

THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN OF THE AMERICAN
THEOSOPHICAL SOCIETY

VOL. XX

SEPTEMBER, 1932

No. 9

The True Theosophist

By DR. GEORGE S. ARUNDALE

Ever remember that there must be nothing in your lives unworthy of the honor of your membership in the Theosophical Society. Your daily life in all its details, however apparently insignificant, is your best service both to the Masters and to the Society.

As each Theosophist lives in his home, among his friends, in business, at leisure, so is the Society strengthened or weakened. All propaganda, all lodge or other activities, are not merely of secondary importance, but depend for their real effectiveness upon the extent to which each member makes his everyday life truly theosophical—constantly helpful to all around him, full of sympathetic understanding, and a ceaseless example of dignified and simple-hearted dedication to high ideals.

The Society's power to serve the world depends upon the maintenance by every member of this high standard, for while precept has value, example alone has power, and only where there is true power can there be real value. Hence, however valuable it may be to add to your knowledge of theosophical teachings and to learn how to convey such knowledge effectively to the outer

world, your first duty, if such service is to be well performed, must be to live theosophically.

Those approach the Masters most quickly and surely who, in a world of darkness, stand unchangingly erect as living witnesses to the power and glory of the Light.

The world can only follow you if you go first, and your power to change the world depends upon your power to change yourself. You may speak of the Light with all eloquence. You may point to it with enthusiastic fervor. You may describe it in glowing phrases. But all this, useful as it is, is less than the shining of the Light through you in fiery purity. There is no greater power in the world than the silent witness of the living Light.

The truths of Theosophy are the splendid machinery of the Light, Light in its universal activity. Yet you, too, are the Light, and through you the Light shines radiantly as you lift, in homage to the Light that is One, all veils of separateness.

So do you learn to become a Master of Light, Master of its very being, and therefore Master of its machinery.

Report of National President—1931-1932

Again it is my privilege to present to you an annual report as the By-Laws of the Society provide, and again I present this report under the headings:

1. *Financial Standing*
2. *Financial Operations*
3. *Membership Status*
4. *Activities*
5. *General Condition.*

1. Financial Standing

The audit recently completed shows the Society's net worth to be \$245,330.05, a reduction of approximately \$6,000.00 since June 30, 1931. But in this connection it must be remembered that there is an annual depreciation charge in the accounts of approximately \$8,000.00 which does not represent cash loss or even cash expenditure, but is simply a bookkeeping entry to give effect to the fact that the Headquarters property and equipment, over a long term of years, must entirely wear out. As I stated last year, there would normally be a constant increase in the Society's net worth from contributions to the Building Fund that are devoted to relatively permanent investment, but receipts for this purpose during the past year have naturally been small in amount, and in any year wherein the depreciation charge exceeds the additions to permanent investment, there will be an apparent reduction in the Society's net worth.

The condensed balance sheet of June 30, 1932, the end of the last fiscal year, is as follows:

ASSETS

Net Depreciated Building Fund	
Assets	\$243,693.86
Other Furniture and Equipment.....	15,287.90
Oakdale Avenue Property (Sales Contract Equity).....	9,600.00
Invested Assets (Gifts not yet converted into cash).....	1,700.00
Net Worth of the Theosophical Press	34,603.30
Cash, Cash Securities and Current Receivables	15,750.45
Deferred Charges.....	2,843.55
	<hr/>
	\$323,479.06

LIABILITIES

6% Gold Debenture Bonds, outstanding	\$ 65,100.00
Special Purpose Funds, unexpended	2,390.51
Deferred Income.....	7,356.96
Current Liabilities.....	3,301.54
	<hr/>
	\$ 78,149.01

NET WORTH

Theosophical Press	\$ 34,603.30
Wheaton Building Fund	209,045.98
General Investment %	1,680.77
	<hr/>
	245,330.05
	<hr/>
	\$323,479.06

The accounting practice that was established in the previous year has been maintained so that all figures in the recent audit are directly comparable with those in the previous year's statement.

The cash position of the Society is entirely satisfactory and you will notice cash and cash securities of \$15,750.45 standing practically at the same total as at the end of the previous fiscal year. This condition has been maintained partially by a postponement of payment of some maturing bonds by agreement with the bondholders, and partially by the application of the ordinary business procedure of reduction of inventory, the book stock of the Press Department having been liquidated to the extent of \$5,000.00. This renewal of maturing bonds has been made possible by the prompt and regular payment of interest and because our members have found the Society's bonds an unusually sound and satisfactory investment. In some cases where members needed, bonds have been paid in advance of maturity. The building bond obligation will be reduced by \$4,000.00 on October 1 of the current year. Where renewals have been made, new bonds have usually been reissued with maturity of ten (10) years so that they fall in the regular series and do not inflate the obligations of intervening years.

It should be noted that all bonds are payable on or before maturity as the Society may elect, so that if we should by good fortune receive any large sum of money by bequest or otherwise, such part of the outstanding building indebtedness as we might wish to retire could be paid and interest charges be thus reduced without waiting for bonds to mature.

Special care has been taken during the course of the year through this process of inventory liquidation and bond renewal to maintain a substantial cash position at least until the future of the economic situation can be more clearly determined.

2. Financial Operations

The net income from the general dues of lodge and national members was \$9,733.28, or approximately \$1,500.00 less than in the previous year, but the Contributing, Supporting, and Sustaining members produced income of \$4,200.00, only \$300.00 less. Miscellaneous income from donations and interest earned was \$2,863.53, approximately \$500.00 more than in the previous year. The operation of the rooms and dining service produced a net income almost exactly equivalent to that of the year 1930-1931, namely, \$8,700.00, but this year on account of much reduced payments on Building Fund pledges only \$3,700.00 of this income was available for the general purposes of the Society as against \$4,100.00 in the previous year, \$5,000.00 of the earnings of these departments in addition to pledge payments being necessary to cover the requirement of building bond redemption and interest.

The Press Department business in the year

ending June, 1931, totaled \$25,000.00, but for this last year only \$22,000.00. The department after adjusting for charges for rent and depreciation and other similar items that would continue even were the activity closed, came out in the year 1930-1931 almost even, but in the current year produced \$1,200.00 in profit.

The expenditures for activities totaled \$16,324.47 as against \$16,972.19 in the previous year and was divided as follows:

The MESSENGER	\$ 4,948.88
Convention and Summer School.....	1,909.82
National Library.....	1,244.23
General Publicity.....	1,246.56
Field Work and Lecture tours.....	5,922.34
Miscellaneous	1,052.64
	\$16,324.47

Some of these activities brought some return, as for example, the fees of Summer School and Convention and collections for lecture engagements as well as a portion of the dues allotted to the MESSENGER, but the receipts for such purposes were in this year \$5,200.00 less than for the year ending in 1931.

During the year the Board of Directors approved the purchase from Mr. Rogers for the sum of \$6,000.00 (approximately the amount of his original investment), certain lots to the north, south and west of the Society's property which he acquired when the Wheaton project was first launched in order to protect the Society from the encroachment of undesirable neighbors around its property. After providing this protection for a period of six or seven years, Mr. Rogers felt no longer able to carry the property and in consideration of the continued need for the protection and of Mr. Rogers' generosity in providing it for a long period without compensation, and his agreement to accept payment over a term of six years, the first installment maturing in 1937, the Board unanimously decided to accept Mr. Rogers' proposition and a considerable additional area has thereby been added to the Society's estate.

3. Membership Status

During the year, 666 new members were admitted and 227 have been reinstated. The losses were 81 by death, 176 by definite resignation. Three have been added by reason of transfers from other Sections, but 1,060 have been transferred to the inactive files for non-payment of dues. This transfer to the inactive list is much to be regretted but seems to be inevitable during such periods of economic conditions as have existed during the year and have occurred despite constant effort to get these members to renew contact by letter to Headquarters even if not by payment of dues.

The total number of members at the end of the year was 5,236 or 421 less than at the beginning. Many now on the inactive list are undoubtedly still sincerely interested but are of such a temperament that they do not care to ask for remission of dues.

Five lodges were chartered and fifteen dissolved, some of these being consolidated with

other existing lodges, leaving the number at 182 at the end of the year.

4. Activities

a. The Press Department.

The operations of this department have already been dealt with under the heading of financial operations. During the year approximately 15,000 books have been sold and 17,000 pamphlets placed in the hands of readers. This could not normally be considered satisfactory, but this department like all businesses has felt the result of the prevailing economic conditions.

The Library Committee appointed a year ago is still active and will during the course of the current year probably evolve some plans for greater sale and distribution of books.

b. Field Work.

Nine lecturers and field workers have been traveling over the territory; Miss Codd, Mrs. Ransom, Señora de Aldag, Dr. Bendit and Dr. Pickett under direct Headquarters auspices, and Mr. Rogers, Mr. Hodson, Mr. Kunz and Miss Scribner working independently.

Miss Codd found it necessary on account of illness in her family to leave for Australia in October and Dr. Bendit was with us for only a few weeks incidental to other work in this country. Those working directly under Headquarters, however, worked with 82 lodges and gave approximately 370 lectures besides members' talks. It is regrettable that 33 lodges to whom the services of these lecturers were offered found themselves unable to undertake lecture activities despite the offer of financial assistance toward meeting even local expenses.

Of those lecturers who worked independently, Mr. Rogers gave approximately 98 lectures in 16 lodge cities after January 1. Statistics of his earlier tour are not available. Mr. Hodson gave 62 public lectures in 17 lodge cities besides a large number of paid classes and talks to members and outside groups at these same points. Statistics of the activities of the other lecturers are not available, but the data here given is sufficient to indicate very substantial activity throughout the field.

Still, the need for organization rather than for lecturing in connection with some of the small lodges is apparent in their refusal to accept lecture engagements, and I have therefore recommended to the Board and they have since approved the appointment of a field worker of great experience, tact and devotion to work among these lodges to develop in them a greater courage and enthusiasm by giving talks to members and incidentally to offer help in the development of their local activities, the beautification of lodge rooms, the arrangement and practical use of lodge libraries, the conduct of meetings, transaction of business and otherwise bring about as far as may be possible an intensified theosophical spirit of cooperation and activity, including cooperation with other lodges and with Headquarters.

Among those who have worked under Head-

(Continued on page 197)

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 3, 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

Our Worth and Dignity in Our Own Field

Let us have a due sense of the relative values of knowledge. We are so obsessed by the value of lower mind knowledge, by the world's idea of the extreme importance of science, philosophy, etc., of the wonderful intelligence of people in the world and by all that constitutes their mentalities that we sometimes fail to realize that we Theosophists have knowledge of infinitely greater importance than any possessed by scientific, philosophic and other departments of modern thought or by great men worshipped by the outer world. To know the wonderful truths of the law of Karma, of the law of Reincarnation, really to know these truths is of far greater value than to have any amount of the scientific knowledge of the scientist. These are at the very root of what he has. From these we can reach any scientific or philosophic attainment. It takes much longer to work in the world's way and from the outer knowledge thus gained to arrive at the knowledge of these inner truths. We have taken centuries upon centuries to reach that knowledge and have undoubtedly passed through incarnations of keen, strong intellects. But for the moment our lower minds remain, as it were, to a certain extent in the background for the simple reason that these

basic truths are at the present time of vital moment to the world.

The discoveries of science and philosophy are true, and have their own importance, but because this is a time when a new world is beginning, we place stress upon the more fundamental and essential truths.

