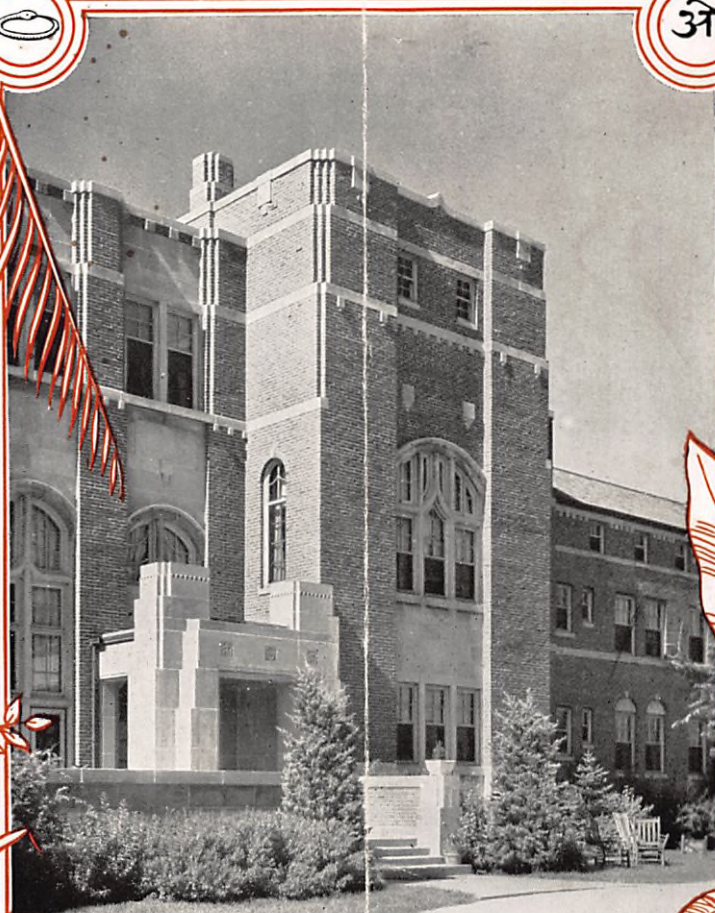


# THE AMERICAN THEOSOPHIST

Official Organ of  
The Theosophical Society  
In America



Vol. XXII

OCTOBER, 1934

No. 10

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •





# October 1—Birthday of Dr. Besant

Annie Besant, The Heroic Enthusiast

By C. Jinarajadasa

Written in 1926. The term "heroic enthusiasts" is a translation of a phrase of Bruno, "gli eroici furori."

A SOUL that knows no defeat — such is Annie Besant, now white-haired and venerable, the world-honored President of the Theosophical Society. Teacher, Orator, Statesman, Guide, these she is, as all know; but perhaps only a few have had the privilege of seeing glimpses of the dauntless fiery soul who never acknowledges defeat. Life has been hard for her, with every year some battle to encounter; and fate has not given her in every case the success which is her due. Many a time when some long-planned scheme has been nearly brought to completion, the action of foes or of misguided friends has broken the plan, and left only ruins for her to contemplate. But her gaze on the wreck of her plans is only for a moment; a second plan is at once made and the full strength of soul is once again directed to the new plan.

It is this fiery enthusiasm of hers which has made of some of us, her disciples, such men and women as we would never have become but for her. The world taunts us with being her "followers"; we are proud to be that. But why do we follow her? Not because we have no individuality of our own; nay the rather just because we have great dreams, and to be her follower is to see each of these dreams come to fruition. Out of our weakness she teaches us how to forge strength; she fans our little flame of aspiration till it becomes a beacon to help thousands. She teaches us how to become bigger, nobler, more capable than we thought it was in us. She teaches us the glorious mystery of sacrifice, and infects us with heroism.

The world will honor her for her gift of wisdom and for her dauntless fights in all good causes. We, her disciples, revere her and love her, because she has made of us heroic enthusiasts, and taught us to look up, and not down, and in the day of defeat never to acknowledge that defeat as final. She has infected us with her supreme conviction of victory, and life is all different for us now because henceforth in the myriads of struggles which lie ahead of us we see only Victory.

(Reprinted from *The Theosophist* October, 1932.)

# THE AMERICAN THEOSOPHIST

*formerly* THE THEOSOPHICAL MESSENGER

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## Address By Dr. Arundale

### Closing of Convention

Summer Proceedings 1934

**I**CERTAINLY feel immensely happy that Rukmini and I have been able to attend this unique Convention of yours. It is a very happy send-off for me on my voyage of discovery as President of our Society. I shall look back upon this Convention as a very fine and inspiring background for all my future work, and just as the work of the Theosophical Society began in New York in 1875, so do I feel that my work has really begun at Wheaton in 1934. And therefore the quality of the background has meant very much to me.

We have, as Mr. Cook has rightly suggested, passed triumphantly through a very great test, a test which I am thankful was applied to us, a test which I am thankful we passed so well. Thanks are due to some of our elder stalwarts, who we know will be faithful unto death, and beyond, and who have shown our young Theosophists gathered here what an old Theosophist can be, and what he can do for the Society to which both old and young belong. I can only hope that the young Theosophists who are present here, when they in turn reach the age of our great brother, Mr. Rogers, will have the opportunity as he has had it, seize it triumphantly as he has

seized it, to the greater glory of the Society.

Of course it has been a little easier for us to achieve this triumph because the Elder Brethren Themselves have had us during all these days in Their wondrous keeping. So many of you feel you have been so very happy. You may thank your fellow-members assembled here. You may thank Olcott. You may thank the smooth working of the Convention, but don't forget to thank still more those Elder Friends Who work unseen, and yet Who can do so much more to make us happy than anyone else or than any other conditions whatever. It is our two Masters Who have been with us so much, and Who have helped to set us on our new way. It is They Who have blessed us constantly. It is They Who have helped us. It is Their blessing which we have to take away with us to our respective lodges, to our fellow-members and to our friends. And I want you to take that blessing away with you, rather perhaps than any other memory which you may have. When you go home remember among Whom you have been, in Whose presence you have lived these days. You have the happiness and the strength and the sense of delight in Theosophy and in our movement, which you have experienced.

Remember from Whom came that delight, and try, if you can, in some small measure at least to be to those less fortunate than yourself that which These Greater Ones have for so long been to you.

The Elder Brethren, you see, take advantage of such a gathering as this to help many with a minimum expenditure of force. There is not one of us here present who has not had the Masters' blessing upon him. He may have been able to sense it more, he may have been able to sense it only less, but each one of you has been in the presence of our two Masters, and he has received what he has been able to take in. You can best serve our Section, you can best serve the Master's work by trying to remember what you have received, from Whom you have received it, and then to pass it on, so that on a smaller scale you may give to others that which you have received.

I should very, very much like to think that from this Convention goes forth a sense of peace, of power, wherever you go. America needs both peace and power. There is much for her to do within her frontiers and outside them, and in order that she may accomplish there must be peace and there must be power, and you can give something of that peace and that power which has had so wonderful an expression, so overt an expression during the course of this Convention.

You have, as it were, been dedicated to a still further message, as messengers of our Masters. Please think of that dedication. You all desire to draw near to Them. You all desire to help Them. You all desire to become like Them. If you will think that you have been consecrated, during the course of this Convention, to a greater messenger-ship than that perhaps which you have heretofore exercised, if you will become aware of your messenger-ship and express it along your own lines as nobly and greatly as you possibly can, then when you return to Olcott next year, as I hope you will and many others also, you will be able to receive in even greater measure, for you will during the intervening period have given all you had to give. And wherever you are going there will be many expecting and waiting for what you have to give! Give it strongly, beautifully, wisely, inspiringly, encouragingly. If you are able to do that, then Olcott will indeed become a reservoir in this outer world of the Masters' power.

You are very fortunate in being here on this occasion. Try to remember that good fortune, and try to share it. You know some day, because of you and me, and many others like us throughout the world, the Elder Brethren will from time to time be able physically to leave the places in which They normally dwell, and come for a time into the outer world, under conditions which may be congenial to Them. Some day one of the Masters will be living physically at Adyar. Why should not some day one of the Masters live physically at Olcott? Why not? For the moment, at present, during many years to come, there must needs be forces and circumstances which will prevent this, both at Adyar and here, but if you and I think of that possibility, and dedicate ourselves to its accomplishment, either we or

some of those who are to come after us shall achieve, and the Elder Brethren will come into the outer world from time to time. I am not merely painting a picture which is desirable. I am painting a picture which is possible, which is probable, which we may make a physical certainty in this outer world. Think what it would be to have seated here one of the Elder Brethren Themselves! They might go anywhere else. They might just stay for the period of our proceedings, and then return to Their homes. There might be nowhere else They could stay, but if we could give Them a home, a safe home down here indeed we should have deserved well. Never mind if we cannot do it just at once. Our beloved President-Mother prepared during her lifetime for the residence of an Elder Brother at Adyar. She was not able to see that wonder realized. I may not be able to see it realized. My successor may not be able to see it realized, but if she did what she could, if I do what I can, if my successors do what they can, some day there will be a President of the Theosophical Society who will have the mighty privilege of welcoming to Their home one of the Elder Brethren. And each one of his predecessors will have helped a little bit.

Please all of you think of that hope, of that possibility, and in the meantime even if an Elder Brother cannot come physically and live in our midst, we can be channels for His wisdom and His power and His peace to the land of which They think so much, and to the land which They would bless so strongly.

This is our period, for you and for me, of renewed dedication to Them, our Kings! Let us before we go think of Them, in deepest gratitude, in great happiness, let us say out of our hearts and out of our minds and out of our wills, that during the coming year we will strive to become more like Them, using all our qualities and forgetting all our weaknesses.

This is a wonderful occasion, and as we close these proceedings there are gathered around us many of those Elders, and with Them present here now are some of those great stalwarts who in the outer world guided our Society during the years that have passed. They send us forth, blessing us, encouraging those whom They know to be Their faithful soldiers — each one of you whom They trust, whom They have known for centuries upon centuries, even though you in these outer bodies may not be able to remember Them. They give to each one of you, individually, Their blessing, Their gladness that you should be in Their Society, and Their assurance that you will be worthy of that membership, each according to his own measure and to his own understanding.

And if, as I am speaking to you, you are able to feel that blessing coming down upon you, then receive it with all joy and reverence, and feel that that blessing will be Their gift to you, which you will carry with you wherever you go, and when an occasion comes for you to speak to some of your friends, to meet your fellow-members of the lodges you represent, just for such first time of meeting stand silently before them, and pour out in your turn that which you have been treasuring since



you left this new home of our Elder Brethren.

And then next year the time will come for you to return and to meet Them once more face to face, and as you have worked, so will you receive again, until the time will come when your eyes shall have been opened, and your ears shall be made to hear, so that for yourselves you will see Them, as some of us perhaps are able to see Them, and will be able to hear those glorious voices which speak the truth in such marvelous beauty, and in such utter simplicity.

You are all of you on the road to those delights. As I said, They send you forth. Be true to Them and worthy of Them, and carry Their fragrance with you. That is the greatest service you can render to Them, to the Society, to your Section, to the Greater America Plan, and perhaps you will be able to do much to help America through such difficulties as may come to her during the ensuing year, help her to emerge in triumph out of those tests which must needs be hers if she wishes to accomplish her great world work.

