago. Miss Eaton was a faithful and devoted member of Portland Lodge for many years. She was born and educated in London where she received the degree of Ph. D. At one time she was an educator in India and always a great moulder of character in young folks. Although her teaching duties and outside activities were great, she was of great assistance on the lodge programs in which she cooperated helpfully. She is greatly missed.

**Mr. Peter Marchi**

Mr. Peter Marchi who passed beyond physical life suddenly on June 19th at Grass Valley, California, was an outstanding worker for the T.S. in both America and his native land of Italy. While not a member of any lodge because of his residence in a remote section, he was always alert to every opportunity to introduce Theosophy to friends and acquaintances. Many students of Theosophy who are now lodge members, gratefully recall that Mr. Marchi pointed the way for them to find this school of understanding. Theosophical funeral services were conducted by Mr. Ray W. Harden of San Jose. Members from other lodges in California attended.

**Mrs. Laura E. Prather**

We have learned of the passing on July 7 of Mrs. Laura E. Prather, who was one of the privileged few to establish and carry on its work in the early days of our Society. Her name is chiefly associated with Kansas City Lodge, where she built up the library and carried on an active book concern. Her executive ability as well as her enthusiasm contributed in no small measure to the undertakings on behalf of our Society.

In spite of her busy life as the executive in a printing firm, she gave a great deal of time to theosophical activity and was especially connected with the work of Mr. David Unger, for whom she served as advance agent.

To her we owe the tribute of work splendidly done in the name of the Masters whom she revered.

**Mrs. Hugh F. Munro, Sr.**

Mrs. Catherine Munro (Hugh F., Sr.) passed on to the higher life Monday evening, June 19th, at her summer home in Blackwood, N. J., aged 65. She was known throughout the mill district of Philadelphia as "Mother Munro" because of her charitable activities there. She was a lifelong member of the Theosophical Society and a member of Hermes Lodge since 1924.

To me the reality is that an individual can attain to that freedom of self-consciousness, to that purification, to that liberation of the self which gives to him immense calmness, serenity, pliability, strength and affectionate detachment from all things.—*J. Krishnamurti*

**Building Fund—June 16 to July 15**

Mrs. Blanche K. Povelsen, Schofield Barracks Lodge, Miss Fannie A. Moore, Mrs. Ada M. Vreeland, Dr. Nina E. Pickett, Total—\$27.50.

**Lightbringer Fund—June 16 to July 15**

Oak Park Lodge, Sacramento Lodge, Oklahoma City Lodge, Total—\$24.00.

**Helping Hand Fund—to July 15**

Oak Park Lodge—\$6.00.

**Wheaton Institute Fund—to July 15**

Mrs. M. E. Weirick, Dr. Frank Curran, Mrs. Josephine Ransom—Total \$9.00.

**Higher Memberships**

1931-1932

Previously Reported.....	\$4,140.20
June Receipts.....	73.25
	<hr/> \$4,213.45

**Higher Memberships**

1932-1933

Previously Reported.....	\$777.10
June Receipts.....	221.10
	<hr/> \$998.20

**Marriage**

Miss Benny A. Brown to Mr. Albert Louis Bare, both of Miami Lodge, on July 15, 1932.

**Deaths**

Mr. Eugene Baker, Oklahoma City Lodge, May 1, 1932.

Mr. Perry N. Nelson, San Antonio Lodge, June, 1932.

Mrs. Catherine R. Munro, Hermes Lodge, June 19, 1932.

Mr. Isaac D. Guest, National Member, June 19, 1932.

Mr. Peter Marchi, National Member, June 19, 1932.

The well-known authoress Evelyn Sharp writes to *The Manchester Guardian* of February 5th as follows:

There must be something wrong with civilization if life can be simple only when it is an expensive luxury. If you try to live in a tent you are haled before the nearest magistrate, which results in anything but simplicity. If you live on goats' milk and weave your own clothing you upset the economic system of the world and set empires in a ferment. Yet, perhaps, that is the only way finally to establish a simple order of things—to lead the simple life in a complicated civilization until you bring the latter down with a crash and force the world to start afresh.



## Recent New Publications and Importations

**SPECIAL** The Science of Seership—Geoffrey Hodson.  
 Regular price, \$3.00—Now for a short time, \$1.75.

The Earth and Its Cycles—E. W. Preston.....	\$ 2.00
Messages from the Unseen—C. W. Leadbeater.....	.75
The Original Programme of the T. S. and the Esoteric Section—H. P. Blavatsky.....	1.00
Karmalessness—Essays on Art—C. Jinarajadasa.....	1.25
Madame Blavatsky as Occultist—Josephine Ransom.....	1.25
Esoteric Writings—T. Subba Row.....	4.25
Reminiscences of H. P. B., Bertram Keightley.....	.75
Future of the Theosophical Society, Annie Besant and others.....	1.50
Need We Grow Old—Catharine Gardner—paper.....	.35
Reminiscences of Col. H. S. Olcott—Bertram Keightley.....	.75
From Intellect to Intuition—Alice A. Bailey.....	2.00
Gems of Truth from Bailey's Festus—compiled by Mrs. M. E. Mayfield—paper.....	1.00
Occult Training of the Hindus—Ernest Wood.....	2.00
The Meaning and Philosophy of Numbers—Leonard Bosman.....	1.50
Astrology of Accidents—Charles E. O. Carter.....	1.50
Primary Progressed Horoscope—O. H. W. Owen.....	1.75
The Serpent Power—Arther Avalon.....	10.00
Man, the Grand Symbol of the Mysteries—Manly Hall.....	3.00
The Frozen Fountain—Claude Bragdon—cloth.....	3.75

## Books for Every Occult Library

The Ancient Wisdom—Annie Besant.....	\$ 2.50
Thought Power—Annie Besant.....	1.25
Light on the Path—Mabel Collins.....	.75
The Key to Theosophy—H. P. Blavatsky.....	2.00
The Voice of the Silence—H. P. Blavatsky.....	.60
The Secret Doctrine—H. P. Blavatsky—3 vol.....	17.50
Isis Unveiled—H. P. Blavatsky—2 vol.....	12.00
The Mahatma Letters to A. P. Sinnett.....	7.50
Esoteric Buddhism—A. P. Sinnett.....	2.50
Bhagavad Gita—translations: Annie Besant.....	\$1.00
Sir Edwin Arnold.....	.75
The Chakras—C. W. Leadbeater.....	6.00
Reincarnation: A Study of Forgotten Truth—E. D. Walker.....	2.00

(All books cloth except where specified)

Send ten cents for complete catalog.

The Theosophical Press, Wheaton, Illinois