There is no truth more important to realize than the truth of Karma, of Reincarnation, of the existence of the Masters, of the plan of evolution—all that is infinitely more valuable than anything else. Let us not allow ourselves to be lowered to the standards of the world and imagine that that which matters less in fact matters more. So many people live entirely in the world that they become glamored by its standards instead of the standards which are maintained not among the outer world of philosophers and scientists, but among the Elder Brethren and at the very heart of the government of the world.

It is important that we realize our own immense and wonderful world, no less than the immense and wonderful world of the scientist and the philosopher. We are greater in our field just as they are greater in their fields, and it is exceedingly important to recognize that, to arise out of any sense of inferiority and to realize that we have precious and priceless truths, jewels of infinite importance, luster and splendor. We have no reason to be apologetic, to think that other people are better than we are because the world thinks they are better, for in the priceless truths it is our privilege to know we can have a sense of our own dignity and our own worth. We would not for a moment exchange our knowledge of these truths for the position of any scientist or philosopher in the world. He has a long way to go to find these truths as we know them. We have not so far to go to find out what he has because the time soon comes when these truths work out their purifying effect in our natures and we can then readily discover all that the scientist is able to discover through his instruments, and much beside.

We honor the scientist and the philos-

opher because he works devotedly and constantly within his own field, but we have knowledge no less marvelous and even more potent in our own.

G. S. A.

1857 or 1932

In the midst of the difficulties that today beset the path of most of us we are apt to lose our sense of proportion and become somewhat overwhelmed, and it is therefore appropriate that we should recall that there is nothing novel or unique in the condition in which the world now happens to find itself.

The following appeared in *Harper's Weekly* on October 10, 1857, and were it not dated it might well have been culled from any of today's newspaper reports:

"It is a gloomy moment in history. Not for many years has there been so much grave and deep apprehension; never has the future seemed so incalculable as at this time. In our own country there is universal commercial prostration and panic, and thousands of our poorest fellow citizens are turned out against the approach of winter, without employment and without the prospect of it. In France the political caldron seethes and bubbles with uncertainty; Russia hangs, as usual, like a cloud . . . upon the horizon of Europe; while all the energies and resources of the British Empire are sorely tried and are yet to be tried more sorely in coping with the . . . Indian insurrection . . ."

A gloomy outlook, trying conditions, difficulties and dangers no less than those of today existed in 1857 and were successfully met and overcome at that time and on several occasions since. They will be just as surely met and just as surely overcome and a new hope and a new prosperity will just as surely arise out of courage, determination and faith in the present. Spring time follows winter in human affairs as in the processes of nature.

The Democracy of The Wise

In our August issue there appeared an editorial entitled "In Their Strong Hands" expressing the hope that when the time came for Dr. Besant to relinquish her physical body and her outer leadership of the Society, the Inner Leaders would deign again to nominate a successor to the presidency as they did at the passing of Col. Olcott.

It is gratifying to note that the comment elicited by this editorial has without exception been favorable to this thought, but it is desirable that we make it clear that such a nomination, if one were graciously made for us, would in no wise be exclusive, for the regulations of the Society give to every member of the General Council (which includes the head of every Section) the right to make a nomination. It would in no wise be obligatory upon any member to accept any nomination no matter what its source. The regulations further provide that an election *must* be held.

Let this be clearly understood. Much as it is to be desired that the Great Ones indicate under whom we shall presently serve, They will in no wise impose Their will or even be-

lief in Them upon our membership, for the machinery of election which must be democratically set in motion under the regulations insures that even Their will can prevail only if it is the will of the members. May our democracy never fail to recognize Their wisdom.

Report of National President

(Continued from page 195)

quarters' auspices I must especially mention Mrs. Ransom for her splendid work in the territory and at Headquarters while she has had occasion to stay here with us. Mrs. Ransom has won friends who will issue to her a very warm welcome when she is able to return. It is much to be regretted that other duties call her away from us after only one year of activity in our Section.

There will be fewer lecturers in the field in the coming year, but the need of the moment is not so much for lecture activity as for work in our own lodges and it is to this type of work that attention is to be especially directed during the coming year. A year ago I emphasized the need for supporting the small centers, each of which is a shining light to be preserved for theosophical service, and again I express my deepest sense of gratitude to those small groups scattered throughout the country who so devotedly keep the centers alive and the light shining.

c. The Lecture Committee.

This committee has turned its attention during the year especially to the development of plans for adding power to federation activities and to the study of federation plans in order that new federations may start out on the best possible basis. This work will continue with Miss Henkel chairman of the committee.

d. The MESSENGER.

If one may judge by responses from members throughout the Section the MESSENGER has become more virile and more interesting. It is hoped still further to improve it and much material has been gathered during the course of the summer's activities. I have presented to the Board of Directors a suggestion for adding a cover in color and for changing the name to "The American Theosophist" to unite it more closely with Adyar, to make it bear even on its face evidence of its high purpose, and I am glad to report that the Board of Directors has approved these changes.

e. Publicity.

Greater attention has been given to general publicity and where interest has been aroused in non-members, they have been kept in contact and literature of various types has been furnished to them. Our publicity pamphlets have been reprinted in more attractive form in much larger quantities and therefore at lower prices and have been offered at less expense than ever before for general distribution through our lodges.

Quite a number of books have been given to public libraries, partially on account of the general response at last Convention to the

offer of special parcels of books at unusually low prices. All of those have been placed in lodge libraries, public libraries or in prisons or other institutions. Besides this, members have from time to time made purchases of books for similar public distribution.

f. *Lodge Activities Bulletin.*

During the year a *Lodge Activities Bulletin* has been inaugurated for the purpose of distributing to the lodges information as to their most effective forms of activity and publicity, Headquarters acting as a clearing house for such information. This Bulletin should be an invaluable activity during the course of the current year since we shall receive from our own Headquarters representative as a result of her visits to lodges, information which can be usefully adapted to other lodges and a great deal of very valuable data furnished during the course of Summer School and Convention will reach the lodges through this Bulletin.

g. *National Library.*

The library has been put into first class order in the arrangement of books, cataloguing, numbering, etc., and real activity in the lending of books has commenced and will steadily grow, the library now being in a condition wherein its usefulness can be more easily maintained.

h. *News Service.*

Slight additions have been made to the fund started last year for the development of a News Service and this new method of publicity will presently blossom out as an active enterprise. It requires but an additional \$1,000.00 to insure commencement and I feel that there will be no difficulty in solving the problem of personnel, important as that is in such an activity.

i. *New Mailing Service.*

During next year there will be offered to lodges who will select a discriminating and capable member to undertake the necessary duties, unlabelled typed data of a theosophical nature and from theosophical sources, that they can distribute to prominent local people who contact the public, including well-known public speakers, ministers, writers, newspaper men, and others who have a public following, that this material coming into their hands through a regular mailing once a month or perhaps more frequently may gradually find its way into their public utterances and perhaps provide a theosophical approach to the subjects with which they deal. This has been tried in some measure and there has been distinct evidence of its effect in the activities of men who have the power to influence public opinion.

j. *Wheaton Institute.*

During the summer there have been eight weeks of inspiring and useful work by the Wheaton Institute during which period forty-four members attended for all or part of the time. Sixty-six attended Summer School which was the final week of the Institute. This is a remarkably satisfactory showing in a period of depression such as that within which the Institute has been inaugurated. The results have been such as to insure the

continuance of the activity, although probably in the future it will be of only four or five weeks duration. As the number able to attend grows year by year this will probably be one of our most valuable activities, for in the closer contact that naturally grows from the longer stay together, and in the spirit that exists at Headquarters, much work of power-invoking nature can be done that is not possible during shorter periods or under conditions wherein the work is essentially of a more varied nature.

5. *The General Condition*

This report would be incomplete without reference to the splendid place that Olcott is becoming not only on account of the nature of the organization of which it is the center, but on account of the beautiful spirit of harmony and of cooperation and dedication that has for the past year existed among the staff and among all those who have visited for the Institute and the Summer School during the course of the summer. Those who have worked here and those who have come to attend the Institute of which the Summer School has this year been a part, have given of themselves freely and have opened their hearts to receive that power of which Olcott is steadily becoming a more open channel. It should become known throughout the Section and indeed throughout the world that Olcott is a place to which to come not only for physical rest but for spiritual recreation in an atmosphere of peace and understanding created by the constant devotion to the Masters' service of those who live and work there. Olcott must become, as it already is becoming, the Mecca to which all American Theosophists naturally turn, and I look forward to the time when it will be not only a Headquarters for the direct activities of the Society, but that through a broadening of its interests and the development of its estate there may perhaps be a Blavatsky Hall for Conventions, a Theosophical School, and even a Besant Academy, developing a course of study correlating Theosophy with the several departments of education, philosophy, religion, art, economics, politics and other world interests to which students of these subjects could come for study designed especially to introduce the theosophical aspect of these world interests into their thought and knowledge.

We must look upon Olcott as but at the beginning of its work, for even Olcott must be outturned to the needs of the world and must in the course of time be prepared to give Theosophy its place as an influence and a power in world culture and education. Already I have commenced to make closer contacts with the General Secretaries of the other Sections throughout the world, having in mind that Olcott should be everywhere recognized, and that there should everywhere exist sympathetic thought as to Olcott's greater purpose. Having in mind this future development, I would like to see a fund started to be known as the "Greater Olcott Fund" to which members with broad vision and aspiring outlook may make contributions and leave

bequests for the development here of a center not only to arrange theosophical lecture tours and for the other direct work, but to develop a center of theosophical power applied to every type of creative thought and in every field of endeavor for human betterment and interest.

Again I must express my deepest appreciation of the devoted service rendered by workers throughout the Section, to individual, isolated but steadfast members, to the lecturers who have worked throughout the Section, to the Board of Directors for their generous cooperation in all the problems that have been presented to them, to the Headquarters staff under the direct leadership of Miss Snodgrass, for their splendid spirit of service and to our visitors from abroad for the inspiration that they have brought into our service here.

Again I close with the inspiring words of our beloved President, Dr. Besant, seeking thereby the continued guidance of the Masters in all that we undertake in Their name:

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

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

To Dr. and Mrs. Arundale

We have sat at the foot of the fall and have sensed the power of the torrent as it flows from the heights. We have watched a flower growing by the fall, gracefully nodding in the wind created by the rush of the water as though in obeisance to the beauty in its power. And the spray of the fall has touched the flower as in a caress of recognition of the power within its beauty.

Looking into the heart of the flower we have seen there the power in its beauty no less than we have seen the beauty in the power of the fall. Thinking of these two side by side, the beautiful merged in an expression of power and power expressed no less in gentleness and beauty, we have remembered that the same great light that lifts the water and sends it forth in a torrent of power also creates the beauty of the flower, and whether the light is vouchsafed to us in power or in beauty we know that it comes from the one great source where power and beauty are but aspects of the One.

S. A. C.

Dr. Besant's Birthday

On October 1, our beloved President, Dr. Besant, celebrates her 85th birthday and all over the world members of the Society will be drawing near to her in reverence and in gratitude.

President Founder was Col. Olcott—President-Mother is Dr. Besant. Spiritual mother, too, she has been to thousands who through her have found some measure of the light. Physically inactive as she now is, still her power flows through the Society and still she leads it: quiescent upon the physical plane, infinitely alive and powerful in those realms in which the greater work is done.