In order that you may be concrete and definite in your remembrance of Their blessing, and in your efforts to be worthy of it, to fulfill it, each one of

you might in memory of Them, in memory of Olcott, in memory of all that you have received, repeat perhaps daily that wonderful exhortation of H. P. B., which so very long ago one of the Elder Brethren asked us to stress whenever and wherever we could:

"A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, a constant eye to the ideal of human progression and perfection which the sacred science depicts—these are the golden stairs up the steps of which the learner must climb to the Temple of Divine Wisdom."

Those are our marching orders! Let us try to fulfill them to the letter. And as we do so, may the Masters' blessing and the love of our beloved President-Mother, who stands before you looking at you with eyes of affection and of trust, may that blessing and that love be with you, and with those near and dear to you, until we meet again.

## Decisions

**R**IDING down the Hudson River one morning the swiftly moving train took the long smooth curves and sitting in the Observation Car I saw something besides the fast flying scenery of winter.

For as I glanced occasionally from my reading to the receding view behind I saw the landscape tip and tilt and straighten up and tip again. A little town across the river was built with all its houses out of plumb. The water tank standing against the sky was leaning to the southwest and even the river itself, although a perfect plane, was gently sloping off in the same direction. I looked over the brass rail at the roadbed flying from behind the car and watched it gradually creeping toward me, and looking back at the landscape found it had righted itself and passed beyond the vertical in the other direction.

An optical illusion caused by the imperceptible passage of the train from curve to curve banked perfectly to counteract the sense of changing directions.

But no more an illusion and giving no more accurately to our senses a true vision of things, than our often disturbed view of life and all that makes it for us. For we take our view from a vehicle from which only a misleading conception of the scene is possible.

And just as to correctly vision the Hudson River scenery we must disassociate our minds and feelings from the curving and banking of the train, so must we see life and all that it contains—if we want to see accurately and clearly and with understanding—disassociated from the personality.

For the personality has desires and thoughts of its own that seem so often to be the attributes of the real self. It takes an effort, often a struggle, to separate the real of the self from the unreal of the personality just as it required concentration of thought to realize that the scenery was in its natural shape and the churches were not leaning, although every sense of sight and feeling proved otherwise.

We must become impersonal, able to approach our own problems as we would those of another for whom our personal feelings and wishes had no play. So shall we see that we are frequently led to decisions based more upon the desire of the personality for its gratification of some appetite for pleasure or gain, rather than upon the wisdom of our higher vision. For the desires of the personality invariably assert themselves, often subtly and imperceptibly, and only by real

(Concluded on Page 224)

# THE AMERICAN THEOSOPHIST

Published monthly by  
THE THEOSOPHICAL SOCIETY  
IN AMERICA

National President — Sidney A. Cook  
National Secretary — Etha Snodgrass

Publication office — 217 Fox St., Aurora, Ill.

Editorial office — Olcott, Wheaton, Illinois

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

Entered as second-class matter Dec. 19, 1932, at the post office at Aurora, Illinois, under the Act of March 8, 1879.

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

Second class mail is not forwarded. Therefore changes of address should be sent promptly to The American Theosophist Aurora, Illinois, or to Wheaton, Illinois.

## Editorials

### *Truth or Propaganda?*

In our several official capacities and in private conversation as well, we find ourselves often stressing the balanced view. It is the recognition of that movement in Nature and in human events that gives appropriate place to the old as well as to the new, and to the good in both. It realizes that the new order should *evolve* from the old and that it can be an orderly, not an eruptive, transition. By such natural change the real values of the past are preserved to the new period. Convulsive forms of passage are the result of evolution too long delayed, held back by human forces too enmeshed in smaller interests to recognize that only by the benefit of the community or the mass can the individual profit.

Members of the Theosophical Society, founded to create a nucleus of universal brotherhood, naturally recognize and give expression to the evolutionary urge that at a certain stage puts brotherhood and unity and universal good before personal enrichment or advantage. But Theosophists possess strongly another outstanding quality. They are searchers for truth.

If there is one thing our country needs more than another at this time it is a growing number of those who will "speak truly." It is general knowledge that only a very few of our newspapers print the truth. The days of the fearless editor-owner who expended his efforts solely in support of the public good have almost passed, and instead many of the more influential papers form a chain system powerfully reflecting one man's opinions as best suits his

private interests. Prejudice controls in other cases, and few are the instances where revenue from large advertisers does not influence the attitude or buy the silence of the daily press.

No nation of standing in the civilized world is so susceptible to mob psychology as ourselves. We bow to propaganda, and the newspapers are so full of it from all sources of political and private interest, including their own, that truth can seldom be discovered.

What a need for searchers for the truth, who will stand courageously and unflinchingly for what is true rather than follow the mob led by propaganda. The most harmful form that propaganda takes is its damming the forces of progress by emphasizing immediate results rather than recognizing basic principles. Every now and again a nation takes a step forward, economically, socially. That step may be by orderly process or by revolution. If the need of change is recognized and the way made easy, if the new order is ushered in with a welcome and with wise guidance, speedy benefit results. If the tide is stemmed, as it may be by blind and selfish propaganda, it sooner or later bursts forth unchecked, unguided, destructive, and the new order thus established has to rebuild and re-establish as well as introduce the new.

Today our country needs a clearer appreciation of real values, a deeper conviction regarding fundamentals, an immensely greater unity, a fearless support of what is good amid much that is false. We are still pioneers.

—□—

The message of liberty is that the cause of sorrow lies in ourselves and not in the universe; that it lies in our ignorance and not in the nature of things; that it lies in our blindness and not in the life.— ANNIE BESANT.



# Theosophy a Way of Life

By MARIE POUTZ

Summer Proceedings 1934

**T**HEOSOPHY, a Way of Life — no better title could have been chosen for me to speak to you during the ten minutes allotted.

Every one of us, I am sure, realizes that we stand at the beginning of a new order of things, in the Theosophical Society, as well as in the world. All are groping after something which will make the world better, hence happier.

We are also groping after new ways. We have had in the T.S. several well marked phases. First the H.P.B. phase, which gave us *The Secret Doctrine*, it is true, but also a phase when phenomena had probably to strike people's imagination and make them realize something of the Unseen at a time when materialism was so rife. Then we had the student's phase to which Mr. Mead's scholarly books belong. With the advent of Dr. Besant's influence, service became the key-note — service always, everywhere, of any kind. As you note, the psychic phase is along the lines of our Third Object, the student's phase exemplifies the Second, while service is *only part* of our First Object.

Now, we stand at the dawn of a new phase. What shall it be? I believe that phase must complete our First Object and be *life* — not merely knowing and doing, but above all, *being*.

That does not mean, surely, that we should discard the precious knowledge of Theosophy which brought us the Light nor that we should cease to serve; but something must be added unto these.

I know that many claim to have made Theosophy a living power in their lives, but is it really so? Have we even taken seriously our First Object?

Let us ask ourselves a few searching questions. What is our instinctive reaction when some unpleasant situation confronts us and people seek to take advantage of us? Do we meet that situation cheerfully, with peace in our hearts and goodwill towards those who deal harshly with us? Can we still feel hurt? Is there anyone we dislike? Of course, we need not be blind to obvious shortcomings in others, but realizing the passing nature of those shortcomings, can we in spite of them feel real friendship for all? Without exception? Can we truthfully say to *everyone* we meet that much abused phrase: I am glad to see you? Does everyone who comes near us, leave us standing more erect, stronger, better for having been with us?

Unless we can answer affirmatively, how can we boast of living Theosophy? And if we could,

we would probably not boast at all, realizing more and more clearly the stupendous heights of achievement ahead of everyone of us.

We have done more with our Second and Third Objects than with the First, and we can see the result of that work of the Society mirrored in the world. Our study of the universal truths underlying all religions and philosophies has so permeated the mental and spiritual atmosphere that religions are drawing ever closer to one another in mutual understanding, and the Fellowship of Faiths is already realized to a most encouraging extent. Science is also justifying H.P.B.'s statements and more. You may be interested to know that there are two sets of *The Secret Doctrine* in the library of the California Institute of Technology at Pasadena, and I was told on good authority that Prof. Millikin is not unacquainted with those volumes.

The psychic and phenomenal phase has perhaps not been an unmixed blessing, for while we have to illumine our path the magnificent occult work of the two great leaders who have left us so recently, the knowledge of the unseen forces of Nature is being alarmingly abused in the world where we find, especially in our country, so much pseudo-occultism, so much use of thought power for selfish purposes.

It would not be fair to place upon our movement the responsibility for that misuse of occult forces, for we know how much Atlantean magic is still to be found in America.

But we might have helped people to a truer understanding, if so many among us had not themselves been running after psychic powers and increasing the ranks of worshipers of all the yogis and swamis who overrun the country.

The path of occultism is truly a razor-edged path, and may it not be that in order to counterbalance that increasing abuse of occult forces and to shut off temporarily, in a measure, that knowledge until the masses of the people are more ready to use it unselfishly, Mr. Krishnamurti had to brush aside that knowledge aspect of the Unseen and to emphasize the supreme value of life?

Only as we live Theosophy can we speak about it with the authority which commands attention. We have spoken and written about Theosophy for over fifty years. People have listened intellectually. Many have found in it the only satisfying explanation of the universe, and because of that great understanding the tide of materialism has

been turned. But who can tell to what extent the tide of ruthless selfishness and exploitation which is crushing the world might also have been turned, had we more earnestly made Theosophy our way of life? We have reached the minds of the people, but we have not changed their lives.

That I am convinced is our task at the beginning of this new age. Our First Object must also be reflected in the world, if brotherhood is to save it from its present chaotic conditions. We must speak with life; words mean nothing if not based upon life.

To this task *all* our members are called — not only those who are writers, lecturers, capable executive officers.

Can we imagine what power Theosophy would become, if every member lived a perfectly simple, natural, dignified, unselfish life, made beautiful by friendliness towards all beings, by the joy which the understanding of the Great Plan should give, by the peace of heart and mind which reflects itself in more healthy bodies?

A Master has said: "Let gratitude be in your heart for all that happens to you." Could we but say from the fullness of our hearts, "Oh, I am glad," whenever difficulties come to us, I believe that nothing would make more impression upon people. Some of our members, by remaining true to their principles and ideals in sorrow, sickness and in the face of death, have become centers around whom seekers after truth and happiness

have gathered, and what some have done, all can do.

People are hungry for the happiness which comes not only from prosperous conditions, but still more from peace of heart and understanding. If they can see that happiness shining in our lives, we need not worry very much about methods for the spreading of Theosophy.

If I may indulge in a few hypothetical figures, I will say that every one of our 4300 members contacts about 100 persons in a year. If each one of those 100 persons is impressed by the beauty of a truly theosophic life, that means 430,000 persons influenced in the course of a year, and these in turn will influence others.

Can we dream of a more glorious phase for our Society than to be such an influence in the world? A dream, you may say. Why? Everyone whom that ideal sets afire helps to leaven the mass of our fellows.

Of course, we shall keep on working for our lodges, our Sections, the Society as a whole, for the world is more hungry than ever for a just and rational explanation of conditions which have become so unbearable; but we shall speak most eloquently by life.

If we do so, I firmly believe that the Theosophical Society shall become a tremendous power for the upliftment of humanity, until Theosophy, as a way of life shall have transformed the world and become a Way to Life Eternal.

## An Account of the Presidential Election

**T**HE most amazing accounts of my election have appeared in the press, and I cannot resist the temptation of reproducing a very wonderful (?) description of the little inauguration ceremony which marked my accession to office. It comes from a leading London evening journal:

### A Midnight Election

"I have received remarkable details of the election of Dr. George Sydney Arundale as head of the Theosophical Society in succession to the late Annie Besant.

"The election took place in the Blavatsky Hall in Madras. An octagonal table, with no legs, was placed in the middle of the hall. Round it sat the referees, their legs crossed Buddha-wise.

"Prayers were offered in five ancient and five modern languages, and from ten minutes before midnight silence was observed.

"As the clock struck zero hour, the one dimly burning blue light was extinguished, and the result was declared in darkness.

### The Fortunate Beggar

"As President of the Theosophical Society, Dr. Arundale has now to give up all his possessions. This is a yearly renunciation, and the 'clean-up' takes place on the last day of every year. On that day the President gives away to charity everything he has, from a bank-balance to a safety-pin.

"On the morning of the New Year he rises a mendicant, the poorest of the poor. His financial troubles, however, are of short duration. On the breakfast table he finds a cheque with his monthly allowance."

I have left out a few details of personal history which are more or less accurate. As for the rest, I think there is not one single truth in the whole collection of so-called "details." Baron Munchausen has indeed been left at the post in the running for the Mendacity Stakes. There is not even a Blavatsky Hall in Madras!

G. S. A.

Reprinted from *The Theosophist*, September, 1934



# The Ascent of Brotherhood

Radio Talk over WGN, Chicago, August 19, 1934

By H. DOUGLAS WILD

**W**E ARE taught by all religions that the basis of human welfare is love. The meaning of this word is often confused with sentimentality and caprice, but we must know it as an outgoing force of harmonious intelligence, namely, the will to help. It is that urge of life to bestow itself; that desire of the heart to give happiness, to shed abroad a fragrance of the good, the true, the beautiful; that sense and purpose of constructive partnership between man and his fellow beings, which we know as brotherhood.

This principle resides not apart from man, but at the very heart of universal life and so of human nature. Rightly seen, love is neither an idle dream nor a luxury, but the foundation of existence. One of the great contributions of science to religious thought is the truth that the universe is organic; that it is not a vast cinder heap of atoms interacting mechanically, but a stupendous, inconceivably vital unit of power and beauty representing infinitely varied states of matter, energy and consciousness, each factor dependent on the other. Upon this recognition of the interdependence of all that exists we may establish as on a rock the truth of Paul's statement, "We are all members of one body." Just as we look out of our windows and see the reflections of sunlight on Lake Michigan, on the roofs of buildings, on the harvest fields, or a mountain, so through the eyes of understanding we look forth into the brotherhood of life. We see not a sentimental theory but a fact in Nature.

The rootage of religion is as deep as the heart of man. Out of that depth have issued the different religions, like the branches of one tree. We may observe also that in no aspect of spirituality is this human rootage more apparent than in that of brotherhood. The entire drama of our evolution exhibits the play of life organizing and lifting itself out of a state of myriad separateness into that of conscious wholeness. From the savage to the most sublime hero, genius or saint, the path of upward striving winds through all the sweet and bitter intricacies of human relationship, each man being himself the path and gathering to his heart an ever richer sense of the divine within the human, an ever larger, ever loftier synthesis of relation, until he knows himself in truth to be an embodiment of life's infiniteness, a son of God and a King of universal brotherhood.

A heartfelt warmth irradiates the thought of such a picture. Within the needs of humanity itself may be found the direction and the means

to the goal of man made perfect. Very often life seems full only of annoyances and trials, and we take what life brings to us with resentment or despair instead of with a resolve patiently to master the truths of heart they teach, and so transform our very difficulties into spiritual triumphs. Frequently we find it hard to respect, let alone to reverence, ourselves or others because we do not perceive that which is worthy of respect or reverence. We may even be among those to whom reverence and the priceless treasures it yields are unknown. Yet sooner or later the fruits of our preoccupation with life's outer surface only, our indifference, our heartless self-indulgence, our vulgar pettiness of attitude and purpose, descend upon us in conditions like those which now prevail, and by the ministrings of pain we are forced to seek the light of spirituality and to elevate citizenship by replacing in some measure grossness with refinement, injustice with justice, the politics of time with the politics of the eternal.

These and all other problems of enlightenment are bound up with the potencies of the heart as a temple of benevolence, where every thought of human helpfulness partakes in some degree of the tremendous reality of Christ; is in some degree a shining of the radiance of our Divinity, which grows only by our repeated shining. The evidences of our Godhood are everywhere about us in impulses and forms of brotherhood and beauty; and should we at any time permit the lower forces of our material concerns, our self-centered cares and worries, to obliterate our perception of the true meaning of human fellowship, let us remember that we are indeed all children of the Most High, and resolve that we shall learn to see the inner God in everyone and everything, however outwardly limited or evil he or it may appear on the surface.

As we look upon the world with the eyes of the heart and listen to it with the ears of the heart, we shall begin to see the wisdom of God at work throughout the race, whatever catastrophes and testings may come. We shall more and more hear not "the still, sad music of humanity," as Wordsworth wrote, but a song of life composed of the natural melody of faith, hope and love in the depths of every heart.

The whole form of humanity rises like a stupendous mountain as we consider the boundless depths and heights of our God-descended and God-ascending nature. The collective urge of



mankind is to mount from the shadowy lowlands of animal separateness to those uplands of the soul where the light of higher intelligence reveals the oneness of all men. We climb in unison with our fellows by steps of that which we have in common, and that is our mountainhood.

The primal hungers of our organism — the food and sex hungers — lead, as we aspire, to the levels of nobler energies and are transmuted in loftiest sacraments. Great storms of passion and hatred and fear and war break upon our mountain slopes. The condition of the world today discloses the still unlearned truth that war among men cannot cease until the spirit of oppression ceases; that civilization cannot be secure until man dis-

continues to afflict his fellow man and his younger brothers, the animals, with suffering and death. Now we see and know in part. But slowly the human heart is opening to the lesson of life's wholeness. Let us be strong upon the path of ascent. Let us be brave in the courage of our certainty of the splendor of the summits of brotherhood. Let us be true to the greatness which reaches through us, above and below, and partakes of that total majesty of man which is the image of God. The law of life will become for us a symmetry of all things human, and we shall each know his own heart, not as his own, but as the heart of all that lives.



## A Story of Dr. Besant

SHE was of course intensely Irish with her turn of wit. In talk over coffee or tea cups, this wit would particularly flash out. There is one thing which she said about a year ago which made a deep impression upon me and perhaps has a very great message here for India, where our servants are overburdened with the tasks which their masters give them. Almost as well known a figure as Dr. Besant in the many places which she has visited is her servant Lakshman, who has been with her over thirty years. One

night when she had been weak but seemed a little better, he showed particular delight. She looked at him with a smile and said to me, "He is very faithful. He has been with me over thirty years. Speaks well for us both, doesn't it?" What other person but Dr. Besant would think that this relation of master and servant was so mutual that if a servant was faithful it was because the master on his side had been faithful to the servant?—C. J.



## DECISIONS

(Continued from Page 219)

effort can they be set aside and prevented from clouding the vision upon which the higher judgment of the real self depends.

It is interesting to analyze the desire influence. Always two decisions can be made. The first the decision we would like to make, the second that which, to serve our highest ideal, we know we ought to make. The first comes easily, the second by effort if we intend to carry it out. The analysis always shows the tinge of personality; of self in the first, of selflessness in the second. The first comes from much practice through many lives of exercising the desires, the second from an aspiration toward the ideal. And when the second is always sought and often lived, we are approaching true brotherhood. When the second becomes the first and personality has

no claim, then we are approaching man's highest estate and its divine peace.

Such is one aspect of the theosophic life that leads upwards through few or many lives, depending only upon our effort, to the path of knowledge. For knowledge and power come only to those who by their own self-discipline and brotherhood to all have demonstrated themselves capable of using those divine qualities impersonally and only for others.

And so standing off as it were away from ourselves, from the vantage point of our real selves, we shall make different decisions leading to different actions and more brotherly attitudes than those which the world generally would understand and expect.

S. A. C.



# The National President's Page

## Our Present Financial Policy

It is generally true that only those who visit Headquarters have any accurate conception of the extent of the Society's work or of the complex nature of its responsibilities. Almost invariably our guests at Olcott, whether members or non-members, express agreeable surprise at the evident stability and purposefulness of an organization of which such an imposing place as Olcott is the headquarters. Members attending Summer Sessions frequently give expression to their pleasure at finding the Society they have joined one of such creditable standing. The dignity of our national executive offices does accomplish all in that direction expected of it by Mr. Rogers, by whose vision and under whose aegis it came into being.

But possession of such a property brings its responsibilities also. If effectively houses the several departments of Headquarters work and provides living quarters for staff members in a desirable environment in keeping with the nature of their duties and aspirations. As the scene of national conventions it is constantly becoming more appreciated, and many who now attend are heard to say that they will never miss an Olcott convention. But few think of the care that such an estate must be given.

A property of \$300,000 may not be neglected. Lawns and gardens are kept beautiful, driveways are maintained, trees are cared for, woodwork is painted, masonry is tuckpointed, roofs are repaired and furnishings are maintained only by the expenditure of money. All of these are running repairs and are paid for as current expenses out of ordinary and current revenue. But there is another item of expense that has never been paid for, that is the item of depreciation—general wear and tear on the building and premises, its gradual wearing out and obsolescence, which make it ultimately necessary that it shall sometime be replaced, for no building lasts forever.

Since the Headquarters building was erected and furnished, \$56,000 of such depreciation has been provided for in the annual accounts, but that \$56,000 has never been set aside in money out of current revenue as a fund which would accumulate in the course of time to a sufficient sum to replace the entire building. The value of the property has been written down by that amount on the Society's books giving effect to this constantly reducing value, but not replacing it. At the present time \$6,400 annually is considered to be the measure of this depreciation. It is evident from analysis that it is not possible

at this time to set aside \$6,400 in money or even to invest \$6,400 in other properties or assets of the Society to replace this gradual loss.

Such replacement would be a capital expenditure, and so would be the payment of indebtedness incurred for capital expenditure, and for such purposes *capital* must be provided. That this cannot be done out of ordinary current income is evident from the following analysis:

The national dues of each member is \$3.00, of which \$1.00 is for the magazine, leaving \$2.00. Ten per cent of this goes to Adyar, leaving \$1.80. Annual depreciation of \$6,400 is equivalent to just about \$1.50 per member, leaving 30 cents.

It follows that if depreciation is to be taken out of current cash revenue and set aside or re-invested in a fund to replace the building, only 30 cents of the dues of each lodge member will be available for the work. The life of the building is certainly not less than fifty years—probably very much more—and it is practically certain that if our work is well done our membership will grow, so that more revenue will be available with which remodeling in accordance with the trend of fifteen or twenty years or more from now, or major replacements of equipment, can be paid for. Still more certain is it that in the course of the next fifty years, if our work is well done we shall attract the type of members who will, by bequest and gift, provide the funds with which ultimately to replace the property. Thus by capital gifts shall such capital replacement be made, rather than from current revenue, for the time is coming again when there will be money available, and the devotion of the members will be accompanied by a free flow of funds.

So our present financial policy is:

- (1) To keep our cash expenditures within our cash income.
- (2) To maintain our physical properties in a constant state of good repair from current revenue.
- (3) To apply all funds strictly to the purpose for which they are given.
- (4) To consider the maintenance of active theosophical work more important than the building of cash funds or investments for building replacement.
- (5) To depend upon gifts, donations and bequests for the creation of such capital funds.

This is a sound program and a simple one, as are all things that are fundamentally true.