One who attended the Adyar Day exercises at Adyar in February of this year writes of her as follows:

"Although Annie Besant was not present in the body her presence was a powerful participant in the simple ceremony of Adyar Day. Three days later, I was permitted to visit her at her living-quarters. I naturally carried with me the picture of her as I had seen her so many times in America when she was at the height of her physical vigor conducting her relentless drive for Brotherhood, swaying at will her audiences by her invincible logic and her inimitable eloquence. I was not shocked, but instead, almost overpowered by the metamorphosis, for before me was the most celestial Being I have ever seen on earth. The old driving power, relentless, dynamic, compelling, yet tender and compassionate was absent *as such*, but in its stead the same power spiritualized and raying forth with correspondingly increased effect. It is the one dominant picture of her that I wish to carry with me as a powerful inspiration."

October 1 this year comes on Saturday when few lodges will be meeting, but on the Sunday or at some nearby lodge meeting time every lodge will pay homage and reverence to her for what she has been and for what she still is. Less available as she is on the physical plane, she is ever greater in her strength and her power to help in the world of thought and inspiration, all those who turn to her. Let us so turn on October first that in our thoughtful love of her we may create the channel through which her blessing may flow forth through us. May she long remain physically with us, perfect guide and inspirer in all our work as she still is.

What About Prayer?

Whether or not material things can be obtained through rest, meditation and prayer, may be open to argument. Honest people may be found on both sides of this question. There, however, is no doubt but that decisions are largely spiritual problems. The Bible promises, which have come down through the ages, as to asking and receiving, certainly apply to such basic gifts as wisdom, self-control and courage. As these are the great things needed today, is not this a time when a consideration of spiritual power is most vital and practical?—Roger W. Babson.

News of the Summer

Institute, Summer School and Convention are past, leaving in their wake so many happy memories, such a rich tapestry of friendships, fruitful comradeships, and social times of play and fun together—and all to be shared with every member everywhere who can look back and catch the spirit of happiness, of joyous aspiration, which has permeated the summer at Olcott.

Picture the scenes in our library, that beautiful and dignified room with its own atmosphere of quiet and distinction. Nearly all the Institute sessions were held there before the numbers became too great to be accommodated, and there the members who could attend, together with the Headquarters' Staff, listened to Mr. Hodson's interesting talks on scientific and cultural subjects in their theosophical relationship, as well as Mrs. Ransom's illuminating course on the *Secret Doctrine*. Meditation, too, or rather helpful meditational exercises under Mr. Hodson's experienced guidance were a part of the daily program. Not an unimportant feature of the earlier sessions were those for which the Headquarters' staff and Institute students themselves were responsible, and on these occasions we discovered new abilities, unexpected capacities in our associates and found delight, too, in the spontaneous discussions and interchange of ideas and plans which followed. During these sessions we owed a great deal to Mrs. Hodson for her gift of music, for she was always most gracious in her ready willingness to play for us.

Not only the formal sessions of each day, but the afternoons with their freedom for rest and recreation and enjoyment of the grove contributed to the completeness of our happiness.

The arrival of Dr. and Mrs. Arundale brought to us their great gifts of power and beauty and also the privilege of friendly talks and daily association with these two to whom we so rightly look for leadership and for inspiration in the discovery of the life which is strong and true and helpful. With their coming, too, was another opportunity for a delightful evening of welcome and again the library lent itself admirably to the skilful touch of Mrs. Cecil Boman and her competent committee. Later the Convention reception provided a similar opportunity, and on this occasion as well as on others, we were indebted to Mrs. Norman Parker who was in charge of the music, and to Miss Helen Freund, Miss Elizabeth Hancock and Mr. Sigurd Sjöberg, who so generously cooperated with Mrs. Parker in providing beautiful music.

One retrospective glimpse which must not be omitted was a gay evening which included an original skit in which Mrs. Barbara Sellon, President of The Do-Little Lodge, and her officers and members, gave us an illuminating portrayal of a lodge meeting. This feature was received with much laughter and keen appreciation. The Gilbert and Sullivan stars were the next performers on the program.

Several numbers from the *Mikado* and *Pinafore* gave us reason for grateful appreciation for a versatility which was able to entertain so delightfully. It was an evening devoted to the art of pure fun—one of the high arts to which Theosophists have the wisdom to give allegiance.

Words are totally inadequate to express the revelation of joy and beauty which Mrs. Arundale brought, most of all by her presence but no less when on a few memorable occasions she addressed us. Exquisite and lovely, yet equally strong and true, her gift must be known by its power to purify and uplift rather than by any words of evaluation or definition. An aspiration to live more beautifully is the true homage we offer her.

Summer School followed quickly on the Institute days, and even more swiftly came Convention, the climax of the summer, with its eager participants and program crowded with instructive and inspiring addresses, with practical discussions of lodge problems, and with a splendid presentation of progress in the past and plans for the coming year by the President, Mr. Sidney A. Cook.

This year, as last, a tent in the grove served our needs for a hall and everyone greatly enjoyed being out of doors—certainly an outstanding advantage of Convention at Olcott.

Each year we speak of the joy of renewing our comradeships in the great work, and each year this happiness becomes more deeply true as we greet the friends of former Conventions. Our beloved Miss Poutz was one most welcome, as also Mr. Robert R. Logan and Mr. and Mrs. Hotchener. It seemed strange to us all not to have Mr. Rogers with us, but we could only be glad for him in his opportunity of a world tour with Adyar as his true goal.

It is never possible to estimate the great good we derive from our annual Conventions but each one knows of his own deepened aspiration to achieve greatly that Their work through our Society may be accomplished splendidly. Under the able leadership of our President, Mr. Cook, we shall carry forward into the year the enthusiasm of Convention and express in our service to others and to our lodges the wholehearted gratitude which we owe supremely to Dr. Arundale whose inspiring leadership made our Forty-Sixth Convention memorable.

E. S.

Note: The next and succeeding issues of the MESSENGER will carry articles based on the talks given during the summer and an announcement as to their publication in book form.

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An International Theosophical Magazine

Editor—Marie R. Hotchener

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The Naming of Headquarters Olcott, Wheaton

After six years (for it was on August 29, 1926, that Dr. Besant laid the corner stone at Wheaton) Headquarters has acquired a name by which it shall be forever known.

It is fitting that the Headquarters property now comprising some twenty acres should bear a name reminiscent of greatness, stability and unswerving truth. Fitting too it is that the Convention named after him in celebration of his 100th birthday should select "Olcott" as the permanent name for Headquarters. Hence, throughout the Section, and indeed throughout the world wherever Theosophy is mentioned, our American Headquarters estate will now be known as "Olcott" and we urge all members and lodge correspondents to establish the name by constant usage and remember that hereafter all mail should be addressed to the American Theosophical Society, Olcott, Wheaton, Ill.

It is an appropriate recognition that our first president, himself an American citizen, American born, should give his name to the American Headquarters and it is fitting that we should all not only build sturdily on the foundation that he so surely laid, but that in our thoughts constantly turned toward "Olcott" we should do homage to him for the greatness of his vision which it is our proud purpose to emulate.

Olcott Convention to Young Theosophists

By MIGNON I. REED

Great confidence has been repeatedly expressed and demonstrated in us, the Theosophists young in years as well as in spirit, throughout this memorable Convention of 1932.

That confidence has been shown in many ways, but particularly by the freedom and encouragement to participate in all meetings and activities, and by the respect given to all such efforts. To know that others have confidence in you, depend on you, and respect you for trying, even if the results of your efforts are not entirely acceptable at once, gives indeed a mighty impetus to great efforts and more widespread activity. Nothing breeds confidence like confidence, nothing breeds respect so much as respect, and our leaders have renewed and heightened these things in us because of their help in these outer ways as well as their encouragement in more subtle ways. They have told us in words as well as in the implication of their attitude that they will "stand by us." Not only stand by, but get behind and push.

Of the greatest significance is the fact that we have this knowledge while young enough to build on it. Through the half century that most of us have before us these great truths can become, even more so than they are, the very foundation of our lives, and guiding principles of our actions, the motivation of our ideals, and thus in the accumulation of the years ahead, these actions and these ideals will penetrate into the youth life of this great country of ours and so shall we in our meas-

ure through our expression of the ancient Truth add the beauty of its Light to the world's progress.

About eighteen per cent of those attending summer activities at Wheaton are in their twenties. We are a small group, but we and our contemporaries everywhere are being depended upon. We have been told we "can move the world." Shall we try?

The Voice of Bishop Leadbeater

Those who attended Summer School and Convention were both surprised and delighted to hear the voice of Bishop Leadbeater, for Dr. Arundale had received from Australia from the theosophical broadcasting station there two double faced phonograph records made in the studio of the station during a broadcasting of talks by C. W. L.

One of these records is entitled "To Those Who Mourn" and the other "The Great White Lodge." The first of these presents, as only C. W. L. could present it, the message of the certainty that there is no death, while the other deals in his own inimitable and inspiring way with the inner government of the world and with the Path of Discipleship. In these records we have in his own words and in his own voice a direct and real testimony of the life after death and of the existence of the Masters. But the interest of those who heard them was not alone in the message and the testimony, striking as these are, but also in the resonant voice of C. W. L. with its clarity of expression and diction reflecting in the perfect measure of his words the marvelous precision of his investigations.

These records can be ordered through the Theosophical Press at Olcott, Wheaton, Ill. The price will depend upon duty and shipping charges, but will not exceed \$3.00 each or \$6.00 for the pair of double sided records. Every lodge surely will wish to have these records available for the inspiration of its members and their friends. No greater consolation could be offered to those who mourn and no greater inspiration to the aspirant to the theosophical life than these records in the voice of one who really knows.

Messages of Greeting

It was with great joy that the following cablegrams were received and read at Convention:

"My love to the American members. I pray to our Masters for Their blessing on all members who are faithful to Theosophy and who work to spread it in the world.

"ANNIE BESANT."

"Cordial greetings all members.

"LEADBEATER, JINARAJADASA."

Telegrams of greetings were also received from lodges and individuals in the U. S. We are very grateful for all the good wishes expressed and hereby extend our hearty thanks.

In return, it was our happiness, in Convention assembled, to send cables of loving greeting to Dr. Besant, and to Bishop Leadbeater, Mr. Jinarajadasa, Mr. Warrington and Mr. Rogers.

Organizing for Theosophy in America

Condensed from a Summer School Talk

By SIDNEY A. COOK

I am going to approach this subject from a slightly different viewpoint and while the matter of problems and the discussion of their solution is necessarily a part of it all I shall on this occasion confine myself to a consideration of the value of the lodge itself in organization work.

I have for a long time felt that organizing can be really effective only where there are Theosophists to provide the theosophical spirit that must surround an organizer's activities and an inner theosophical life to quicken his outer work. The lodge is an infinitely important factor in providing the atmosphere within which alone an organizer can do efficient and effective work. And only under right conditions can the necessary follow-up work be done and the organizer's efforts be consummated in a permanent addition of theosophical power.

The lodge has two functions. It must have an inner and an outer life. To me the lodge is the all-important collective unit, much more important than a federation of lodges, although federations have vital and important functions to perform. The lodge should be the local headquarters for its members. It may conduct study groups and Secret Doctrine classes and departments for this, that, and the other, but much more than any of these, it is the central unit in our whole organizing for Theosophy without which we cannot get along and around which all organizing activity must revolve. It is in the lodge that the spirit of Theosophy must be kept alive. It is there that there should be a sense of unity, apart altogether from the unity resulting from contact with and recognition of a national headquarters. It is there that that spirit of refinement of which Mrs. Arundale has talked should be most readily contacted and expressed. And that spirit of refinement, of course, should be obvious in the lodge in its beauty of arrangement and of activity among its members. It should always be a place where the sense of the presence of the Masters can be strongly felt.