# Votes by Countries

## Presidential Election—1934

NATIONAL SOCIETIES	PERCENTAGE	NUMBER OF VOTES FOR	
	VOTED	G. S. ARUNDALE	ERNEST WOOD
U. S. of America.....	75.07	2,961	433
England.....	66.29	1,330	822
India.....	78.08	2,905	342
Australia.....	64.15	473	314
Sweden.....	—	219	66
New Zealand.....	77.91	483	173
Netherlands.....	74.74	1,065	432
France.....	74.01	1,264	578
Italy.....	68.07	214	55
Germany.....	71.89	221	68
Cuba.....	70.65	231	29
Hungary.....	60.00	152	13
Finland.....	92.82	300	46
Russia.....	89.94	137	12
South Africa.....	—	55	39
Scotland.....	62.03	165	116
Switzerland.....	—	108	27
Belgium.....	69.86	201	48
Neth. East Indies.....	50.73	435	157
Burma.....	31.76	49	5
Austria.....	—	232	8
Denmark.....	69.11	196	74
Ireland.....	51.04	39	10
Mexico.....	97.13	234	37
Canada.....	87.04	11	278
Argentina.....	82.29	159	92
Chile.....	75.24	48	28
Brazil.....	63.14	254	37
Bulgaria.....	55.00	62	4
Iceland.....	41.48	79	16
Spain.....	77.63	232	122
Portugal.....	98.80	165	0
Wales.....	54.78	107	59
Poland.....	91.92	133	15
Uruguay.....	60.52	34	11
Porto Rico.....	81.61	53	18
Roumania.....	92.68	78	26
Jugoslavia.....	94.47	187	1
Ceylon.....	25.96	18	9
Greece.....	67.79	26	54
Central America.....	78.62	83	14
Central South Africa.....	—	53	37
Philippine Islands.....	83.00	64	11
Canadian Theosophical Federation.....	91.46	46	28
Federation of the Lodges of the T. S. in Egypt.....	—	6	2
Paraguay.....	—	7	0
Isolated, Directly Attached Lodges.....	—	24	50
Fellows-at-Large.....	71.43	6	9
<b>TOTAL.....</b>		<b>15,604</b>	<b>4,825</b>



# The Greater America Plan

BY SIDNEY A. COOK

The Lodge Handbook, product of fertile minds, devoted hearts and much practical experience, made its appearance during Convention and was placed in the hands of each lodge president who attended, or in the hands of his representative if he had designated someone to receive it for him. Some few lodge presidents have not yet indicated their desire to have a copy of this important volume with its continuing service month by month.

This book, with its fifteen indexed sections, is given only to the lodge presidents but is for the general use of all lodge officers and committees. Have you seen your lodge copy? Has your president announced to you its arrival and shown you its features and its usefulness? One lodge president says, "It is the most constructive mass of information yet put into the hands of the theosophical worker." Another writes:

"While acknowledging the Lodge Handbook which arrived a few days ago, I want to express my appreciation of the interest and care that has gone into the preparation of the book.

"I am delighted with its present features and can visualize its further unfoldment and great usefulness to our lodges.

"I am so happy to have it arrive at this time, and intend to call the particular attention of each member to it. I know it will increase their respect and enthusiasm for our Theosophical Society."

When you vote for your lodge officers do you know what their duties are? Do you understand the rules of artistic lodge decoration? Are you well informed regarding lodge programs generally and

those for special occasions? Does your program committee fully understand lecture management, and are the entertainments of your lodge attractive and dignified? Is your lodge good at earning money? These and a thousand and one other questions are answered and information given in the new Lodge Handbook—a splendid product of the Greater America Plan, most of it evolved out of the practical

experience of practical theosophical workers.

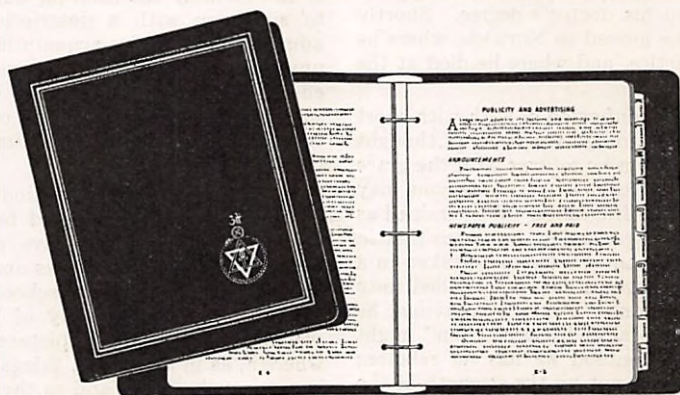
In his Introduction to the Handbook the National President says:

"The Handbook deals with lodge problems and theosophical relationships—member to lodge and to Headquarters, officer to lodge,

lodge to Headquarters, and all to Adyar and to the work and its purpose. Perfection of organization, making lodges strong and practical in their work, but still flexible and adaptable to the expression of an outpoured life, is the purpose of the book.

"The Handbook undertakes to aid in making our lodge rooms attractive to thinkers in other fields, to make our meetings interesting and instructive to thoughtful seekers for understanding in many different directions, that they may in our midst find a practical appreciation of the problems of their world of thought or activity and a practical theosophical attitude of help and solution.

"Just to be thinking, each uniquely and individually but cooperatively, in a common program and with a unified spirit of endeavor will add strength and impetus to our work and achievement. It is to that end that the Handbook is dedicated as a part of the Greater America Plan."



Certain minds closely harmonized with Nature possess the power of abstracting Beauty from things and reproducing it in new forms. This is Art.

— EMERSON

## “Religio Medici”

By ROBERTO BRENES-MÉSEN

**T**HERE IS AN elixir which endues with a lasting life a literary work of art — the style; for it is the compound of three simples — thought, feeling and good taste. And such an elixir has preserved the *Urn Burial* and *Religio Medici* by Sir Thomas Browne, a learned physician of the seventeenth century. Born in London in 1605, he attended Oxford and then traveled through England, France, Italy and Germany. In Leyden he received his doctor's degree. Shortly after he returned he moved to Norwick, where he established his practice, and where he died at the age of seventy-seven.

*Religio Medici* is a confession of faith with short charming excursions through the fields of thought and learning, wherefrom he returns with the grace of a flower or a four-leaf clover where you may find a distant spiritual fragrance. Well trained as he was in Aristotelian reasoning, he states that in his book “there are many things to be taken in a soft and flexible sense, and not to be called unto the rigid test of Reason.” Being a physician, he thinks that the “scandal of his profession” might persuade people to contend he has no religion; when, on the contrary, not by the strength of the fount or of his early education, but by “the Principles of Grace and the Law of his own Reason” he will not embrace but the name of Christian, a reformed Christian. “I am, I confess, naturally inclined to that which misguided zeal terms Superstition. My common conversation I do acknowledge austere, my behavior full of rigor, sometimes not without morosity; yet at my devotion I love to use the civility of my knee, my hat and hand, with all those outward and sensible motions which may express or promote my invisible devotion . . . I could never hear the Ave-Mary bell without an elevation.”

This little book is teeming with noble winged thoughts arrayed in a gossamer of light. The many graces of the English language, the melody of his well balanced periods are a constant temptation to the reader, and when the last page is turned we easily come back to the first as when we take a promenade along an avenue of trembling hisping poplars and we find ourselves murmuring sentences and clauses of unusual beauty.

How he knew the law of cycles is evidenced here: “One general council is not able to extirpate one single heresy; it may be cancelled for the present, but revolution of time, and the like aspects from Heaven will restore it, when it will flourish till it be condemned again. For as though there were a metempsychosis and the soul of one man passed into another, opinions do find after certain revolutions, men and minds like those that first begot

them . . . Men are lived over again, the world is now as it was in ages past; there was none then but there hath been someone since that parallels, and this, as it were, his revived self.”

He loved Reason. He fully understood its value, but he did not surrender his other powers before the throne of Reason: “Where I cannot satisfy my reason, I love to humor my fancy . . . Where there is an obscurity too deep for our reason, 'tis good to sit down with a description, periphrasis or adumbration, for by acquainting our reason how unable it is to display the visible and obvious effects of Nature, it becomes more humble and submissive unto the subtleties of faith; and thus I teach my haggard and unreclaimed reason to stoop unto the lure of faith.”

How the loftiness of his mind led him to admire and to accept the concealed teachings of Pythagoras and Hermes: “I have often admired the mystical way of Pythagoras and the secret magic of numbers . . . The severe schools shall never laugh me out of the philosophy of Hermes, that this visible world is but a picture of the invisible, wherein, as in a portrait, things are not truly, but in equivocal shapes, and as they counterfeit some more real substance in that invisible fabric.”

He was a searcher after truth, and from a scientific point of view, as a physician he looked for the causes of things, but he says: “There is but one first cause and four second causes of all things . . . This is the cause I grope after in the works of Nature; on this hangs the Providence of God.”

A broad and subtle mysticism pervaded his love and understanding of Nature: “I hold there is a general beauty in the works of God, and therefore no deformity in any kind of species of creature whatsoever. I cannot tell by what logic we call a toad, a bear or an elephant ugly, they being created in those outward shapes and figures which best express the actions of their inward forms, and having passed that general visitation of God, Who saw that all that He made was good . . . Now Nature is not at variance with art, nor art with Nature, they being both servants of His Providence. Art is the perfection of Nature. Were the world now as it was the sixth day there were yet a chaos. Nature had made one world, and art another. In brief, all things are artificial, for Nature is the art of God.”

Should I thread many more pearls on the string, perhaps I would not lure you to the opening of this sandalwood coffer where you may find jewels aplenty for the fair ankles, neck, arms and fingers of your curiosity. I shall not deprive you of this pleasure to be enjoyed in solitude, before the mirror of your own mind.



## Adyar News

The Executive Committee of the Society has been very busy during the last couple of months dealing with all kinds of small, yet none the less important, business.

A careful revision of the rents payable by workers and other residents is in the process of being made, together with a rearrangement of electric light and water charges.

The whole question of making more business-like arrangements as regards the staff of the various departments is also under consideration. In some departments the service registers are not properly maintained, nor are the rules for leave properly observed. The Recording Secretary and the Treasurer are preparing a scheme for presentation to the Committee.

Better arrangements are in course of completion for the care and the lending of books of the Adyar Library. The Recording Secretary, Dr. Srinivasa Murthi, and the Treasurer, Mr. Hamerster are making necessary revisions in the arrangements.

Special attention has been given by the Headmaster of the Besant Memorial School to the protection of the students through very stringent rules regarding the wells, swimming conditions and avoidance of danger from the traffic on the open road.

A member resident in Bombay has offered to provide for the establishment of a short-wave broadcasting station, commencing in a small and experimental way, but designed, we hope, to grow

so that broadcasts will reach not only India but the whole of the theosophical world.

The Vasanta Press will soon be transferred to the ownership of the Theosophical Society, and a board of management has been created to supervise this activity and that of the Theosophical Publishing House. The board consists of the President, the Vice-President, the Recording Secretary, the Treasurer and Mr. Jinarajadasa, together with Mr. A. K. Sitarama Shastri representing the press department and Mr. Subramania Iyer the publishing department. Other departments of Adyar activities that have previously been the direct responsibility of the President have been placed under committee control.

### The President's engagements:

September 16 to 30 — Paris, Belgium and Holland.

October 1 to 20 — London, with visits to Scotland and Wales.

October 20 to 23 — Paris.

October 26 — Sail for India.

The international rules, which have from time to time been amended without in some instances due legal consideration of the effect of such amendments, are now being carefully reviewed by a committee of three eminent lawyers, members of the Society, to see if any modifications should now be put into effect.

## Early Days in Adyar

THE presence of a little river back of the house awakened in us the old love of swimming, and we all went in for it, H.P.B. with the rest of us.. I taught my "chum" to swim, or rather to flounder about after a fashion, and also dear Damodar, who was up to a certain point one of the greatest cowards I ever saw in the water. He would shiver and tremble if the water was half-knee high, and you may believe that neither H. P. B. nor I spared him our sarcasms. I remember well how all that changed. "Fie!" said I. "A pretty adept you will make when you dare not even wet your

knee!" He said nothing then, but the next day when we both went bathing *he plunged in and swam across the stream*, having taken my taunt as meant, and decided that he should swim or die.

That's the way for people to grow into adepts. *Try* is the first, last and eternal law of self-evolution. Fail fifty, five hundred times, if you must, but try on and try ever, and you will succeed at the end.

"I cannot!" never built a man or a planet.

COLONEL OLCOTT in *Old Diary Leaves*

# Theosophical Order of Service

## T. O. S. Day of Convention

The session opened at 10 a. m. Wednesday, August 22, with Mr. Robert R. Logan, Chief Brother for America, introducing Dr. Arundale, who as International President of the T.S. is *ex officio* President of the Order.

### Address by Dr. Arundale

"As this is the first occasion I have had to address the members of the T.O.S. or to be present at a meeting, I should like to make very clear that I pledge my wholehearted allegiance to that splendid and important organization.

"The T.O.S., as you all know, was established by Dr. Besant herself, for she realized that while study — the study of Theosophy — was of infinite importance, putting it into practice for the service of the world was of no less importance. She herself took the greatest interest in the T.O.S., was constant in her direction of its activities and made a point of being present whenever she could at its meetings. I know very well that she regarded the T.O.S. as the natural adjunct to lodge work, whatever that lodge work might be.

"For my own part I cannot conceive of a lodge of the T.S. without some form of the T.O.S. attached to it, for the reason that the T.O.S. is a means whereby all the groups of members of the Society can put their Theosophy into such practice as they may think desirable, without in any way compromising the neutrality of the Theosophical Society itself."

After reminding his hearers that the acid test of their Theosophy was their expression of it in practice in connection with some of the world's vital problems, Dr. Arundale pointed out that there are many admirable organizations in the outer world with which we can affiliate without duplicating them with new ones of our own. We need to bring our theosophical background into their work.

"Every lodge," he said, "should have a T.O.S. group attached to it, for the T.O.S. is the fulfillment of the work of a lodge. We have been accused of being dreamers, visionaries, enjoying Theosophy only for ourselves, but the fault lies not in being visionaries but in not being workers also. We should be dreamers, we must be visionaries. You are not a real dreamer, a splendid visionary, unless you are a worker as well."

The Chief Brother then enumerated the seven departments of the T.O.S. and introduced in turn the national department heads or their substitutes.

### Social Service Department

Mrs. H. Kay Campbell read the report of Mrs. Edith Lee Ruggles of Sacramento, National Head of the Social Service Department, who enumerated

some of the ways in which members could work for prison reform, child welfare, the poor, the mentally deranged, the blind, etc. She said that more than eighty theosophical books and pamphlets have already been done in Braille. She touched on the Order of the Round Table, which later had an hour on the program most interestingly filled by a sort of duologue between Mr. Ray Harden, Chief Knight, and his able young assistant, Franklin Lacey. Mrs. Ruggles said, "Our whole economic system must be improved; be awake and work for the change that must come."

### Animal Welfare Department

Miss Mabel K. Zimmers, National Head of the Animal Welfare Department, spoke of the work done since the department was organized in 1926, especially in the matter of propaganda for fur fabrics as substitute for the blood-stained pelts of trapped animals. She said she hoped to form through the department a nation-wide vegetarian society.

### World Peace Department

Mrs. Flavia B. MacKenzie of Everett, Washington, National Head of the World Peace Department, told of her very successful first year of effort during which the department has affiliated with eleven international or national peace movements. She spoke of the subdivisions of the department, the International Correspondence League, of which Mrs. Rhoda Martin of Ojai has just been appointed head, and of the Right Citizenship Division, whose National Head, Mrs. Alice F. Kiernan of Philadelphia, was then introduced. Mrs. Kiernan gave a most interesting and inspiring report of the work done by her division in organizing classes of study in citizenship in many of the lodges, some of the meetings being addressed by prominent speakers.

### The Watcher

In the absence of Mr. John Nimick of Atlanta, National Watcher, the Chief Brother spoke of the excellent work formerly done by this department and now to be revived by Mr. Nimick.

### Healing Department

Dr. George W. DeHoff of Baltimore, newly appointed National Head, sketched in the brief time at his disposal a most interesting scheme of medical and dietetic research work to be undertaken by the department in addition to a revival of the spiritual healing by meditation groups.

### Natural Living Department

In the absence of Mrs. Lillian Wardall of Ojai, reappointed National Head of the department,

(Concluded on Page 232)



# Personal Opinions

By L. W. ROGERS

## *The Road to Success*

There is probably nothing in the world more interesting to the several hundred lodge officers in the American Section, T. S., than a successful lodge. Presumably all other members are also interested, but the officers feel a personal responsibility for the welfare and progress of the lodge. National lecturers are also deeply interested because, in addition to other reasons, the successful lodge holds in permanent membership a larger percentage of the new people brought in by the lecturer's work. It may be quite true that we should not look for results; nevertheless results help one in two ways: by enabling one to judge whether a certain kind of work is worth while, and by the enthusiasm and encouragement which results create.

What is the correct definition of a successful lodge? There is probably much difference of opinion about that. Some will think it is the lodge that never has a ripple of inharmony. Others would say that it is the lodge that has the highest percentage of regular attendance. Some might hold that it is the lodge with the largest membership. Still others will believe that the most active and energetic lodge is the most successful. Perhaps the correct answer is the lodge which, other things being equal, comes nearest to fulfilling all the functions for the performance of which a lodge of the Theosophical Society exists.

In the American Section there is about every kind of lodge that the mind can picture. Some that are comparatively large are far less alive than some that have a dozen members. Others that are large are also very active. Some that can boast a remarkable percentage of regular attendance have nothing else that is remarkable. A number of our lodges are in territory so unpromising that it is heroic work even to hold a center, without any possibility of growth no matter what they do.

A lodge that is in reasonably good territory ought to bear some relationship, in size, to the population of the city in which it is located, if it is the only lodge there. If not, then the total membership of the lodges should do so; but the larger the city the smaller will be the ratio. However, cities differ almost as much as individuals do and there are some large cities, particularly in the northeastern part of the nation, where nobody but angels could establish a lodge and make it live.

Two lodges that I have just visited furnish some valuable lessons, because a number of years ago one of them was the most flourishing lodge in the

nation, while the other one is at the present time. While one was declining from first place to a poor third the other has risen from about second to first; yet they are in neighboring districts and the chief difference is that one city has about twice the population of the other.

But that a city with less than a half million population in the middle West can have a splendid lodge is proved by the past history of the first lodge. Many years ago, when there were thriving lodges in a dozen of our cities, it was the banner lodge. Not only did it lead in membership but its affairs were in excellent order. It had a system of collecting Headquarters dues in small amounts so that they were paid almost unnoticed by members; and having thus accumulated through the year were sent in a lump sum to Headquarters for the regular annual payment. There was a lodge hall in a good location for that time and the activities were numerous. A lecturer was always sure of a good audience and of a generous check that not only took care of expenses but also of deficits that might have been incurred elsewhere. There seemed to be reason for believing that this lodge was destined to continue in a most successful career. Yet a few more years later it had retreated to an obscure little hall in a location from which the city was fast growing away. There all public lectures were held and the membership dwindled to a ghost of its former self.

What brought about the striking change? First a dissension among members over an international theosophical difficulty. The immediate result was the formation of a new lodge. The second lodge never did grow and died in due course, but the keen interest that had characterized the old lodge began to wane. Then dissension crept into the original lodge and the decline was continuous thereafter.

At this time St. Louis Lodge in the other city could not accurately be described as better than fair second class. It rented a small hall at different times in various parts of the city, always on good streets, and kept useful classes going but did not attract the attention of the public in any marked degree. Why did this lodge, in a very few years, move swiftly to first place in the American Section? Only a few years ago a rather daring plan that had been maturing in the mind of a few members was put into effect. Several years earlier the lodge president, Mr. Hudson, had started a building fund with the humble beginning of less than a dollar! Every possible occasion for increasing it was used, and the day finally came when it could be utilized. An old residence was bought on favor-

able long-time terms, great care being taken to select a location where churches, halls and clubs were numerous. In the old building, that had once housed an aristocratic family, was a large drawing room which answered well for a lodge hall. The other rooms on the two floors above were leased to members and the income took care of the necessary payments. Only six years ago a beautiful auditorium that can seat 400 was erected on the rear of the lot and adjoining the old building. Here again, there was the most careful planning and business foresight. The lodge was now equipped for the important work of attracting the public and becoming a most useful institution in the city. Liberal advertising brought large audiences and made the new auditorium known to the public. Courses on astrology and psychology were prepared and large classes organized. Contact was established with all sorts of clubs and progressive organizations. A social evening on the last Saturday of each month became an established institution. The membership grew steadily until it is now far ahead of any other lodge in the United States. The activities can only be described as intensive. Besides the usual lodge meetings there are six classes a week. Classes are free except for astrology, where the admission is 25 cents. The sale of books on astrology has also assisted the treasury.

A full explanation of the rise of the St. Louis

Lodge in so brief a time naturally has factors that have not been mentioned, including remarkably able leadership, with a policy of developing the latent talent which the lodge contains. In a sentence, the explanation of the success is able leadership, good business judgment and hard work. President Luntz prepares the courses of study, gives frequent lectures and puts in three nights a week with classes. Past President Hudson puts in five evenings a week at the hall. Secretary Gieseman is also working strenuously, as one must to keep the affairs of so large a lodge in good order. Some of the class teachers have two nights a week. But everybody seems to be happy and the membership continues to increase.

Can such success be duplicated by other lodges? It undoubtedly can, if there are no dissensions of consequence in the lodge, if there is a leader, or small committee, with business judgment and, finally, if there is a broad and progressive spirit in the lodge that will lead it to make contacts with other forward looking organizations and thus bring the lodge into touch with the life of the community.

This whole article would not be complete without saying that the old ghost of the other lodge has attained resurrection. In a new hall, in a new and live section of the city, with a new administration and with a large class of newly interested people from the course of lectures just closed, it is apparently on the threshold of another incarnation.

## THEOSOPHICAL ORDER OF SERVICE

(Continued from Page 230)

the Chief Brother touched on the inter-relation between this department and that of healing.

### Arts and Crafts Department

Mrs. Orlene Moore of Birmingham, National Head, told of the need of emphasizing beauty in our daily lives as an expression of truth. She told of the really excellent exhibit of paintings, drawings and photographs by Theosophists, which she and Mr. James S. Perkins of Cincinnati had somewhat hurriedly collected for display in the Headquarters building, and invited everyone to a personally conducted tour.

### General

After the hour in the afternoon session devoted to the Round Table, the Chief Brother closed the meeting with a short address, in which he stressed the point that the T.O.S. was not an additional burden imposed on T.S. lodges and members, but only an opportunity for collective expression. No lodge, he said, should feel obliged to organize all seven departments of the Order but each lodge should choose the work most congenial to it, and

through one or more departments contact the outside world and grow to be a recognized factor for good in its community.