This inner life is essential to its outer life and both are essential to organization. We go into the outer world and have to take it as we find it, but we can make our lodges what we will. If we cannot express ourselves as Theosophists within our own lodges, how can we impress ourselves as Theosophists upon the outer world? We can make our lodges what we want them to be. And there the unity and the refinement in the presence of the real and the true and the great can be brought home and realized by our members. Lodges can be debating halls, study rooms, lecture theaters, anything we wish, but whether large or small they should be centers of truth. If we remember that, very much that goes on in our lodge halls will be

excluded, and much more of what is the real and the true, much more of Theosophy, will take its place.

You may say: "That is all a very beautiful theoretical concept." Of course it is theoretical, but if we do not have ideas of that kind how are we ever going to have practices of that kind? Surely there can be no question that there should be such theoretical concepts, that a lodge should be a place where the light shines, a temple of truth.

The lodge it seems to me should be the one place where the member can go and feel his Theosophy, the one place where he can go and find that it is peaceful, where the spirit of what he understands Theosophy to be really exists. The lodge should be of value to the individual member from that standpoint. Not that he goes there to get anything, but he can go there and be himself, be the Theosophist that he knows himself to be, be and feel himself to be the greater when he is in the spirit of the lodge atmosphere.

I suppose every Theosophist if he can possibly arrange it has a place that he calls his own, that is exclusively his own, to which he can retire and be himself, and surely the lodge should be a place where the members can go as a group and find something of that which they do not find in the outer world, where they can be quiet and can renew their spirit of service, where they can go and stay awhile and come out again more desirous of doing the work of the lodge in the outer world.

You may invite the world into your temple, your lodge; you can find the world outside, but your temple should be a place where, when the world comes in, the world recognizes it to be a temple, and where there is such a spirit, such an atmosphere, and such an appearance of things as befits a temple. And there again I refer to the matter of beauty, of refinement and arrangement. When the world leaves, it should feel as if it has been in a temple. If you can do that kind of work in a lodge and through a lodge you do not need so much organizing outside. Those people whom you look upon as prospective members will become members not so much through lecturing as through their contact with this spirit in your lodge.

I do not think any of this depends upon the location of the lodge, or the size of the lodge room. Of course wherever possible the lodge room should be devoted exclusively to lodge purposes, closed meetings and open meetings, the closed meetings creating just the kind of an atmosphere that renders the temple effective when the world is invited to be present. That can be done no matter where you have your lodge quarters. It may be in some large downtown office building, or in a home, but preferably in some

room devoted exclusively to theosophical work, but wherever it may be, something should be done in that room that makes it different from what it was before the lodge meeting opened. It may be by a few moments of silence and invocation, or by adding a picture or two of our leaders placed there for lodge purposes only, or in some other way, but something should be done to make it feel like a lodge room, a temple for lodge purposes, and let it be something finer and more beautiful when the lodge is meeting there than at any other time.

Now the reason I say all of this which has to do with the inner life of the lodge is because I think the lodge can have no outer life worth anything unless it has this inner life. We are sure that that is true of individuals. We are taught that we must retreat into ourselves if we would find anything that can go out from us in service and that is absolutely true of the lodge. Unless the lodge has its closed meetings that are truly theosophical that lodge is not going to do very much outside that is really worthy of Theosophy and the Theosophical Society. There must be a recognition of the dual function of the lodge. I think the success of any organizing depends upon the inner life going steadily on where the outer organization is to take place. We can hire lecturers, we could probably go to anyone of the universities and select out of their oratorical class students who in three months could give a lecture on any theosophical fundamental, but only Theosophists can create lodges. We have to create lodges where the light shines if our organizing is to be effective outside.

I think the lodge has to be the nerve center and it is only as it works as a nerve center that there can be movement outward, activity in the outer world that is worthwhile. I really think that our lodges, every lodge, should be such a place as Olcott is becoming, and that which I know it is to become, a place where members like to go because it is their home, a place where they like to be even when there is nothing going on, a place that has an atmosphere in which they love to dwell, just as Olcott is becoming a place where our members come to stay with us even when there are no summer activities and no Dr. Arundale to inspire them. That is the kind of place a lodge room should be.

Now that is one side of lodge life as I see it. If we have that inner life in the lodge, it will be a place in which the spirit of will can develop, and if the members will go there and in the inner atmosphere of the lodge develop the spirit of Theosophy, the will to work, then the outer activities will not be very much of a problem to us.

We have had lodges that have failed because they have had the wrong kind of inner life. It has not been the kind of inner life I have been describing, but a self centered and inward life which the members lived with little thought of anything but the lodge, studying the outer world not at all. We have had lodges that have disappeared just because they have lived that way, if that can be desig-

nated as living. On the other hand lodges have died because they were too much outward-turned. They carried their Theosophy out into the world, usually in some disguised form to the exclusion of the inner life of the lodge. We must have a sense of balance of the inner and the outer life going on at the same time, but the true inner life is the more important and when that goes regularly on, active and productive work in the outer world will result.

Now as to what that outer work should be. First of all there should be no lodge without contact with another lodge. No lodge is really doing all of its outer work unless it is taking an interest in some lodge smaller than itself, whether it is a lodge nearby or distant makes little or no difference. If there is a nearby lodge that is weak, that is of course the lodge to which it should turn with its help. If there are no nearby lodges let it take a lodge it can most readily contact by correspondence, or which it can help by contact in some other way.

That is only an expansion of the idea that we as individuals can gain nothing unless we share what we gain, pour it out upon others and that a lodge must, as it were, turn with its strength first of all to a brother or a sister lodge. It would be a great thing in my opinion if every lodge would take or start another lodge which it mothered and nursed to strength. Every lodge could do that and in the doing would become strong even if itself weak at the start. It is as a result of this inner life and of such brotherhood of lodge life that I think our outer activities, our organizing work, would become most effective, and it is because this inner life can be collectively created on in the lodge that it is such an important unit in organizing for Theosophy.

Proceedings of the Board of Directors

Compilation of the proceedings of the Board has been delayed by the intensity of summer activities, but will appear in our next issue. We apologize for this and for the delay in this issue of the MESSENGER occasioned by this same cause.

Form of Bequest

I give, devise, and bequeath to the American Theosophical Society, a corporation, with its principal place of business in the City of Wheaton, State of Illinois, the sum of

..... dollars (\$))
(or the following described property):

Cash contributions made within the taxable year to the American Theosophical Society not exceeding 15 per cent of the taxpayers' net income are allowable as deductions in computing net income under Article 251 of Regulation 69 relating to the income tax under the Revenue Act of 1926.

Endowments may be made to the Society with the provision that an annuity be paid to the patron for life.

Personal Opinions

By L. W. Rogers

Theosophy in New Zealand

New Zealand has not, of course, escaped the world wide depression and here, as elsewhere, there is the complaint that members have been dropping out, unable or unwilling to pay, for both national and local dues, the reasonable sum of twenty-five shillings (about \$6) per annum. In its days of maximum strength this country must have been a banner theosophical section. There are but 900 T. S. members in New Zealand but in each of the four principal cities the Lodges own buildings. The one in Auckland is near the business center of the city, on its very best street, with the stores and business houses almost at its doors. It is a substantial brick structure with a good entrance at which meetings can be well advertised. The main hall with a maximum seating capacity of about 350, the book concern and the library, occupy the ground floor. On the other two floors are various smaller halls, rest rooms, cloak rooms, etc. The building, which with the lot, cost about \$73,000 was erected in 1923. The other N. Z. cities where our Lodges own halls are Wellington, the capital city, with a mountainous setting, Christchurch occupying a level plain, and Dunedin which is distinctively Scotch in both population and topography. All four cities have a brand of Theosophists that you instinctively feel will carry on under any and all circumstances. And that is fortunate, for while the per capita earnings in New Zealand are much below those in the United States the aggregate theosophical indebtedness is above ours. This little band of 900 in a nation with a population equal to only about one half the population of the city of Chicago, are actually carrying an activities load as heavy as that of our 6000 members in the United States. They richly deserve all possible help that can be given.

Any of our lecturers who come this way should be careful to not misjudge the climate. In the north it is much like northern California in the winter. It has been said that a country in which there are never low temperatures is the coldest in the world. Eastern states people who go to southern California in the winter often suffer from the cold because that country depends so much upon the sun for its warmth. In such climates the facilities for heating the houses are limited and it is a mistake to bring no winter clothing to a very mild climate. New Zealand has a very mild climate, as the average climate goes in the United States, and it rather amuses the stranger to hear people say that it is "bitterly cold" when the thermometer goes down from 60 to 40 degrees, which seems to be about the worst known in the north. In the south it is much colder but nothing comparable to the weather in our middle states. A temperature of 14 above zero is considered "an awful winter." Nevertheless the wise traveler will not come to any

part of New Zealand in July or August without warm clothing.

Mails from Europe or the United States are far apart. From the latter there is an average of perhaps one a week but they are quite irregular. The newspapers give much space to maritime affairs and "overseas" is a word that is in constant use. Ships are as important as railways with us. All trade and travel from the outer world is, of course, by water.

New Zealand is a very peaceful country. The "unemployment riots" of which the press of distant countries made so much gave an almost laughable misrepresentation. The press is always looking for sensations and the inclination is to make as much "news" as possible from every event. What really happened was an emotional outburst from a few scores of men who were dissatisfied with the temporary arrangements. Compared with the regular current of the national life it was of about the relative proportions and importance of the antics of an ill-tempered man who bumps against some piece of furniture and immediately kicks the nearest cat! The total damage by the riot was far less than that which occurs annually when we celebrate on the Fourth of July. A glance at the court calendar in the largest city shows such a small number of offenses that one wonders how the courts manage to keep busy. Such crimes as train robbery and kidnapping are unknown while gangsters and racketeering have never been heard of. A visitor is carried back to the American pioneer days in memory when he observes that the "locking-up" in a residence at night consists of fastening the main entrance door while the side and rear doors are left open. Try that in some American cities and all your furniture will be gone in the morning! A few years ago in Chicago one of our Headquarters pressmen forgot to lock his doors and awoke to find that all the family clothing had disappeared. He had to borrow from the neighbors before he could report for work.

The Vasanta School

One of the most interesting things seen in New Zealand was the Vasanta School in Auckland. It was established some fifteen years ago by the Theosophical Society in New Zealand and a small community of Theosophists is centered about it. The majority of the pupils, however, are children of non-Theosophists, and that is well. The teachers are members of the Auckland Lodge. Like all other going concerns it is hard hit by the depression but is courageously carrying on, and since it has a fifteen years record behind it there is reason to believe that it will be one of the institutions to weather the financial storm that is upon the world. Three neat little buildings contain the class rooms and gymnasium and before them stretches a commodious grassy playground with a fine tennis court. Those who knew the School of the

Open Gate at Hollywood will understand the unusual freedom enjoyed by the pupils. There is no *apparent* discipline at all yet these children are getting on with the business in hand and at the same time enjoying the work. In the room I first entered, at the end of a recess period, a girl about ten years old took up the morning paper and read to the others a news item to the effect that New Zealand had purchased a large invoice of wheat from Australia. Immediately a boy asked *why*, since New Zealand grew excellent wheat. Others joined in the discussion—the eldest about twelve—and it was brought out that some parts of New Zealand excelled in wheat growing. The girl reader was asked for the reason—what characteristics of soil or climate accounted for it. It quickly became evident that these children possessed much knowledge about the affairs of daily life. Another girl then became the center of attention and read an item about winter sports and the discussion drifted to avalanches in the mountains.