## International Correspondence League

The International Correspondence League of the Theosophical Order of Service is one of the most potent means of evoking and establishing the refreshing spirit of friendliness between peoples of all nations.

The new National Secretary of the League in U.S.A. is Mrs. Rhoda Martin, "The Pleiades," Ojai, California.

Will friends who have taken part in this work before, and those who feel that they can use this as an instrument for spreading theosophical teaching, kindly note the new address. There are applicants waiting for links by letter from all over the world.



# The Inner Life

By CLARA M. CODD

To work in with the Greater America Plan, the editors of this journal have decided to conduct this page in a different way. They feel that we should make it very practical in its bearing, not only a student's page, but one that will truly and helpfully try to deal with the problems of our interior life as they come to everyone. Theosophy can help so vitally and understandingly there that quite wonderful changes in character and outlook sometimes result. The editors have done me the honor, which I deeply and warmly appreciate, of asking me to continue the editorship of this page along the new lines. Quite what those will be I have not yet absolutely formulated to myself, but perhaps it will be helpful to choose a monthly thought for meditation, and also to use part of our page for discussion upon various problems and for the answering of questions. So please send along even now any questions to the editor of THE AMERICAN THEOSOPHIST. Some will find an answer at Wheaton and some will be sent to Australia to me. And I want to say too how much I have enjoyed the privilege of writing in THE AMERICAN THEOSOPHIST every month, and how near I feel in spirit to all the American members for so doing.

So now we shall quickly wind up our talks upon *The Yoga Aphorisms of Patanjali*, and with the November number we shall enter upon a new field of endeavor. Skimming over the remainder of the Second Book let us note particularly the Eight Accessories without which the higher reaches of Yoga are not possible.

## 29. The Eight Accessories of Yoga are:

1. Yama, abstention from wrong-doing.
2. Niyama, right observances or rules.
3. Asana, right posture.
4. Pranayama, right breathing.
5. Pratyahara, withdrawal of the attention within.
6. Dharana, concentration or attention.
7. Dhyana, meditation.
8. Samadhi, the trance of contemplation.

The next aphorisms go into these accessories in detail. For instance, the "right observances" are described as five:

1. Harmlessness, doing no injury to any living thing.
2. Truthfulness, in thought as well as in speech.
3. Taking nothing which belongs to another.

4. Purity of thought in sexual matters.
5. Non-covetousness.

These are really the same as the well known Pancha Sila or Five Precepts of the Buddhist laity. Patanjali calls them the Great Vow, which all aspirants must take.

The right observances or rules are also five:

1. Internal and external cleanliness by diet and washing.
2. Purity of mind and body.
3. Contentment and serenity.
4. Self-training and fervent aspiration.
5. Devotion to Ishvara, making the Master or Diety the motive for all action.

Thus, says Vyasa, comes the understanding of the Self and the destruction of all obstacles to realization.

Sinful thought may be overcome by dwelling upon its opposite. This is the mystical doctrine of "Transcension," as opposed to direct opposition, and is psychologically sound in method.

The closing aphorisms are wonderfully beautiful in their description of the power which flows from the attainment of the commandments or rules. Let us quote one or two.

**35. In the presence of one who has perfected harmlessness all hostility ceases.**

Thus a Yogi meditating in the forests of India is forever safe from ravening beasts, and a Saint Francis could tame the wild wolf of Ravenna.

**36. Having become entirely true, his words and actions become creative and full of power.**

Here again, as ever, sincerity is power and strength.

**37. When the desire to possess has left him, all things come to his hands.**

And two other lovely aphorisms:

**44. By deep thought and study the student comes into touch with the Master or Diety of his heart's desire.**

An ideal formed by meditation is the first touch of the Master. *Through* it His holy life reaches the life and heart of His devotee.

**45. Union is reached by making God the motive of all actions.**

Let us put it in the words of the Flemish mystic, Jan Ruysbroek. "Every deed, however small, if it be directed to God by simplicity of intention, increases in us the Divine likeness and deepens in us the flow of Eternal Life."

The Third Book describes the Siddhis or divine powers which often accompany advance upon the Path to Union, such as the knowledge of former births, of that which is in the mind of others, the power to become invisible, to know the time

(Concluded on Page 240)



Clara M. Codd

## What Lodges Are Doing

**Aberdeen Lodge** (South Dakota) sends an encouraging report announcing the election of officers and the organization of plans for the coming year's work. The lodge was looking forward to the visit of Miss Sommer on September 21 and to the later visit of Miss Henkel, and in preparation re-decorated the new lodge hall. The members are to be congratulated on their courageous and enthusiastic efforts in spite of the difficulties which are particularly acute in the South Dakota district. However, they are taking full advantage of their opportunity to live the theosophic life in a community which greatly needs our outlook and understanding.

**Austin-Dharma Lodge** enjoyed a special get-together meeting at the home of Mrs. E. A. Graves Sunday evening, September 16. Mr. and Mrs. A. F. Hardcastle from Olcott, who were spending their vacation in Austin, were the guests of the evening, and told of the work and the many inspiring activities at Headquarters. The regular fall meetings of the lodge will be resumed in October, and the members are looking forward to the coming of Dr. Roest and a season of renewed enthusiasm. Austin-Dharma Lodge will especially miss the long and valuable services of Prof. and Mrs. F. L. Reed, who have recently moved to Hollywood but who carry with them the love and good wishes of the lodge.

**Besant Lodge** (Hollywood): On September 11 the lodge devoted an entire evening to talks by members recently returned from Olcott. Mrs. Lois Holmes, Mrs. R. F. Goudey and Mr. Sidney Taylor gave excellent accounts of the inspirational work of the Convention and Summer School. Members of Besant Lodge showed enthusiastic appreciation of the reports given.

**Detroit Lodge:** To start the fall season the lodge had the happy task of welcoming five new members to its ranks—strangely enough, all men! The lodge correspondent writes: "As three of our new members are Young Theosophists, we feel that our theosophical approach must be attractive to youth and we are full of enthusiasm to keep it so. Our fall program includes the study of the Seven Rays, as outlined in the new Lodge Handbook, and we are planning on some interesting discussion in future lodge meetings. Ways and means of obtaining money for Headquarters field work are being formulated, and altogether we are well started off toward the theosophical NRA of new and vigorous activity."

**Genesee Lodge** (Rochester): We are sure that the members of Genesee Lodge were as interested in the recent issue of their news sheet as was Headquarters, since it brings items of information with regard to the lodge's work for the coming year and also conveys the friendliness of interest in each fellow-member. The season opened with a series

of sessions under the direction of Bishop Hampton, while they were looking forward to Dr. Roest's stay of four days somewhat later. Mr. Kunz is also on their program, and their enthusiastic preparations for these visitors promise splendid results for each lecture engagement. The members who were able to attend the summer activities at Olcott are sharing with those who remained at home the combined instruction and inspiration of the Convention period.

**Harmony Lodge** (Toledo) is continuing its regular work, and informs us that one of the recent subjects for discussion was "Right Citizenship and How Attained," to be followed by a discussion among the members.

**Madison Lodge:** Miss Sommer was warmly welcomed in Madison, where she gave two very fine lectures. The members felt that she had contributed richly to their work and that their activities for the year would be strengthened as a result.

**Oklahoma City Lodge:** The friendly letter of the secretary sent monthly to the members brings also to Headquarters news of the plans for the year. The first meeting of the lodge in September was noteworthy for its inspiring and enthusiastic reports of the activities at Olcott during the past summer. Five Oklahoma City delegates took full advantage of their opportunity to share with their fellow-members. Their winter promises to be a busy one, with Dr. Pickett, Miss Henkel, Dr. Roest and Bishop Hampton all to be visitors during the coming months.

**Oak Park Lodge** began its season with three interesting public lectures during September—"Inspired Living," by Dr. Henry A. Smith; "Theosophy and the Future," by Mrs. Cecil R. Boman, and "What Men Live By," given by Mrs. Gussie Hopkins.

**Olcott Lodge** at Headquarters is making plans to intensify its work for the coming season with Mrs. Blanche K. Reed as the new president. Official recognition and an important place will be accorded T.O.S. activities. With Mrs. Helena Hardcastle as Head Brother, five T.O.S. departments are now being definitely organized—arts and crafts, world peace and right citizenship, social service, watcher, healing.

**St. Louis Lodge** reassembled on September 5 with a large number of members attending. A very successful lecture series by Mr. Rogers from September 16 to 20 resulted in twelve new lodge members. Dr. Alvin B. Kuhn is to give a series of lectures for the lodge in November.

**St. Paul Lodge:** A very genuine appreciation of the lectures given by Miss Sommer comes in the report from St. Paul. It is splendid that Miss Sommer could begin the lodge season and attract a considerable audience of interested people.



# Theosophical News and Notes

## Mr. Jinarajadasa's Visit

Just as we were going to press last month we were able to announce Mr. Jinarajadasa's visit to America on October 7, 8 and 9. Announcements have since been made by special letter to the president of each lodge within 500 miles of New York or Chicago. Mr. Jinarajadasa has been assured how eagerly members from even distant points will seize this opportunity to see and hear him. Already numbers of members from far away have indicated an intention to be present.

Please advise Headquarters or New York Lodge (9 East Fortieth Street, New York City) promptly if you will come. Hall arrangements have to be made according to the number to be present. This is an unusual opportunity that none will care to miss who can attend.

The New York meetings will be at the lodge rooms, 9 East Fortieth Street; the Chicago meetings in Kimball Hall, 25 East Jackson Boulevard, or some other hall in the same building, according to attendance.

## Johnsen Chambers

Johnsen Chambers are awaiting the enjoyment of their coming occupants. Mrs. May Porter of Atlanta was the first to make a selection, and declares herself immensely pleased and happy with her room and its adjacent roof piazza.

The rooms are most attractive and complete, and Olcott is at all times an ideal place to live. The rates vary from \$40 to \$50 monthly, including board.

We hope to receive more applications from our members who desire to live economically on a small income and to retire to a restful atmosphere where good reading, good company and sweet and happy living are provided.

## Theosophy and Art

There is still opportunity to join the new Reading Circles in "Theosophy and Art," as enrollments will be accepted up to October 16. One dollar enrollment fee and the price of the required books which are not already available in home or lodge library will cover the cost. Groups are scheduled to begin October 1, but late-comers can easily make up the reading for the first two weeks. However, prompt enrollment is now necessary, so send your name and one dollar to Headquarters at Wheaton today.

## International President's Traveling Fund

It is unfortunate that the general rules of the Society do not provide a fund for the travel expenses of the International President. Charged with the responsibility of nearly fifty Sections scattered all over the world, he has to provide for his visits among them from private sources, making difficult some of the essential work and rendering impossible some that should be done.

America has been singularly fortunate in arranging for Dr. Arundale to visit us on a number of occasions, and we should be, and in fact are, sufficiently grateful for generous service thus rendered to us to desire that other Sections, less able, shall similarly benefit. Therefore the International President's Traveling Fund has been created to which contributions may be made in order that the President of the Society may be free to travel where the work most needs, even to the poorest of the Sections. Our gratitude for blessings we have received should insure America's generous response.

## J. J. Van Der Leeuw

Ojai friends and admirers were shocked to learn this week of the death of Dr. J. J. van der Leeuw, noted theosophical writer and lecturer, in an airplane accident. He had made a solo flight from Europe to South Africa and on the return trip his plane crashed into a mountain side either in fog or in a storm (it is not known certainly which) and he was burned to death as the ship burned after hitting the ground. The briefest references in letters from Holland are all that have reached here about the matter.

Dr. Van der Leeuw was one of the most brilliant and scholarly figures in the T. S. movement. He was only in his late thirties but had written several books of international reputation, among these *Gods in Exile* and *The Fire of Creation* being considered especially fine. He was a graduate of the University of Leyden, specializing in philosophy and psychology. He attended the Star Camp in 1931.

*The Ojai*, September 21, 1934

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## Cooperation in Lecture Itineraries

It is no small problem to keep entirely happy all concerned in lecture arrangements, but much can be accomplished by complete cooperation, and especially by the filing of data in one central clearing office, namely, with Headquarters. It is not possible to make final arrangements for our own direct representatives as early as we should like. They often have to be changed because of delays in lodge replies and intervening arrangements made by other lecturers.

It is not possible at present for Headquarters to arrange the itineraries of all those in the field, for Headquarters cannot provide funds for all of them and therefore must leave them free to make engagements where their work will be self-sustaining. But Headquarters does make the following suggestions and urgently recommends them to our lodges for their cooperation:

(1) Make no engagement without consulting Headquarters to see if it conflicts with a contemplated visit of an official Headquarters representative, or with the tour of some other lecturer whose itinerary is on file.

(2) Give preference to the appointed lecturers and field workers.

(3) Deal very promptly with Headquarters correspondence relative to lecture arrangements, for succeeding arrangements depend upon the completion of earlier ones.

(4) Adhere as strictly as possible to an engagement once made.

To all lecturers and field workers Headquarters recommends:

(1) The filing of their proposed itinerary before making an approach to the lodges to see how it conflicts with itineraries already filed by others.

(2) Promptly notify Headquarters of any definite engagements.

(3) Advise Headquarters promptly of all changes.

These suggestions carried out by both lodges and field representatives will add smoothness to the arrangements and a happier condition for all.

## An Enterprising Lodge

Genesee Lodge, Rochester, had one hundred copies made of Dr. Arundale's "Letter to the General Public," to be distributed among leading citizens in the various walks of life. The lodge president suggests that other lodges might wish to do likewise.

Be master of your petty annoyances. Conserve your energies for the big things. It isn't the mountain ahead that wears you out—it's the grain of sand in your shoe.

## In the Field

Few definite accounts have as yet been received, but casual hints and indirect word relates of Mr. Rogers' successful lecture engagements in Omaha, Kansas City and St. Louis. Eleven new members were added in the last city, with the probability of a few more to increase the total. An excellent class of inquirers was started in Kansas City and probably the same was the case in Omaha. So the year has begun well in these cities under the leadership of Mr. Rogers.

Dr. Pickett has only just begun her season of activity with a week in Indianapolis and a few days in Decatur. Aided in Indianapolis by the enthusiasm of the members who attended the Summer Sessions at Olcott, Dr. Pickett found the way well open and the advance work splendidly accomplished, thus making possible even more effective work in both lodge and public meetings. There will be strong, true achievement in this center as the year advances.

Dr. Pieter K. Roest, national lecturer as well as Field Director, was just in Cleveland, and the report is of excellent work done. The members responded deeply to the earnestness and inspiration of Dr. Roest's talks, and were gratified also by his successful work with the public. In addition to the regular lodge engagements Dr. Roest addressed the Women's City Club in Cleveland, and also gave a fifteen minute talk over the radio. In the opinion of the Cleveland members they will be able to produce an ever wider field for Dr. Roest when he comes again.

Miss Anita Henkel made a number of visits in the Chicago area before beginning her fall itinerary. Aurora Lodge was most happy to have her, a study group in Hammond, Indiana, welcomed her there for a Sunday afternoon, and Chicago Lodge found her talk to members full of zest, of her own devotion and practical idealism. Further reports of Miss Henkel's engagements with the Iowa lodges will also bring encouragement for the work.

## Is This the Last Copy for You?

This will be the last issue of THE AMERICAN THEOSOPHIST to be mailed to members who have not paid their Headquarters dues for the current year. The September issue should have been the last to be mailed to those whose dues are in arrears, but owing to the staff vacation following so soon after the close of the Olcott Sessions, it was not possible to remove the names from the mailing list. Therefore, delinquent members are fortunate in having an extra month of grace before the magazine is discontinued. Won't you please pay your dues at once—to your lodge secretary if you are a lodge member, and to Headquarters if you are a National member. You will not, we are sure, wish to miss any copies of our magazine.

RECORD OFFICE





Florida Federation Meeting, Tampa, September 2, 1934

### *Florida Federation in Session*

Thirty-four delegates representing the lodges of Florida convened on September 2 as the guests of Tampa Lodge, and completed the organization of the new Federation with the election of the following officers:

President, Mr. Ralph B. Kyle.

1st Vice-President, Mr. Roy K. Downing.

2nd Vice-President, Mrs. R. H. Edwards.

Secretary-Treasurer, Mr. Rawdon Sharpe.

It was an enthusiastic gathering whose spirit of courage and initiative was embodied in the unanimous determination to form a new lodge every year. Even the place was selected and a national member promised wholehearted cooperation as the nucleus of this lodge-to-be. This out-turned attitude and desire to help in districts beyond the immediate radius of each lodge will contribute greatly to the strengthening and deepening of the consecration of the lodges participating, and promises well for the growing power of the Federation.

The program of the day was concluded by a public lecture given by Mr. Roy K. Downing.

### *The Michigan Federation*

The year began most auspiciously in Michigan with a gathering of lodge delegates from throughout the state at Port Huron, where the local lodge extended a gracious and successful hospitality. Approximately fifty-five members were welcomed by Dr. Sara Chase Willson, president of Port Huron Lodge, and enjoyed the program which followed under the chairmanship of Mr. E. Norman Pearson, the Federation President. Reports were given by those who attended the Summer Sessions at Olcott, so that the Federation also

shared in large measure the inspiration, enthusiasm and instruction of the national activities. A plan of mutual helpfulness was inaugurated whereby there is to be an exchange of lecturers among the lodges in Michigan.

The Federation meeting was held at the Woman's Benefit Association Camp—one of the most beautiful in the state—and so ideal a setting contributed greatly to the success of the occasion.

Supplementary to the Federation meeting was the gathering of Young Theosophists on the preceding Saturday. A happy day of friendliness, hikes, swimming and a final campfire, was enriched by Mr. Carle Christensen, of Chicago, and Mr. Fred Werth, our new Headquarters field worker, who gave an account of the activities of the young people at Olcott and shared with all the inspiration of their recent contacts with the President of the Young Theosophists, Mrs. Rukmini Arundale. Plans were made for even stronger work during the coming year in the light of the privilege of being a Young Theosophist.

### *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.*

### *Mr. Jinarajadasa in Panama*

Our heartiest congratulations go to Panama Lodge, to Mr. A. Steer, its president, and to each member, not only for the privilege which was theirs in having Mr. Jinarajadasa for a week, but also for the initiative and courage which achieved a highly successful lecture series.

Although but a small group, they seized their opportunity and made the most of it with the result that over 600 people attended each of the public lectures in the National Theater, while smaller numbers heard Mr. Jinarajadasa under the auspices of the Ancon Morning Musicales on "The Basis of Art," under the direction of the Grand Lodge of Panama on "The Ideals of Masonry," while before the Popular University he addressed his audience on "The Teacher and the Child." Members' meetings were also held.

Musicians contributed their services, and most interesting of all, the daily papers not only gave announcements and all necessary publicity but published in full several of Mr. Jinarajadasa's lectures, both in Spanish and English, thus allowing over a page of space to each verbatim report.

Certainly Theosophy has had a splendid hearing in the Canal Zone.

### *Gifts to Headquarters*

A valuable painting, "Treasure," has been presented by the artist, Mrs. Rachel Mack Wilson, to Olcott. The painting has been awarded several prizes in different exhibitions in which it has appeared, and our members will undoubtedly welcome the opportunity of seeing it whenever they are visiting here.

A second beautiful gift, offered by Mrs. Iris White, is a mural especially designed for use in our third floor auditorium. We are most happy to accept this painting which will add so much of beauty and inspiration in its own place.

Still another member, Mr. Gordon Ekstrom, has generously presented his painting of our theosophical seal, and Mrs. Flavia B. MacKenzie has presented a hand-made tapestry of the seal.

We are fortunate in our artist members who so spontaneously and gladly share their gifts by presenting their paintings to Olcott for the benefit of Headquarters and for the pleasure of every member.

### *Summer School Proceedings*

Much fine material resulted from the lectures of Institute, Convention and Summer School, but there will be no issue of the proceedings of 1934. Month by month, however, material from these Sessions will be published in these pages and will be designated as "Summer Proceedings 1934."

### *Olcott Lecture*

We remind our members that the Olcott Lecture is to be given annually. It is not too early to be thinking of your subject and preparing for the lecture that you may give at next Convention. There were eleven entries last time. This year we hope there will be many more, and it is desirable to get them in early, for the burden upon the judges of reading and re-reading to select the winning lecture cannot be compressed into too short a period.

### *Back Home*

There was great happiness at Headquarters over the week-end of September 24. One after another during the Saturday and Sunday the various members of the staff returned from two weeks' vacation. The plan of taking all vacations at one time proves to be a good one, and this year the weather was kind. It is right that vacations should follow the strenuous period of preparation for and participation in the summer activities, but it is even more desirable that opportunity should be taken for quiet and restful brooding over all that the summer events can bring us, that their enrichment may be felt and built into permanent values in our own lives.

Only a skeleton staff to attend to emergency matters remained at Headquarters, but the joy of home-coming was no less keenly shared by those who stayed than by those who returned. Such genuine love of Olcott and its work, and appreciation of each other, are essential factors in Headquarters' growth nearer to its ultimate goal.

### *Mr. Kabots at Olcott*

Only St. Paul Lodge, of which he is a member, can quite realize how fortunate Olcott is in having for a time the services of Mr. Jean Kabots. Happy in the opportunity of being of use here at Headquarters, Mr. Kabots is giving some weeks of his time and skill in attending to various tasks in the care of the building.

We are very glad to have him here and most appreciative of the great help he is giving. Such expert craftsmen as Mr. Kabots are always welcome.

#### ST. MICHAEL'S NEWS

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**Itineraries****LECTURERS****Bishop Charles Hampton**

September 30-October 12, New York and Vicinity.  
 October 15, 16, Akron, Ohio.  
 October 17, 18, Lima, Ohio.  
 October 20, 21, Dayton, Ohio.  
 October 22, 23, Hamilton, Ohio.  
 October 24, 25, Cincinnati, Ohio.  
 October 26, 27, Terre Haute, Ind.  
 October 28, St. Louis, Mo.  
 October 29-31, Kansas City, Mo.  
 November 1-9, Omaha, Nebr.

**Mr. L. W. Rogers**

September 30-October 3, Detroit, Mich.  
 October 4-18, Newark, N. J.  
 October 13, Baltimore, Md.  
 October 21-25, Oak Park, Ill.  
 October 28-November 1, St. Paul-Minneapolis, Minn.

**FIELD DIRECTOR****Dr. Pieter K. Roest**

October 1-4, Syracuse, N. Y.  
 October 5-9, Albany, N. Y.  
 October 10-16, Boston and Vicinity.  
 October 18-December 6, East Coast Federation-New York Federation.