Following this the teacher whispered to me that she did not know what was coming next because this was a period wholly in charge of the children. But things moved along smoothly. Without the loss of a moment and with perfect composure a girl of about twelve arose with two paper bags in her hand and began a talk about Angora rabbits. She opened two of them and spoke about their care and their habits. The paper bags contained samples of two grades of their wool. These were passed from desk to desk for examination while she talked on about the various ways in which the wool was used and how often it should be clipped for the best results. She said that a fleece was grown every four months. The necessity for the experience this child was getting in thus addressing the school was clearly evident from her talk. She was far indeed from being even a fair speaker and her ideas were few and by no means forceful; but she was perfectly at home and it was apparent that she had developed the ability to express such ideas as she did have without the least embarrassment to herself or to her audience. In the midst of public schools where the minds of children are overloaded with useless information, where the unreasonably long lessons in the books compel "home work" for hours after the child should be in bed, where bright and dull pupils are crowded into the same classes, where they spend the long tedious hours with no opportunity for natural, spontaneous expression, where the outrage of corporal punishment still lingers—in the desert of this obsolete and utterly stupid system of education the Vasanta School is an oasis of commonsense, love and progress that is worthy a place in the annals of the times. The relationship between teachers and pupils is identical with that between mothers and children. The attitude of the pupils is clearly that of obedient affection and no child should ever know any other. May the Vasanta School become the model for many another and may Wheaton be early on the list!

A Reversed World

When entering a foreign country a certain amount of readjustment is always necessary, but when the change is from north to south of the equator the readjustment is more difficult. The two things which are the most trying to one from the northern hemisphere is remembering that the sun is always in the northern instead of the southern sky, and remembering always to turn to the left instead of the right in driving and walking. Down the middle of the sidewalk in the business section of the city is a white line, like that which divides American motor roads, and you are to always keep to the *left* side of it as you walk along. An American is certain to forget it frequently. Seeing the sun in the north at noon—as far north as you see it south in the U. S. on a clear December day—gives you an unsettled feeling about directions. It is a bit difficult to realize that these thousands of people thronging the streets have never seen the sun in the south, nor have they ever seen the pole star at all. They see instead, of course, the southern cross, which you have never seen without leaving the northern hemisphere. Here shadows fall southward instead of northward as we see them in America and you hear the south pole mentioned as frequently as we hear about the north pole. To get a sunny room you select one on the north side of the house. If you are in the least nervous about riding in an automobile this is no place for you. At a tangle of corners, which lightly disregard the cardinal points of the compass, you are whirled around to the *left* with a speed and sureness that increase both your confusion, and your faith in the driver.

Eternity is not an endless climbing of empty heights, whose achievement but brings you dust upon dust. Eternity is mind and heart in perfect harmony, thought complete in emotional awareness, the utter cessation of all craving.—*Krishnamurti*.

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.

From the Magazines

The Theosophist (July). In the "Watch Tower" it is noted that on July 6th last Dr. Besant completed her twenty-fifth year as President of the T. S. Also that Bishop Leadbeater had returned to Adyar and was in better health. Conventions in India have for many years been held alternately at Adyar and Benares. As it would not be advisable for reasons of health for either Dr. Besant or Bishop Leadbeater to go north in the winter, the Convention will be held again at Adyar next Christmas. A very interesting article called "Hindu Puja by a Woman Purohit" (priest) describes the effect of a ritual of Hindu congregational worship when performed by Mrs. Rukmini Arundale. Bishop Leadbeater said that he did not observe any difference in results than when done by a man.

World Theosophy (August) gives its attention specially to the life and work of Colonel Olcott, the anniversary of whose 100th birthday occurred on August 2nd. Here we see passed in review the life of a devoted server in the work of the Masters. His life had a far wider significance than we at present realize, and this emphasis upon it is a useful reminder that we should try to understand more fully his courageous leadership and pronounced influence upon the world of his day. A particularly happy tribute is one by Mr. Fritz Kunz, who writes: "He was a simple person and direct, with a generous heart. And against the herd-stupidity of the unintelligent materialism of his day he stood out as original."

The Spring and Summer number of *Service* (organ of the T. O. S.) is full of vital information. Attention is drawn to the New Political Fellowship in England, founded by an F. T. S., Capt. A. G. Pape. His idea is that "Politics are only understood in the light of Evolution—individual, national, international;" and that "the offer of oneself and one's labour to be used in Construction and Cooperative Citizenship" is the answer to unemployment and war.

Here are, very briefly, some of the heartening reports of T. O. S. work in various parts of the world. In Queensland the Order is responsible for a Hospice for Gentlewomen for which a Government grant is received. In Perth, the capital of Western Australia, it took a very active part in the Annual Peace Demonstrations, one tram carrying the T. O. S. slogan "All Others are Brothers." In Brazil the Order inaugurated a Posto Medico, and the opening ceremony was attended by State officials. The State provides a nurse, medical supplies and a small grant towards upkeep. A T. O. S. member gives health lectures to poor people. In Rio de Janeiro another member has started a successful Children's Home. In the Dutch East Indies one of the special activities of the Order is to help in an anti-opium campaign. In Switzerland go on a variety of admirable activities, all of which have recently received great stimulus from the visit of Mlle. Serge Brisy,

a gifted social worker and speaker from Belgium. Cuban members have been busy emphasizing Peace Week. South Africa is to prosecute vigorously a new scheme of work. In Spain a Theosophical Club has been started at Barcelona under the guidance of well-known Theosophists including the General Secretary, the Director of Spanish Telegrams and Telephones. *Service* reports also that Mr. Arthur Henderson, President of the Disarmament Conference, Geneva, received a powerful deputation organized by the Geneva International Bureau for the Protection of Animals. Miss Lind-af-Hageby, the redoubtable champion for many years of animals against all exploitation and cruel usage, introduced the deputation and was supported by 1400 Societies in all parts of the world. When replying Mr. Henderson said he was in sympathy with what was put before him and if the educational work that was being done could prevail it might prevent the torture of animals either for their use or their value for war purposes.

The Aryan Path (July) has an informative article on "The Cultural Bond between China and Japan," by Prof. Kiang Kang-hu, of McGill University, Montreal. He shows how much Japan owes to China, and how Japan preserves some of the Chinese traditions better even than China herself does. These relationships have existed for over 2000 years. The outstanding diversity in the two countries is that "China has, as a rule, been governed by the civilians, and Japan from the beginning by its military caste." China rid itself of the feudal system in 221 B. C., while Japan kept it until 1871 A. D. The writer hopes that recollection of age-long fraternal relationships may bring both nations into reconciliation of their differences so that between them a spirit of amity shall prevail.

The *Star Bulletin* (July-August) prints some of the talks and answers to questions given by Mr. Krishnamurti during the recent Camp in Ojai. Here are but a few of his illuminating thoughts: "Living is alertness of mind, watchfulness, freedom from all pre-conceptions, ideas and cravings." "... to realize the immeasurable, the ecstasy of Life, you must become wholly responsible, and that the mind and heart must go through the intense flame of self-consciousness. . . It is not away from individuality, but *through* individuality that you realize completeness." "Intuition, that instantaneous perception, is at no time personal."

 Birthday

A happy occasion was the observance of the birthday of Miss Etha Snodgrass, our National Secretary, by the Headquarters staff on the evening of August 28. The dining table was decorated in pink and green, and cards and gifts as well as a cake.

All expressed in a small way our appreciation of her unselfish services to us and to the Society for over a year, and we wish for her much of happiness now and in the years to come.

The Inner Life

By Clara M. Codd

This month we will take for meditation and consideration the paragraphs beginning with the twenty-first aphorism, "Look for the flower to bloom in the silence that follows the storm," and closing with the sentence, "Therefore, in the Hall of Learning," etc. To exactly fill in the thirty days of September, take two mornings over each sentence, except the two short ones, "Such a calm will come to the harassed spirit," and "But it will end."

The whole of the portion for this month's consideration is a glorious attempt to describe in metaphor the Indescribable State, the ineffable wonder of the awakened spiritual consciousness, which is at once the hidden source and goal of our existence. Krishnaji tries to describe it to us, and these paragraphs will throw added light upon many of his teachings. "It cannot be described by any metaphor." Every metaphor is but a symbol indicating where, if we have the eyes of intuition, we may see the road to realization. How often Krishnaji uses a different simile. At one time he will call his ineffable discovery the Pool of Wisdom, at another the Kingdom of Happiness, the Beloved, the Pathless Land, the Deathless Joy, or simply Life. It has no name, for it is beyond Name and Form. It is beyond all limitation, which means separateness, whatever. Yet everything embodies It, shadows It forth, That, the undying Life, Ananda, the immortal Bliss. So if we could "realize" It, we would suddenly see, I know, the ultimate meaning of all things. The riddle of the universe would be solved for ever. For only in Its eternal light can any separated thing be seen in its true significance. Thus "God" reveals "Man" to himself, and man is all the time revealing or hiding God. This glorious inner world of the Unity of Life is sometimes called the Buddhic plane, or the world of the Christ Consciousness. And the one who attains to it is perforce the lover of men, for all things become himself and he dwells in them. So then death has no more dominion over him, nor is there for him any more crying, neither any more pain.

It is a state beyond space and time, and so in embodied form, to the consciousness who becomes one with it, the moment of union may seem to last a moment, or a thousand years. And when again, after that supreme Samadhi, the yogi takes up life again, he will carry its strength with him into daily life.

And with that realization comes comfort, knowledge, certainty. No longer does he know "about and about" life. He is Life, and no power in all the spheres can ever shake the certainty of his knowledge and power. Knowing this, all those who have attained it long ardently that we also shall come into that same heritage, that wonder which has been prepared for our discovery since the foundation of the worlds. Therefore, the very moment that a man is capable of enter-

ing upon the Way, the Master who has preceded him will come to meet him, even whilst he is yet "a great way off."

These paragraphs also give us the essence of the qualifications for that last Finding. The Divine Flower that shall bloom in our souls, even while the battle lasts is already putting forth leaves and bud. Between whom lies the battle? Between the divided phases of ourselves. And the Flower cannot bloom until the lower self, the mortal, human, separated personality has surrendered to its Divine Partner and Conqueror; until the consciousness associates itself with that Higher Self, and recognizes the lower as not itself, but something that is "a mere subject for grave experiment and experience." Here again is another way of expressing the ancient thought of the East: "Neti, Neti," not this, not this! Or as Krishnaji puts it, to "eliminate" everything which is not the Self, that naked and free we may come to That which is unconditioned and boundless. "It is a voice that speaks where there is none to speak, it is a messenger that comes—a messenger without form and substance." In ancient China, the sage Lao-tse tried to express it in a poem.

"There is an infinite Being which existed before heaven and earth,
How calm it is! How free!
It lives alone; it changes not.
It moves everywhere, but it never suffers.
We look upon it as the Mother of the Universe.
I, I know not its name."

How many a poet intuitively knew that. Thus the divine Shelley wrote:

"The One remains, the many change and pass;
Heaven's light forever shines, Earth's shadows flee;
Life, like a dome of many-colored glass,
Stains the white radiance of eternity."

And again Tennyson (I want to go on quoting poetry, for the poets can say it so much better than I can):

Just as one stands at the foot of a steep field and sees in the hedge at the top a gate that opens on the blue, so he will see his short life as an upward slope—steep, but leading to a white gate swinging upon the infinite. He will have a heritage of joy while he climbs the ascent—sweet things about him, the warm comfort of some little creature's body pressed against face or heart, the pleasure of a bird's bright eyes looking into his, its fugitive wings pausing in their flight for him. He will know the wonder of a wild creature's confidence when, instead of eluding him, it seeks his friendship—a think as strange and joyous as if a star came sweeping from her station to light upon his brow.—*Mary Webb.*

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand.
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

And the way to that knowledge, the path to the adorable beauty? Well, it is the ancient, narrow way of the destruction of the self. "The SELF is the friend of the self of him in whom the self by the SELF is vanquished; but, full of enmity to the unsubdued self."

As I have quoted so much poetry, let me close with an old, quaint verse.

"If thou wouldst empty all thyself of self,
Like a shell dishabited
Then might He find thee on the ocean's shelf
And say, 'This is not dead,'
And fill thee with Himself, instead.

But thou art all replete with very thou,
And hast such shrewd activity,
That when He comes, He says, 'This is enow
Unto itself, t'were better let it be;
It is so small and full, there is no room
for Me'."

Experience is untranslatable. We write it in the cipher of our sufferings, and the Key is hidden in our memories.—*Jerome K. Jerome.*

Occult Plays

Everyone is agreed that by means of the drama we have an admirable method through which to present theosophical ideas. Shall we not develop it, both as individuals and as lodges, and not only disseminate the Ancient Wisdom but provide opportunity both in play production and play writing for the creative ability of our members?

Our opportunity is here offered to you. The Theosophical Press will undertake the publication of two theosophical plays by Beatrice Wood, *The Door That Did Not Close* and *Corridor E*, if a sufficient number of orders are guaranteed in advance. *The Door That Did Not Close* has already been produced with genuine success by several lodges and the second new play comes highly recommended. In sending your order remember that both plays require very simple stage settings and are therefore admirably adapted to lodge requirements.

Will you send us your order by filling in and returning the form below so that the Press may proceed with publication plans?

Theosophical Press,
Wheaton, Ill.

As soon as published I will send you \$1.00 for one copy of the volume which will contain two one-act plays by Beatrice Wood, *The Door That Did Not Close* and *Corridor E*.

Name

Address

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.)

Activity Lodge, Chicago—Pres., Mr. Ralph E. Westbrook; Vice Pres., Mrs. Martha Westbrook; Secy., Mr. John Kraus; Treas., Mr. Anthony L. Deal.

Augusta Lodge—Pres., Mrs. Meta Harden Elliott; Secy., Miss Miriam Scharff.

Decatur Lodge—Pres., Mrs. Pearl Grant; Vice Pres., Librarian and Purchasing Book Agent, Mr. Louis B. Cassell; Recording Secy., Miss Alta Turner; Corresponding Secy. and Publicity Agent, Mrs. A. Carolina Cassell; Treas., Miss Rosa Voelker.

Kansas City Lodge—Pres., Dr. B. W. Lindbergh; Vice Pres., Mr. L. D. Burling; Secy., Mrs. Lee Dorn Hankins; Treas., Mrs. Betty Dolan.

Lotus Lodge, Manila—Pres., Mr. Manuel Pecson; Vice Pres., Mr. H. F. Tibayan; Secy., Mr. Domingo A. Ortega; Treas., Mrs. Maria D. Z. de Suaco; Librarian, Miss Dominga M. Lopez.

Madison Lodge—Pres., Mr. Herbert S. Sigelko; Vice Pres., Mrs. Charlotte Otto; Secy.—Treas., Mr. W. C. Dean; Librarian, Miss Laura J. Richards.

Seattle Lodge of The Inner Light—Pres., Mrs. Willis Strandberg; Vice Pres., Mr. John Ruthe; Secy., Mrs. Louise B. Strang; Treas. and Librarian, Mrs. Eliz. W. Shepard; Publicity Agent, Mrs. May Kyle Willatsen.

Shri Krishna Lodge, Norfolk, Va.—Pres., Miss Jenny Avis Turner; Secy.—Treas., Miss Virginia Saunders; Librarian, Mrs. May Borum; Publicity Agent, Mr. S. B. Rudd.

Practical Nurse—Successful at healing, attentive, thoughtful, wants position caring for child or adult. Address R. P., c-o American Theosophical Society Wheaton, Ill.

Gropings and Searchings

This column is introduced in response to an expressed desire that an opportunity be given for members to ask questions and seek answers through our columns. Therefore, questions of general interest may be sent in to Headquarters and as time and space permit, answers will in due course appear.

Q. If money is necessary for a very important occult work such as Huizen, why do you have to take all the responsibility of getting it when the Masters could provide it, or impress a certain individual to give it?

A. The point is this. Supposing a very important piece of work is to be done for which money is needed, the important thing to see to is that that piece of work has as much good Karma as possible. If the Masters provide the money the good Karma is really all theirs. If they impress a person with the importance of giving the money, then he has the good Karma of obedience, but that is all. But supposing they indicate a certain work is to be done, they let it get done as best it can by people who are willing to help them, and depend on the will and the intuition of workers in the outer world, who then have the good Karma of cooperating with the Elder Brethren, because they have the intuitive realization that they must help and do what they can.

Over and over again the Elder Brethren prefer to wait a little so that as far as possible the good Karma may be yours as much as possible. Anyone who helps in important occult work gains a tremendous amount of good Karma, not measured by the amount he gives, but by the desire and eagerness of the gift. Many poor people say, "I do wish I could help you, but I cannot. I have really nothing at all to give." That strong desire is as good work as giving money, because it creates that movement in the direction of helping.

If you look at the whole of the work done, the eager cooperation with the Masters in thought, in desire, in emotion, or in any other way, desire to help is of the utmost importance. Supposing we take for example the Liberal Catholic Church. It is not at all necessary for everybody to belong to the L. C. C., but since it happens to be one of the activities desired by the Bodisattva Himself, even a person who has no time to devote to it will be wise to give it his blessing, so to speak, since it is the Master's work.

One is interested in everything. It is of immense importance to be keen about everything in which the Masters are interested. Some people limit their interests to their own particular temperaments. The outer world has to develop personalities and individualities, but we must be interested in everything which is of service to the world, for example, Co-Masonry, the L. C. C., the Theosophical Society, etc. At least we can stand up for them wherever we may be. We can also protect them when they need protection. There must be that bigness of mind, that catholicity of attitude which does not allow itself to be confined within the limits of the personality. It is so narrow to have

any other conception than that of universal interest.

So far as activity is concerned, there are only twenty-four hours of the day, only a certain amount of power and vitality at our disposal, and one must put it where one feels one ought, not where one's temperament feels one should. The L. C. C., for example, is not my particular dharma, or the line of development which I have chosen, but since it is urgent that work in that direction should be done I was drafted on to it because the Elder Brethren know I do not care where I am so long as I am working, so long as I am where I am wanted to be.—G. S. A.

Q. If one has just a little money to give is it best to spread it out in the above way? Does that principle apply in the giving of money?

A. That is for the individual to decide for himself. One cannot talk about money very well. It must be an individual decision by the person concerned. I could not possibly have capital, hoarded up money, but that is because I have no particular responsibility. If one has responsibility he must be careful. He must see he has enough to fulfill his duties to his own particular circumstances.—G. S. A.

Important Notice

There are still some members who have not paid their Headquarters dues for the current year which began July 1 and they are now two months in arrears.

We trust that such members will kindly pay their dues without further delay, or notify us should financial circumstances prevent.

General dues for a lodge member are \$3.00 and should be paid through the lodge secretary. General dues for a national member are \$6.00 and should be mailed to Headquarters at Olcott, Wheaton.

THE RECORD OFFICE.

Sand-Box

Miss Florence Case of Detroit, while attending Wheaton Institute, presented Headquarters with a sand-box for the use of visiting children. It has been most useful and is greatly appreciated by both the children and their parents.

The Link

Though Death must come as night must fall,
He cannot sever Love's old chain.
United will the links remain,
For Life is Love, and Love is all.

For Sale—Files of Adyar THE-
OSOPHIST for the past 14 years.
Clean, no foldings. A. Kantanen,
3516 Reta Ave., Chicago, Ill.

Idealism: The Need of the Hour

In times of darkness and confusion the supreme need is light. The light of great ideals has been the saving force through all the centuries—richer in vitality than any race, more abiding than empires, more enduring than monuments of stone. Ideals are practical. Like the beacons that guide men through the seas and the air, they are most needed in time of storm and difficulty.

Some nineteen hundred years ago Jesus Christ gave to mankind the greatest body of idealism the world has known. With none of the trappings of classroom, curriculum, grades, or degrees; in an age crushed with ignorance, superstition, brutality, and corruption—by the mere force of living and teaching—Christ started a new epoch; an epoch so significant that the calendar dates from his birth, so powerful that it has changed the whole course of human events, so beneficent that untold millions of men have been lifted higher in the scale of life.

Is it not plain that what the world needs just now is a new devotion to great ideals? In statecraft, in business, in industry, in law, in the church, in science, or in teaching can anything be more intensely fruitful and practical than a renewed faith in the higher and finer things? Hour after hour, day after day, we are all facing situations where there is choice between the higher and the lower. It takes but a little common sense and a will to choose the higher path—to change the whole course of a life, a school, a nation, or an age. A little more faith, a little more idealism and the confusion of today may give way to the fairest dawn the world has seen.

(The Journal of the National Education Association.)

Showers

By GEORGE H. RALPH

The April rains come drifting down,
And cynics greet them with a frown;—
Their minds are full of ruined hats,
And muddy shoes, and spattered spats.

But when the rain-drops strike the farms,
They welcome them with outstretched arms;
Such showers cause the earth to thrive
And keep the growing things alive.

According to our temperaments,
We bless or curse the elements;
To some these God-sent April showers
Mean cleaners' bills—to others, flowers.

Our lives are full of rain and sun,
We benefit from either one
Providing we will let each shower
Develop a new growth of power.

So when the skies are overcast,
Just bear in mind that in the past
The sun has always broken through,—
It's sure to smile again on you.

Independent Thinking

"There is a dangerous tendency in the Theosophical Society to make books of observations authoritative instead of using them as materials for study. Use your own judgment on every observation submitted to you; examine it as thoroughly as possible; criticize it as fully as you can.

What should be the attitude of the theosophical student to books of observations? To all such books you must take up the attitude of the scientific student, not of the believer. You must bring to bear upon them a bright intelligence, a keen mind, an eager intellect, a thoughtful and critical reason. You must not accept as final, observations made by other students, even though those students are using faculties which you yourselves have not as yet developed. You should accept them only for what they are—observations liable to modification, to correction, to reviewal.

You should hold them with a light grasp, as hypotheses temporarily accepted until confirmed or negated by further observations, including your own. If they illuminate obscurities, if they conduce to sound morality, take them and use them; but never let them become fetters to your mind, gaolers of your thought. Study these books, but do not swallow them; understand them, but hold your judgment in suspense; these books are useful servants but dangerous masters; they are to be studied, not worshipped. Make your own opinions, do not borrow those of others; do not be in such a hurry to know that you accept other people's knowledge, for ready-made opinions, like ready-made clothes are neither well-fitting nor becoming."—From "The Theosophical Student," in *The Changing World*.