**FIELD WORKERS****Miss Anita M. Henkel**

October 1, Grand Forks, N. D.  
 October 2-5, Duluth, Minn.  
 October 6-17, St. Paul-Minneapolis, Minn.  
 October 18, 19, Oshkosh, Wis.  
 October 20-24, Milwaukee, Wis.  
 October 25, 26, Madison, Wis.  
 October 27, Rockford, Ill.  
 October 28-November 20, Chicago.

**Dr. Nina E. Pickett (Tentative)**

October 4, Wichita, Kans.  
 October 8-15, Oklahoma City.  
 October 15-28, Tulsa, Okla.  
 October 28-31, Lawton, Okla.

**Mr. and Mrs. Kunz**

Fritz and Dora Kunz are touring western Canada and their addresses are:  
 September

8-13, Devonshire Hotel, Vancouver, Canada.  
 15-18, York Hotel, Calgary, Canada.  
 19-24, Lodge Annex, 288 Broadway, Winnipeg, Canada.  
 25-28, care A. W. Ruder, 3305 Oakland Avenue, Minneapolis.  
 29-October 4, care Miss Flora Menzel, 3301 West Auer Avenue, Milwaukee.

**October**

5-8, care Mrs. Clara White, 1023 West Ionia, Lansing, Mich.

9-13, care Cyrenius Newcomb III, 1700 Penobscot Building, Detroit.

On and after October 19, to the end of the year, the address is 20 Park Lane, Rye, New York.

**Sundry Funds — July 1 to September 15, 1934**

American Theosophical Fund..... \$57.70  
 Building Fund:

Miss Lucile Tenny, Mr. Wayne Pratt, Mr. A. E. Nugent, Mrs. Emma Meyer, Mrs. Edith Lee Ruggles, Mr. J. E. Crisp, Mr. M. B. Holmes, Miss Fannie A. Moore, Mr. Arthur M. Coon, Miss Esther Natterlund, Mrs. Margaret H. Gross, Miss H. E. Morton, Mrs. Amanda Rinchlew, Mr. David K. Young, Mrs. Marie Metzellar, Mrs. Mabel A. Sandt, Mrs. Maude N. Couch, Mrs. Irene M. Gaines, Mr. Walter Wessel, Mr. E. F. Dann.

Total.....\$269.70

Besant Memorial Fund..... 2.00  
 Greater America Plan Fund..... 546.17  
 Helping Hand Fund..... 1.50  
 Higher Memberships..... 534.00  
 Nursery and Shrub Fund..... 67.40  
 International President's Traveling Fund..... 19.00  
 Prison Literature Fund..... 3.00  
 Publicity Fund..... 47.75

**Marriage**

Mrs. Etta Gifford Young and Dr. Clarence W. Young, both of Palo Alto Lodge, September 2, 1934.

**Deaths**

Mrs. Harriet Schwartz Lehman, Columbus Lodge, September 10, 1934.  
 Mrs. Anna W. Manz, Hermes Lodge, September 6, 1934.

**New Members From July 1 to August 31, 1934**

Applications for membership during the above period were received from the following lodges: Birmingham, Indianapolis, Besant-Cleveland, Besant-Hollywood, Boulder, Hermes-Philadelphia, Colorado-Denver, Oak Park, New York, Spokane, Annie Besant-San Diego, Oakland, Albany, Wichita, Detroit, Ft. Lauderdale, Copernicus-Chicago, Glendale, Miami, St. Louis, El Paso, Sacramento, Minneapolis, Palo Alto, Maryland-Baltimore, Saginaw, Annie Besant-Chicago, Panama, Chicago; and National Members: Camaguey, Cuba; Winchester, Ken.; Grand Forks, N. D.; De Kalb, Ill.; Rutland, Vt.; Caro, Mich.; Chicago.

**Mrs. Harriet Schwartz Lehman**

The passing on September 10 of Mrs. Harriet Schwartz Lehman of Columbus, Ohio, recalls the great service which she has rendered to Theosophy in Columbus. She has been affectionately known by the members in that city as the "mother of the lodge," since it was she who first sponsored it and who nurtured its growth during its first years.

We share her joy in her great release.

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*Pages: 7 to 11 years.*  
*Companions: 12 to 17 years.*

*Squires: 18 to 20 years.*  
*Knights: Over 21 years.*

*Official Organ: "Modern Knighthood," a newspaper by young citizens of America. Subscription price \$1.00 per year. Round Table Headquarters address: P. O. Box 690, San Jose, California.*

Round Table participation in the 1934 T.S. Convention proved most successful and productive. In the main hall of Headquarters building was set up a case of exhibits selected from the Round Table National Museum. These were viewed with much interest and admiration by delegates and visitors.

Extending beyond the long exhibit case were tables upon which were displayed the "Convention Number" of MODERN KNIGHTHOOD, together with all past issues and R.T. literature, music, jewelry and materials supplied by the Order to those desiring to organize Tables.

In addition to the representatives from Round Table national office, Mrs. Ben-Allen Samuel assisted in explaining Round Table work and receiving subscriptions for MODERN KNIGHTHOOD. Several sets of material were furnished to prospective Leading Knights.

Dr. Arundale presided at our Convention Program, giving a brief but most valuable address. Mrs. Rukmini Arundale also spoke, as Chief Knight for India. Mrs. Orlene Barnett Moore, Southern Knight-Counselor, gave an interesting talk upon "Art in the Round Table." In addition, Mr. Robert Logan presented the interests of the Theo-

sophical Order of Service in Round Table work, this coming under the Social Service Department of the T.O.S. Plans were outlined for more co-operative activity in this regard.

The Chief Knight for America addressed the Convention, and his report brought out the fact that the Order, at its lowest ebb just prior to establishment of its official organ, MODERN KNIGHTHOOD, held but seven active Tables in the United States. Due to increase of interest by means of the new paper, the Order has in this past year rebuilt its standing to a strong chain of forty-two fine tables, with more in process of formation.

An outstanding feature of the Convention program was the address of MODERN KNIGHTHOOD's sixteen-year old editor, Franklin Lacey. This was received with hearty applause by the audience, which found both interest and enjoyment in this talented young Knight's constructive ideas, punctuated with delightful humor.

Closer association between the Round Table and the Young Theosophist organization was effected during Convention. Franklin Lacey became a member of the Y.T. and took part in its Convention sessions.

## THE INNER LIFE

(Continued from Page 233)

of one's own death, the irresistible attraction of the illuminated man, the microscopic and telescopic powers of the interior man, the ceasing of hunger and thirst, the ability to keep the body immovable and fixed, of interior sight of the gods, of attaining supreme knowledge, walking through space, perfect health and beauty of the body, omniscience and power. Yet, says the teacher, these Siddhis, wonderful as they are, become obstacles in the way of final liberation, for they trap

a man in the realms of form.

Thus the Fourth Book deals with the final and supreme finding, and is called the Book of the Isolation of the Soul, in complete illumination and purity. Says its 34th aphorism:

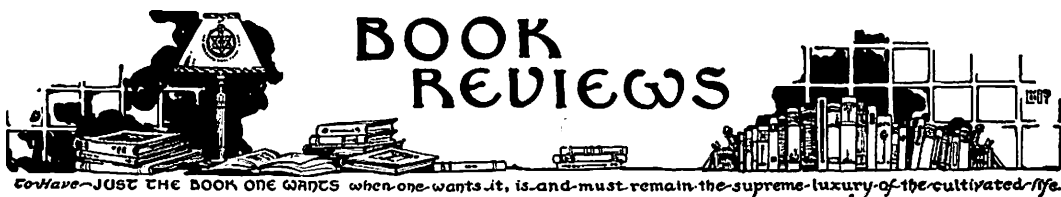
34. The power of the soul, centered in itself, is Isolation.

Thus has the Yogi achieved the supreme act, the "Flight of the alone to the Alone" of Plotinus.



## THE AMERICAN THEOSOPHIST

# BOOK REVIEWS



*Yoga and Western Psychology*, by Geraldine Coster. Oxford University Press, New York, N. Y. Price, cloth, \$2.00.

One cannot very easily over-estimate the value of this book to the Western reader. A door is certainly about to open in the West to a new consciousness, and here we have a deliberate attempt to put the key of the door in the hands of anyone seriously desirous of opening it. All that is indicated most truly by the word Yoga is here approached with insight and understanding. Yoga as a psychological science is winning the attention it deserves as the Western psychologist delves into the mystery of life and its accompaniments of varied states of consciousness, and finds that already a very great deal has been done in the East to explore the same territory—especially the territory of mind and thought.

Very rightly the author has studied the Patanjali Yoga Sutras which have held their authoritative position for many hundreds of years. In them all the problems of meditation are faced, analyzed and understood. One point I would not altogether agree with. Miss Coster says that "the student of Yoga is necessarily one who is dissatisfied with his own adaptation of life and to the external world; for no other reason would be sufficient to induce a man to engage in an exact course of training which he knows from the outset will strain all his powers to the utmost." This may seem so at first, but one would discover later that Yoga is a fulfillment, and is, in India, taught as such from childhood upwards. It is not necessarily regarded as a way of escape—though this, of course, would be true of many who call themselves Yogis. This book is cordially recommended, especially for its illuminating comparisons of Eastern and Western psychology.—J. R. from *News and Notes*.

*The Mysteries of the Triangle*, by Leonard Bosman. The Dharma Press, Clapton, London, England. Price, cloth \$0.60.

This booklet is the first of a series dealing with the meaning and purpose of Freemasonry. It is a valuable exposition of the symbolism of the Triangle in its relation to the successive degrees of Masonic progress. The work is divided into two sections, the first dealing with the Mysteries of the Triangle while the second covers the subject of Self-Realization through Freemasonry. It will prove of great use to every Freemason, particularly to those who have recently joined the Order and

will be helped and stimulated by a broad understanding of the object of their coming training. It is to be followed by seven other booklets by the same author dealing with other phases of Masonic work. These will undoubtedly be equally helpful, since the writer is evidently fully competent to deal wisely with his subject.—W. G. GREENLEAF.

*The Science of the Initiates*, by A Server. Published by Lucius Publishing Co., New York, N. Y. Price, cloth \$2.00.

Done in question and answer style, this book gives explicit information on all of the subjects our theosophical literature has taught, and includes much interesting matter on the early schools of philosophy; where and when they existed and what effect they made on their respective times.

It has been prepared for students and its nine chapters include "The Path," "Solar and Human Hierarchies," "Meditation and Its Practice," "The Technique of the Inner Life." The author is named as "a European living in America, his primary interest being research and the spread of a practical Humanism."

It is a comprehensive, penetrating and revealing study, by one who has seemingly "searched all the scriptures wherein can be found Eternal Life."—V. B. H. D.

*Reasons for a Vegetarian Diet*, by Mary S. Brown. Bruce Humphries, Inc., Boston, Mass. Price, paper \$0.15.

This booklet, now in its second edition, presents a very strong series of arguments in favor of a non-flesh diet. The statistics given, evidently derived from reliable sources, show the deleterious effect of meat-eating, and the immunity from two specially dangerous diseases, cancer and tuberculosis, enjoyed by those nations whose diet consists almost entirely of fruit and vegetables. To those who have made a study of dietetics these statements are familiar; but so many people have paid little heed to the subject, and to these this booklet will be of great value. It should be in the hands of a majority of Americans, for they, with the Australians, are the most persistent meat eaters in the world—and incidentally have the largest portion of doctors of any nations. And they need them.—W. G. GREENLEAF.

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