Opportunity

This I beheld, or dreamed it in a dream:
There spread a cloud of dust along a plain,
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's
banner

Wavered, then staggered backward, hemmed
by foes.

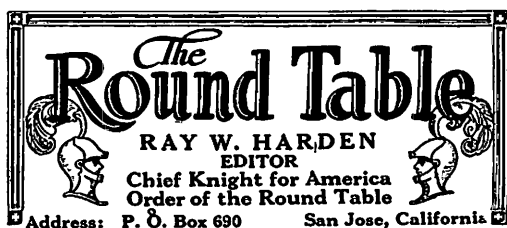
A craven hung along the battle's edge
And thought, "Had I a sword of keener steel—
That blue blade that the king's son bears—
but this

Blunt thing—" he snapt and flung it from his
hand

And lowering crept away and left the field.
Then came the king's son, wounded, sore
bestead,

And weaponless, and saw the broken sword
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle shout
Lifted afresh, he hewed his enemy down,
And saved a great cause that heroic day.

Edward Rowland Sill.



The fact that Round Table activity is highly beneficial to the T. S. has been demonstrated in many instances throughout the American Section.

(First) Round Table work offers a distinct line of service for many T. S. members who wish to become active in some useful manner, but have neither time nor opportunity to engage in the larger duties of Lodge or national tasks.

(Second) The Round Table opens, even to the busiest T. S. members, a chance to co-operate in this constructive branch of the Society's growth, at only slight expense, by becoming "Supporting Knights" of the Order. As such they pay annual dues of but one dollar, which is devoted to theosophical teaching among children who wish it. Furthermore, as "Supporting Knights," they are free from any additional membership responsibility and no time is required of them, although they may receive interesting Round Table reports and announcements; also their suggestions are welcomed whenever they feel disposed to express their opinion upon youth work along theosophical lines.

(Third) The Order of the Round Table provides two methods for assisting boys and girls—one of the simple ideals of a modern Knighthood, inspiring truthfulness, purity, kindness and faithful application to the best in the religion favored by the family to which they belong. The other course being one of purely theosophical training, beautiful and enlightening, broadminded and strengthening; thoroughly practical to the living of a highly useful and worth-while life in the body.

(Fourth) The Round Table Order is instrumental in building up a finer, larger T. S. membership by disclosing to both young and old, a creditable educational activity as a branch of the Theosophical Society. Often the parents, relatives and friends of young Round Table members are introduced to theosophical study by our young Knights. This will become increasingly true as the Round Table elementary courses in theosophic philosophy are completed and put into practice. This work may be hastened by the formation of Tables under the auspices of Lodges, and also by the cooperation of more individual T. S. members who become "Supporting Knights."

(Fifth) The Round Table maintains a "Youth Saving" department in which is carried out a vital work of human rescue. Many boys of dynamic nature get off to a "bad start" in life. This Round Table method is able to step in between them and juvenile

court, prison, or a career of crime. They are adopted as "Knights"—given useful work, healthful exercise and entertainment, and opportunities to help others who are unfortunate in the same way as they were themselves. This work greatly needs more support from those who are able to assist financially with either large or small "investment."

During the vacation period the Round Table has "held its own" very satisfactorily. With the opening of fall and winter season, new Tables are in prospect, and more individuals will be sending in their "Supporting Knight" memberships. This will push the Order ahead in its campaign to make 1932 a year of reorganization and good results. Round Table Headquarters is truly grateful for every helping hand, both large and small.

Olcott Centenary Number

The Theosophist

On August 2 occurred the Centenary of the birth of Colonel Henry Steel Olcott, the President-Founder of the Theosophical Society. Naturally H. P. B. will always stand in a special relation towards Theosophy and the Theosophical Society, but her colleague, Colonel Olcott, was equally with her under the guidance of the Masters, and without his work as an organizer the Society would never have come into being. At the commencement of *The Theosophist* he was its Publisher and Manager; he became also its Editor when H. P. B. left India in 1885. From then till his death in 1907, *The Theosophist* was his magazine.

As in August 1931 when there was a special number for H. P. B.'s Centenary, so it is this year. Our August issue is exclusively an Olcott Centenary Number. It contains most striking matter revealing Colonel Olcott's personality and activities. He was unique in having received letters from no less than five of the Adepts. Reproductions from these will be given, illustrating the development of the Society's thought and work.

Those who are not regular subscribers to *The Theosophist* can obtain copies of this special Olcott number. It is as distinctive as was the Blavatsky Centenary number. No theosophical lodge should be without it, for it is a striking historical record. It should form a part of every Theosophist's library, with the H. P. B. Centenary number of the previous August.

THEOSOPHICAL PUBLISHING HOUSE
Adyar, Madras, India

(Copies can be obtained through the Theosophical Press, Olcott, Wheaton, Ill., for \$1.25 each.)

Note: Will those members, approximately fifty in number, who ordered, by show of hands at Convention, a copy of this special Olcott number of the *Theosophist*, please promptly send in their names and addresses.



Book Reviews



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

Man, The Triune God. By Geoffrey Hodson. Foreword by James H. Cousins. Roerich Museum Press, New York. Price \$1.25.

The writer and poet, James H. Cousins, says of the author in his foreword: "There is something fine in the spectacle of a young man of solid English lineage . . . sponsoring statements of colossal import as if they were everyday familiarities; and doing so at a time when intellectual authority is all for knowledge by research, discovery or speculation, and not at all by 'revelation.'" This book is the fourth of a series, says Mr. Hodson in his Preface, containing teachings given him by a member of the angelic hosts. In chapter after chapter the reader is swung forward along a stream of instruction set forth with the smooth beauty and harmony of expression as of a fine poem. The swing of the mighty pendulum of life is traced as there move into manifestation the Rulers of the Cosmic Fields of Space, and from them other descending hierarchies of being right to the far depths of cosmos. Thence the pendulum retraces its way, carrying with it life enriched by experience back into Eternal Being. Being, non-being, and the state between—these three are the "triune heart" in every form. They abide eternal in Cosmic Man, immeasurable overlord and Progenitor of myriad forms. In humanity this spiritual potency is buried beneath the ignorance of form, the burden of flesh. How man discovers and realizes the glory of that triune Self must be read as expressed by Mr. Hodson in order fully to enjoy and benefit by the inspiration his words give. As the goal is won each comes to know that his "spiritual name is the expression of the individual in terms of eternity." And the full "name of the human kingdom signifies divine transcendence, that of the angel kingdom divine immanence."

Like a deep and refreshing draught is this book, for it dwells not on the usual non-essential details, useful but of passing value, but dwells instead on those things which are of the nature of Life, strong, vital, invigorating and eternal.—J. R.

The Beginnings of the Sixth Root-Race. By the Rt. Rev. C. W. Leadbeater. Theosophical Publishing House, Adyar, Madras, India. 1931. Price \$1.50.

This is a reprint of the final chapters of the book, *Man: Whence, How and Whither*. The author says a few new paragraphs have been inserted, hardly a page. Here is offered the results of clairvoyant investigation into that part of the future relating to the launching of yet another phase of human growth, the Sixth Root-Race, in about 700 years time, and

about 150 years after the founding of the colony that is its cradle. In the intervening centuries has gone on a careful choosing and training of the individuals who are to compose the colony. Several special things mark it: one, the perfect cooperation that exists between the Manu and his co-workers; two, the open intercourse between men and angels; three, the methods of child education. Our present unintelligent systems of education are entirely discarded; development of faculty is the central interest, if facts are wanted they are sought in encyclopaedias and the brain is not burdened with them. Religion is no longer a matter of belief, and services are arranged when each according to his nature seeks the kind of influence which will most readily help him to reach the Divine. In that future it is seen that poverty and its associate, crime, have disappeared; war too—for the world has learnt the meaning of brotherhood. A small world police-force is all that is necessary to keep order. Also, this book gives an absorbingly interesting little glimpse of some of the then contemporary world conditions.—J. R.

H. P. Blavatsky, the Light-Bringer. By Leonard Bosman and Anita Orchard. The Dharma Press, 16 Oakfield Road, London E. 5. Price 60c.

In the Foreword the authors say illuminatingly of H. P. B., "that through her teachings she caused all the powers of reaction to range themselves against her tremendous onslaught, and thus had to suffer personally for the sins of the world . . ." They dwell on how she was helped to write her marvelous books, *Isis Unveiled* first and then *The Secret Doctrine*. H. P. B.'s fateful and interesting life is passed in review, the data being drawn from material already in existence and here finely put together. Her horoscope is given at the end, together with a full interpretation of it, which will engage the attention of all students of astrology.—J. R.

Osiris, A Study in Myths, Mysteries and Religion. By Harold P. Cooke, M. A. The C. W. Daniel Co., 46 Bernard St., W. C. 1, London. 1931. Price \$2.25.

The ancient legend of Osiris as given by Plutarch is here carefully studied and a painstaking effort made to unravel it. Plutarch was, the author thinks, an initiate into the mysteries of Serapis, for while he gives the story, he said he might not give "the things that must not be revealed." The intriguing Osiris myth has engaged the attention of many scholars of repute, who have given it a variety of interpretations. One is that the

story is but a way of recording the all important yearly rise and fall of the river Nile and all the consequences thereof; another, and one that the author unravels with success, is that its references are to sidereal, astronomical phenomena; and a third, that he argues with considerable acumen, is that the story allegorizes the "mysteries." He writes: "Osiris and Isis denote the two principal and primary aspects of one uncreated divinity, manifesting itself or creating"—and, naturally, the creation is Horus, the Son. He thinks these deeper meanings were jealously guarded by the priesthoods and thereby their power, and that they gave popular symbolic presentation of them to ward off the curiosity of the masses. He shows how the Greeks began to speculate about the mysteries of Egypt, then united with them their own Dionysiac rites and the combination became the "mysteries of Serapis" at Alexandria. The true connection of Moses with the original Egyptian mysteries is also argued, as is that of Joseph. We recommend the book to theosophic students, for it throws much valuable light upon this particular mystery teaching of the meaning of life.—J. R.

Towards the Light. By Joseph Bibby. J. Bibby & Sons, Ltd., King Edward Street, Liverpool, England. Price \$1.00.

Once more Mr. Bibby puts us all under obligation to him in issuing this beautiful publication. Most of it is devoted to a survey of the position and values of Capital and Labour. Many and varied experiences in the business world during a long life (some of which is given at the end) have brought certain convictions to him about these two essential factors in our social organization. He insists that each serves a rightful function in the scheme of human growth. Neither is to be misused or misapplied without danger to all. He sees clearly that our present problem is one of ethics and not of economics. These latter would change quickly enough did we but put right the former. He declares that the present necessity, if the future is to be made happy, is the inculcation of new-old habits of individual self-denial, thrift and resourcefulness. Mr. Bibby warns against any sectionally self-interested way of trying to manipulate society. What is required is a wide recognition that spiritual and material unity is the true approach to future progress. Mr. L. W. Rogers also contributes a fine article. Profuse and exquisite illustrations as usual adorn this excellent production, which will be welcomed and appreciated by all.—J. R.

The "Brothers" of Madame Blavatsky. By Mary K. Neff. Published by Theosophical Publishing House, Adyar, Madras, India. 1932. Price \$1.25.

In this book we see how the Masters worked through their messenger H. P. B. as men rather than supermen, as we are accustomed to think of them. The story is made real and living to us by quoting extracts from

their printed letters. Some of the headings that are given are: *The Theosophist*, Their Magazine; *The Phoenix*, Their Projected Newspaper; Mahatma K. H. as "a Penny-a-Liner"; Master Morya and the Regent of India Answer Correspondents; Literary Contributions of Brothers Djwal Khul and Hilarion; The Brothers as Correspondents; Master Koot Hoomi's Travels; Other Brothers as Travellers; Precipitation; The Kiddle Incident: The Crisis of 1883-1884. Members will be glad to have this study, drawn from the very early history of the Society, of the intimate association of the Masters with the then events.—M. B. N.

Goethe. Edited by Dagobert Runes. Roerich Museum Press, New York, 1932. Price \$1.50.

This timely symposium, published in honor of the centenary of Goethe, deals with twelve aspects of the poet's versatility as seen through twelve minds. It reveals its great subject not only as poet-philosopher-dramatist, but as scientist, as musician, as religionist and as a contributor to the field of modern thought.

There are articles by the editor, the publisher, Romain Rolland, George Santayana and others. The whole is a sympathetic and informative little volume. Perhaps one is aware rather less of the profundity of Goethe than of the erudition of the writers, but even so there is a wealth of enlightenment to be found in this sympathetic revelation of genius.—A. R. B.

Masters. By Annie Besant. Price 75c.

The Birth and Evolution of the Soul. By Annie Besant. Price 50c.

Principles of Education. By Annie Besant. Price 35c.

Beauties of Islam. By Annie Besant. Price 35c.

The Moors in Spain. By C. Jinarajadasa. (Adyar Pamphlets, No. 161.) Price 10c.

Gems of Truth from Bailey's "Festus." By Mary E. Mayfield. Price \$1.00.

The first five booklets are issued by the Theosophical Publishing House, Adyar, Madras, India. The sixth is published by Mrs. Mayfield, El Centro, California, but can, of course, be ordered through the Theosophical Press, Wheaton, Ill. Each booklet is of special usefulness, for each gives in small compass much wisdom and inspiration. Those by Dr. Annie Besant are reprints, and in this convenient form make precious pocket-companions.

In the *Masters* is traced with deep understanding the purpose of the great Initiations that lead to Perfection. First hand information as to the existence of the Masters is often demanded. The answer is: "You can have it; but you must take the way." Who are the Masters? Here is part at least of the answer, exquisitely given.

In *The Birth and Evolution of the Soul* the birth, growth and education of the soul are traced; how through the ages the soul develops powers of action, emotion, mind and intellect, till there is such individual strength

as will enable it to offer great sacrifices for the sake of others, and at some future time be so equipped, with experience as to be able "to generate mind in a new humanity. . . ." That is, to be one of the future Workers and Builders of the Universe.

Principles of Education emphasizes that "Education must consider the youth as an embryonic citizen." Therefore Home, School and College must from the earliest years train him (and her) to feel himself as part of his country with duties and responsibilities to the Motherland. The essentials of a comprehensive scheme of Education are worked out simply and briefly. Since there is special need today to shape the Era about to be inaugurated, this booklet will prove a wise guide as to how to begin to educate the children, who are the nation's care.

In *Beauties of Islam* is presented a clear idea of the gifts Islam gives to the world. The greatness of Muhammed the Prophet is very beautifully brought out. The marked effects that Islam for many centuries made on the world are given with fine insight and understanding.

Mr. Jinarajadasa discusses in *The Moors in Spain* the changes that these people of Islam wrought in Spain between 710 A. D. to about 1500 A. D. Curious, fateful centuries are passed in review. The Moors contributed so much to the culture of Europe, though they too suffered from the defects of the times, and here we learn something, well told, of their Spanish career.

Phillip James Bailey's *Festus* is the one and only masterpiece of this English author who died in 1902. Mrs. Mayfield has for many years made a close and intimate study of this remarkable work, which has run through fifty editions in the United States. Mrs. Mayfield has selected and arranged these "Gems" with the intention of showing how the intuition of the poet lit upon the Ancient Wisdom and distilled it into lovely utterance. Lovers of beautiful language embodying Theosophy will be glad to have this book for as Bailey himself writes: "Poets are all who love, who feel great truths and tell them."

The Extension of Consciousness, an Introduction to the Study of Metapsychology. By C. W. Oliver, B. A., B. Sc., E. S. E. (Paris). Rider and Co., London, E. C. Price \$5.00.

Though this book gives the impression of being much ado about very little, yet to dismiss it thus lightly would not be fair, as it will certainly prove useful to those who prefer to take mincing steps upon the path of knowledge. The author has been at great pains to examine all phenomena which would go to prove the existence of modes of approach to larger states of consciousness than those offered by the senses. He has unwisely taken it for granted that occultism means the kind of psychism that falls so readily into disrepute. He prefers to use the term metapsychology for occultism, and suggests that what he regards as metapsychology is in relation to occultism what chemistry is to alchemy, or astronomy to astrology. Considerable at-

tention is given to details of experiments in telepathy, second-sight, clairvoyance, etc. He offers the word cryptæsthesia to mean the faculty of extending awareness to include objects or ideas beyond the limits of perception of the five senses. After much sifting of evidence he cautiously admits that the phenomena of cryptæsthesia *cannot be localized*.

Space and time factors are fully examined, and intuition—Eddington's "side door"—is seen as something through which facts may enter our consciousness. There is, therefore, a "further medium" through which it operates.

The author says he approaches with the gravest misgivings the study of Telekinesis (action at a distance) and materialization or Ectoplasma (creation of material as distinct from merely visible form), because of the difficulty of tracing the interactions of mind and matter. Despite his misgivings his conclusions are interesting. He writes: "We may consider that the phenomena of metapsychology are the first symptoms of new emergent qualities, fairly advanced in the case of cryptæsthesia, and as yet rudimentary in the case of telekinesis and materialization."

Their characteristic feature appears to be that they *supersede ordinary perception and material activity*, and they may in their turn be accompanied by, or herald the advent of a new form of individuality, namely, that of the aggregate community of the higher forms of life." This tendency "towards the individuation of a community would involve the emergence of new qualities, and the phenomena of metapsychology are precisely what we should expect to find in such an event." We agree, of course, but in other words and with much less dependence upon the kind of proof that satisfies the "concrete mind."—J. R.

The Lost Continent of Mu, by Colonel James Churchward. Published by Ives Washburn. New York. Price, cloth \$3.00.

Any work that represents fifty years of investigation and research is deserving of real scholarship. Such a work is this book which in theosophical terminology might be said to be a detailed and illustrative account of the rise and fall of Lemuria. Within its covers it contains 325 illustrations of ancient tablets hidden for thousands of years in the temple vaults of a monastery in central India.

Colonel Churchward came upon these amazing tablets way back in 1868 when he was sent to India to assist in famine relief. He gained the friendship of a high priest, who in the course of twelve years aided him in the mastery of the language of Mu. Together they slowly pieced together the information described on the tablets, and this, claims Churchward, accounts for the beginnings of the race.

The tablets were believed to have been written by the Naacals, either in Burma or in the motherland, and they tell of a nation of 64,000,000 inhabitants who 50,000 years ago had developed a civilization superior in many respects to our own. However, after many

generations of culture, the continent of Mu was destroyed overnight by earthquakes and sank into the Pacific.

But a handful of survivors found themselves on newly-formed islands otherwise barren of life, and in order to exist they were forced into the lowest depths of savagery. And it is from these ashes, claims Churchward, that our present civilization has arisen. A fascinating book, worthy of the attention of every scholar.—John A. Nimick.

Hands, Play Me No Tricks, by Mary Henderson Atworth. Published by the Christopher Publishing House, Boston, Mass. Price, \$1.50, cloth.

A treatise on evolution. The writer accepts the theory that on the form side, man has evolved from the "mammalia species" of animals; the latter "having developed from early types of amphibians." The main interest of the book is on the emphasis laid upon hands, as the most important factor in the development of man's brain, as differentiated from the brains of animals. The book is a plea to return to creative art and craftsmanship so that the "skill that is of God become manifest again in the hand of man." Not that the writer would discard machinery, which adds to the comforts and conveniences of man but her idea is that working with the hands stimulates creative forces in the brain which otherwise atrophies. The book is written in concise, terse language, and its very interesting argument is logically worked out.—Maude Lambart-Taylor.

Warren L. Harden

Friends of Ray W. Harden, Chief Knight of the Round Table in America, will regret to learn of the sudden death of one of his adopted sons, Warren L. Harden, of Pacific Grove, California. Warren was 26, and had attained outstanding success in the electrical business. He had just completed building his own home and was devoted to his charming wife and two beautiful baby boys. He always maintained his interest in theosophical study and Round Table, being a member of both the Theosophical Society and the R. T. at the time of his passing, August 1, from heart failure.

Mrs. Henry Davis

Mrs. Henry Davis, 53, a member of Ojai Valley Oaks Lodge, died at her home in Ojai on August 16. A simple and beautiful memorial service was held at her home and later the body was taken to Santa Barbara for cremation. Pallbearers were members of the Masonic lodge of which Mr. Davis is a member.

Mrs. Davis had lived in Ojai about eight years and was well known and well loved, having been very active in public works. She was a worker in the Ojai Valley Women's Club, the Ojai Shakespeare Club, and was organizer and sponsor of the new local Eastern Star chapter. She had not been entirely well for some time, but nevertheless her death came as a surprise to her family and wide circle of friends in Ojai and Los Angeles.

Itineraries

Dr. Nina E. Pickett
September-October, Cleveland.

Mrs. Josephine Ransom
Sept. 9, Oak Park.
Sept. 13-20, Milwaukee.
Sept. 21-28, St. Paul and Minneapolis.
Oct. 1-5, Omaha.
Oct. 6-8, Kansas City.

Dr. George S. Arundale
Aug. 28-Sept. 11, San Francisco.
Sept. 15-Oct. 13, Los Angeles.

Building Fund—July 16 to August 15

Rev. William H. Pitkin, Mrs. Louise W. Stretton, Miss Jane S. Liggett, Lawrence G. Shook, Miss Fannie A. Moore, Omaha Lodge, Miss Elizabeth Dahlberg, Mrs. Juliet F. Lewis, Mr. and Mrs. A. T. Rinchlew—Total \$195.28.

Higher Memberships

Previously reported	\$ 998.20
July receipts	223.40
	<hr/> \$1,221.60

Marriages

Miss Violet M. Passey, National Member, to Mr. L. L. Goddard on May 25, 1932.
Mrs. Catharine Gardner, Annie Besant Lodge, Boston, to Mr. William M. Mayes, National Member, on August 15, 1932, at Ojai, California.

Birth

To Mr. and Mrs. Arthur I. Greenfield, Omaha, Nebraska, a daughter, on June 12, 1932.

Deaths

Mrs. Juliet R. Shumaker, National, July 21, 1932.
Mr. Otis E. Young, Glendale Lodge, August, 1932.
Miss Clara Meinert, Harmony-Toledo Lodge, August 7, 1932.
Mrs. Blanche E. Davis, Ojai Valley Oaks Lodge, August 16, 1932.
Mr. Frederick Roeber, National, August, 1932.

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